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DAVID MORGAN

PRIESTHOOD, PROPHETHOOD AND
SPIRIT-LED COMMUNITY

A Practical-Prophetic Pentecostal Ecclesiology

ABSTRACT

This thesis is a modest practical-prophetic ecclesiology of the Pentecostal church. In Part 1, a theological identification of Pentecostals is proposed and is shown to be a useful working definition. Nicholas Healy's practical-prophetic ecclesiology is described and its usefulness, for the examination of Pentecostal ecclesiology, considered. In Part 2, a review of the theology of the priesthood of believers and the prophethood of believers is given in order to determine the practices that these two doctrines represent. Using an eschatological framework enables a Pentecostal definition of the two doctrines as well as partitioning the practices into initiation, the priesthood of believers, the prophethood of believers and being a Spirit-led community. The history and influences that have moulded two contemporary Australian Pentecostal church movements are described, and the beliefs, represented by their statements of faith, are analysed. Part 3 demonstrates the practical-prophetic ecclesiology using an extended discussion of the practice of Pentecostal worship in Hillsong Churches and a briefer discussion concerning the contemporary exercise of the spiritual gift of prophecy in Christian City Churches. Part 4 is the conclusion.

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**PRIESTHOOD, PROPHETHOOD AND
SPIRIT-LED COMMUNITY**

A Practical-Prophetic Pentecostal Ecclesiology

DAVID JOHN MORGAN

SUBMITTED FOR THE DEGREE OF PH.D.

UNIVERSITY OF DURHAM

**DEPARTMENT OF THEOLOGY AND
RELIGION**

2007



- 8 AUG 2007

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My examiners Professor Philip Sheldrake and Doctor William Kay have shaped this thesis into its present form by their suggestion of changes to the original version. Dr Wayne Hudson reviewed one form of the revised thesis suggesting changes.

I thank my wife Judy for enduring this process and her proof reading. An early version of the thesis was proofread by Stephen Houldsworth. This version was edited by Hakan Sandgran. All errors remain mine.

While Bob, Doreen, Ruth, and Silgio were not Pentecostal, I believe they would have been pleased to see this work completed. It is to their memories that this work is dedicated.

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DECLARATION

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Abbreviations

Document, book and journal titles are abbreviated with the use of italics. Organisation names are not italicised.

AEGA	Association of Gospel Assemblies
AEGA	AEGA Ministries International, 'AEGA Beliefs', <i>Association of Evangelical Gospel Assemblies</i> , 2003, http://www.aega.org/whatwebelieve.html (01/04/2004)
AJPS	Asian Journal of Pentecostal Studies
ALJC	Assemblies of the Lord Jesus Christ
ALJC	'ALJC Constitution Overview', <i>Assemblies of the Lord Jesus Christ</i> , http://www.aljc.org/overview.htm (06/02/2004)
AG/A	Assemblies of God, Australia
AG/A	'What We Believe', <i>Assemblies of God in Australia</i> , n.d., http://www.aogaustralia.com.au/default.asp?ContentID=1000827 (15/01/2004)
AoGUK	Assemblies of God in Great Britain, 'Fundamental Truths', <i>Assemblies of God in Great Britain and Ireland</i> , 2003, http://www.aog.org.uk/about/truths.htm (02/04/2004)
AoGUSA	General Council of the Assemblies of God, 'Our Statement of Fundamental Truths (Condensed)', <i>Assemblies of God USA</i> , 2004, http://ag.org/top/beliefs/truths_condensed.cfm (02/03/2004)
BEM	<i>Baptism, Eucharist and Ministry</i>
CCC	Christian City Church
CCC	'Statement of Faith', <i>C3iglobal - Christian City Church International</i> , n.d., http://c3iglobal.org (14/01/2004)
CEEC	Communion of Evangelical Episcopal Churches
CEEC	'Canons of the CEEC', <i>Communion of Evangelical Episcopal Churches</i> , n.d., http://www.theceec.org/values_canons.htm (06/02/2004)
COGBF	Church of God by Faith
COGBF2	COGBF, 'Articles of Faith continued.' <i>Church of God By Faith, Inc.</i> , 2002, http://www.cogbf.org/articles_of_faith2.htm (01/04/2004)
COGI	'Statement of Fundamental Beliefs', <i>Churches of God in Ireland</i> , http://www.churchesofgod.com/beliefs.html (01/04/2004)
CWCL	Nicholas M. Healy, <i>Church, World, and the Christian Life: Practical-Prophetic Ecclesiology</i> , Cambridge Studies in Doctrine (Cambridge: Cambridge University Press, 2000)
EPC	Evangelical, Pentecostal and Charismatic
EP	'Fundamental Truths', <i>Elim Pentecostal Church</i> , http://www.elim.org.uk/fundamentals.htm (01/04/2004)

HC	Hillsong Church
HC	Hillsong Church, 'What We Believe', <i>Hillsong Church</i> , 2005, http://www2.hillsong.com/church/default.asp?pid=9 (27/12/2005)
HMC1	Hillsong Music Australia, <i>The Hillsong Music Collection Volume 1</i> (Castle Hill, NSW, Australia: Hillsong Publishing, 2001)
HMC2	Hillsong Music Australia, <i>The Hillsong Music Collection Volume 2</i> (Castle Hill, NSW, Australia: Hillsong Publishing, 2002)
HMC3	Hillsong Music Australia, <i>The Hillsong Music Collection Volume 3</i> (Castle Hill, NSW, Australia: Hillsong Publishing, 2002)
HMC4	Hillsong Music Australia, <i>The Hillsong Music Collection Volume 4</i> (Castle Hill, NSW, Australia: Hillsong Publishing, 2004)
ICFG	International Church of the Foursquare Gospel
IPCC-Front	'Statement of Faith - Front', <i>International Pentecostal Church of Christ Ashland</i> , http://www.ashipcc.org/front.pdf (01/04/2004)
JPT	Journal of Pentecostal Theology
KJV	Authorised Version - 1769 Blayney Edition of the 1611 King James Version of the English Bible
LF	Liberty Fellowship, 'Liberty Profile: These Things We Believe', <i>Liberty Fellowship</i> , 2002, http://www.libertyfellowship.org/info6.htm (01/04/2004)
LG	<i>Lumen Gentium</i>
NAE	National Association of Evangelicals
NRSV	New Revised Standard Version of the Bible, Copyrighted 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America
OED	Oxford English Dictionary
PAOC	General Conference of Pentecostal Assemblies of Canada, 'Statement of Fundamental and Essential Truths', <i>The Pentecostal Assemblies of Canada</i> , 1994, http://www.paoc.org/pdf/StmntofFaith%20doc.pdf (16/01/2004)
PAW	Pentecostal Assemblies of the World
PAW	'PAW Mission and Duty', <i>Pentecostal Assemblies of the World</i> , http://www.pawinc.org/small_pages/mission_duty.html (02/04/2004)
PEF	Pentecostal European Fellowship
PEF	'PEF Constitution', <i>Pentecostal European Fellowship</i> , http://pef.bfp-server.de/v1/com/constitution.html (01/04/2004)
<i>Pneuma</i>	<i>Pneuma: The Journal of the Society for Pentecostal Studies</i>
RHEMA	RHEMA Bible Church/Kenneth Hagin Ministries
RHEMA	RHEMA Bible Church, and Kenneth Hagin Ministries, 'Tenets of Faith', <i>Rhema</i> , 2004, http://www.rhema.org/about/tenets_faith.cfm (01/04/2004)
SPS	Society for Pentecostal Studies
SSaS	Sankey, Ira D., <i>Sacred Songs and Solos</i> (London: Morgan and Scott, Revised and enlarged n.d.)
Vineyard	Vineyard Association of Churches
WCC	World Council of Churches

Part 1 Introduction and Methodology



Chapter 1 Introduction

Pentecostal ecclesiology is a subject about which little is written. A Pentecostal writer, Veli-Matti Kärkkäinen,¹ has lamented that the works available are either limited or authored by non-pentecostals.² While more work has been completed since Kärkkäinen originally made his comments, no complete Pentecostal ecclesiology has yet been published.³ Kärkkäinen was even held to task for not writing a Pentecostal ecclesiology when he worked on his own doctorate on the International Roman-Catholic/Pentecostal dialogue.⁴ His response, that his doctorate is in ecumenics and not theology, leaves the field open for the writing of a Pentecostal ecclesiology.⁵ This thesis addresses this requirement in a limited manner by considering the practices of two different Pentecostal church movements and examining some Pentecostal theology in the light of a particular proposal for shaping ecclesiology,

¹ Veli-Matti Kärkkäinen is a Pentecostal ex-missionary to Thailand, whose research deals with Pentecostal and pneumatological theology in ecumenicism.

² Responding to a question by Catholic scholar Paul D. Lee as to whether Pentecostalism has an ecclesiology or at least in its beliefs renders ecclesiology irrelevant or secondary, Kärkkäinen writes: "This is a legitimate observation, since Pentecostals have written surprisingly little on ecclesiology, the only substantial contribution being the classic *A Theology of the Church and Its Mission: A Pentecostal Perspective*, by Melvin L. Hodges." Veli-Matti Kärkkäinen, *Toward A Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, ed. Amos Yong (Lanham, Maryland: University Press of America, 2002), 110. Hodges work is Melvin L. Hodges, *A Theology of the Church and Its Mission: A Pentecostal Perspective* (Springfield, Mo: Gospel Publishing House, 1977). It is more concerned with the authority to make statements about the church (how to read scripture) and mission.

³ The most notable contribution, unfortunately unavailable to this author, is David Cole, *Pentecostal Koinonia: An Emerging Ecumenical Ecclesiology among Pentecostals*, (PhD dissertation, Fuller Theological Seminary, Pasadena, California, 1998).

⁴ Comments in D. Lyle Dabney, 'Saul's Armor: The Problem and Promise of Pentecostal Theology Today', *Pneuma* 23, no. 1 (2001), 115-146, indicate Dabney considers that Kärkkäinen did not write a constructive theology in the writing of his two systematic analyses of the International Roman-Catholic/Pentecostal Dialogue Veli-Matti Kärkkäinen, *Spiritus ubi vult spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue (1972-1989)*, Schriften der Luther-Agricola-Gesellschaft 42 (Helsinki: Luther-Agricola-Society, 1998) and Veli-Matti Kärkkäinen, *Ad ultimum terrae: Evangelization, Proselytism and Common Witness in the Roman Catholic Pentecostal Dialogue (1990-1997)*, vol. 117, Studies in the Intercultural History of Christianity (Frankfurt am Main: Peter Lang, 1999).

⁵ Kärkkäinen's reply is "My assignment was to write an ecumenical analysis (my major in both the doctorate and postdoctoral degree is ecumenics). ... Had I diverted from this, I would have been charged for misrepresenting my ecumenical data." Veli-Matti Kärkkäinen, 'David's Sling: The Problem and Promise of Pentecostal Theology Today: A Reply to D. Lyle Dabney', *Pneuma* 23, no. 1 (2001), 147-152, 148.

namely Nicholas Healy's *Church, World and the Christian Life*.⁶ This thesis makes no claim to comprehensiveness but puts forward and tests the fruitfulness of a particular proposal.

Healy's proposal associates church practices with ecclesiology to avoid idealistic 'blueprint' ecclesiologies.⁷ Practices are understood by Healy as "any form of socially established cooperative human activity that is complex and internally coherent, is subject to standards of excellence that partly define it, and is done to some end but does not have a product."⁸

Healy's suggestion is that the concrete church's practices are appraised in their faithfulness to the tasks of making disciples and bearing witness to Christ. It is this appraisal of practices that shapes this thesis, for the practices must be identified, described, appraised and challenged. This matter will be considered further in chapter two as the whole structure of the thesis depends on it.

Chapter two describes Healy's proposal, considers a variety of ecclesiologies in the light of this proposal and identifies a useful theological definition of who Pentecostals are. The definition decided upon is that of a people who believe in the priesthood and prophethood of believers.⁹ The question is then whether or not Healy's methodology can be adopted to generate a Pentecostal practical-prophetic ecclesiology.

⁶ Nicholas M. Healy, *Church, World, and the Christian Life: Practical-Prophetic Ecclesiology*, Cambridge Studies in Doctrine (Cambridge: Cambridge University Press, 2000).

⁷ This will be discussed further in Section 2.1.

⁸ Healy states: "I follow David Kelsey's definition of "practice" in his *To Understand God Truly*, p. 118: "A practice is any form of socially established cooperative human activity that is complex and internally coherent, is subject to standards of excellence that partly define it, and is done to some end but does not have a product." Kelsey's definition is based upon Alasdair MacIntyre, *After Virtue: A Study in Moral Theology*, 2nd ed. (Notre Dame: University of Notre Dame Press, 1984), p. 187, but it is perhaps more in accord with Charles Taylor's "vague and general" usage defined in *Sources of the Self: The Making of Modern Identity* (Cambridge, MA: Harvard University Press, 1989), p. 204" *CWCL*, 5 n. 9. There is further discussion of practices in Section 2.1.3.

⁹ This is a theological definition which is what Dabney prefers. "In the account of Pentecostal identity that Kärkkäinen then relates, it becomes crystal clear that the fundamental problem faced by Pentecostals in this theological dialogue is that they have no theological account of themselves, that is, in terms of theology, they simply don't know who they are or what they are about" Dabney, 'Saul's Armor', 120. Dabney provides a

With the identification of Pentecostals, defined as those who believe in a concrete form of the priesthood and prophethood of believers, there is a need to identify the practices of these two doctrines¹⁰ and to relate them to a definition of church. The practices are identified in chapter three, which reviews the concepts of priesthood and prophethood in theology.

Chapter four uses an eschatological framework, both as suggested by Healy and as a part of Pentecostal self-identity, to partition practices into the priesthood and prophethood. The framework also has the effect of sharpening Pentecostal definitions of the priesthood of believers and the prophethood of believers. Upon examination of the definitions, it is noted that two elements are missing namely the practice of initiation into the church and the church being Spirit-led. The practices of the four elements of initiation, priesthood, prophethood and being Spirit-led will be described later in accordance with Healy's method. The elements are then combined in definitions of the eschatological and concrete church to provide a definition through which the practices of the concrete Pentecostal church can be discussed.

Chapter five gives a history of the influences on two contemporary Australian Pentecostal movements. The two groups are chosen for specific reasons. The first, Hillsong, is chosen for its influence as being the largest church in the largest Australian Pentecostal tradition, the Assemblies of God Australia. The second, Christian City Church (CCC), is chosen, as it is the authors own denomination and evidence of its beliefs are available to the author. The history of the two groups forms the basis for the context of the report in the latter part of the chapter examining the current self-understanding of the practices, as reflected in the

possible self-understanding: "Pentecostalism is a movement of renewal of Christian life and witness in the Spirit of God for all the churches" Dabney, 'Saul's Armor', 145, yet this seem no more theological than any others.

¹⁰ While the "priesthood of all believers" is readily acknowledged as a doctrine, the reader may be less familiar with the "prophethood of all believers". As will be shown (see Section 3.2.2) there is a growing recognition of the prophethood of believers such that it is evolving into something distinct.

statements of faith of the two denominations.¹¹ The report will describe what is reflected in the statements of faith and is thus a source of theology of the Pentecostal practices of these churches; other sources will also be used when available.

Due to limitation of space, the next two chapters consider only two of the practices. Chapter six considers the practice of worship as “sold” at Hillsong Church (HC) while chapter seven considers the exercise of the spiritual gift of prophecy in Christian City Church. These two chapters demonstrate in great depth how Healy’s methodology can be applied to the Pentecostal church and thus demonstrate that Healy’s methodology can be applied to generate a practical-prophetic Pentecostal ecclesiology. Finally, chapter eight concludes by considering the limitations of this work and possibilities for future research.

The identification of Pentecostals as a people who believe in the priesthood and prophethood of believers is based on the work by Stephen Land¹² as discussed by Veli-Matti Kärkkäinen.¹³ Healy’s methodology has not been applied to Pentecostal ecclesiology before, even though his concern for concrete ecclesiologies is mentioned by another Pentecostal, Shane Clifton.¹⁴ The material presented in the review of theology of the priesthood and prophethood first appeared in a paper presented at a SPS Annual Meeting by the present author with the use of eschatology to resolve the dilemma of into which categories the

¹¹ Many of the groups would not like being called denominations, preferring the terms movements, churches or otherwise. For lack of a better term “church”, “denomination” or “group” and their respective plurals will be used.

¹² Steven J. Land, *Pentecostal Spirituality* (Sheffield: Sheffield Academic Press, 1993 reprinted 1997, 2001), 18.

¹³ The identification of Pentecostals as a prophetic community is not unique to these works either. “I view the Pentecostal racial reconciliation proposal as a by-product of the Pentecostal self-identity: they view themselves as a *prophetic community*.” Russell W. West, ‘A Critical Exploration of the PCCNA’s Rhetorical Vision for Racial Unity: Fighting Pentecostal Racism with Saul’s Armor or David’s Sling?’ *Pentecostal Charismatic Churches of North America – PCCNA*, 1999, <http://www.pctii.org/pccna/papers/west.html> (24/2/2004).

¹⁴ Shane Clifton, *Ecclesiology in the Assemblies of God in Australia* (Draft Ph.D. thesis, Australian Catholic University, 2004).

practices fall.¹⁵ The definition of church for Pentecostal ecclesiology is presented in the same paper for the first time. The consideration that Pentecostal theology is diverse has been shown in Doug Jacobsen's *Thinking in the Spirit*.¹⁶ The discussion of the practices and their appraisal brings together statements of faith, Pentecostal theology and actual church practices. This is shown more fully when we consider whether or not Pentecostal worship and exercising a prophetic gift truly help in the making of disciples and bearing witness to Christ. Bringing the two elements together has not previously been attempted and the suggested reforms of Pentecostal practices are the author's interpretation of the results of this process.

1.1 Sources, Terminology, Language and the Author's Background

Some of the sources cited in this thesis are source documents from the Internet. While this is often considered to be a poor source of academic articles, the documents are used in this thesis because there is so little written in the relevant areas of research. Similarly, a recently published reader in Pentecostal and Charismatic studies¹⁷ includes both Internet documents as well as other historical printed materials. Therefore the Internet is a new means for Pentecostals to communicate their message at a lower cost than books or other publishing methods. Effectively the Internet is replacing the "primary sources for the history and theology of the Pentecostal movement ... pamphlets, periodicals, journals and writings."¹⁸

¹⁵ David Morgan, 'Priesthood and Prophethood: Towards a Healthy Ecclesial Body', *Proceedings of the 33rd Meeting of the Society for Pentecostal Studies* (Milwaukee, Wisconsin: Society for Pentecostal Studies, 2004).

¹⁶ Douglas G. Jacobsen, *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* (Bloomington: Indiana University Press, 2003).

¹⁷ William K. Kay and Anne E. Dyer, *Pentecostal and Charismatic Studies: A Reader* (London: SCM Press, 2004).

¹⁸ Peter Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann*, *Journal of Pentecostal Theology Supplement Series 25* (London/New York: T&T Clark, 2003), 7.

Due to the ephemeral nature of this material, in particular when it contributes to arguments, it is quoted in whole in footnotes.

Another issue is that of source languages. The predominant works on Pentecostals have been written in English. This is not to say that Pentecostals do not speak or write other languages but sources outside English usually reflect specific and localised issues or are biographies of people from their own ethnic background. Therefore the majority of sources used here are in English reflecting the predominant works.

Furthermore there is the issue of the type of language used. Many of the documents cited are not sensitive to issues of gender but rather than change the quotations and put words in the mouths of the document writers and editors, they are unedited and remain as in the original source. There is no pattern in the literature on how to capitalise “Pentecostal” or “Charismatic”. This thesis will capitalise these words for their description of movements except within quotations where capitalisation has not originally been used. Male language is used for God the Father as that is the tradition within Pentecostal churches. The Holy Spirit is also sometimes referred to in the masculine, as this seems to be normative in the Pentecostal tradition.

A serious issue of the terminology used for the churches discussed in this thesis is that some people understand the terms “Pentecostal church” and “Charismatic church” in particular ways. “Pentecostal church” may be an ecclesiological term meaning a church or group of churches started out of the Azusa Street revival in 1906. “Pentecostal church” may also be a theological and/or experiential term meaning churches who focus on Spirit-baptism and its evidence being speaking in tongues. “Charismatic church” may mean a church expects the exercise of spiritual gifts, thus a Charismatic Roman Catholic church is not a contradiction in

terms, whilst a Pentecostal Roman Catholic church would be. “Charismatic church” may also mean a church, which was touched by the Charismatic renewal of the 1960s, which in turn has had a flow on effect resulting in changes to liturgy or worship practices. In more recent times, with some evangelical churches accepting the biblical descriptions of the exercise of spiritual gifts, the line between evangelical and Charismatic churches has become harder to distinguish. A third meaning for “Charismatic church” is referring to churches that have started since the 1960s and effectively are more connected with the Charismatic renewal than the Azusa Street revival of the early Pentecostals. Sometimes these churches are called neocharismatic. While there are some terms that cannot be used in conjunction with each other, others are less well defined. In an article discussing the term “classical pentecostal churches” which refers to those churches started from the Azusa Street revival the article author also uses the phrase “wider pentecostal renewal”¹⁹ – the term Pentecostal is, it is suggested, used in a self-contradictory manner. As used in the title of and within this work, Pentecostal refers to a broader sense of the expression.

The other term used in the title, which may cause some confusion, is the term “practical-prophetic”. The term is used to directly link this work with the methodology of Nicholas M. Healy and is not intended to raise expectation of this work itself being prophetic, as understood by Pentecostals as a word from God, but, rather, prophetic as used in the phrase “practical-prophetic”, is understood as being self-critical of practices.

The author’s own background shapes this study. While he has been associated with Christian City Church for over twenty years, attending congregations in three different churches in Australia as well as Long Island, New York, he has also been a member of a Vineyard church, three ICFG churches (one “traditional”, one church plant and one from the Hope

¹⁹ H. V. Synan, 'Classical Pentecostalism', *NIDPCM*, 553-555, 555.

Chapel “renewal/church planting” movement within ICFG) and is writing this thesis while a member of a UK “New Church”.

All biblical quotations are taken from the NRSV unless otherwise noted. This translation is not often used by Pentecostals but is used by the academy to whom this thesis is addressed.

1.2 The Larger Context

Placing the thesis in the entire context of ecclesiology raises the issue of the definition of church and the understanding of what is a Pentecostal theology. While the New Testament word for church is ἐκκλησία, there are multiple interpretations of the meaning of the word. By implication there are a large number of ideas of how these multiple interpretations should be translated into a lived reality. Bockmuehl’s work demonstrates that there are as many churches in the New Testament as there are New Testament authors or writing communities.²⁰ This makes it very difficult for Pentecostals reflecting on what it means to live out a primitive or apostolic faith as a church, as there is no single biblical model. Similarly there is no single model for a church in Christian theology. Within the Roman Catholic Church, for example, Yves Congar, Avery Dulles, Hans Küng and Edward Schillebeeckx each see or model the church in a different way.²¹ Further, a nuanced Pentecostal/protestant view, such as Miroslav Volf’s, or an Orthodox perspective, like John

²⁰ Markus N. A. Bockmuehl and Michael B. Thompson, (eds.), *A vision for the Church: studies in early Christian ecclesiology in honour of J.P.M. Sweet* (Edinburgh: T&T Clark, 1997).

²¹ Yves Congar, *Lay People in the Church: a Study for a Theology of Laity* (London: Chapman, revised ed. 1965), Avery Dulles, *Models of the church* (Dublin: Gill and Macmillan, 1976), Hans Küng, *The Church* (London: Search Press, 1968), Edward Schillebeeckx, *The Church with a Human Face: A New and Expanded Theology of Ministry* (London: SCM Press, 1985) and Edward Schillebeeckx, *Ministry: a case for change*, trans. John Bowden (London: SCM, 1981).

D. Zizioulas', provide other example of models of a church.²² This thesis will specifically investigate how two Australian churches live out the call to be church.

Pentecostal theology is a growing field, which at times seems little different to evangelical theology. The reason for the similarities is that the understanding of the role of scripture, in particular the New Testament, in both groups is almost identical. However, the interpretative strategies used for the book of Acts differ. Furthermore, there are two other theological differences between these groups. The first difference is the role of experience and the second is the emphasis on the Spirit. Within much of the broad Pentecostal tradition there is an expectation of a distinct and separate experience to being "born again", which is often called Baptism in the Holy Spirit or being filled with the Spirit. Some denominations expect the evidence of this experience to be demonstrated by speaking in tongues. The experience with or without speaking in tongues is considered normative in the churches that will be studied later in this thesis. Evangelicals, unless influenced by Pentecostals, do not expect this experience to be normative and may not even consider it a distinct experience from salvation. Similarly the work of the Spirit has been neglected in theological history, described by one author as Cinderella not invited to the ball.²³ Pentecostal theology works towards reversing this trend and contributes to an overall evangelical theology while holding to slightly different theological convictions. Thus groups of evangelical Christians who have an experience similar to a Pentecostal experience are often embraced by Pentecostals, even though the theology and methods of interpretation differ.

²² Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity*, Sacra Doctrina (Grand Rapids: William B. Eerdmans Publishing, 1998) and John D. Zizioulas, *Being as Communion* (London: Darton, Longman and Todd, 1985).

²³ Alister E. McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell, 2nd ed. 1997), 279.

For the context of this thesis the lack of depth of Pentecostal theology is a problem. The published material does not reflect upon, or deal with, the great traditions of the church but often starts afresh, forging its own way, thus repeating mistakes made throughout church history. Pentecostal theology is often apologetic, defending its position on Spirit-baptism and arguing for upholding the traditions of Pentecostal churches without a good philosophical, theological or theoretical basis. The source material of much of this thesis reflects these issues and, because of them, this thesis is a modest contribution to the field of Pentecostal ecclesiology.

Chapter 2 Identification and a Methodology for Pentecostal Ecclesiology

The chapter will consider the major points of Healy's *Church, World and the Christian Life: Practical-Prophetic Ecclesiology* followed by the presentation of a variety of ecclesiologies, evaluated by questions raised by Healy. Consideration will then be given to the identity of Pentecostals as presented by different scholars and the choice of the definition by Veli-Matti Kärkkäinen of Pentecostal self-identity as a working definition will be justified. After justifying the definition, a summary of the rest of the Pentecostal ecclesiology of Veli-Matti Kärkkäinen will be examined, in particular considering weaknesses to be overcome. Other theological and methodological issues related to the Pentecostal ecclesiology of Kärkkäinen, as it relates to the work of Healy, will then be tied together. Finally, the thesis of this work will be put forward.

2.1 The Practices of the Concrete Church

What Roman Catholic Nicholas Healy²⁴ presents, in *Church, World and the Christian Life*, is an ecclesiological method.²⁵ He describes how ecclesiology should help the church in its life and witness as opposed to being a theoretical and abstract idea. For Healy this means examining the practices of the "concrete church" in a theodramatic framework.

²⁴ Nicholas Healy is Associate Professor of Theology and Religious Studies and Associate Dean, St. John's College of Liberal Arts and Sciences with academic interests in ecclesiology and Thomas Aquinas.

²⁵ *CWCL*, 1.

2.1.1 Background for Studying the Concrete Church

Healy, giving his own reasons for looking for a new ecclesiological method, states that it is possible “to detect five key methodological elements” in ecclesiologies of the modern period:

One is the attempt to encapsulate in a single word or phrase the most essential characteristic of the church; another is to construe the church as having a bipartite structure. These two elements are often combined, third, into a systematic and theoretical form of normative ecclesiology. A fourth element is a tendency to reflect upon the church in abstraction from its concrete identity. And one consequence of this is, fifth, a tendency to present idealized accounts of the church.²⁶

When Healy examines these elements, he shows them to produce ecclesiologies that do not help the church to carry out its functions of truthful discipleship and bearing witness.²⁷

Firstly, Healy sees theologians using a “systematic principle”, the practice of choosing an image or concept, and creating a model of church. The model “permits theologians to develop highly systematic accounts of the implications of a biblical or traditional image or concept for our understanding of the church.”²⁸ Work on ecclesiology is then based on changing the model or making comparisons with other models and incorporating ideas or concepts into the determined model.

Secondly, Healy writes the church is consistently described as having a “twofold construal”. “One of its aspects, the primary one, is spiritual and invisible, often described as the church’s ‘true nature’ or its ‘essence’. The other is the everyday, empirical reality of the church, its

²⁶ *CWCL*, 36. Of the last two Healy writes: “The method of modern ecclesiology thus exemplifies the disjunction between doctrinal and moral reflection, between theoretical and practical reasoning, which Stanley Hauerwas has argued is a characteristic of modern theology”, *CWCL*, 36. Healy wants to be practical.

²⁷ Hauerwas summarises Barth’s view: “For Barth, a church may be thoroughly orthodox in its doctrine, which in itself is a good thing, but it will cease to be the church if it lacks faithful witness.” Stanley Hauerwas, *With the Grain of the Universe* (London: SCM Press, 2002), 199.

²⁸ *CWCL*, 27.

institutions and activities.”²⁹ It means that there is a contingent dependency of the “visible church” upon the “invisible church”. Thirdly, he sees theologians combining the “systematizing principle” and the “twofold construal” so that if there are problems in the expression of the model in the empirical church, the church needs to change in a given area. This is the creation of “normative descriptions”. Healy’s criticism of these first three elements is that they “have limitations and drawbacks”. So far, no single model of church has been agreed upon by those who have attempted to define the term. He writes: “To the extent that theologians imply, by their rhetoric or by the structure of their argumentation, that the model they select is the supermodel, their claims are untenable and unfitting.”³⁰

The two other methodological elements of modern ecclesiologies, according to Healy are the tendency “to reflect upon the church abstractly and in terms of perfection.”³¹ In other words theologians present “blueprints” to indicate what the church should become. The “blueprints” provide “few tools with which the theologian can critically reflect upon the concrete identity of the church. On the contrary, it seems to direct their attention away from it.”³²

The ecclesiologies created by the five methodological elements contain major problems and Healy calls them “blueprint ecclesiologies”. The blueprint ecclesiologies are not centred on how the church presently is, nor do they consider the church’s present institutions and practices.³³ There is no connection “between doctrinal and moral reflection, between

²⁹ *CWCL*, 28.

³⁰ *CWCL*, 35.

³¹ *CWCL*, 36.

³² *CWCL*, 38.

³³ Watson in describing Healy’s summary writes: “Much recent ecclesiological literature falls into the trap of almost focusing exclusively on the eternal nature of the church at the expense of those who are church in the world here, there, now and then, or, as in the case of liberation theology and its descendants, the reverse is the case” Natalie K. Watson, review of *Church, World and the Christian Life: Practical-Prophetic*

theoretical and practical reasoning.”³⁴ The distinction between the heavenly church and the earthly church is rarely made, as the earthly church just realises the heavenly church; the reality is that there are differences between the heavenly and earthly church.³⁵ There is a disjunction “between ideal ecclesiology and the realities of the concrete church”. Concerning the blueprint ecclesiologies, Healy states:

They undervalue the theological significance of the genuine struggles of the church’s membership to live as disciples within the less-than-perfect church and within societies that are often unwilling to overlook the church’s flaws. As a consequence, blueprint ecclesiologies frequently display a curious inability to acknowledge the complexities of ecclesial life in its pilgrim state.³⁶

These claims are true, as will be seen by the analysis of ecclesiologies in the next section.³⁷

Healy proposes looking at the practices of the concrete church instead of blueprints as a way to overcome this disjunction of the ideal and reality.³⁸

In examining Healy’s understanding of the modern ecclesiological method leading to modern ecclesiologies,³⁹ the question becomes, “Do we accept it?” His thesis acknowledges that the church examined in ecclesiology should be the concrete church. Ultimately in ecclesiology the church must be looked at in its present form and not as an ideal. While the author is

Ecclesiology, (Cambridge: Cambridge University Press, 2000), by Nicholas M. Healy, in *Reviews in Religion and Theology* 8, no. 2 (2001), 218-219, 218.

³⁴ *CWCL*, 36.

³⁵ “The church in via has characteristics of its own that are quite different from the church triumphant and which prevent it from being described predominantly in terms of perfection.” *CWCL*, 37.

³⁶ *CWCL*, 37.

³⁷ See Section 2.2.

³⁸ One reviewer describes the book and this aspect of it as “a marvellously open and generous book that seeks to move ecclesiology away from the deceits of idealistic portrayals and towards the concrete reality of a sinful and erring community that needs a variety of insights both within itself and in the wider world if it is to develop creatively and in obedience to its Lord.” David Brown, review of *Church, World and the Christian Life: Practical-Prophetic Ecclesiology*, (Cambridge: Cambridge University Press, 2000), by Nicholas M. Healy, in *Journal of Theological Studies* 52, no. 2 (2000), 982-983, 982.

³⁹ It should be noted that he states that pre-modern ecclesiologies such as those written by Aquinas and Calvin actually deal with the concrete church and not a blueprint.

justified in studying the Pentecostal church by examining the concrete Pentecostal church in its context, a theological definition will be needed for the concrete church in order to make sense of what is being studied.⁴⁰

2.1.2 Healy and the Concrete Church

The “concrete church” for Healy is the church that is in the world.⁴¹ Healy writes the concrete church is not defined by being perfect,⁴² but is defined by its “ecclesiological context”, which includes its practices.⁴³ The ecclesiological context “is everything that affects the life and work of the church.”⁴⁴ In dealing with the concreteness of the church and ecclesiology Healy writes that his concern is to “enable ecclesiology to be able to reflect upon the concrete church in ways that explicitly acknowledge, and practically and theologically respond to its evident weaknesses and sinfulness.”⁴⁵ He suggests a change of priority in ecclesiology:

⁴⁰ This is provided in Section 4.2.

⁴¹ This is opposed to the ideal “invisible church” as expressed by the Reformers or an ideal church that is found in many descriptions of the church in ecclesiology.

⁴² *CWCL*, 10, “It has been argued that when the church is truly itself, or when considered at its most profound level, it is something that is fundamentally free from sin” shows that Healy is arguing the church is not free of sin in this life.

⁴³ See Footnote 8.

⁴⁴ *CWCL*, 21-22, “The thesis is that ecclesiology is better thought of as more of a practical and prophetic discipline than a speculative and systematic one. The church’s response to its ever-shifting contexts should not first-and-foremost be to formulate theoretical constructions, be they doctrinal or moral systems but should be to reconstruct its concrete identity so as to embody witness in truthful discipleship. Not incidentally “context” here does not mean anything like “culture” or “situation” in a Niebuhrian or correlationist sense of something that one can place theoretically over against Christianity. The ecclesiological context is everything that affects the life and work of the church, including its history and its present concrete form. Within the context, then, there is much that is Christian as well as non- or anti-Christian. Ecclesiology’s main function is to help the church respond as best it can to its context by reflecting theologically and critically upon its concrete identity.”

⁴⁵ *CWCL*, 21.

The primary concern of ecclesiology should not be to explicate a particular model but to make sound judgements upon the “everything else”. Putting it boldly, ecclesiologists have something rather like a prophetic function in the church. They reflect theologically and therefore critically upon the church’s concrete identity in order to help it boast in its Lord, and boast only in its Lord. They attempt to assess the church’s witness and pastoral care in the light of Scripture and in relation to a theological analysis of the contemporary ecclesiological context. They propose changes in the church’s concrete identity that will conserve, reform, or more radically restructure it, in order to help it embody its witness more truthfully and better demonstrate the superiority of its way of life.⁴⁶

Healy desires any ecclesiology to talk about the church as it is, with its need for reform, and not how the author of an ecclesiology would like it to be according to a perfect model.

2.1.3 Healy and Practices

According to Healy the practices of the church are centred on two normative tasks, bearing witness and forming disciples. These are both impacted by God, through the Holy Spirit, and by the performance of these tasks by Christians. “The effectiveness of witness and the truthfulness of discipleship both depend entirely on the Holy Spirit. But they are no less *our* tasks, so we must try to do them as well as we can.”⁴⁷

Practices are more than just the performance of these functions and have become “a key element” in exploring the concrete church, and “its particular activities and distinctives.”⁴⁸ The issue is not only what is performed but also the intention of the practices.⁴⁹ Furthermore, the entire picture of how Christianity is construed by people performing practices must be

⁴⁶ *CWCL*, 46.

⁴⁷ *CWCL*, 6-7, emphasis as cited.

⁴⁸ Nicholas M. Healy, 'Practices and the New Ecclesiology: Misplaced Concreteness?' *International Journal of Systematic Theology* 5, no. 3 (2003), 287-308.

⁴⁹ Healy gives the example of the practice of hospitality and writes: “We might be hospitable in order to network for my business, because we are lonely or bored, because my wife wants to secure a suitable husband for our daughter, or because we are obedient to a Christian precept. The issue of intention is significant in similar community actions too.” Healy, 'Practices', 293. In other words just because a practice is performed does not mean the intentions are always the same.

considered.⁵⁰ Combined intention and construal of Christianity will affect whether an action is a distorted practice or is a different practice. A distorted practice can be described as a practice that is nearly correct, which may be seen in a correct action performed with wrong intentions. A different practice is one that has not been performed before. It may be right or wrong. In the light that the normative tasks of the Church are truthful discipleship and bearing witness:

Repeated performance of behavior patterns does not, of itself, issue in the right formation of church members nor the acquisition of Christian virtues. Character is indeed formed through practices, but only as they are performed with appropriate intentions and construals.⁵¹

It highlights that ecclesiology must deal with not just the practice itself but also the intention that goes with each practice. Practices combined with their intentions and construal give criteria from which an ecclesiology can be examined or an ecclesiology can be written.⁵²

2.1.4 Criteria from Healy

What bring into focus Healy's basic criteria of the life of the church are the two normative tasks that Healy sees the church performing, as described by "the rule of Paul" in Gal. 6.14 "but may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world". In describing this rule as applied to ecclesiology, Healy sees it has "wider application":

⁵⁰ "Every Christian develops their particular conceptions of what is central, what peripheral, in Christianity as they grow in their faith and engage with other Christians and non-Christians in a variety of cultural settings." Healy, 'Practices', 294.

⁵¹ Healy, 'Practices', 295.

⁵² Similarly see Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, Illinois: InterVarsity Press, 2001), 48-49.

One part is proscriptive: that apart from Christ crucified, *we should not glory or boast in anything*. The other part is prescriptive: that *we should boast in Jesus Christ crucified*. Evidently the prescription has to do with witness and discipleship.⁵³

Healy considers the proscription in the light of the church's sinfulness and for him it is "reasonable to hold that the acknowledgment of ecclesial sinfulness is an essential part of Christian witness to the Cross and Resurrection of Jesus Christ."⁵⁴ Yet he laments the church and especially his branch of it "has been rather unwilling to acknowledge that it is part of the fallen world."⁵⁵ Healy acknowledges the Holy Spirit is perfect, but believes the church, no matter how dependent upon the Spirit, may still perform sinful activities. The truth of this is demonstrated by the judgements on the churches in the Book of Revelation. Therefore the truth of the "fight against the power of sin in the fallen world" should "be reckoned with in every ecclesiology."⁵⁶

Healy states that "practical-prophetic ecclesiology assists the church in reforming its concrete identity to accord with Paul's rule, namely to glory (only) in Jesus Christ."⁵⁷ Thus for Healy any ecclesiology must present a concrete church, practices of the church to be reformed, restructured or conserved, and a church only able to boast in Jesus Christ, which will measure any definition of church. At the same time, it must be acknowledged that the concrete church is imperfect. Space limits any greater discussion than what is in the next section.

⁵³ *CWCL*, 7.

⁵⁴ *CWCL*, 9.

⁵⁵ *CWCL*, 9. Healy is particularly concerned that perfection and theological identity become merged so it is impossible to speak of the church without speaking of it being perfect.

⁵⁶ *CWCL*, 10-11.

⁵⁷ *CWCL*, 154.

2.1.5 The Concrete Church is Imperfect

Healy expresses two concerns about the church's failure to meet Paul's rule to boast only in Jesus Christ. His first concern is that by not acknowledging or accounting for sin in its own self-description, the church glories in its perfection. Healy's second concern takes up Karl Rahner's concern that the church "gives the impression of knowing all the answers and not needing to listen to others."⁵⁸ To people outside the church it is seen as spiritual pride, and the church needs to remember that the answer to the problems of the world is not the church, but God.⁵⁹

Healy writes: "The church itself is penetrated throughout its concrete form by both non-church and anti-Christ elements."⁶⁰ The statement reflects Augustine's dispute with the Donatists and his understanding of church as a thoroughly intermixed body. The Donatists believed that the only church that should be visible was the pure church. Augustine's argument was to see the parable of the wheat and the tares (Matt. 13.24-30) as describing not only what the kingdom of God is like but also how the church is. For Augustine the church is a mixed body of both wheat and tares, an intermixed body:

But, our city must remember that, in the rank of its enemies, lie hid fellow citizens to be, and that it is well to bear with them as enemies until we can reach them in the profession of faith. In like manner, the City of God itself, so long as it is a wayfarer on earth, harbors within its ranks a number of those who, though externally associated in the common bond of the sacraments, will not be associated in the eternal felicity of the saints.⁶¹

⁵⁸ *CWCL*, 12.

⁵⁹ Healy's solution to this apparent pride is that he wants conversation to take place with other religious traditions. These would be both conversations with other Christian traditions such as Protestantism and Eastern Orthodoxy as well as interfaith dialogues with Islam or Hinduism. (Healy mentioned the example of usury and Islam in the 2005 Richardson Lecture.)

⁶⁰ *CWCL*, 70.

⁶¹ Augustine, *City of God: Books I-VII*, trans. Demetrius B. Zema and Gerald G. Walsh, *The Fathers of the Church*, vol. 8 (Washington D.C.: The Catholic University of America, 1962), 71-72.

By Augustine's logic neither will the church be pure nor all those outside it to remain separated from it.

2.1.6 Conclusion

One of the aims of this project is to create an ecclesiology that relates to the church that actually exists. The use of Healy's method to produce this style of ecclesiology has been examined and justified in this chapter. This ecclesiology will acknowledge that the church is imperfect and will contain within it challenges for the church to be more faithful in its own disciple making and witness bearing, ensuring that theological reflection on Pentecostal churches occurs.

2.2 The Concreteness of a Variety of Ecclesiologies

The following sections outline and evaluate different ecclesiologies. The evaluation is performed by using three questions that Healy suggests. The questions are:

- 1) Does the model/description refer to an abstract and theoretical church or the concrete church?
- 2) Does the model/description give the ecclesiologist tools with which to challenge ecclesial practices?
- 3) Does the model/description lead to a church that boasts (only) in Jesus Christ?

The questions force the issue of Healy's ultimate concern, which is to ensure that there is theological reflection on the practices of the church.

The ecclesiologies studied will be taken from Vatican II, as represented in *Lumen Gentium*,⁶² the World Council of Churches, as represented in *Baptism, Eucharist and Ministry*,⁶³ Miroslav Volf, as found in *After Our Likeness*,⁶⁴ and Lesslie Newbigin, as found in *The Household of God*⁶⁵ and *The Gospel in a Pluralist Society*.⁶⁶ The first two have been extensively written about in ecclesiology, whilst the other two are more relevant to Pentecostals. In this section only a very brief discussion will be given, as it is not intended to be definitive but to confirm the applicability of Healy's method.

The ecclesiologies chosen for discussion represent different streams of ecclesiology that have included, involved or, since publication, been used in interaction with Pentecostal churches. Newbigin explicitly included Pentecostal churches and *BEM* includes input from Pentecostals, *LG* has had interaction with Pentecostals in the International Roman-Catholic/Pentecostal Dialogue and Volf's work is written by someone who is a member of a Pentecostal church.⁶⁷ The ecclesiologies are here presented in order of the date of publication.

2.2.1 Lesslie Newbigin

Lesslie Newbigin gave the Kerr lectures in 1952 as a Bishop in the Church of South India and they were published as *The Household of God*. Newbigin continued to challenge the church after his return to England over thirty-five years later and published *The Gospel in a Pluralist*

⁶² Vatican II, 'Lumen Gentium', in Austin Flannery (ed.), *Vatican Council II The Conciliar and Post Conciliar Documents* (Northport, New York: Costello Publishing Company, 7th printing 1984), 350-426.

⁶³ World Council of Churches, *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111 (Geneva: World Council of Churches, 17th printing 1985).

⁶⁴ Volf, *Likeness*.

⁶⁵ Lesslie Newbigin, *The Household of God* (London: SCM Press, 1953).

⁶⁶ Lesslie Newbigin, *The Gospel in a Pluralist Society* (London: SPCK, 1989).

⁶⁷ Throughout his career Volf has maintained membership in a Croatian pentecostal church. In July 2000 he was worshipping in an Episcopal church, a member of the Presbyterian Church of the USA and holding membership "with the Pentecostal denomination, the Evangelical Church of Croatia." Althouse, *Spirit*, 71.

Society. Both books will be examined to describe Newbigin's definition and description of church.

The Household of God consists of five lectures considering the question, "How are we made incorporate in Christ?"⁶⁸ Newbigin explores three answers to this, which are characterised as, Protestant, by hearing and believing the Gospel, Catholic, by being received sacramentally into the visible fellowship of Christ's people, and Pentecostal, by experience of the living presence of the Spirit. In the book, Newbigin moves from individual incorporation into Christ to the definition of church and its existence.

In trying to define the church, Newbigin writes:

I think this means that we must abandon the attempt to define the Church's *esse* in terms of something that it has and is. ... Every attempt to define it by works ascertainable by simple observation and apart from faith violates the law of its being. The Church exists, and does not depend for its existence upon our definition of it. It exists wherever God in His sovereign freedom calls it into being by calling His own into the fellowship of His Son. And it exists solely by His mercy. God shuts up and will shut up every way except the way of faith which simply accepts His mercy as mercy.⁶⁹

According to Newbigin, the church is not defined by visible marks but by the mercy of God alone. As a result of this mercy, the church has a missionary obligation, which makes it a priest to the world⁷⁰ and, therefore, the purpose of the church is to engage the world as a priest. The church is called not only to look after its own people, but also to go out and bring all of humanity into a real foretaste of heaven. At the same time, Newbigin believes unity in

⁶⁸ Newbigin, *Household*, 111.

⁶⁹ Newbigin, *Household*, 132-133.

⁷⁰ Newbigin, *Household*, 143 writes: "We must say bluntly that when the Church ceases to be a mission, then she ceases to have right to the titles by which she is adorned in the New Testament. Apart from actual engagement in the task of being Christ's ambassador to the world, the name 'priests and kings into God' is but a usurped title."

the churches must be present to show the power of the Gospel to make us truly one (John 17.6) and the truth of the Gospel must be embodied in a united church.

In *The Gospel in a Pluralist Society* Newbigin continues his theme of engagement. He starts by showing how he perceives the thinking of the church to be wrong. Newbigin's view is that the church needs to consider more than the "private and domestic aspects of life",⁷¹ as focusing on those aspects alone stops engagement with the world. He continues by stating that there is a need for the Church to understand Christ as the measure of public truth. Accepting Christ as the measure of public truth develops the need for mission and from mission comes the need for a group to embody the truth of the gospel. Newbigin's own suggestion is that "the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it."⁷²

The congregation will have six characteristics: (1) it will be a community of praise; (2) it will be a community of truth; (3) it will be a community that does not live for itself but is deeply involved in the concerns of its neighbourhood; (4) it will be a community where men and women are prepared for and sustained in the exercise of the priesthood in the world; (5) it will be a community of mutual responsibility; and (6) it will be a community of hope. According to Newbigin, those are characteristics of the community, not the marks of the church⁷³ which is always defined by God's mercy, not by its characteristics.

Newbigin presents a model of church that he wants to be concrete as he deals with a congregation that he says is like a Christian creature, which means that both the creature and the congregation are imperfect but live because of God's mercy. Furthermore, both the

⁷¹ Newbigin, *Pluralist*, 222.

⁷² Newbigin, *Pluralist*, 227.

⁷³ Newbigin, *Pluralist*, 227-232.

Christian congregation and the Christian creature know that they do not have the nature that they need in order to become what God wants them to be. While the desire to be concrete is present, in reality, this is another blueprint.

To the ecclesialogist Newbigin gives tools to consider how the church is in need of reform. The characteristics he defines can be changed so that they become questions such as, “Is this a community of truth?”, and he shows a concrete way whereby the church’s self-definition challenges the church. With the church existing because of God’s mercy, the characteristics of community described above are expected as a response to the gospel. Where one or more of these are missing or is present but emanate from the wrong motives, the ecclesialogist can suggest reforms.

Finally, Newbigin gives a model of church based in God’s mercy so that the church can have nothing to boast in, other than having received mercy through Christ. Newbigin’s ecclesiology conforms closely to all of Healy’s criteria but is limited by the fact that it does not force reflection upon the concrete church, though this was possibly Newbigin’s aim.

2.2.2 *Lumen Gentium*

Lumen Gentium presents a definition of the church shaped by years of understanding, shaped by tradition, of what the church is.⁷⁴ It is the defining document in answer to the question, “What is the church?” for the whole Roman Catholic Church.

Lumen Gentium presents the “inner nature and the universal mission”⁷⁵ of the church, and defines it as “the kingdom of Christ now present in mystery”.⁷⁶ The church is established as

⁷⁴ Traditioned understanding is also used by both Healy and Newbigin though from different sources. Traditioned understanding is used by Healy from Alasdair MacIntyre (tradition of inquiry) and by Newbigin from Michael Polanyi (authority of tradition) as ways of understanding how ideas are maintained within a framework that is shaped by a tradition of some sort.

⁷⁵ LG 1.

part of the plan of God the Father, through the work of Christ under the life-giving sanctifying power of the Spirit.⁷⁷ It is “to proclaim and to spread among all peoples the Kingdom of Christ and of God and to be, on earth, the initial budding forth of that kingdom.”⁷⁸ It is stated that entry to the church is through baptism and communion with Christ and one another occurs in partaking of the breaking of the bread of the Eucharist.⁷⁹

Lumen Gentium does not claim that the church is perfect:

While Christ, holy, innocent and undefiled knew nothing of sin, but came to expiate only the sins of the people, the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal.⁸⁰

The church is made up of the people of God who consist of those in holy orders, the religious and the laity and each of these groups has a role. Those in holy orders are to rule the church and preside at the sacraments. “Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes. But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God.”⁸¹ Bishops when acting in *magisterium* with the successor of Peter are infallible, as is the Pontiff when “by a definitive act he proclaims a doctrine of faith or morals”.⁸² The faithful are to accept this teaching “and adhere to it with a religious assent.”⁸³ The defining structure of the church in

⁷⁶ LG 2.

⁷⁷ LG 2-4.

⁷⁸ LG 5.

⁷⁹ LG 7.

⁸⁰ LG 8.

⁸¹ LG 31.

⁸² LG 25.

⁸³ LG 25.

Lumen Gentium is the fellowship found around the sacraments in a church governed by the bishops and the successor of Peter.⁸⁴

The definition presented in *Lumen Gentium* is of an abstract theoretical church described as a mystery.⁸⁵ Schematically, no concrete church is being presented, especially not a concrete church that may be in need of reform. *Lumen Gentium* rarely questions or considers its ecclesial context, which is presumed to be the same for a church in outback Australia as it is to a cathedral in New York or to a base community in Latin America as well as to a monastery in Europe.

The Roman Catholic Church has had this ecclesiology challenged before,⁸⁶ though its leaders sometimes act as if they do not have to listen.⁸⁷ Practices are rarely described, so there is no restructuring considered, as it is not possible to change something that is neither defined nor discussed. Other than the sacraments, this definition sets very few practices for the hierarchy, though this is not to say that there are no other documents concerning practices the hierarchy is to perform. Furthermore, the practices mentioned tell the laity how they should live.⁸⁸ Therefore, while it is a model that easily provokes challenges, it does so in such a way that the church itself does not have to change.

⁸⁴ *LG* 11 and *LG* 18.

⁸⁵ *LG* 8.

⁸⁶ Schillebeeckx, *Ministry: a case for change* is a good example.

⁸⁷ Karl Rahner's complaint mentioned by Healy. *CWCL*, 12.

⁸⁸ This is an interesting aspect of the process. There were no laity present in the drawing up of *Lumen Gentium* and it defines their practices in church, while the practices of the hierarchy are in different documents. This starts to show how abstract even the practices are.

The Roman Catholic Church is an easy target for the accusation that it does not boast in Jesus Christ alone.⁸⁹ It appears that by taking the view that it is the true catholic church, it may boast in its continuity with the command of Christ or by being what the church subsists in.⁹⁰ Similarly, it may boast in its Pontiff as the successor of Peter. In addition, as Healy writes, the nature of sin must be taken into account and there is no sense in *Lumen Gentium* that the Roman Catholic Church seriously believes it has to deal with sin as a church; individual sinner's sin is acknowledged whereas corporate sin is not. *Lumen Gentium*, by ignoring ecclesial sin, shows that the Roman Catholic Church boasts in some way in its own perfection.⁹¹

Lumen Gentium is a blueprint ecclesiology. This does not mean it is not important or can be ignored. It does raise the issue of the leadership of the church and the role of the laity and it sees the work of the laity as related to the ministry of Christ as prophet, priest and king. Unfortunately, it never sees the faithful as creating, or being part of, a structure in need of repentance.⁹² Therefore, *Lumen Gentium* falls short of Healy's criteria, as an ecclesiology.

⁸⁹ The statement "that the Catholic church can no longer say as in Acts 3.6 'I have no silver or gold'" is often used as a derogatory comment. The abuse of power by people in positions of power has also shown other areas where the church is an easy target. These reflect boasting in wealth and (misused) power.

⁹⁰ *LG* 8 uses the word subsists. How the word "subsists" is to be understood is unclear. If "subsists" means "manages to survive by God's grace" then there may be less reason to boast when the church is clinging on by its fingernails to survive scandals than when it is a thriving growing organisation. A discussion on the matter in light of recent interpretations can be found in Francis A. Sullivan, 'A Response To Karl Becker, S.J., On The Meaning Of Subsistit In', *Theological Studies* 67, no. 2 (2006), 395-409.

⁹¹ It needs to be remembered that the ecclesiology that Healy is originally talking about is the ecclesiology of Vatican II and *Lumen Gentium* especially. If the problems he raises were not found in the documents it would have to be questioned why he wrote *CWCL*.

⁹² Cf. Paul Lakeland, *The Liberation of the Laity* (New York: Continuum, 2003) which argues almost the opposite. He writes that it is the laity who are calling to accountability those involved in the cover up of paedophilia scandal of the United States Catholic Church. His thesis, based in liberation theology, is that the laity need conscientization.

2.2.3 *Baptism, Eucharist and Ministry*

The title of the World Council of Churches document *Baptism, Eucharist and Ministry* immediately shows that it considers there are three main practices, which are constitutive of the church. *BEM* is written to promote consensus “understood here as that experience of life and articulation of faith necessary to realize and maintain the Church’s visible unity.”⁹³ The process of writing *BEM* has input from not just Pentecostals but also the Roman Catholic Church as well as other churches.

The ecclesiology presented is a *communio* ecclesiology as the life of the church revolves around the act of the Eucharist. The description of the church is contained in the section on ministry and the description of the practices is lengthy.

BEM’s first major statement concerning the church is “the Holy Spirit unites in a single body those who follow Jesus Christ and sends them as witnesses into the world. Belonging to the Church means living in communion through Jesus Christ in the Holy Spirit.”⁹⁴ By emphasising living in communion with Christ *BEM* emphasises its *communio* aspect.

BEM also states that the church is empowered by the Holy Spirit and the Holy Spirit “keeps the Church in the truth and guides it despite the frailty of its members.”⁹⁵ The Church is “to proclaim and prefigure the Kingdom of God” by “announcing the Gospel to the world and by its very existence as the body of Christ.”⁹⁶ This mission should “bring to the world a

⁹³ *BEM*, Preface ix.

⁹⁴ *BEM*, Ministry 1.

⁹⁵ *BEM*, Ministry 3.

⁹⁶ *BEM*, Ministry 4.

foretaste of the joy and glory of God's Kingdom."⁹⁷ To facilitate this, the Holy Spirit gives gifts to the community⁹⁸ for the building up of the Church and for service to the world.

BEM asserts a corporate priesthood for the whole community⁹⁹ and recommends a threefold organisation of ministry. This threefold organisation of ministry comprises the offices of bishop, priest and deacon.¹⁰⁰ The laity and the ordained are related, as the ordained cannot exist without the community and the community is not built up and strengthened without ordained ministry.¹⁰¹

The commentary reveals the concrete truths of the more abstract text. In discussing ordination *BEM* comments: "The churches, therefore, need to avoid attributing their particular forms of the ordained ministry directly to the will and institution of Jesus Christ."¹⁰² Furthermore, *BEM* writes: "It is clear that churches have different practices of ordination, and that it would be wrong to single out one of those as exclusively valid."¹⁰³

While the text itself points to an ecclesiology that is abstract, the commentary around the document points to a very concrete church and a very concrete situation, which points to a broken visible unity. *BEM* calls for humility in recognition of each church tradition in the concrete churches.

⁹⁷ *BEM*, Ministry 4.

⁹⁸ It seems *BEM* is referring to the church when it is using the term "community" but this is not explicit. Ministry 5 contains the first use of the word community.

⁹⁹ *BEM*, Ministry Commentary (17).

¹⁰⁰ *BEM*, Ministry 19-25.

¹⁰¹ *BEM*, Ministry 12.

¹⁰² *BEM*, Ministry Commentary (11).

¹⁰³ *BEM*, Ministry Commentary (39).

What does it do for an ecclesialogist in light of its own descriptions? *BEM* talks about the concrete church in a very general way as it embraces so many differences. This is its failing. While it does deal with a specific sin, disunity and, as a general concept, frailty, nowhere does it acknowledge the ongoing problem of sin. By definition, consensus will solve all the problems of visible unity and will maintain visible unity. This ignores that there is still sin in the church even if there is consensus, as consensus itself cannot ignore sin. Ultimately, while *BEM* describes the concrete church, its ecclesiology is a blueprint; its ideal model is a fellowship of churches in consensus.

The tool *BEM* gives to ecclesialogists is a starting point for questions concerning unity, structure, ministry, and the roles of baptism and eucharist in the church. In some ways this is a practice-oriented ecclesiology. It is descriptive of how practices, especially baptism and the eucharist, should be performed and is happy to call for reform in practices.

As for Healy's question of boasting, churches that take their own definition from *BEM* may boast in the fact that consensus is achieved. Furthermore, there is very little sense that this document calls for conversion to Christ. There is a lack of language to do with repentance, or socialization; conversion is linked only with the sacraments.¹⁰⁴ The centrality of Christ has become lost and, therefore, the church could boast in the church and not in Christ. Ultimately, due to this lack of boasting in Christ, *BEM* does not meet Healy's criteria.

¹⁰⁴ Scot McKnight, *Turning to Jesus: The Sociology of Conversion in the Gospels* (Louisville/London: Westminster John Knox Press, 2002), explores three understandings of conversion, personal decision, socialization and liturgical. As some of the participants in the WCC would only accept conversion understood as personal decision, it is surprising personal decision seems to be missing from *BEM*.

2.2.4 Miroslav Volf

Healy considers the ecclesiology of Miroslav Volf to be a blueprint ecclesiology,¹⁰⁵ because he uses the perichoresis of the Trinity as the model that people in a church should use to relate to one another. Volf believes there should be an intermingling of tasks and responsibility, care and concern. Volf's ecclesiology begins with a short definition of a church.

I will [take] ... Matt. 18:20 as the foundation not only for determining what the church is, but also for how it manifests itself externally as a church. *Where two or three are gathered in Christ's name, not only is Christ present among them, but a Christian church is there as well, perhaps a bad church, a church that may well transgress against love and truth, but a church nevertheless.*¹⁰⁶

This definition then moves through a series of steps to a longer definition that considers other churches or congregations as well as the sacraments and eschatology, as they impact ecclesiology. His enlarged definition of the church is:

*Every congregation that assembles around the one Jesus Christ as Savior and Lord in order to profess faith in him publicly in pluriform fashion including through baptism and the Lord's Supper, and which is open to all churches of God and to all human beings, is a church in the full sense of the word, since Christ promised to be present in it through his Spirit as the first fruits of the gathering of the whole people of God in the eschatological reign of God. Such a congregation is a holy, catholic, and apostolic church. One may rightly expect such a congregation to grow in unity, sanctity, catholicity, and apostolicity, but one may not deny to it these characterizing features of the church, since it possesses these on the basis of the constitutive presence of Christ.*¹⁰⁷

For Volf the practices of the church are assembling in the name of Jesus, professing faith and being open to other churches and all of humanity. Volf believes church should be structured

¹⁰⁵ CWCL, 35 n. 39.

¹⁰⁶ Volf, *Likeness*, 136, emphasis as cited.

¹⁰⁷ Volf, *Likeness*, 158, emphasis as cited.

charismatically, as the Spirit, which constitutes the church is present in the charismata endowed believers.¹⁰⁸ This is a blueprint ecclesiology as it deals with abstract congregations as opposed to real ones. The definition does not acknowledge that the individuals or the church as a whole are sinful and need to repent.

Volf's presentation promotes the ideas of assembling together and expression of the charismata, but at the same time seems to limit a church to an event, the assembling, and not having a life other than that, except in the eschaton. The tool Volf's ecclesiology gives the ecclesiologist is the question, "Is this church professing faith in Christ?" Healy discusses the fact that while these sorts of questions seem to be useful, the problem is that concepts like "professing the faith" are "essentially contested concepts".¹⁰⁹ Concepts like these need "to be described from a variety of perspectives, none of which can be adequate alone."¹¹⁰ Thus, Healy writes, using the ideas of Stephen Sykes: "To treat Christianity as if it has a definable essence, a single principle in terms of which one could systematically map the whole, is inevitably to distort it."¹¹¹ To give a single definition of professing the faith is similarly a distortion.

There are two possible boasts in this model namely that the church may boast in its assembling,¹¹² and that it may boast in the presence of Christ.¹¹³ There is little to ensure the

¹⁰⁸ Peter D. Hocken, 'Church, Theology of the', *NIDPCM*, 544-551 makes the comment that the major contribution of this ecclesiology is that it takes the God-giftedness of people seriously.

¹⁰⁹ *CWCL*, 35.using material from Stephen Sykes, *The Identity of Christianity* (London: SPCK, 1984), 251ff.

¹¹⁰ *CWCL*, 35.

¹¹¹ *CWCL*, 35.

¹¹² The Corinthians are accused of factionalism based on who they follow within an assembly. The most "spiritual" group followed Christ in 1 Cor. 1.12.

¹¹³ This is a common Pentecostal claim that one church is greater than another for the presence of Christ is felt more there than in another church. This is not a truth about God but how God is perceived by those in the church.

church only boasts in Christ and thus as Healy concludes, though for different reasons, this is a blueprint ecclesiology and does not meet his criteria.

2.2.5 Conclusion

It is difficult to ignore the fact that Newbigin's definition of church adheres closely to Healy's requirements. From his understanding comes a definition of church, defined by God's mercy, described by characteristics and practices, a church that will only boast in Jesus Christ. Yet, it is in itself still a blueprint, as it neither deals with the concrete realities of specifics nor ensures theological reflection. Of the other ecclesiologies studied, *BEM's* ecclesiology is close to Healy's expectations, yet does not totally meet them. The rest, while contributing points of view to the study, have been shown not to meet Healy's requirements.

Healy's method shows the deficiencies in many ecclesiologies, as Healy's criteria raise the bar for what *any* ecclesiology must look like. The implication here is that any Pentecostal ecclesiology must also meet Healy's requirements.

2.3 Dimensions of Pentecostal Identity

Identifying whom Pentecostals are is an obvious requirement for a Pentecostal ecclesiology. Veli-Matti Kärkkäinen and other researchers into Pentecostalism give multiple descriptions to identify who are Pentecostals. These descriptions are not all doctrinal and reflect different attempts to identify Pentecostals. The section will examine these descriptions and, after discussing Ninian Smart's dimensions, as a criteria to measure the definitions, give a justification for choosing Kärkkäinen's own definition over the others.

2.3.1 Ninian Smart's Dimensions

Identifying and defining a group of people is a complex issue. The Anglican Stephen Sykes, in his exploration of the question, "What is the essence of Christianity?" in *The Identity of Christianity* has concluded that it is an "essentially contested concept";¹¹⁴ that is, there is no single way of defining Christianity that all Christians will agree with.

In order to resolve the different answers to the above question, Sykes gives three possible responses. The first response is for every group of Christians to accept a single authoritative answer to the essence of Christianity and to allow no dissent. The second response is to presume that there is no agreement and no connection between different groups of Christians, even though they share the same name and some history. The third response, which Sykes supports, is that of a dialectical tradition containing the idea that certain parts of the tradition are in dispute but are not a disruption to unity.

This response proposes that the phenomenon of dispute within Christianity has certain conditions about it which make it about one thing. This does not necessarily imply that all participants in the dispute share the *same* convictions in common, rather there is agreement that the existence of dispute about any element of the Christian tradition is not in and of itself a ground for denying there is unity in Christianity.¹¹⁵

Even if the definition will be "essentially contested", Sykes' identification of the essence of Christianity parallels the way Pentecostals are identified and defined. The history of Pentecostalism records divisions and dissent,¹¹⁶ and, therefore, the first of Sykes' responses cannot apply to Pentecostals. There is recognition by pastors, theologians and historians that different Pentecostals within Pentecostal traditions, such as those who favour an approach of

¹¹⁴ Sykes, *Identity*, 252-260.

¹¹⁵ Sykes, *Identity*, 251.

¹¹⁶ See Section 5.1.1.

oneness and those who favour a Trinitarian approach,¹¹⁷ are part of the same body. Therefore, the second of Sykes' responses cannot apply to Pentecostals. This leaves the third response as the only possibility, which makes the identity of Pentecostalism an "essentially contested concept".¹¹⁸ Any definition partitioning the worldwide church into those which are and those that are not Pentecostal can be argued to include churches that should or should not be labelled as Pentecostal. This also implies that while there are areas of dispute in the identification of Pentecostals, there is unity in Pentecostalism.¹¹⁹

Sykes uses Ninian Smart's *The Religious Experience of Mankind*¹²⁰ to express the areas of dispute within the identity of Christianity, while maintaining there is still unity in Christianity. Smart sees all religions as being multi-faceted, and believes that there are six facets to all religions, which he calls dimensions. Smart uses these dimensions to explore a series of religions worldwide. These dimensions are descriptive as opposed to evaluative and can be used to describe Pentecostals or to examine a definition of Pentecostals in order to see that all dimensions are explored. Some people consider Smart's work a classic, other dislike it, or would like a more recent conceptualisation, this author knows of no better evaluative process. Smart's dimensions are used here for their helpfulness in exploring definitions of Pentecostals rather than in complete agreement with all his ideas.

The dimensions Smart sets forth are:

¹¹⁷ More details as to Oneness Pentecostals can be found in Section 5.1.1.

¹¹⁸ This is also given in Jacobsen, *Thinking*, 11. Jacobsen's work will be described in Section 2.3.5.

¹¹⁹ Allan Anderson reflects this when he writes: "It is not always easy to define what is meant by 'pentecostal', as the term refers to a wide variety of movements scattered throughout the world, ranging from fundamentalist and white middle class 'megachurches' to indigenous movements in the Third World that have adapted to their cultural and religious contexts to such an extent that many western Pentecostals would probably doubt their qualifications as 'Christian' movements." Allan Anderson, 'Introduction: World Pentecostalism at a Crossroads', in Allan H. Anderson and Walter J. Hollenweger (eds.), *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, Journal of Pentecostal Theology Supplement Series 15 (Sheffield: Sheffield Academic Press, 1999), 19-31, 19-20.

¹²⁰ Ninian Smart, *The Religious Experience of Mankind* (London: Collins, 1971).

Ritual: the ritual dimension is “worship, prayer, offerings and the like”¹²¹ and can include pragmatic rituals “aimed at the attainment of certain experiences”¹²² rather than sacred rituals directed towards God.

Mythological: the mythological dimension is explained in the “collection of myths, images, and stories in which the invisible world is symbolized.”¹²³

Doctrinal: the doctrinal dimension is that of the systematised, clear and thought-out reflections of faith and rituals.

Ethical: the ethical dimension is that which is taught concerning individual behaviour of the faithful.

Social: the social dimension is the exploration of how the religious institution operates and how people’s lives are shaped by the previous three dimensions.

Experiential: the last dimension is based on the fact that the individual “can and does have inner experiences of God”.¹²⁴

Examining each of these dimensions as shown in Kärkkäinen’s definition will form part of a justification for the use of the definition in this work.

It should be noted that previous approaches to the exploration of Pentecostal ecclesiology have focused on one of Smart’s dimensions. These explorations have usually focused on spirituality, mainly represented in the experiential dimension, but also in the ritual and mythological dimensions, rather than ecclesiology as reflected in the doctrinal dimension. The mythological dimension is discussed in Stephen Land’s exploration of the spirituality of

¹²¹ Smart, *Religious Experience*, 16.

¹²² Smart, *Religious Experience*, 17.

¹²³ Smart, *Religious Experience*, 18.

¹²⁴ Smart, *Religious Experience*, 22.

Pentecostal churches through the stories and songs of early Pentecostals.¹²⁵ The ritual dimension has been explored in Daniel E. Albrecht's examination of Pentecostal rites.¹²⁶ The social and experiential dimensions are examined in the work of Simon Chan as he considers the church as a "traditioning community".¹²⁷ While much has been written concerning the experiences of Pentecostals, the author is unaware of any work directly relating this to ecclesiology. The studies ultimately shift from the one or two dimensions towards what the church does in its ethical or ritual dimensions or what is vaguely defined as spirituality. In considering this approach to Pentecostal theology Terry Cross writes, "theology cannot be equated with spirituality" where he apparently equates spirituality with reflection on experience.¹²⁸ Cross argues that equating spirituality and theology is to:

... truncate theology to a commentary on our experience and to misconstrue the relationship of theory and practice. On the one hand, to say theology is devoid of spirituality is to misunderstand God and his relationship with his people. It would be a grave disservice to the Pentecostal past and future if this reduction were made. Spirituality should infuse all we do, but does not thereby eradicate the areas it infuses. ... Just as problematic is a theology entirely focused on experience and spirituality with no concern for the intellectual pursuit of God.¹²⁹

Cross's argument is that there must be both theology and spirituality, doctrine and experience, or in terms of Smart's work, multiple dimensions.

Using Smart's dimension avoids confusing the concept of "spirituality" with other aspects of religious life, while still allowing "spirituality" to infuse the doctrinal dimension. The author

¹²⁵ Land, *Pentecostal Spirituality*.

¹²⁶ Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*, Journal of Pentecostal Theology Supplement Series 17 (Sheffield: Sheffield Academic Press, 1999).

¹²⁷ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology Supplement Series 21 (Sheffield: Sheffield Academic Press, 2000).

¹²⁸ Terry L. Cross, 'The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?' *JPT* 16 (2000), 27-47, 35.

¹²⁹ Cross, 'The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?' 35.

is also unaware of any work considering Pentecostal churches in the doctrinal dimension. This lack of exploration of the doctrinal dimension allows this author to make a contribution with this thesis.

2.3.2 Examination of Kärkkäinen's Definition

Kärkkäinen's definition is an extended "full gospel" definition. This defines Pentecostals by:

Five theological motifs, (1) justification by faith in Christ; (2) sanctification by faith as a second definite work of grace; (3) healing of the body as provided for all in the atonement; (4) the pre-millennial return of Christ; and (5) the baptism in the Holy Spirit evidenced by speaking in tongues.¹³⁰

Kärkkäinen adds: "Perhaps the 'prophethood' of all believers could be added to the priesthood of all believers as a sixth motif."¹³¹

Smart understands the ritual dimension of religion as that which is directed to God. The most obvious rituals contained in Kärkkäinen's definition are speaking in tongues and healing prayer implicit in the mention of healing. While there are multiple understandings of what speaking in tongues involves or does, one understanding is that the person praying is speaking to God in an unknown tongue. As this is directed towards God, it is a ritual by Smart's description. Prayer directed to God for bodily healing is also a ritual. However, these are not the only rituals in Kärkkäinen's definition. Hidden behind Kärkkäinen's motif of the "pre-millennial return of Christ" are the scenes of worship of the book of Revelation.

¹³⁰ Land, *Pentecostal Spirituality*, 18 used in Kärkkäinen, *Toward*, 58.

¹³¹ Kärkkäinen, *Toward*, 59. This seems to be based on a comment by Land: "In their [early Pentecostals] view God was calling upon all saints to be godly witnesses in the power of the Holy Spirit. Now the prophethood of all believers could be added to the priesthood of all believers." Land, *Pentecostal Spirituality*, 18. The comment about priesthood and prophethood is not expanded upon by Land. The rest of this thesis reads the addition of priesthood and prophethood to the five motifs to be by Kärkkäinen and not Land. The original use of the term appears to be Land.

This motif is expressing a desire for the church to be heaven on earth and to be the worshipping people of God with an apocalyptic vision in this life.

The narratives that define a group describe the mythological dimension. Pentecostals refer to two main narratives; one is taken from Scripture, and is the account of the day of Pentecost, and one is taken from more recent history namely the account of the April 1906 Azusa Street revival in Los Angeles. The biblical narrative gives Pentecostals their name. Kärkkäinen has four proposals for the exact origin of the movement:

The first ...connect[s] the origins of the modern Pentecostal movement with the work of Charles F. Parham and his students at Topeka, Kansas. The second is argued by non-white historians and theologians of the movement who often emphasize the primary role of the Black Holiness preacher William Joseph Seymour and the Apostolic Faith Mission that arose in Los Angeles in 1906. The third is suggested by others who see themselves as constituting the earliest Pentecostal denominations, thereby claiming to be the original Pentecostals, because some of their leaders or members spoke in tongues prior either to Parham or Seymour. Finally there are those who view the origins of Pentecostalism as a sovereign work of God which can be traced to no single leader or group, but rather to a spontaneous and simultaneous outpouring of the Holy Spirit.¹³²

Only one of the proposals, the account of the Azusa Street Revival, is a narrative that defines Pentecostals and is part of Smart's mythological dimension, whereas the account is not an explicit narrative in Kärkkäinen's definition.¹³³ Furthermore, Kärkkäinen's definition only includes the narrative of Pentecost by using Pentecostals' own name for themselves.

Smart maintains that the doctrinal dimension is that which "attempts to give system, clarity and intellectual power"¹³⁴ to the faith of a religious group. Kärkkäinen's definition includes elements of system and clarity, for example, "justification by faith", "sanctification by a

¹³² Kärkkäinen, *Toward*, 40-41.

¹³³ It must be noted that Steven J. Land in his *Pentecostal Spirituality* ties this definition back to Azusa Street, but that will be discussed when the historical precedent of Kärkkäinen's definition is explored.

¹³⁴ Smart, *Religious Experience*, 19.

second work of grace”, “pre-millennial return of Christ” and the doctrine of the priesthood of believers.¹³⁵ As a single motif, the priesthood and prophethood of believers becomes a reflection on how the church should be organised, the nature of worship to God and service to man as well as the gifts of the Spirit and the need for discernment. Smart is concerned that the dividing line between doctrine and myth is hard to determine because the doctrinal dimension relies on the same narratives as the mythological dimension, whereas Kärkkäinen’s definition separates the doctrines and the myths.

The understanding of a life being conformed to that of Christ’s was a major teaching of the holiness traditions. Sanctification was the process where one’s life became more like Jesus’. Smart’s ethical dimension focuses on how individuals are to live, which is reflected by the inclusion of sanctification in Kärkkäinen’s definition. Though the ethical dimension is covered by the general term sanctification, it is not covered in more detail by Kärkkäinen’s definition. Pentecostal ethics is a rarely contested concept, as the ethics that are espoused, while usually conservative as opposed to liberal, are similar to many other streams of Christian teaching.¹³⁶

Smart’s social dimension examines the institutions that a religion forms. The doctrines of the priesthood and prophethood give structure to how the church is to be in the world. The church is called as a royal priesthood to proclaim the mighty acts of God (1 Peter 2:9). As prophethood, it is to be a prophetic voice in the world. Its structures should also be prophetic, based around service and not dominating people (Luke 22:25-27).

¹³⁵ In Kärkkäinen’s writing it is hard to tell if he considers the prophethood of believers a doctrine.

¹³⁶ Walter J. Hollenweger, ‘Crucial Issues for Pentecostals’, in Allan H. Anderson and Walter J. Hollenweger (eds.), *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, Journal of Pentecostal Theology Supplement Series 15 (Sheffield: Sheffield Academic Press, 1999), 176-191, 184, expresses concern that pentecostal ethics may be becoming lax as no longer do Pentecostals “need to be characterized by a certain grade of personal or social holiness”.

Experience, often considered integral to being Pentecostal, is the root of the experiential dimension. Pentecostal experience lies chiefly in Spirit-baptism, but also in sanctification as a second definite work, with an emphasis on definite, and in the experience of being healed. However, healing is not experienced by every Pentecostal.

So far, this chapter has shown that Kärkkäinen's definition fulfils all the requirements of Smart's description of a religion. In other words, Kärkkäinen's definition is an adequate definition of Pentecostals. For it to be justified as the definition for the rest of this thesis, the definition must be shown to be better than other definitions. The other definitions that will be examined are taken from Walter Hollenweger, the Roman Catholic-Pentecostal Dialogue, two sociologists who have studied Pentecostals and two historians of the Pentecostal movement. The choice of these definitions is due to the reputation of these voices in Pentecostal studies as well as Kärkkäinen's use of them in his own work. Due to the prominence and regular use of Hollenweger's ideas, more space will be given to discussing his work, before discussing the other definitions.

2.3.3 Walter J. Hollenweger

Walter J Hollenweger, who grew up in a Pentecostal church, but later was ordained in the Swiss Reformed church, is a researcher of Pentecostalism. He is a prolific author, being most famous in Pentecostal circles for his dissertation written at the University of Zurich, the ten-volume *Handbuch der Pfingstbewegung*,¹³⁷ published with reduced and different content in three different languages.¹³⁸

¹³⁷ Hollenweger, *Handbuch der Pfingstbewegung* is a microfilm copy of the thesis.

¹³⁸ D. D. Bundy, 'Hollenweger, Walter Jacob', *NIDPCM*, 729.

The most used definition of Pentecostals by Hollenweger is that they possess the following characteristics:

(1) orality of liturgy; (2) narrative of theology and witness; (3) maximum participation at the level of reflection, prayer and decision making and therefore a form of community that is reconciliatory; (4) inclusion of dreams and visions into personal and public forms of worship where they function as a kind of icon for the individual and the community; and (5) an understanding of the body/mind relationship that is informed by experiences of correspondence between body and mind, the most striking application of this insight being the ministry of healing by prayer.¹³⁹

The characteristics contain a strong portion of Smart's ritual dimension. The reason being that what Hollenweger is describing is not Pentecostal identity but "the black oral root" of Pentecostalism.¹⁴⁰ Hollenweger believes that Pentecostalism has five roots namely "catholic, evangelical, critical, ecumenical and the black oral root."¹⁴¹ The definition Kärkkäinen ascribes to Hollenweger has only one aspect of what Hollenweger meant by "being pentecostal".

The black oral root of Pentecostalism, as defined by Hollenweger, overlaps with Kärkkäinen's definition, as Hollenweger sees the oral cultures as creating "a congregation where everybody is a potential contributor to the liturgy",¹⁴² which corresponds to the common Pentecostal understanding of the "priesthood of all believers". Hollenweger is even more explicit about this when he discusses Black Power and sees that Black Power and

¹³⁹ Walter J. Hollenweger, 'After Twenty Years' Research on Pentecostalism,' *International Review of Mission*, 75 (1986), 4-12, 6 quoted in Kärkkäinen, *Toward*, 59. Originally appeared in Walter Hollenweger, 'After Twenty Years' Research on Pentecostalism', *Theology* LXXXVII, no. 720 (1984), 403-411. Kärkkäinen states: "Most observers of the movement, both insiders and outsiders, have enthusiastically cited it" (252 n. 19). Consideration needs to be given to the fact that the purpose of the original article seems to be a cry against racism and disunity as well as a call to maintain what he considers pentecostal distinctives.

¹⁴⁰ Walter J. Hollenweger, 'The Black Roots of Pentecostalism', in Allan H. Anderson and Walter J. Hollenweger (eds.), *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, Journal of Pentecostal Theology Supplement Series 15 (Sheffield: Sheffield Academic Press, 1999), 33-44, 36.

¹⁴¹ Hollenweger, 'The Black Roots of Pentecostalism', 36.

¹⁴² Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, Mass: Hendrickson, 1997), 23.

Pentecostalism have not just affirmed but practised the priesthood of all believers.¹⁴³ It implies that by adding the priesthood and prophethood of all believers to the Wesleyan-Holiness roots of Pentecostalism, Kärkkäinen's definition addresses the concerns of Hollenweger's emphasis on the black oral root.

When this definition is studied in the light of Smart's dimensions, the use of narrative to join theology and witness arguably is a combination of the mythical and the doctrinal dimensions, with emphasis on the doctrine. The idea of dreams and visions being icons for the community and the idea of Pentecostals as a reconciliatory community reflect a social dimension, yet there is little sense of organisation. However, there may be a faint sense of the ethical dimension in the idea of the community being reconciliatory. The experiential dimension is even harder to locate than the ethical dimension. The experience of a dream or a vision is mentioned, as are "experiences that have correspondence between mind and body". Hollenweger is arguably avoiding highlighting this dimension.

Hollenweger's definition has other complications as well. The definition describes a people whom Hollenweger states are oriented to an oral liturgy, yet there is very little sense in Pentecostalism of liturgy.¹⁴⁴ In addition, the definition itself is academic rather than oral and the facets of Kärkkäinen's definition can be remembered more easily than Hollenweger's by Pentecostal Christians.¹⁴⁵ Hollenweger's is a technical theological definition that needs time to be digested; it is not a definition that emulates Pentecostalism's own oral roots.

¹⁴³ Hollenweger, *Pentecostalism*, 37.

¹⁴⁴ This does not mean that there is not a regular pattern in pentecostal churches, but spontaneity is more pronounced than a written liturgy usually allows. Liturgy in and of itself is not considered to be something that Pentecostals possess. This is similar to Baptists not explicitly adhering to creeds. When presented with appropriate definitions and explanation, the respective groups can see they possess liturgy or adhere to creeds.

¹⁴⁵ Keith Warrington, 'The Role of Jesus as Presented in the Healing Praxis and Teaching of British Pentecostalism: A Re-Examination', *Pneuma* 25, no. 1 (2003), 66-92, 80 n. 72, provides insight into this when he writes: "In a questionnaire supervised by Elim Bible College in 1977, those polled were asked to respond

Yet another complication contained in Hollenweger's definition is that having "maximum participation" leads to a "reconciliatory community". Hollenweger explains this by saying: "This means, for instance, that 'majority decisions' are not made in a western, white fashion; instead a matter is talked over repeatedly until agreement or consensus is found."¹⁴⁶ The statement ignores issues that create a complete deadlock, as people do not agree a particular point. People who like to hear their own voice and monopolise decision-making will also cause problems. The role of the Holy Spirit in Pentecostal decision-making arguably is ignored, as consensus is described as the only way the Spirit can work. Finally, the role of leadership mentioned as a spiritual gift in Rom. 12.8 is neglected. It implies that everybody agreeing is reconciliatory, which is not necessarily the case.¹⁴⁷

Hollenweger's definition, while interesting and potentially theologically rich, must ultimately be discarded for this study as it does not reflect all of Smart's dimensions and would not be accepted as a complete definition by its own author. While the ideas it raises will be discussed, as part of the practices of Pentecostals, it is insufficient as a definition.

2.3.4 The Roman Catholic-Pentecostal Dialogue

The section on the "Essence of Pentecostalism" from the first Roman Catholic/Pentecostal dialogue bases the identity of Pentecostals not on sacraments or on doctrine, but on an experience of God.

to the following question: Is healing in the Atonement in the sense that Christ bore our sicknesses in His suffering just as He bore our sins? As revealed by the data, the group who responded most positively to the question were church members, while leaders were more skeptical, followed by theology students, who were most skeptical."

¹⁴⁶ Hollenweger, 'The Black Roots of Pentecostalism', 39.

¹⁴⁷ Hollenweger, 'The Black Roots of Pentecostalism', 39, gives the example of Nelson Mandela who talks about reconciliation and then invites De Klerk to be the second in charge of the South African government. This does not seem to demonstrate either maximum participation at decision making level or a reconciliatory community. It seems to be Mandela's decision and many in the community would have still been upset by this act of inclusion of a white in government.

It is the personal and direct awareness and experiencing of the indwelling of the Holy Spirit by which the risen and glorified Christ is revealed and the believer is empowered to witness and worship with the abundance of life as described in Acts and the Epistles. The Pentecostal experience is not a goal to be reached, not a place to stand, but a door through which to go into a greater fullness of life in the Spirit. It is an event which becomes a way of life in which often charismatic manifestations have a place. Characteristic of this way of life is a love of the Word of God, fervency in prayer and witness in the world and to the world, and a concern to live by the power of the Holy Spirit.¹⁴⁸

The consequences of this experience are charismatic manifestations, a love for the Word of God and fervent prayer as well as, witnessing and living by the power of the Spirit. The ritual, ethical, and mythical dimensions are all present, and the experiential dimension is pronounced in this definition. However, it ignores the doctrinal dimensions and the social dimensions of Smart's work and is therefore insufficient.

2.3.5 Definitions by Two Historians

In studying the conversations of Pentecostals "that took place around the kitchen table"¹⁴⁹ rather than in formal theological debates, Grant Wacker, who grew up in Pentecostal churches, found that there were two bodies of evidence. The first body of evidence is a "longing for direct contact with the divine in a number of ways".¹⁵⁰ The second body of evidence:

¹⁴⁸ Jerry L. Sandidge, (ed.), *Roman Catholic/Pentecostal Dialogue (1977-1982): a Study in Developing Ecumenicism, Studies in the Intercultural History of Christianity*, 44 (Frankfurt am Main: Peter Lang, 1987), 141.

¹⁴⁹ Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Massachusetts and London, England: Harvard University Press, 2001), 9.

¹⁵⁰ Wacker, *Heaven Below*, 12.

Contradicted what pentecostals said about themselves in their almost-nightly testimony meetings. Everyone knew – did they not? – that Christ alone guided their actions, whatever the personal or social cost. It also contradicted what they claimed about themselves in their polemical literature. Other Christians behaved pragmatically, according to a calculus of self-interest, not Holy Ghost folk.¹⁵¹

The discussion above leads Wacker to the thesis of his work, which is that the “*genius of the pentecostal movement lay in its ability to hold two seemingly incompatible impulses in productive tension*. I call the two impulses the primitive and the pragmatic.”¹⁵²

Wacker sees that these two impulses creatively complemented each other.

Pentecostals’ primitivist conviction that the Holy Spirit did everything, and that they themselves did nothing, bore grandly pragmatic results. It freed them from self-doubt, legitimated reasonable accommodations to modern culture and released boundless energy for feats of worldly enterprise. At the same time, this vigorous engagement with everyday life stabilized the primitive and kept it from consuming itself in a fury of charismatic fire.¹⁵³

Wacker’s definition, effectively that Pentecostals are people who balance the primitivist and the pragmatic impulse, allow little interaction with Smart’s dimensions. While there may be a sense of ritual and/or experiential dimensions, “Christ alone guided their actions” and mythological “almost-nightly testimony meetings”, there is no doctrinal, social or ethical dimension. However, Wacker’s thesis is important in explaining some of the internal contradictions of Pentecostalism.

Doug Jacobsen, a professor of church history and theology, has written in his *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* that Pentecostal identity is, as

¹⁵¹ Wacker, *Heaven Below*, 13.

¹⁵² Wacker, *Heaven Below*, 10, emphasis as cited.

¹⁵³ Wacker, *Heaven Below*, 14.

described above, an “essentially contested concept”.¹⁵⁴ However, Jacobsen does describe what he considers to be the idea or ideal of Pentecostalism.

In a general sense, being pentecostal means that one is committed to a Spirit-centred, miracle-affirming, praise-oriented version of Christian faith, but as soon as one begins to ask more specific questions (e.g., How exactly does one receive the Spirit? What are the relationships between the baptism of the Spirit, justification, and sanctification? How is the Spirit related to or identified with the godhead as a whole?) Pentecostal opinion begins to diverge, sometimes in rather marked ways.¹⁵⁵

As a definition of Pentecostalism Jacobsen’s allows no more interaction with Smart’s dimensions than Wacker’s. However, while Jacobsen’s ideal will be shown to be less than satisfactory,¹⁵⁶ his overall comment that “there is no meta-model of pentecostalism”¹⁵⁷ needs to be remembered and the different voices within Pentecostalism heard throughout this study.

2.3.6 Sociological Descriptions

Of the sociologists who have studied Pentecostalism the most sympathetic observers are the American Charismatic Roman Catholic, Margaret Poloma and the English Anglican, and former Methodist, David Martin. In their studies on Pentecostals they both provide descriptions of Pentecostals to partially identify those they are studying.

Poloma’s understanding of Pentecostalism was at one time that Pentecostalism was “a cry against modernity”. In more recent work looking at the Pentecostal and Charismatic movement she writes:

¹⁵⁴ Jacobsen, *Thinking*, 11.

¹⁵⁵ Jacobsen, *Thinking*, 12.

¹⁵⁶ See Section 5.3.3.

¹⁵⁷ Jacobsen, *Thinking*, 12.

Members share a common transcendent worldview rather than particular doctrines, defined ritual practices or denominational involvement. This worldview is a curious blend of premodern miracles, modern technology, and postmodern mysticism in which the natural blends with the supernatural. Signs and wonders analogous to those described in pre-modern biblical accounts are expected as normal occurrences in the lives of believers.¹⁵⁸

After looking at the Assemblies of God in the USA, Poloma concludes that they are in an “identity crisis” and writes:

Among other things, Pentecostalism has made the common experience of the divine available to a spiritually-starved materialistic culture, taught the meaning of paradox to a Western world steeped in propositional logic, revived a sense of miracle and mystery among people trapped in the cage of rationality, and provided opportunities for catharsis in a civilization fearful of emotion.¹⁵⁹

Against this she reckons the Assemblies of God “identity, however, is expressed in terms of rational doctrine that masques the playful creative Spirit its believers have encountered through the last one hundred years of Pentecostalism’s existence”¹⁶⁰ due to routinisation of charisma.

Poloma’s work is hard to relate back to Smart’s dimensions. While Poloma effectively discusses the experiential dimension as part of her definition, the ethical and mythological dimensions are ignored. The ritual dimension is considered as undefined and the doctrinal dimension is rationalized and therefore dismissed. Furthermore, the social dimension is examined but not as part of what it means to be Pentecostal. It is here suggested that Poloma uses a description rather than a definition to identify those whom she studies.

¹⁵⁸ Margaret M. Poloma, 'Charisma and Structure in the Assemblies of God: Revisiting O'Dea's Five Dilemmas', 2002, <http://www3.uakron.edu/sociology/AoGPastors02.pdf> (26/1/2005).

¹⁵⁹ Poloma, 'Charisma and Structure', 51.

¹⁶⁰ Poloma, 'Charisma and Structure', 51.

David Martin, in a similar way, does not give a theological definition of Pentecostalism but writes that it is “following the logic of a fissiparous pluralism”¹⁶¹ and “it is not inherently political, even though it trails the political and economic implications which follow from a competitive pluralism.”¹⁶² Furthermore, he writes that:

Pentecostalism is very specifically a cultural revolution, and one undertaken from below, with no political theory to guide it and no political ideology to promote. What motivates the rival religious entrepreneurs who guide the revolution is pursuit of a particular kind of personal transformation, and their language is couched in personal stories and imagery rather than in abstract propositions. Because Pentecostalism is personal and cultural it does not need to deal in the violence intrinsic to political action, which is why it is virtually unnoticed by the western media, and comes as a surprise to the western academy.¹⁶³

Like Hollenweger, Martin sees that “most of the features of Pentecostalism tell tales of Methodist paternity, but fatherhood is only rarely acknowledged.”¹⁶⁴

Both Poloma’s and Martin’s definitions do not relate well to Smart’s dimensions. The ritual, mythological or doctrinal dimensions are not discussed. The ethical dimension is hinted at by Martin and the experiential dimension is hinted at by Poloma but the focus of both, as would be expected for sociologists, is the social.

2.3.7 Further Justification for Kärkkäinen’s Definition

Having examined Kärkkäinen’s definition in the light of Smart’s dimensions to show it to be adequate and having considered its richness when compared to other definitions, the following section examines its historical precedents. The section also discusses the author’s preference for Kärkkäinen’s definition.

¹⁶¹ David Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell Publishers, 2002), 167.

¹⁶² Martin, *Pentecostalism*, 167.

¹⁶³ Martin, *Pentecostalism*, 167.

¹⁶⁴ Martin, *Pentecostalism*, 167.

Kärkkäinen's definition has historical precedent, as it contains a description of Pentecostals derived from the historical roots of the movement. The early participants viewed what was happening in their own era as a restoration of "the apostolic faith and power for the end times through signs and wonders."¹⁶⁵ For them "the prophethood of all believers could be added to the priesthood of believers".¹⁶⁶ The basis and tradition for this understanding comes from the Wesleyan-Holiness tradition.¹⁶⁷ However, this may also be a limiting factor for this definition, as not all Pentecostal churches are descended theologically from the Holiness tradition. Some churches are baptistic, others descended from Reformed churches. It is another reflection of the problem of identifying who are Pentecostals.

The focus for the rest of this work is not on the specific five motifs, discussed in 2.3.2, but on the idea that Kärkkäinen introduces, that Pentecostals believe in the priesthood and prophethood of believers. Furthermore, this belief in the priesthood of believers arguably emanates from multiple sources, as some groups who identify themselves as Pentecostal/Charismatic also mention the priesthood of believers.¹⁶⁸

Kärkkäinen's definition, while adequate, is still vague about the facets of priesthood and prophethood. He uses the priesthood facet of the definition to further discuss Pentecostal churches,¹⁶⁹ but gives no justification for including it as a motif. The priesthood facet is also

¹⁶⁵ Land, *Pentecostal Spirituality*, 18.

¹⁶⁶ Land, *Pentecostal Spirituality*, 18.

¹⁶⁷ A link even Hollenweger acknowledges. He accepts that the catholic, critical, and evangelical roots are mediated through Wesley and the Wesleyan-Holiness tradition. See Hollenweger, *Pentecostalism*, 144-152 for the catholic root, p. 202 for the critical root and p. 181 for the evangelical root.

¹⁶⁸ *COGI, EP, PAW, and LF*.

¹⁶⁹ Kärkkäinen, *Toward*, 124-126, 130-132.

explored in a one-dimensional manner rather than as a well-researched examination of the doctrine. There is, it is suggested, no rationale for the two being included as a single motif.¹⁷⁰

His definition raises the doctrine of the “prophethood of believers”, which is of particular interest to this author, but Kärkkäinen fails to define it.¹⁷¹ However, not everything is tied up in the two facets of priesthood and prophethood, which enables a richer theological reflection, as other facets can be explored. Therefore, the potential for further theological exploration, by this author, is another justification for using Kärkkäinen’s definition.

2.3.8 An Ecumenical Issue

Another issue that needs to be raised briefly is the role of Pentecostals and Pentecostalism in the church universal. Is Pentecostalism really a split away “ism” or is it a reform movement, or is it, perhaps, a combination of a split away “ism” and a reform movement? Most Pentecostals would want to see all Christians share their experience of Spirit-baptism.¹⁷² Whether these Christians should then join a Pentecostal church or not may be a disputed point. What this means is that it may be fair to consider that Pentecostalism, like Protestantism, as a reform movement.¹⁷³ Does it mean that the church would be united if every Christian were Pentecostal? This question sets Smart’s social dimension against his

¹⁷⁰ This issue will be explored more in Section 4.1.4.1.

¹⁷¹ There is an index reference to the term on page 293 referring to pages 59-61 except nowhere does the term appear. There is a reference to the presidential speech of Roger Stronstad to the SPS later published as Roger Stronstad, 'Affirming Diversity: God's People as a Community of Prophets', *Pneuma* 17, no. 2 (1995), 145-157.

¹⁷² Carl Brumback, *Suddenly from Heaven* (Springfield, Mo: Gospel Publishing House, 1961), 151, quoted in John Thomas Nichol, *Pentecostalism* (Plainfield, N.J.: Logos International, revised ed. 1971), 56-57, writes of early Pentecostalism: “There was no intention of establishing a Pentecostal branch of the Church, but an insistence that the entire tree was to be Pentecostal.”

¹⁷³ Gavin Wakefield, *The First Pentecostal Anglican: The Life and Legacy of Alexander Boddy*, vol. 6, Grove Renewal Series (Cambridge: Grove Books, 2001), 16 writes concerning Alexander Boddy: “He saw Pentecostalism as a renewal movement within the existing churches, a view which conflicted with Barratt [another minister] but was held by other European leaders in the early stages of the Movement.” A similar view is held by Peter Hocken, *One Lord, One Spirit, One Body* (Exeter: Paternoster Press, 1987), where he sees the Spirit poured out in the charismatic renewal as an “ecumenical grace” that “could summon and bring the divided churches into unity”, 87.

experiential dimension, as, while Pentecostalism is based around experience, the structures that arise in Pentecostal churches are different due to this experience. It is hard for this author to imagine a single Pentecostal worldwide church, yet, a united church remains as a possibility.

The other part of this issue is the question, “Does Pentecostalism enforce a specific structure on the church?” The basic premise of this thesis is that Pentecostals believe in the priesthood and prophethood of believers. However, how this is expressed in church services varies. If there is no opportunity to express the doctrines, for example, if a single individual performs the entire ministry, there will be problems.¹⁷⁴ The implication here is that any structure is appropriate for leadership, but ministry must be able to be performed by the whole congregation. In turn it means that autocratic and strictly hierarchical models of ministry will be in conflict with participative models and, in order to create true unity, there may be a need for change in how ministry is performed in churches.

Though other groups throughout history have considered themselves to be prophetic or priestly, the Pentecostal position is unique in how the prophetic and the priestly are enacted in the life of congregations. How this is enacted in the life of the congregation will be seen in later sections.

2.3.9 Conclusion

Kärkkäinen gives multiple definitions of Pentecostal identity. The use of his definition has been justified by showing that it expresses all of Smart’s dimensions, is a more than adequate definition with its roots in a historical tradition and holds interest for the author. The

¹⁷⁴ This is the thesis of Colin Bulley, *The Priesthood of Some Believers*, Paternoster Biblical and Theological Monographs (Carlisle: Paternoster Press, 2000). Cf. Mark Strom, *Reframing Paul: Conversations in Grace and Community* (Downers Grove, Illinois: InterVarsity Press, 2000), 178-181, whose analysis is that leadership was to stop centralization.

definition will be allowed to be an “essentially contested concept” in this thesis. However, it will be used in the rest of this work as a working definition. It is not argued that Kärkkäinen’s definition is the only correct one that will stand immutable for all time, but it is a definition that is adequately justified for use in this thesis.

2.4 Pentecostal Ecclesiology According to Veli-Matti Kärkkäinen

Veli-Matti Kärkkäinen’s book *Toward a Pneumatological Theology* is an edited collection of essays that mainly reflect ecumenical conversations with Pentecostals. These essays range across a wide variety of topics including hermeneutics, ecumenicism, ecclesiology, soteriology, missiology and theology of religions.

This section will summarise Kärkkäinen’s consideration of Pentecostal ecclesiology.¹⁷⁵

When exploring Pentecostal ecclesiologies, Kärkkäinen had limited options, as his own survey on Pentecostal ecclesiology revealed only one substantial contribution by the Assemblies of God missiologist, Melvin L. Hodges.¹⁷⁶ At his disposal were also the position papers presented at the Pentecostal Roman-Catholic Dialogue¹⁷⁷ and the article “Theology of

¹⁷⁵ The best source for this is the first few essays in Kärkkäinen, *Towards*. Kärkkäinen’s doctoral thesis *Spiritus ubi vult spirat* will be used when it adds to the information presented in the essays.

¹⁷⁶ Kärkkäinen’s comment is in Kärkkäinen, *Toward*, 110 and refers to Hodges, *Theology*. The majority of Hodges’ discussion on the church is found in Chapter 4, “The Nature and Organization of the Church”. His major points are made by quoting evangelical sources using a model of the invisible and visible church. The three major contributions he makes are: 1) The visible church does not always manifest the invisible church. 2) The visible church is to be served by spiritual ministries and gifts of its members. “The ideal and model of the Scriptures is that the visible church (local churches) shall serve and be served by the spiritual ministries and gifts of the members (Ephesians 4:14-16), so empowered by the Holy Spirit the divine purposes of worship, service, and witness are realized. In practice, however, both in the New Testament experience and in our own, this is lamentably not always the case, but rather the invisible Church exists in varying degrees in the visible church, and in some cases (if we are permitted to judge by New Testament standards) not at all!” (57). 3) The emphasis on the local church allows for Episcopal, Congregational and Presbyterian Church Government but does not allow autocratic church leaders. These leaders “while claiming to be free from all dictates of men, they themselves establish their own authority and usually want their followers to accept this authority blindly and without protest. They want a liberty for themselves that they are not willing to concede to their followers. In times past, ministers and churches of traditional ecclesiastical organizations have found the influences of such persons most disrupting.” (64).

¹⁷⁷ Miroslav Volf and Peter Kuzmic, ‘Communio sanctorum: Toward a Theology of the Church as a Fellowship of Persons’, *International Roman Catholic-Pentecostal Dialogue*, Riano, Italy, 21-26 May 1985 (unpublished)

the Church” in the *Dictionary of Pentecostal and Charismatic Movements*, written by the Charismatic Roman Catholic Peter Hocken.¹⁷⁸ He stated that the dictionary article lamented that there has been no real Pentecostal contribution to the theology of the church, except where some groups have wanted to restore the fivefold ministry mentioned in Ephesians 4.11.¹⁷⁹

2.4.1 *Koinonia*: Nature and Mission of the Church

Already by its title, the essay ‘Toward a Pneumatological Ecclesiology’¹⁸⁰ it is indicated that the church Kärkkäinen defines will have a pneumatological centre rather than an exclusively christological centre. Kärkkäinen posits a triad of relations that ground a pneumatological ecclesiology expressed as relationships between “Christ and Spirit, Christ and Church and Spirit and Church.”¹⁸¹ From this triad of relations Kärkkäinen sets the requirements of a definition for a pneumatological ecclesiology in the statements “christology is never depicted apart from the Spirit”,¹⁸² the church needs to have a charismatic structure and the relationship between Spirit and church needs the Spirit to be constitutive.

and H. David Edwards, 'A Pentecostal Perspective of the Church and its Ministry', in Jerry L. Sandidge (ed.), *Roman Catholic/Pentecostal Dialogue (1977-1982): a Study in Developing Ecumenicism*, Studies in the Intercultural History of Christianity, 44 (Frankfurt am Main: Peter Lang, 1987), 401-432.

¹⁷⁸ The *Dictionary of Pentecostal and Charismatic Movements* is the predecessor to *NIDPCM*.

¹⁷⁹ The article in the revised dictionary is still written by Peter Hocken. The lament could be removed as Hocken states that Miroslav Volf's *After Our Likeness* is a major contribution to ecclesiology. Hocken considers it Pentecostal rather than Charismatic due to: Volf's Pentecostal background; it being the first work on ecclesiology that takes seriously the Holy Spirit's-empowerment of every believer; and it not arising in a Charismatic-renewal context. Hocken, 'Church, Theology of the', 548.

¹⁸⁰ Kärkkäinen, *Toward*, 83-95.

¹⁸¹ Kärkkäinen, *Toward*, 93.

¹⁸² Kärkkäinen, *Toward*, 93.

A trinitarian context¹⁸³ allows Kärkkäinen to reflect on “communion of the Spirit”. It is the idea that the Spirit brings about communion or the “communion of the Spirit” that, it is suggested, drives most of Kärkkäinen’s understanding of the church.¹⁸⁴

The last place where Kärkkäinen considers the nature of the Church is when he looks at church as a charismatic fellowship. Initially Kärkkäinen examines church structure and the problem of institution versus charisma. He concludes that both Catholics and Pentecostals desire a “charismatic structure” for the church. The work of the Pentecostals Peter Kuzmic and Miroslav Volf from the third quinquennium gives a Pentecostal description of the church in which church is a charismatic fellowship and a pneumatologically constituted reality.¹⁸⁵ Kuzmic and Volf also explored the views of community as expressed in Ralph P. Martin’s *The Family and the Fellowship*¹⁸⁶ and Robert Banks’ *Paul’s Idea of Community*.¹⁸⁷ The conclusion they made was that “God communicates himself to Christians through more than just written or proclaimed word or ritual cultic activity, ‘he does so more by the Spirit *through one another*’.”¹⁸⁸

¹⁸³ “The discussion on the Trinity in the context of ecclesiology helps Catholics and Pentecostals to operate on the *pro nobis* level which has always been characteristic of Pentecostalism and more and more of recent Catholic theology. Catholics and Pentecostals agree on the necessary Trinitarian basis of *koinonia*. Together they can say that *koinonia* between Christians/Churches is a reflection of the divine communion. In this trinitarian context, there is communion of the Spirit.” Kärkkäinen, *Toward*, 108. Cf. Volf, *Likeness*.

¹⁸⁴ This is especially true when he considers church as a charismatic fellowship. In the essay “Trinity as Communion in the Spirit” Kärkkäinen points out that “communion between Christians in the churches is based on *koinonia* among divine persons.” Kärkkäinen, *Toward*, 99.

¹⁸⁵ According to Kärkkäinen, Kuzmic and Volf quote Newbigin, *Household*, to explain how they understand the pentecostal church – it is a fellowship where people are allowed to exercise their Spirit endowed gifts to contribute to the congregational life. See Kärkkäinen, *Toward*, 117-118 for details. The three models presented by Kuzmic and Volf are the Protestant “lecture room”, the Catholic “theatre setting”, and the pentecostal “fellowship” of mutual edification.

¹⁸⁶ Ralph P. Martin, *The Family and the Fellowship: New Testament Images of the Church* (Grand Rapids: Eerdmans, 1979).

¹⁸⁷ Robert Banks, *Paul’s Idea of Community* (Exeter: Paternoster Press, 1980).

¹⁸⁸ Volf and Kuzmic, ‘Communio sanctorum’, 15 emphasis as cited, quoted in Kärkkäinen, *Spiritus*, 308.

For Kärkkäinen the purpose and mission of the church is to live out the *koinonia* given by the Spirit to the Church:

It was agreed that *koinonia* as lived by the early Christians (Acts 2.42-47; 4:32-37) had social implications. Their communities did not act from a concept of social justice. The concern they showed for the poor, widows and strangers was not seen as an entirely separate activity but rather as an extension of their worship ... The faith community – as seen in the New Testament and in our time – evangelises through its proclamation and its communal life. This is but living out the *koinonia* given to the Church by the Holy Spirit.¹⁸⁹

According to Kärkkäinen, Kuzmic and Volf understand that the church has four characteristics namely “fellowship, charismatic fellowship, charismatically structured fellowship. And they add one more, which is eschatological.”¹⁹⁰ Kärkkäinen writes that it leads to the church having “four basic tasks first: the fellowship of mutual edification, second, fellowship of service to each other and to the world, third, fellowship of witness, and fourth fellowship of worship.”¹⁹¹ The definitions of Kuzmic and Volf define the purpose and mission of the church for Kärkkäinen.

Examining all Kärkkäinen’s essays, it can be seen that the definition he gives of the nature of the church is that it reflect divine communion constituted by the Spirit. It is the body of Christ, which is a charismatic fellowship.

2.4.2 Structure and Ministry

According to Kärkkäinen, church, defined as a charismatic fellowship where everyone is gifted, makes the idea of a hierarchical fellowship become a “contradiction in adjecto”.¹⁹² It

¹⁸⁹ Kärkkäinen, *Toward*, 214.

¹⁹⁰ Kärkkäinen, *Toward*, 119.

¹⁹¹ Kärkkäinen, *Toward*, 119.

¹⁹² Kärkkäinen, *Toward*, 118.

does not mean that Kärkkäinen believes that church structure can be ignored, as there are sociological laws of group formation. Kärkkäinen, using Volf's words, writes:

It is clear: no social body can permanently exist without structures. The Church is no exception. In the case of the Church, however it is of fundamental importance that the structures it develops be compatible with the freedom and sovereignty of the Spirit in her own ranks. The NT ecclesiology suggest that *pneumatocracy* cannot be realized through the juridically structured *hierarchy*. Though it may seem paradoxical, if the church is truly to be ruled *from above*, its structures must arise *from below*. The reason is simple: since all members have the same Spirit no one of them can monopolize his leading. Since the Spirit's leading is a privilege of all members, the structures of a charismatic fellowship have to arise through the interaction of all its members. Sociologically speaking, they have to be formed according to the laws of group formation. This means that special care has to be given to see that the structures arising *from below* continually remain an outgrowth of the concrete life of the community. Otherwise they develop a tendency to become independent and hinder the life instead of helping it.¹⁹³

Kärkkäinen views Volf's participatory ecclesiology as a possibility for defining church structure. Volf's idea is that there is priesthood for all and, therefore, the church, while needing structure though constituted by the Spirit, is not to order its life around those who are "in office". Kärkkäinen writes: "All members of the church create the 'plausibility structures' in which the communication of faith and life in faith become possible."¹⁹⁴ However, he recognises that this is a major point of contention with *LG* where there is recognition of an essential difference between the "common priesthood" and the "hierarchical priesthood".¹⁹⁵

Kärkkäinen explores this further in a chapter on "Spirit, Laity, Ministry", where he refers to Luther's "priesthood of all believers". He recognises that Luther's understanding of this

¹⁹³ Volf and Kuzmic, 'Communio sanctorum', 23 quoted in Kärkkäinen, *Toward*, 118-119.

¹⁹⁴ Kärkkäinen, *Toward*, 121.

¹⁹⁵ *LG* 10.

priesthood was more polemical than theological,¹⁹⁶ and he further states that Luther did not bring the priesthood of believers to bear on ministry and the role of the spirit in ministry.¹⁹⁷ In explaining how ordination is worked out in Free Churches, Kärkkäinen writes: “Ordination is just a public confirmation of divine call already active in one’s life.”¹⁹⁸

Kärkkäinen continues by using the work of J. D. G. Dunn to demonstrate how the New Testament shows the church to be a charismatic fellowship. This understanding of church leads to the role of the laity needing to be re-appraised and strengthened as the church is lived out not in its ordained members but in all its members.

2.4.3 What does Kärkkäinen say in Light of Healy?

Considering Healy’s dislike of models that produce blueprints the question must be raised whether Kärkkäinen’s focus on *koinonia* is concrete. It is here argued that Kärkkäinen’s model is based in congregations and even though these are generalisations, they are not theories. He speaks to the Pentecostal church of the world rather than a church in a single place, yet he is bringing forth what Pentecostals believe rather than imposing a model upon them. Therefore, at this point, Kärkkäinen is addressing a concrete church. This is particularly true when Kärkkäinen notes that both Pentecostals and the Roman Catholic Church “are troubled by the discrepancy between the theology and practice of their own parishes or congregations.”¹⁹⁹ Here the fact that ecclesiology is needed to help in the process of making disciples is brought to bear. Kärkkäinen also acknowledges that Pentecostal

¹⁹⁶ Kärkkäinen, *Toward*, 126.

¹⁹⁷ Kärkkäinen, *Toward*, 126. Kärkkäinen’s statement that Luther did not consider the priesthood of believers as related to ministry is debatable. It appears that Luther was happy to have a priesthood of all believers related to ministry until the Peasant’s revolt. It was at this time he then supported the princes and a hierarchical view for the church. This seems to be in part due to the concerns he had with the practicality of the concept and in part due to perceived anarchy.

¹⁹⁸ Kärkkäinen, *Toward*, 128.

¹⁹⁹ Kärkkäinen, *Toward*, 113.

churches are not perfect.²⁰⁰ Yet sinful people through whom God works are not considered in much depth in his work. He raises the idea that the church is constituted by the Spirit through people but does not consider what practices these people perform, which limits the usefulness of what he writes for a practical ecclesiology. Consistent with Healy, Kärkkäinen challenges Pentecostals to be engaged in conversation with traditions outside their own.²⁰¹

Whether the Pentecostal church glories in Christ alone is a problem. From Kärkkäinen's description, the church can glory in the power of the Spirit rather than in Jesus Christ alone. That which constitutes its members, an experience of the Spirit, can become a means of boasting. It is here suggested that Pentecostal ecclesiology needs a greater measure of Newbigin's ideas for its own ecclesiology. Further it is suggested that the church must be constituted by the Spirit as gift, so there is nothing in which its members can boast. The church constituted by the Spirit as power puts the order of gift and power the wrong way around, as the church receives the promised gift of the Spirit that empowers, not the promised power of the Spirit that is a gift.²⁰²

An ecclesiology shaped by Healy's method can, arguably, accept Kärkkäinen requirements of the church constituted by the Spirit trying to overcome its problems but, at the same time, there must be an acknowledgment of the lack of concrete practices of the church.

²⁰⁰ He mentions that "the restoration of prophecy is often trivialised and commercialised", Kärkkäinen, *Toward*, 61, unity is ignored for exclusivism and problems of unanswered prayer or disappointed faith are rarely tackled from the pulpit. Kärkkäinen, *Toward*, 167.

²⁰¹ There is a chapter on the theology of religions. Kärkkäinen, *Toward*, "Chapter 17 A Pneumatological Theology of Religion?" 229-239.

²⁰² Anderson expresses it as "The evidences for the Spirit's presence are found in the manifestation of the Spirit's power. This is why Paul appealed to the power of the Spirit manifest in his ministry rather than to his own experience of being "filled with the Spirit" in defense of his apostolic credentials". Anderson, *The Shape of Practical Theology*, 45.

2.4.4 Some Areas of Weakness

As well as the points discussed in the previous section, Kärkkäinen's work has some weaknesses and these must be addressed if a practical-prophetic ecclesiology, based in his requirements, is to be written. The weaknesses identified and discussed in this section are the issues of individualism, community and worship.

While Kärkkäinen accepts that the church is constituted by the Spirit through people, there is nowhere a discussion on individualism and community. At one point Kärkkäinen writes: "Both Catholic and Pentecostals agree that evangelisation includes calling people to conversion and membership in a local church."²⁰³ Also "to avoid the danger of over-individualism and independence, I propose that Pentecostal and Charismatics reflect on the significance of the category of communion in the Spirit's work."²⁰⁴ There is a sense in Kärkkäinen's work that the role of community is important but nowhere is it thoroughly discussed.²⁰⁵

The most obvious exclusion from the discussion is the important Pentecostal practice of worship. The only real mention of worship is quotations from a final report relating social justice to an outworking of worship.²⁰⁶ Discussion of this practice needs to be included, as many Pentecostals have worship as a focus of the Sunday service. If in worship there is no sense of community being formed and if the worship is only a series of individuals coming together, then whether or not church is a *koinonia*, the fellowship Kärkkäinen believes it is, has to be questioned.

²⁰³ Kärkkäinen, *Toward*, 214.

²⁰⁴ Kärkkäinen, *Toward*, 227.

²⁰⁵ Kärkkäinen quotes Pannenberg on the issue of the Spirit and eschatology uniting individuals and society, but society as used in this context does not appear to be the church. Kärkkäinen, *Toward*, 223.

²⁰⁶ See Footnote 190 for such a quotation.

Kärkkäinen acknowledges in *Spiritus ubi vult spirat* that “for some Pentecostals ‘worship’ is another way of saying ‘presence of God’”,²⁰⁷ yet he gives no mention of this as a defining part of Pentecostal ecclesiology. It is suggested that this is short sighted.²⁰⁸

2.4.5 Conclusion

Kärkkäinen defines Pentecostals as birthed from an experience of the Holy Spirit, which also constitutes the church. The purpose of the church is to live out its *koinonia* in the world and the ministry of the church is to be carried out by all members of the church, as the Spirit of God endows them.

Kärkkäinen’s book gives an overview of Pentecostal ecclesiology, but it does not define practices that are needed to make a truly practical ecclesiology neither does Kärkkäinen’s discussion require theological reflection upon the concrete church. Kärkkäinen states that the church is constituted by the Spirit, through the members of the church via a priesthood of believers, though the definition of the priesthood of believers used is more a polemic than good theology.²⁰⁹

²⁰⁷ Daniel E. Albrecht, *Spirituality and Ecumenicism*, Paper written for Reformed/Pentecostal Dialogue at Torre Pellice, Italy, May 1996 (unpublished) quoted in Kärkkäinen, *Spiritus*, 48.

²⁰⁸ Especially given the pentecostal position paper at the Roman Catholic/Pentecostal Dialogue, Richard B. Foth, 'The Church as a Worshipping Community', in Jerry L. Sandidge (ed.), *Roman Catholic/Pentecostal Dialogue (1977-1982): a Study in Developing Ecumenicism*, Studies in the Intercultural History of Christianity, 44 (Frankfurt am Main: Peter Lang, 1987), 191-203, 191, which records: “The existential quality of the New Testament church life is captured in the Pentecostal worship service. [And that] the emphasis on the worship service as a primary focus of spiritual experience and expression has been paramount.”

²⁰⁹ The definition used by Kärkkäinen will be discussed in Section 3.1.2.3. Donald G. Bloesch similarly to Kärkkäinen writes: “Pentecostalism has given poignant expression to the priesthood of all believers. ... Pentecostals remind us that all Christians share in the ministry of Christ, including laity and women.” Donald G. Bloesch, *The Holy Spirit: Works and Gift*, Christian Foundations (Downers Grove, IL: Intervarsity, 2000), 205.

2.5 Methodological Issues

In using Kärkkäinen's definition, working with Smart's dimensions, and discussing Healy's practices, consideration will be given to how these all relate. In addition, the context in which this study relates to other areas of theology will be considered.

2.5.1 Theory and Practice

Using the two doctrines of the priesthood of all believers and prophethood of all believers may be an unusual place to start to find practices of Pentecostal churches. It is clear that the priesthood of all believers is believed to be the model of ministry for Pentecostal churches as the evangelical Donald Bloesch writes: "Pentecostalism has given poignant expression to the priesthood of all believers. ... Pentecostals remind us that all Christians share in the ministry of Christ, including laity and women."²¹⁰ However, the statement in and of itself does not describe what are the practices of this ministry.

To determine the practices of Pentecostal churches an empirical approach would explore these practices by the use of statistics, interviews and observation. A theoretical view would give a definition of church and derive from that definition the practices, which should occur. The approach taken here is neither of those, but one based in Healy's methodology, whereby a definition of church based in the priesthood and prophethood of all believers requires theological reflection upon the practices within the definition. In other words, using these two doctrines that Pentecostals themselves believe and give "poignant expression" to, it will be shown that these doctrines describe practices of Pentecostal churches.

²¹⁰ Bloesch, *The Holy Spirit: Works and Gift*, 205.

2.5.2 How Does this Study Relate to Other Areas of Theology?

There is a similarity between the praxis of Ray Anderson as expressed in his practical theology and the practices of Healy. Anderson writes: “Praxis, then, reveals theology in a very tangible form.... Thus the praxis of the church is in fact the embodiment of its theology.”²¹¹ A reviewer of Healy’s book writes similarly:

Ecclesiology, the theological study of the nature of the Christian church, often appears to be somewhat of an unwanted step-child among the subjects studied by systematic theologians. This seems to be partly due to its close relationship with practical, pastoral and applied theologies, as well as reflecting on the tension between reflecting on the nature of the church as it is and the nature of the church as it ought to be.²¹²

It raises the question whether this work is a study in practical theology or systematic theology.

The Pentecostal John Christopher Thomas answers this question when he writes: “Most academic Pentecostal theology is closely connected to practical theology, in that its constructive orientation almost demands that the results of academic endeavours be placed into dialogue with the practice of ministry in Pentecostal and charismatic communities.”²¹³ This dialogue will be seen in the later discussions where the practices are reflected upon theologically for a practical outcome.

2.5.3 How Practices and Dimensions Overlap

This study is concerned with practices, as these are what the concrete Pentecostal churches actually do. These practices cross many of Smart’s dimensions, as a practice may come from

²¹¹ Anderson, *The Shape of Practical Theology*, 48.

²¹² Watson, 218.

²¹³ John Christopher Thomas, *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought*, Journal of Pentecostal Theology Supplement Series 13 (Sheffield: Sheffield Academic Press, 1998), 311.

doctrine and be enshrined in ritual both of which are based in a myth.²¹⁴ Further, a practice may be the commitment to solve ethical dilemmas by non-violence, which is based in both the social institution and the experience individuals have. Other sections will unpack the ideas of “priesthood of all believers” and “prophethood of all believers”, as these will bring out the individual practices that interconnect the doctrinal, ritual, ethical, social, experiential and mythological dimensions of Kärkkäinen’s definition.

2.5.4 Practices and Doctrine

Using practices as part of ecclesiology allows practices to be considered not only as God-given, but also as things to be evaluated, since practices are carried out by fallible people and are not performed perfectly. The practices of Pentecostal churches from Pentecostal understandings of doctrines need to be identified and described, as understood by Pentecostals. Practices are performed by people for divine purposes, creating a human and divine mixture involved in the performance of practices. Therefore, the practices can then be investigated and challenged to see if the practices continue to help the church in its mission of witness and discipleship. As the divine aspects of the practices are themselves unchallengeable, what can be challenged is how the practices are performed by the church members.²¹⁵

²¹⁴ In this case myth is used in the sense of a narrative where some aspect takes on a greater significance than may be warranted.

²¹⁵ Though there may be a challenge as to how the divine aspect is to be understood. Again the understanding is by fallible people, not that God has changed.

The practices must also relate to the gospel, which is highlighted by the stark question raised by Mangina: “In what sense are the church’s *practices* grounded in the church’s *gospel*?”²¹⁶ The gospel for Pentecostals is that of the early church, the *kerygma*. This *kerygma* proclaims:

...the age of fulfilment has dawned ... through the ministry, death and resurrection of Jesus ... who by virtue of the resurrection, Jesus has been exalted at the right hand of God, as Messianic head of the new Israel ... the Messianic Age will shortly reach its consummation in the return of Christ.²¹⁷

Followed by “an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of ‘salvation,’ that is, of ‘the life of the Age to come,’ to those who enter the community.”²¹⁸ It is the reception of the Holy Spirit by all Christians that grounds the practices of Pentecostal churches.²¹⁹

Since Pentecostalism is such an experiential stream of Christianity, whether doctrine or practices should be examined first is an important issue. Generally, understandings of doctrine may arise from early practices. However, later practices may arise from doctrines being explored in community. Edward Schillebeeckx recognises this when he writes that practices are the agenda for the “latecomer” theologian and the practices must be clarified *secundum scripturas*.²²⁰ This thesis makes no determination of which happens first, but tries to understand the practices embedded in doctrines that Pentecostals embrace.

²¹⁶ Joseph L. Mangina, 'The Stranger as Sacrament: Karl Barth and the Ethics of Ecclesial Practice', *International Journal of Systematic Theology* 1, no. 3 (1999), 322-339, 324, emphasis as cited.

²¹⁷ C. H. Dodd, *The Apostolic Preaching and its Development* (London: Hodder and Stoughton, 1963), 21-23.

²¹⁸ Dodd, *The Apostolic Preaching and its Development*, 23.

²¹⁹ This will be explored further in Section 4.2.

²²⁰ Schillebeeckx, *Ministry: a case for change*, 101-102.

2.5.5 Priesthood and Prophethood

It is suggested that the most original contribution by Kärkkäinen towards a Pentecostal ecclesiology is his extension of the “full gospel” definition to include the priesthood and prophethood of all believers. The rest of this work will focus on these additions and the practices that they describe.²²¹ Though the definition of Christ is threefold as prophet, priest and king, only prophethood and priesthood and related practices will be examined and discussed in this work for three reasons. Firstly, many authors, who have already discussed the threefold definition, have discussed only prophethood and priesthood.²²² Secondly, the present author contends that if eschatology impacts both the “priesthood” and “prophethood”, then the “kingship” of all believers will be realised after the eschaton and will only indirectly affect the concrete church.²²³ The Apostle Paul said: “Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you!” (1 Cor. 4.8). The lines are from in the midst of Paul’s argument for his apostleship. Paul points to the fact that the Corinthians in reality have not become kings yet. Unlike the extreme, preached by some Pentecostals, in the view of this author, reigning with Christ will truly occur on the other side of the eschaton. This reign begins when all who have conquered or overcome will benefit from the rewards promised in the book of Revelation such as: eating the tree of life, authority over the nations, sitting with Jesus on his throne and the promises of the New Jerusalem.

²²¹ Ultimately, these will describe all the aspects of Kärkkäinen’s definition in different ways. For example healing will be included as a gift of the Spirit in the prophethood of believers. It is a different understanding of healing to “healing in the atonement” yet seems to be the way that British Pentecostalism is leaning for its own teaching on healing. See Warrington, ‘The Role of Jesus’, and William K. Kay, *Pentecostals in Britain* (Carlisle: Paternoster Press, 2000), 82-106 for further discussions of this issue.

²²² For example Cyril Eastwood, *The Priesthood of All Believers: An Examination of the Doctrine from the Reformation to the Present Day* (London: Epworth Press, 1960), 163, “Because we believe in the priesthood of all believers – and also in what Dr Wheeler Robinson called “the prophethood of all believers” – we believe that an evangelistic responsibility rests on every Christian” only refers to prophethood and priesthood as does Kärkkäinen’s own description.

²²³ See Section 4.1.3.

This does not mean that there is not joy, hope and expectancy of the reign of Christ before his return. Hymns declaring the triumph of Christ, which believers will share, can be sung with confidence. However, the church cannot automatically assert it is in a position of ruling the nations. Believers cannot unequivocally assert that they conquer now but they should be asserting that Christ has overcome and that they will share in that victory. The “now” and “not-yet” tension of eschatology should not be lost in the certainty of the future of God’s reign while still living before the eschaton.

The concrete Pentecostal church does centre some of its worship on the idea of reigning with Christ. With the Spirit understood in an eschatological manner, the gifts of the Spirit are often seen as bringing the future to the present. This must then be balanced by some hermeneutic that makes what the Spirit is doing today understandable. Anderson,²²⁴ while not a Pentecostal, suggests that there is a need to look for a biblical antecedent when attempting to understand what the Spirit is doing today. As with the descriptions of the reigns of Kings in the Old Testament, which describes numerous battles and a kingship which is never absolute, so it is in the present time, in which believers share in the kingship of Christ in an incomplete way, until after the eschaton.

Thirdly, the kingship of Christ is sometimes understood as a call to service.²²⁵ The idea of the self-emptying of Christ and of a king being humble to the point of death is how the call to serve is related to being a king. The problem with this model is that while it acknowledges that Christ was pre-existent to his incarnation, and went through self-emptying, his ministry

²²⁴ Anderson, *The Shape of Practical Theology*, 77-101.

²²⁵ For example Jonathan R. Wilson, *God So Loved the World: A Christology for Disciples* (Grand Rapids, Michigan: Baker Academic, 2001), 57.

as king is not explained as such until his resurrection.²²⁶ Thus while Christ is pre-existent, he is not described as king until his resurrection. The kingship of Christ is thus something believers cannot share in totally until they too are resurrected. While the hope remains, the reality is not yet completely present. For the three reasons stated above the “kingship of believers” is not included here.

While one idea that includes priests and prophets is prophet, priest and king, another idea is that of the religious leaders of Israel who had holiness impressed upon them, the prophets, priests and sages, as most clearly discussed by John G. Gammie in *Holiness in Israel*.²²⁷ Gammie states that holiness is expressed in the priestly tradition by ritual purity, right sacrifices and separation. Within the prophetic tradition holiness is expressed by “purity of *social* justice and equity in human relations.”²²⁸ The tradition of the sage expects “the cleanness of *individual* morality.”²²⁹

The present thesis is a study in ecclesiology and thus *individual* morality may seem out of place. However, individual morality is acted out in how decisions are made, in response to living by faith and in the Pentecostal tradition by being Spirit-led as can also be stated about church morality. Churches are to be places of right sacrifices and separation, bastions of social justice and equity in human relations, as well as moral institutions making wise decisions. Ultimately, the threefold construal of prophet, priest and sage will be reflected in

²²⁶ “In raising Jesus from the dead, God reverses our sentence of judgement on Jesus and reveals that the way Jesus fulfilled the role of king is the way approved by God. Jesus depended on the Father to defend and sustain him. And the Father did just that, not by preventing Jesus’ death, but through his death. Likewise, Jesus’ resurrection demonstrates God’s approval of Jesus’ way of life – the righteousness of Jesus is the righteousness approved by the one who holds power over life and death. And finally, Jesus’ resurrection from the dead shows that the way of servanthood is the life that overcomes death.” Wilson, *God*, 57.

²²⁷ John G. Gammie, *Holiness in Israel*, Overtures to Biblical Theology (Minneapolis: Fortress Press, 1989), 1-2.

²²⁸ Gammie, *Holiness in Israel*, 2, emphasis as cited.

²²⁹ Gammie, *Holiness in Israel*, 2, emphasis as cited.

this work as church being priesthood, prophethood, and Spirit-led community, but it will not specifically direct this work.

2.6 The Thesis

Can Healy's methodology be adapted for Pentecostal ecclesiology and thus generate a practical-prophetic Pentecostal ecclesiology? I will demonstrate using Healy's methodology and Kärkkäinen's identification of Pentecostals as those who believe in the priesthood and prophethood of believers that a modest proposal towards a practical-prophetic Pentecostal ecclesiology, notwithstanding the concerns listed, which will be discussed next, is possible.

The concerns are: "Is the theodramatic framework acceptable within Pentecostal theology?", "What practices of the church need to be examined for their faithfulness to Healy's criteria of making disciples and bearing witness?", "Will this be a limited ecclesiology?", "Can Healy's statements about interactions with other ecclesiologies be incorporated in the ecclesiology?" and "What is the ecclesiological context?" The assertion that Healy's methodology can be adapted and thus generate a practical-prophetic Pentecostal ecclesiology will take the form, not of an argument, but of a demonstration.

2.6.1 Adapting Healy's Methodology

Each of the concerns listed above will now be discussed. Some of the concerns are difficult to answer, and will be answered in greater depth in the rest of the thesis, while others will be discussed now.

2.6.1.1 The Theodramatic Framework

The first objection arises from the need to map Healy's appropriation of Hans Urs von Balthasar's idea that the "relations between God, world and church are best conceived ... as

something rather like a play”²³⁰ to a Pentecostal equivalent. According to Healy, the play itself may be viewed either as a drama with the players within the play or as an epic with the human players or spectators both participating and able to step outside the action to see the whole. It is suggested that the Pentecostal concept of narrative may be a way to overcome this objection.

Narrative is recognised as a theological motif in many branches of the Pentecostal church.

The classical Pentecostal statement of narrative becoming enacted is:

When men and women came into Pentecostal services and experienced this eschatological power, this restoration of the apostolic age, they saw the Scriptures, themselves and the world differently: the resurrection of Jesus as their own resurrection, the first Pentecost as their own ‘Pentecost’, the crucifixion of Jesus as their own crucifixion – all these events were telescoped, fused and illumined by the expectation that became the message of the entire Pentecostal movement ‘Jesus is coming soon!’²³¹

In the United Kingdom New Churches it is expressed as:

The basic theme that underlies Restorationist theology is the intertwining of the narrative of the believers’ contemporary experience with the Biblical narrative. If we need a single phrase we would have to call it ‘narrative re-enactment’ where the Biblical narrative is contemporized and intertwined with the believer’s narrative of their own experience.²³²

Also the obvious connection is made from the work of Hollenweger where there is narrative within the oral-root of Pentecostalism.

The narrative that is usually chosen is one centred on scripture and the life of the believer conforming to the life of Christ, with the experience of death being the last experience for all

²³⁰ *CWCL*, 53.

²³¹ Land, *Pentecostal Spirituality*, 61.

²³² Mark Bonnington, *Church and Ministry in an Ecumenical Setting: How to Get on with Your Local Community Church* (unpublished lecture, 2001), 3.

believers unless Christ returns first. Though it is impossible to step out of this narrative, it is possible to reflect on where an individual is in the play and to know the end of the play, the eschaton, but it is impossible to see the whole as an epic. Pentecostal narrative construction, which is an intrinsic part of Pentecostal experience and implicit in its theology, arguably, achieves the same end as Healy's use of the theodramatic framework.

2.6.1.2 Examination of the Practices of the Church

The second objection is that Healy considers that practices of the church need to be examined for their faithfulness to making disciples and bearing witness. This objection requires three components that do not presently exist in Pentecostal theology: a Pentecostal definition of the concrete church, practices of this defined church and critical examination of the practices.²³³

This is an objection that must be addressed in this thesis. The most interesting identification of Pentecostals, as a religious group, has, so far, been demonstrated to be a priesthood and prophethood of believers. It is suggested that a definition that connects priesthood and prophethood to a definition of the concrete church, and simultaneously is able to name the practices of the priesthood and prophethood motif, will address and present a solution to this objection. The issue will be addressed in the following chapters.

2.6.1.3 The Limitations of a Practical-Prophetic Ecclesiology

The solution to the third objection is to state that this will be a limited ecclesiology. Healy states that some issues are not covered in a practical-prophetic ecclesiology, but would be in a complete theology of the church; likewise some issues will not be covered here. Healy suggests that "the church's ministerial structures, its forms of worship and its relation to

²³³ There has been examination of some of the issues that will be discussed and when this occurs it is not usually in a context of ecclesiology with faithful disciple making and witness bearing. Kärkkäinen's essay on the theology of the cross is probably his best work in challenging the practices of the pentecostal churches. His challenge to the churches is that they have to admit no matter how much faith someone has problems and disappointments occur.

Israel”²³⁴ would usually be covered in a complete theology of the church. What is presented here will only touch on the church’s ministerial structures as they affect the practice of exercising a prophetic gift. Worship is possibly the most obvious and most time consuming practice in many contemporary Pentecostal churches wherefore it will be examined in this thesis. The relationship to Israel will not be considered, and other issues such as soteriology (how people are saved into the church), theology proper, whether the church is the image of the trinity or is modelled upon God in differing ways and sanctification will only be given the briefest treatments.

In summery, the present thesis is not a presentation of a complete theology of the church, but a modest practical-prophetic ecclesiology remaining focused on the concrete church and two of its practices, worship and contemporary prophecy.

2.6.1.4 Interactions with Modern Ecclesiology

Healy deals with inclusivist and pluralist ecclesiologies in three chapters describing them as, “two other horizons within which much modern ecclesiology is currently done”.²³⁵ He is concerned about the relationship “between ecclesiology and various ways of understanding the relations between God, the church and the world.”²³⁶ A third ecclesiology, which Healy mentions is “exclusivist ecclesiology. However he writes: “It has largely died out in its traditional form in the mainline churches.”²³⁷ The description of this ecclesiology is phrased

²³⁴ *CWCL*, 2-3.

²³⁵ *CWCL*, 77.

²³⁶ *CWCL*, 77.

²³⁷ *CWCL*, 78.

as other “religious bodies lack any (significant) religious knowledge and without it they lack the means to salvation.”²³⁸

The problem here is that Pentecostals are exclusivist, as regards Christianity, for they feel they “can disregard the claims of other religious bodies.”²³⁹ It does not mean that work on the relationship of Christianity to other world religions is not being considered by Pentecostal scholars, but that the perspective maintained is that Jesus Christ is the only way to salvation.²⁴⁰ Healy does not interact with this form of ecclesiology. However, Healy’s three chapters on pluralist ecclesiology, a theodramatic response to pluralist ecclesiology and inclusivist ecclesiology are still relevant to this discussion as each of them challenges how a discussion should be engaged in on the concrete Pentecostal church.

Healy’s theodramatic response to pluralism is to initiate conversation or debate, particularly with traditions that are “other” to Christianity. Having used MacIntyre’s theory of traditioned inquiry to respond to pluralism, Healy writes:

This theory encourages, indeed requires, our debating partners to be truly other, really different from ourselves, for without such differences our debate cannot be pursued. Debate and the pursuit of true knowledge and truthful practice are dependent upon the premise that it is logically possible for the other – whether a member of one’s own tradition or of another tradition – to embody a relation to reality that reflects convictions that are genuinely different from our own without being radically incommensurate with them.²⁴¹

²³⁸ *CWCL*, 79.

²³⁹ *CWCL*, 79.

²⁴⁰ Amos Yong, *Beyond the Impasse: toward a pneumatological theology of religions* (Carlisle, Cumbria; UK Grand Rapids, Mich.: Paternoster Press; Baker Academic, 2003), Veli-Matti Kärkkäinen, *An Introduction to the Theology of Religions: biblical, historical, and contemporary perspectives* (Downers Grove, Ill.: InterVarsity Press, 2003), and Veli-Matti Kärkkäinen, *Trinity and Religious Pluralism: the doctrine of the Trinity in Christian theology of religions* (Aldershot, Hants, England; Burlington, VT: Ashgate, 2004) are all starting to reflect on this issue.

²⁴¹ *CWCL*, 125.

For exclusivist Pentecostals this would mean that the conversation is limited to themselves and those who are Christian but not Pentecostal. These conversation partners are unlikely to change while Pentecostalism remains exclusivist.

At the end of the inclusivist discussion, Healy raises his concerns about modern ecclesiology. Here he reiterates a rejection of a twofold construal of the church and recommends a turn to the concrete in ecclesiology to differentiate between “ecclesiology for the church triumphant and ecclesiology for the pilgrim church.”²⁴² The work presented in this thesis will be an ecclesiology for the pilgrim church that converses with other Christian traditions as well as its own.

2.6.1.5 What is the Ecclesiological Context?

Healy writes:

The concrete church, living in and for the world, performs its tasks of witness and discipleship within particular ever-shifting contexts, and its performance is shaped by them. Critical theological analysis of those contexts, and the present shape and activity of the church within them should be one of the central tasks of ecclesiology.²⁴³

The ecclesiological context for Pentecostal ecclesiology is its own, fairly recent, history as well as Pentecostal beliefs about “what the Christian thing is about”.²⁴⁴ What this means is that there is a need to explicate a local Pentecostal history within a more global history in order for the concrete churches to be studied. It is necessary to situate the rest of the work in a context that is itself explicated, which will be done in a later chapter where the global history will be limited to the influences known to affect the concrete churches under

²⁴² *CWCL*, 150-151.

²⁴³ *CWCL*, 39.

²⁴⁴ *CWCL*, 40.

analysis.²⁴⁵ There are other influences globally within Pentecostalism but these are not discussed in this thesis.

2.7 Conclusion

This chapter has been an explanation of Healy's methodology to consider what is needed for the creation of a practical-prophetic Pentecostal ecclesiology. It is apparent, after exploring Healy's work that a Pentecostal practical-prophetic ecclesiology has to describe its practices, know its challenges, make room for change and ensure the church boasts only in Jesus Christ.

This chapter has also reviewed a series of ecclesiologies that could be used as the basis for a practical-prophetic Pentecostal ecclesiology. All the ecclesiologies examined have been shown to be unsuitable as each either does not work toward a theological reflection upon the concrete church or other secondary concerns of Healy's, such as the imperfection of the church. It led to the examination of the work of Kärkkäinen, which was also shown to be incomplete for a practical-prophetic Pentecostal ecclesiology, but was shown to be a sufficient ground for examining Pentecostal churches by extending Kärkkäinen's work. It is clear that there are problems with what Kärkkäinen proposes. The work is written without reference to church practices that need to be examined and challenged and thus is itself closer to a blueprint ecclesiology than a practically oriented ecclesiology. It is the extension of Kärkkäinen's work, based in the doctrines of the priesthood and prophethood of believers, which will enable theological reflection on the practices of the concrete church, with which the present thesis is concerned

²⁴⁵ See Section 5.1.

Part 2 Theology and History

Chapter 3 Priesthood and Prophethood in Review

Pentecostals have not developed their churches and church beliefs in a vacuum. In many cases they have adopted the ideas of other traditions, and then adapted these to their own situations and understandings thereby creating new doctrines or practices.

This chapter will consider two major adoptions namely the “priesthood of all believers” and the “prophethood of all believers”. Multiple definitions for the “priesthood of all believers” and the “prophethood of all believers” from different perspectives and within the respective discussions will be discussed and it will be shown how the doctrines²⁴⁶ of the “priesthood of all believers” and the “prophethood of all believers” are understood theologically.

The chapter will examine the doctrines of “priesthood of all believers” and the “prophethood of all believers”. Relevant terminology for the two examinations will then be defined followed by a background of and the history of the two doctrines. An overview of sources will be presented, as will the modern theological understandings of the two doctrines. Within the presentations of the “prophethood of believers” are descriptions of Pentecostal contributions to the fields. The descriptions show where there has been some original work by Pentecostals in extending ecclesiology.

²⁴⁶ There is a degree of awkwardness concerning the term “doctrine” in this context. While the “priesthood of all believers” is considered a doctrine by many, this may not be so concerning the “prophethood of all believers”. The terms “concept” or “idea” are too personal indicating these are the author’s idea or concept not those of the Pentecostal Church. In truth the “prophethood of all believers” is not called a doctrine, yet it will be seen that it is a Pentecostal distinctive when enacted in a certain manner and a possibly unique Pentecostal doctrine. This is not to deny that other groups believe in being prophetic but it is how this is particularly understood that makes it unique in Pentecostalism.

3.1 Priesthood of Believers

This section will discuss the doctrine of the priesthood of believers, as contained in the English language. It is a deliberate decision by the author to keep the phrase separate from the concept of being priestly, which is more universal. It is acknowledged that the issue is the meaning of the phrase, which has different interpretation, as will be seen. Some historical studies into the background to the doctrine will be considered. The modern understandings of the priesthood of believers will be explained.

3.1.1 Background

The term “priesthood of all believers” is a recent term in English. Interest in the doctrine as named has only been apparent since the “latter half of the nineteenth century”.²⁴⁷ It is not a term that Luther used, nor is it a term that will be found in other Reformers’ writings. The Oxford English Dictionary records the first usage of the word ‘priesthood’ in relationship to believers as occurring in 1897, used by the Anglican R.C. Moberly.²⁴⁸

The term “priesthood of all believers” is sometimes considered a polemic. “Luther used the doctrine almost as a battle-axe, to hew away at the pretensions of the Roman hierarchy and

²⁴⁷ John M. Ross, 'The Priesthood of All Believers', *Expository Times* 63 (1951), 45-48, 45.

²⁴⁸ OED states that R.C. Moberly's *Ministerial priesthood* iii. 87 (most likely to be Robert Campbell Moberly, *Ministerial priesthood: chapters (preliminary to a study of the Ordinal) on the rationale of ministry and the meaning of Christian priesthood. With an appendix upon Roman criticism of Anglican Orders* (London: Murray, 1897)) writes: “The true rationale and the true distinction (within the inclusive priesthood of the Christian Church Body) at once of the priesthood of the Christian layman, and of the priesthood of the Christian minister.” It should be noted that Yarnell states that Baptist John Smyth writes in his 1608 *The Differences of the Churches of the Separation* “Smyth’s appreciation for ministry does not cloud his view of where church authority begins. ‘The brethren jointly have all powre both of the Kingdom & preisthood immediately from Christ & that by vertue of the covenant God maketh with them.’” Malcolm B. Yarnell, III, 'Changing Baptist concepts of royal priesthood: John Smyth and Edgar Young Mullins', in Deryck W. Lovegrove (ed.), *The Rise of the Laity in Evangelical Protestantism* (London: Routledge, 2002), 236-252, 239. Smyth’s priesthood according to Yarnell concerns the ministry of the church and is associated with a church rather than an individual believer. Yarnell, 'Changing Baptist concepts of royal priesthood: John Smyth and Edgar Young Mullins', 238.

sacramental system.”²⁴⁹ Yet what Luther described was that there is “one mediator between God and humankind, Christ Jesus” 1 Tim. 2:5. There was no priesthood that was supposed to come between believers and God. Luther’s attack was against a corrupt priesthood and not against ministry or leadership as such.

Luther’s polemic must not get in the way of the terminology that is used. Historically, what has been described as a “priesthood common to all believers” has used different terminology, including “universal priesthood”, “universal priesthood of believers” and “royal priesthood of the faithful” as well as “lay priesthood”. Other terms used are “priesthood of believers”,²⁵⁰ “priesthood of the faithful”,²⁵¹ “priesthood of all Christians” and “priesthood of the baptized” as well as the modern term “priesthood of all believers”. This thesis will use the term “priesthood of believers” to represent the concept of priesthood associated with believers. The word “all” is omitted, as not all the views that will be discussed show that the priesthood is truly for all believers, at all times in all circumstances, and is only sometimes “a ruinous individualism”.²⁵² The inverse of these terms also exist such as “special priesthood”, “ordained priesthood”, “ministerial priesthood” and the play on words the “priesthood of some believers”.²⁵³

The works of the historian, Methodist minister and academic Cyril Eastwood are often used or referred to as the most important work in the study of the priesthood of all believers in the

²⁴⁹ John Richard Crawford, 'Calvin and the Priesthood of Believers', *Scottish Journal of Theology* 21 (1968), 145-156, 145.

²⁵⁰ Ernest Best, 'Spiritual Sacrifice: General Priesthood in the New Testament', *Interpretation: A Journal of Bible and Theology* 14 (1960), 273-299 uses this term.

²⁵¹ H. Francis Davis, 'The Priesthood of the Faithful', *Downside Review* 69, no. 216 (1951), 155-170 suggests this term with “the priesthood” referring to the ordained priesthood.

²⁵² T. F. Torrance, *Royal Priesthood*, *Scottish Journal of Theology Occasional Papers*, 3 (Edinburgh: Oliver and Boyd, 1955), 35 n. 31.

²⁵³ Bulley, *The Priesthood of Some Believers*.

English language.²⁵⁴ His two books, *The Priesthood of All Believers*²⁵⁵ and *The Royal Priesthood of the Faithful*,²⁵⁶ shape how other people understand the priesthood of believers.²⁵⁷ Yet, they are more a “compendium of experimental theology”²⁵⁸ than a true analysis of the doctrine throughout history. Even when examining a specific period, such as the patristic age, the work is based on a sample of available material.²⁵⁹ A more recent comment on his work concludes that:

²⁵⁴ Examples include J. Terry Young, 'Baptists and the Priesthood of Believers', *Theological Educator: A Journal of Theology and Ministry* 53 (1996), 19-29; Timothy George, 'The Priesthood of All Believers', in Paul A. Basden and David S. Dockery (eds.), *The People of God: Essays on the Believers Church* (Nashville, Tennessee: Broadman & Holman Publishers, 1991), 85-95; and more critically Deryck W. Lovegrove, (ed.), *The Rise of the Laity in Evangelical Protestantism* (London: Routledge, 2002). An author who has done more than one piece of work on the topic is Leo Garrett in articles particularly in his *Systematic Theology* (James Leo Garrett, Jr., *Systematic Theology: Biblical, Historical and Evangelical*, vol. 2 (Grand Rapids, Michigan: Wm. B. Eerdmans, 1995)). Along similar lines Davis, 'The Priesthood of the Faithful', writes that the Roman Catholic Father Paul Dabín S.J. started a trilogy in French concerning the lay priesthood. He died a week before the publication of the second book. Dabín's two books are *Le sacerdoce royal des fidèles dans les livres saints* (Paris:1941) and *Le sacerdoce royal des fidèles dans la tradition ancienne et moderne* (Paris:1950).

²⁵⁵ Eastwood, *The Priesthood of all Believers*.

²⁵⁶ Cyril Eastwood, *The Royal Priesthood of the Faithful: An Investigation of the Doctrine from Biblical Times to the Reformation* (London: Epworth Press, 1963).

²⁵⁷ Garrett's section in his own *Systematic Theology* is shaped in accord with Eastwood's outline. The following all use Eastwood as a source for some material on the topic: R. Paul Stevens, *The Abolition of the Laity* (Carlisle: Paternoster Press, 1999), Carl E. Braaten and Robert W. Jenson, *Christian Dogmatics*, vol. 2 (Philadelphia: Fortress Press, Third Printing 1989), 240 n. 227, Bulley, *The Priesthood of Some Believers*, Kärkkäinen, *Toward*, 265, for the definition from Congregational churches, David F. Wright, 'Priesthood of All Believers', *New Dictionary of Theology* (Leicester: Intervarsity Press, 1988), 531-532 and Malcolm B. Yarnell, III, *Royal Priesthood in the English Reformation* (D.Phil. thesis, Oxford, 2000). There are also comments made in articles such as Garrett, *Systematic Theology* and Cheryl A. Stewart, 'Integrity in the Priesthood of All Believers', in Albert Pero and Ambrose Moyo (eds.), *Theology and the Black Experience: The Lutheran Heritage Interpreted by African and African-American Theologians* (Minneapolis: Augsburg, 1988), 170-193.

²⁵⁸ The Editor, review of *The Priesthood of all Believers: An examination of the Doctrine from the Reformation to the Present Day*, (London: Epworth Press, 1960), by C. Cyril Eastwood, in *Expository Times* 72 (1960), 98-99, 99.

²⁵⁹ James Leo Garrett, Jr., 'The Pre-Cyprianic Doctrine of the Priesthood of All Christians', in F. F. Church and T. George (eds.), *Continuity and Discontinuity in Church History: Essays Presented to George Huntston Williams on the Occasion of His 65th Birthday*, *Studies in the History of Christian Thought*, vol. XIX (Leiden: E.J. Brill, 1979), 45-61, 45 n. 43.

The reader expecting analysis of what the doctrine *meant* will be disappointed for Eastwood is more concerned to tell you what it *means*. ... Eastwood's confusion between then and now, between his subjects' beliefs and his own, manifests itself variously. He depends almost exclusively on secondary sources and his rare reading of the primary sources can be quite simple and unreflective ... Those theologians whose work has not been treasured by a major Protestant tradition are generally excluded. As a result, his subjects' interpretations remain strikingly, and suspiciously, consistent with his own.²⁶⁰

Research conducted after Eastwood's research shows that some of his work is poorly done.²⁶¹ His use of Scripture is considered shallow,²⁶² and his study of parts of the patristic era is weak.²⁶³ This author believes Eastwood's work is theologically self-contradictory and that it never provides a definition of what is the priesthood of believers. Recent historical studies help describe what the doctrine may have meant, in and for some historical contexts, but there is, as of yet, no comprehensive replacement for Eastwood's work. For the reasons discussed, Eastwood's work will not be considered here. Instead, more recent theological studies will form the basis for the discussion.

Yarnell's *Royal Priesthood in the English Reformation* considers the works of two theologians that Eastwood studies, John Wyclif and Thomas Cranmer, as well as other documents in the time of the English Reformation that explain how the doctrine was used by royalty. His own conclusions, relevant to this study, are that: the priesthood of believers is permanently grounded in the royal priesthood of Jesus Christ; Scripture considers royal

²⁶⁰ Yarnell, *Royal Priesthood*, 1, emphasis as cited.

²⁶¹ This even showed up in contemporary reviews of his books. "Where Dr Eastwood is positive, he is excellent: where he is negative, he is disappointing" writes Harold A. Blair, review of *The Royal Priesthood of the Faithful: An Investigation of the Doctrine from Biblical Times to the Reformation*, (London: Epworth Press, 1960), by Charles Cyril Eastwood, in *Church Quarterly Review* 165 (1963), 391-392, 391. Blair also writes: "When Dr Eastwood reaches the Fathers, he strangely omits Ignatius but for a single not very illuminating reference under Irenaeus (p. 67)", 391.

²⁶² John Hall Elliott, *The Elect and the Holy: an Exegetical Examination of 1 Peter 2:4-10 and the phrase basileion Ieroteuma*, Supplements to Novum Testamentum, Vol. XII (Leiden: E. J. Brill, 1966), states that the analysis of the New Testament text is broad and superficial – which is true – but also ignores the rest of Eastwood's examination as it is not exegetical.

²⁶³ Garrett, 'The Pre-Cyprianic Doctrine of the Priesthood of All Christians', 45 n. 43.

priesthood in exclusively corporate terms; the ordained ministry is necessary to bring orderliness; tyranny by the ordained minister is repudiated by requiring the consent of the faithful;²⁶⁴ and the primary concerns of priesthood are not power and authority, though these come with it and must be responsibly addressed. In summary, priesthood is about service and mediation.²⁶⁵

3.1.2 Modern Understandings of the Priesthood of Believers

This section will consider the modern understandings of the priesthood of believers. The views of Catholics, Lutherans, Baptists and some sundry individuals will be examined to see how each group represents the priesthood of believers. There is no claim that what is presented here is the final word on these views from within the traditions. It is intended as reflections from a Pentecostal perspective of representative stances.

Effectively the main variable in each of these understandings is the scope of the priesthood. Is the scope the whole church, congregations or communities, individuals in community, or individuals? The scope chosen affects how decisions are made in churches and, by implication, what structures arise in churches.²⁶⁶

It may seem that the major issue that distinguishes the positions on the scope of the priesthood is power.²⁶⁷ This is, it is here argued, not completely true. Groups who believe

²⁶⁴ This seems a naïve assumption that the faithful can easily repudiate a forceful or highly charismatic leader.

²⁶⁵ Yarnell, *Royal Priesthood*, 323.

²⁶⁶ Yarnell in recognising this issue writes: "Diverse schemes of maintaining public authority are, however, a matter of *adiaphora*, variable with the communion." Yarnell, *Royal Priesthood*, 323.

²⁶⁷ A view the feminist Janet Wootton takes up in Janet Wootton, 'The Priesthood of All Believers -- Is this What You Want?' *Feminist Theology* 1 (1992), 74-79, where she concludes "Dare you let go the idea of priests and power, and give the priesthood and the power, to all the people?" Bulley's study successfully considers the issue of power, ordination and the priesthood of believers as it examines "developments in the areas of power and ministry in the church, seeking to show that, as the ordained increasingly captured both, and as both were related to their priesthood, so other Christians increasingly lost both and their priesthood was devalued", Bulley, *The Priesthood of Some Believers*, 228.

that the power of the priesthood should be invested or exercised in a community sometimes end up with rigid disempowering structures.²⁶⁸ While power is part of what is happening in the polemic of the priesthood of all believers, it is not all. It is the understanding of what God has done in declaring a group to be a priesthood, which leads to structures of power. The understanding may be explained in a theology of ministerial office. It may also be explained sociologically as people respond to the charisma, eloquence or personality of some leaders.

An examination of how some groups of people have defined the priesthood of believers shows how different churches see the priesthood of believers in relation to their own ecclesiology. The examination considers the priesthood of believers in how it functions in the churches rather than as a doctrine of access to God.²⁶⁹

3.1.2.1 Universal Priesthood

The idea of Universal Priesthood holds that the church as a whole exercises priesthood, as opposed to priesthood exercised by the congregations or individuals within it. The Universal Priesthood is the understanding of the priesthood of believers within the Roman Catholic Church. Recent (post-Vatican II) teaching by the Roman Catholic Church on this topic has stressed the need to keep in focus both the priestly and prophetic call of the church.²⁷⁰

²⁶⁸ Miroslav Volf quotes a telling conversation with “Nancy Bedford, who teaches theology in Buenos Aires” about the “ethos of some rapidly growing charismatic churches: ‘It centres on following “spiritually gifted” *candillos* (largely male) who are both charismatic and authoritarian. Thus the form seems congregational but the ecclesiological substance reverts to the worst kind of priest-centred Catholicism.’” Miroslav Volf, ‘We are the Church: New Congregationalism - A Protestant Response’, in Jürgen Moltmann and Karl-Josef Kuschel (eds.), *Pentecostal Movements as an Ecumenical Challenge*, Concillium 1996/3, vol. 1996/3 (London: SCM Press, 1996), 37-44, 43.

²⁶⁹ Pannenberg has seriously, and appropriately, questioned whether there is a doctrine of the priesthood of believers when access is granted through the giving of the Spirit to all believers. Wolfhart Pannenberg, *Systematic Theology*, trans. Geoffrey W. Bromiley, vol. 3 (published jointly Grand Rapids, Michigan and Edinburgh: Wm. B. Eerdmans and T & T Clark, 1998), 127-128. This ignores the practices derived from this direct access, which may really be what the priesthood of believers is about.

²⁷⁰ D. N. Power, ‘Priesthood in Christian Tradition’, *New Catholic Encyclopedia*, vol. 11 (Farmington Hills, MI: Thomson Gale, 2nd ed. 2003), 690-707, 690 writes: “While the immediate concern of this article is priesthood, it is apparent that its relation to kingship and even prophecy must be kept in mind.” Similarly, Ernst Niemann,

American Catholic James Rea discusses and possibly caricatures the teaching on the common priesthood before Vatican II in the book *The Common Priesthood of the Members of the Mystical Body*.²⁷¹ This book is a polemic against people who break, or have broken, away from the Roman Catholic Church. A doctrine of the priesthood of individuals, according to Rea, is heretical. He argues that common priesthood and ordained priesthood must exist side by side. Rea also subscribes to the idea that any group, which has broken away from the Roman Catholic Church, is in error, which is connected to the idea that the church is Christ's mystical body. With the church as the body of Christ, the priesthood of the church derives from Christ as high priest, so that the body as a whole is a priest. Following Rea's thinking only the undivided body of Christ in the Roman Catholic Church is the church and priesthood applies only to that undivided body.

The post-Vatican II Roman Catholic understanding of the universal priesthood is applied to the one household of God.²⁷² Concluding his discussion on the Royal Priesthood, D. N. Power writes that it is by faith that the priesthood is part of the new kingdom.²⁷³ He states that being in a new kingdom has an effect as: "Living in faith in him and the power of his suffering, they have dominion in this world over their own selves, over sin, over all who oppose the rule of God, because they are redeemed by the blood of Christ."²⁷⁴ The actual role of the priesthood is freed from cult and law and the people in the priesthood are to offer up spiritual sacrifices and suffer.

'Priest', *Sacramentum Mundi*, vol. 5 (London: Burns & Oates, 1970), 97-101, 100, "Hence the priesthood must be completed by such notions as that of the prophetic ministry".

²⁷¹ James Edward Rea, *The Common Priesthood of the Members of the Mystical Body: An Historical Survey of the Heretical Concepts of the Doctrine as Compared with the True Catholic Concept* (Westminster, MD: Newman Bookshop, 1947).

²⁷² Power, 'Priesthood in Christian Tradition', 692.

²⁷³ This implies that the duration is that of the new kingdom, i.e. eternal.

²⁷⁴ Power, 'Priesthood in Christian Tradition', 693.

The people themselves are royal and priestly, a living temple. They can offer spiritual sacrifices in everything they do, their suffering is priestly and kingly, as they live in memory of the power of Christ's suffering and in faith in it. They have no need of further sacrifice and are free of the Law which subjects them because they are subject in spirit and have dominion over sin in virtue of the obedience and service of Jesus Christ. The symbolic and metaphorical quality of this language of priesthood, sacrifice, and kingship is what gives it its power.²⁷⁵

The “universal priesthood of believers” or the “common priesthood” refers to the whole church, whereas ordained priesthood is for the whole church but is not the whole church. The “official priesthood does not intrude between God and the priesthood common to all the faithful, but prepares the way for the latter to its eschatological fulfilment”.²⁷⁶

3.1.2.2 Priesthood of the Congregation

Priesthood of the congregation defines the priesthood as being located in a congregation. This implies that Christians must be both connected to a congregation and exercise their priesthood in the context of a congregation.

Carolyn Blevins, in a pamphlet on the Baptist way of ministry,²⁷⁷ states that “John Smyth and Thomas Helwys launched Baptist life on the principle that priesthood was shared by all Christians, not relegated to a few.” Thus, historically Baptists see themselves as fashioned in the priesthood of all Christians. George W. Truett expressed this later by stating that the priesthood of each believer “was the keystone truth for Baptists. All other Baptist beliefs

²⁷⁵ Power, 'Priesthood in Christian Tradition', 693.

²⁷⁶ Niermann, 'Priest', 101.

²⁷⁷ Carolyn D. Blevins, *Doing Ministry Baptist Style: The Priesthood of All Believers* (Brentwood, TN and Vidalia, GA: Baptist History and Heritage Society and the William H. Whitsitt Baptist Heritage Society, 2001).

relate to this one idea – that the individual is competent to handle personal relationship with God without someone to mediate.”²⁷⁸

Blevins summarises the priesthood of believers for Baptists as twofold individual and community commitment. She writes:

For an individual priesthood is personal. It is about a person’s relationship with God. No person can interfere with that relationship. Every individual must keep an up-to-date relationship with God through Bible study, prayer and personal commitment.

Being a priest is also a community endeavour. Priests need to worship together, plan together, work together, support one another, and participate in the business of their church. Believers must commit themselves to minister through the community of priests.²⁷⁹

It is here that the Baptists show that their understanding of corporate priesthood extends only to the local church rather than to all Baptists, all Baptist churches or all churches. Effectively, while they focus on an individual role, individual priests, they also focus on a congregational role, the community of priests. According to Baptists, there is a defined limit as to the community of priests, which is within a congregation alone. The stress on the local congregation is further reflected by Timothy George:

Thus, priesthood of believers does not mean, “I am a priest. I can believe anything I want to.” It means rather, “As a priest in a covenanted community of believers, I must be alert to keep my congregation from departing from ‘the faith once and for all delivered unto the saints’” (Jude 3).²⁸⁰

²⁷⁸ George W Truett, ‘The Baptist Message and Mission for the World Today’, in Walter B. Shurden, (ed.) *The Life of Baptists in the Life of the World* (Nashville: Broadman Press, 1985), 113 cited in Blevins, *Doing Ministry Baptist Style*.

²⁷⁹ Blevins, *Doing Ministry Baptist Style*.

²⁸⁰ George, ‘The Priesthood of All Believers’, 87.

According to this Baptist position, the duration or time of inclusion in the priesthood is as long as an individual is in relationship with God.

3.1.2.3 Priesthood of All Believers

The priesthood of all believers, as represented in the thinking of Luther, defines an individual as a priest. While there may be reference to a congregation, a congregation is not essential to the description. As expressed here, the priesthood of all believers is the idea based in Luther's polemics of an individual being able to be a priest.

While refuting Emser in 1521 Luther gives an exposition of 1 Peter 2 in *Dr Luther's Retraction of the Error Forced Upon Him by the Most Highly Learned Priest of God, Sir Jerome Emser, Vicar in Meissen*.²⁸¹ Luther's retraction concerns his disagreement with Emser on how Matthew 5:13 should be understood. He surprises his readers by agreeing with Emser. Luther agrees that the passage applies "not only to the spiritual priesthood but also to the physical priesthood or, to say it as clearly as possible, to the whole priesthood existing in Christendom".²⁸² Luther is not just agreeing with Emser, but is also trapping Emser with his own words. Luther writes: "In all my writings I never wanted more than that all Christians should be priests; yet not all should be consecrated by bishops, not all should preach, celebrate mass, and exercise the priestly office unless they have been appointed and called to do so."²⁸³ This describes the individuals and not the community.

In his exposition of 1 Peter 2.9, Luther goes on to say: "You are a royal priesthood [1 Pet. 2.9], and since it is to be understood in the sense of the physical priesthood, which is

²⁸¹ Martin Luther, 'Dr Luther's Retraction of the Error Forced upon Him by the Most Learned Priest of God, Sir Jerome Emser, Vicar in Meissen', in Eric W. Gritsch (ed.), *Luther's Work*, vol. 39 (Philadelphia: Fortress Press, 1970), 229-238.

²⁸² Luther, 'Retraction', 233.

²⁸³ Luther, 'Retraction', 233.

consecrated and tonsured, as swordsman Emser teaches and constructs, we have to confess that all Christians are undoubtedly such physical priests.”²⁸⁴ Luther continues this attack with a discussion of whether Emser would let a woman teach him if all are priests; his conclusion is that Emser would not.

Luther is explicit in his belief that this priesthood of believers is for all Christians. He writes: “These words are addressed to all people in common.”²⁸⁵ Luther further writes, “so all of us too as Christians are truly a holy priesthood and the sacrifice itself, as Paul elucidates in Romans 12[.1], where he teaches that we should sacrifice our bodies as a priestly sacrifice.”²⁸⁶

It is in the exposition of 1 Peter 2.6-10 that Luther starts to mention the congregation. Commenting on 1 Peter 2:6-10 Luther writes: “All Christians are nevertheless such priests through this passage.”²⁸⁷ Using two of the passages from Revelation, Rev. 5.9-10 and Rev. 20.6, he writes that they “are said of the whole congregation”.²⁸⁸

Gritsch, in his introduction to the volume containing the rebuttal of Emser, summarises Luther’s understanding of priesthood as:

To be a priest means to intercede for the other before God, to proclaim the word of forgiveness, to hold the power of the keys, to celebrate the sacrament, in short to participate with faith in the salvation God provided in Christ.²⁸⁹

Gritsch brings out the communal nature of Luther’s priesthood saying:

²⁸⁴ Luther, 'Retraction', 234.

²⁸⁵ Luther, 'Retraction', 235.

²⁸⁶ Luther, 'Retraction', 235.

²⁸⁷ Luther, 'Retraction', 236.

²⁸⁸ Luther, 'Retraction', 236.

²⁸⁹ Eric W. Gritsch, *Luther's Work*, trans. Eric W. Gritsch and Ruth C. Gritsch, vol. 39 (Philadelphia: Fortress Press, 1970), xvii.

The reality of the Christian community rather than the notion of religious individualism determined Luther's conception of ministry. For the existing community is the visible historical sign that God works in the world; it is the place where Christians share the "royal priesthood" with Christ (I Pet 2:9). Thus Luther called the priesthood a "holy order" for all Christians, instituted by God, together with marriage and civil authority.²⁹⁰

It would seem, to this writer, that Luther's beliefs would appeal to those who believe in the priesthood of all believers as a priesthood firstly for an individual and secondly as priesthood involved with a community.²⁹¹ This is not a unique view as there are others who say Luther "thought of priesthood mainly as a privilege of the individual, whereas Scripture regards it rather as a responsibility of the whole body".²⁹²

It is this individualistic idea of the priesthood of all believers that Kärkkäinen takes up in his essay "Spirit, Laity, Ministry".²⁹³ Kärkkäinen sees that this idea abolishes the "difference between ordained and non-ordained in the sense of these two groups differing from each other ontologically (even if the difference of ministerial status still remains)".²⁹⁴ Kärkkäinen also writes that the "task of the ordained in the church was to help do what the rest of the church members were doing".²⁹⁵ Kärkkäinen is arguing for a reconsideration of the theology of the laity so that the position of lay people as active participants in the church is maintained.²⁹⁶

²⁹⁰ Gritsch, *Luther's Work*, xvii.

²⁹¹ The historical accuracy of whether Luther believed first in community or the individual is open to debate by some scholars of Luther. Regardless of how history and any theologian judges Luther, he stands here as an example or type of how the priesthood of believers is applied to individuals.

²⁹² From a Presbyterian Ross, 'The Priesthood of All Believers', 46.

²⁹³ Kärkkäinen, *Toward*, 123-134.

²⁹⁴ Kärkkäinen, *Toward*, 125-126.

²⁹⁵ Kärkkäinen, *Toward*, 126.

²⁹⁶ Kärkkäinen at this point is closer to Benjamin Sun, 'The Holy Spirit: The Missing Key in the Implementation of the Doctrine of the Priesthood of Believers', in Wonsuk Ma and Robert P. Menzies (eds.), *Pentecostalism in Context: Essays in Honor of William W. Menzies*, Journal of Pentecostal Theology Supplement Series 11 (Sheffield: Sheffield Academic Press, 1997), 173-194, who related the priesthood of the believer to the laity.

3.1.2.4 Priesthood of the Believer²⁹⁷

The priesthood of the believer defines an individual as a priest without a congregation and it actually spurns the idea of priesthood being associated with a community. It is essentially ultra-individualistic.

Alan Jamieson in his book *A Churchless Faith*²⁹⁸ investigates those who have left evangelical, Pentecostal and Charismatic churches due to specific problems or due to what he calls “meta-grumbles”.²⁹⁹ He sees that many of these people work through their issues and return to church groups with a faith that has developed through James Fowler’s “Stages of Faith”.³⁰⁰ After leaving the church, many of these people consider themselves Christians but have given up on the church.

Some Baptists from America mention the problem of “the right of private judgement” when reading the Bible,³⁰¹ which stems from the idea of “soul competency”.³⁰² It may mean that a person can read the Bible and ignore, or twist, what they have read in any way they prefer. They may, for example, call themselves Baptist but have no recognisable Baptist beliefs other

²⁹⁷ George, 'The Priesthood of All Believers' uses the same term to mean a similar idea – priests without a community.

²⁹⁸ Alan Jamieson, *A Churchless Faith: Faith Journeys Beyond the Church* (London: SPCK, 2002).

²⁹⁹ Meta-grumbles are larger problems with the faith handed on in EPC churches. Jamieson takes the term from S. Cohen and L. Taylor *Escape Attempts* (London: Routledge & Kegan Paul, 1992), 14.

³⁰⁰ James Fowler proposes that many people pass through stages of faith just as a person passes through stages of life like baby, child, teenager, and adult. See J. W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: HarperCollins, 1995).

³⁰¹ George, 'The Priesthood of All Believers' shows the history of this. George's solution is to see the priesthood of all believers as based in community, and wants beliefs to be judged against creeds to show what is acceptable and what is not.

³⁰² Soul competency is the American (geographical not denominational) Baptist idea that a believer's own soul is competent to decide on all matters of faith. Decisions are based on personal experience and private judgements.

than “soul competency”. This exalted understanding of competency makes “every man’s hat his own church”.³⁰³

Another recent work in this area has said:

‘The priesthood of *the* believer’, a doctrine rejecting creeds, exalting individualism in the name of sole [*sic*] competency, denigrating both ministry and church and generally ignorant of the biblical teaching concerning the continuing priesthood of Christ, has displaced the traditional emphasis on ‘the priesthood of *all* believers’. The latter is a doctrine founded in the priesthood of Christ and manifested in his covenanted church, which assumes a mutuality between ministry and laity. *The early Baptists were Christocentric churchmen*; [those believing the priesthood of the believer] *are anthropocentric individualists – therein lies a world of difference.*³⁰⁴

Both those of a churchless faith and the Baptists engaging in private judgements of Scripture contrary to Baptist beliefs are people who have come to rely on themselves as the final arbiter of their priesthood. They feel they are sufficient unto themselves.

There is only one response given to these people by those who examine them, which is that they all need to be in a church or a community of Christian faith.³⁰⁵ Christians are called to be connected to one another and not disconnected as isolated individuals. Jamieson broaches the possibility of conversation between leavers and those left behind. This conversation will enable the community, which people left, to be healthier. However, there is no guarantee that this will be successful.

³⁰³ *Baptist Concepts of the Church*, ed. Winthrop S. Hudson (Chicago: Judson Press, 1959), 215-216 quoted in George, 'The Priesthood of All Believers', 91.

³⁰⁴ Yarnell, 'Changing Baptist concepts of royal priesthood: John Smyth and Edgar Young Mullins', 249, emphasis as cited.

³⁰⁵ This response is given by Jamieson and George.

3.1.2.5 The Ethical Priesthood

One other understanding, which is less important to this study but is of importance ethically, is the idea of the church as a royal priesthood, which means that the whole church is bearing witness to the world. The idea is reflected in the title and some of the contents of the book *A Royal Priesthood? the use of the Bible ethically and Politically*.³⁰⁶

The role of the church in the ethical priesthood is to act ethically. Specifically, it is to show the unbelieving world a different ethic that “makes sense” only when the claims of Jesus Christ as Lord and Saviour are considered true. This is a view espoused in different ways by people such as John Howard Yoder, Stanley Hauerwas, and James McClendon.³⁰⁷

The described view is centred in being a social ethic and not in the priesthood being a witness to an unbelieving world. One quotation attributed to both Hauerwas and Yoder is that “the church does not have a social ethic, it is a social ethic.” In other words, it is not an evangelistic strategy but evangelism is a natural by-product of the church being this social ethic. The practice that this priesthood stresses is being a community that forms faithful disciples.

This view of the church has been discussed in the work of Hispanic Pentecostal Eldin Villafañe. Villafañe develops a social ethic for Hispanic Pentecostals based on Gal. 5.25,

³⁰⁶ Craig Bartholomew *et al.*, *A Royal Priesthood? the use of the Bible ethically and Politically - a dialogue with Oliver O'Donovan*, Scripture and Hermeneutics Series 3 (Carlisle; Grand Rapids, Mich.: Paternoster Press: Zondervan, 2002).

³⁰⁷ Examples include John Howard Yoder, 'The Kingdom As Social Ethic', *The Priestly Kingdom* (Notre Dame, Indiana: University of Notre Dame Press, 1984), 80-101, Stanley Hauerwas, 'The Servant Community: Christian Social Ethics', *The Hauerwas Reader* (Durham: Duke University Press, 2001), 371-391 and James William McClendon, *Ethics: Systematic Theology*, vol. 1 (Nashville: Abingdon, 1986) respectively.

which he writes, has both theological self-understanding (if we live in the Spirit) and ethical self-understanding (let us also walk in the Spirit) “grounded in the Spirit.”³⁰⁸

3.1.2.6 Modern Understandings

The sections have shown that there are potential problems in communication between different streams of modern Christianity when the idea of the “priesthood of all believers” is used. Whether the “priesthood of all believers” refers to a congregation, individuals set free from clergy-laity ontological differences or is a reason to separate from a church when a private judgement of Scripture makes it right is unclear. It has been shown that whenever the term “the priesthood of all believers” is used there must be some material or further background added, which interprets the aspect under discussion.

3.1.3 Multiple Priesthood of Believers

It has been shown in this chapter, so far, that there are many understandings of the “priesthood of all believers”. Theological expressions of the priesthood show different emphases, locations of power and structures. The multiple understandings of the priesthood of believers may cause communication problems, as the same term may be used without those using it recognising that they mean different things.

3.2 Prophethood of Believers

The doctrine of the prophethood of believers will be discussed in this section. The history behind some aspects of the doctrine will be discussed and a series of different understandings will be summarised to show how different authors have worked with this concept. Theological reflection from different traditions will be distilled from the work of exegetes and the historical understandings in order to begin defining the doctrine.

³⁰⁸ Eldin Villafaña, *The Liberating Spirit: toward an Hispanic American Pentecostal social ethic* (Grand Rapids, Mich.: W.B. Eerdmans, 1993), 194.

3.2.1 Background

The Oxford English Dictionary states that the first usage of the word “prophethood” in connection with believers occurs in 1896, in an article by Charles Allan.³⁰⁹ From the existing term “the universal priesthood of believers”, Allan created a parallel term “the universal prophethood of believers.”

The issue of the polemical nature of the priesthood of all believers arises here as well,³¹⁰ forming the question, “Is the prophethood of believers a polemic term?” Allan’s article sets out to describe the making of a prophet and states that all Christians are prophets. In the article it is apparent that the term is deliberately used as a polemic. Other uses vary in the shades of polemic associated with the term. Roger Stronstad uses the term most forcefully, whereas other authors use it simply as a parallel to the priesthood of all believers. The different sources will be discussed below.

3.2.2 Understandings of the Prophethood of Believers

All the references to the prophethood of believers in books, papers and sermons, known to the author, will be detailed in the following sections.³¹¹ The order of presentation is chronological within each type of reference.

3.2.2.1 Charles Allan

Presbyterian Charles Allan uses the term the “universal *prophethood* of believers”³¹² for all of the “Lord’s people”, in the hope that they would have an experience like Ezekiel where

³⁰⁹ Prior to 1896 the *OED* reports that prophethood was used to describe the prophethood of Mohammed in relationship to Islam. That priesthood as applied to believers is not picked up here by the *OED* is harder to explain.

³¹⁰ See Section 3.1.1 for the discussion of this for the priesthood of believers.

³¹¹ The author acknowledges the existence of a paper “The Prophethood of Believers in the Book of Isaiah” by Nathan Lane, presented at 34th Annual Meeting of the Society for Pentecostal Studies, but has not been able to obtain a copy.

“vision leads out to service, and the man to whom God speaks becomes the man who speaks for God to men”.³¹³

According to Allan, this prophethood will lead people to speak for God. Whether speaking for God refers to evangelism or to building up the body, or both, is unclear. However, it is clear that the prophethood is universal and for all believers. It is “very commonplace of New Testament teaching regarding the position of the disciple of Jesus in the world”.³¹⁴ The disciple is to be a prophetic element sent into the world, as Jesus was sent by his father, which challenges them to be like the watchers on a watchtower of which the pulpit is just a part.

Oh for men and women who will make it the first charge of their energies to watch life in the interest of the Kingdom of God; who will not make the pulpit alone into a watchtower, but the home duty, and the business, and the healers' art, the seat in Parliament, and the editor's chair!³¹⁵

Allan's view of the prophethood is that all believers would have a vision of God. This vision is to occur when “man is at his best, man standing on his feet, though he veil his faith withal; man thinking, weighing, judging, with the deep reverence of a rational nature before a reason deeper than its own.”³¹⁶ In other words, when a person has this vision of God the person exercises discernment.

By locating the prophethood in the home, business, and government, Allan shows that he does not see the prophethood connected to the preaching of a sermon but connected to the

³¹² Charles Allan, 'The Making of A Prophet', *United Presbyterian Magazine* XIII, no. 10 (1896), 433-436, 435, emphasis as cited.

³¹³ Allan, 'Making', 435.

³¹⁴ Allan, 'Making', 435.

³¹⁵ Allan, 'Making', 435.

³¹⁶ Allan, 'Making', 433.

obedience to a vision to speak for God. The prophethood leads to a vocation of holistic witness, which is not just a witness in church but in all areas of life.

3.2.2.2 R. B. Kuiper

Reformed theologian R. B. Kuiper discusses the same biblical passages as Charles Allan but situates the prophethood of believers in the three-fold office of prophet, priest and king:

God has instituted special offices in his church. But Scripture also teaches a universal office in which all believers participate. Every believer holds the threefold office of prophet, priest, and king. That truth is stated succinctly in 1 Peter 2:9, ‘Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.’ The church is a royalty of priests, a priesthood of kings. And it is the duty of every priest and king to proclaim the excellencies of his Saviour. That is his function as prophet.³¹⁷

Specifically in reference to the prophethood of believers, Kuiper writes:

It has been said correctly that Pentecost spells the universal prophethood of believers. It can just as well be said that the outpouring of the Holy Spirit rendered every member of the church an evangelist. So it was at Pentecost, and so it remains today. Every single believer is a God-ordained agent of evangelism.³¹⁸

According to Kuiper, this evangelism is witnessing, inviting unchurched neighbours to church, gathering unchurched neighbours’ children together for “the telling of Bible stories”, making Christian tracts available and distributing bibles. “In short, he sows the seed of the gospel wherever he can and casts the bread of the evangel on many waters.”³¹⁹

Kuiper sees this prophethood closely connected to the church, as the evangelistic works are performed by a member of the church. “And for the doing of all that he does not ask to be

³¹⁷ Rienk Bouke Kuiper, *God-centred Evangelism: A Presentation of the Scriptural Theology of Evangelism*, 1st British ed. (London: Banner of Truth Trust, 1966), 124.

³¹⁸ Kuiper, *God-centred*, 125.

³¹⁹ Kuiper, *God-centred*, 125.

specifically authorized by the officers of his church. Christ, his Lord, has authorized him. Yet, he does not do it independently of the church. He does it as a member of Christ's body, the church.”³²⁰

Kuiper influences contemporary writer Larry Wilson who writes similarly concerning the office for all believers:

Accordingly, we believe not only in the *priesthood* of all believers, but also in the *prophethood* and *kingship* of all believers (cf. 1 Pet. 1:9; Rev. 1:5–6; Joel 2:28–29; Acts 2:1–4). God's Word tells us that he has given his Spirit to every believer. Every believer is at the same time a *prophet* (knowing the living and true God, confessing his name to others), a *priest* (offering himself and all that he has as a living sacrifice to the Lord, praying for others), and a *king* (learning self-control, fighting against sin and the devil, acting on God's Word). This is the office of Christian, the *general office of believer*.³²¹

For these writers in the Reformed tradition the prophethood of believers is about evangelism.

3.2.2.3 James Luther Adams

In the compilation of work by Universal Unitarian James Luther Adams, *The Prophethood of All Believers*,³²² the editor, George K. Beach, attributes the book's title to the author and considers it “a phrase of his own invention, we believe”.³²³ While this belief is incorrect, the compilation of Adams' work does consider how to be a prophetic people with a prophetic

³²⁰ Kuiper, *God-centred*, 125–126.

³²¹ Larry Wilson, 'Who Runs The Church', *New Horizons Articles*, 2004, http://opc.org/new_horizons/NH04/05b.html (2/11/2004). Wilson's article cites R. B. Kuiper, *The Glorious Body of Christ* (London: Banner of Truth Trust, 1967), according to R. B. Kuiper, 'The Universal Office', *Assembly Reflections*, n.d., <http://www.geftakysassembly.com/Articles/BiblicalExposition/UniversalOffice.htm> (2/11/2004), Chapter 20 of the same book contains a reference to the prophethood of believers.

³²² James Luther Adams, *The Prophethood of All Believers* (Boston: Beacon Press, 1986).

³²³ Adams, *The Prophethood of All Believers*, xi.

voice. This section will examine all the references³²⁴ to “the prophethood of all believers” by Adams.

Defining the prophethood of all believers, Adams writes that the “prophethood of all believers entails the obligation to share in the analysis, criticism, and transformation of institutions, including the analysis and transformation of the church”.³²⁵ Adams locates the origin of the prophethood of believers in radical laicism. “Two aspects of radical laicism require special attention: what has been called the ‘priesthood’ and the ‘prophethood’ of all believers.”³²⁶ This laicism unites the work of the congregation and the minister in such a way that “from the laity and its ministers (also a layperson) and from their criticism of the injustices of the world emerge innovation or proposals for innovation, proposals affecting the family and the social, economic, and political structures.”³²⁷

According to Adams the prophetic role is to be “primarily forthtellers and not foretellers”.³²⁸ The prophets of the Old Testament “proclaimed the action of God in history; they disclosed the meaning of history”.³²⁹ Furthermore: “An authentic prophet can and should be a radical critic of spurious piety, of sham spirituality.”³³⁰ Adams’ own perception of the church being

³²⁴ James Luther Adams, 'The Prophethood of All Believers', in George K. Beach (ed.), *The Prophethood of All Believers* (Boston: Beacon Press, 1986), 99-103. The editor states that the essay was originally published in *The Christian Register*, 126, no. 3 (March 1947), James Luther Adams, 'Prophetic Judgement and Grace', in George K. Beach (ed.), *The Prophethood of Believers* (Boston: Beacon Press, 1986), 57-60, James Luther Adams, 'Hidden Evils and Hidden Resources', in George K. Beach (ed.), *The Prophethood of Believers* (Boston: Beacon Press, 1986), 82-85, and James Luther Adams, 'Radical Laicism', in George K. Beach (ed.), *The Prophethood of Believers* (Boston: Beacon Press, 1986), 93-95.

³²⁵ Adams, 'Radical Laicism', 94.

³²⁶ Adams, 'Radical Laicism', 94.

³²⁷ Adams, 'Radical Laicism', 94.

³²⁸ Adams, 'The Prophethood of All Believers', 99. This statement, seeming to originate with Adams, has been heard by the author to apply to the prophetic gift today in that modern prophecy is not to be telling the future but telling what God wants now; “not foretelling but forthtelling.”

³²⁹ Adams, 'The Prophethood of All Believers', 99.

³³⁰ Adams, 'Judgement', 57.

prophetic is quite blunt, as he writes that: “The churches themselves have broadly failed in the prophetic function.”³³¹ He also writes: “Authentic prophecy does not appear very often within the churches; therefore it had to appear in nonreligious or even antichurch communities.”³³² Reasons for this lack of prophetism include the church having “relative power in the community”,³³³ the church being “a function, and indeed a protection of segregations”³³⁴ of education, occupation, income, class, pigmentation, and sexism; and adopting “the religion of the successful”.³³⁵

A basic concept for Adams is that of covenant and the covenanted church as well as the responsibility that covenant brings. Adams writes:

The prophetic message places the responsibility upon us all, upon all members of the covenanted community – the responsibility of the prophethood of all believers (and not simply of the minister). This prophethood must accompany the priesthood of all believers, the courage to care for persons in need of fellowship.³³⁶

Those in need of fellowship are “those who are deprived of full participation in the common life” and “those who live in poverty of body or spirit”.³³⁷ This covenanted community must be a “community seeking for mercy and justice”.³³⁸ Thus, for Adams the prophethood of all believers is a responsibility to cry out about suffering, poverty and other issues of injustice within society and the church itself.

³³¹ Adams, 'Judgement', 57.

³³² Adams, 'Judgement', 59.

³³³ Adams, 'Judgement', 59.

³³⁴ Adams, 'Hidden', 83.

³³⁵ Adams, 'Hidden', 83.

³³⁶ Adams, 'Hidden', 83.

³³⁷ Adams, 'Hidden', 83.

³³⁸ Adams, 'Hidden', 85.

3.2.2.4 Mary J. Evans³³⁹

The Baptist exegete Mary J. Evans examines the history of the prophetic gift in the Bible and suggests, concerning the prophecy of Joel, that it might affect all believers. She suggests that the prophetic gift was envisaged as being available to most, if not all, of God's people.³⁴⁰

Evans' own definition of the prophethood starts as:

A concept of the 'prophethood of all believers' would suggest that just as every believer can come freely into the presence of God in a way that previously had not been possible, so every believer can, as it were, come from the presence of God recognising and speaking his word. The activity of the Spirit, poured out on all people, enables two-way traffic to take place, coming to God and hearing from God.³⁴¹

From this starting point Evans considers whether or not this is supported by Scripture. She wonders, "can we legitimately go on to argue that this means that all of God's people are expected to participate in prophecy?"³⁴² Evans investigates different commentators on Joel to examine their understanding of his prophecy and she concludes that there is agreement between the commentators that prophesying is for the whole people of God and that individuals can prophesy.

³³⁹ Mary J. Evans, 'The Prophethood of All Believers', in A. Billington, T. Lane, and M. Turner (eds.), *Mission and Meaning: Essays Presented to Peter Cotterell* (Carlisle: Paternoster Press, 1995), 31-40.

³⁴⁰ Evans, 'Prophethood', 32.

³⁴¹ Evans, 'Prophethood', 32. The beginning of the definition refers to the priesthood of believers described earlier by Evans as access to God.

³⁴² Evans, 'Prophethood', 33.



In general, then, there is agreement that the prophetic ministry is seen as relating in some way to the whole people of God and that the potentiality of prophecy is there for every individual. However, there seems for many, a slight unwillingness to go as far as to say that all will be prophets, even though there is nothing at all to suggest that this is not a feasible interpretation of Joel. To decide whether we can move from saying that it is feasible that Joel envisaged every believer having a prophetic function to asserting a general 'prophethood of all believers' obviously involves a consideration of what the rest of Scripture says on this point.³⁴³

The statement describes prophesy as a specialised activity of some sort, which Evans explores. She goes on to discuss the question, "What is a general understanding of prophecy?" or the prophetic function.³⁴⁴

After considering a series of New Testament references, she concludes that the prophetic function is hearing from and understanding what God is saying to his people.

There seems, then, to be a consistent underlying idea that the possession of the Spirit which is pictured as the birthright of all believers, involves at the very least, some kind of ability to hear directly from God and to understand directly what it is that God is saying to his people.³⁴⁵

Evans continues to explore this idea together with other references and then summarises what she has said so far. She believes that all believers have "participated in the outpouring of the Spirit of God"³⁴⁶ and from this "each believer is able to hear the word of God for her or himself, to convey what they have heard to others, and to discern when and whether what others say is genuinely in accord with the Spirit of God".³⁴⁷ This ability to hear and speak God's word is not perfect but is still fallible, as is all human activity. Evans asserts that:

³⁴³ Evans, 'Prophethood', 34.

³⁴⁴ Evans, 'Prophethood', 35.

³⁴⁵ Evans, 'Prophethood', 36.

³⁴⁶ Evans, 'Prophethood', 38.

³⁴⁷ Evans, 'Prophethood', 38.

The New Testament makes it clear that it is quite possible for the believer, prophetically gifted or not, to mishear, to misunderstand or to misinterpret. The need for corporate discerning of prophetic speech of all kinds remains clear.³⁴⁸

From this point, Evans turns to the implications of there being a prophethood of believers, which she believes are fivefold. Firstly, there should be real respect between believers because any person can hear from and speak for God. Secondly, believers should be confident and not threatened by others.³⁴⁹ This leads to the third implication, which is humility. Fourthly, there is the responsibility to be good hearers and sharers of God's word.³⁵⁰ Finally, prophetic function should not be trivialized or exalted. Evans' article concludes that the prophethood of believers is consistent with Scripture and, if properly lived out, it would profoundly affect the church.³⁵¹

3.2.2.5 3.2.2.5 R. Paul Stevens

In his summary of the work of the Spirit from the day of Pentecost, R. Paul Stevens, an Evangelical, gives this description of the early church:

Then, through the outpouring of the Spirit, all believers were equipped to prophesy, not just a few special anointed messengers like Moses, Isaiah and Hosea. Now it is everyone's gift. Prophecy is not a 'spiritual' gift in the sense of an attribute, ability or endowment in a person; it is a Spirit gift – a direct expression of the empowering presence of God in God's people. Along with the 'priesthood of all believers' popularized in the Reformation, we could coin another phrase. The prophethood of all believers.³⁵²

³⁴⁸ Evans, 'Prophethood', 38.

³⁴⁹ Evans, 'Prophethood', 39.

³⁵⁰ Evans, 'Prophethood', 39-40.

³⁵¹ Evans, 'Prophethood', 40.

³⁵² Stevens, *Abolition*, 169. 'We' in this case refers to the reader and Stevens. Stevens seems unaware of usage of the term elsewhere. The term itself is used as a section heading.

Stevens maintains that the “empowering perspective”³⁵³ of understanding the work of the Spirit is based on four Scriptural foundations (1) “all believers in Christ know God and are enlightened”;³⁵⁴ (2) “all have an anointing for revelation so that authoritative teachers are in a final sense not needed”;³⁵⁵ (3) “all Christians corporately are able to interpret Scripture through the Spirit”;³⁵⁶ and (4) “the Holy Spirit continues to teach by leading people into all the truth of Christ”.³⁵⁷ These foundations lead Stevens to conclude: “The church, taught by God through Scripture and Spirit, is a teaching and a preaching church.”³⁵⁸

Stevens believes that prophecy is preaching, which makes the revelation of God in Scripture immediate and not new “revelation”.³⁵⁹ Stevens moves from individuals preaching to the church preaching as a whole, where the church members are to be equipped through the preaching of the church to be able to preach to others.³⁶⁰ However, he returns to the individual as he works out the implications of what he has said, describing it as being called, equipped and ready to bring God’s Word to the world.³⁶¹ According to Stevens it is the Spirit who equips people for this “in season” and “out of season” prophetic ministry.³⁶²

From here Stevens returns to the church and summarises and paraphrases E.H. Oliver’s description of how the church is prophetic. The church is prophetic, “by acting as conscience

³⁵³ Stevens, *Abolition*, 169.

³⁵⁴ Stevens, *Abolition*, 169.

³⁵⁵ Stevens, *Abolition*, 169.

³⁵⁶ Stevens, *Abolition*, 170.

³⁵⁷ Stevens, *Abolition*, 170.

³⁵⁸ Stevens, *Abolition*, 170.

³⁵⁹ Stevens, *Abolition*, 170-171 n. 129.

³⁶⁰ Stevens, *Abolition*, 171, emphasis as cited. This of course is in contrast to what Eph 4:11-15 actually says that the Ephesians are to grow into Christ. Christ was not just a preacher of words and Stevens for some reason seems to want to limit the prophetic to only the *preached* Word.

³⁶¹ Stevens, *Abolition*, 172.

³⁶² Stevens, *Abolition*, 172.

to society, by educating and inspiring, by pioneering new ministries, by studying to prevent rather than to cure, by transforming the helped into helpers”.³⁶³

3.2.2.6 Roger Stronstad

Roger Stronstad’s³⁶⁴ book *The Prophethood of All Believers*³⁶⁵ is one of the many recent studies in the theology and pneumatology of Luke-Acts. Its aim is to show that all believers are called to be prophets. This section will examine some of Stronstad’s conclusions rather than work through all his exegesis.

According to Stronstad, Jesus’ ministry as a prophet is summarised by Luke 24.19: “Jesus, the prophet mighty in word and deed.” The deed and word are described as “works (e.g. the blind receive sight) and word (the poor have the gospel preached to them (Lk. 7.22)[D])”.³⁶⁶

At the end of Jesus’ ministry, the Spirit is transferred to the Church, as it was from Elijah to Elisha. The Spirit empowers the church to be “mighty in word and deed” and to make believers part of the prophethood of believers. Stronstad goes on to explain how the prophethood of all believers was a lived reality in the early church. The life of the community is directed outwards in order to witness to those outside the community. Witness is understood by Stronstad to mean a witness through works of power and words of power. He writes:

³⁶³ E.H. Oliver, *The Social Achievements of the Church* (Toronto: United Church of Canada, 1930), 116 quoted in Stevens, *Abolition*, 172. Stevens follows this by saying “this is not merely the ‘social gospel’ as it was once called which too often was like sowing grains of sand in the soil of the world. Rather it is divinely inspired orthopraxy.” Stevens sees the difference as to who sets the agenda. In the “social gospel” the world sets the agenda while God sets the agenda in what Stevens proposes.

³⁶⁴ Roger Stronstad is Associate Professor and Dean of Education at Western Pentecostal Bible College in Canada.

³⁶⁵ Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology*, Journal of Pentecostal Theology Supplement Series 16 (Sheffield: Sheffield Academic Press, 1999).

³⁶⁶ Stronstad, *Prophethood*, 46.

On the one hand, the disciples will witness by works of power. These works of power are the 'many signs and wonders were taking place through the apostles' (Acts 2.43). On the other hand, the disciples will witness by words of power. These words of power are words inspired by the Spirit, such as, but not restricted to, the two pneuma discourses of Peter who witnessed when he was 'filled with the Holy Spirit' (Acts 2.4; 4.8). This witness of the disciples as a community of Spirit-baptized prophets echoes the pattern of the ministry of Jesus. In other words, just as it had been reported that Jesus was a 'prophet mighty/powerful in deed/work and word' (Lk. 24.19), so Luke reports that the disciples were a prophetic community powerful in works — signs and wonders — and powerful in words — prophetic speech.³⁶⁷

Stronstad describes Paul's ministry as prophetic and states that Paul also "establishes prophetic communities".³⁶⁸ According to Stronstad, the prophethood of believers produces prophets.

Stronstad expects the same pattern to be valid in the present time and he concludes his study by reflecting upon the impact of the prophethood of believers in both non-pentecostal and Pentecostal churches. The relevance of the prophethood of believers for Stronstad is that "the Church is to be a community of prophets".³⁶⁹ According to him, the community of prophets is practised neither in non-pentecostal churches nor in Pentecostal churches. Stronstad concludes:

But the contemporary Church will only function as the prophethood of all believers when the non-Pentecostal, non-Charismatic church begins to teach Luke's doctrine of the people of God and when the Pentecostal, charismatic church more fully translates personal experience into Spirit-empowered words of witness and action.³⁷⁰

³⁶⁷ Stronstad, *Prophethood*, 81.

³⁶⁸ Stronstad, *Prophethood*, 113.

³⁶⁹ Stronstad, *Prophethood*, 123.

³⁷⁰ Stronstad, *Prophethood*, 123.

3.2.2.7 Other References

There are a series of references to the prophethood of believers in English that should be acknowledged for the sake of completeness. In recent time there have been more references to Roger Stronstad's work, as well as references by Universal Unitarians influenced by James Luther Adams. The work of R.B. Kuiper is also being cited more than when this research began. This section contains references that are not apparently derived from the previously discussed sources and are less definitive as to what the prophethood of believers is. Sources, which mention the prophethood of believers but do not discuss it, are excluded.³⁷¹

Southern Baptist ethicist Foy Valentine³⁷² describes the prophethood of all believers as an imitation of John the Baptist crying in the wilderness and Isaiah streaking in Jerusalem. While acknowledging that he takes the term from James Luther Adams, his application is somewhat different. This prophethood is a parallel to the priesthood of believers, but unlike the former doctrine, Valentine does not consider that the prophethood of all believers was carried out successfully in the Reformation. In fact, the prophethood and the priestly are in conflict, according to Valentine. He writes:

The Anabaptists and the whole radical left wing of the Reformation subsequently took some halting steps toward the prophethood of all believers; but the plane has not ever sustained its flight for very long. Institutionalism keeps metastasizing. The priestly keeps squeezing the life out of the prophetic. Comfort keeps conquering courage.³⁷³

³⁷¹ Mathew S. Clark, 'The Challenge of Contextualization and Syncretism to Pentecostal Theology and Missions in Asia', *Journal of Asian Missions* 3, no. 1 (2001), 79-99, 99 mentions the priesthood and prophethood of believers but the discussion in Clark's paper concerns the priesthood of believers.

³⁷² Foy Valentine, 'Crying in the Wilderness: Streaking In Jerusalem: The Prophethood of All Believers', *Christian Ethics Today*, 1995, http://www.christianethicstoday.com/Issue/001/Crying%20in%20the%20Wilderness%20-%20Streaking%20in%20Jerusalem%20-%20The%20Prophethood%20of%20All%20Believers%20By%20Foy%20Valentine_001_08_.htm (5/1/2005).

³⁷³ Valentine, 'Crying'.

For Valentine the prophethood is not yet realised but its tasks are “discernment and interpretation of the ‘signs of the times’”³⁷⁴ and it is to speak by divine inspiration to be both forth-telling and foretelling, proclamatory as well as predictive. “The prophetic word ... presses toward the ideal, champions the moral imperative, stands, stands for right.”³⁷⁵ In Valentine’s thinking it is suggested that this forth- and fore- telling is to members of the church, to churches and to the world.

Pentecostal Len Hjalmarson’s paper³⁷⁶ is a challenge to leadership of congregations to allow the prophethood of believers to be expressed in church meetings. Within a section, entitled “A Prophethood of Believers”, Hjalmarson considers the church of Corinth in the New Testament and writes:

The revolutionary truth pictured in the gathering in Corinth in the first century is that *the word of God can and will come through every member of the body of Christ*. Likely that word will not only sound different, but look different, through every expression.³⁷⁷

For Hjalmarson the basic idea is total participation in worship services by sharing what God speaks to the worshiper in the midst of the service. While his description makes church sound like a workshop in creativity, he writes the sharing is done by a series of means:

³⁷⁴ Valentine, 'Crying'.

³⁷⁵ Valentine, 'Crying'.

³⁷⁶ Len Hjalmarson, 'The Next Reformation', *next-wave > church & culture*, 1999, <http://www.next-wave.org/oct99/NextReformation.htm> (23/8/2004).

³⁷⁷ Hjalmarson, 'Next', emphasis as cited.

For example, a word of encouragement may come through someone quoting Scripture. Someone else may want to sing a song that they have written. Still another may want to deliver a slide show accompanied by a popular song. Another may design and create a banner. Someone else may choreograph a song and deliver it with dance. Still another may deliver a spontaneous sermon around a biblical theme.³⁷⁸

The rest of Hjalmarson's paper gives suggestions for leadership on how to give up control and let the congregation participate more fully in the service.

Princeton theologian and ethicist Max L. Stackhouse,³⁷⁹ in describing how churches should "equip and commission the people of God to live their lives as agents of the various offices of Christ in the midst of the common life", says that believers "are not only to be a "priesthood of all believers," as Luther said, but to become a "prophethood of all believers" as the Puritans had it."³⁸⁰ Within the context of Stackhouse's paper this means that:

Every believer must be enabled to speak truth to power, reminding the rulers that they are under a law that they did not construct and dare not violate, demanding that they develop policies that empower but do not dominate the other institutions and spheres of society - families, schools, hospitals, businesses, centers of artistic creativity and religious communities, and calling upon them to establish and maintain a just peace, so far as it is possible in a sinful world. This prophetic awareness gives a new sense of authority to believers and ultimately to all citizens in pluralistic, representative, constitutional democracies.³⁸¹

In a paper³⁸² discussing the nature of false prophets who draw people away from their churches, the charismatic Brad Jersak makes the brief comment that: "The prophethood of all believers has been revived across virtually every stream of the Church with the simple

³⁷⁸ Hjalmarson, 'Next'.

³⁷⁹ Max L. Stackhouse, 'The Offices of Christ and the Question of a "Pax Americana"', *The Churches Center for Theology and Public Policy*, 2003, <http://www.cctpp.org/maxstackhousepaper.htm> (23/8/2004).

³⁸⁰ Stackhouse, 'Pax Americana'.

³⁸¹ Stackhouse, 'Pax Americana'.

³⁸² Brad Jersak, 'Pied Piper Prophets', *Clarion: Journal of Spirituality and Justice*, 2004, <http://www.clarion-journal.ca/article.php?story=2004071518083447> (23/8/2004).

promise of Christ, 'My sheep hear my voice' (Jn. 10)."³⁸³ In the context of the paper, it is suggested that for Jersak the prophethood is believers hearing from God and passing the heard message onto the church.

Church of South India evangelist R. Stanley, in addressing all Indian Christians,³⁸⁴ examines "7 changes to be effected in our conventional methods so conversions of non-Christians to Christ may be multiplied as never before."³⁸⁵ One of these changes is in the role of clergy and laity. In reiterating a call to every member ministry Stanley writes:

There is no non-clergy in the Church. All members are "priests" to worship God (1 Pet 2:5), and to witness for Him (v9).

Unless the doctrine of the priesthood and the prophethood of all believers is recovered fully in practice, too few will be attempting to do too big a job accomplishing too little. I am in fulltime Christian service from 1975 and I have been instrumental in leading hundreds of youngsters into fulltime ministry. But I have come to the conclusion that evangelism is too big a task to be left to the professionals. Wars are not fought by Generals but by soldiers! In olden days the Spirit of God came on select individuals only. But the endtime outpouring is promised for "all flesh" — "sons... daughters... young men... old men... men servants... women servants" (Acts 2:17, 18). This sort of outpouring is to get every Christian involved in reaching every non-christian (v21).³⁸⁶

Again the prophethood of all believers is associated with being a witness since the Spirit is promised for "all flesh" and not just the clergy.

³⁸³ Jersak, 'Prophets'.

³⁸⁴ R. Stanley, 'Stanley talks heart to heart with the Visitors of this Website', *Stanley on Bible*, 2004, http://www.stanleyonbible.com/ml/my_letters.htm (23/8/2004).

³⁸⁵ Stanley, 'Talks'.

³⁸⁶ Stanley, 'Talks'.

Baptist David Legge's sermon³⁸⁷ takes up the theme of the prophethood of believers as dependent on the outpouring of the Spirit at Pentecost. He writes:

The Spirit at the day of Pentecost was poured upon His church, and has been poured upon all of God's people and equips all of them - what for? Why do we have the Spirit of God? For the prophetic task of God, to go out and to preach the word of God - as one author says: 'This is now the age not only of the priesthood of all believers, but of the prophethood of all believers'. Not prophesying in the sense of a charismatic way, but in the sense of heralding the word of God!³⁸⁸

In Legge's thinking, which is similar to Stevens' above,³⁸⁹ the prophethood of believers is about preaching the word.

In a sermon³⁹⁰ addressed to seminary students, Episcopalian Paul Barton anchors the prophethood of believers in Moses' desire that all the people of God would prophesy, expressed in Numbers chapter 11. Barton connects this desire with other issues behind this passage such as the grumbling and conflict that come with leadership, expressed by the Israelites:

The passage starts with the real experiences of the people – the grumbling and conflict that inevitably comes with leadership and the myriad of demands placed on leaders – and ends with the ideal – the distribution of leadership and power outward and Moses' utterance of hope. Moses is highlighting the ideal, that the people of God would be so filled with God's spirit that they would stop their grumbling, realize the gifts they have received from God, realize their charisms, and begin prophesying [*sic*]. Perhaps that's the challenge of our leadership, to help our communities move from grumbling to prophesying [*sic*]. Luther focuses on the priesthood of believer, but the author of this passage also reminds us of the prophethood of believers.

³⁸⁷ David Legge, 'Ezekiel - Part 3 "The Preparation of the Preacher"', *Preach The Word*, 2001, <http://www.preachtheword.co.uk/transcripts/ezek03.html> (23/8/2004).

³⁸⁸ Legge, 'Ezekiel'.

³⁸⁹ See Section 3.2.2.5.

³⁹⁰ Paul Barton, 'Leadership is the process of moving one's community from grumbling to prophesying', *Episcopal Theological Seminary of the Southwest*, 2003, <http://www.etss.edu/Barton.shtml> (23/8/2004).

It is suggested that, for Barton, the focus on prophethood is centred in a whole church community serving God through the exercise of all the gifts in that community.

Baptist Bob Setzer Jr. in a sermon entitled *The Prophethood of All Believers*³⁹¹ considers that the church must move beyond the “prophethood of the pastor to embrace and empower the Prophethood of Believers.”³⁹² It comes about as on “this side of Pentecost, where all God’s people are Spirit endowed, rendering them fit for service as priests and prophets”³⁹³ and incorporates three elements of hearing and speaking a prophetic word. The first element he proposes is “recognizing the pastor/preacher as the first among equals. He is not a different kind of person, a priest while others are not. But he does have a special, God-called, church-entrusted function: to bring God’s word to bear upon the challenges and issues of the day.”³⁹⁴ The preachers must keep their own role in mind, as “the preacher is not a prophet addressing a corrupt monarchy. He is a brother or sister talking with the family. And with the family, a certain consideration and respect is in order. Besides, it’s not the preacher’s job not to end a conversation, but to start one.”³⁹⁵ The second element of the prophethood is the conversation in the church. Setzer writes: “The conversation among God’s people about what God is calling them to be and do. Preaching is not supposed to be a monologue. It is meant to be a part of a larger conversation going on within and among the people of God.”³⁹⁶ The third element is the action arising from this listening to the voice of God through one another.

³⁹¹ Bob Setzer, Jr., 'The Prophethood of All Believers', *The Pulpit of First Baptist Church - Macon*, 2003, <http://www.fbcmacon.com/sermon-02-10-03.htm> (5/1/2005).

³⁹² Setzer, 'Prophethood'.

³⁹³ Setzer, 'Prophethood'.

³⁹⁴ Setzer, 'Prophethood'.

³⁹⁵ Setzer, 'Prophethood'.

³⁹⁶ Setzer, 'Prophethood'.

“The church’s prophetic ministry rests not just in the words spoken but in the character of lives lived.”

In his conclusion Setzer states: “The prophethood of all believers. Yes, it’s a lot messier than just letting one person call the shots. But it’s also a vital part of any church with Jesus Christ at the center. For we’re in the business of growing people who listen to and live for only him.”³⁹⁷ According to Setzer, the prophethood of believers is about listening to God through listening to one another and then speaking and living out what has been heard.

In discussing the prophetic ministry of Jeremiah, Baptist Douglas E. Murray’s sermon³⁹⁸ reminds his listeners of the call for them to be prophets.

After all, we already believe that all of us are part of the priesthood of believers: that every Christian has direct access to God. Is there not also a prophethood of believers? For if every believer has direct access to God, then every believer hears God’s Word of judgment and repentance. All of us are witnesses of God’s message of judgment and repentance. We live among a people that worships the idol not-gods of power and wealth and self. We live among a people that indulges in personal immorality and social injustice.³⁹⁹

Murray explores this prophethood through the story of a Christian community that was prophetic in its day and went on to become the charity Habitat for Humanity. Murray concludes: “Whenever you become part of anything that turns away from immorality and [sic] injustice, whenever you turn away from power and wealth for yourself, and turn toward lifting up the homeless and the orphan and the widow, then you are bearing a prophetic witness, then you qualify as a prophet.”⁴⁰⁰ Being part of the prophethood, according to

³⁹⁷ Setzer, 'Prophethood'.

³⁹⁸ Douglas E. Murray, 'A Burning Fire in My Bones', *First Baptist Church - Wilson, NC*, 2004, <http://www.firstbaptistwilson.com/082004/081504.html> (5/1/2005).

³⁹⁹ Murray, 'A Burning Fire in My Bones'.

⁴⁰⁰ Murray, 'A Burning Fire in My Bones'.

Murray, is living an ethical life helping those who are powerless and poor, the suffering and the needy.

Episcopalian J. Edwin Bacon Jr.⁴⁰¹ takes a different direction in his sermon where he starts by discussing the healing of acceptance in a loving church. He continues to the lectionary readings where he discusses the prophet Nathan:

There is not only the priesthood of all believers; there is the prophethood of all believers. And so one of the early prophets, Nathan, had to go to King David and speak the truth to him, tell him that he had used a person as a thing; and he had loved the thing of his own power.⁴⁰²

Being prophetic in Bacon's thinking is having a ministry of truth-telling that brings healing.

God calls you and me to be agents of reconciliation in the world. We too must be enlisted in this prophetic ministry of truth-telling in the interest of healing. We too are to be pastoral and prophetic. Not until that happens can God's love penetrate to the level of the tectonic plates of our souls for healing to take place.⁴⁰³

This truth-telling is not merely limited to individuals, but in Bacon's examples and conclusion there is the sense that not only powerful individuals is to be addressed but also the policies of nations. For Bacon the prophethood is truth-telling lived out.

3.2.2.8 Conclusion

The above sources show different understandings of the prophethood of believers over a century of reflection on the concept. Many believe that speaking for God is involved in the prophethood. Whether this speaking for God is evangelism, building up the body or speaking

⁴⁰¹ J. Edwin Bacon, Jr., 'The Importance of Both Accountability and Forgiveness', *All Saints Church*, 2004, [http://www.allsaints-pas.org/archives/sermons/\(6-13-04\)%20The%20Importance%20of%20Both%20Accountability%20and%20Forgiveness.pdf](http://www.allsaints-pas.org/archives/sermons/(6-13-04)%20The%20Importance%20of%20Both%20Accountability%20and%20Forgiveness.pdf) (23/8/2004).

⁴⁰² Bacon, 'Importance', 3.

⁴⁰³ Bacon, 'Importance', 3.

in a confrontational manner to the church or world, varies in each source. Some sources mention charismatic gifts or actual prophecy, while others look at issues of leadership and control. What is seen is a variety of different understandings of the prophethood of believers from a number of traditions that even within themselves do not agree on what the prophethood of believers is.

Analysing these sources, which are quite variable in quality and depth, shows three main patterns. First there is a group of authors and speakers who see the prophethood related to how Christians speak. Whether this is in truthful words that bring healing (Bacon), evangelistic words (Stevens) or words of power (Stronstad) is a different focus within this group. Second, there are those who focus on the democratisation of how all may be prophets. This is reflected in the discussions on leadership (Hjalmarson), that all are to be prophets (Barton) or there should be no clergy/laity distinction (Stanley). Third, there are those who understand the prophethood to be an ethical force in the world. This understanding reflects Luther's concerns for social justice as well as Valentine's speaking out. Setzer tries to combine all three viewpoints to present a more holistic picture.

The common theme for all these views is that there is a way to be prophetic in the contemporary world. It may reflect spoken words, democratisation within a church or an ethical life. What this shows is that the understanding of what is prophecy within the contemporary church, as opposed to biblical texts, arguably divides these views and thus it seems theological reflection upon prophecy is required.

3.2.3 Theological Reflection on Prophecy

In introducing the spiritual gift of prophecy in his Systematic Theology, Baptist Leo Garrett writes:

Systematic theologians would have no reason to discuss the gift of prophecy unless some today should be affirming the present-day gift and exercise of prophecy; otherwise the topic could be left to the biblical theologians.⁴⁰⁴

Garrett thus points to the fact of different understandings of the gift prophecy.

The following four sections give four meanings of the gift of prophecy today. In each of them “prophecy” will be defined, as it is the context or understanding which shapes the meaning of “prophecy”. The following discussion does not claim to be an exhaustive study of all possible understandings. It is instead an overview of some possible ways to understand the “prophethood of believers” within the fundamentalist, evangelical and Pentecostal traditions.

3.2.3.1 Prophethood of All Believers

Charismatic Presbyterian J. Rodman Williams⁴⁰⁵ maintains that the scope of prophecy is important; he repeats four times in one paragraph that any believer can prophesy:

Although this gift is an individual distribution by the Holy Spirit, it is available to all. ... Potentially everyone in the assembly of believers can prophesy. ... Accordingly, wherever the Spirit is outpoured, the result is that people without distinction of sex or class are able to prophesy. ... Thus at Corinth and in all Spirit-anointed assemblies, everyone may prophesy.⁴⁰⁶

Williams is an example of someone who believes in the ‘prophethood of *all* believers’.

Prophecy may be foretelling or forth-telling,⁴⁰⁷ but is, according to Williams, defined as “inspired utterance” or a “spontaneous word”. He describes prophecy as tied to revelation⁴⁰⁸

⁴⁰⁴ Garrett, *Systematic Theology*, 215.

⁴⁰⁵ As represented in J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective*, vol. 2 (Grand Rapids, Michigan: Zondervan, Three In One Volume 1996).

⁴⁰⁶ Williams, *Renewal Theology: The Church*, II:380-381.

⁴⁰⁷ Foretelling is a word concerning the future. Forth-telling is telling forth truth already known but reminding, or bringing to the fore for the first time, some aspect of truth already given in revelation.

and states that it is not a sermon but is inspired words. “Thus a person prophesies because God has revealed something to him, and through his mouth a message from God is declared. This obviously is not a prepared message, for the revelation immediately issues in the spoken prophecy. Spontaneity marks such an occasion and the words are divinely inspired.”⁴⁰⁹ These inspired words is a “subordinate revelation” meaning that it is subordinate to the special revelation that has been given to “the apostles and prophets and has been set forth in Scripture”.⁴¹⁰

3.2.3.2 Prophethood of Some Believers

The definition of prophecy for “the prophethood of *some* believers” is similar to that of the prophethood of all believers. The difference lies in the idea that not everyone is a prophet. There are two ways that the prophethood of believers is understood when only some are prophets, which is either an “office” of prophet or a “gift” of prophecy.

The first understanding is that of the “office of prophet”. The “office of prophet” is the designation for someone who consistently has “inspired utterances”. These inspired utterances are in the majority of cases correct as perceived by a community of faith and may be revelatory.⁴¹¹ With this office goes the title “prophet” or “prophetess” bestowed by the faith community. William Kay, describing an early view of office and prophecy, writes:

⁴⁰⁸ Revelation is a very overloaded term in Pentecostal and Charismatic thinking. In evangelical theology it would possibly be called illumination and is the idea that God has revealed or reminded a truth contained in Scripture. To describe a prophecy as revelation can make it sound to evangelicals like special revelation, which evangelicals understand as Jesus Christ and/or Scripture. Special revelation is *never* meant when the term revelation is used.

⁴⁰⁹ Williams, *Renewal Theology: The Church*, II:382.

⁴¹⁰ Williams, *Renewal Theology: The Church*, II:382.

⁴¹¹ Williams, in defining who is a prophet, states: “On the other hand, since prophecy is also an individual apportionment of the Spirit, a certain person or persons will be singled out on a given occasion to speak forth in prophecy. This is the gift of prophecy to be eagerly desired; by no means do all persons assembled have it. Those who do may be designated ‘prophets’. ... Thus those particularly gifted with prophecy function as prophets whenever they are used by the Holy Spirit in this role.” Williams, *Renewal Theology: The Church*,

Horton [an Assemblies of God UK minister] enthusiastically accepted the 'priesthood of all believers' and argued that, just as all New Testament believers had access to God as priests, so all New Testament believers could prophesy as the Holy Spirit within them gave them the ability to do so. But the ability to prophesy, widespread though it may be, did not correspond with the possession of prophetic office. This office only emerges gradually when the 'simple gift' begins to include revelatory aspects. In this respect Horton's distinction is almost universally accepted by Pentecostals.⁴¹²

The second understanding is that the gift of prophecy is not given to everyone. However, everyone is gifted by God in some way. Robert W. Jenson, in *Christian Dogmatics*, explores a shift in the church's understanding of itself from a prophethood of all believers to a prophethood of some believers.

The conviction that all the baptized have the Spirit must mean either that all members of the congregation are explicitly prophets or that the experience and understanding of Spirit-bearing include phenomena other than manifest prophecy. The former may have been the case in some regions, but predominantly in the New Testament and most explicitly in Paul, the latter is assumed or asserted to be the case.⁴¹³

Lutheran theologian Jenson sees the shift of the prophethood of all believers to the prophethood of some believers to be a two-step process performed by Paul:

II:381. The office of prophet is the idea that someone is expected to be a prophet when a church assembles. This does not mean that the prophet will prophesy every time but there is an expectation they will more often than not...

⁴¹² Kay, *Pentecostals*, 68.

⁴¹³ Braaten and Jenson, *Christian Dogmatics*, 117.

First, he in effect if not deliberately separates the constituents of prophetic activity into distinct “gifts,” so that there is at least one gift for every believer, even the least ecstatic (1 Cor. 12:1-13, 27-31; Rom. 12:6-8). Second, he identifies the common feature that qualifies all these as gifts of the Spirit, as contribution to “the common good” (1 Cor. 12:7), as the building up of the community and its unity (1 Cor. 14:3ff.). The charism in the charisms is therefore love (Rom 12:9ff.; 1 Cor. 12:31ff.), the final manifestations of the Spirit’s presence not religious phenomena but “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22-23). This does not mean the Spirit loses his character as Spirit of prophecy. As given for the building of the community, the gifts are all communication-acts, most of them straightforwardly verbal; and on the lists of gifts, prophecy is again chief.⁴¹⁴

The passage reflects the understanding that only some have the gift of prophecy where prophecy is understood as “inspired words”, but all are gifted.

3.2.3.3 Preaching as Prophecy

Max Turner, a Baptist scholar at London Bible College, states his understanding of how the Spirit of prophecy given to all refers to preaching:

The 'Spirit of prophecy' anticipated in Judaism prototypically afforded revelation, wisdom, and invasive prophetic and doxological speech. The Spirit as 'the power of preaching' was a Christian understanding which involved the combination of one or more of these enhancing the speaker's argument/exhortation, and/or providing signs that corroborated the speaker's discourse, and/or a numinous convincing power sensed in the speaker or his speech giving his message special 'impact' for the hearer.⁴¹⁵

Turner explicitly rejects a “prophethood of all believers” when it is limited to being empowered for witness, because he believes the case for it is overstated.⁴¹⁶ Turner’s

⁴¹⁴ Braaten and Jenson, *Christian Dogmatics*, 117.

⁴¹⁵ Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*, Journal of Pentecostal Theology Supplement Series 9 (Sheffield: Sheffield Academic Press, 1996), 431.

⁴¹⁶ Turner, *Power*, 442-443. This is a confusing section as Turner states that any individual might address the congregation when inspired by God but focuses on the Spirit forming a community of gifted people. At this point he does not equate prophecy with preaching but ignores prophecy as one of the gifts in the congregation. Turner states that the members of a congregation should expect to “receive charismata from the Spirit to make different contributions, both spontaneously, and in more long-term ministries of the Spirit in the church and in her mission”.

redefinition of the prophetic as preaching is more restrictive than the idea of being gifted, which was discussed in the previous section. Turner's understanding of Judaism influences his view of the Spirit of prophecy and his understanding creates two tiers of Christians, those equipped for 'intensive' or long-term ministries and the rest, the congregation, in which spontaneous expressions of the gifts occur.⁴¹⁷ This view is arguably a parallel to clergy and laity or similar dualities.⁴¹⁸

Further to his concept of two tiers of Christians, Turner ties the "Spirit of prophecy" to salvation.⁴¹⁹ Turner allows for the work of the Spirit in the individual and the congregation as a whole, yet, his view is that prophecy is preaching in a congregational setting. As such, prophecy is limited to those who have the authority to preach.

3.2.3.4 No Prophethood

The last theological understanding to be examined is that of the cessationists, who believe that the gifts or miracles are no longer for today. A position taken by the cessationists is that Scripture is the perfect, mature or complete mentioned in 1 Cor. 13.10 or a reflection of the maturity of the church and, therefore there is no need for the gifts. Furthermore, the miraculous does not occur today. Connected with this is the belief that the gifts were to pass away in the founding of the early church.⁴²⁰

⁴¹⁷ Turner, *Power*, 433 writes while discussing Acts: "The same Spirit which grants these gifts in the more remarkable cases signalled in 6.3, 5, 11.24 and 13.52 (and the occasions of charismatic praise) would be assumed to provide analogous gifts at less intensive levels in the congregation more generally." See also the previous footnote.

⁴¹⁸ Turner, *Power*, 432 writes: "But Luke does not in fact portray the whole church as actively involved in witness ... and he was well aware that the same gifts could as readily fuel the preaching and teaching which built up and directed the Christian church in its walk with God." That preaching and teaching are usually performed by clergy seems to be understood by Turner.

⁴¹⁹ Turner, *Power*, 438.

⁴²⁰ Since this is such a controversial issue for some Protestants there have been numerous articles and some books written on the subject. A useful book from a pentecostal/non-cessationist perspective is Jon Ruthven's in-depth analysis of the issues *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical*

This position holds:

That the gift of prophecy, like the other miraculous gifts of apostleship and tongues, has ceased. The gift of prophecy played a vital role in the foundational aspects of the church. With the church firmly established through the ministry of the first-century apostles and New Testament prophets, prophecy passed from the scene.⁴²¹

F. David Farnell, Associate Professor of New Testament at The Masters Seminary whose statement of faith upholds such a view, describes prophecy as “a Spirit-mediated miraculous gift”.⁴²² According to Farnell there is no prophecy even in preaching, as “to equate preaching with the spiritual gift of prophecy is fallacious”.⁴²³

Cessationists believe the early church was founded on the apostles and prophets, which is a foundation based on revelation that is laid once and for all times. Farnell writes: “By its very nature, a foundation cannot be continuously relaid.”⁴²⁴ Prophecy is not considered a way in which God can communicate today that needs to be tested against Scripture. Instead, there is the view that the foundational doctrines of the church are recorded in scripture and nothing else is needed. Farnell further writes: “Paul viewed revelation as occurring during a specific, nonrepeatable era, with the church of subsequent ages commanded to discover its foundation in those apostles and prophets, or more specifically, in their doctrine as it is recorded in the Scriptures.”⁴²⁵

Miracles (Sheffield, UK: Sheffield University Academic Press, 1993). The article F. David Farnell, 'When Will the Gift of Prophecy Cease?' *Bibliotheca Sacra* 150 (1993), 171-202 is taken as a representative view of cessationists.

⁴²¹ Farnell, 'When', 171.

⁴²² Farnell, 'When', 181-182.

⁴²³ Farnell, 'When', 184. Farnell continues: “Such an equation is also quite artificial. While preaching is essentially a merging of the gifts of teaching and exhortation, prophecy has the primary elements of prediction and revelation.”

⁴²⁴ Farnell, 'When', 189.

⁴²⁵ Farnell, 'When', 189.

For cessationists, the important thing is Scripture, and not prophecy. This importance becomes even more obvious when a passage such as 1 Cor. 13.8-13 is examined by cessationists and they conclude that the “perfect” is the New Testament canon:

"When the mature comes" gathers together into one concept both the period of church history after the need for the gifts of direct revelation has ceased to exist (relative maturity illustrated in v. 11) and the period after the return of Christ for the church (absolute maturity illustrated in v. 12). By comparing these gifts to the maturity of the body of Christ Paul shows their temporary character (in contrast with love). A certain level of maturity has been reached once the N.T. canon has been completed and is in hand, and so the result is almost the same as that of [the completion of the New Testament canon view]. Yet Paul expected an imminent return of Christ and could not know, humanly speaking, that there ever would be a complete N.T. canon of 27 books before Christ returned. Hence, he was guided by the Spirit to use the more general language of maturity to allow for this.⁴²⁶

3.2.3.5 Conclusion: Conflicting Views of Prophecy

The views mentioned in the previous subsections are mutually exclusive though there are common themes in many of them. However, it is not possible to choose two or more views and find them totally compatible. A useful definition will arguably be a synthesis of the four views, so that what is common to all will be brought out and the differences minimised, so that all the sources can be seen in the definition.

There is no doubt that the theological views also reflect two questions similar to the sources on prophecy. There is the question of democratisation, or who are prophets, is it all believers, some believers or no believers? The second question concerns the content of prophecy, whether it is an evangelistic message, a charismatic manifestation or preaching.

⁴²⁶ Farnell, 'When', 195.

3.2.4 Conclusion: Different Views of the Prophethood

The section has discussed the concept of the prophethood of believers. The history behind the concept has shown differing understandings from the early writers to contemporary theology. The section has further shown that the writing of a Pentecostal definition will need to consider the different views of prophecy as well as views of the prophethood.

3.3 Conclusion

This chapter has examined two theological adoptions by Pentecostals, the priesthood of believers and the prophethood of believers. However, it has not given Pentecostal definitions of the priesthood of believers or the prophethood of believers. Such a definition that identifies Pentecostal practices is needed in order to complete a practical-prophetic ecclesiology, as suggested by Healy.

Chapter 4 An Eschatological Framework for Pentecostal Ecclesiology

In this chapter, it is considered how eschatology sets a horizon for the concrete Pentecostal church and its practices. Healy recognises that there is a need to differentiate between an “ecclesiology for the church triumphant and ecclesiology for the pilgrim church”.⁴²⁷ A difference between these two is in the eschatological horizon, where the first consider the eschaton to have already occurred whereas the second consider that the eschaton is still to occur. Considering eschatology can therefore help make explicit the practices of the church triumphant and the pilgrim church.⁴²⁸ With the inclusion of eschatology this chapter partitions all the practices of the priesthood and prophethood of believers, some of which will be examined in later chapters, while at the same time setting forth a Pentecostal understanding of church.

The examination of the practices will initially focus on the two poles of the priesthood of believers and prophethood of believers. It will be shown that the practices at these poles can be defined with the addition of two other poles necessary for a Pentecostal ecclesiology; Spirit-baptism and being Spirit-led. As the ecclesiology proposed here is “a contextually-applicable set of practical-prophetic proposals”,⁴²⁹ these proposals are iteratively re-integrated into a Pentecostal definition of church that, with a horizon of eschatology, includes the priesthood of believers, the prophethood of believers, Spirit-baptism, and being Spirit-led.

⁴²⁷ *CWCL*, 150-151.

⁴²⁸ Healy writes, ecclesiology should “make as explicit as possible the various elements of the imaginative judgements that govern its construals and analyses, again with a view to making them available for critical consideration.” *CWCL*, 50-51.

⁴²⁹ *CWCL*, 51.

4.1 Addressing the Problem

The issues raised by the study so far are:

1. What is the priesthood of all believers for Pentecostals?⁴³⁰
2. What is the prophethood of all believers for Pentecostals?⁴³¹
3. Why are these a single combined motif and not two motifs in Kärkkäinen's definition?⁴³²
4. What are the practices of the priesthood and the prophethood?⁴³³
5. What are Pentecostal explanations for the practices of the priesthood and prophethood?⁴³⁴
6. What are the challenges to these practices?⁴³⁵
7. What is a theological definition of Pentecostal churches?⁴³⁶

In the following chapter the author will work towards answering the first four questions as well as the last question. The fifth and sixth questions will be addressed in Part 3 of this thesis.

4.1.1 Priesthood and Prophethood: Practices

It is argued that writings about Pentecostal churches understand the priesthood of believers as “maximum participation” in church, especially in worship through spiritual gifts.⁴³⁷ How

⁴³⁰ See Section 3.3.

⁴³¹ See Section 3.3.

⁴³² See Section 2.3.7.

⁴³³ See Section 2.6.1.2.

⁴³⁴ See Section 2.6.1.2.

⁴³⁵ See Section 2.6.1.2.

⁴³⁶ See Section 2.6.1.2.

this is expressed in other areas of church life such as leadership and evangelism is not clear. Wesleyan Lyle Dabney hints at the understanding that Pentecostals understand the priesthood of believers as “maximum participation in worship and leadership”.⁴³⁸ Pentecostal Benjamin Sun views the priesthood of believers as belonging to the laity, even though, it is here suggested that, he means the whole people of God, equipped for ministry through Spirit-baptism, spiritual gifts, life preparation and creative means of training, with a focus of winning the world for Christ.⁴³⁹ The prophethood of believers as expressed by a Pentecostal, Roger Stronstad, sees every believer as a prophet anointed to be mighty in words and works.⁴⁴⁰ The following section considers the priesthood and prophethood, as described previously in different traditions, in order create a Pentecostal definition of both the priesthood and prophethood of believers.

4.1.1.1 Priesthood Practices

A variety of practices are named in the modern theological understandings of the priesthood of believers. The practices of the universal priesthood are spiritual sacrifices and suffering as part of living in this world.⁴⁴¹

At their core the practices of the priesthood of the congregation are aimed at direct access to God. The practices include keeping an up-to-date relationship with God through Bible study,

⁴³⁷ This is true of both Hocken, 'Church, Theology of the' and Frank D. Macchia, 'Theology, Pentecostal', *NIDPCM*, 1120-1141. Hocken writes: “A Pentecostal view of the church expects the full range of the spiritual gifts to be manifested in each local assembly”, 547. Macchia entitles his section on the church “The Gifted Congregation”, 1137. Here he summarises David Lim, *Spiritual Gifts: A Fresh Look* (Springfield, Missouri: Gospel Publishing House, 1991), by saying Lim sees “the Pentecostal movement as fulfilling the Lutheran notion of the priesthood of believers because of its accent on the proliferation of spiritual gifts in the church”, 1137.

⁴³⁸ Dabney, 'Saul's Armor', 125.

⁴³⁹ Sun, 'Missing Key', 189-193.

⁴⁴⁰ Stronstad, *Prophethood*.

⁴⁴¹ See Section 3.1.2.1.

prayer and personal commitment, worshiping together, supporting one another and participating in the business of the church.⁴⁴²

The practices of the priesthood of all believers are intercession for the other before God, proclamation of the word of forgiveness, holding the power of the keys, celebration of the sacrament, freedom from cult and Law as well as spiritual sacrifices.⁴⁴³ The practices of the priesthood of the believer are based in an individualism that makes private judgements about church and life.⁴⁴⁴ In a positive light this is recognised as a need to make decisions.

A manageable list of practices, incorporating the above-mentioned practices, would include initial commitment or conversion, serving one another practically in prayer, forgiveness, discipline, participation in church business and the eucharist. The list would further include evangelism, worship through prayer, corporate worship, living by faith, decision-making, suffering and Bible study.

4.1.1.2 Prophethood Practices

The theologians and other writers previously discussed,⁴⁴⁵ who recognise the existence of a prophethood of believers, maintain that prophethood occurs because God has poured out his Spirit on all believers or due to the radical laicism of the church. In the context where the Spirit is the source, the Spirit is particularly understood as the ‘Spirit of prophecy’. For Pentecostals this outpouring is understood as occurring at Spirit-baptism.⁴⁴⁶ For other

⁴⁴² See Section 3.1.2.2.

⁴⁴³ See Section 3.1.2.3.

⁴⁴⁴ See Section 3.1.2.4.

⁴⁴⁵ See Section 3.2.2.

⁴⁴⁶ There are a variety of views on this issue based in classical Pentecostalism (tongues is expected at Spirit-baptism), Charismatic renewal (tongues may occur at Spirit-baptism) and third-wave (tongues is not expected) as well as the latter-rain renewal which incorporated and passed on the practice of the laying on of hands as part of Spirit-baptism. At this point the issue is that the Spirit is received, when it is received is not so much an issue.

traditions, receiving the Spirit occurs at the start of the Christian journey or with water baptism. In either case, an individual becomes part of the prophethood of believers when the Spirit is received.

It is important to reconcile the different understandings, discussed in the previous chapter, between prophecy and being prophetic with the prophethood of believers.⁴⁴⁷ It can be done by examining what they have in common in the content of prophecy. The commonalities are the need to understand the Word of God, evangelism or sharing the Word of God and prophetic speech (prophecy) or preaching both to the church and the world. None of the sources discuss prophetic acts other than the idea of speaking out. While this is not in line with the prophets of the Old Testament, it seems to be a limitation of the modern understandings of being prophetic. In other words, prophetic acts start with words.

The major difference among the authors is that while the expression of gifts is included in most of the discussions about the prophethood of believers, they differ in their opinion of what the gifts are and whether or not they have ceased. As this is a study of Pentecostal ecclesiology the differences can be bypassed by accepting that the gifts include prophecy and other charismatic gifts. In stating this the cessationist position is deliberately ignored, as it is a position Pentecostals reject.

Preaching can be considered a spiritual gift, which is connected with knowing the Word of God or is part of evangelism.⁴⁴⁸ Other potential practices of the prophethood include the

⁴⁴⁷ See 3.2.3 for the definitions of prophecy.

⁴⁴⁸ George Montague, a Charismatic Catholic, in looking at the Gospel of John writes that the paraclete “will relate the ‘more’ which Jesus could not tell in his earthly ministry, and he will declare the things that are to come (16:12-13). Exegetes dispute whether this refers to prophecy as experienced in the other New Testament communities or whether it means the ongoing interpretation of the meaning of Jesus for each age. ... the concept of prophecy was broad enough to include both the functions (see, e.g., Luke 1:67).” Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (Collegeville, Minnesota: "A Michael Glazier Book" The Liturgical Press, 2nd, revised ed. 1994),

individual practices of showing discernment, treating one another with dignity and refraining from exercising lordship over other people.

Examining what has been said by the different authors, it is suggested that, from a Pentecostal and non-cessationist viewpoint, the practices can be described as evangelism, knowing the Word of God through Bible study, showing discernment, treating one another with dignity, refraining from exercising lordship over others and the exercise of spiritual gifts.

4.1.1.3 Practices and Identity

Kärkkäinen's defined identification of Pentecostals is written in such a way that it needs expansion.⁴⁴⁹ The expansion includes considering the phrases that implicitly include practices. The phrases include sanctification by faith, as a second definite work of grace, healing and baptism in the Holy Spirit⁴⁵⁰ as well as the eschatological belief expressed as "the pre-millennial return of Christ". As Pentecostals still consider healing and Spirit-baptism important these practices should be included somewhere in the priesthood and prophethood practices. Sanctification is believed to occur before Spirit-baptism or as an ongoing process depending on the understanding of Spirit-baptism as two or three phased. Spirit-baptism understood as the completion of the three phases, salvation, complete sanctification and Spirit-baptism, comes from the Wesleyan-Holiness tradition. Spirit-baptism including two phases, not requiring complete sanctification, comes from the baptistic

71. This is one reason to possibly include preaching as a spiritual gift. Preaching is also understood as preaching the gospel to those who do not know it, which is why it could be part of evangelism.

⁴⁴⁹ See Section 2.3.2 for the definition.

⁴⁵⁰ It may seem strange to describe these as practices as they are ultimately performed by God and Healy's description of practices is "socially established cooperative human activity", *CWCL*, 5 n. 5. Yet the process of experiencing these practices requires human cooperation – that of praying together if nothing else.

traditions of Pentecostalism where sanctification is completed after salvation and has no direct temporal relationship with Spirit-baptism.

Eschatological belief, often expressed as a practice in and of itself, affects how practices are performed. The interpretation given by Pentecostals of 1 Cor. 13.8-10 is that the return of Christ ends prophecy,⁴⁵¹ which shows how a belief can affect a practice, in this case prophecy. Thus, considering the identity and practices of Pentecostals, eschatology is arguably a way of separating the practices of priesthood and prophethood.

4.1.1.4 Conclusion

While it is possible to list the practices, it does not greatly advance the process of creating Pentecostal definitions for them. It further provides no theological motivation to include some practices in different lists. There is overlap between the list of practices of the priesthood and the list of practices of the prophethood, as evangelism and Bible study occur in both lists. In examining the practices for a theology of the church, there needs to be a reason to place them in separate lists or an explanation to why they are in both lists.

⁴⁵¹ As opposed to cessationists or dispensationalists who see the perfect in the church or scripture. In looking at a variety of commentaries (Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh: T. & T. Clark, 2nd. ed. 1914), Richard A. Horsley, *1 Corinthians*, Abingdon New Testament commentaries (Nashville: Abingdon Press, 1998), Henry Leighton Goudge, *The First Epistle to the Corinthians*, Westminster Commentaries (London: Methuen, 1903), C. K. Barrett, *A commentary on the First Epistle to the Corinthians* (London: A. & C. Black, 1968), James Moffatt, *The First Epistle of Paul to the Corinthians* (London: Hodder and Stoughton, 1938)) this author was not able to find a commentator who disagrees the interpretation of this passage is in some manner eschatological. Richard B. Hays looks at this passage and comments concerning those who disagree with this interpretation: "In dispensationalist Christian groups, it is sometimes claimed that "the complete" [*to teleion*] in v. 10 refers to the completion and closure of the New Testament canon, so that charismatic gifts were only for the apostolic age and have now ceased to function in the church. This interpretation is simply nonsense. There is nothing in the passage about "the New Testament" or about a future revocation of revelatory gifts in the church. ... Paul's references to the abolition of the gifts [v. 8] are to be understood in light of the patently eschatological language of v. 12: the contrast between "now" and "then" is the contrast between the present age and the age to come." Richard B. Hays, *First Corinthians*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1997), 229.

At the heart of the problem is the fact that the doctrines of the priesthood of believers and of the prophethood of believers are unclear as regards to their associated practices. The reason is that the practices associated with these doctrines intersect. A proposed solution to determine which list should contain what practice may be found by incorporating eschatology into the process of partitioning the list of practices. The issue of eschatology, raised by the fact that prophecy will end when “the perfect comes”, and thus is only for the pilgrim church, points to the possibility this proposal will possibly help to define both the practices and where they belong.

4.1.2 Pentecostal Eschatology

Kärkkäinen’s definition of Pentecostals mentions one of the motifs as the “pre-millennial return of Christ”, which is a very definite view of eschatology. This section will briefly consider the issues in contemporary Pentecostal eschatology and consider the existence of other models of eschatology that avoid the problems of a pre-millennial Pentecostal eschatology.

4.1.2.1 Historical Pentecostal Eschatology

Frank Macchia’s article on Pentecostal theology includes a section called “Revisioning Eschatology”,⁴⁵² which starts: “Pentecostalism was born with the conviction that the Pentecostals were on the cutting edge of the near fulfilment of the Kingdom of God. Nearly a century has passed since that conviction was born, and Pentecostals have had to rethink their eschatology.”⁴⁵³ Macchia examines two major problems in Pentecostal eschatology namely the dispensational framework that many early Pentecostals embraced and “the pentecostal

⁴⁵² Macchia, 'Theology, Pentecostal', 1138-1140.

⁴⁵³ Macchia, 'Theology, Pentecostal', 1138.

adoption of an eschatological orientation that was radically apocalyptic and dualistic in a chronological sense”.⁴⁵⁴ The second statement will be considered further here.⁴⁵⁵

Macchia sees that the original eschatological vision of Pentecostals was “radically discontinuous” between the present age and the age to come. Another view is given in more recent eschatology, which has views the giving of the Spirit at Pentecost as a breaking-in of the “age to come”. To Macchia, this view is not included in the list of views held by Pentecostals.⁴⁵⁶

Macchia’s concern with this position is that it is difficult to have an apocalyptic ecclesiology, which “will retain its social relevance but discard its escapist tendencies”.⁴⁵⁷ Macchia sees the positives of apocalyptic eschatology as “a strong moral and ethical consciousness” and a possibility of “prophetic criticism of the powers that be”.⁴⁵⁸ Yet, he is obviously concerned that, in the past, this way of thinking has led to there being “little room for granting value to actions in history for social justice and healing”.⁴⁵⁹ At the same time, Harold Hunter has rejected some aspects of apocalyptic eschatology, saying that fear of the end of the world is not a reason to be holy.⁴⁶⁰

⁴⁵⁴ Macchia, 'Theology, Pentecostal', 1138.

⁴⁵⁵ Discussion concerning the dropping of the dispensational framework will be found in Section 5.1.2.

⁴⁵⁶ It is hard to decide whether Macchia’s brief mention of “kingdom theologies” includes this or not. Macchia mentions that Moltmann wants more than kingdom theologies yet Macchia writes: “The category of the kingdom is an extremely helpful point of departure for an eschatology that is apocalyptic without negating prophetic responsibility.” Macchia, 'Theology, Pentecostal', 1139-1140

⁴⁵⁷ Macchia, 'Theology, Pentecostal', 1139.

⁴⁵⁸ Macchia, 'Theology, Pentecostal', 1139.

⁴⁵⁹ Macchia, 'Theology, Pentecostal', 1139.

⁴⁶⁰ Harold D. Hunter, 'Some Ethical Implications of Pentecostal Eschatology', *European Pentecostal Charismatic Research Association*, n.d., <http://www.epcra.ch/papers/belgien/hunter.htm> (18/11/2003).

4.1.2.2 Modern Pentecostal Eschatology

There is an ongoing discussion concerning modern Pentecostal eschatology, particularly concerning the move away from the lay Pentecostal fascination with apocalyptic literature. One major influence in this field is the work of Jürgen Moltmann⁴⁶¹ with his view of eschatology being less apocalyptic than previous eschatological understandings. Miroslav Volf's eschatology is based in Moltmann's, as Volf did his doctoral work under Moltmann whilst a member of a Pentecostal church.⁴⁶² Like Moltmann, Volf sees the transition between the two ages not as annihilation but transformation. Similarly Harold Hunter, a Pentecostal, reflecting on his personal experiences of a death in his family, examines this theme of annihilation or transformation and argues for transformation by referring to Pentecostal theologians Peter Kuzmic, Miroslav Volf and Murray Dempster.⁴⁶³ This is a far cry from some of the early Pentecostals expectation that, with the outpouring of the Spirit, Jesus would return and the apocalypse would begin.

4.1.2.3 A Reconsideration

It is here suggested that there is an alternative to annihilation or transformation namely true redemption, which incorporates elements of both. John Polkinghorne discusses true redemption in terms of continuity and discontinuity.⁴⁶⁴ As a physicist, he sees that the world will, due to heat death, eventually end. However, as a theologian, he expects that there will be resurrection and redemption.⁴⁶⁵ In his view, there is not an either/or but a both/and.

⁴⁶¹ Reflected in the book Althouse, *Spirit*.

⁴⁶² See Footnote 67.

⁴⁶³ Hunter, 'Implications'.

⁴⁶⁴ He argues this both scientifically and theologically in John Polkinghorne, *The God of Hope and the End of the World* (London: SPCK, 2002).

⁴⁶⁵ Hunters comment on this possibility is "One can postulate a logical connection between eschatological annihilation and social improvement, but are they theologically compatible? Miroslav Volf says no. Theologically there would be a tension between affirming the goodness of creation and at the same time expect

Volf acknowledges that there will be a day of transformation. He proposes that there will not be a gradual improvement of the world, to the point of it being “heaven on earth”, but that there will be a day when there must be intervention by God to change this world.⁴⁶⁶

God’s intervention is required regardless of advances in the sciences. It can be imagined that the sciences, given enough time, would make death a rare occurrence. If death becomes a rare occurrence, it does not mean that there will come a day when death, because of the advances in science, has no sting. The sting of death will be muted or deferred, but it will not be removed. Furthermore, no resurrection of the dead will have occurred even if science makes death a rare occurrence. The only consequence will be that the living will continue to live, whereas the dead will still be in their graves. Therefore hope and faith in God are still necessary and required for resurrection. Resurrection of the body, as God remembers the information that makes a person and redeems it and places it in a new body, will still be in the future.⁴⁶⁷

The day of transformation, which is a part of the eschaton, is a dividing point of future time. As the incarnation, death, and resurrection of Jesus combined with Pentecost divide time into two periods, before and after the earthly church, so will the eschaton divide time. The division of time is such that some things will stop and some will continue, albeit in a transformed manner. The antecedent for this division is found in the Temple and its

its eschatological destruction. And there are NT statements explicitly supporting the idea of an eschatological transformation of the creation, as Moltmann goes on to prove and F.F. Bruce concurs. To Volf the important issue is that humans not only have a body but are a body.” Hunter, 'Implications'. By taking the position that he does, Polkinghorne seems to allow for an affirmation of the goodness of creation yet acknowledges its finitude. Thus eschatological destruction and the goodness of creation can be affirmed at the same time and be theologically compatible.

⁴⁶⁶ Miroslav Volf, 'Human Work, Divine Spirit, and New Creation: Toward a Pneumatological Understanding of Work', *Pneuma* 9, no. 2 (1987), 173-193, 175-177.

⁴⁶⁷ Polkinghorne makes an analogy that God can remember people like information that is passed around in scientific systems. The concept of information used by Polkinghorne is similar to information as conveyed in genes or telecommunications. He does not seem to go far enough as all the information, or at least that which is good, is just put into a new body. The information is in no way changed (1 Cor. 15:51-52) to be free of sin.

sacrifices in relation to the people of God, as the temple of the living God. The believers who were filled with God's spirit at Pentecost took the place of the temple as the meeting place of God. A transformation from God being connected to a building to God being within a people took place. The sacrifices of the old covenant were complete once and for all. That which the sacrifices had foreshadowed was completed in Jesus, and the sacrifices were to be abandoned by the followers of Jesus.⁴⁶⁸

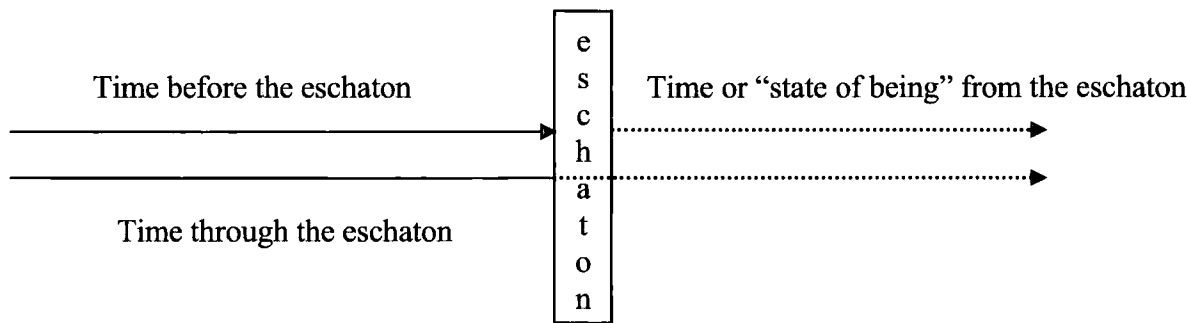
By this logic there should be an expectation that certain parts of the Christian life will not continue past the eschaton. Scripture plainly states that the gift of prophecy will end when the complete comes, and this is understood to refer to the coming of Christ at the eschaton (1 Cor. 13.8-10). Thus the scene is set for two horizons, one near, the eschaton itself, and one eternally distant, which continues past the eschaton.

Furthermore, there is also another point in time or "state of being", which starts after the eschaton. The understanding outlined above can be used to divide the practices and many doctrines by where they reach their end point.

Graphically this can be seen in Figure 4.1.

⁴⁶⁸ Hebrews 10.10-14 has this argument of the superiority of Christ as a High Priest.

Figure 4.1 Time and the Eschaton



4.1.2.4 Conclusion

It is apparent that many Pentecostals believe in the return of Christ.⁴⁶⁹ However, the theological truth of the eschaton to come has not yet been transferred into theological reflection. While both annihilationist and transformationist views of eschatology are held by Pentecostals, a view which recognises that the end is not either/or but both/and has been suggested as a useful way for Pentecostals to consider eschatology.

Given that the eschaton is a dividing line in history, the doctrine of the church, and for that matter all doctrines, must work with one of the two eschatological horizons. Either the horizon is envisaged at the eschaton or there is a continuation in a completely transformed manner past the eschaton, thus placing the horizon further in the future. The next section will begin to explain the foundation for the doctrine of the church as regards to eschatology.

4.1.3 Eschatology and Ecclesiology

The church must be recognised as living in the period of time that starts on this side of the eschaton.⁴⁷⁰ Part of the work of the church will no longer be required after the eschaton, not

⁴⁶⁹ See Section 5.3.8 for evidence of this in CCC and Hillsong. The book David W. Faupel, *The Everlasting Gospel: the Significance of Eschatology in the Development of Pentecostal Thought*, Journal of Pentecostal Theology Supplement Series 10 (Sheffield: Sheffield Academic Press, 1996) is an argument for this in the North American context.

⁴⁷⁰ A definition of over realised eschatology becomes immediately apparent. It believes the Church or Christians live in the time period described as time starting after the eschaton.

because the church has perished but because that part of its work is complete. Other parts of the work of the church will continue past the eschaton, because the love and joy and other aspects of the Kingdom that the church reflects poorly now will be shown clearly at that time. The idea of the priesthood of believers continuing through the eschaton, as presented next, is not unique. Ernest Best, having considered the worship passages of Revelation, writes: “The general priesthood will thus continue into the time of the return of Christ and beyond.”⁴⁷¹ What follows here will not fully develop a doctrine of the church⁴⁷² but will consider the ideas of priesthood and prophethood as a description of church in light of eschatology.

The practices listed earlier⁴⁷³ for the priesthood of believers were initial commitment or conversion (from here on called initiation), serving one another practically in prayer, forgiveness, discipline and participation in church business and in the eucharist. Further, evangelism, worship through prayer, corporate worship and the eucharist as well as living by faith, suffering, and Bible study were listed. The practices listed earlier⁴⁷⁴ for the prophethood of believers were evangelism, knowing the Word of God through Bible study, showing discernment, treating one another with dignity, refraining from exercising lordship over others and the exercise of spiritual gifts. The practices of healing and Spirit-baptism have also been mentioned. It is now possible to divide the two lists into that which exists only before the eschaton and that which exists both before and after the eschaton. The practices of healing and Spirit-baptism will be considered separately.

Partitioning the practices of Pentecostal churches is not a unique idea. Pentecostal Eldin Villafañe, adapting the church’s classical missiological categories to a Pentecostal

⁴⁷¹ Best, ‘Spiritual Sacrifice’, 280.

⁴⁷² This is discussed in Section 4.2.

⁴⁷³ See Section 4.1.1.1.

⁴⁷⁴ See Section 4.1.1.2.

framework, sees the categories as *koinonia* (the fellowship or community of the Spirit), *leitourgia* (worship in the Spirit) *kerygma* (proclamation of the “good-news” of the Spirit’s historical project) and *diakonia* (service in and by the Spirit).⁴⁷⁵ These will be returned to later in this chapter.⁴⁷⁶

The items from the lists that occur before the eschaton are initiation, forgiveness, discipline, participation in church business and evangelism, as well as living by faith, suffering, Bible study and knowing the Word of God, showing discernment and the exercise of spiritual gifts. Initiation can only take place before the eschaton as Heb. 9.27 records that “it is appointed for mortals to die once, and after that the judgment.” Therefore, it is not possible to gain initiation into the church after the eschaton.⁴⁷⁷ Forgiveness, discipline, needing to maintain a right to not be lorded over and suffering only occur in a world with sin, as Rev. 21.4 records when it states that there will be no more death, crying, mourning or pain. As there will be no more sin, there will be no need for the practices. The practices of Bible study and knowing the Word of God will only be an issue while not in the presence of the one that the Bible is a revelation of. Therefore, there will be no need for Bibles in heaven.⁴⁷⁸ Discernment is needed while there is prophets and prophecy but the spiritual gifts are no longer needed in the presence of God, according to 1 Cor. 13.8. Living by faith is only required while that which is hoped for is not seen (Heb. 11.1). However, the unseen will be seen at the eschaton.

⁴⁷⁵ Villafañe, *The Liberating Spirit*, 216.

⁴⁷⁶ See Section 4.1.4.7

⁴⁷⁷ This is not to express a view either way on those who have not heard the gospel. It is recognition that this thesis is focused on ecclesiology, not soteriology.

⁴⁷⁸ The story of the disciples on the road to Emmaus (Luke 24.13-35) picks up this idea as the disciples have Jesus explain to them what the scriptures (the Old Testament) said about him. When Jesus is present, after the eschaton, there is no need to go back over what was recorded in scripture (both Old and New Testament), as it will be obvious that Christ is Lord, present and able to communicate clearly how the redeemed are to live.

The impact of initiation, worship and serving one another, especially service through the eucharis, will continue, albeit in a different “state of being”, after the eschaton. Worship is expected to continue, judging from the scenes of Revelation. Treating one another with dignity is a form of service and since Jesus says that service makes someone great in the Kingdom (Luke 22.25-27) and there is no evidence that the practice of performing service will stop or change in nature. The eucharist is seen as a prefiguring of the marriage supper of the lamb (Rev. 19.7) and the drink that Christ drinks again with his disciples (Matt. 26:29). It can thus be understood to have at least one enactment on the other side of the eschaton.

With these divisions in place, the first group, consisting of the practices that occur before the eschaton, are the practices of the prophethood of believers. The second group, consisting of the practices that occur both before and after the eschaton, are the practices of the priesthood of believers. In the following section the priesthood and prophethood of believers will be (re)defined in the light of the practices given by the incorporation of eschatology.

4.1.4 Definitions of the Priesthood and Prophethood of Believers

It will be explored in this section why the priesthood and prophethood of believers are treated as a single motif by Kärkkäinen and where the practices of healing and Spirit-baptism should belong in relation to the eschaton. Further this section will provide a definition of the priesthood and prophethood of believers. The three practices of living by faith, suffering and showing discernment will be considered as a group in order to help place them into the prophethood or priesthood of believers.

4.1.4.1 The Single Motif

Kärkkäinen suggests that the priesthood of all believers and the prophethood of all believers should be treated as a single motif. While this may be an incidental use of language it also

points to a reality in which the two cannot be totally separated. While it is possible to show that eschatology can divide the practices of the two doctrines, it does not resolve the issue of one practice being performed secondarily for the sake of the other doctrine. To clarify, if worship is evangelistically attractive, the practice of worship has crossed over to the prophethood of believers where evangelism is expected. Thus, while worship is primarily about God it can also be about evangelism. Another example is when serving one another is performed with such love that it becomes prophetic. The same applies in that a prophetic practice can become a priestly practice. The exercise of a spiritual gift such as prophecy or interpretation can also be an act of worship. Furthermore, sharing the Word of God in a Bible study with someone may be an act of loving service. Therefore, the priestly may be secondarily performed for the prophetic and the prophetic may be secondarily performed for the priestly.

This crossover of practices points to the fact that to totally separate the two doctrines in practice is impossible. However, to examine them in isolation is possible and, for heuristic purposes, it will be done in the next part. When the discussion of the practice of worship by itself is completed, its relationship to the other practices will be examined.⁴⁷⁹

4.1.4.2 The Practices of Spirit-baptism and Healing

The two practices missing from the lists are healing and Spirit-baptism. The exclusion of Spirit-baptism may seem especially strange, as it is the Pentecostal practice that would, arguably, have had the most written about it. This chapter will not discuss Spirit-baptism but will begin to outline the impact of Spirit-baptism for an ecclesiology. The issue to be examined in this section is not how Spirit-baptism is received, manifested or evidenced by

⁴⁷⁹ See Section 6.9.

individuals. Instead, consideration will be given to what happens in relation to the community, i.e. the church.

Testimonies from Pentecostals and Charismatics after being Spirit-baptised regularly state that the recipient feels a greater sense of worship than before. Thus one testimony says:

I received Jesus as my personal Savior in 1974. I was 14 years of age. In my early years as a Christian, I attended a very traditional church. At the Sunday Worship Services, we sang mainly hymns without any musical instruments. Even in those years, I was fervent in my faith and actively serving God in my school fellowships. In 1979, I received the baptism of the Holy Spirit. This was a major event in my Christian life as it opened up a whole new realm in my worship to God.⁴⁸⁰

This is reflected in Rom. 8.15-16, which says people have received a spirit of adoption, which cries out “Abba Father”. It is a response of adoration, worship and love.

Spirit-baptism is also described as being empowered to witness.⁴⁸¹ Again, it does not imply that witnessing has not occurred before Spirit-baptism, but a power is received, which allows the recipient to witness with more ease or ability.

The testimonies show that the role of Spirit-baptism, as related to the priesthood of believers and prophethood of believers, is connected with initiation. It is not a gnostic initiation with the initiate being led into greater mysteries, but an understanding of salvation that asks: “Did you receive the Holy Spirit when you became believers?” (Acts 19.2) The question is not whether or not the salvation journey has begun, but what experience of God has been experienced. Spirit-baptism is not initiation into mystery; it is part of the believer’s initiation

⁴⁸⁰ Wah Lok, 'Every Time I Pray. Shining Stars', *Tabernacle Music*, 2002, http://www.tabernaclemusic.net/html/songs_flow_holy_spirit.shtml (01/12/2003). Similarly, Ward recounts some of the testimony and experiences of Anglican Charismatic David Watson and says how Watson’s “initial experience of the Holy Spirit led him on towards a new appreciation of worship”. Pete Ward, *Selling Worship: How what we sing has changed the Church* (Milton Keynes: Paternoster, 2005), 200.

⁴⁸¹ Such as Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts*, *Journal of Pentecostal Theology Supplement Series* 6 (Sheffield: Sheffield Academic Press, rev. ed. 1994).

into the church.⁴⁸² Pentecostal churches expect Spirit-baptism to be a distinct experience and expect their members to be open to it.⁴⁸³ Furthermore, from a Pentecostal view, Spirit-baptism allows greater involvement in the priesthood of believers and prophethood of all believers than is otherwise possible. Other theological views, where Spirit-baptism is believed to occur at water baptism or chrismation, may disagree on this last point.

To this point three groups of practices have been defined. The groups of practices are the practices of the priesthood of believers, the practices of the prophethood of believers and practices centred on initiation into both.

If Spirit-baptism is seen as part of initiation, the next question concerns the practice of healing and whether or not it is part of the prophethood or priesthood. It is suggested that healing, like many other practices discussed, is only necessary before the eschaton. As mentioned, there will be no more death, pain, crying or mourning after the return of Christ (Rev. 21.4). Therefore, the present thesis views healing as part of the charismatic gifts and not as a separate practice of Pentecostal churches.⁴⁸⁴

Having explored Spirit-baptism and healing, the remaining practices, living by faith, suffering and showing discernment, which have so far been grouped with the prophethood of believers, will be discussed. A definition of the priesthood and prophethood of believers will consequently be given.

⁴⁸² A similar view can be found in McDonnell and Montague, *Initiation*, 349.

⁴⁸³ The word “open” is used here rather than “have experienced”. As recognition grows that some people who desire to be Spirit-baptised do not have the experience that matches the theology, there is an openness to allow these people to be members even if they have not had a normative experience.

⁴⁸⁴ Keith Warrington, after studying healing in British Pentecostalism, has proposed that healing needs to be seen as part of the spiritual gifts given to the church. “The charismatic gifts referred to by Paul and, in particular, the guidelines of James are clearer aids to healing in the contemporary Church, especially insofar as their presence in the New Testament is for the express purpose of experiencing healing within the local church.” Warrington, ‘The Role of Jesus’, 92.

4.1.4.3 Faith, Suffering and Discernment

The theological concept of perseverance has at its core the idea of maintaining the faith until death or until Christ returns, whichever comes first. The practice of living by faith, even in the midst of personal and corporate suffering, like the saint who perseveres regardless of the suffering, trial, or temptation, must be included in one of the groups of practices defined so far. It is in the light of faith and suffering that an ongoing consequence of the initiation of members into the life of the church can be seen. The question is, “Is perseverance part of the priesthood of believers, prophethood of believers or initiation into both?” Living by faith and suffering are usually discussed with regard to individuals. When considered on a collective scale faith and suffering can be seen to be situations where one response by the church needs to be to encourage and support one another (Heb. 10:25). This response, effectively serving one another, is part of the priesthood of believers. As the need to live by faith and the possibility of suffering only occur before the eschaton, they could be viewed as part of the prophethood of believers. Since the two aspects of perseverance occur in some measure in all three groups of practices defined so far, it is possible that they form a new category that is part of initiation, priesthood and prophethood and, therefore, is part of the church being Spirit-led in this world.⁴⁸⁵

Pentecostals sometimes associate living by faith with the “gift of faith”.⁴⁸⁶ As the “gift of faith”, when discussed in Pentecostal churches, is actually understood as a spiritual gift, faith should be grouped with the practices of the prophethood of believers.

⁴⁸⁵ Consideration can be given at this point in time to whether confession of sin is a practice in this group as it a requirement to maintain community. This seems to be part of living by faith and is implicitly part of maintaining the faith.

⁴⁸⁶ In *NIDPCM* there is no entry for suffering. There is an entry for persecution and the gift of faith. The gift of faith is described as “different from that by which a person is justified. ... the ‘mother of miracles’ ... effects things beyond human power.” Francis Martin, ‘Faith, Gift of’, *NIDPCM*, 629-630.

Discernment is usually associated with prophecy. During the age of enlightenment, discernment was considered by the church to be the same as “prudence or character evaluation”.⁴⁸⁷ Pentecostals, however, view discernment as it was seen in an earlier time, where discernment was able to “make out the source of spiritual activity”,⁴⁸⁸ whether it is from “God, an angel, oneself or an evil spirit”.⁴⁸⁹ Pentecostals consider discernment as a spiritual gift as it “differs from prudence, in that although the criteria of love, service, peace, order, etc., are important corroborations of discernment, its essence lies in being able to make out the source of spiritual activity”.⁴⁹⁰

Stephen E. Parker has shown that discernment and decision making seem to go together with discernment being the initial phase of decision-making. It means that discernment is associated with spiritual gifts like prophecy and healing, while, at the same time, the overall process of decision-making is arguably to be part of living by faith. It is suggested that, while discernment is considered as a spiritual gift, it is fitting to consider the role of decision making as associated with suffering and living by faith. Therefore, there is another group of practices, which are understood as practices connected to the community being Spirit-led.

4.1.4.4 The Priesthood of Believers: A Pentecostal Definition

The following section explores the Pentecostal understandings of salvation, exegesis and the previously presented theology⁴⁹¹ in order to create a definition of the priesthood of believers.

⁴⁸⁷ Francis Martin, 'Discernment of Spirits, Gift of', *NIDPCM*, 582-584, 584.

⁴⁸⁸ Martin, 'Discernment of Spirits', 584.

⁴⁸⁹ Martin, 'Discernment of Spirits', 584.

⁴⁹⁰ Martin, 'Discernment of Spirits', 584.

⁴⁹¹ See Section 3.1.2.

While this author is unaware of a specific Pentecostal theological anthropology,⁴⁹² there is, this author suggests, the idea within Pentecostalism that salvation comes to the individual in order to rescue them from the power of darkness and to bring them into the kingdom of God (Col. 1.13-14). Salvation is not usually connected to baptism but to a confession of faith, whereas baptism is the confirming of the confession of faith. Worship is the propelling factor in most Pentecostal church services.⁴⁹³ It is a communal response to experiences by individuals of God's love and power in salvation. Pentecostals believe in community, because it is through other people that God is able to minister.⁴⁹⁴ For Pentecostals, salvation is thus personal and communal rather than individualistic. This view of salvation flows through to a corporate understanding of the priesthood of believers.

Exegesis also reveals the corporate nature of the priesthood of believers. When the priesthood of believers is considered exegetically the passage usually examined is 1 Peter 2.9. Luther challenged the Roman Catholic Church's understanding of priesthood with this passage. Luther's interpretation of the passage could be seen to calling for rampant individualism. Some Lutherans now recognise that Luther's own work was not sound biblical exegesis.⁴⁹⁵ The modern prevailing view is, arguably, that Luther "thought of

⁴⁹² This is not to ignore that Pentecostals have preached positions of bipartite (body/spirit) or tripartite (body/soul/spirit) people, but to accept that the discussion has not generated an academic theology separate from an evangelical one.

⁴⁹³ Volf summarising a prior article (Harold D. Hunter, 'We are the Church: New Congregationalism - A Pentecostal Perspective', in Jürgen Moltmann and Karl-Josef Kuschel (eds.), *Pentecostal Movements as an Ecumenical Challenge*, Concillium 1996/3 (London: SCM Press, 1996), 17-21) says for Pentecostals "The local church is central, because 'worship' – this 'sacred theatre of the Spirit possessed' – stands in the center of ecclesial life.", Volf, 'We are the Church', 37.

⁴⁹⁴ This raises the anthropological question of whether God ministers to an individual. The Pentecostal answer is yes but the usual method is through other people.

⁴⁹⁵ Elliott himself is a Lutheran and another Lutheran John H. Reumann, 'Ordained Minister and Layman in Lutheranism', in P. Empie and T. Austin Murphy (eds.), *Eucharist and Ministry*, Lutherans and Catholics in Dialogue IV (Minneapolis: Augsburg, 1979), 227-282, 278-279, writes of Elliott's dissertation that it "challenged the traditional use of 1 Peter 2:5, 9, on the "royal priesthood," to support the idea of a "universal priesthood of believers" (dear to the Reformers but also to recent Catholic theologians), by claiming the verses refer to election and holiness, eschatologically, of the community, and its witness to the world, not to

priesthood mainly as a privilege of the individual, whereas Scripture regards it rather as a responsibility of the whole body”.⁴⁹⁶ A Pentecostal exegesis of 1 Peter 2.9 sees it as a call to a communal life.⁴⁹⁷

1 Peter 2:9, echoing Exodus 19:6, is a text calling the people of Israel to be the people of God. It does not mean that individuals have replaced Israel, but a new people have replaced Israel. Marcus Barth puts this forcefully when discussing how Paul sees the relationship between Christians and Jews:

Does this mean that according to Paul also the individual person who has decided to believe in Christ has replaced the community of the people of God who lived in and with and from the faith of the Fathers? If that were so, no longer would a people as a whole be the chosen covenant partner of God. Rather, the terms 'people' and 'assembly' (λαός and ἐκκλησία) would signify no more than the gathering or the sum-total of individual members, each one of them approached by God and having access to him in his own way.⁴⁹⁸

Connecting Israel as the people of God with the royal priesthood raises many questions that this thesis will not address.⁴⁹⁹ The continuity of a people of God rather than persons of God is a theological and anthropological concern. God has not replaced his people with individuals, no matter how much his people have consisted of, and continue to consist of, individuals. God still desires a people for His name (Acts 15.14). The Pentecostal

priesthood - Levitical, spiritual, or otherwise - individually. But the author adds that Luther and others may well be correct on universal priesthood, even though not on the basis of this passage.”

⁴⁹⁶ From a Presbyterian, Ross, 'The Priesthood of All Believers', 46.

⁴⁹⁷ As do all examined exegetes. The major spokesperson for this is Elliott, *The Elect and the Holy*, yet other exegetes (such as I. Howard Marshall, *1 Peter*, IVP New Testament Commentary Series (Leicester: Intervarsity Press, 1991) and M. Eugene Boring, *1 Peter*, Abingdon New Testament Commentaries (Nashville, TN: Abingdon Press, 1999)) agree the call is to community.

⁴⁹⁸ Marcus Barth, *The People of God* (Sheffield: JSOT Press, 1983), 13.

⁴⁹⁹ The relationship of Jews and Pentecostals, the relationship of Jews and Christians, and the issue of proselytism come to mind.

understanding of the priesthood of believers follows the tradition, which holds that the people of God must be seen as corporate rather than being seen as individualistic.

The understandings presented previously⁵⁰⁰ show versions of the priesthood of believers ranging from the church universal to versions revolving around the individual. As Pentecostals is a community-oriented stream of Christianity, they reject the individualism of the priesthood of all believers on the grounds that it essentially denies community. The priesthood of believers must have corporate expression.⁵⁰¹ Further, as Pentecostals expect attendance at church, the priesthood of the believer version of priesthood is rejected, at least as a permanent stopping place. The universal version of priesthood is also rejected as Pentecostals emphasise the local church as opposed to the universal church and are normally opposed to rigid structures, which is there expectation of a single global church organisation. By a process of elimination, this only leaves the version of priesthood of the congregation.

However, the priesthood of the congregation, the Baptist definition of the priesthood of believers, it is argued, is not entirely embraced by Pentecostals. For most Baptists the idea that the church must be free from the rule of the state is tied to the doctrine of the priesthood

⁵⁰⁰ See Section 3.1.2.

⁵⁰¹ Best, 'Spiritual Sacrifice', 297, tries to have both an individualistic and corporate emphasis. He writes: "Christians can never be priests by themselves, but only in association with other priests." Best is actually trying to refute the corporate idea of the "priesthood of the church" where "modern theology tends to apply to the church what was traditionally said of the individual and to regard the church as prior to the individual; the church has a priesthood of its own which appears in the priesthood of individual Christians but is not their sum total" (295). Best refutes this idea, and wants to use the term "general priesthood" as opposed to "priesthood of believers".

of all believers.⁵⁰² Pentecostals, it is suggested, have given little theological consideration to this.⁵⁰³

Pentecostals believe that the gifts of the Spirit operate at the present time, which further separates them from some Baptists. This belief means that in Pentecostal churches there is a sense of serving one another by using the gifts. This develops into the Pentecostal idea of the priesthood of believers, whereby all are equipped to minister, to serve one another, to pray for one another and to worship God. This equipping is best expressed as equality before God. No person has more access to God than another. Thus there is theoretically no division between laity and clergy, as both groups have equal access to God and equal right to minister. The ones who become clergy are those who minister or lead in a paid or unpaid capacity. Since the clergy have had more training, the laity may feel inferior to the clergy, yet they have equal access to God. The ability to minister is only a matter of experience and the practice of serving one another includes serving through leadership and the sharing of the Lord's Supper. Pentecostals, it is suggested, like Baptists, believe the corporate version of the priesthood of believers is attested to by Scripture. Unlike Baptist's, many Pentecostals do not add the issue of church and state separation to this corporate version of the priesthood of

⁵⁰² The idea that an individual is free to exercise their (Christian) religion without interference of the state is the issue. Taking this further is the idea that the church as a whole must be free to respond to God. The state may influence the church, e.g. allow a tax deduction for gifts given to the church, but should not rule the church, tell the church it must give a percentage to look after the poor.

⁵⁰³ Most Pentecostals will identify more with Anabaptists and Baptists at this point, though others such as Veli-Matti Kärkkäinen have been in state-supported Pentecostal ministries. The history of pacifism in Pentecostalism is also being explored and shows that early in their own history Pentecostals were opposed to state sanctioned violence, while presently there is tacit support for military action, with Pentecostal chaplains in the armed services. Some examples are Joel Shuman, 'Pentecost and the End of Patriotism: A Call for the Restoration of Pacifism among Pentecostal Christians', *JPT* 9 (1996), 70-96, Jay Beaman *Pentecostal Pacifism. The Origin, Development and Rejection of Pacific Belief Among the Pentecostals* (Hillsboro, KS, Center for Mennonite Brethren Studies, 1989), Paul Alexander, *An Analysis of the Emergence of Decline of Pacifism in the History of the Assemblies of God* (Ph.D. thesis, Baylor University, 2000) and the website of the Pentecostal Peace Fellowship an organisation Alexander founded <http://www.pentecostalpeace.org>.

believers. These issues, it is suggested, cloud the Baptist version of the priesthood of believers.

A Pentecostal definition of the priesthood of believers can now be given, because sufficient background has been covered. The priesthood of believers for Pentecostals is a corporate expression of the salvation of believers, which is entered into at salvation by confession of sin and acceptance of Jesus as Lord and is, later, fully experienced at Spirit-baptism. Being part of the priesthood allows Christian's direct access to God in worship, making everyone equal before God and, furthermore, being part of this priesthood includes the responsibility of priestly sacrificial service to, or fellowship with, fellow Christians.⁵⁰⁴ The priesthood of the believers can be summarised as a practice of being a loving community.

The Pentecostal definition of the priesthood of believers has four practices: confession of sin, acceptance of Jesus as Lord, worship of God and sacrificial service to or fellowship with fellow Christians. The first two practices arise in the context of salvation and are seen as a response to evangelism, as they are part of initiation into the kingdom.⁵⁰⁵ Ongoing confession of sin is also a requirement before the eschaton, as the analogy of washing believers' dirty feet continues (John 13.1-15). This ongoing confession is part of maintaining right relationship within community and with God it is enacted within Pentecostalism in the

⁵⁰⁴ Best writes of the spiritual sacrifices "We have observed how much the sacrifices of Christians are taken up in the service of others". Best, 'Spiritual Sacrifice', 297. The author understands this idea of serving Christians as fellowship, as people cannot make sacrifices for needs they do not know.

⁵⁰⁵ This author considers pentecostal initiation as a series of initiatory rites: initiation into the Kingdom (confession of sin and acceptance of Christ as Lord), initiation into the world-wide church (baptism), initiation into the pentecostal church (Spirit-baptism) and initiation into a local church with a possible membership class. Hillsong describes the meetings as part of this last initiatory rite as "partnering with Hillsong".

ordinance of foot washing and in repentance and confession to other members of the church.⁵⁰⁶ The last two are unique practices of the priesthood of believers.

As mentioned earlier, Pentecostals believe in community and, in this light, the definition given is close to what Baptists understand the priesthood of believers to be. The similarity between the Pentecostal and Baptist understandings is that the priesthood of believers ultimately means equality in front of God and a democratisation of access to God, from which flows a worshipful response to God and service to one another. The priesthood of believers is a call to be in relationship with God, from which flows a relationship of equality and loving service to fellow Christians.

4.1.4.5 Prophethood of Believers: A Pentecostal Definition

Pentecostals understand the outpouring of the Spirit of prophecy as occurring at Spirit-baptism.⁵⁰⁷ The beginning of the prophethood of believers for an individual occurs when the Spirit is received.

Since Pentecostals believe that all of the gifts are available in the present time, a view of the prophethood of believers that says that every Christian is called to prophesy, limits the gifts that God gives.⁵⁰⁸ Given that there are only a limited number of pulpits, if preaching is prophecy (Stevens' view), then only a few people could prophesy. It is suggested, in the light of scripture, that gifts are given to all and, therefore, the only valid understanding of the gifts in the prophethood of believers is that all believers are given, or can use, any of the spiritual gifts. Therefore, being "mighty in word and deed" refers to more than just prophesying, as

⁵⁰⁶ H. D. Hunter, 'Ordinances, Pentecostal', *NIDPCM*, 947-949 and John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Sheffield, England: JSOT Press, 1991).

⁵⁰⁷ This section does not cover the variety of views on this issue. At this point the issue is that the Spirit is received; when it is received is not so much an issue.

⁵⁰⁸ This seems to be the view of Roger Stronstad in his exegesis of the prophethood of believers, though he may be more generous.

giving an inspired speech. It is the expression of diverse spiritual gifts by the whole prophethood.

The prophethood of believers can be defined as the democratisation of the Spirit, allowing people to know and share the Word of God and to exercise the spiritual gifts, which God has given them. The beginning of the prophethood of believers for an individual occurs when a believer receives the Spirit of God and simultaneously is called to the prophethood. The work of the prophethood is to know the Word of God, share the Word of God in evangelism and exercise spiritual gifts.

As with the priesthood of believers, the issue of whether the prophethood of believers is individual or corporate should be considered. To do this, each of the practices of prophethood needs to be considered as performed individually or corporately. Evangelism ends when the person who is evangelised is baptised and incorporated into the life of the church.⁵⁰⁹ The gifts are for the development of the church, so expressing a gift is not just for the development of an individual.⁵¹⁰ The Word of God must be interpreted in a community and embodied in a community to be understood.⁵¹¹ It is therefore shown that the nature of the prophethood of believers is to orient and change individuals to be part of community and

⁵⁰⁹ Discipleship as a process involving baptism, growing in the Word of God, the gifts of God and the grace of God crosses all these areas and rather than being discussed as a single topic the themes within discipleship are brought out instead.

⁵¹⁰ This is actually open to debate. With the gifts including evangelism this could be understood to mean that the person who is an evangelist (for example Billy Graham) is exercising his gift when he evangelises, but this is then not done directly for the building up of the church. Another way that evangelism can be understood is that an evangelist encourages others to evangelise. A further way that the gifts are interpreted is as all that God gives ability to do this side of the eschaton. This is close to the argument of Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (New York: Oxford University Press, 1991). This can include work done inside church, such as preaching and administration, and work done outside church, such as accountancy or work for charitable organisations.

⁵¹¹ Stevens, *Abolition*, 172 argues for this, as would numerous “ethical theologians” such as Stanley Hauerwas, James McClendon and Gregory Jones.

thus is communal. This coheres with the apostle Paul’s call for believers to grow up into unity, and thus grow into Christ (Eph. 4.3, 4.12-13, and 4.15).

4.1.4.6 Being Spirit-led

It has been mentioned previously that the practices of living by faith, suffering and decision making form a separate and necessary part of the church life, called being Spirit-led. This separate group of practices relates to initiation, priesthood and prophethood as shown in Figure 4.2. Initiation leads to priesthood and prophethood, and being Spirit-led. Being Spirit-led will affect the expression of both the priesthood and prophethood as the expression of the priesthood and prophethood will affect being Spirit-led. Discipleship is shown as the circle, which affects all that an individual will do as part of church life.

The influences are as true for the individual as they are for the church. Thus an individual, when separated from other believers due to suffering or geographical isolation, can still be Spirit-led in a way that is not dependent on a community, though it would be strengthened by the community.

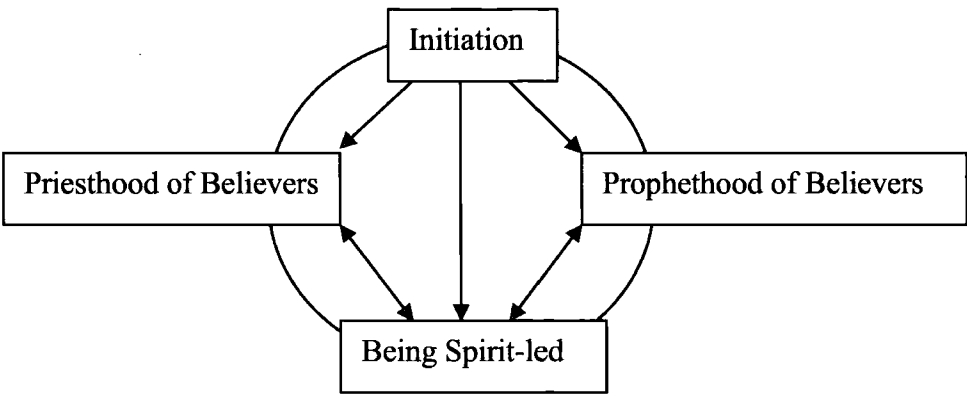


Figure 4.2 Initiation, Priesthood, Prophethood and Being Spirit-led

It does not imply that community is superfluous. However, it is a way to describe life in the church, as experienced by a believer who is not able to be in fellowship with other

believers.⁵¹² The concept will be explored further when the theology of church is discussed.⁵¹³

4.1.4.7 A Summary of the Practices

Within the priesthood of believers the practices are worship and being a loving community of Christians, whereas within the prophethood of believers the practices are evangelism, knowing the Word of God and exercise of spiritual gifts. The priesthood of believers begins in the life of a believer when a person enters the Christian life by responding to God in faith and has access to God, through the work of Christ. The prophethood of believers, on the other hand, begins in the life of a believer when receiving the Spirit, as people are anointed for God's work. Similarly, receiving the Spirit occurred in the life of David, who was anointed, early in his life, and grew into his role as servant of Saul, warrior and king of Israel.

Both the priesthood and the prophethood have an ethical dimension and both call for care and love of other people. The priesthood calls also for service to one another within the church and the prophethood further calls for the church to be an ethical force in the world as well as to challenge how people treat humanity and the rest of creation to show God's glory in what they do.⁵¹⁴

Returning to Villafañe's partitioning, in the practices of priesthood, prophethood and being Spirit-led, *koinonia* and *leitourgia*, will be found in the priesthood's worship and loving

⁵¹² The emphasis here is on "not able" rather than "unwilling" or "feeling wounded". Here is where the thinking of Alan Jamieson is useful from his *A Churchless Faith*. He writes that some people leave the church due to problems with how churches answer questions. This reflects that a poorly expressed prophethood or priesthood will impact an individual and eventually a whole church being Spirit-led. In a similar way, Jamieson suggests when people investigate and answer their questions to regain their faith; this may or may not lead them back to the priesthood and prophethood as understood here. Jamieson seems to indicate it will lead them to other expressions of the Christian faith.

⁵¹³ See Section 4.2.

⁵¹⁴ This is not to make creation an instrumentality of God's glory. Creation continues to exist not just to show God's glory, but also to have Christians show care and enjoyment similar to God's care and enjoyment of creation. Christians care and enjoyment should in turn reflect God's glory.

community, *kerygma*, in the evangelism of the prophethood and *diakonia* in Spirit-baptism, the priesthood's loving service within the church, the evangelistic service outside the church of the prophethood and in being Spirit-led to serve. Thus there are multiple ways to partition the practices but it is argued here that using eschatology enables a clear separation of the priesthood and prophethood practices.

This section has given descriptions of the priesthood of all believers and the prophethood of all believers and added the categories of Spirit-baptism and being Spirit-led. In the process each of the practices has been named to enable future theological reflection upon them.

4.1.5 Conclusion

In this section with the incorporation of eschatology the priesthood of believers and the prophethood of believers have been given Pentecostal theological definitions. The practices have been named, the descriptions of these practices are yet to be presented.

4.2 A Definition of Church for a Practical-Prophetic Pentecostal Ecclesiology

This section will define a theology of Pentecostal churches. This is necessary, as Healy's method of ecclesiology requires both a definition of church and practices.⁵¹⁵ As part of Healy's methodology, each of the practices is expected to be challenged. Up to this point, practices have been defined without considering the entire framework of what is church. The following will therefore work towards a definition of church, which is established by examination of the church as a gift of the Trinity.

⁵¹⁵ See Section 2.1.1.

4.2.1 Trinitarian Ecclesiology

Recent work in Pentecostal ecclesiology has proposed that classical ecclesiology has focused on the work of Christ and ignored the work of the Spirit. While Pentecostals have focused on aspects of the work of the Holy Spirit more than other Christian traditions, the ecclesiology, in the light of that focus, has not been produced.

Numerous examples of trinitarian ecclesiology exist⁵¹⁶ and this section will continue in the tradition of trinitarian ecclesiology. This approach is not attempting to ignore the Oneness Pentecostals expression of church,⁵¹⁷ nor is it attempting to deny that there are questions arising from this approach to ecclesiology.⁵¹⁸ This thesis will not provide a doctrine of God or of trinity but will focus on the works of the three members of the trinity in their relationship to the church.⁵¹⁹ Thus, the focus is on the economic trinity rather than the immanent trinity.

⁵¹⁶ Examples include: Mirosław Volf's perichoretic ideal of *Likeness*; the Celtic understanding of God reflected in Kerry L. Dearborn, 'Recovering a Trinitarian and Sacramental Ecclesiology', in John G. Stackhouse, Jr. (ed.), *Evangelical Ecclesiology: Reality or Illusion?* (Grand Rapids, MI: Baker Academic, 2003), 39-73; the Roman Catholic understanding of God reflected in *Lumen Gentium*; and the Eastern Orthodox understanding of God reflected in Zizioulas, *Being as Communion*.

⁵¹⁷ D.A. Reed mentions that the language used by Oneness Pentecostals is "similar to that of the doctrine of the economic trinity", D.A. Reed, 'Oneness Pentecostalism', *NIDPCM*, 936-944, 942. Thus the following presentation, which will focus on the economic trinity, may be acceptable to Oneness Pentecostals.

⁵¹⁸ Jacobsen for example points out that "a number of Anabaptist scholars have argued that the standard style of Protestant theology inevitably displaces the Anabaptist conviction that ethics is the foundation of all other dimensions of theology." Jacobsen, *Thinking*, 8.

⁵¹⁹ The reason for this is that there is presently no trinitarian Pentecostal doctrine of God that is dramatically different from Evangelical doctrine. This means that any specifically Pentecostal work that could be used as a basis for this ecclesiology is not available. Volf's *After Our Likeness* presents a doctrine of God, which focuses on perichoresis, and then uses this ideal idea as a basis for communion in and between churches rather than explicit aspects of the Trinity. One such criticism of this approach says: "To speak of God's internal being is at best speculative, at worst arrogant." The House of Bishops of the General Synod, *Eucharistic Presidency: A Theological Statement by the House of Bishops of the General Synod* (London: Church House Publishing, 1997), 2.4. The major difference this author sees between what would be an Evangelical doctrine of God and a Pentecostal doctrine is that of how God is active in the world presently. A Pentecostal doctrine would place an emphasis on the activity of both God the Father and God the Holy Spirit in the present world and Christ's ongoing intercessory role in the heavenlies.

By the nature of their spirituality, most Pentecostals understand God as active and alive in the world at the present time, from which an understanding of church emerges. The understanding of church presented here moves from a consideration of church as a gift, towards church as a reality, related to the particular form of the gift that is expressed in many branches of Pentecostalism.

4.2.2 A Definition of Church

By the nature of ecclesiology, there are connections between church and God. One such connection is church as gift from God as suggested by Newbigin.⁵²⁰ The idea of church as gift of the trinity should produce a definition of church, which prevents the church boasting in itself.⁵²¹ At the same time, God has not replaced the chosen people of Israel with individuals,⁵²² which means that church is not a set of individuals, but a united group of people, who by God's gracious gift of Jesus Christ, will fully experience redemption at the eschaton. The individuals, however, have the gift of the Holy Spirit at the present time as the guarantee of redemption. The gift of God's redemption to a people,⁵²³ the gift of being that people and the gift of the Holy Spirit are the gifts that make and define the church.

A definition of the church can now be put forward:

⁵²⁰ See the explanation in Section 2.2.1.

⁵²¹ While similar terms are used in Michael Jenkins, 'The "Gift" of the Church: Ecclesia Crucis, Peccatrix Maxima, and the Missio Dei', in John G. Stackhouse, Jr. (ed.), *Evangelical Ecclesiology: Reality or Illusion?* (Grand Rapids, MI: Baker Academic, 2003), 179-209, his understanding of church is not as a choice but a gathered inclusive body. "The church as a gathered body, by contrast, represents a clear alternative of ecclesiological perspective, perhaps complementary, perhaps competing, in which belief in God's faithfulness and freedom is understood to be expressed through *the community's* inclusion of those (often, but not always, children) who have not yet recognized the gospel or made it their own by faith", 184.

⁵²² See Section 4.1.4.4.

⁵²³ Rom. 8.22-23 says that all of creation waits for redemption. It was not just Israel, which was redeemed in the life, death and resurrection of Jesus but the whole of creation. For the definition of church though, only the people who are redeemed is the important factor. This is also not to ignore that some people reject the gift of redemption but to focus this work on ecclesiology.

The Church is a fellowship formed by the Holy Spirit, joining together presently those who will receive God's redemption, through Christ's life, death and resurrection.

This definition states that the Church exists where the Holy Spirit has joined together, and continues to join together, those who will receive God the Father's redemption, in a manner similar to the Israelites under Pharaoh. The redemption occurs through Christ's life, death and resurrection. Further, it is both an eschatological reality and a present reality. It is eschatological, as the redemption will not be felt until after the eschaton, and it is in present reality, as the Holy Spirit is in the members of the Church in the present time.

Reconsidering Healy's issue of boasting, it can be stated that the church cannot boast except in Christ Jesus. As it is by God's mercy alone that redemption is received, the Church exists through God's Spirit alone and by nothing that the Church does. In other words, it is entirely a gift of God.

Given that Pentecostals have been identified as believing the priesthood and prophethood of believers, the definition of church and needs to incorporate the two beliefs. Expanding the definition to include the doctrines now refines the definition to be:

The Church is a fellowship formed by the Holy Spirit, joining together presently into the priesthood of believers and prophethood of believers those who will receive God's redemption, through Christ's life, death and resurrection.

The definition still does not include the other Pentecostal practices,⁵²⁴ as the issue of initiation into the church and being Spirit-led are missing. Initiation is implicit in "those who will receive God's redemption" but can be made more explicit. "Being Spirit-led" is also a

⁵²⁴ These practices are listed in Section 4.1.1.

connection between the present and eschatological future.⁵²⁵ The definition incorporating these groups of practices then reads:

The Church is a fellowship formed by the Holy Spirit, joining together presently into the priesthood of believers and prophethood of believers those who start a life of faith and are Spirit-led until the end and, thus, will receive God's redemption, through Christ's life, death and resurrection.

Again, considering Healy's issue of boasting, it would seem that there are two possible points of boasting here namely starting a life of faith and maintaining it. Starting a life of faith is nothing to boast in, as it is a response to what God has done. Starting a life of faith is humbling and requires repentance and should not lead to pride. Maintaining a life of faith, by being Spirit-led, is nothing to boast in either, as it is like a person having pride in wearing a badge for being humble. The boasting shows that the individual is not being Spirit-led, and therefore, the boasting becomes a self-contradiction.

The above describes the Church with a capital C, the Church, which exists throughout the whole world and all those who have been called into it, from every nation and in every generation, since the church's empowerment at Pentecost.⁵²⁶ The focus of Pentecostal ecclesiology is usually understood to be concerned with the local church rather than what is presented above. Therefore, there is now a need to define a local Pentecostal church.⁵²⁷

⁵²⁵ At this point this may seem to reflect an Arminian understanding of soteriology. Yet it is the Calvinists who have a doctrine of perseverance that states those saved will remain saved by God's grace. The issue is not so much whether there is no possibility of falling away, but the connection between the present reality and future redemption. The connection is that faith must be maintained. From this authors persepective whether this is maintained by God's grace (Calvinist) or by abiding in the vine (Arminian) faith must be maintained.

⁵²⁶ Truly it is every generation, not just the generations that have existed, but also those that will exist. To say "since the church's empowerment" is to deliberately remain agnostic as to the relationship between the Church and Israel.

⁵²⁷ It would be nice to be able to define a Pentecostal denomination but it is too hard to state, theologically, what that really is in the context of this study.

4.2.3 A Definition of Pentecostal Church

Pentecostal churches consider themselves local and visible expressions of the Church. The use of the word visible here could make the statement resemble the way the expressions “visible church” and “invisible church” is used by Calvin. According to Calvin, the visible church includes those who are full members of the church, participating in its life, but have nothing of Christ whom he calls hypocrites. The invisible church is manifest to “the eye of God” alone and consists of the true members of Christ, according to Calvin.⁵²⁸ However, for Pentecostals, the use of the term “visible” does not only express a theological point, but expresses the idea of physical presence.

The statements of faith in Pentecostal churches show that both the local and the universal church are a feature of Pentecostal “truths”,⁵²⁹ as will be discussed in detail later.⁵³⁰ The Christian City Church statement of faith concerning the church recognises both the church universal and the local church: “We believe ... in the church being the body of Christ, and each member being an active part of a local church, fulfilling the Great Commission.”⁵³¹ However, The Hillsong statement of faith is less definite.

As the two statements of faith show, while there is an idea of the church as the body of Christ, the understanding of church is that it is a local visible church. While this is more concrete than an invisible church, it still ignores the fact that in a meeting of a local church there may be present those who will not be redeemed, i.e. those called hypocrites by

⁵²⁸ John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 1989), 288.

⁵²⁹ It is Jacobsen who points out that Pentecostal statements of faith are not so much dogmatic theological statements but truths that must be told. “The main goal of these systematic presentations of pentecostal faith was not personal transformation but truth-telling. The primary purpose was explanation, not testimony.” Jacobsen, *Thinking*, 7.

⁵³⁰ This will be discussed in greater depth in Section 5.3.1.

⁵³¹ CCC

Calvin.⁵³² There are many reasons why people may be in a church meeting, at any given time, other than being joined to the meeting by the Holy Spirit. The reasons may be that the people attending are exploring the faith, maintaining marital harmony or finding social benefit. Further reasons may be that they think it is politically expedient to be seen attending church or they may want their children to be taught moral values. Another reason for the attendance may simply be because a friend invited them that day. The people described above are not necessarily members of the local church, but are, at the given time, associated with it and can, over time, become further or less involved in it.⁵³³ In the light of this recognisably intermixed church⁵³⁴ a definition of a local Pentecostal church is:

A local Pentecostal church is a voluntary fellowship responding to the Holy Spirit to form a community that is Spirit-led, which expresses the priesthood of believers and prophethood of believers in a community and hopes for its members to receive God's redemption through Christ's life, death and resurrection.

For a more complete understanding of the definition, the words and phrases "voluntary", "fellowship", "responding to the Holy Spirit", "form a community", "is Spirit-led", "expresses", "in a community", and "hopes for its members redemption" need explanation.

Going to a Pentecostal church is to be a voluntary process. There is to be conviction by the Holy Spirit to do what is right in meeting with God's people, but in no way is this to be forced. Church members, church leadership and family are not to force someone to attend church, just as the Holy Spirit will not force someone to attend church. However, there can be psychological pressures to attend church, but the ideal is entirely voluntary participation.

⁵³² See Footnote 528.

⁵³³ The author is aware of different people who have expressed interest in joining a church while still exploring the faith. Anecdotal evidence indicates this is now a regular part of discipleship/evangelism within Australian Pentecostal churches.

⁵³⁴ Augustine's term. See his *City of God: Books I-VII*, 71-72.

The “fellowship”, which the Holy Spirit creates by desiring “to form a community”, is a group of people called together to express the priesthood and prophethood of believers. It is formed at the start of the process when the church is planted and it comes about because people respond to the Holy Spirit’s desire to create a community. However, people are not limited to one particular church forever and even those who originally responded to the Spirit are not bound to remain with the same local church. The fellowship is expected to be a real fellowship, not just a collection of individuals but also a loving, serving community of people.

Responding to the Holy Spirit’s desire to make community may be expressed in numerous ways. Initially it is expressed in the planting of churches, as an individual or group of people feels called by God to plant a local church. Later, community may be started as people begin their Christian journey in a local church, or find an affinity with a local church. These later developments may appear to downplay the role of the Spirit at the same time as they give priority to the choices a person may make. Yet, if the person making the decision is being guided by the Spirit, God can work and have the person join a local church, even though the reasons, to the person joining, may not be spiritual in the first instance.

The fact that a church “is Spirit-led” reflects the fact that a church is not meant to be a bureaucratic lifeless institution, but a living organisation. A church must make decisions as an organisation and seek God’s will for its life as an organisation. It is not merely an institution of rules and procedures, but an organisation of life. This life of faith, of being Spirit-led, in the midst of suffering may be healthy or ill but the degree to which the church is truly being Spirit-led will be a yardstick for how well the church will be an expression of the priesthood of believers and the prophethood of believers. If it is a self-centred faith, it may express more of the priesthood than the prophethood and if it is an activist faith wanting to

save the world by any means, particularly from suffering, it may consider worship and the priesthood as a “royal waste of time”.⁵³⁵ Yet, for a healthy church, encouraging its members to rely on the Spirit to lead, both prophethood and priesthood must be present. Further, the Spirit of Christ, expressed as love for the Lord, fellow church members and a concern for the lost, must be in the Spirit-led church. Each church will be somewhat different in the manner it “expresses” how it understands the priesthood of believers and prophethood of believers. The differences will be expressed in worship, service, evangelism, exercise of spiritual gifts, biblical literacy and initiation as well as in the areas in which it is Spirit-led. The differences should not be barriers to unity, but instead be opportunities for the diversity of the Christian life to be visible.

A local church will always draw people from “within a community”. Whether this is a village, town, city, country, school, or university, it is always delimited in some ways. The community may be large or small, religious or secular. It may further believe in principal of separation of church and state or in the principle of a state religion. These are all factors that will affect how the church expresses itself in simple things like the language spoken, the vocabulary used, the manner of meetings and the teaching required. The church, while being a community in its own right, must be aware of and participate in the community, or communities, in which it is also a part.

If members of the church just “go through the motions” in being part of the priesthood and the prophethood, then, from a pastoral point of view, it is impossible to tell who is genuine and who is not (Matt. 13.24-30). As only eternal judgement will show who is genuine, it points to the fact that no church can guarantee what only God can know. Thus, the church

⁵³⁵ This idea comes from Marva J. Dawn, *A Royal "Waste" of Time: The Splendor of Worshipping God and Being Church for the World* (Grand Rapids. Michigan: William B. Eerdmans, 1999).

can only “hope” for its members’ redemption.⁵³⁶ A church will hope for every area of a member’s life to be redeemed before the eschaton, including not just the spiritual aspects but areas such as marriage, children, work, and leisure.⁵³⁷

4.2.4 Relationship of the Church and a Local Church

The relationship between the Church and local Pentecostal churches, as they are defined above,⁵³⁸ will be considered in this section,

The Church has only one Head namely Jesus Christ. In a similar way each local congregation of Pentecostals usually has a single leader. This is not a deliberate emulation of the doctrine of the headship of Christ over the church but a sociological reality.⁵³⁹ There is a senior pastor, or someone who has a similar title⁵⁴⁰ and even where there arguably is collegial leadership or where there is a team of leaders, there is eventually one person with whom the power and responsibilities rest. This is not a cynical comment suggesting that collegiate ministry does not work or does not occur, but the sociological reality remains that there is only one (senior) pastor of any church, as even the congregational model admits.⁵⁴¹

⁵³⁶ It is easy to presume that in “*Extra Ecclesium Nulla Salus*” the church can decide who is saved. This was part of the error of indulgences by stating benefit to the church would gain God’s favour. The decision as to who is saved is ultimately God’s.

⁵³⁷ This whole of life hope is reflected in the following statements of belief from AG/A: “We believe that God has individually equipped us so that we can successfully achieve His purpose for our lives which is to worship God, fulfil our role in the Church and serve the community in which we live. ... We believe that God wants to heal and transform us so that we can live healthy and prosperous lives in order to help others more effectively.”

⁵³⁸ See Section 4.2.2 and Section 4.2.3.

⁵³⁹ Though undoubtedly there are ministers of churches who see themselves in this way.

⁵⁴⁰ The most democratic model of church government as practised in the Congregational Church realises the need for a single person in charge in order to prevent chaos. People do not work well with two or more masters.

⁵⁴¹ The Congregationalist theologian R.W Dale sees leadership elected by the whole church and this creates a church structure with a pastor who is responsible for the preaching, instruction and exhortation of the congregation, who may be called the presiding elder. At the same time there is a diaconate of elders and those who care for the poor. R.W. Dale, *A Manual of Congregational Principles* (London: Congregational Union of England and Wales, Eleventh Edition 1920), 115-116. “We give the title of “deacon” to men discharging two wholly different functions – the functions of leadership or government, and the function of service. We give

The complete membership of the Church can only be known after the eschaton, whereas the membership of a local Pentecostal church can be established through an initiation process, usually a membership class. Mobility, which is a feature of modern life, must be recognised when examining the local church, as it is no longer possible to expect a person to be born, baptised, married, and buried in the same parish, diocese or even country. Initiation into a local church is therefore a necessity so that the church can know whom it is called to serve sacrificially. The Good Shepherd knows his sheep and, likewise, the pastors of any congregation should know which sheep are listening to their voice and expecting support from them.⁵⁴²

Pentecostals, in particular, acknowledge that believers are part of the universal church and choose to be part of a local Pentecostal church. It has been stated that, “for Catholics, especially in the past, emphasis has been on the universal church, whereas Pentecostals practically substitute local church for universal”.⁵⁴³ What is understood by Pentecostals is that the local church is a specific form or part of the universal church. This understanding

what is really the same title to the chief officer of the church. The “ministers” of a church are properly the deacons; the pastor is not its “minister”, but its presiding elder or bishop.” Dale, *A Manual of Congregational Principles*, 116.

⁵⁴² Volf seems to go halfway to recognising there is a problem here as he describes the need to join and remain in church. Volf starts to address the issue and writes that people must decide to be in a church and this “horizontal dimension” may have been “passed over”. “In modern, mobile, post-Christian societies, in which a person does not necessarily already belong to a certain local church simply by virtue of having been born and baptized in a certain locale, this dimension must be considered ecclesiological as well.” Volf, *Likeness*, 176. His answer seems to be “The church mediated to this person the content of faith, led her to faith, and the faith given her by God placed her into communion with other Christians. Hence she does not merely join a concrete church; she *is* an ecclesially determined being, one destined to live in the church (see 2 Tim. 1:5). She must, to be sure, realize her ecclesial being volitionally by joining and remaining in a church.” Volf, *Likeness*, 178. Yet if a person’s geographical location changes due to some reason Volf seems to give no consideration to a change from one local church to another. This seems to be a failing with his concentration on being ecclesially determined by being part of a local church. Times of transition do occur yet this does not stop someone being a member of the Church while not a member of a local church. This is reflected in Pentecostal understandings of baptism as entry into the Church, which allows for a person to be in transition but not outside the Church.

⁵⁴³ Kärkkäinen, *Spiritus*, 290.

reflects how Kärkkäinen described the charismatic fellowship as not defined by a structure but by being part of the universal body of Christ.⁵⁴⁴

Given that there is a local church and a universal church in Pentecostal theology, does it follow that there is an exclusive relationship between the universal church and the local church? As explained, there is a universal church to which all believers belong and there is a local church ordered, which believers are expected to be part of. However, it is a voluntary association. While Pentecostal theology does not negate an understanding of the universal church, it shifts the emphasis to the local congregation, which become the most important congregation to Pentecostals.⁵⁴⁵

Theologically it is not viable to view the local church as a particular manifestation of the universal church, as the universal church, all those who are saved, is only known after the eschaton and thus the universal church only truly exists then. The local church is present and real, whereas the universal church can only be perceived by faith, at the present time. Thus it is not exactly a particular manifestation of the universal church, because no faith is required to see the local church.

The issue of continuity and discontinuity is, arguably, also a part of the consideration here, as the local church include some practices that will remain, as well as other practices that will be discontinued, in the universal church after the eschaton. Using reason to establish the relationship between the local and the universal church, by analogy, fails, as there is no complete set of parallels for an analogy. However, there is a set of inferences that can be

⁵⁴⁴ Kärkkäinen, *Toward*, 113-114.

⁵⁴⁵ “Although Pentecostals do not possess a developed ecclesiology, they do embrace a variety of ecclesiological politics, and they hold strongly to certain basic ecclesiological convictions (e.g. the importance of the local congregation).” ‘Perspectives on Koinonia: The Report from the Third Quinquennium of the Dialogue between the Pontifical Council for Promoting Christian Unity of the Roman Catholic Church and some Classical Pentecostal Churches and Leaders 1989’, *Pneuma* 12, no. 2 (1990), 117-142, §11, 117.

made. It can be inferred that what is perceived to be part of the universal church is to be reflected, however imperfectly, in the local church, which requires love in order to cover the multitude of sins (1 Peter 4.8). It is the reflection of the priesthood of believers. The earthly church also points to the eschatological church in its evangelism, exercise of gifts, biblical literacy, suffering, and life of faith.⁵⁴⁶ This is represented pictorially by Figure 4.3.

Figure 4.3 Relationship between the Local and Universal Church

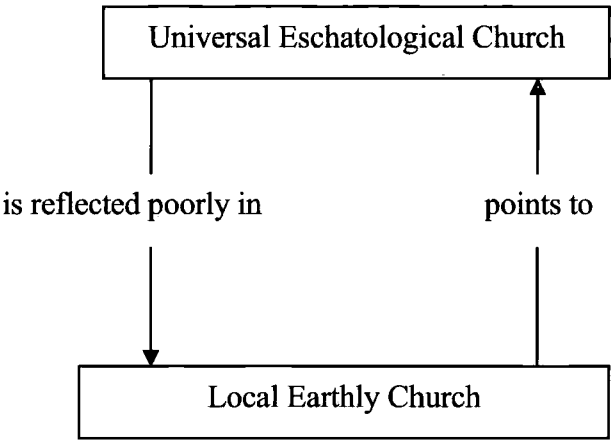


Figure 4.3 captures the idea that a church is not the Church, nor is the Church in its totality seen in the earthly church. By implication, the earthly church only reflects the universal church poorly. It is, furthermore, a dependent relationship, as there is nothing the church can do to make itself perfect and become a complete mirror reflecting perfectly the universal church. However, the church can become less imperfect through reforms, though there can never be an expectation that it will become perfect while it is established on Earth. Similarly, there will be works that are performed by the earthly church that point to the universal church, but will not be part of the church after the eschaton. Furthermore, sin, acknowledged

⁵⁴⁶ This is not far different from “The One Holy Catholic and Apostolic Church, the true Church, is composed of all persons who, through saving faith in Jesus Christ and the sanctifying work of the Holy Spirit, are united together in the Body of Christ. The Church finds her visible, yet imperfect, expression in local congregations where the Word of God is preached in its purity and the Sacraments are administered in their integrity, scriptural discipline is practiced, and loving fellowship is maintained to nurture the believers in the life of Christ.” *CEEC*.

in the church, points to the eschatological hope of redemption. However, sin in the life of the church is not part of the reflection of the universal church, but is presupposed by the eschatological hope of redemption that the church points to.

4.3 Conclusion

This chapter has presented two sets of definitions. The first set defines the priesthood of believers and the prophethood of believers and what their practices are. The second set defines the church, universal and local, as consistent with the beliefs of Pentecostals explored so far.

These definitions of church have arisen in interaction with what Pentecostals believe. These beliefs have not “dropped on a string from heaven” but developed, as different Christian groups and traditions have interacted historically and experienced God’s Spirit in different ways. The history and set of beliefs for a couple of church movements will be explored in the next chapter.

Chapter 5 The Origins and Beliefs of Two Contemporary Australian Pentecostal Churches

This chapter considers two forms of contemporary Australian Pentecostalism, as reflected in their defining experiences in history and their present professed beliefs. It thus describes some of the ecclesiological context required by Healy's methodology. Healy states that the "ecclesiological context" includes "the church's history, both local and worldwide; the background beliefs and the economic and social status of its members; recent developments among its leaderships; styles of argumentation in theology (sapiential, scholastic, modern, postmodern); styles of worship and the like".⁵⁴⁷

The two church groups examined are Christian City Church (CCC), started in 1979 by Phil Pringle, and the Hillsong movement of churches, which is associated with the Assemblies of God (Australia), and was started by Brian Houston in 1983. The local history of these two groups is more convoluted than simply stating that the churches were started or associated with another group, and, therefore, the history that has shaped the churches will be discussed. The two churches are examined because material regarding some of their practices is readily available. Further, the influence the churches have generated outside their own denomination is another reason to examine their practices. Furthermore, Hillsong is the largest church, in the largest Pentecostal tradition in Australia, whilst Christian City Church is the author's own denomination.

⁵⁴⁷ *CWCL*, 161.

A Pentecostal history is included here, as history within a “practical-prophetic ecclesiology describes and assesses the past practices, beliefs and valuations of the church in light of Paul’s rule, in order that the church may better pursue its ongoing quest for more truthful discipleship and its witness to its Lord and ultimate goal”.⁵⁴⁸ The history is not a means to identify Pentecostals, but a means to understand the background beliefs at Pentecostalism’s points of origin and renewal especially in the two churches that will be examined. It is not the intention of this thesis to evaluate past forms of the Pentecostal church. This is not because all the forms are understood by the author to be faithful, in some naïve manner, but to acknowledge that, over time, they have changed. The present study is a study in the contemporary concrete church rather than historic concrete churches. However, the history is necessary to describe the basis for some of the phrases used in the two statements of faith that will be examined. These statements of faith represent their respective groups of Christians and the series of experiences that shape these particular expressions of contemporary Pentecostalism.

The two statements of faith are examined for a number of reasons. Firstly, this study is not limited to one denomination but looks at two expressions of Pentecostalism in Sydney, Australia, in the 1980s-2000s. As mentioned earlier, Douglas Jacobsen points out the need to hear multiple theological voices as Pentecostal, as there is not a single Pentecostal theological voice.⁵⁴⁹ Secondly, some generalisations made about Pentecostals disappear when it is realised that Pentecostal groups are not homogenous. For example, Jacobsen’s description of Pentecostals as “Spirit-centred, miracle-affirming, praise-oriented”⁵⁵⁰ cannot be sustained,

⁵⁴⁸ *CWCL*, 161.

⁵⁴⁹ See Section 5.3.3 for a discussion showing there is little sense in the statements of faith that Pentecostals are praise oriented. This is not to say the statement is wrong, but that it needs evidence rather than a generalisation to support it.

⁵⁵⁰ Jacobsen, *Thinking*, 12.

based on the statements of faith examined, even though both churches would probably agree with the description.⁵⁵¹ It is not suggested that Jacobsen is wrong, but that the reason for believing some generalisations must be based in either anecdotal evidence, practical theology or some other analysis based in the social sciences. Thirdly, as widely acknowledged, there is little systematic academic material concerning Pentecostal theology and, therefore, these statements of faith offer a lode to be mined for their own understanding of Pentecostalism and the Pentecostal church. Fourthly, and lastly, the two statements describe what has been agreed upon recently, as regards to faith, by those who shape two Pentecostal communities, be they leaders, theologians or founders of the two groups of churches. The statements show what is professed to be true for two groups of churches. Of further interest for the study is that both have been written in the last ten years in geographical locations in close proximity to each other. This highlights the existential nature of Healy's methodology by showing that the ecclesial context is different even when some factors such as geography and economic status are similar.

5.1 The Worldwide History of Two Contemporary Pentecostal Churches

Many Pentecostals would argue that the Pentecostal movement was formed as a result of the experience of speaking in tongues occurring at Azusa Street in Los Angeles in 1906 and, thereafter, spreading worldwide. This work takes a different stance and sees the history of Pentecostalism as a coalescence of forces.⁵⁵² The goal of this section is to outline what these forces are, in relation to the two church groups that are to be examined.

⁵⁵¹ See Section 2.3.5.

⁵⁵² "As Mark Hutchinson observes, the story of Pentecostalism "is far from uni-linear, ... it is not one thing spreading out, but many mutually-recognisable things coalescing."'" Clifton, *Ecclesiology in the Assemblies of God in Australia*, Chapter 3 cites an unpublished paper by Hutchinson.

5.1.1 Historical Interactions

Pentecostalism is ultimately not centred on a single experience or a single place, such as the Spirit-baptism at Azusa Street, and neither is Pentecostal history. Jacobsen has shown that early Pentecostal theology was not monolithic but pluriform within the first generation of Pentecostal writers. It is here suggested that, in order to understand the theology of contemporary Pentecostalism, there must be an understanding of the roots of contemporary Pentecostalism, as well as the significant theological changes within Pentecostalism and how the movement sees itself in relation to the rest of the historic churches.

Contemporary Pentecostalism has many roots. Hollenweger has identified the connection between Catholicism, Protestantism and John Wesley,⁵⁵³ as well as the black oral root of (American) Pentecostalism coming together into the nineteenth century Holiness movement.⁵⁵⁴ However, he has not acknowledged that from the beginning Pentecostals were mainly pacifists. This fact argues for some kind of Anabaptist root, which needs further exploration.⁵⁵⁵

⁵⁵³ Wesley ends up distributing his own translations of Catholic and Anglo-Catholic books to his lay preachers as well as other Protestant works. Hollenweger, *Pentecostalism*, 149.

⁵⁵⁴ Hollenweger's assertions of a black oral root for American Pentecostalism seem reasonable. It is less obvious whether this is true in places such as Australia and the UK. The issue is not orality *per se*, which has Pentecostal theology passed along in sermons and more likely in hymns and gospel songs, but limiting this to be an Afro-American orality.

⁵⁵⁵ In a similar vein Robert Longman, Jr., 'Pre-Pentecostalist History', *Spirit Home.com*, 2003, <http://www.spirithome.com/histpent.html> (05/04/2004) records: "There were other streams of thought and practice, especially in the Black and Anabaptist churches, which also played a role in shaping Pentecostalism, but those streams were either not written down or were passed along in a very doubtful form, and thus are now lost to us." John Thomas Nichols is even more explicit stating "the emphases which are manifested by the Pentecostals would place them in the radical (left) wing of the Reformation. Like their spiritual ancestors, the Anabaptists, Pentecostals declare (1) that the individual as well as the corporate body of believers should seek for and submit to the leading of the Spirit; (2) that there should be a return to apostolic simplicity in worship; (3) that believers ought to separate themselves from the world; (4) that believers baptism replaces infant baptism; and (5) that believers should look for the imminent visible return of Christ who will set up his millennial reign." Nichol, *Pentecostalism*, 3.

The discovery, or rather rediscovery, of faith healing and the formation of the Holiness Movement occurs around the same time. One of the earliest of those who rediscovered faith healing was Charles C. Cullis (1833-1892), whose “gospel events in the rest of the 19th Century created a platform for his combination of Holiness doctrine and faith healing”.⁵⁵⁶ These developments both fed into Pentecostalism.

The influence of all of the spiritual forefathers of Pentecostalism unites in the events of the Azusa Street Revival of 1906, which is well documented in numerous places.⁵⁵⁷ One of the basic ideas present at Azusa Street was that the experience of Spirit-baptism, and especially speaking in tongues, would bring about a great missionary movement ushering in Christ’s return. A series of churches were created as a flow on effect of the events at Azusa Street. While this emergence of churches took place, often in spite of Pentecostals rejecting denominationalism,⁵⁵⁸ churches were formed that, even today, see their roots in the Azusa Street Revival.⁵⁵⁹ These are the classical Pentecostal churches.

⁵⁵⁶ Longman, 'Pre-Pentecostalist History' and Healing and Revival Press, 'Biography for Dr Charles Cullis: The Man Who Believed God', *Healing and Revival*, 2006, <http://www.healingandrevival.com/BioCCullis.htm> (11/05/2006).

⁵⁵⁷ Examples include Walter J. Hollenweger, *The Pentecostals*, trans. R. A. Wilson (London: SCM Press, 1972), 22-24, Cecil M. Robeck, Jr., 'Azusa Street Revival', *NIDPCM*, 344-350 and Nichol, *Pentecostalism*, 32-37 as well as the account of eyewitness Frank Bartleman, *Azusa Street: How Pentecost came to Los Angeles* (Plainfield, NJ: Logos International, 1980).

⁵⁵⁸ A vision of Charles Parham’s has himself as “an apostle of unity” (quoted in 'Evangelism, Proselytism and Common Witness: The Report of the Fourth Phase of the International Dialogue (1990-1997) between the Roman Catholic Church and Some Classical Pentecostal Churches and Leaders', *Pneuma* 21, no. 1 (1999), 11-51, 32). In trying to take over what was happening at Azusa Street under his one time student, the African-American William Seymour, he almost created more division. The most discussed example of the creation of a church is the Assemblies of God (USA). Hollenweger has a chapter entitled “A Church in spite of itself: The Organization of the Assemblies of God into a Church” Hollenweger, *The Pentecostals*, Chapter 3, 29-46 discussing how the original fellowship crystallized into a denomination.

⁵⁵⁹ *PEF* sees its own connection to this by saying “The Pentecostal Movements in Europe had their beginnings in the mighty outpouring of the Holy Spirit at the beginnings of the 20th century.” In the preface to their statement of faith the *ALJC* records: “At the beginning of the twentieth century, God chose the United States to pour out the Latter Rain of His Spirit.” and goes on to give a brief history out of which the *ALJC* is founded. This is not to say either of these churches is automatically defined as Pentecostal.

From Azusa Street, a series of independent churches were planted and the forming of ministerial fellowship groups occurred.⁵⁶⁰ In 1914 a meeting of likeminded “ministers who believed that cooperative action would enable them to fulfil their shared objectives expeditiously”⁵⁶¹ formed the Assemblies of God (USA). The Assemblies of God in Australia was formed from the Pentecostal Church of Australia and the Assemblies of God – Queensland at Easter 1937, at a conference in Sydney.⁵⁶² Its trans-Tasman equivalent, the New Zealand Assemblies of God, was formed in 1927 from the Pentecostal Church of New Zealand, launched after visits by Smith Wigglesworth in 1922 and 1923 with the desire to be in cooperative fellowship with the Assemblies of God in the United States.⁵⁶³

Soon after the formation of the Assemblies of God in the USA, one of the “shared objectives” they had to deal with was the “New Issue”. The “New Issue” was “that water baptism should be performed in the name of Jesus alone and not in the Trinitarian names of the Father, Son and Holy Spirit”.⁵⁶⁴ This “New Issue” came about after a camp meeting had been held, with the hope of a “new revelation”. Someone present had received a revelation of this different form of baptism and the message spread throughout the camp before it was taken across America. It eventually “prompted a rethinking of the basic nature of God”⁵⁶⁵ and formed the Oneness Pentecostal churches.

⁵⁶⁰ Normally male dominated but not always. Two exceptions are Florence Crawford founding the Apostolic Faith Church in Portland Oregon in 1909 (L.F. Wilson, 'Crawford, Florence Louise', *NIDPCM*, 564-565) and the International Church of the Foursquare Gospel with Aimee Semple McPherson opening Angelus Temple in 1923 and incorporating the church in 1927 (Cecil M. Robeck, Jr., 'International Church of the Foursquare Gospel', *NIDPCM*, 793-794).

⁵⁶¹ E. L. Blumhoffer and C. R. Armstrong, 'Assemblies of God', *NIDPCM*, 333-340, 333.

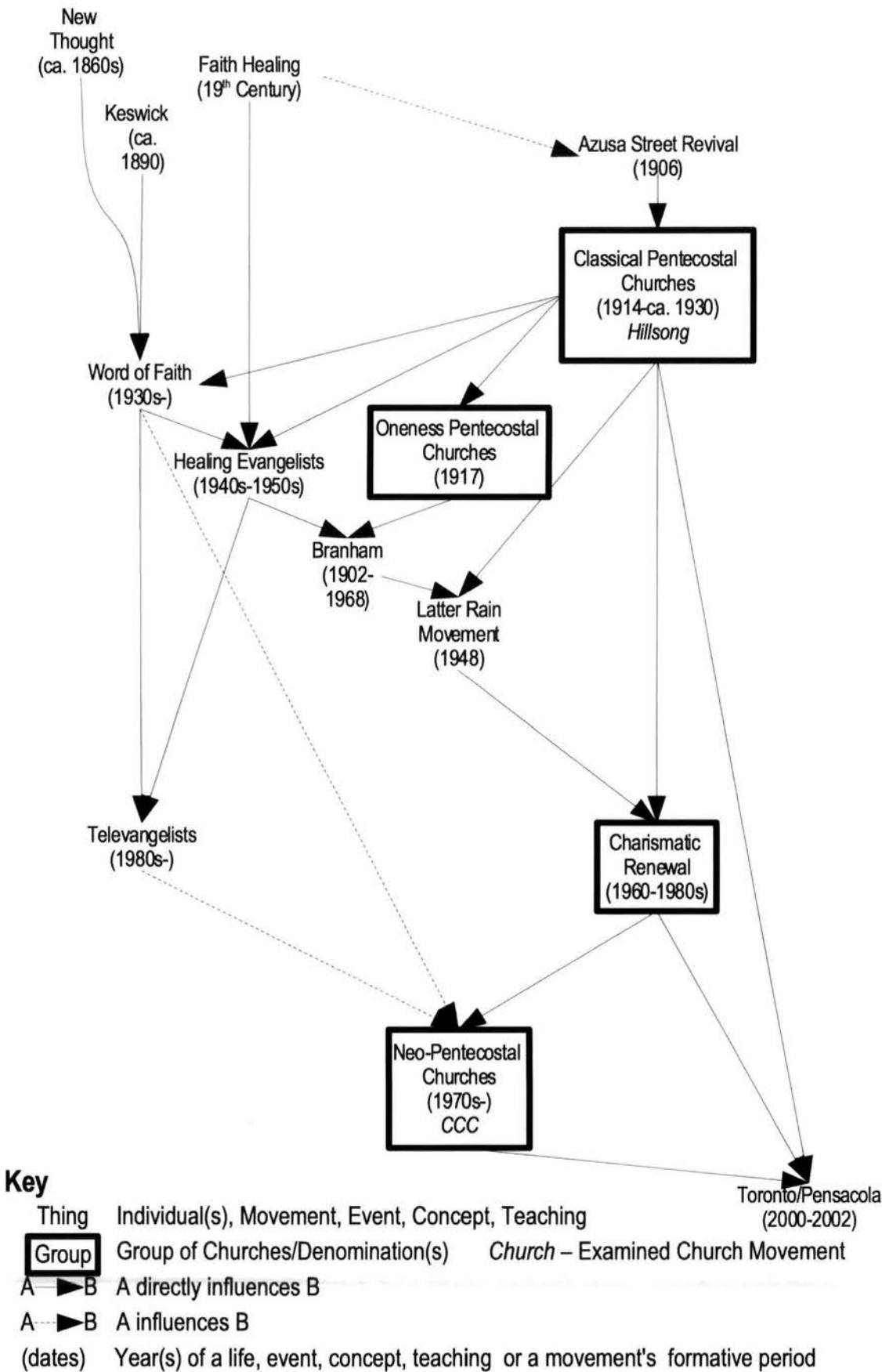
⁵⁶² Assemblies of God in Australia, 'Our History', *Assemblies of God in Australia*, 2005, <http://www.aog.org.au/AboutUs/OurHistory/tabid/117/Default.aspx> (27/12/2005)

⁵⁶³ Assemblies of God in New Zealand, 'Our History', *New Zealand Assemblies of God*, nd, <http://www.agnz.org/mainhistory.htm> (27/12/2005)

⁵⁶⁴ Jacobsen, *Thinking*, 195.

⁵⁶⁵ Jacobsen, *Thinking*, 195.

Figure 5.1 Groups and Experiences Affecting the CCC and Hillsong Movements



An offshoot of the mainstream of Pentecostalism, possibly influenced by both the “New Thought” metaphysic and Keswick Higher Life,⁵⁶⁶ the “Word of Faith” movement was started with the launch of Kenneth E. Hagin’s (1917-2003) ministry in the 1930s.⁵⁶⁷ This movement is known for its ideas of “positive confession”, which holds that words spoken affect the reality of the world around the speaker. This was later understood by the “Word of Faith” proponents to refer to wealth as well as health and, therefore, has become known as the prosperity gospel. Hagin also incorporated elements of the prophetic in his ministry.⁵⁶⁸

William Marrion Branham (1909-1965) is influential in bringing multiple controversial issues together in a single person’s ministry and having them propagated long after his ministry was questioned. Branham was a faith healer, teacher and prophet who held to a Oneness Pentecostal theology. He taught about restoration, paving the way for the Latter-Rain revival. Branham was furthermore a faith healer whose accuracy in prophetic statements and healings is attested to by Walter J. Hollenweger, who was his interpreter when

⁵⁶⁶ There is a debate on the background of the works of Kenneth E. Hagin. D. R. McConnell, *A Different Gospel* (Peabody, MA: Hendrickson Publishers, 1988), argues that Hagin plagiarized the works of E.W. Kenyon and that Kenyon was influenced by the “New Thought” metaphysic, even though Hagin was ordained as an Assemblies of God minister. The New Thought metaphysic, while consisting of different parts, sees that disease and evil is in the mind and that a “time will come when men and women shall heal all manner of diseases by the words of their mouth” as declared by one of the New Thought founders Phineas Parkhurst Quimby in Phineas Parkhurst Quimby, ‘The Effect of Mind upon Mind’, *Phineas Parkhurst Quimby*, 1864, http://ppquimby.com/articles/effect_of_mind_upon_mind.htm (07/04/2004). The Keswick connection is documented in Paul L. King, ‘Theological Roots of the Word of Faith Movement: New Thought Metaphysics or Classic Faith Movements?’ *Pentecostalism and the Body, papers of the 33rd Annual Meeting of the Society of Pentecostal Studies*, Marquette University (2004). The issues are also raised by Derek E. Vreeland, ‘Reconstructing Word of Faith Theology: A Defense, Analysis and Refinement of the Theology of the Word of Faith Movement’, *Proceedings of the 30th Annual Meeting of the Society for Pentecostal Studies* (2001), who tries to determine the balance between pentecostal thought and New Thought. Vreeland leans more towards Pentecostalism with poor exegesis and hermeneutics.

⁵⁶⁷ R. M. Riss, ‘Hagin, Kenneth E.’ *NIDPCM*, 687 and RHEMA Bible College, ‘History’, *RHEMA*, 2004, <http://www.rhema.org/about/history.cfm> (6/04/2004)(6/4/2004).

⁵⁶⁸ Ted Olsen, ‘Weblog: Kenneth Hagin, ‘Word of Faith’ Preacher, Dies at 86’, *Christianity Today*, 2003, <http://www.christianitytoday.com/ct/2003/138/11.0.html> (27/12/2005).

Branham visited Zurich. Branham believed he had divine visitations when he was a child and towards the end of his life he proclaimed himself an angel.⁵⁶⁹

In the 1940s two issues come to the fore in Pentecostal practice. The first is the ministry of healing evangelists and the second is the Latter Rain Revival, both of which the Assemblies of God in the USA disavowed. The healing evangelists were disavowed as they attacked the local Pentecostal churches for making “feeble efforts”, lacking in character and holding to a prosperity gospel theology.⁵⁷⁰

The Latter Rain Revival movement brings together classic Pentecostal positions with a strong restorationist stance.⁵⁷¹ The movement started in 1948 in an independent Pentecostal Bible college where “one of the brethren received a ‘word from God’ to pray for another student and ‘lay hands upon him’”.⁵⁷² Following the laying on of hands and prayer, there was a “sense of Heaven” in the classroom. From this event in the classroom sprang forth a Pentecostal revival, which turned into conferences and camp meetings with a renewed

⁵⁶⁹ All the information concerning Branham is from D.J. Wilson, 'Branham, William Marrion', *NIDPCM*, 440-441. Associated with Branham for a while was another high profile Pentecostal. Ern Baxter was campaign manager and Bible teacher for Branham and travelled with Branham for seven years. As is readily recognised, Baxter participated in “classical pentecostalism, the healing revival, the Latter Rain movement, and the charismatic movement.” D. Moore, 'Baxter, W. J. E. ("Ern")', *NIDPCM*, 367-368, 368. Many of the teachings attributed to Baxter actually appear to be little reworked versions of Branham, especially the topics of laying on of hands, restoration in the church and personal prophecy. Discussion of laying on of hands as associated with Spirit-baptism can be found in J. R. Williams, 'Laying on of Hands', *NIDPCM*, 834-836, 834-836. Restorationism has already been discussed earlier in this section.

⁵⁷⁰ “The attacks of most of the healing evangelists on the local Pentecostal ministry, whose “feeble efforts” they readily denounced ... was the reason why the [Assemblies of God magazine] refused any longer to publish the reports of the healing evangelists. ... further reasons for the rejection of the healing evangelists: their moral lapses, their ‘supreme egotism’, their arrogant attitude, their over-emphasis on bodily healing and their doctrine that prosperity is an undeniable sign of piety.” Hollenweger, *The Pentecostals*, 35.

⁵⁷¹ “Grant Wacker has suggested that three kinds of primitivism or restorationism, were operative in early Pentecostalism. The first is *philosophical* primitivism, exemplified by the common belief that the Bible had dropped straight from the hands of God to earth. The second is *historical* primitivism, the belief that their movement had indeed recreated apostolic Christianity. The third is *ethical* primitivism, the compulsion to repeat the forms and practices of the NT church.” S. L. Ware, 'Restorationism in Classical Pentecostalism', *NIDPCM*, 1019-1021, 1019. The Latter Rain revival was an ethical restorationism. The other two forms were already present in Classical Pentecostalism, the first far more than the second.

⁵⁷² Althouse, *Spirit*, 44.

emphasis on restoration. “The difference was that the Latter Rain Revival focused its disparaging remarks on the Pentecostal denominations along with the mainline churches, a practice Classic Pentecostals were unwilling to tolerate.”⁵⁷³ The difference theologically was that “the laying on of hands and the restoration of apostles and prophets were not dominant beliefs in early Pentecostalism”.⁵⁷⁴ Additionally, the Latter Rain people believed their actions would usher in the return of Christ. The Latter Rain Revival was rejected by Pentecostals for two reasons. The first reason was personal animosity between the leadership of different churches and the leader of the Latter Rain Revival, and the second reason “and the greater threat to the major Pentecostal denominations, however, was that the Latter Rain Revival promoted a different model of ministry”.⁵⁷⁵ The Latter Rain Revival ideas did not disappear, but re-appeared later in the Charismatic Renewal, the Neo-Pentecostal churches and the House Church Movement in the UK.⁵⁷⁶

The next major experience, which created a group of Pentecostal churches, is the Charismatic renewal. The “1960 event commonly seen as the birth of the charismatic renewal is Dennis Bennett’s public announcement to his Episcopal congregation at St. Marks, Van Nuys, CA that he spoke in other tongues”.⁵⁷⁷ Bennett’s experience was duplicated in other countries and denominations. Renewal has been recognised, sometimes officially and sometimes less than cordially, in the Catholic, Orthodox, Anglican/Episcopalian, Lutheran, Mennonite,

⁵⁷³ Althouse, *Spirit*, 45.

⁵⁷⁴ Althouse, *Spirit*, 45.

⁵⁷⁵ Althouse, *Spirit*, 47.

⁵⁷⁶ Althouse, *Spirit*, 49-52, gives details of the connections between the Charismatic Renewal and the Latter Rain Revival. Ware, 'Restorationism in Classical Pentecostalism', 1021, details the similarities of the House Church Movement and restorationism. Ware mentions Ern Baxter in the context of the House Church Movement, but neglects to make the connection that Baxter was connected to the Latter Rain Revival and William Branham. Althouse, *Spirit*, 51-52.

⁵⁷⁷ P. D. Hocken, 'Charismatic Movement', *NIDPCM*, 477-519, 477.

Methodist, Orthodox, and Baptist churches.⁵⁷⁸ The position of the Charismatic churches is that individual churches in a denomination or tradition are charismatic. Thus, the people who experienced baptism of the Holy Spirit were able to stay in their denominations and thereby the individual churches took on a more Pentecostal flavour. This renewal and change in churches occurred worldwide.

The Neo-Pentecostal churches are initially independent churches that have been planted since the Charismatic renewal, normally by ex-members of churches that rejected the Charismatic renewal. The separation was sometimes self-imposed when the Charismatics felt that the tradition they were part of would not, or could not, change and, therefore, they were to “come out and be separate” (2 Cor. 6.17). While many of these churches have since become parts of networks or formed their own denominations, such as Christian City Church, others have remained independent. Due to its prevalence and ease of access through television, the Word of Faith teaching often influences these churches to some degree.⁵⁷⁹ Trying to untangle the source of any contemporary Neo-Pentecostal teaching becomes difficult as there are so many ancestors whose teachings are entwined with each other to such a degree that it is hard to be certain what comes from where.

Also under the umbrella of the Neo-Pentecostals are those churches that see themselves as part of the “third wave” of renewal. The first wave was Azusa Street in 1906, the second wave was the Charismatic renewal of the 1960s and the third wave, occurring in the 1980s, was for those who did not believe in a distinct experience of Spirit-baptism but embraced spiritual gifts. The most famous group of the third wave churches are the Vineyard churches. At the same time, there are Neo-Pentecostal churches that are more like the classical

⁵⁷⁸ Hocken, 'Charismatic Movement'.

⁵⁷⁹ “No other movement has been more pervasive in the independent charismatic tradition than the word of faith movement and none other has been as persuasive.” Vreeland, 'Reconstructing', 1.

Pentecostal churches than those churches that are in classical Pentecostal denominations. This fact will be discussed later with regard to CCC and Hillsong.⁵⁸⁰ The televangelists, who are often the old faith healers, with a modernised message, or healing evangelists who no longer operate in churches and tents, influence many of these groups.

Two contemporary phenomena in Pentecostal churches need to be considered to complete the discussion of the influences on the two contemporary Australian churches that will be examined later.⁵⁸¹ One phenomenon is the churches in the “New Apostolic Reformation”,⁵⁸² or those who walk in the “Present Truth”. In these churches there is a belief in the return of apostles. The current understanding of “Present Truth” is that God is restoring the “Apostles” to the church today, as he has previously restored justification by faith, water baptism, holiness, sanctification, the second coming of Christ, baptism in the Spirit, laying on of hands, personal prophecy⁵⁸³ and praise and worship as well as evangelism, deliverance, demonology, discipleship, church growth, the faith message, prosperity,⁵⁸⁴ kingdom theology, dominion theology and prophets.⁵⁸⁵ A “‘Present Truth’ church is a church that is

⁵⁸⁰ See Section 5.3.2.

⁵⁸¹ These are described as phenomena rather than the establishment of new churches as they seem to revitalise existing congregations rather than start new ones even when new networks form. Poloma mentions the rise of the city church as effectively combining the prophetic from the Toronto Blessing with the restorationist stance from the New Apostolic Churches. Margaret M. Poloma, *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism* (Walnut Creek, CA: AltaMira, 2003), 193-214. Yet even she concludes: “Proponents (and prophets) point to the changes that can be seen in Cleveland’s skyline [the city where Poloma lives] as a prophetic symbol of the changes “beginning in the heavenlies” that will alter Christianity in Cleveland. Only with the passage of time can a verdict be rendered.” Poloma, *Main Street Mystics*, 212. Whether these phenomena truly birth new churches can only be judged with the passage of time.

⁵⁸² A term coined by C. Peter Wagner. These are usually a network of independent churches together for no reason other than the assertion of a common doctrine of restoration and a common “apostle”. “The locus of trust for directional leadership centers much more on individuals in new apostolic churches, ... It is also true of translocal government, with individual apostles rather than presbyteries or annual conferences or cabinets or districts or conventions in the top decision-making and vision-casting position.” C. Peter Wagner, ‘New Apostolic Reformation’, *NIDPCM*, 930, 930.

⁵⁸³ Both laying on of hands and personal prophecy are marks of the Latter Rain Revival.

⁵⁸⁴ The faith message and prosperity being from the Word of Faith movement.

⁵⁸⁵ Administrative Department of Dominion Life International, ‘Present Truth’, *Dominion Life-International*, 2002, http://www.dominion-life.org/present_truth.htm (10/4/2004)(10/4/2004).

walking in the current speaking of the Lord”.⁵⁸⁶ One of the peculiarities of this experience of apostolic restoration is that the “present truth” is always the last truth to be restored to the church before Christ returns and, therefore, there is no other truth to be expected or experienced. It is a repetition of the early Pentecostal belief that Spirit-baptism would bring the end times. Instead of Spirit-baptism the present truth is the restoration of apostles and prophets.⁵⁸⁷ The emphasis is more on leadership structures of the churches than experiences or forces acting on the churches. For this reason they are not shown in the diagram.

The other phenomenon is the “Toronto Blessing” of Toronto, Canada and the “Brownsville Revival” in Pensacola, Florida. These are charted as one activity, as they are considered to be the same renewal impacting neo-Pentecostal, Pentecostal and Charismatic churches, though with different expression. The history of both of these renewals is still being written.⁵⁸⁸ The Toronto Blessing “was primarily experienced as a revelation of the Father’s love, as a concentrated form of inner healing and as a spiritual refreshing of the jaded and weary”.⁵⁸⁹ “Brownsville has been characterized by an emphasis on repentance for sin”,⁵⁹⁰ though this may be because of the different expectations that classical Pentecostals have of the idea of

⁵⁸⁶ Administrative Department of Dominion Life International, 'Present Truth'.

⁵⁸⁷ Another example of this is from Bill Hamon’s ministry website which states: “CI’s mission is to establish the prophets and apostles in the Church so we can teach, train and activate the saints to do the work of the ministry and mature the body of Christ.” and “CI’s purpose is to prepare the way and make ready a people for the coming of the Lord.” ‘Our Vision’, *Christian International Ministries Network*, n.d., <http://www.ciministries.com/vision.html> (4/5/2004). The modern teaching seems to originate with William Branham.

⁵⁸⁸ Margaret Poloma has published sociological work on both experiences. In discussing her work at the SPS 2004 conference she noted that Toronto attracted the charismatics (and in the present author’s experience the Neo-Pentecostals and House Church/New Churches) while Pensacola attracted the Classical Pentecostals. The present author is not certain if the Convergence churches were affected. Poloma’s early article on the “Toronto Blessing” in *NIDPCM* is open ended, as the renewal had not tapered off at the time of her writing. M. M. Poloma, 'Toronto Blessing', *NIDPCM*, 1149-1152. Her more recent work on the topic, Poloma, *Main Street Mystics*, is also open ended. Hocken also mentions that Brownsville attracted more (classical) Pentecostals. Hocken, 'Charismatic Movement', 502.

⁵⁸⁹ Hocken, 'Charismatic Movement', 502.

⁵⁹⁰ Hocken, 'Charismatic Movement', 502.

repentance.⁵⁹¹ Both have been renewals in the churches themselves and in those who received the ministry in these churches. Denominational, regional leaders and/or congregational leaders as well as members of CCC have visited both churches and brought back the associated phenomena to their home churches.

5.1.2 Theological Forces

Pentecostalism has not only been shaped by interactions, both historical and experiential, but also by theological and philosophical forces. The most noticeable of these forces are fundamentalism and evangelicalism, while post-modernism is more recently starting to impact Pentecostalism, though not yet with the same impact as the previous two. This section reflects the well-documented interaction of fundamentalism and evangelicalism as reflected in the USA.

The differentiation between early Pentecostals and early fundamentalists is based in the possibility of the miraculous being for present moment. *The Fundamentals* was originally twelve pamphlets “that would set forth the fundamentals of the Christian faith”, which were later republished as a smaller number of books.⁵⁹² The articles in *The Fundamentals* are by authors from geographically diverse locations including England, Scotland, Ireland, Germany, Canada and the USA that reflected “rigorous foundationalism – an intellectual frame of reference that adhered to the scientific method of empiricism and to the ability of the mind to arrive at factual propositional truth”.⁵⁹³ The authors of *The Fundamentals*, holding a

⁵⁹¹ This was Poloma’s explanation at the SPS 2004 conference for the perceived difference in the two experiences though the same effects occurred for both.

⁵⁹² R. A. Torrey, (ed.), *The Fundamentals: a testimony to the truth* (Chicago: Testimony Pub. Co., 1910-1915), which is a three volume set with each volume containing four of the original twelve pamphlets. More modern editions are in one or four hardback volumes.

⁵⁹³ Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids, Michigan: Baker Books, 2002), 25.

dispensationalist framework view, rejected the idea of miracles and speaking in tongues occurring past the apostolic age. Pentecostals embraces both the practice of miracles and speaking in tongues. However, regarding other issues it is argued that Pentecostals were in agreement with fundamentalists. The difference between dispensationalist fundamentalists and Pentecostals eventually meant that in 1928 the World's Christian Fundamentals Association formally rejected and disfellowshipped Pentecostals.⁵⁹⁴ "From this point on, it was impossible to classify the Pentecostals as fundamentalists."⁵⁹⁵ What is actually being rejected by Pentecostals is a form of dispensationalism, which did not allow miracles or speaking in tongues to occur in the present dispensation.

The five points of fundamentalism were "(1) the verbal inerrancy of the Scriptures, (2) the deity and virgin birth of Christ, (3) the substitutionary atonement, (4) the physical resurrection of Christ, and (5) Christ's bodily return to earth".⁵⁹⁶ The reason behind the articles is the conflict with liberalism, particularly as reflected in the Higher Criticism as practised on the text of the Pentateuch. The conflict is especially concerned with the Graf-Wellhausen theory or documentary hypothesis that there are four authors, J (Jahwist), E (Elohist), D (Deuteronist) and P (Priestly), who wrote the Pentateuch rather than the traditionally ascribed author, Moses. The modernist debate did not change the prevailing view of fundamentalism until the Scopes Monkey Trial of 1925. After this turning point, "twentieth-century fundamentalism was known as much as for what it was against as for what it was for".⁵⁹⁷ It became known as anti-intellectual and anti-ecumenical as well as

⁵⁹⁴ This disfellowshipping occurred because Pentecostalism was "a menace in many churches and a real injury to sane testimony of Fundamental Christians." Resolution from the World's Christian Fundamentals Association quoted in H. V. Synan, 'Fundamentalism', *NIDPCM*, 655-658, 657.

⁵⁹⁵ Synan, 'Fundamentalism', 658.

⁵⁹⁶ Synan, 'Fundamentalism', 656.

⁵⁹⁷ Webber, *The Younger Evangelicals*, 26.

promoting anti-social action.⁵⁹⁸ Added to this, in the United States and elsewhere, was “a dispensationalist eschatological scheme called dispensationalism [that] was popularized before the turn of the [20th] century”.⁵⁹⁹

The formation of the National Association of Evangelicals (NAE) in the United States started the process of re-integration of Pentecostal churches with other non-dispensationalist groups. The election of the Assemblies of God superintendent Thomas F. Zimmerman as NAE president in 1960 shows the general acceptance of Pentecostals by evangelicals. Robeck states that while “pentecostalization” of evangelicals has occurred, especially noticeable in changing worship style and music, there have also been changes to Pentecostalism. These changes to Pentecostalism include a move away from pacifism, diminishing support for women in ministry, the taking up of doctrinal concerns of evangelicals and suspicion of the ecumenical movement.⁶⁰⁰

The impact of postmodernism is harder to discern, partly because of the uncertainty of the reality of postmodernism as well as how much impact it has. Theologically, one proposed aspect of postmodernism is the change from a propositional presentation of truth to a narrative presentation.⁶⁰¹ Those who agree that Pentecostalism is based in narrative re-enactment, view Pentecostals as people who have tried to make God’s story their own.⁶⁰² The role of community, highlighted in postmodernism, is not new to Pentecostalism with its communal spirituality, which is again being faithful to the writings in the scripture, which

⁵⁹⁸ Webber, *The Younger Evangelicals*, 26-30.

⁵⁹⁹ Synan, 'Fundamentalism', 656.

⁶⁰⁰ Cecil M. Robeck, Jr., 'National Association of Evangelicals', *NIDPCM*, 922-925, 924-925.

⁶⁰¹ Webber, *The Younger Evangelicals*, 83-93.

⁶⁰² See Section 2.6.1.1.

2004) stepped down from his post of general superintendent of the New Zealand Assemblies of God in 1977 before moving to Sydney to start Christian Life Centre.⁶⁰⁴ It was not the first time Houston had resigned from the executive board. Previously, in 1961, he had resigned his position in protest over that “some in the Assemblies of God were clinging to outmoded methods and attitudes”. The conflict was centred on the success of Latter Rain Movement in the early 1960s flowing from conferences promoting the Latter Rain doctrines in different parts of New Zealand. These conferences led to Latter Rain doctrines and methods being rebutted by the New Zealand Assemblies of God Chairman, Ralph Read. However, the evangelistic success of Latter Rain promoters in the New Life Churches, particularly Ian Hunt and Rob Wheeler, arguably helped bring forth the New Zealand Assemblies new spirit of cooperation.⁶⁰⁵ Pentecostal pragmatism was most clearly demonstrated at this time. The results of evangelism by methods, which were disapproved of, and ideas that were taught, which were refuted, nevertheless influenced leaders in their thinking about doctrine. Latter Rain ideas, which were formally rejected, were read and remembered by church leaders who, consciously or subconsciously, adopted them at a later time.

Why Frank Houston came to Sydney from New Zealand is not clear. It may have been to avoid sexual scandal.⁶⁰⁶ Frank’s son Brian and his wife Bobbie moved from New Zealand in February 1978 to join the ministry team of Sydney Christian Life Centre, which Frank had started after his move in 1977. Sydney Christian Life Centre was an independent church at

⁶⁰⁴ Assemblies of God in New Zealand, 'Our History'.

⁶⁰⁵ Assemblies of God in New Zealand, 'Our History'.

⁶⁰⁶ R. Wayne Hughes, 'Sexual Failure of Senior Ministers', *Christian Witness*, 2002, http://www.christian-witness.org/active/mail/bh_fh.html (27/12/2005).

its inception but eventually became affiliated with the Assemblies of God Australia, though the date for this is unclear.⁶⁰⁷

5.2.1.1 The Formation of CLC

Sydney Christian Life Centre started meetings in a warehouse in Darlinghurst and eventually moved to a building in Waterloo. It meant that the church moved from meeting in an inner city suburb, at walking distance to the city, to an area of business parks and industrial estates about three kilometres away, requiring a car or perseverance to reach meetings, though still situated within what is considered the inner city. Its membership moved with the church reflecting Pentecostalism's ability to travel both in its message and geographically.

Very early on in its existence, the church incorporated a modern approach to its worship. It had a specialist team of well-respected sound technicians and the church resources were used elsewhere by them for the promotion of the gospel. While the release of music albums would not occur until later, with the foundation of Hills Christian Life Centre, the church got a reputation for using drums in its worship services, which was unusual in the early 1980s in Sydney. Over time, the Waterloo complex included a Bible college consisting of a Christian creative ministries college, pastoral offices, the main auditorium as well as premises for other functions of the church.

Houston desired to see other churches planted along similar lines and Christian Life Centres were planted, with small teams of people, forming new independent congregations. In this way, in August 1983, Brian and Bobbie Houston, with a team of 45 people, started Hills

⁶⁰⁷ Albatros2147, 'Frank Houston', *Wikipedia*, 2005, http://en.wikipedia.org/wiki/Frank_Houston (27/12/2005) states it was the late 1980s but there is no clear evidence to this.

saw the early disciples being together. While it is too much to claim that Pentecostalism is post-modern, there are definite post-modern tendencies within Pentecostalism.⁶⁰³

5.2 The Local History of Two Contemporary Pentecostal Churches

The history of Hillsong and Christian City Church has both similarities and differences. While one is a single church and the other a movement, both histories involve a man from New Zealand, influenced by Latter Rain ideas, coming to Sydney to plant a church from which other churches were to spring. Frank Houston, Superintendent of the Assemblies of God in New Zealand planted Christian Life Centre (CLC) in Sydney, Australia. Later, Frank's son Brian planted a church, which eventually became Hillsong Church. Phil Pringle, when pastoring an independent Latter Rain influenced congregation in New Zealand, had a vision to plant a church in Sydney that became a movement of churches, Christian City Churches, planted in cities worldwide.

The aim of the following sections is not to analyse the growth of the movements but to report their respective history for those unfamiliar with the movements. Indirectly, it also shows the place of the practices that will be discussed later. Furthermore, it makes plain some of the historical theological forces that shaped the early leaders of the churches under consideration, thus tying the local history to the previous global history.

5.2.1 The History of Hillsong

The formation of Hillsong as a church starts with the formation of the Christian Life Centre movement within the Assemblies of God in Australia in the 1970s as much as the planting of a church by Brian Houston in the Hills district of Sydney in 1983. Frank Houston (1922-

⁶⁰³ This is reflected also in Margaret Poloma's definition (see Section 2.3.6), which includes postmodernism as an aspect of Pentecostalism.

Christian Life Centre in a high school hall in the North West of Sydney, later to become Hillsong Church.⁶⁰⁸

Due to ill health, Frank Houston retired in the late 1990s and the church in Waterloo, which Frank was still pastoring, was placed in the care of Brian. Soon thereafter, in 2000, an announcement was made, which stated that Frank's ministerial credentials had been removed by the president of the Assemblies of God in Australia, his son Brian, as allegations of sexual offences against Frank were substantiated. However, Frank's influence continues to this day, with the number of men he trained to become pastors and who have gone on to bring renewal into the Assemblies of God around Australia.

5.2.1.2 The Growth of Hillsong

There are no officially published details of the growth of Hills Christian Life Centre. From the group of 45 in 1983, the congregation grew to 900 in four years,⁶⁰⁹ to the oft-repeated 18,000 of 2005. Whichever the size of the congregation, there is no doubt that this is a church that has grown substantially and spectacularly.⁶¹⁰

One of the activities of the church in the late 1980s was the Hillsong Conference. This came about through a conversation between the music pastors Mark and Darlene Zschech and Geoff Bullock. The first conference was held in March 1987. The following year it was held in July to remove a conflict with the two other Christian Arts Conferences, requiring the

⁶⁰⁸ Hillsong Music Australia, 'About Us', *Hillsong Music Australia*, 2004, <http://secure.hillsong.com/store/document.cfm?content&code=aboutus#4> (27/12/2005).

⁶⁰⁹ Wikipedia contributors, 'Hillsong Church', *Wikipedia: The Free Encyclopedia*, 2005, http://en.wikipedia.org/w/index.php?title=Hillsong_Church&oldid=32809883 (27/12/2005).

⁶¹⁰ John Connell, 'Hillsong: A Megachurch in the Sydney Suburbs', *Australian Geographer* 36, no. 3 (2005), 315-332, 320 reports the 18,000.

talents of the same people.⁶¹¹ At this time, the church was meeting in a warehouse and could not contain the conference, so it was moved to the Hills Entertainment Centre with the daytime program run in a local high school. In the late 1990s, with the construction of a new church building, the conference was returned to the church campus. The renaming of the church from Hills Christian Life Centre to Hillsong Church came about as the church realised that its worship conference was better known worldwide than the name of the church. The two names were brought into alignment so that the two entities now are known as Hillsong Conference and Hillsong Church.

Hills Christian Life Centre recorded its first studio album in 1988. 1992 saw the first live worship recording, “The Power of Your Love”, and from 1993 onwards an annual live praise and worship album has been released in audio, on tape and/or CD, and in audio-visual formats on video and/or DVD. This has helped popularise the style of worship demonstrated at the Hillsong conference. Other praise and worship CD’s have been released, aimed at the specific markets of youth or children, and combined artist productions or studio worship projects have also been released.

Hills Christian Life Centre originally planted London Christian Life Centre in the late 1980s. The meeting location has since changed often to find suitable and adequately sized venues.⁶¹² In the last four years the church has doubled in size every year and this fact has made it well known in the UK. The church has also started congregations in Leatherhead and Paris.⁶¹³

⁶¹¹ Geoff Bullock, 'A History of Hillsong', *Christian Witness Ministry*, 2002, <http://www.christian-witness.org/aog/hillsong1.html> (27/12/2005).

⁶¹² The church meets at the Grand Hall at the Wembley Conference Centre on January 1 2006 and after that will return to the 2000 seat Dominion Theatre in London’s West End on January 8, 2006. It has also started a satellite service at Leatherhead and has services in Paris. Hillsong London, 'Weekend Church Services', *Hillsong London*, 2005, <http://www.hillsong.co.uk/church.php> (27/12/2005).

⁶¹³ Wikipedia contributors, 'Hillsong London', *Wikipedia: The Free Encyclopedia*, 2005, http://en.wikipedia.org/w/index.php?title=Hillsong_London&oldid=28389519 (27/12/2005).

Furthermore, there is also a Hillsong Kiev in the Ukraine and there are eleven “extension” services around Sydney, many conducted in a language other than English.⁶¹⁴ This single church has rapidly reproduced itself in major centres around the world.

5.2.2 The History of Christian City Church

There is a noticeable similarity between Hillsong and Christian City Church. As Mark Hutchinson writes, in his article on Christian City Church in *NIDPCM*, CCC influences the Pacific with its music. Music is the similarity between the two movements. CCC was releasing music in the early 1980s and Geoff Bullock mentions that the CCC recording label, Seam of Gold, run by Phil Pringle, Chris Falson and its artists, was one of the five main components of the early Hillsong Conferences.⁶¹⁵ This is where the similarity ends. The impact of CCC comes from both the vision of Phil Pringle and the work of other leaders in other congregations. In *Arise: The Story of Christian City Church*,⁶¹⁶ John Barclay tells the story of the CCC movement, centred around the people involved in making it a reality. This section will focus on Pringle’s call and vision, as it impacts his music, but will then move on to considering other congregations. These congregations will be the focus of the study concerning contemporary prophecy.

5.2.2.1 The Vision of Phil Pringle

Phil Pringle, a hippy, responded to an altar call given at the end of a service by Pastor Paul Barton in Sydenham Assemblies of God Church, New Zealand, in August 1971. The girlfriend he was living with, Chris, responded at the same time. Earlier that week Pringle had an experience “of malevolence and darkness”, which he mentioned when he responded to

⁶¹⁴ Connell, 'Hillsong', 320.

⁶¹⁵ Bullock, 'A History of Hillsong'.

⁶¹⁶ John Barclay, *Arise! The Story of Christian City Church* (Sydney, Australia: Covenant Publishing, 1987).

the altar call. Due to mentioning this experience, the deacons and the pastor took him to the back of the church and prayed for his deliverance. With the remaining sense of negativity from the experience being removed, the pastor then prayed for Pringle to be filled with the Holy Spirit. Pringle subsequently began to speak in tongues. During the course of the next week, he and Chris felt convinced by God to be married and then were water baptized, at which point Chris was filled with the Holy Spirit. Three weeks after the first visit to the church, Chris and Phil, having sought the approval of their parents, as they were under the age of 21, married. The ceremony and honeymoon were paid for by the church, as the church had seen them respond with life and joy to the Spirit.⁶¹⁷

The Pringles were the first in a wave of hippies that came to the church over the next twenty months and Phil Pringle eventually became the youth leader. At the same time, the Pringles were holding Monday night meetings attracting between seventy and one hundred people. In 1972, Paul Collins from Sydney preached at one of the meetings and saw the movement that God had begun. Collins suggested something similar was needed in Sydney. Due to dissension in the church in 1973, Paul Barton was forced to resign and the Pringles, now with family in tow, eventually rejoined him at his new church. After this they moved and tried to start a small church in Sydney, Australia with Collins but it did not last more than five months. The Pringles returned to New Zealand and eventually pastored a small group of people in Lyttleton.⁶¹⁸

In 1978 Phil Pringle was asked to preach at a crusade in Madras, India, over Christmas-New Year and had to fly via Sydney. At this time, he recounts that a vision was planted within him to return to Sydney and see a large church established. Over the next year the vision

⁶¹⁷ Barclay, *Arise!* 18-22.

⁶¹⁸ Barclay, *Arise!* 22-25.

grew, so that the Pringles decided to obey what they saw, as the voice of the Lord. They sold their house and made a lifetime commitment to work in Sydney.

It was in the lounge room of Collins, then pastoring a group of around 35 people in Dee Why on the Northern Beaches of Sydney, that Pringle first shared his vision for a church in Sydney. While there were other stumbling blocks along the way, a few weeks later Pringle became responsible for a small group of about a dozen Christians in the Dee Why Surf Club.

The church made a series of moves to different venues, as the congregation kept growing. At one stage a warehouse was purchased for the meetings. Subsequently the warehouse was sold in order to purchase some land and the church moved into rented premises in Brookvale. From Brookvale the church moved to their purpose built campus at Oxford Falls, which has an auditorium that opened in 1995, a state of the art television studio that opened in 1996, and a theatre that was opened in 1999. Building is still going on at the site.⁶¹⁹

5.2.2.2 The Joining of Other Congregations

In a chapter entitled Expansion, Barclay notes how other independent congregations have joined the movement Pringle started.⁶²⁰ The congregations that will provide the resources concerning contemporary prophecy comes from a different background to the one described above. Prophecy, as a theme, is not unique to a single church within CCC but is, it is argued, within the movement as a whole. The author has seen the prophetic practices, to be described later, in all the CCC churches he has been a part of or visited including CCC Brookvale/Oxford Falls, CCC Lane Cove, CCC Carlingford, CCC Long Island, New York and CCC Hills.

⁶¹⁹ Christian City Church, 'Rise and Build 2005', *Christian City Church*, 2005, <http://www.ccc.org.au/default.asp?page=risebuild> (27/12/2005).

⁶²⁰ Barclay, *Arise!* 151-159.

Ian Jagelman's CCC church at Lane Cove started from a women's meeting launched by his wife Jeanie Jagelman. Eventually this became a fellowship group who travelled to CCC Dee Why, nineteen kilometres away, for worship. The women's meeting, turned congregation, was launched by Mark Dainton and Paul Mowen who were students of Ian Jagelman's during the time Jagelman had been dean of Vision College, a Charismatic Bible college. While both men started the church, Dainton was considered the pastor, as Mowen's wife had supported Paul Mowen through Bible college and now Mowen needed to work full time. Dainton was married at the end of his studies, but both he and Mowen were challenged by Jagelman to see if what they had been taught was real by planting a church. In taking on the responsibilities of the church, as well as managing his marriage and working full time, it became clear that Dainton would need someone else to take over, as the workload was too great. Dainton approached Phil Pringle, where after Peter Rowe from CCC Dee Why was temporarily placed in charge. The church moved to a smaller building, consolidated and then looked for a new pastor.

Around the same time the principal of Vision College, Harry Westcott, embraced the message of prosperity theology. Ian Jagelman was looking for a new job as this doctrinal difference between him and Westcott was causing disunity. Phil Pringle approached Jagelman to take on the position of pastor of CCC North Shore, as it was then called, and after praying about it Jagelman accepted. Westcott later preached at Jagelman's church, while at this time apologising for his mistake in embracing the prosperity message and for the hurt he had caused.

Over time, other churches became part of the movement. CCC Glasgow was started by a Glaswegian living in Sydney who had a conversion experience under Pringle's ministry and went on to become the head deacon of the church before planting one in Scotland. Mark

Kelsey and his wife Bernadette came to the church early on and took on more and more responsibility. Eventually they planted a church on Long Island, New York and then returned to Sydney to take up further responsibilities in training pastors for ministry. Lindsay McKeown was trained at Vision Bible College and felt a call to plant a church, which he did this with the blessing of Pringle, and from its inception his church was associated with CCC.

Under Jagelman direction, the church in Lane Cove grew. For a time, it met in the hall of the local Masonic temple in Lane Cove and then in the local primary school hall, where it has remained. The church continued to grow and tried different ways to ease the pressure on the overcrowded building. While an 8:00 AM service was tried, it never became self-sufficient and was discontinued. A church plant on the other side of Sydney, in Blacktown, had taken about 20 people out of the church and was not very successful. Jagelman eventually decided to take study leave overseas in order to examine what other churches were doing and come back with ideas. This led to a plan for the formation of a mother-daughter church structure. Christian City Church North Shore would be the mother congregation for a new congregation in the Epping area, a few kilometres away. Richard Botta would be the pastor responsible for the congregation, but Ian Jagelman would remain Senior Pastor of all the congregations forming Christian City Congregations (CCCo). These congregations were the Lane Cove morning and evening congregations and the Epping congregation, which met in the morning. Christian City Congregations was recognised as a church by the CCC hierarchy.

Early in the history of the Lane Cove church Richard Botta had become a member. Prior to this Botta had been presbytery youth worker for the Presbytery Youth Council of the North Shore Uniting Churches. He was based in the town of Umina on the central coast of New South Wales, leading the work there before studying to be a mining engineer.

A few years later, after the planting of the Epping congregation, the hall where Lane Cove church was meeting was again becoming too small and a new congregation was planted in a nearby Ryde. Richard Green became the pastor of this congregation. The congregation originally started with a team of around eighty to one hundred members but many more followed as Richard Green was still preaching at the CCCo Lane Cove evening service, as his replacement, Simon Ambler, was not yet ready to take over the evening congregation.

In 2002, an announcement was made concerning the future of CCCo. After six years of ministry with the Epping Church, which during that time had moved to Carlingford, and a couple of years of ministry in the Ryde congregation, as well as the Lane Cove congregations, all under the direction of Ian Jagelman, each of the congregations was to become independent and come under the umbrella of CCC. This effectively meant that the congregational pastors of CCCo Epping, CCCo Ryde and CCCo Lane Cove all became Senior Pastors within the CCC movement whereas Jagelman stepped down to take on an itinerant role within churches in Australia and the rest of the world, founding the Jagelman Institute, as a vehicle for this ministry. In 2003, when the change was completed, the Christian City Congregations that Jagelman had pastored counted over 1000 members. The church at Oxford Falls was able to seat 1400 in a service and currently holds four weekend services.⁶²¹

The details provided here are for two reasons. First there is little documented history of CCC and this section attempts to provide some more detail than Barclay's book. Second, the details highlight the existential differences between two churches which are in the same culture but have their own distinct history, culture and structure. This is an acknowledgment

⁶²¹ Christian City Church, 'This Week At Church', *Christian City Church*, 2003, <http://www.ccc.org.au/default.asp?page=CHservices> (1/05/2006).

that Healy’s method requires theological reflection on the concrete church at a given point in time. The two churches examined here while in the same cultural context have responded differently to that culture. Hillsong is known for its music but not for a prophetic ministry; CCC is known by this author for its focus on the supernatural and the prophetic.

5.3 The Professed Beliefs of the Two Churches

The section considers issues related specifically to how the statements of faith of the Hillsong Church and the Christian City Church describe church and the practices mentioned so far. The order of the presentation is a discussion of church followed by discussions about Spirit-baptism, coming together for worship and the Lord’s Supper (loving community), sitting under preaching of the Word, an altar call for salvation (missions), followed by the exercise of spiritual gifts in prayer for people, finished with the commissioning to go out into the world “and give them heaven” (being Spirit-led).

5.3.1 Church Descriptions

It has been mentioned previously, that Pentecostals do believe in the universal church, although they focus theologically on the local church.⁶²² The two groups, whose statements of faith are examined, reflect a similar tension. The term “church” is used and it is generally ambiguous, as to whether this refers to the local or universal church or both.

The Hillsong statement of faith mentions that Hillsong members are to “fulfil our role in the Church.” Whether this refers to the universal or local church is unclear. The CCC statement maintains that the gifts of the Holy Spirit are available in the Church. The statement also documents that the church is the body of Christ and believes in “each member being an active

⁶²² See Section 4.2.3.

part of a local church, fulfilling the Great Commission". This statement further points to the local church as the Pentecostal theological focus.

No descriptions of church are given in the statements of faith other than those mentioned above and, furthermore, the purpose of church is also unclear in both statements. ,Church, it is suggested, is an arena within which the gifts of the Spirit operate, thereby fulfilling a role God has given each member, according to both statements. For CCC the church is also a place within which to fulfil the great commission.

5.3.2 The Practice of Initiation

Roman-Catholic Charismatic Peter Hocken has argued, concerning Spirit-baptism in statements of faith, that "Pentecostal doctrine does not do justice to Pentecostal experience".⁶²³ The reason for this is a "narrowing" in making an official doctrine from an experience. Hocken describes it as a process from "Pentecostal experience (what the Pentecostals experienced when they were baptized in the Spirit) to Pentecostal witness (how they testified to this experience) to Pentecostal doctrine (how it became schematised in teaching) to Pentecostal statement of faith (in which teaching was made official by particular Pentecostal denominations)".⁶²⁴ Hocken's conclusion is that statements of faith concerning baptism in the Spirit are "almost always restricted to the following points:

- a. it is an endument [*sic*] of power for ministry and service;
- b. Jesus is the baptizer;

⁶²³ Peter Hocken, "The Meaning and Purpose of "Baptism in the Holy Spirit", *Pneuma*, no. 2 (1985), 125-133, 125.

⁶²⁴ Hocken, 'Meaning', 125.

c. it is evidenced (either necessarily or typically) by the sign of speaking in other tongues.”⁶²⁵

Hocken’s observations of the narrowing and restriction are all set in a framework that Cecil M. Robeck considers typical of Pentecostal thinking. This framework is made up of three questions: “When does Spirit-baptism occur?”, “How does one verify that s/he has, indeed, been baptized in the Holy Spirit?” and “For what *purpose* is this baptism given?”⁶²⁶ It is the third question that “is often the most overlooked”.⁶²⁷ The statements of faith give no answer to the first question.

In the following discussion it should be noted that the denomination CCC and HC are represented as stated while their respective statements of faith are *CCC* and *HC*.

Verifying that Spirit-baptism has occurred is often considered a preoccupation of Pentecostals. *CCC* states that CCC believes in baptism of the Spirit, as a post-conversion experience “with the normal evidence of speaking in other tongues”. *HC* states: “We believe that in order to live the holy and fruitful lives that God intends for us, we need to be baptised in water and be filled with the power of the Holy Spirit. The Holy Spirit enables us to use spiritual gifts, including speaking in tongues.” It should be noted that there is here a move away from traditional understandings of being filled with the Spirit to being filled with *the power* of the Spirit. There is not a desire for God but a desire for power.

It should be noted that HC’s professed belief is different to the professed belief of the denomination of which HC is a part.⁶²⁸ *AG/A* records: “We believe that in order to live the

⁶²⁵ Hocken, 'Meaning', 125.

⁶²⁶ Cecil M. Robeck, Jr., 'Baptism in the Holy Spirit: Its Purpose(s)', *Pneuma* 7, no. 2 (1985), 83-86, 83-84.

⁶²⁷ Robeck, 'Baptism in the Holy Spirit: Its Purpose(s)', 84.

⁶²⁸ Thanks to Shane Clifton for pointing this out.

holy and fruitful lives that God intends for us, we need to be baptised in water and be filled with the power of the Holy Spirit. The Holy Spirit enables us to use spiritual gifts, including speaking in tongues which is the initial evidence of baptism in the Holy Spirit.” This difference is a further explicit rejection of a Pentecostal doctrine. What is even more surprising is that both of these documents have been written, or updated, under the leadership of Brian Houston in his capacities of senior pastor of HC and president of AG/A.

A problem arises from these descriptions of Spirit-baptism, which is how to decide which branch of Pentecostalism the churches are part of. Denominationally, Hillsong is a classical Pentecostal church whereas CCC is technically a neo-Pentecostal or neo-charismatic church. However, by doctrine, Hillsong is Charismatic and CCC is Pentecostal. What this means is that the term Pentecostal could be used to mean a wider group of churches than just the classical Pentecostal churches. The present thesis is using the term as meaning the wider group of churches. Another complication when investigating the relationship between one church and another church is how to consider renewal movements, like Hillsong, within classical Pentecostal denominations. Are renewal movements children of the parent movement, are renewal movements adopted by a parent movement or are renewal movements in some way illegitimate children with no real connection to their parent movement? Any such investigations are outside the scope of this thesis.

HC gives no clear purpose for Spirit Baptism but it is possibly to create the foundation for holy and fruitful lives to be manifested in those who are Spirit-baptised and possibly the release of spiritual gifts. However, *CCC* states no purpose for Spirit Baptism.

The above discussion indicates that things have not changed in the nearly twenty years since Peter Hocken said that the understanding of baptism in the Holy Spirit, in statements of faith,

is limited. It is worth noticing that there is no communal understanding of Spirit-baptism in the statements of faith, and Spirit-baptism is not treated in the statements of faith as having a corporate expression. Spirit-baptism is treated as an individualistic experience rather than something that incorporates people into the one body (1 Cor. 12.13). Similarly, Spirit-baptism is not explicitly considered as something that is repeated; the phrase “filled” used in *HC* could mean once or, at best, only implies multiple fillings as it never explicitly mentions an idea of being filled again. It will be seen that some of the worship songs do expect multiple fillings.

5.3.3 The Practice of Worship

With worship often seen as a central practice of Pentecostalism, it is reasonable that worship is represented in the statements of faith.⁶²⁹ *HC* mentions worship as a purpose for “our lives”. However, *CCC* makes no reference to worship.

The other aspect of worship that is expected to occur in Pentecostal churches is the use of spiritual gifts.⁶³⁰ *CCC* states that the gifts of the Holy Spirit are “available in the Church”; whereas *HC* states that the gifts are enabled by the Holy Spirit but does not locate their operation in the church. If anything, the location and use of the gifts is associated with the individual.

It is argued that worship, while an important part of Pentecostal spirituality, has not made an impact on the statements of faith and, further, spiritual gifts are not related to the worship in

⁶²⁹ “The pentecostal [worship] service is at the heart of the pentecostal spirituality and with its attending rites and practices is the most central ritual of pentecostalism” Daniel E. Albrecht, ‘Pentecostal Spirituality: Looking Through the Lens of Ritual’, *Pneuma* 14, no. 2 (1992), 107-126, 108.

⁶³⁰ “Second, membership of the body means charismatic membership. The many members who make up the one body (1 Cor. 12.14) are not simply individual believers, but individual believers as charismatics (vv.4-11, 27-30) – that is, believers through whom the Spirit of grace may manifest himself at any time.” James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM, 1975), 263.

the Pentecostal statements of faith examined. It is suggested that it is a contradiction to the expectation that they would be part of worship practices of Pentecostal churches. This unintentionally coheres with the theology of Miroslav Volf in *Work in the Spirit*⁶³¹ where he considers spiritual gifts in the light of work rather than just church life.

It is argued that it is disturbing that *HC* places the gifts as resident in the believer and does not relate them at all to the life of the church. This allows the person exercising the spiritual gift or gifts to be unaccountable to the church for the use of a gift and it seems disconnected from the scriptural tradition, which says the gifts are for the “common good” (1 Cor. 12.7). This group, it is suggested, is happier to assert the independence and autonomy of the spiritually gifted individual rather than to teach a communal use of the gifts.

5.3.4 The Practice of Serving Community

From a Pentecostal perspective, the most important aspects of community that are demonstrated biblically, and expected to be modelled, are written in Acts 2.42-47. Many of the elements of community in the passage such as “apostolic teaching”, “wonders and signs”, “praising God” as well as growth of the church are elements of the prophethood of believers. This includes, for example, teaching being part of sharing scripture. Rather than focus on all the elements in the passage, this section will discuss the issues from the Pentecostal narrative re-enactment of when the early disciples “broke bread at home”. These are the features of sacraments, community virtues and leadership.

CCC uses the word “sacraments” in its statement of faith and is explicit in its description of them. The CCC churches profess that they believe “in the sacraments of the Lord's Supper and baptism by full immersion in water for all believers”. Thus there is no infant baptism or

⁶³¹ Volf, *Work in the Spirit*.

“sprinkling”. *HC* describes baptism as “in water” and, while it is reasonable to presume that this means full immersion as an adult, it is not the only possible interpretation. However, while mentioned, baptism is not described as a sacrament or an ordinance, but as something needed in order to live holy and fruitful lives. Both of these views are different to those of American Pentecostals who would more readily use the term “ordinances” to state that baptism and the Lord’s Supper are commanded or ordered by Jesus Christ.⁶³²

While most Pentecostal churches are not based in a tradition of virtue ethics, they do value certain virtues that are often written into the statements of faith. However, in the examined statements of faith, the mentions of virtues are limited. The virtues contained in *HC*, arguably, are based in personal fulfilment, holiness and community service. The virtues are personal empowerment received from the resurrection of Jesus Christ, holy and fruitful lives, submission to God’s will, worship, fulfilling a role in church, service in the community and healthy and prosperous lives to help others live more effectively. If personal fulfilment, holiness and community service are the *HC* virtues, then the one mentioned virtue of *CCC* is centred on evangelism. The virtue is that each person is expected to be “an active part of a local church, fulfilling the Great Commission”. Associated with this is that new birth, by faith in Jesus Christ, is essential to reverse being spiritually lost.

It is not suggested that the virtues mentioned in the statements of faiths are the only virtues embraced by the two church movements. The *AG/A* has details of key values that they embrace and, which it is fair to expect, influence *HC*.⁶³³ Descriptions by *CCC*, as to their

⁶³²Hunter, 'Ordinances, Pentecostal'.

⁶³³ Assemblies of God in Australia, 'Love God', *Assemblies of God in Australia*, 2005, <http://www.aog.org.au/AboutUs/KeyValues/LoveGod/tabid/141/Default.aspx> (29/12/2005), Assemblies of God in Australia, 'Love People', *Assemblies of God in Australia*, 2005, <http://www.aog.org.au/AboutUs/KeyValues/LovePeople/tabid/142/Default.aspx> (29/12/2005), Assemblies of God in Australia, 'Love Life', *Assemblies of God in Australia*, 2005, <http://www.aog.org.au/AboutUs/KeyValues/LoveLife/tabid/143/Default.aspx> (29/12/2005).

shared values, have been published, even if they humorously include references to “not being fussed” about “weak, instant or filtered coffee” as well as a focus on church planting, regular church attendance and a desire for God’s people to be mature and able to think maturely and Christianly for themselves.⁶³⁴ While other Pentecostal statements of faith make reference to specific leadership models, neither the CCC nor HC statements of faith make any recommendations.⁶³⁵ In practice, CCC goes as far as to allow the organisation of each local church to be different.⁶³⁶ It states that “Christian City Church International ordains the Senior Minister and/or leader of each full member church, but it doesn't take upon itself the right or privilege of the ordination of each and every minister recognised and ordained in the local church.”⁶³⁷

Leadership styles doubtlessly shape a Pentecostal community and vice versa. Melvin Hodges, in his work on a Pentecostal theology of church, includes a brief survey of episcopal, congregational, presbyterial and independent church government.⁶³⁸ Hodges sees that a form of church, which is a midpoint between episcopal and congregational, arguably, is developed over time:

⁶³⁴ Simon McIntyre, 'We Are Christian City Church International', *C3iGlobal.org*, 2003, http://www.c3iglobal.org/genesis/web_pages/adminbloke/wearec3i.htm (29/12/2005).

⁶³⁵ *AoGUSA* and *PAOC* state their denominations believe in a “divinely called and ordained ministry”.

⁶³⁶ The author is aware that CCC held a conference in Australia in the 1990s where three models of leadership and the selection of elders and their relationship to pastors were presented. These were all presented as options to solve practical issues in the congregations and still be faithful to a reading of the scriptures concerning elders.

⁶³⁷ 'How Does C3i Operate', *C3iglobal - Christian City Church International*, n.d., http://www.c3iglobal.org/genesis/web_pages/adminbloke/operate.htm (14/01/2004).

⁶³⁸ Hodges, *Theology*, 61-64.

As the strict episcopal application of church government tends to be modified in actual practice by adopting some characteristics of the congregational form of government (especially in consulting with the people about their choice of pastor), so the extreme congregational viewpoint tends to be modified with the passing of time by introducing certain practices that tend toward a more centralized, interchurch government.⁶³⁹

The modifications Hodges suggests are not yet reflected in either the CCC or HC statements of faith.

5.3.5 The Practice of Reading, Understanding and Sharing Scripture

The use of scripture by Pentecostals can be defined as reading, understanding and sharing scripture. This section examines how scripture is described in the statements of faith and what gives it authority in the lives of the two Pentecostal church groups examined.

Controversies that have surrounded the authority of scripture, it is suggested, are sidestepped by CCC and HC in their descriptions of Scripture. CCC writes in its fourth article: "The Bible is the living word of God - infallible, authoritative and everlasting, and the foundation of all Christian doctrine." HC writes in its first article: "We believe that the Bible is God's Word. It is accurate, authoritative and applicable to our every day lives." Thus, both groups profess to believe that the Bible is the living Word of God.

For Pentecostals, as well as for other Christians, scripture is given a place of authority. The reason for this authority is demonstrated in the two statements of faith by a series of different words or phrases. These are (living) Word of God, infallible, authoritative, everlasting, accurate, foundation for doctrine and applicable. These words or phrases can be grouped into four broad understandings of the authority of scripture. The first understanding is that

⁶³⁹ Hodges, *Theology*, 63. This is a fair reflection of the history of Hodges' own denomination, the Assemblies of God, which moved from a congregational model to a more centralized government. More recent work has considered the increasing strength of this central government. Cecil M. Robeck, Jr., 'An Emerging Magisterium? The Case of the Assemblies of God', *Pneuma* 25, no. 2 (2003), 164-215.

scripture is authoritative, as it is from God. This incorporates the idea that scripture is the (living) Word of God. The second understanding is that scripture is intrinsically authoritative and unrelated to its source. The third understanding limits the inspiration of scripture to practical areas of doctrine and life. This understanding sees the Bible as the foundation for all doctrine or as applicable to everyday life. The last understanding is based around definitions of inspiration, describing scripture as infallible or accurate. However, the way in which scripture is accurate is not described. Whether this accuracy relates to science, history or salvation is unclear. Furthermore, the use of the term “infallible” is not given any limit, so it is likewise unclear in what way the Bible is without error whether it is in modern translations, the King James translation or the original manuscripts.

These four understandings reflect different influences on Pentecostal understandings of the authority of scripture. The intrinsic authority of scripture is an idea that pre-dates Enlightenment ideas of questioning authority. The authority of scripture, because it is God’s word, is a more Evangelical position than a Pentecostal position. The practical aspects of scripture being authoritative, places it in a narrative framework. The issues of accuracy could relate to a narrow evangelical or fundamentalist understanding of scripture, but the issues associated with these views, it is suggested, are sidestepped. It is further suggested that these Pentecostal groups have not really established a reason for the authority of scripture outside the bounds already defined by nineteenth century biblical fundamentalists and evangelicals, particularly as related to the work of the Spirit. If there is a further reason for the authority of scripture, it is, arguably, from the testimonial value of scriptures application to doctrine and everyday life.

5.3.6 The Practice of Evangelism

This section considers the practice of evangelism, investigating who performs it, what its impetus is, based in the eternal destiny of those who do not know the gospel, as well as the issue of social justice usually seen, by Pentecostals, as part of evangelism.

The statement concerning evangelism, or, as it is phrased, fulfilling the great commission, in *CCC* is ambiguous. Either the church or an individual, who is an active part of a local church, is to fulfil the great commission. It states that *CCC* believes “in the church being the body of Christ, and each member being an active part of a local church, fulfilling the Great Commission”. The expression in *HC* is even more ambiguous, as it defines evangelism as “helping others” and is no more definite as to who is to perform evangelism by helping others. It reads: “we believe that God wants to heal and transform us so that we can live healthy and prosperous lives in order to help others more effectively.”

The eternal destiny of both believers and non-believers is mentioned in the statements of faith. According to *CCC* those who are not saved will be lost, whereas *HC* uses no explicit term for those who do not know Christ at the time of their death. Those who do not know Christ at the time of their death will experience further punishment. However, according to *CCC*, after death, both the saved and the lost will experience resurrection. For the saved this will be to everlasting life and for the lost this will be to “everlasting separation from God”. The equivalent clause from *HC* maintains that the eternal destiny of hell is firmly in the hands of individuals: “We believe that our eternal destination of either Heaven or hell is determined by our response to the Lord Jesus Christ.” This understanding of eternal punishment or suffering for the non-believer, especially for those loved by believers, is a strong motivation for Pentecostal evangelism.

Pentecostals are not considered to be strong on social justice.⁶⁴⁰ This is partially an issue of perception and partially because the priority of Pentecostals is seen as evangelism, and social justice is hidden within Pentecostal evangelism.⁶⁴¹ The HC statement of faith reflects some concern with social justice in the vague terms “serve the community” and “help others” but no more than that, whereas CCC makes no reference to social justice at all.

5.3.7 The Practice of Exercising Spiritual Gifts

The gift of tongues has already been considered in its connection with Spirit-baptism. Since this thesis considers prophethood as a basic Pentecostal belief, it is appropriate to consider the mention of prophecy as a spiritual gift in the statements of faith. Unfortunately, neither statement explicitly mentions any of the spiritual gifts, except speaking in tongues. Thus prophecy must be understood within the descriptions of the belief in spiritual gifts. CCC writes that the church believes “in the person and work of the Holy Spirit with His fruits and gifts available in the Church”. As stated previously, HC writes: “The Holy Spirit enables us to use spiritual gifts, including speaking in tongues.” At the same time a belief in healing, biblically described as a spiritual gift (1 Cor. 12.9), is mentioned in the following way: “We believe that God wants to heal and transform us so that we can live healthy and prosperous lives in order to help others more effectively.”

5.3.8 The Practice of being Spirit-led

The section considers a wide range of issues in being Spirit-led. Firstly, the issues of living by faith, considering the coming of the eschaton and advice on how to live, will be discussed.

⁶⁴⁰ “The Taiwanese Presbyterian reflection raised the following critical concerns: ... The indifference of the Pentecostals to issues of social justice.” Joint Consultative Group, 'Quito 2001', *WCC Consultations with Pentecostals*, 2001, <http://www.pctii.org/wcc/quito.html> (6/11/2004).

⁶⁴¹ “Pentecostal praxis of Spirituality and Justice is driven at times by proselytizing motives, rather than the simplicity of provision for those in need.” Anthea Butler, 'Facets of Pentecostal Spirituality and Justice', *WCC Consultations with Pentecostals*, 1996, <http://www.pctii.org/wcc/butler96.html> (6/11/2004).

Secondly, the causes of suffering and sickness as well as the nature of the “overcoming life”, as reflected in the statements of faith, will be discussed, though they appear in a more piecemeal manner than other areas studied. Thirdly, the issue of the satanic, or that, which is overcome and causes some sickness, will be examined, as it appears in the statements of faith.

Both statements of faith state a belief in the return of Christ in some form. As expressed in *CCC*, it is an imminent return, whereas, as expressed in *HC*, it is a “coming back as he promised”. It means that the statements of faith cannot support the observation that “pentecostal eschatology may be characterised as premillennial”,⁶⁴² as the millennium is not mentioned in association with the return of Christ. This change of perception of eschatology is being addressed by Pentecostal scholars at the present time.⁶⁴³ Furthermore, this means that the Pentecostals represented in this study have a different understanding to classical Pentecostals of how to relate to the world. The doctrine of salvation has gone from being centred on the next world to being centred on how salvation affects living in this world. However, the statements of faith give no advice on how to live, which implies that it is the teachings of the church that will describe how life is to be lived by faith and with wisdom.

For Pentecostals, there is one original source of suffering and sickness and that is the fall, where the devil tempted mankind into sin. Whether sickness or suffering comes directly from the devil or is a result of sin in the believer, or in the world, varies according to the

⁶⁴² D.J. Wilson, 'Eschatology, Pentecostal Perspectives On', *NIDPCM*, 601-605, 601.

⁶⁴³ Frank Macchia recognises this change when he writes: “The eschatological passion began to wane as Pentecostals, especially (though not exclusively) white Pentecostals in the U.S., began to move into the middle class. The conviction that “this world is not my home” was largely discarded in favour of a health-and-wealth message that promoted a self-centred concern for prosperity. A number of Pentecostals are calling for a revisioning of eschatological passion that preserves a legitimate desire for the coming of the kingdom of God in righteousness and justice but without the triumphalist and escapist tendencies of earlier convictions.” Macchia, 'Theology, Pentecostal', 1138. This is also the underlying thesis of Althouse's *Spirit*, which explores the changes in Pentecostal eschatology in relationship to Moltmann's thinking.

group examined. The CCC statement of faith is explicit in its recognition of the devil as it expresses that it believes, “in the existence of an evil spiritual being – the devil”. At the same time it makes no statement concerning sin other than to state that all people are “spiritually lost”. *HC* makes no statement concerning the devil but does say about sin that it “has separated each of us from God and His purpose for our lives”. Neither statement makes clear the causes of suffering in this life.

The strongest statement regarding the overcoming life is found in *HC*, where the statement of faith asserts: “We believe that the Lord Jesus Christ ... rose again to prove His victory and empower us for life.” Further, it states: “We need to be ... filled with the power of the Holy Ghost.” Furthermore, the implications of this are analysed causing the statement:

We believe that God has individually equipped us so that we can successfully achieve His purpose for our lives which is to worship God, fulfil our role in the Church and serve the community in which we live.

We believe that God wants to heal and transform us so that we can live healthy and prosperous lives in order to help others more effectively.⁶⁴⁴

These are strong statements, again concerned with power to live rather than with God gracious giving of the Spirit. It is similar to statements of other Christian fellowships that declare that healing is a privilege for all believers and by implication believers alone.⁶⁴⁵ The statements point to the fact that in some way, possibly through being born again or through Spirit-baptism,⁶⁴⁶ sin is eradicated and the effects of suffering and sin should no longer touch the Pentecostal believer.

⁶⁴⁴ *HC*.

⁶⁴⁵ The following statements of faith limit healing in some way to believers: *AoGUK*, *AEGA*, *ALJC*, *IPCC-Front*, *PC* and *RHEMA*.

⁶⁴⁶ *COGBF2*, “Sin exists until eradicated by the baptism of the Holy Spirit”.

A common theme in suffering, living and overcoming is that of the adversary who opposes Christians, i.e. the devil. This reflects Pentecostals belief in supernatural beings other than God. These beings include angels and demons as well as the devil. However, only the devil is mentioned in the CCC statement of faith, whereas none of the supernatural beings, other than God is mentioned in the HC statement of faith.

5.4 Conclusion

The chapter has presented the history and professed beliefs of two contemporary Pentecostal churches. This presentation sets the stage for the next part of the thesis, which is an analysis of two of the practices namely worship as performed in the Hillsong Church and the practice of the prophetic as performed in CCC. It has been shown that both statements of faith are incomplete and both need more clauses as well as some further expansion in the existing clauses. What will be shown in the next part of the thesis is how the churches have, in some ways, filled in the gaps in their statements of faiths.

Part 3 Practices

Chapter 6 An Examination of the Practice of Worship in Hillsong Churches

This chapter will consider the practice of worship in a contemporary Australian and, by definition, classical Pentecostal church, using Healy's methodology for ecclesiology. As Healy's methodology has not previously been applied to concrete churches, some issues of application will initially be discussed.

6.1 Applying Healy's Methodology

This author believes that Healy's methodology focuses on helping the church to be more faithful in its witnessing and disciple making, while some may argue otherwise. However, the methodology does not assume that there is a perfect model of how to practise worship from either the great traditions of orthodox Christianity or biblical studies of the early church by Pentecostals. To create such a perfect model is to return to an epic description of the church. To keep the dramatic emphasis of Healy's methodology, the evaluation of the faithfulness of any church practice must not be compared to an epic description but a consideration of how a church, in a given geographical and/or temporal location, understands how it contributes to the overall drama and how faithful that contribution is to the original drama.

This does not mean there is no means to evaluate what a church practices. There can be a sense that what is practiced is not helpful to the function of the church. In this way the methodology is inductive, it looks at what is present and makes a step towards what is presumed to be a better form of a church practice. All judgements in this area though are provisional and further theological reflection is then required to see if the new practices are

more helpful to the practice of the church. At the same time the methodology is existential addressing an individual ecclesial context of each church not the church as a whole. Two churches in close geographical proximity may have similarities but the methodology may require reflection on different practices based on the practices existing in each church.

Along similar lines, narrative criticism understands that small narratives contribute to the greater narrative of God's cosmic plan.⁶⁴⁷ The church cannot step outside of its story, narrated by God, but can judge its own contribution at any time by considering whether or not its practices help it to be faithful in its witnessing and disciple making. It is not claimed that all of these judgements will be correct, as they are provisional at best, and the search for certitude at this point returns to a fundamentalist mindset of wanting to prove that something is correct using a holy text or tradition.⁶⁴⁸ What is accepted by this author is Healy's insight that ecclesiologists write because they are concerned that something is wrong.⁶⁴⁹ The sources of concern will be explored later with the understanding of the prophetic as coming from the Spirit of God.⁶⁵⁰ At the same time, while an ecclesiologist may write because something is wrong, the church's responsibility is to discern the prophetic challenge, which the ecclesiologist gives the church in writing about specific practices.

Accepting Healy's insight means that the practices discussed in this chapter and the next are of interest to this author. The practice of worship, it is suggested, is shifting to an individualistic focus away from Pentecostalism's traditional communal spirituality. With

⁶⁴⁷ Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 3rd ed. (Grand Rapids, Michigan: Zondervan, 2003), 91.

⁶⁴⁸ Kenneth Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community*, JPT Supplement Series, 28 (Edinburgh: T & T Clark, 2005), 35-64 discuss the requirement of the scientific accuracy of the Bible in fundamentalism.

⁶⁴⁹ Healy, *Church, World, and the Christian Life*, 148 summarises Healy's own Chapter 2 by saying "one who writes an ecclesiology does so because he or she is concerned about some aspect of the church".

⁶⁵⁰ See Section 7.3.

worship often considered the central aspect of contemporary Pentecostalism, it is argued that this needs investigation. The practice of contemporary Pentecostal prophecy has had little academic reflection as to its nature, when delivered to individuals in a church setting, as well as its relationship to other understandings of being prophetic involving social justice or the self-criticism of the church. It is not suggested that there has been no writing on contemporary prophecy, but as a practice of the church, it is often ignored.⁶⁵¹

The application of Healy's methodology is the focus of the rest of this chapter. A single practice of the priesthood of believers, worship, is focused on whilst its interaction with the other listed practices will be briefly discussed. This is not chosen to focus on the priesthood practices above the prophethood practices but to focus on a significant practice of a significant contemporary Australian Pentecostal church.

6.2 Examining Worship

Worship in Pentecostal and Charismatic circles is routinely noted as limited to a period of congregational singing in a service. As James H. S. Steven observes: "From large conference venues to the smallest prayer group meeting, participants in charismatic worship have experienced sustained periods of congregational singing, which have typically been led by a group of musicians playing a succession of modern worship songs."⁶⁵² The common pattern of equating congregational singing and worship are echoed when one scholar writes: "For the

⁶⁵¹ William K. Kay, *Prophecy!* (Nottingham: Life Stream Publications, 1991), Mark J. Cartledge, 'Charismatic Prophecy: A Definition and Description', *JPT* 5 (1994), 79-120 and Stephen E. Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making*, Journal of Pentecostal Theology Supplement Series 7 (Sheffield: Sheffield Academic Press, 1996) all discuss prophecy as addressed to individuals or a church. They are concerned with content, not with what the practice of prophecy means to the church.

⁶⁵² James H. S. Steven, *Worship in the Spirit: Charismatic Worship in the Church of England*, Studies in Evangelical History and Thought (Milton Keynes/Waynesboro, GA: Paternoster, 2002), 91.

contemporary charismatic, worship equals singing worship songs.”⁶⁵³ As will be seen, this also reflects some Hillsong church’s beliefs concerning worship.

“In the larger Christian understanding, ‘worship’ is the overall activity of believers in their cultic gatherings and includes every affirmative response to God: praise, thanksgiving, confession, dedication (submission), and petition.”⁶⁵⁴ The complexity is not recognised as much in Pentecostal churches as in other Christian understanding. “Worship design is very simple in charismatic life, with three basic elements appearing in various orders: song (almost completely Praise and Worship choruses), preaching and prayer.”⁶⁵⁵ Daniel Albrecht’s ritual analysis of Pentecostal churches shows how these same elements appear across the different Pentecostal church services he studied. Albrecht recognises a pattern of:

Gathering and Greeting

RITE OF WORSHIP AND PRAISE

Transitional Rites

RITE OF PASTORAL MESSAGE

Transition

RITE OF ALTAR/RESPONSE

Transition

Farewells and dispersing⁶⁵⁶

⁶⁵³ Ward, *Selling Worship*, 198.

⁶⁵⁴ Donald P. Hustad, *Jubilate II: Church Music in Worship and Renewal* (Carol Stream, IL: Hope Publishing Company, 1993), 287.

⁶⁵⁵ Hustad, *Jubilate*, 283. Liesch’s model of flowing praise has only two – the music and a sermon with a transition including the offering/greeting and reading of scripture. Barry Liesch, *The New Worship: Straight Talk on Music and the Church* (Grand Rapids, MI: Baker Books, Expanded edition 2001), 78.

⁶⁵⁶ Albrecht, *Rites*, 153-154.

Concerning the rite of worship Albrecht writes: “Congregants generally use the term ‘worship’ in a more restricted sense than it is used among other Christians. ... ‘The worship’ nearly always referred only to the first 20-35 minutes of the service.”⁶⁵⁷

Albrecht describes Pentecostal worship in a church service in the following way: “It denotes a time of expressive, somewhat free-flowing, even experimental, ritualizing. The participatory worship characteristically accommodates a democratic dimension. It allows for individual-personal expressions and experience but subsists within an all important social (communal) context.”⁶⁵⁸ Albrecht brings to the fore the theme that the “worship” is centred in singing and that the worship leaders, by the selection of songs, ordering, repetition and setting the manner in which the musicians play, move “the congregation into a progression of worship attitudes”.⁶⁵⁹ Within the time of worship there are a variety of other expressions including “verbal charisms, forms of mutual ministry, need sharing, testimonials and prayerful interacting”.⁶⁶⁰ Finally, Albrecht states that there is a “belief among the congregants that they are actually experiencing the presence of God in an intimate, immediate, mystical way”.⁶⁶¹

The rest of this chapter will examine three collections of texts concerning Pentecostal worship, as just described in Hillsong church, followed by theological reflection upon, and evaluation of, the practice of worship. It should be understood that the three collections of texts are examined, as they are ways in which worship is “sold”, to use the phrase of Pete

⁶⁵⁷ Albrecht, *Rites*, 155. Albrecht traces this limited meaning of worship to adapted forms of the Charismatic renewal of the 1970s and 1980s. Albrecht, *Rites*, 155 n. 113.

⁶⁵⁸ Albrecht, *Rites*, 157.

⁶⁵⁹ Albrecht, *Rites*, 158.

⁶⁶⁰ Albrecht, *Rites*, 159.

⁶⁶¹ Albrecht, *Rites*, 159.

Ward.⁶⁶² Ward uses this phrase to represent not just turning worship into consumable items, such as CDs, DVDs and music books, but as a means of information exchange.⁶⁶³ What is being examined here is what information Hillsong is presenting concerning the practice of worship. Hillsong is considered especially influential in the field of contemporary worship for a number of reasons. It is the largest church in Australia and has become “the template for the Assemblies of God in Australia”, which is the largest Pentecostal denomination in Australia.⁶⁶⁴ Furthermore, the Hillsong Conference has participants and speakers from around the world, with the 2005 conference including two Americans, John Maxwell and Jack Hayford. The Hillsong television program is shown in 120 countries with every broadcast involving a time of worship,⁶⁶⁵ unlike other religious broadcasts that more often focus on preaching, teaching or evangelistic events, sometimes including choirs. In addition, its current worship leader Darlene Zschech has been proposed for multiple song writing awards in America.⁶⁶⁶

The texts that will be examined are the “sold” preaching and teaching by Hillsong leaders concerning worship, some of the audio-visual presentations of “sold” worship recorded by Hillsong Church and the complete official corpus of Hillsong songs. Following these examinations, theological reflection upon the practice of worship, “sold” by Hillsong Church, will be entered into. As each text is examined, the question will also be raised as to what information is being distributed or sold concerning worship.

⁶⁶² Ward, *Selling Worship*, 1-2.

⁶⁶³ Ward, *Selling Worship*, 2.

⁶⁶⁴ Personal conversation with Shane Clifton 18/5/06.

⁶⁶⁵ Brian Houston and Mark Zschech, *For all You've Done* (Castle Hill NSW: Hillsong Music, 2004). Connell, 'Hillsong', 316 states 160 countries.

⁶⁶⁶ Wikipedia contributors, 'Darlene Zschech', *Wikipedia, The Free Encyclopedia*, 2006, http://en.wikipedia.org/w/index.php?title=Darlene_Zschech&oldid=50888108 (5/5/06).

There are two possible approaches to the study of the material “sold” by Hillsong as worship. The first is to examine the audio-visual material and the content of the worship songs and then determine whether or not this corresponds to the understanding of worship, as taught by Hillsong. The examination becomes a process of checking internal consistency and asking if the practice and teaching cohere. While checking internal consistency is potentially profitable, and hopefully engaged in by Hillsong itself, it does not allow the practice to be discussed in a larger context of, for example, contemporary Pentecostalism, contemporary church music or worship music in history. The second approach, which will be chosen here, is that the “truths” that Hillsong adheres to about worship will be discussed using their teaching, the implementation of these truths will be described from audio-visual material and the expression of these truths will be scrutinized in the content of the songs. What will then be shown is that equating worship and singing limits worship and, ultimately, contradicts Hillsong’s own beliefs.

The context of all the “sold” worship is, obviously, a service. John Connell, a religious geographer, describes the start of a Hillsong service, which is also the commencement of the time of worship:

Services routinely begin with a series of soft rock religious songs – all recent compositions – that segue effortlessly from one to another. Many of the audience clap or sing along with the choir, as the words of the songs are on the two large screens and several TV monitors. Many of the audience soon have one arm lifted in praise, and after several minutes raise both arms. By then many people are bouncing on the spot, as are the choir. Few in the audience do not take part.⁶⁶⁷

This is not an informal time of worship, as Connell observes. “Despite the seeming informality, there is a tight structure. After 20 minutes or so, a junior pastor enters the stage

⁶⁶⁷ Connell, 'Hillsong', 322.

and invokes the audience to participate.”⁶⁶⁸ While the congregation continues in worship, Connell eventually sees this conclude with a time of transition to a greeting.

The end of the service, described by Connell, starts to point to that worship is “sold” by Hillsong. After the sermon has been preached:

The band and choir return to play in the background as the pastor urges the crowd to pray and ‘release your potential’, and raises the volume by demanding ‘Do you know Jesus personally? Do you know you’re on your way to heaven? Can you take Jesus into your heart tonight?’ ‘Put your hands in the air if you want to respond ... Yes the lady in pink over there ... thank you Lord’. After a group of individuals have committed themselves they are brought to the front, and are given gifts of bibles. ‘It’s gonna be a great year for you’. The rest of the congregation applaud, are reminded of future events – new service times, and new services (a growth that is applauded for its indication of success and vibrancy) and the availability of books, CDs, DVDs, etc. at the shop in the foyer – and the service ends after an hour and a half.

While Connell’s observations are a less comprehensive description of Hillsong worship in comparison with Steven’s observations of charismatic Anglican worship,⁶⁶⁹ the observations set the stage for considering the “sold” worship of Hillsong.

6.3 The Theology of Hillsong Worship

There is little academic writing concerning worship and the church in Pentecostal theology. The article in *NIDPCM* considers worship in the category of “spirituality and piety”, though it does conclude that Pentecostal worship is a manifestation of the priesthood of believers, as

⁶⁶⁸ Connell, ‘Hillsong’, 322.

⁶⁶⁹ Steven, *Worship in the Spirit*.

all, rather than just a choir or music specialists, are allowed to participate.⁶⁷⁰ Music is covered in much greater depth in *NIDPCM*.⁶⁷¹

This section will reflect some distributed teaching concerning worship by Hillsong staff. The three texts used are the book *Extravagant Worship* by Darlene Zschech, the present Hillsong worship leader, the cassette series *Worship: A Heart of Obedience* also by Zschech and the series of messages by Brian Houston, *Worship: A God Encounter*.⁶⁷² Considering the volume of the material, the following discussion is not an examination of the entire content in detail but an investigation of specific themes that are reflected in the teaching.

In the texts under consideration, there are definitions of worship. It is stated that worship “is a verb seen by your actions”, it “is giving yourself” and is “not ritual activity”. True worship “involves heart, mind and will” and occurs “when your Spirit adores and connects with the Spirit of God.” However, true worship is later described as when “heart and soul, the core of your being” worship.⁶⁷³ It is further stated that: “Worship is an act of obedience, loving God for who he is.”⁶⁷⁴ Zschech writes that: “Worship is a verb, defined ‘regard with great or extravagant respect, honor or devotion.’”⁶⁷⁵

⁶⁷⁰ J. W. Shepperd, 'Worship', *NIDPCM*, 1217-1220 gives a citation of J.V. Bartlett, 'Worship (Christian)', in J. Hastings (ed.), *Encyclopedia of Religion and Ethics*, vol. 12 (Edinburgh: T&T Clark, 1925), 762-776, 772 missing the page number.

⁶⁷¹ D.L. Alford, 'Music, Pentecostal and Charismatic', *NIDPCM*, 911-920.

⁶⁷² Darlene Zschech, *Extravagant Worship* (Minneapolis, Minnesota: Bethany House, rev ed. 2002), Darlene Zschech, *Worship: A Heart of Obedience* (Round Corner, NSW: Extravagant Worship Inc, 2002) and Brian Houston, *Worship: A God Encounter* (Castle Hill, Australia: Maximised Leadership, 2004).

⁶⁷³ Houston, *Worship*.

⁶⁷⁴ Houston, *Worship*.

⁶⁷⁵ Zschech, *Extravagant*, 30.

The theme of corporate worship is addressed when, according to Houston's teaching, he says, Hillsong is "known as a worshipping church" and that it has a "heart of worship".⁶⁷⁶ This understanding is reinforced when Houston also says that worship occurs corporately and that the "corporate goal is to meet God". Both Houston and Zschech state that "God inhabits the praises of his people", which is a misquotation of Psalm 22:3 where God inhabits the praises of Israel.⁶⁷⁷ Zschech personalizes this further when she says:

Our worship pleases the Lord. There is real strength when believers bring a corporate offering of praise to God in the church. I love the sense of storming heaven with our praise when we unify in faith. I love when we the body of Christ, can just *be* together in his magnificent presence.⁶⁷⁸

The "being together" is undermined when Zschech moves from a discussion of corporate worship to the individual worshiper and says: "Also we must each worship our king in that secret place, that intimate time, one-on-one, as a lover of Christ. ... Heartfelt intimacy is private, and your most precious time with your best friend is not in the public moments."⁶⁷⁹ This statement implies that "the most precious time" can never be in corporate worship.

While worship has been defined in these texts as "God centred", there is a functional aspect of worship as well. Houston asks, "Why is praise and worship important?" He answers, "God comes".⁶⁸⁰ He further states that in worshiping, "we do battle"⁶⁸¹ and that worship

⁶⁷⁶ Houston, *Worship*.

⁶⁷⁷ While the evidence is indirect this idea possibly comes from the ministry of charismatic Episcopalian Terry Fulham who was also a gifted church musician. Bob Slosser, *Miracle in Darien* (Plainfield, New Jersey: Logos, 1979), 101 states Fulham taught "according to Psalm 22:3, God, who is holy, inhabits the praises of Israel, His people – he is 'enthroned' on their praises." The distance between that and the Hillsong teaching is the two words "of Israel".

⁶⁷⁸ Zschech, *Extravagant*, 30.

⁶⁷⁹ Zschech, *Extravagant*, 30.

⁶⁸⁰ Houston, *Worship*.

⁶⁸¹ Houston, *Worship*.

brings power.⁶⁸² Zschech expresses another function of worship when she says: “Worshipping God causes our deepest desires to come to pass.”⁶⁸³ Zschech’s basis for this statement is Psalm 37:4 “Delight in the Lord and he will give you the desires of your heart.” According to Zschech this means “as long as we delight ourselves in the Lord (the heart of a worshiper), He will be faithful to his promise.”⁶⁸⁴

Another theme concerning worship, revealed in these texts, is why the rise of churches like Hillsong is occurring. The answer is related back to what God is doing. Houston writes: “He is in the process of returning praise and worship to the church. He is restoring his church. He is restoring his bride. He is restoring us to who we were created to be, the hands and feet of Jesus.”⁶⁸⁵ This statement is a reflection of Latter Rain doctrines of restoration.

6.3.1 The “sold” Theology

The theology that Hillsong “sells” can be summarised in four ideas. The ideas are that worship is a mystical encounter with God, causes God to fulfil his promise, is restoration and, finally, can be corporate but is best when private and individualistic. The theological influences for these, respectively, arguably, are Pentecostal mysticism, prosperity gospel, Latter Rain revival doctrines and contemporary individualism or self-centredness. This means that Hillsong, while a contemporary Pentecostal church, may actually be selling more than a Pentecostal doctrine of worship. Even considering Hillsong’s theology from a Charismatic or neo-charismatic view, its theology of worship is innovative.

⁶⁸² Houston, *Worship*.

⁶⁸³ Zschech, *Extravagant*, 109.

⁶⁸⁴ Zschech, *Extravagant*, 109.

⁶⁸⁵ Houston, *Worship*.

6.4 The Audio-Visual Texts of Hillsong Worship

If the theology of Hillsong worship is to encourage an encounter with God that grants worshippers' desires, then this should be demonstrated in the audio-visual texts to be examined. The three texts *For This Cause*, *Hope* and *For All You've Done* were recorded between 2000 and 2004 with many of the individuals involved performing the same tasks. Before a conclusion of what is being "sold" will be stated, a general discussion about the similarities and differences of the texts will be made here.

The DVD productions of Hillsong live worship are recordings of times of live singing with other elements such as prayers and altar calls. They contain occasional choreographed dancing and instrumental moments, but the focus is on the singing of the worship leaders, the singing of the choir or members of the congregation "worshiping" by having their eyes closed, hands raised towards the ceiling or clapping. The Pentecostal practice of free worship, of the congregation engaging in speaking in tongues, singing, and dancing, is heavily edited to be minimized, if present at all, and, when shown in *Hope*, all the sound is removed. When non-choreographed dancing is shown it is best described as bouncing or looking like the dancer is on a pogo-stick, though this is probably a reflection of how little room there was to move for anyone who wanted to dance. The bouncing only occurs during the songs with a faster tempo.

While the DVDs have the song words available via subtitles (*Hope* and *For All You've Done*) or in a printed form (*For This Cause*), they are not, it is suggested, produced for the explicit purpose of educating audiences in the words of the songs. This lack of words is in stark contrast to the evenings of the recordings, where the words of songs are seen to be visible in the background. In other words, live worship expects reliance on the words but when the worship is "sold" it changes to more of a performance to be watched.

The difference, as regards to elements, in the three recordings is quite substantial. *For This Cause* starts with an introduction by Brian Houston and ends with an altar call for people to give their lives to Jesus. *Hope* begins with two separate prayers, one by Brian Houston and the other by Darlene Zschech. In the middle of the worship, there is a reading of Psalm 27. The end of the recording is the start of a time of prayer, “raise your hands if you need healing”.⁶⁸⁶ *For All You’ve Done* starts with numerous members of the worship team giving readings from scripture concerning worship. Most of these readings are a single verse (Mark 12.30, Psalm 61.1, 101.1, 141.2, Heb. 12.8, Rev. 7.9) though a couple are longer (Psalm 8:1-2 and Psalm 100). This more recent recording has subtitles for more than just the words of songs, it also subtitles the worship leader’s comments. A time of free worship is led by Zschech with the words: “We worship you Lord. We lift our voices. We sing a new song to your name. You are my king, saviour. Saviour of the world. You are my life, you are my God, you are my lord.” This free worship is greeted by times of applause by the congregation. At another point the congregation is instructed: “Tell him again that you love him.”

6.4.1 The Experience “sold” in the Audio-Visual Material

What is “sold” in the audio-visual material is an experience of worship. In the language of filmmaking from Jon Boorstin,⁶⁸⁷ this is an approach that focuses on the “visceral” and wants the DVD watchers to feel that they are present during a time of worship or want to be in a Hillsong time of worship. It is constructed to evoke an emotional response. While there is an evangelistic altar call in one DVD and a prayer for healing in another, these do not detract from the sense that the desire and intent of the makers of these DVDs is to help people feel

⁶⁸⁶ Brian Houston and Mark Zschech, *Hope* (Castle Hill NSW: Hillsong Music, 2003).

⁶⁸⁷ Jon Boorstin, *Making Movies Work: Thinking Like A Filmmaker* (Los Angeles: Silman-James Press, 1995).

what it is to worship. This is further reinforced by information provided with the DVDs, stating that they are resources for the church worldwide. *Hope* makes it clear that the purpose of Hillsong is, “to reach and influence the world by building a large Bible-based church, changing mindsets and empowering people to lead and impact in every sphere of life”.⁶⁸⁸

At the same time as “selling” a worship experience, there is the simultaneous commodification of Pentecostal worship. What is considered a communal practice, even by the nature of it being a large gathering of Christians, is being individualised. It is possible to hear or watch Hillsong worship in the car or at home and not need to go to church. The message of Hebrews 10.25 to continue to meet together is being undermined by the nature of worship that can occur, and, it could be suggested, is even supposed to occur according to Hillsong’s theology, individually, away from the congregation.

6.5 The Content of Hillsong Worship

The song content of contemporary worship songs has been criticised raising the concern whether or not it is truly worship.⁶⁸⁹ This section will continue the discussions above in light of these criticisms, using a study by Brett Knowles as a framework for considering the content. It will further be attempted to determine some of the theology and spirituality of Hillsong by using quantitative methods, as well as considering other critics of contemporary songs, again using qualitative approaches.

⁶⁸⁸ Houston and Zschech, *Hope*.

⁶⁸⁹ Critics include Southern Baptist Donald Hustad in *Jubilate*, 282-297 and pentecostal Barry Chant as reflected in Barry Chant, 'Re-tuning the Church', *Tabor College*, 2000, http://www.tabor.edu.au/articles/2000/retuning_church.html (21/06/2004), Anglican scholar Martyn Percy in Martyn Percy, *Words, Wonders and Power: Understanding Contemporary Christian Fundamentalism and Revivalism* (London: SPCK, 1996), and charismatic Anglican Bishop Graham Cray in Graham Cray, 'Justice, Rock and the Renewal of Worship', in Robin Sheldon (ed.), *In Spirit and in Truth: Exploring Directions in Music in Worship* (London: Hodder and Stoughton, 1989), 3-27.

The songs sung at Hillsong church are contemporary choruses arranged in-house. The lyrics are all original with a few exceptions related to some Christmas material. In the “authorised publication version” of the four songbooks,⁶⁹⁰ there are approximately two hundred and seventy songs reflecting the majority of what has been released by Hillsong to date. The songs of Hillsong are recognised by Brett Knowles, as superseding the worship material he studied from *Scripture in Song*⁶⁹¹ and, thus, there is another reason to study the content. Hillsong churches normally only sing Hillsong songs, but the songs are also sung by many other churches worldwide.⁶⁹²

Knowles has studied the music coming from the Latter Rain Revival in New Zealand.⁶⁹³ This music is considered the root of the current practice of singing choruses in church.⁶⁹⁴ Knowles’ paper has set some of the parameters for the study in this section. However, as Knowles does not provide enough details about his methodology, his results are not included as part of a comparative analysis. Knowles’ study was an analysis of a series of songbooks, known as *Scripture in Song*, “to determine the ways in which, and the extent to which, the

⁶⁹⁰ The “authorised publication version” songbooks used here are Hillsong Music Australia, *The Hillsong Music Collection Volume 1* (Castle Hill, NSW, Australia: Hillsong Publishing, 2001), Hillsong Music Australia, *The Hillsong Music Collection Volume 2* (Castle Hill, NSW, Australia: Hillsong Publishing, 1999), Hillsong Music Australia, *The Hillsong Music Collection Volume 3* (Castle Hill, NSW, Australia: Hillsong Publishing, 2002), Hillsong Music Australia, *The Hillsong Music Collection Volume 4* (Castle Hill, NSW, Australia: Hillsong Publishing, 2004). Duplicated songs and instrumentals have been excluded.

⁶⁹¹ “The music emerging from *Hillsong* in Australia has largely superseded that of the *Scripture in Song* series.” Brett Knowles, ‘From the ends of the earth we hear songs: Music as an indicator of New Zealand Pentecostal theology and spirituality’, *Papers of the 30th Annual Meeting of the Society of Pentecostal Studies* (2001), 16.

⁶⁹² ‘Darlene Zschech’, *Christianity Today*, 1994-2004, <http://www.christianitytoday.com/music/artists/darlenezschech.html> (5/6/2004), concerning the Hillsong worship leader Darlene Zschech records: “The live worship albums she’s produced and appeared on for Hillsongs Australia have all been certified Gold, while the passionate worship chorus she penned, “Shout to the Lord,” is sung by an estimated 25-30 million churchgoers each week and has been covered by at least 20 other artists.”

⁶⁹³ Knowles, ‘From’.

⁶⁹⁴ David Fellingham, ‘The Focus and Direction of Contemporary Worship’, in Robin Sheldon (ed.), *In Spirit and in Truth* (London: Hodder and Stoughton, 1989), 51-68, 53, “In the early ’seventies, when Dave and Dale Garratt pioneered scripture in song, their music came out of the beginnings of the charismatic movement.”

songs contained in these songbooks reflect a changing New Zealand Pentecostal theology and spirituality during the period.”⁶⁹⁵

Knowles’s study is a quantitative study in that it attempted to analyse the songs of *Scripture in Song* through a series of categories. The present study emulates Knowles’ approach, as the exhaustive nature of the study removes the possibility of selection bias. Selection bias, as understood here, would occur when only examples of songs that support the researcher’s argument are explained or studied. It is possible that both Pete Ward’s *Selling Worship* and Martyn Percy’s complaint about Vineyard songs suffers from selection bias.⁶⁹⁶ Though some quantitative analysis is shown by Ward in footnotes,⁶⁹⁷ both Percy’s and Ward’s studies are, arguably, subjective evaluations of what each author thinks the songs are about. At the same time, in the present study a qualitative textual analysis of some of the songs studied should show the same problems as a quantitative survey of the songs. For the current study, both quantitative and qualitative sets of results will be presented, showing the nature of Hillsong worship.

Before the Hillsong material is discussed, Knowles’ work will be explained in order to specify similarities and differences to the present study.

6.5.1 The Work of Brett Knowles

Brett Knowles’ study investigated the type of each song selected. The song type was further divided into the focus, the category and the theme. As regards to the focus, he considered the possibilities of the song being focused on God, Jesus/Christ, Spirit, Believer or something

⁶⁹⁵ Knowles, *From*, 1.

⁶⁹⁶ Ward, *Selling Worship* and Percy, *Words*, 62-81 respectively.

⁶⁹⁷ Ward, *Selling Worship*, 145n169.

else. Knowles created three major categories, each with minor categories. The categories are:

i. Worship/Adoration/Surrender

- Worship: Glorifying God for who and what He is
- Adoration: Becoming absorbed or “lost” in God
- Surrender: Personal response to God

ii. Praise/Thanksgiving/Celebration/Prayer/Spiritual Warfare

- Praise: Glorifying God for what He has done
- Thanksgiving: Expressing personal gratitude for God’s acts on one’s behalf
- Celebration: Public joyous rejoicing in God
- Prayer: Request and supplication to God, whether personal or collective
- Spiritual Warfare: Aggressive, militant declarations against satanic/evil realms, statements of defeat of enemy

iii. Declaration/Exhortation/Testimony

- Declaration: Statement to others about God’s being, character or acts
- Exhortation: Seeking to motivate others to act or respond to God
- Testimony: Statement of “this is what God has done for me/us”⁶⁹⁸

In the end, the results of the theme analysis were so varied that he did not publish them. The current study will include the same foci as Knowles’ used, with other foci added,⁶⁹⁹ and will modify the categories Knowles’ used to include declarative songs in the second major category, as well as expanding the definition of some of the categories. Further explanation of these differences will be given when the categories are analysed.⁷⁰⁰

⁶⁹⁸ Knowles, ‘From’, 9-10.

⁶⁹⁹ See Section 6.5.2.1 for the areas examined.

⁷⁰⁰ See Section 6.5.2.2 for the category details.

Knowles does not examine who sings or narrates a song. A song may be sung by an individual, a congregation as well as by both an individual and a congregation, or it may be declarative and, thus, sung by an individual to the congregation or by the congregation to, the world or God. However, the current study considers the multiple possibilities that reflect who the song is sung by to indicate whether “sold worship” is an individualistic or corporate exercise.

Knowles’ analysis of the relationship of scripture to the song contents reflected his concern to determine how close to scripture the songs studied were.⁷⁰¹ His results, over time, led to his tentative conclusion that, “the biblicism of these songs has become implicit and derivative, rather than explicit and literal”.⁷⁰² The current study does not consider the area mentioned in the conclusion above, as Hillsong does not expect their songs to be directly derived from scripture but from creative processes while interacting with God and scripture, rather than paraphrasing or repeating scripture.

The other areas of analysis for the present study are closely related to Knowles’ idea of theme but are more focused than his general concept. The areas are whether or not the songs describe being Spirit-filled, being oriented to missions, exercising spiritual gifts and being Spirit-led. The question being researched is, arguably, whether or not the songs reinforce a Pentecostal worldview and, thus, still perform an educational function, even if not explicitly meant to do so. The results of the analysis of the four themes will show a wide variety of potential responses to each theme.

⁷⁰¹ Knowles, 'From', 7. 152 of 229 choruses written in New Zealand referred to scripture in the texts he studied.

⁷⁰² Knowles, 'From', 8.

6.5.2 Quantitative Analysis of the Song Content

The areas discussed in the previous section will now be analysed. There will be reflections on what each area contributes in understanding Hillsong’s “sold worship”, as each area is discussed.

6.5.2.1 The Focus of Songs

Knowles’ analysis of *Scripture in Song* examined five possible foci for the songs: Believer(s), God, Jesus/Christ, Spirit, and Other. The present study goes further by recognising that some of the songs refer to more than one person of the trinity rather than just a single person or the trinity as a whole. The result of analysing the songs in this new way is shown in Table 6.1.

Table 6.1 Focus⁷⁰³

Focus of Song	Number	Percentage
Jesus/Christ	62	22.14
Title(s) of Christ	62	22.14
You/He	60	21.43
Believer(s)	33	11.79
Other	18	6.43
God the Father	17	6.07
God the Father and Christ	11	3.93
Jesus and Spirit	7	2.50
Holy Spirit	5	1.79
Trinity	5	1.79
Total	280	100.01

The third largest category, as regards to the focus of the songs, uses the term “you/him”. This vague term is problematic, as the words used are presumably referring to God. However, it is hard to conclusively tell, based on the content alone. While one commentator refers to these songs as “Jesus is my boyfriend” songs,⁷⁰⁴ Pete Ward explains that “it is

⁷⁰³ Some percentages do not total one hundred percent due to rounding to two decimal places.

⁷⁰⁴ Genie, 'The Mystery Worshipper: St Peters Church, Watford', *Ship of Fools*, 2004, <http://www.ship-of-fools.com/Mystery/2004/815.html> (22/07/2004).

evident that the songwriters are using the kind of language more usually used in romantic pop songs to speak of the relationship with Jesus – wanting to be closer, wanting to come home to a person”.⁷⁰⁵ Percy describes the use of ‘you’ as a sign of an ideology within Vineyard songs, as it represents closeness to the God of love that, ultimately, communicates little.⁷⁰⁶ Percy does not consider the fact that this occurred before Pentecostal songs were produced and, thus, his conclusion, while possibly true, needs further consideration, as there are a number of much older songs and hymns that are sung to “Thee”.

Ward raises the more important question as to “which God” the “you” refers.

In the reflexive hymn, we are generally singing about a disembodied ‘you’. In focusing on singing songs to God there is a danger that we leave open the question, ‘To which God we are singing?’ It is for this reason I am convinced that we need to look for a balance on the content of the songs we sing. It is not good enough to relegate the historical Christ to a theological hidden knowledge, i.e. something with which practical people need not be concerned with as long as the thing ‘works’. If we are to continue to be ‘Christian’ then our experience of worship must be explicitly related to the revelation of God in the life of Christ.⁷⁰⁷

It implies that, potentially, “you” has moved from a form of intimacy with the God of love to an over familiarity no longer signifying the true God at all.

In Table 6.1, “Other” includes ideas such as a nation, the Lord’s Supper, or the Lord’s day. It could be argued that titles for Christ should not need to be a separate category, yet the problem of incorporating these titles into the category of Jesus/Christ is that many of the titles either have an ambiguous meaning or are obscure. The term “King” would normally refer to Jesus Christ but, in the minds of some people, it would be Elvis Presley. Names such as “Bright Morning Star” and “Prince of Peace”, while scriptural, are only meaningful to

⁷⁰⁵ Ward, *Selling Worship*, 145.

⁷⁰⁶ Percy, *Words*, 75.

⁷⁰⁷ Ward, *Selling Worship*, 209.

Christians in the congregation who know the scripture these terms come from. The rather generic name of “Lord” for Christ has a similar issue as does king, saviour and redeemer, as all are terms that may indicate any human person rather than specifically Jesus Christ, the Son of God.

Martyn Percy notes that the use of one of these terms has a different problem, not focusing on people but on power. Percy sees the:

... metaphor ‘Lord’ connotes power and omnipotence, and is an obvious semantic ‘problem-solving’ device. ... There is nothing that God cannot do ... ‘Lord’ is a code for obedience and submission ... [where] worshippers are rewarded with having their problems solved by power ... ‘Lord’ is to encourage trust. That is to say, trust of one another in the community who know one Lord, who is the same for them all. And also trust of the Lord himself, whose power alone can save and heal. ... Fourth, the metaphor ‘Lord’ also serves to reduce complexity. Just as ‘You’, signifying love, negates the necessity to be specific about problems, ‘Lord’ operates as a device that removes God from ordinary life.⁷⁰⁸

The use of titles referring to Christ instead of the terms “Jesus”, “Christ” or “Jesus Christ” reflects that, “the theological content relies upon the worshipper filling in the gaps”.⁷⁰⁹ This author argues that the use of the terms using titles referring to Christ, effectively creates worship disconnected from the historical Christ. The word “Lord” sets the focus on the resurrected Jesus rather than on a man who, “was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account” (Isaiah 53:3), and, further, a human who was obedient to God to the point of death on a cross, was resurrected and now sits at the right

⁷⁰⁸ Percy, *Words*, 76. The problems Percy describes seem to reflect more the problem of simplistic descriptions of God and life in Pentecostal worship than original observations on the nature of Pentecostal worship. Other traditions outside Pentecostalism have used the same words “Lord” and “us” possibly with the same intentions. Within Pentecostal worship the quantity of the use of these words may be more of a problem indicating an over familiarity.

⁷⁰⁹ Ward, *Selling Worship*, 208.

hand of God. This focus sets up a spirituality that, rather than seeing life as a journey of obedience, which may include suffering, has the totality of the life after the resurrection to be experienced at the present time because of an over-realised eschatology.

The result shown in Table 6.1 do not show that many of the songs would be in the “other” category, if it was not for a *single* reference to Jesus, Christ or a title for Christ.

Simplifying the above results, to clarify the overall focus of songs, they can be redistributed to the foci of the Believer, God, and Other. This is reflected in Table 6.2.

Table 6.2 Redistributed Focus⁷¹⁰

Description	Number	Percent
God	229	81.79
Believer(s)	33	11.79
Other	18	6.43
Total	280	100.01

What is seen here is that, while there is a large focus on God, there is almost no room for anything else except God and the believer. The results imply that the songs are more focused on a privatised form of piety, “Just me and Jesus”, than a focus on God in the whole of life.

As Ward writes:

In contrast, a faithful life of service, or the challenges of parenthood, or a regular job, can be seen to be rather mundane or unrelated to the God we worship. What emerges is a kind of dualism. In worship we are in God’s presence, when we are outside worship, we can feel that we are like batteries running down. Like a laptop computer or mobile phone, we need regular top-ups and charges. Such a view will not fuel the kind of mission advocated at [charismatic outreaches].⁷¹¹

⁷¹⁰ Some percentages do not total one hundred percent due to rounding.

⁷¹¹ Ward, *Selling Worship*, 206.

Hillsong’s contemporary Pentecostal worship is limited by the nature of its sharp focus on God. Only God can be sung about in worship and, furthermore, only in worship can God be experienced. There is a very immanent theology of God in worship but not elsewhere.

At the same time, the percentages show that the focus of the songs is God. As Knowles asserts, so must this present author:

This was not what was expected, given the perception among ... Pentecostals that the movement had become somewhat more “me-centred” in the 1980s [and later]. If this was indeed the case, it was not reflected in the songs sung in the movement. However, as I shall shortly argue, there are songs in the series that do reflect this increasing self-absorption on “*my* relationship to Christ”, but the difference is *qualitative*, rather than *quantitative*. It is not that there are proportionately more songs which focus on the individual Christian, but rather that the songs which do concentrate on the benefits to the believer do so more overtly and aggressively.⁷¹²

6.5.2.2 Song Category

Knowles’ third major category is changed to include history as an option. History is thus added as a minor category where there are songs describing historical acts by God, which include, but are not limited to, Old Testament stories and the life or death of Jesus. Knowles category of “Praise: Glorifying God for what He has done” has been changed to include what God has promised for the future so it is not just “what He has done” but “what He has done or will do”. The result of examining the major categories is listed in Table 6.3.

Table 6.3 Major Category

Major Category	Number	Percent
Praise/Thanksgiving/Celebration/Prayer/Spiritual Warfare	132	47.14
Worship/Adoration/Surrender	78	27.86
Declaration/Exhortation/Testimony/History	70	25.00
Totals	280	100.00

⁷¹² Knowles, 'From', 9.

A contradiction in the Hillsong worship can immediately be seen. While there is supposedly a focus on worship of God, what is happening is that the category of Praise/Thanksgiving/Celebration/Prayer/Spiritual Warfare contains more songs.

An analysis of the minor categories, in Table 6.4, Table 6.5 and Table 6.6, shows important differences within the major categories not noticeable in the summary. Knowles' comment about the qualitative differences now becomes apparent. Surrender, an expression of worship leading towards individualism is given priority. The prayerful requests are the majority of the praise category, public and effectively corporate celebration is the minority. Exhortation as the highest declaration minor category recognises a corporate spirituality but the objective nature of this faith reflected in the history songs are mainly songs included from a Christmas album.⁷¹³ These changes, it is suggested, corroborate Knowles' observation. Here it is apparent that the songs are becoming self-focussed and possibly individualistic.

Table 6.4 Worship Minor Category

Minor Category	Number	Percent
Surrender: Personal response to God	33	11.79
Adoration: Becoming absorbed or "lost" in God	24	8.57
Worship: Glorifying God for who and what He is	21	7.50

Table 6.5 Praise Minor Category

Minor Category	Number	Percent
Prayer: Request and supplication to God, whether personal or collective	55	19.64
Praise: Glorifying God for what He has done or will do	39	13.93
Thanksgiving: Expressing personal gratitude for God's acts on one's behalf	26	9.29
Spiritual Warfare: Aggressive, militant declarations against satanic/evil realms, statements of defeat of enemy	9	3.21
Celebration: Public joyous rejoicing in God	3	1.07

⁷¹³ The *Christmas* album released by Hillsong includes carols such as "Away in a Manger", "Hark the Herald Angels Sing", "O Holy Night", "Silent Night" and "The First Noel". The majority of the historical narratives in the Hillsong collection are actually these traditional Christmas carols possibly with more contemporary arrangements. There is no equivalent of an Easter album.

Table 6.6 Declaration Minor Category

Minor Category	Number	Percent
Exhortation: Seeking to motivate others to act or respond to God	33	11.79
Declaration: Statement to others about God’s being, character or acts	17	6.07
Testimony: Statement of “this is what God has done for me/us”	11	3.93
History: Recounting biblical narrative (such as the birth, death, resurrection of Christ)	9	3.21

6.5.2.3 Who Sings the Songs

The descriptions used in the “sung-by” analysis are based on the determination of from which perspective is a song sung. A song may be sung by a community or by an individual. The categories used for “sung-by” in this study are: the song is sung by an individual (words such as I or me are used), by a congregation (words such as we or us are used), as a declarative (no use of we, us, I, me or my), by mainly an individual (mainly words such as I or my are used with a verse or line mentioning we or us), by mainly a congregation (mainly words such as we or our are used with a verse or line mentioning me or I) and by both an individual and the congregation (a fairly equal amount of I/me/my and we/us/our are used). There is also the description that a song is written using words that are usually attributed to God or a biblical person, such as Mary,⁷¹⁴ in which case the singer is singing with the words of “God” or a Biblical Person. The result of this investigation is shown as Table 6.7:

⁷¹⁴ “Perfect Love (Mary’s Song)”, in Hillsong Music Australia, *The Hillsong Music Collection Volume 3*, Song 51, is Mary singing to Jesus.

Table 6.7 Sung By⁷¹⁵

Sung-By	Number	Percent
Individual	193	68.93
Congregation	43	15.36
Declarative	20	7.14
Mainly individual	12	4.29
Mixed	8	2.86
Mainly congregation	3	1.07
"God"/Biblical Person	1	0.36
Totals	280	100.01

If the results in Table 6.7 are redistributed to reflect whether a song is sung by the congregation, an individual, by “God”/Biblical person, or is a declaration, the result becomes what is shown in Table 6.8. This gives an indicator of how community focused the collection of songs is. The redistribution is done in such a way that the “mainly” categories are distributed back to the respective individual or congregation category and the “mixed” category is evenly divided between both.

Table 6.8 Redistributed Sung By⁷¹⁶

Sung-By	Number	Percent
Individual	209	74.64
Congregation	50	17.86
Declarative	20	7.14
“God”/Biblical Person	1	0.36
Totals	280	100.00

This result reflects a high degree of perceived individualism in the Hillsong songbooks. Thus, while the singer may be focussing on God, it is their individual experience of God and, possibly, individual conceptions of God, rather than the God who forms a people of his own.

⁷¹⁵ Some percentages do not total one hundred percent due to rounding.

⁷¹⁶ Some percentages do not total one hundred percent due to rounding to two decimal places.

6.5.2.4 Pentecostal Worldview References in the Songs

This section will consider the issues of Pentecostal worldview in the songs. Table 6.9 reflects descriptions of being filled with the Spirit.

Table 6.9 Mention of Spirit-filled

Description	Number	Percent
Reference to being Spirit-filled	27	9.64
No Mention	253	90.36
Total	280	100.00

The result indicates that the Hillsong songs focus on the believer being Spirit-filled in only a small number of cases. What is more interesting is most of these have a sense of being filled again. This is a contradiction to the position of Hillsong, which is that there is a single, one off, experience of Spirit-baptism.

If Hillsong is committed to being a church that wants to see the unsaved being saved, it is reasonable to expect that the songs would have a cognitive aspect to help people respond to the gospel. The summary of the mention of missions in some form is described in Table 6.10.

Table 6.10 Mention of Missions

Description	Number	Percent
None	261	93.21
Mention	19	6.79
Total	280	100.00

What the result indicates is that there is some concern by the songwriters that the church be oriented to evangelism and missions. That worship should “invite unbelievers into the

presence of God” and see them respond to the gospel could also be seen in the altar call at the end of *For This Cause*.⁷¹⁷

If the songs that mention missions are reconsidered and divided into the requirement to act and who is to act, the breakdown, as shown in Table 6.11, is quite startling. There is little cognitive element for the unbeliever to respond to. Two of the songs out of nineteen mission songs, or worse still, two out of two hundred and eighty songs in total, help the unbeliever respond to God. The other areas reflect a desire for the singer to be involved in evangelism or for God to act. The problem is that where there are missionary intentions, these songs reflect an individualised form of salvation and evangelism. At the same time, evangelistic work has been somewhat spiritualised, with God required to act rather than the people present needing to bring unbelievers to the meetings. This implies that arguments about the use of contemporary music styles to attract unbelievers may be spurious, as there is no cognitive content in the songs addressed to unbelievers.

Table 6.11 Action of Missions Reference⁷¹⁸

Description	Number	Percent
God to take action	8	42.10
Singer to act	8	42.10
People in meeting to act	2	10.53
Singer desires to act	1	5.26
Totals	19	99.99

Surprisingly there is little description of spiritual gifts in any of the songs. Healing is the most often mentioned gift. However, the mention of healing is often tied to Jesus healing rather than a spiritual gift of healing. Table 6.12 records where spiritual gifts, including

⁷¹⁷ Sally Morgenthaler, *Worship Evangelism: inviting unbelievers into the presence of God* (Grand Rapids, Michigan: Zondervan, 1995).

⁷¹⁸ Some percentages do not total one hundred percent due to rounding to two decimal places.

healing attributed to Jesus, are mentioned. Effectively the Pentecostal/Charismatic distinctive of spiritual gifts is not emphasised in the Hillsong worship.

Table 6.12 Descriptions of Spiritual Gifts

Description	Number	Percent
None	259	92.50
Healing	18	6.42
Power and healing	1	0.36
Miracle	1	0.36
Miracles and healing	1	0.36
Totals	280	100.00

References to being Spirit-led are, arguably, almost non-existent among the songs with a total of eight songs out of the collection (approximately 2.9%) having something that could be construed as a mention of being Spirit-led in the text. Due to the fact that many of these references may not truly refer to being Spirit-led, no results are presented.

6.6 Qualitative Analysis

The previous quantitative section has painted a picture of the state of Hillsong Worship that sees it as individualistic and not very worshipful, this section will focus on an analysis similar to the last section of Ward’s work, where he compares three contemporary songs along the lines of objective, subjective and reflexive.⁷¹⁹ Objective songs reflect historical and objective reality, subjective songs are based in some objective reality that then evokes a response from the singer, reflexive songs are songs reflecting the practice of singing itself. The songs examined will be *Shout to the Lord* by Darlene Zschech, *All About You* by Joel Houston, Brian’s son, *Exceeding Joy* by Miriam Webster, and Russell Fragar’s *Jesus Our Lord Jesus*. None of these should be understood as being bad songs but rather as reflections of the style of

⁷¹⁹ Ward, *Selling Worship*, 208-210.

worship and content shown above. It is argued that, while someone can describe these songs as “anointed”, there may be better ways to express the truths they state.

Shout to the Lord is the song that has made Darlene Zschech famous. Its core idea is based in Psalm 98 “Shout for joy to the Lord all the earth”.⁷²⁰ The lyrics are:

My Jesus my Savior
Lord there is none like You
All of my days, I want to praise the wonders of Your mighty love
My Comfort my Shelter
Tower of refuge and strength,
Let every breath, all that I am never cease to worship You.

Shout to the Lord, all the Earth let us sing.
Power and majesty, praise to the King.
Mountains bow down and the seas will roar at the sound of Your name
I sing for joy at the work of your hands
Forever I'll love You, forever I'll stand
Nothing compares to the promise I have in You.⁷²¹

While this song starts out as a romantic commentary on the singer’s individualistic relationship with an all powerful “Lord”, named once as Jesus, it becomes a reflexive song about the desire to worship and commands the listeners over all the Earth to sing before returning to subjective material about loving Jesus.

All About You is a subjective song that forgets to mention the identity of who it is about:

⁷²⁰ *HMC1*, 48.

⁷²¹ *HMC1*, 48.

Hear our praises,
Hear Your people sing.
Hear our hearts cry,
Your love is everything.

And all will hear this shout
As the nations turn to you.
And this will be our anthem.

Cause we're all about you,
and the world you promise,
and all we have will give you praise.
cause we're all about you,
and the world can't stop us.
Living Your way, always.

Let our hearts break
As we praise your Name.
Let the earth shake,
This is the sound of faith

And the walls will fall down,
And religion will break.
And the nations will hear this shout.
Can you hear the sound of faith?⁷²²

At no point can it be said that this song is definitively about Jesus. While it is a gross parody, the lyrics could be sung concerning any dictator or megalomaniac who desires to take over the world. It is as true of a Stalin as it is of Jesus. What this reflects is that subjective material, while true and having implications for the worshipper, must be grounded in more than sentiment of worship; it must be grounded in Jesus Christ to be truly be able to be called Christian worship. Christian worship without Christ is arguably worship given to an idol created in the singers head. The possible obsession with power, reflected in the earth shaking rather than the word Lord, does not truly reflect the power of the gospel, which is grounded in the weakness of the cross. This understanding of power shows that Percy's distinction of "you" and "Lord" may be too simple.

⁷²² *HCMI*, 2

The song *Exceeding Joy* also demonstrates many of the problems discussed previously. It is not a song of worship even though sung at a slower pace, which is usually indicative of a contemporary worship song.

I have found exceeding joy
Jesus answered when I called
This Name that has saved me
Pure love that embraced me

Mercy, grace, eternal life
Bought from darkness to His light
While lost in my sin He
Raised me and made me live

My soul magnifies the Lord
My heart joys in God my Saviour
For He lifts the lowly
He's done great things for me
I will sing praising evermore
He is mighty and Holy is His Name

I will lift my head up high
Praising Jesus through each trial
Though I have not seen Him
I love Him completely⁷²³

In this song, which some may consider a song of worship, God is not worshipped because of who he is but because of what he has done and therefore it is a song of praise. The Jesus who answered when called upon in the first verse could be a person called Jesus living at the present time and the Lord mentioned in the chorus is again, as Percy has pointed out, one of power that “lifts the lowly”. The scripture of 1 Peter 1.8 “Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy”, which forms the basis of some of this song, is explicitly changed from the plural to the singular and this changes the underlying focus of the Greek from Jesus to the singer.

⁷²³ HMC4, 16.

As the final song to be examined, Russell Fragar's *Jesus Our Lord Jesus*, shows, some objective content remains:

In Your cross
I've found my peace
All my sins are washed away
Fear is gone
And Heaven found
Now I breathe Your precious grace

Jesus, our Lord Jesus
With thankful hearts
We worship You again
Jesus, our Lord Jesus
With hearts of fire
We worship Christ the King

At the gates
Of life You stand
The Son of Man who is the Way
All power and might
Are in Your hand
Christ is risen from the grave

This song represents some of the great potential of the Hillsong material. It refers back to the cross and resurrection of Jesus and it is only somewhat reflexive, being more subjective than objective. The lyrics draw the worshipper into worship again, because of reflection upon God's grace. There is even a sense of mission here, as there is the reminder that Jesus stands as the way, and it is hinted that he is the narrow gate "at the gates of life". Again there is a sense of power in the word Lord and the direct mention of power and might in the hand of Christ, but the focus of the song is, it is argued, directed to considering the risen Christ who has, like the singer, found Heaven.

It is easy to agree with Ward's observations concerning charismatic worship at this point. It is not the songs that are at fault, but it is the overall mixture of songs that is being

presented.⁷²⁴ Ward's solution is to suggest that Charismatics reflect more on the historical Jesus than the idealised resurrected Christ. As will be demonstrated in the following sections, this author's response is to move Hillsong worship from privatised piety back to the public testimony that has traditionally existed in Pentecostalism.

There is one other analysis that is not related directly to the textual content of the songs that has been mentioned here, which is the functional quality of any of the songs. Pentecostal churches do not usually have people trained in liturgical theory writing, arranging or choosing the songs to be sung in a worship service, so the songs are chosen on some other basis. This basis of choice may be the tempo, with slow being considered worshipful and up-tempo songs being considered praise, the key the song is in, the familiarity of the song to the congregation or the freshness of the song for a congregation. When a song is used in worship, the qualities will all trigger different reactions. Whether there is a change in tempo indicating a move from praise to worship, the introduction of a new song to allow the congregation to experience God afresh in some manner or the use of a familiar song to increase the congregation's participation, there is a reaction. While it is hoped that the worship leader would be led by the Spirit, these reactions could be, consciously or subconsciously, induced by the worship leader. If this is happening, Pentecostal worship itself has succumbed to some form of pragmatism.

6.7 Reflections on Hillsong Worship

Healy's methodology requires, even forces, theological reflection upon the practices of a church. This sections attempts to identify the issues that prevent Hillsong worship from being helpful in its disciple making and witnessing. It does so by acknowledging the

⁷²⁴ Ward, *Selling Worship*, 210.

contribution of other conversation partners about Pentecostal worship and then suggesting another contribution. This does not mean what has been stated so far is the only possible interpretation of the data. What data been presented, it is argued, reflects many but not all of the stated Hillsong beliefs. The issue here is not to change Hillsong worship to conform to an epic description of worship but to propose ways in which Hillsong and those who embrace its worship may be more faithful in its tasks of disciple making and witnessing.

Given the unique perspective that Pentecostals often restrict worship to singing, there is a question as to what Pentecostal worship is. Whether or not Pentecostal worship or singing is truly worship has been raised in numerous critiques considering different aspects of Pentecostal worship. Graham Cray considers whether Pentecostal/Charismatic worship embraces God's justice.⁷²⁵ Martyn Percy examines the ideology of the Vineyard's worship.⁷²⁶ Alison Clark considers whether the gospel is present in modern Pentecostal worship.⁷²⁷ Barry Chant, relying in part on Clark's work, considers whether Pentecostal worship is even Christian.⁷²⁸ Donald Hustad considers whether Charismatic worship is worship similar to previous centuries.⁷²⁹ In this context a major problem is, arguably, that, while worship is believed to be something greater than singing, the only examples Hillsong gives of worship are singing, even though it serves God in other ways. In other words there is a double mindedness over what worship is supposed to be.

⁷²⁵ Cray, 'Justice, Rock and the Renewal of Worship'.

⁷²⁶ Percy, *Words*, especially Chapter 4, Power and Ideology.

⁷²⁷ Alison Clark, *What are we singing? An analysis and assessment of praise and worship song lyrics of the 1980s and 1990s compared with those of the post-war years* (B.A. (Intercultural Studies) thesis, Tabor College NSW, 1995).

⁷²⁸ Chant, 'Re-tuning the Church'.

⁷²⁹ Hustad, *Jubilate*, 274, writes: "Pentecostals were generally welcomed to the "evangelical fold" at the international conference on evangelism in 1974 in Lausanne, Switzerland. Since that time, the charismatics have developed their own unique theology and literature of musical worship and have communicated it effectively to both historic pentecostals and to many non-charismatic evangelicals. As a result, the influence of charismatic worship is widespread and still growing."

This author will focus on three areas that, it is suggested, are apparent in all the texts of worship “sold” by Hillsong. These are mysticism, evangelism and syncretism.

Mysticism, demonstrated through a form of privatised piety, can be seen in the teaching of Hillsong concerning worship, in the demonstration of worship contained in the audio-visual material and even in the content of the songs. The idea that an immediate individualistic experience of God shapes a church’s spirituality is far removed from the revival meetings of Azusa Street, where people gathered corporately to meet God. It is argued that Pentecostals have always expected God’s renewing power to occur in corporate settings rather than individual ones. Azusa Street, the revelation that started the Oneness Pentecostals, the Latter-Rain Movement, the Charismatic Renewal and the Toronto Blessing have all had their expressions in individual’s lives from a base of corporate gatherings. Pentecostal evangelistic practices usually entails that people need to respond to God in a personal way, yet, at the same time, it is not to be private. Pentecostals have always recorded experiences of God, but the nature of God’s grace is heard in preaching, teaching, testimony and exercise of the spiritual gifts and not just in private individual prayer times. This author suspects that Hillsong believes that they do not “want to attract people to worship simply for their own benefit but also to engage them in spreading the generosity of God’s love throughout the world”.⁷³⁰ Yet, the privatised individualism exhibited may be conspiring against this.

Worship evangelism, the idea that worship can invite unbelievers into the presence of God, has already been mentioned.⁷³¹ As Pentecostalism has focussed so much on church growth, and, as Hillsong itself says, wanting to impact every area of life, it is surprising that there is so little cognitive material for evangelistic purposes in the worship “sold” by Hillsong. The

⁷³⁰ Marva J. Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture* (Grand Rapids, Mich.: William B. Eerdmans, 1995), 294.

⁷³¹ See the discussion concerning Table 6.10.

church, while trying to make an impact, does not make it easy for unbelievers to hear the gospel in worship. As Mavra Dawn proposes: “If we want our worship services to reach out to the nonbelieving we must present the real God in all his fullness and not just a thin layer of generalised spirituality.”⁷³² At the same time, the other extreme should not be reached, as Dawn writes: “Worship cannot only be cerebral or only emotional, for God is mysterious and wise. Worship must be unceasingly comforting so that through it God will address our suffering.”⁷³³ There needs to be a component of worship whereby the unbeliever can connect at more than an emotional level, otherwise the immediate commitment to Christ is only an emotional one and the next wave of strong feeling will wipe out the emotional attachment to Christ.

A large concern to this study is the possible syncretism displayed in the Hillsong worship. Hillsong worship originates in a series of movements, both religious and philosophical. This is both Pentecostal syncretism, choosing from the Pentecostal history of the Latter-Rain Revival, prosperity teachers and Pentecostal mysticism, and adoption of ideas from the philosophy of the surrounding culture. The move to individualism, an element of modern or post-modern Western culture, adds an element foreign to traditional Pentecostal spirituality. There is little reflection as to how Hillsong worship in its totality bears witness to God as the syncretism, inadvertently, points away from communal expressions of worship.

It is here argued that Hillsong worship does not show itself to be Pentecostal in content. With its narcissistic tendencies it is not focused on God but on the believer.⁷³⁴ There is a sense

⁷³² Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*, 288.

⁷³³ Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*, 289.

⁷³⁴ J.R. Watson, *The English Hymn* (Oxford: Clarendon Press, 1999), 493, describes the majority of the hymns of Sankey’s *Sacred Songs and Solos* as “threatening, sadistic, bullying, regressive, self-centred”. The modern

here that “the language makes its point: say the necessary thing enough times, and repeat the rhythm insistently enough, and it becomes a crude rhetoric of persuasion”.⁷³⁵ The believer is trying to persuade him- or herself of the truth of what they are singing, rather than singing truth.

It could be argued that this has come about as a routinisation of charisma, whereby the church is so large that the inherently Pentecostal elements are lost. The problem is that the Spirit of God is still expected to move in the church service, in and through the worship team. What is intended as public worship for the whole of the congregation becomes publicised worship for the worship team. The focus moves from involvement of church members in the service to observers and where accidental returns to previous forms of worship occur, at which time the congregation is relatively passive. This is not, it is suggested, what either Hillsong or other Pentecostal churches would ultimately want worship to be like.

Appraising what has been presented, in the light of its being helpful in discipleship and witness-bearing, implies that Hillsong worship bears more witness to believer’s experiences than to God and rather than making disciples in a community, it creates individuals with a private piety. As one author writes:

Matt Redman is clear in ‘When the music fades’ that the heart of worship is ‘all about you Jesus.’ This is a crucial insight but it could be observed that very few of the songs are really all about Jesus. In fact, many of the songs including ‘When the music fades’ are not really about Jesus at all; rather, they are all about the worshipper and their experiences in worship.⁷³⁶

Pentecostal songs have removed the threat, sadism and bullying of the unsaved by not talking about God and damnation. The regressive self-centredness has been exalted to a new level.

⁷³⁵ Watson, *The English Hymn*, 494, again about SSaS yet this seems even more true of the Pentecostal worship.

⁷³⁶ Ward, *Selling Worship*, 209, footnote reference removed.

The previous reflection shows that there are serious concerns about this contemporary Australian Pentecostal “sold worship”. From these concerns arise the need to reflect theologically upon the church and its beliefs and, it is suggested, there is a need to reform Pentecostal worship, as reflected in the Hillsong Worship. The individualism of the Hillsong worship need a more communal, participative, whole-of-life perspective, a view traditionally associated with some versions of the doctrine of the priesthood of believers or the fact of the democratisation of the Spirit. Thus the belief and tradition of Pentecostals that they are a priesthood of believers needs to be strengthened or brought back into some focus to reform the theology of Hillsong worship.

6.8 Reforming a Theology of Pentecostal Worship

This section will describe steps to reform a theology of Pentecostal worship moving beyond the worship already discussed. Firstly, consideration will be given to what worship is, so that the limited perception of worship as singing is removed. Secondly, the idea that intimacy with God and the presence of God are part of worship will be strengthened by considering the practice of the presence of God in all areas of life. Thirdly, sung worship that is intelligible, musically and lyrically, will be considered in the light that worship is directed to God but is sung by a members of a congregation who have neighbours present. Finally, the coming together of a congregation in a worship service will be reframed so that it takes into account the whole of life in the gathering, singing, giving, preaching, prayers and ministry.

6.8.1 Removing the Limitation of Worship as Singing

Some marriage vows contain the line, “I will worship you with my body.” This indicates that worship has not always been understood as singing, but as the honouring, in some aspects, of the one to be worshipped. It is giving due recognition to the worshiped, using various

method of worship. In all three synoptic gospels Jesus told his listeners to love God with their whole being, with heart, soul, mind and strength (Matt. 22.37, Mark 12.30, and Lk. 10.27). Singing would demonstrate love to God with the soul and maybe the mind. Mantra-like songs, which are highly repetitive, would possibly even remove the mind from this expression of love. While Pentecostals argue that adding dance and other movement to the practice of worship helps express love to God, it, arguably, does not go far enough in describing true worship of God with a person's whole being.

Further consideration of worshipping in the totality of life raises the issue of integrity and consistency. If worship is equated to only singing, then obedience to God in the rest of life is not necessary. However, singing followed by sinning is not true worship. This indicates that the limitation of worship as singing alone has issues related to the moral life, as well as poor theology.

Therefore, limiting worship to singing is not truly loving God with a person's whole being and ultimately is not true worship. It does not suggest that the ideal of intimacy with God is to be ignored, but it is to occur in a context that is larger than just singing.

6.8.2 Regaining the Intimate Presence of God in the Priesthood of Believers

The doctrine of the priesthood of believers has always asserted that there is direct access to God for believers and that it is possible to be in the presence of God no matter whether in a gathered worship context or while peeling potatoes, which was one of the ways Brother Lawrence practised the presence of God.⁷³⁷ The idea that Pentecostal worship is an embodiment of the priesthood of believers needs to be balanced with the fact that God's

⁷³⁷ Lawrence and Francis, *The practice of the presence of God: and selections from the Little flowers of St Francis*, ed. Hugh Martin, A Treasury of Christian books (London: SCM Press, 1956).

presence is with believers, as they go out into the world in obedience to him. The Great Commission contains the words “and remember, I am with you always, to the end of the age” (Matt. 28.20). God’s presence is with people in worship or in work, in home or in heaven, in travel, in travail and in triumph. If this intimacy is not recognised when the church is not gathered, then the problem may be that Pentecostals have focused more on the techniques, electronics, CDs, performances, music style and entertainment rather than equipping people to be truly worshippers of God wherever they are.

Jarrold Cooper has suggested a solution to worship being focused only on the gathered church that removes the reliance on the modern trappings of Pentecostal worship. His church:

Stopped all music and began a journey ... For three months it was hell. We taught and taught: How to meet God, how to come into the throne room, how to pray fervently, how to hear God's voice, sing in tongues, overcome the feelings of the flesh and how to be an initiator, instead of a spectator, in worship.⁷³⁸

Cooper was regaining the doctrine of the priesthood of believers for his church. Furthermore, Cooper was committed to this because he felt:

When we hide prayer in a side room meeting and give out specialist tags to intercessors, we take prayer out of the Church and [sic] make it the tool of just a few. That's why most Christians can't pray at home. They never do in church what they can do at home. All they do in church is sing songs and listen to sermons!⁷³⁹

Music was reintroduced to the church after three months, and Cooper describes it as adding petrol to a fire. It enhanced the worship rather than dominated it.⁷⁴⁰

⁷³⁸ Jarrold Cooper, 'New Heights of Worship: A Radical Look at Corporate Worship', *Paradigm Internet Resource Centre*, n.d., <http://www.paradigm-mag.co.uk/worship.html> (21/6/2004).

⁷³⁹ Cooper, 'New Heights of Worship'.

⁷⁴⁰ Ward tells a similar story concerning a different church from Pilavachi M. and C. Borlase, *Audience of One: The Soul Survivor Guide to Worship* (London: Hodder & Stoughton: 1999) in Ward, *Selling Worship*, 171-172.

It is suggested that applying the doctrine of the priesthood of believers so that the individuals of the church understand how to come before God means that the congregational worship is a more powerful time. This also relates the priesthood of believers to a communal Pentecostal spirituality rather than a privatised form of piety.

6.8.3 Remembering Congregational Worship

It is considered normal in churches to worship as a congregation. What this often means is that people sing the same songs together, listen to a sermon and notices as well as, at times, a soloist, which becomes a combined experience of the individuals but it has to be questioned whether or not this is corporate. The coming together, as described, can focus on God and the individual rather than on God and “the neighbour”. If the worship is to be truly corporate, then the neighbour must be considered in all that is done. However, the neighbour may have a different set of requirements to the worshipper. The neighbour may be in need of education, pastoral care, healing, salvation or refocusing on God. The consequence is that what occurs in worship should be oriented not towards individuals but towards the church body or congregation as a whole.⁷⁴¹ The songs need to be intelligible for those unfamiliar with Christian jargon, and well written for those with an understanding of music styles or poetry. Further, the songs must be based in truth, and preferably the truths of scripture so that the neighbour goes away having been reminded of, or learnt more about, scripture. At the same time the neighbour should be singing about the corporate experience of God and be inspired by the corporate experience rather than their own experiences, whether they are good or bad, for it is as the church focuses corporately on God that the individuals can be changed.

⁷⁴¹ Three of the six principles of worship that Liesch takes from his reading of Col. 3.16 and Eph. 5.18-21 are “Sing to the Lord”, “Sing to one another” and “Teach and admonish one another with songs”. Liesch, *New Worship*, 51. This means that even if “charismatic worship is primarily to be understood as divine encounter or intimacy” (Ward, *Selling Worship*, 195) it is to be done so corporately.

Worship needs to be transformative for individuals but must be so by addressing God corporately and not individually. However, all the while it must also be personal.

What the gathered body brings to God in worship cannot just be the experiences that each individual in the gathered meeting has of God. Whereas, collecting together the experiences of individuals and describing that, as worship would become a cycle whereby spending time in church is the most important thing, as it is where God is experienced by the individual. God wants the whole of life given to him and this must be brought to him in worship. As a consequence the framework for the gathered worship needs to be reformed.

6.8.4 Reframing Gathered Worship

Gathered worship brings together individuals from different backgrounds and stages of life ranging from the newly born to the Alzheimer's patient, from the teenager to the old age pensioner, from the single male to the single mother and from the couple with no children to the family with the nearly empty nest as well as from the worker in her first job to the worker about to be laid off and from the healthy thirty year-old to the leukaemia ridden thirteen year-old. As worship needs to address all of these people, it is a challenge for songwriters and worship leaders. Yet, if all the people attending are not able to offer up their lives to God in the songs that are sung, worship is still not loving God with all the heart, mind, soul and body that Jesus described true love of God to be.⁷⁴²

⁷⁴² "There is, however, a pastoral issue here in that in contrast to the traditional hymn or more liturgical worship with its extensive use of the psalms, charismatic worship has no reflex which may accommodate those who are grieving or in the darker corners of spiritual experience. As a result, some [of] the songs and the worship become a problem for some charismatics. Some speak of the tone and language of the worship songs as a cause of spiritual harm in their lives and some drop out of charismatic churches because they feel that their spiritual journey is more complex and ambiguous than what seems to be allowed in the regular worship of the church." Ward, *Selling Worship*, 204 echoing the observations of Jamieson.

It is in the coming together of these disparate people that worship can be truly worship, for in the presence of God and as the neighbour is remembered, the whole of life can be used to worship God. During sung worship many negative aspects of life will bring the focus to the hope of the eschaton, while the positives will bring the focus to celebration, singing and the truth of God, as recorded in scripture. Further, the gifts from the whole of life will be offered up to God and to one another, whether the gifts are financial, wisdom from experience, contributions of spiritual gifts, preaching by trained speakers, prayers from caring hearts or the warmth of fellowship of the gathered body. In this way worship will not be about songs but the whole of life given to God and the neighbour.

6.9 Worship and the Other Practices

This section will briefly consider the practice of worship in light of the previously discussed practices as part of the priesthood and prophethood of believers. These themselves raise more concerns and challenges for possible future work by this author.

6.9.1 Worship and Spirit-baptism

One effect the experience of Spirit-baptism has is making the reality of the presence of God known. Furthermore, Spirit-baptism focuses Pentecostals to worship God so that the reality of the presence of God is not just a one-time experience or a future reality but an ongoing daily reality. This focus is a desire for the presence of God in the life of the Spirit-baptised believer on a regular basis. It is not suggested that the periods when there is the experience of the “dark night of the soul” are ignored but to acknowledge that these periods are usually understood by Pentecostals as steps to a greater sense of God’s presence than before or other expressions of renewal.

As noted already, there are descriptions for being Spirit-filled in the songs studied.⁷⁴³ Within the words of the songs the terminology for being Spirit-filled, and the fact that a song is to be sung more than once, indicate a repeated experience of being Spirit-filled, unlike what was stated in the statements of faith.⁷⁴⁴ A worship service is the context where many people, unbelievers and believers alike, have an encounter with God that sets them on a path to a Spirit-filled life. The reason for this encounter is that Pentecostal worship in its orientation is experiential and those people who have no idea that God exists, or is interested in their lives, are challenged when they meet people who are expressing the reality of God in a corporate setting. This becomes an experience not just for the regular worshipper, but also for the person who is encountering Pentecostal worship for the first time.

6.9.2 Worship and Loving Community

What has been shown, so far, is that worship can become an individualistic practice with no connection to a community. There is also the risk that the community focuses on itself without remembering either evangelism or worship, in which case it becomes a “spiritual social club”. The issue is to maintain a balance between all of the practices included in priesthood and prophethood. The prophethood maintains an outward focus (evangelism), whereas the priesthood maintains an inward (community) and upward (worship) focus. A truly worshipping community will love and a truly loving Christian community will be worshipping.

6.9.3 Worship and Scripture

Considering the Pentecostal songs examined, the use of scripture is sentimental and selective rather than literal, as it also occurred in the Latter Rain Revival songs that Knowles

⁷⁴³ See Section 6.5.2.4.

⁷⁴⁴ See Section 5.3.2.

examined. The reasons for this, arguably, have more to do with the process of acceptance than a requirement that songs do, or do not, conform to scripture. The history of music in the English speaking church shows that the metrical psalms, based heavily on scripture, gave way to Isaac Watts' material, which, in turn, gave way to more and more subjective material.⁷⁴⁵

Pentecostal scholars have noticed that Pentecostal worship is moving away from scriptural guidelines. J. Daffe questions whether or not there is less reading of scripture in Pentecostal services, as the services become more worship oriented.⁷⁴⁶ The questioned reduction in scripture reading is in contradiction to Paul's exhortation to Timothy regarding the public reading of scripture (1 Tim. 4.13). Other Pentecostal scholars have noticed the lack of lament in contemporary worship.⁷⁴⁷ In addition, there have been questions raised whether or not Pentecostal worship is done in reverence and awe (Heb. 12.28).⁷⁴⁸

6.9.4 Worship and Evangelism

The number of references to missions in the songs studied is surprising. While many of the references are oriented to prayer for God to act, this is consistent with a Pentecostal mindset that expects God to answer prayer. At the same time, there is an implicit understanding that the answer to the prayer may be for the one who prays to take evangelistic action.

⁷⁴⁵ See for example Watson, *The English Hymn*, James F. White, *Protestant Worship: Traditions in Transition* (Louisville, Kentucky: Westminster/John Knox Press, 1989), or James F. White, *Introduction to Christian Worship* (Nashville: Abingdon, 3rd ed. revised and expanded 2000).

⁷⁴⁶ "Is the reading of Scripture even a part of the order of service in congregations who have become intensely worship oriented?" J. Daffe, 'The Worship Renewal: An Opium of the Church? The Decline of the Word in Worship', *26th Annual Meeting of the Society for Pentecostal Studies* (1997), 1.

⁷⁴⁷ Michael K. Adams, 'Music That Makes Sense: Inclusiveness of the Lament May Be the Key to Renewal in the Church', *22nd Annual Meeting of the Society for Pentecostal Studies* (1993) and Lee R. Martin, 'Pentecostalism and the Use of Lament in Worship', *30th Annual Meeting of the Society for Pentecostal Studies* (2001). Lament is not the only style of worship in the Old and New Testament that is directly missing. Offering gifts to God (Gen. 4.1-15), presenting the believers body (Rom. 12.1), and living a life dedicated to God rather than idols (1 Cor. 10.14) are all other scriptural descriptions of worship.

⁷⁴⁸ Chant, 'Re-tuning the Church'.

Contemporary debates on the purpose of worship in church services have focused on the content of songs, the styles of songs and the overall impression given by slick musical presentations. Little consideration has been given to the fact that learning to worship is part of evangelism or discipleship. There is a sense that in modern worship anyone can worship as soon as they have made a confession of faith. Again it implies that worship is maintained as an individualistic exercise rather than a communal one. Furthermore, training in order to recognise good and bad worship is ignored in this process, and this may help explain why so much of what is called worship may in fact be therapeutic self-motivation, as this has an immediate effect on the worshipper, where worship in “spirit and truth” may not have such an immediate effect.⁷⁴⁹

6.9.5 Worship and Spiritual Gifts

It is surprising that the spiritual gift most often sung about, in the songs studied, is healing. It is suggested that, while Pentecostals believe in the expression of spiritual gifts, this is not something reflected in many of their songs. A possible reason for this is the aphorism, “focus on the giver and not the gifts”. The songs thus focus on God rather than the gifts he gives. What this shows is that worship content removed from the other practices becomes less about making disciples through exhortation of the congregation and more about narcissisms.

The gifts are usually discussed in the context of worship, as a worship service is where they are expected to be exercised. Volf goes further and takes the gifts out into the marketplace of life.⁷⁵⁰ Arguably, most Pentecostals, including this author, would prefer the first view, as it is closer to the biblical accounts. Theologically, a view of the gifts that sees them as being

⁷⁴⁹ Hustad questions “whether the exclusive use of Christian mantras caters to the modern preoccupation with instant gratification”, Hustad, *Jubilate*, 296.

⁷⁵⁰ Volf, *Work in the Spirit*.

exercised for the work of God in the world, while their use remains accountable to one another in the church, would, it is argued, be a productive exploration. It would mean that in worship, and in the exercise of the gifts, there is still mutuality. Given the proposed reforming of worship,⁷⁵¹ the gifts may be exercised for one another in a worship service. However, that the charismatic people of God, gifted for worship, would not limit worship to a Sunday church service but worship God through the whole of life.

6.9.6 Worship and Being Spirit-led

The Charismatic Anglican bishop, Graham Cray makes the comment: “If God’s longing and action for justice are not fully integrated into our worship music it is highly likely that it will always be treated as an optional extra in our life and mission.”⁷⁵² He questions charismatic worship, but includes, by definition, Pentecostal worship. Cray also questions the integrity of worship, as this study has done, when he writes:

Churches that do not demonstrate justice in their corporate life find that acts of worship can become an encounter with God the Judge. If this is true with a congregation and in terms of its local mission, it also has a global application. Paul’s churches raised considerable sums for the relief of their famine-stricken brethren in Jerusalem. Their understanding of being members of the same body was global as well as local. In a world of great injustice between north and south, both internationally and within the United Kingdom, this must raise questions about the integrity of worship today.⁷⁵³

What Cray is pointing to is that being Spirit-led is left out of the content of churches’ worship and, as evidence has shown, is particularly left out of Pentecostal worship.⁷⁵⁴ It is not

⁷⁵¹ See Section 6.8.

⁷⁵² Cray, 'Justice, Rock and the Renewal of Worship', 4.

⁷⁵³ Cray, 'Justice, Rock and the Renewal of Worship', 7.

⁷⁵⁴ See Section 6.5.2.4 for the details on being Spirit-led in the contents of Pentecostal worship songs.

suggested that the Spirit is never allowed to lead in a worship service, but the content of this leading is within certain constraints of the tradition and style of the congregation being led.⁷⁵⁵

Even when worship does not point to being Spirit-led, being Spirit-led does lead to worship. As Solivan notes, there is a song of hope and this song is heard in worship; it is the Spirit that leads people to churches to worship and the Spirit that guides people to choose what church to be part of and to worship with when there is a geographical relocation.⁷⁵⁶ It is especially at this point that the divine is seen in the practice of being Spirit-led, the Spirit works in spite of the flaws of Pentecostal churches and their worship which lacks integrity.

6.10 Conclusion

Healy's methodology has now been applied to a single priesthood of believers practice of a church, specifically worship in Hillsong church. The major finding of this chapter concerning the "sold worship" of Hillsong is that it is tending to an individualistic expression of a personal piety. This is in opposition to the communal spirituality expected of Pentecostalism. In terms of Healy's methodology this practice within the priesthood of believers needed theological reflection to bring back a tradition which is being forgotten, the democratisation of the Spirit in the priesthood of believers.

This chapter has examined the practice of Pentecostal worship, a practice of the priesthood of believers. A practical-prophetic challenge was put forward concerning the integrity of Pentecostal worship as "sold" by Hillsong. Overall, it was revealed that there was a lack of

⁷⁵⁵ Parker summarises examples of the Spirit leading in a worship service he used for participant-observation when he writes: "There are two points in the service in which discernment and decision making were evident. One was Ed's [the worship leader] decision not to proceed with what he had planned because he discerned that he was feeling the presence and desire of the Spirit to work; the other was Brad's [a member no longer in leadership] decision to lead a song because he felt the Spirit leading him to do that at this time." Parker, *Led*, 101.

⁷⁵⁶ Samuel Solivan, *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series 14 (Sheffield: Sheffield Academic, 1998), 149.

integrity and that the “sold worship” does not help make Christian disciples or help bear witness to Christ, thus not helping the normative functions suggested by Healy. This led to the conclusion that this form of Pentecostal worship should be reformed and a proposal for this was given. Finally, the practice of worship was considered in the light of the other practices and further consideration shown as to what is needed in this reformed worship.

Chapter 7 An Examination of the Practice of Prophecy in Christian City Church

This chapter will briefly examine the exercise of one of the spiritual gifts, prophecy. While the previous chapter was an examination of one of the priesthood practices, this chapter is a partial examination of a prophethood practice. As it is only a partial analysis of the practice of the exercise of spiritual gifts it will be more limited in scope than the previous chapter. The chapter will specifically consider the origins of the practice, describe the practice through a series of examples and then reflect on the role of the practice. Christian City Church is used for this chapter, as there are no documented details of contemporary prophecy in Hillsong Church. , However, though it is not documented, which, for the purpose of the present study, is not useful, it is suggested that prophecy is practised in Hillsong Church.

7.1 The Origins of Contemporary Prophecy

Given the historic influences on Christian City Church discussed in Chapter 5, the most obvious source of contemporary prophecy in the movement is the Latter Rain Movement. The precedent for the Latter Rain Movement is the ministry of William Marrion Branham who accurately operated in the “word of knowledge”, which is the giving of verbal description of specifics of peoples lives unknown to him. Branham’s accuracy is attested to by Walter Hollenweger.⁷⁵⁷ The Latter Rain movement’s “extreme and unscriptural practice of imparting or imposing personal leadings by the means of the gifts of utterance” was disapproved of within the Assemblies of God, USA.⁷⁵⁸ Thus, reflecting on contemporary

⁷⁵⁷ Wilson, 'Branham, William Marrion', 441.

⁷⁵⁸ Carl E. Guiney, 'Address to the Doctrinal Purity Commission', *Discernment-Ministries Inc.*, 1999, <http://www.d discernment-ministries.org/CEGuiney1.htm> (10/5/06). There are numerous references to the 1949 General Council in Seattle’s resolution concerning the Latter Rain movement such as Guiney’s. This author has not been able to find a document that cites the original.

prophecy, it would be possible to dismiss it as a resurgence of the Latter Rain movement's unscriptural practice. However, the Latter Rain Movement is not the only Pentecostal tradition that embraces the prophetic. There are prophetic utterances associated with the intercession movement and, possibly, separately with the Charismatic movement. There are accounts of prophecy in publications by both groups, as described below.

John and Paula Sandford's book, *The Elijah Task*, reflects the combined prophetic and intercessory role of the gift of prophecy.⁷⁵⁹ They understand that "the gift of prophecy is an immediate word from the Lord to the church in meetings, for its directions, exhortation, rebuke or consolation".⁷⁶⁰ In the book it is further stated: "A Christian prophet is a watchman. ... the Christian prophet's very life and breath is intercession within the church."⁷⁶¹ It is also stated that: "He [The prophet] admonishes, warns, directs, intercedes, teaches and counsels. Far more importantly, he stands at the walls to see what the Lord is doing that he may call the body to respond appropriately (Ezek. 33:7)."⁷⁶² There is a strong sense in the Sandfords' understanding of the prophetic that the prophet hears from God and speaks to a gathering of believers as a whole rather than to individuals.

The Charismatic renewal also expected the prophetic to be manifest in charismatic meetings. Published one year after the testimonial *Nine O'clock in the Morning*, Denis and Rita Bennett's *The Holy Spirit and You* discusses the role of the gift of prophecy. Here prophecy is "brought to a group of believers though it may be for one or more individuals".⁷⁶³ The book *Now that You've Been Baptised in the Spirit* authored by the late Assemblies of God

⁷⁵⁹ John Sandford and Paula Sandford, *The Elijah Task* (Tulsa, OK: Victory House, 1977).

⁷⁶⁰ Sandford and Sandford, *The Elijah Task*, 1.

⁷⁶¹ Sandford and Sandford, *The Elijah Task*, 1.

⁷⁶² Sandford and Sandford, *The Elijah Task*, 4.

⁷⁶³ Dennis J. Bennett and Rita Bennett, *The Holy Spirit and You*, 1974 ed. (Eastbourne: Kingsway Publications, 1971), 108.

minister, Donald Gee (1891-1966) also includes a discussion of the prophetic. The book's editor, Wayne E. Warner, released it because "new pentecostal believers need sound, scriptural teaching, be they Catholic or Protestant".⁷⁶⁴ Gee's own comment is that the office of the prophet is "not to add anything to the perfect revelation of the Scriptures, but for the building up of the body of Christ through an inspired and inspiring ministry gift that interprets and applies those Scriptures with new light and life and power to every generation and circumstance by a fresh and immediate operation of the Holy Spirit".⁷⁶⁵ Prophecy based in scripture should be seen as different to scriptural prophecy. Gee is not referring to scriptures that are prophecies yet to be fulfilled, but to any scripture interpreted and applied to the life or lives of a believer or a group of believers.

The three styles of prophecy, prophecy for the congregation (Bennett), prophecy for the individual (Gee and Latter Rain) and prophecy based in scripture (Gee), will be illustrated below. In the present thesis contemporary prophecy is understood as a practice that is a combination of Pentecostal, Latter Rain and Charismatic practices and is hopefully a combination of the best of them all.

7.2 The Practice within CCC

There is less written material available on prophecy in the CCC movement than exists on worship in the Hillsong movement, discussed in the previous chapter. Since there is little written material, the following descriptions are largely based on audio and videotapes from services as well as the author's own recollection and personal testimony. The audio-visual materials are sourced from four different CCC churches. Together, the material paints a

⁷⁶⁴ Donald Gee, *Now That You've Been Baptised in the Spirit* (Springfield, Missouri: Gospel Publishing House, 1972), 6.

⁷⁶⁵ Gee, *Now*, 127-128.

picture of the practice of prophecy within CCC. The practices can be considered as case studies as they reflect the specifics of situations, as examples for others to understand what is described.

7.2.1 Prophecy at a Child Dedication

The following is a transcript of the prophecies given at the dedication of the author's son. Names of the people prophesying have been removed and their gender is reflected in the abbreviation used, i.e. M1 refers to the first man prophesying, F1 to the first woman prophesying and so on. The prophecies occurred during the dedication, within a worship service, after the parents have committed themselves to care for the child and they, and the godparents, had been prayed for. The church had been informed at the previous week's service that the dedication would be taking place and the congregation had been invited to pray for prophecies to give at the time of the dedication. The child's full name is Gareth David Morgan and he was just over five months old at the time of dedication.

Pastor: Does anyone here have a word or a scripture for young Gareth?
(Some people move toward the microphone) That's good.

M1: [to the author] This child is a gift to you. This child provides a window for you of God's grace over your life. God has brought you through many many things. God is showing you the grace of him again and healed you. This is a real reminder to you of God's grace.

M2: Yeah, three things. I have a sense that God going to give him a real inner strength. And that this strength will come from a sense of knowing the breadth, the width and the height of love of God and it will be something he will really carry around with him as he goes on with God. And also I believe God will give him, grant him an ability in the area of music as well to reach people who can't be reached in others ways and God will use music in his life.

F1: I will confirm that and I would say that chapter twenty-eight of Deuteronomy the first nine verses talk of the blessing upon God's people when they walk in his ways. I just would say today, Gareth David Morgan, you will be a man of blessing. God will bless everything you turn your hand to, you will bless others because of the knowledge of the love of God in your life, because of the talent you have and because the hand of God for blessing is upon you.

F2: I would confirm those things as well. I saw that this is a man of strength. I saw him as a man running; running with strength. And just being able to push through. But I also saw is he not only a man of spiritual strength but he is to be a man of physical strength and physically to be running with strength. I don't know has he been well or has he not been well?

Parents: No

F2: (in agreement) He has been well and strong. Well you encourage him in physical strength as well.⁷⁶⁶

The order of the four prophecies, that is, men prophesying before women, was not a deliberate split of gender and should be seen as coincidental based on who reached the microphone first. The fact that the order is coincidental is reinforced by the fact that the person designated as F1 preached the sermon later in the service. There is not within CCC a desire to represent only males as prophets or grant males a position that ensures they must speak before a woman or that women can not preach. In order to simplify references in the following discussions, the prophecies will be identified by the initials of those who gave them, i.e. F1, M2 etc.

Both M2 and F1 refer to scripture, by the use of one Old Testament reference and one New Testament reference. The scriptures themselves refer to Israel's obedience to God (F1) and a prayer from Paul for the Ephesians in Eph. 3.18. The hermeneutic used here is a prophetic one; a hermeneutic of "this is that", as Acts 2:16 records in the King James Version "But this

⁷⁶⁶ Personal video of the dedication on October 4, 2003.

is that which was spoken by the prophet Joel". "That" which was addressed to Israel and to the Ephesians is brought into "this" day and applied to a child. However, the meaning of scripture is not meant to be changed in the process. The blessings of Deuteronomy, while originally applied to a group, are now applied to an individual and the blessings are descriptions of what God will do for the Israelites who are obedient, whereas the prophetic is a declaration of the future of the child under God. Paul's prayer was for the Ephesians to know God's love in manifold ways and the prophecy presumes that Paul's prayer for the Ephesians was answered, in that the Ephesians came to know this manifold love. In a similar way it is prophesied that, at a future time, this child will know the manifold love of God, which will be this child's strength.

Prophecy F2 is also directed to the future, stating that the child will possess physical strength and spiritual strength. This differs to those parts of the prophecies based on scripture in that the parents are exhorted to encourage the child.

The encouragement to the parents is also reflected in M1 and M2. M1 reminds the father of what has passed and God's grace in the present. Furthermore the child becomes a constant reminder of God's grace; in a theological sense the child becomes an icon of grace. M2 has a sense of how the child will grow and some future direction for the child. The future direction is encouragement to the parents but also to those who hear the prophecy, which begins to hint at that the nature of contemporary prophecy may be more than encouragement to the recipients but also have an effect upon the community in which the prophecy is given.

These prophecies are not presently verifiable. They were spoken to a child who still cannot give an accounting of their validity. This raises questions like, "Are these prophecies directive or for personal direction?" and "Should the parents encourage the child into

physical activities or music because of these prophetic words?” There is a conflict between two different understandings of what it means to be prophetic, one where the recipient is commanded to challenge the status quo the other where the recipient is to do all they are told by God. The church in which these prophetic words were delivered is a middle class church and exercise and music are often considered middle class activities. Thus, there is a reinforcement of middle class values rather than a “prophetic” renouncing of them. That is, the status quo is accepted, and even encouraged, by these words rather than challenged by them. This hints at the existence of a further issue, which is the separation of the church from the culture around it. The prophetic words encourage the child to accept the culture and to use it as a means of evangelism, rather than decreeing a separation of the church from the world. The answer to the questions raised concerning the prophetic words being direction and/or encouragement to the parents requires discernment, both on the part of the parents and on the part of those listening. These are not words encouraging everyone to take up music or physical exercise but are specific for members of a family.

7.2.2 Prophecy in Times of Ministry

Specific occasions such as a child dedication are not the only time where prophecies are delivered to a church. During other times such as prayer meetings or praying for the sick at the end of a service the prophetic gift may be exercised. Thus a monthly prayer letter contained the following items from a prayer meeting:

Issues to Pray from our January Prayer Meeting:

Scriptures – Romans 4:18-21

Faith comes, in the reality that against all odds, nothing is impossible for God.

God is bigger than any situation. We will be amazed at the move of God's hand this year.

To pray a fresh quality of faith into CCCC this year.⁷⁶⁷

The prophetic in this prayer letter is both encouragement, “nothing is impossible for God”, and predictive, “we will be amazed at the move of God's hand this year”. This leads to action that is to be taken by the hearers at the prayer meeting and the readers of the prayer letter, as they need “to pray a fresh quality of faith into CCCC this year.” While the previous example was limited in a sense to individuals, this example is effectively for the whole congregation.

Due to the expected action this expression of the prophetic gift, it is suggested, is directive. The fact that it appears in the prayer letter of the pastor of the church indicates that it has been discerned and found acceptable. Although we are not told who gave the prophetic word, or if it was multiple people who elaborated on a theme, it has an implied authority as it comes with the pastor's blessings. By the nature of the written communication being a prayer letter for a congregation, the prophetic word is not universal but limited in scope to the single church it was given to. This means that even if it was widely disseminated, there is no sense of it applying to other churches, either in the same suburb or city. Thus, while it holds some authority, it is within a limited scope. This limited scope means the senior pastor can be questioned concerning these written prophecies, which differs from the problems with written prophecies that Robeck suggests of unverifiability and lacking credibility.⁷⁶⁸

A different ministry context, where prophecy is less expected, is in the midst of praying for healing. The author was brought to the front of the church when he had an attack of gout in

⁷⁶⁷ Richard Botta, email, 23/1/2003 (2003).

⁷⁶⁸ Cecil M. Robeck, Jr., 'Written Prophecies: A Question of Authority', *Pneuma* 2 (1980), 26-45.

his ankle. A few comments were exchanged with the pastor, heard by the whole congregation, before the pastor started to pray. He prayed for healing and that the Holy Spirit would flow and then launched into the following prophecy, which has been transcribed as delivered:

I see a picture of the Lord's hand, not upon your head but on your spirit. I feel like the Lord has deep in your spirit and is, and is doing things in there and his hand is shaping and moulding and perfecting and preparing and equipping and anointing and healing and is doing something in there and he is getting you ready. He is shaping your inner man, he's shaping, and the, and the form that he's shaping is a, is is a man of God that that that in your natural eyes you don't even necessarily see but deep down you believe you have have that vision and purpose and destiny deep within you from a young man, from a young boy and the Lord says I have obeyed and and seen that vision I have responded to that says the Lord and I am doing it I am fresh now.⁷⁶⁹

There seems to be a brief transition from prophecy back to prayer where the pastor concludes: "I can see the hand of the father upon your spirit shaping you and the spirit of God is right now doing that in Jesus' name by the Holy Ghost." It is possible to understand this as part of the picture that was seen at the beginning of the prophecy.

This prophecy starts with a formulaic phrase "I see a picture". The picture itself is related to the spirit of a person, which cannot be seen. While there is no developed Pentecostal theological anthropology, both the bipartite model of body with spirit and the tripartite model of body, soul and spirit allow for God to work in a person's spirit as prophesied here. The language used in the rest of the prophecy reflects the spontaneous nature of prophecy. This is not a polished presentation but speaking out what is unknown to the speaker before it is spoken. As William Kay writes about people who prophecy:

⁷⁶⁹ Mark Kelsey, *Personal Prophecy to the Author* (Greenlawn, New York: Christian City Church, 1996), recording.

Once they open their mouths they do not know how they will finish. They know perhaps only the opening words or phrases, but beyond that they have only a hazy sense of what will come next. Prophets are “carried along by the Holy Spirit” (2 Pet 1.21) and deliberately avoid premeditation. They realize they must be sensitive to the Holy Spirit and that their own calculations and thoughts could jeopardize the Spirit’s intention.⁷⁷⁰

Faith is another element of the prophecy above, as it mentions eyes that don’t see but a person who believes and has vision, purpose and destiny. In the prophecy God’s action is in an area that is invisible to the human eyes. The fact that God is doing something has to be said rather than seen, or even presumed, as it is a matter of faith whether or not you accept what you are told is happening to you. Expressing this invisible action is in effect an encouragement to those hearing the words. In this case, those who listen become aware of what God can do, which cannot be seen. This is a reinforcement of their faith that God is active and alive even when God’s actions cannot be seen. “Now faith is the assurance of things hoped for, the conviction of things not seen” (Heb. 11.1). Faith is encouraged, as the work God is doing is unseen and, in this case, there is conviction concerning the work, as it has been spoken by the pastor prophesying.

There is also a predictive or directive element to the prophecy. “God is getting you ready” implies there is a task to be performed, or some action to be taken at a later time. This prophecy does not state that the action is to be taken immediately or what the action is but intimates that action will be required in the future.

Again the prophecy is not verifiable. It works in the realm of the miraculous, in the invisible rather than the seen. Discerning whether the prophecy is true or not based on logic or “sanctified reasoning” is not possible, as what is prophesied is invisible. The only possibility

⁷⁷⁰ Kay, *Prophecy!* 93.

of discernment in this context is to see what happens in the life of the person receiving the prophetic word.

7.2.3 Conflicting Prophecy

All of the examples above show a single idea that prophecy is easily understandable in the context of the church meeting. At the same time there is Paul's statement: "Let two or three prophets speak, and let the others weigh what is said" (1 Cor. 14:29). Here Paul expects that prophecy will be discerned or weighed. The verse is sometimes used for suggesting that a prophecy should be given publicly and not privately. The "others", whether they are the congregation or other prophets, can only weigh what is public. The need to weigh what is said by a prophet implies that prophecy is either perplexing or incorrect. The following is the author's recollection of conflicting prophecy occurring to someone in CCC.

DS had recently broken up with his girlfriend JB. DS was a small group leader and one night, soon after the break-up, JM prophesied privately to DS, but accidentally within earshot of the author, that DS and JB would marry. Another prophecy was given to DS, encouraging him not to give up and despair, as the Lord would act in the time when he least expected it, and he was admonished to move on from the past. It became a point of conflict for DS, as he approached a pastor for advice, again within earshot of the author. The pastor's suggestion was to seek God. The eventual outcome was that, a few years later, DS married someone other than JB.

Here the nature of "private" prophecy reflects the condemnation by the Assemblies of God of the Latter Rain Movement's exercise of the prophetic as an "extreme and unscriptural" practice. The public prophecy seems to be correct, as shown by the progress of time, but there is no way to discern accurately which one was correct and should thus be considered

directive or encouraging at the time. While there is wisdom in directing that private prophecies should not be given, this does not mean that they do not occur and that all prophecy is simple to classify as true or false and understand as to what to do.

7.2.4 Personal Testimony

To further investigate aspects of the spiritual gift of prophecy in CCC the following discussion is based on the author's own experiences and recollections. The role of the prophetic in the author's life may be seen as self-indulgence but, instead, it should be seen as a reflection on the prophetic words, as received, and thus, it is argued, the inclusion of the experiences in this study is valid.

Two of the most unusual prophecies given to the author, whilst in a CCC meeting, involved a calling to ministry, as well as a prediction of his, at that point, future marriage. In one case a CCC pastor invited anyone who wanted a prophetic word to come to the front of the church to be prophesied over. This practice of inviting people to be prophesied over in CCC is similar to an altar call. In this case the pastor did not know the author. The author came forward and was asked whether he was in Bible college, and if not, why not? The pastor then prophesied a scripture, Matt. 13.52, and foretold that he saw that the author "would be like the scribe who brings out both the old and new things". In the second case, a female CCC pastor, who had earlier had a brief conversation with the author about checking her microphone, called people to stand who wanted to be prophesied over. The, at the time, single author went forward when called, and the pastor started rubbing where a wedding ring would be on a married person's hand. The pastor prophesied that the author would be married soon, as well as a prophetic message related to future ministry. The first of these examples has since been fulfilled while the second one took over ten years for the first part to be fulfilled. Whether the aspects of ministry foretold will become a reality is still to be seen.

Another example of the prophetic within CCC is the prophecy given, on two separate occasions, by another CCC pastor to the author. In both cases the scripture Luke 22.31-32 was quoted with no other context. The first time the prophecy was given, the pastor hardly knew the author. After the second occurrence, the author was able to ask the pastor if he remembered giving the first prophecy to which the answer was no.

To classify these prophetic words is difficult. The one concerning Bible college and the future reflects a directive stance and, yet, from memory, was received as a great encouragement at the time. The prophecy concerning marriage and future ministry is best described by scripture, where such things are held in the heart and pondered (Luke 2.19).⁷⁷¹ While, at the time, the message was encouraging, it was not a directive to the individual or the congregation. The third and fourth message reflected a future possibility, as well as the immediate struggles going on when the prophetic words were given.

7.3 Theological Reflection

Given the above examples and some evaluation of their impact on the recipient or the congregation at the time, there is a need for deeper theological reflection on the role of contemporary prophecy in the CCC movement and by extension Pentecostal churches.

It should be noted that rejecting the gift of prophecy in the contemporary church has not been discussed for the reason of theological integrity. Pentecostals believers and churches like CCC must embrace prophecy, in some manner, in order to be consistent with their theological beliefs concerning gifts of the Spirit. To accept some gifts of the Spirit and deny others means that Pentecostal theology would have no integrity and would be self-contradictory. A section in a previous chapter analysed potential understandings of being

⁷⁷¹ Thanks to Barry Bond for preaching on this passage many years ago.

prophetic and prophecy. The decision was made to associate the prophetic with gifts of the Spirit.⁷⁷² This may be seen to be limiting “being prophetic” to a charismatic manifestation. However, this is not so, as will be shown below.

The examples of the prophetic here do not mimic the Old Testament prophets who speak out against the status quo. If anything, these prophecies may affirm the status quo. What must be understood in the prophetic speeches of a Martin Luther King Jr. declaring, “I have a dream”, in a pastor declaring, “I see God shaping your spirit” and in a lay person stating the future of a child, is that there are four parties involved in public prophecy. The four parties are God who inspires the prophet, the prophet, the immediate recipient(s) of the prophecy and the hearers or watchers. Prophetic speech, declaring the way of the Lord to the poor or the middle class, the government or the oppressed, is understood here to be inspired by the Spirit of God and performed by exercise of gifts of the Spirit. Prophetic acts showing God’s love and care to the homeless and dispossessed, or God’s love to the affluent and those able to live in mansions, are all inspired by God’s Spirit. It is here argued, that to describe a church as prophetic and then choose the meaning of prophetic, to decide between prophecy as prophetic speech to a believer, or believers, and prophecy as social critique of the world, ignores one or more of the four parties involved in prophecy. The significance of the four parties will be explored below. Following this exploration there will be further reflection on how Pentecostal churches can respond to contemporary prophecy.

7.3.1 The Four Parties of Prophecy

Prophetic speech inspired by God, as demonstrated in the examples above, is given in an impromptu manner. It is not perfectly polished oratory, but immediate speech. Very little of

⁷⁷² See Section 4.1.1.2.

the content of prophetic speeches in the Old Testament reflect the imperfect immediateness of speaking for God. When Moses complains of his inability to speak (Ex. 4.10) he is told by God, “Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with your mouth and teach you what you are to speak” (Ex. 4:11-12). The critical issue here is that God is the one who inspires prophetic speech. Inspiration does not mean that delivery of the prophetic is always immediate, as the child dedication shows. People knew in advance that the child was to be dedicated; the prophetic words may have been received in the week before the meeting as the pastor had alerted the congregation of the upcoming dedication. In the act of alerting the congregation, they are being told by the pastor to both expect and ask for prophetic utterances. God’s inspiration in prophecy means that it does not need to consist only of impromptu imperfect stuttering speech, but can also come about with the detailed crafting of sermons of social critique, such as Martin Luther King Jr.’s “I have a Dream” sermon.

The prophet is the person whom God uses to deliver a message. The role of the prophet is to speak what needs to be spoken or to do what needs to be done. As the Spirit of God has gifted them with a prophetic word, they need to speak or act it out. Whether this speaking or doing is social critique, impromptu speech or self-critical analysis of the church, as Healy suggests, the prophetic Word of God needs to go forth, delivered by the person upon whom the Spirit of God has bestowed a gift. However, The Christian prophet is not the same as the oracle of Hellenistic cultures. The prophet is no longer “the independent figure of power”,⁷⁷³

⁷⁷³ Christopher Forbes, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment* (Peabody, Massachusetts: Hendrickson, 1997), 315.

but is part of the community with a role to play in shaping that community like the ancient oracles.⁷⁷⁴ However, at the same time:

[The prophet] is one member among many in a community in which all have the same Spirit – and potentially the same gift – as he has. He has no specialist skills, and no particular privileges beyond a hearing – a critical one – in the gathering of the community. Thus is the power of the prophet/miracle-worker subordinated to the good of the community.⁷⁷⁵

The recipient is the person, or persons, who needs to hear the prophetic word. Whether the recipient is a person in a church service, a believer or non-believer, a church or a system of government, a small group or a nation, there is always someone to whom the prophecy is directed. The prophecy may be an encouragement intended for a person being prayed for. A prophecy directed at a child might actually be encouragement for the child's parents, who are, in this case, the recipients.

The listeners to a prophecy are not as obviously involved as the recipients to whom a prophecy is addressed and intended. Martin Luther King Jr. spoke to the people around him at the Washington Monument and at the same time he addressed his listeners as well as those who have read and heard his speech since then. The intended recipients on the day of the speech are obviously those marching with King on that day. It was an inspiring message with a directive stance, as it was a sermon to those around the monuments in Washington. Thus, in some cases, it is easy to decide whom the prophecy is addressed to. However, in the process it is possible to ignore the others who listen and presume the prophecy is not directed to them. It may be part of God's plan that the speech has been heard over and over again through the medium of television and radio so that its recipients are a far larger number than those present and listening at the delivery of the speech.

⁷⁷⁴ Forbes, *Prophecy*, 311.

⁷⁷⁵ Forbes, *Prophecy*, 315.

The delivery of a prophetic word in Pentecostal churches allows God to not only speak to a person through a prophet but also to shape those who hear it, but to whom it does not apply directly, by the nature of the prophetic word. This can be seen in a number of ways. Contemporary prophetic social critique is considered to be modelled on Old Testament prophets. At the same time, the words of the Old Testament prophets are still read and of influence to people at the present time. It shows that biblical prophecy is “rhetorically ordered to address later generations, including us”,⁷⁷⁶ as well as the original hearers of the prophetic word. Impromptu prophetic speech affects not only the immediate recipient of the prophetic word but also others who hear the word. Paul calls for “the others” to discern a word (1 Cor 14:20). If “the others” meant just the prophets, this would imply every prophetic word in the church would only need to be delivered in gatherings of prophets. Instead, these prophetic words are to be given to the whole church,⁷⁷⁷ even when they are meant for individuals as well as a congregation, so that all the hearers may be shaped by the word, as much as the intended recipient or recipients.

How the hearers are shaped by the prophetic word needs to be considered. Firstly, there is reinforcement of the Pentecostal belief that God is still active and speaking at the present time. This reinforcement, while expressed in different ways, is ultimately the same whichever way it is expressed. In impromptu charismatic manifestations, it is a reinforcement of Pentecostal worldviews and beliefs, whereas in social critique there is reinforcement of social justice values and beliefs. Further, in “practical-prophetic” self-critique there is reinforcement of what the church values and believes. In all cases, the

⁷⁷⁶ William W. Klein, Craig L. Blomberg and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation* (Nashville, Tennessee: Thomas Nelson, revised and expanded 2004), 371.

⁷⁷⁷ Forbes, *Prophecy*, 269.

reinforcement is of God moving upon the intended recipients in order to bring things to the way he wants them to be.

Another way in which hearers are shaped by the prophetic word is the creation of community. The prophetic word of social critique, impromptu charismatic manifestation and critical self-reflection defines boundaries. Thus, values and beliefs are not only reinforced but also delineated. As an example, a belief exists that God speaks to certain groups in a certain way at the present time, for his purpose to the community of recipients. Regarding all prophecy, listeners are forced to agree or disagree with what is put forth. They need to answer questions such as: “Can God move in the invisible realm to affect a person’s life?”, “Can God make a dream of racial harmony come true?” and “Can God see the future and explain that a child will have influence before the child can even say a word?” Answering these questions in the affirmative does more than reinforce beliefs as it also delineates those who believe the affirmative answers from those who do not. While agreement or disagreement with these questions will not affect a person’s salvation, the answers to them create clearly delineated communities of those who expect to see God move in a certain way. It is argued, by this author, that this is the reason for the split between the prophetic as social critique, impromptu charismatic manifestations and self-critique of the church. Each understanding of the prophetic reflects an idea that God would not speak prophetically in a certain way and, therefore, the idea that God would not speak prophetically in a certain manner delineates each community. The line drawn then separates one community from another and because there is little communication between the communities, concerning the understandings of the prophetic, each community’s understanding remains isolated from the understanding of the other communities.

A third way that hearers are shaped by the prophetic word is that there, in prophecies, is a call to action. Whether this action is prayer, care, contacting a politician or something else, the call to action is present. It is not suggested that everyone will respond with appropriate action. Some hearers will ignore the prophetic word, as they are caught up in their own problems or situations, and the prophetic word is considered irrelevant and, therefore, the recipient sees no need to act. However, other hearers will appropriately consider how to respond to this word and take action. Thus, Pentecostals, rather than preaching about social justice or denouncing social injustice, have acted for social justice.⁷⁷⁸

7.3.2 Rational Concerns

The discussion of prophecy, so far, has been taken to be within a Pentecostal worldview. Changing this worldview to one that is more critical than the Pentecostal worldview raises a series of rational concerns. The concerns can be shaped into questions, which can be shaped as follows: “What is the relationship of contemporary prophecy to biblical prophecy?”, “Are the prophets fishing for information like a medium at a séance?” “Are these contemporary prophecies general, lack the ability to be proved or just falsified and, thereby, only exhortation?” “What is the relationship of the health and well being of the congregation in the midst of a society that sees war, suffering and poverty?” Each of these concerns will be addressed below.

The relationship of contemporary prophecy to biblical prophecy, particularly Old Testament prophecies, is a complex one. While this author has heard disclaimers that contemporary prophecy is not the Word of God for everyone in all places, in all times, unlike the Scriptures, it is not always treated that way. Preachers and leaders decide that a prophecy that has been

⁷⁷⁸ In Australian Pentecostalism this is demonstrated by the provision of lunches and clothing during the Great Depression by one of the earliest pentecostal churches Good News Hall according to Barry Chant, *Heart of Fire* (Unley Park, South Australia: House of Tabor, 1984), 49.

delivered for a specific congregation, at a specific point in time, should be shared with all the church.⁷⁷⁹

Another relationship is the issue of judging prophecy. Kay mentions that:

The very fact that Christian prophecy was judged and that no penalty is laid down anywhere in the New Testament for incorrect prophecies shows that prophecies before and after Pentecost were on a completely different foundation. False or incorrect Old Testament prophecies led to the death of the prophet (Deut 18:20). In the early church, nothing of the sort took place.⁷⁸⁰

Kay then discusses the role of judging the prophetic.

For this discussion the issue of judging prophecy is not the most important. Instead, the interpreting of the prophecy is the most important aspect discussed here. A large amount of Old Testament prophecy is constructed in a rhetorical style.⁷⁸¹ There is structure, parallelism and a message being present that is as much foretelling as telling forth the thoughts of God.⁷⁸² Even when there is prophecy that is for the future, it is hard to tell when it is to come about, due to a prophets “telescopic view of the future”.⁷⁸³ This raises the question, “What differences are there in interpretation for contemporary prophecy?” Cartledge notes the use of key phrases, such as “thus saith the Lord” from the King James translation, in contemporary prophecy but this is a modern rhetorical device.⁷⁸⁴ There is far less figurative language used in the contemporary prophecies above than biblical prophecies. This, arguably, means that contemporary prophecy operates more as straightforward exhortation

⁷⁷⁹ Robeck, 'Written Prophecies: A Question of Authority'.

⁷⁸⁰ Kay, *Prophecy!* 64.

⁷⁸¹ Klein, Blomberg and Hubbard, *Biblical Interpretation*, 371.

⁷⁸² Klein, Blomberg and Hubbard, *Biblical Interpretation*, 371.

⁷⁸³ Klein, Blomberg and Hubbard, *Biblical Interpretation*, 376.

⁷⁸⁴ Cartledge, 'Charismatic Prophecy: A Definition and Description'.

and encouragement than foretelling. Yet, it would have been so in the Old Testament as well. The prophetic perspective means that we are not able to realise the fact that a passage like Isaiah 7.10-25, which includes the statement, since recognised as messianic: “Look, the young woman is with child and shall bear a son, and shall name him Immanuel” (Isa. 7.14), was intended to have an immediate fulfilment,⁷⁸⁵ as listeners knew about whom Isaiah “prophecied”. Later readers can take encouragement from the fact that God did act in the past as he were to do in the time thereafter and still is doing. Prophecy then was interpreted in an open-ended manner with a sense of the immediate and so too is contemporary prophecy. Though it is immediate, it should be held lightly as to its ultimate interpretation and the time of that fulfilment.

The nature of some of the prophecies given above may mean that a person exercising a prophetic gift is “fishing” for information to feedback to the recipient. The nature of the practice of posing questions and receiving answers easily prompts this rational concern and the fact that there has been abuse of words of knowledge for healing in at least one ministry has to be recognised.⁷⁸⁶ In a similar way, statistically, due to the numbers of people suffering back problems at any one time, stating that, “there is someone here tonight with a sore back” in any large congregation is likely to find multiple people suffering. The Pentecostal response to this is that there is a need for integrity in the minister not to speak what is not heard from God. Yet, it must also be recognised that this is a potential temptation to show a greater spiritual power than what is actually given by God. Thus, while searching for information in order to bolster the prophetic gift should not occur, it may in practice occur. At the same time, there is no reason to disbelieve that God can dialogue with a modern day

⁷⁸⁵ Klein, Blomberg and Hubbard, *Biblical Interpretation*, 376.

⁷⁸⁶ Al Seckel, 'The Real Peter Popoff', *Banacek*, 1987, <http://www.banachek.org/Popoff.htm> (07/04/2004).

prophet, just as there is no reason to disbelieve that he did dialogue with Elisha and his servants (2 Kings 4), to give the word that is needed to the hearer or hearers.

A more serious concern highlighted by the nature of the prophecies described above is the veracity of the prophecies. In the negative sense the question is, “Are there provable prophecies?” In contrast, if they are not provable, “Are they falsifiable?” The answer to the questions, like much prophetic material of the Old Testament, requires a long-term view. It may take a lifetime to see whether a prophecy is true or false, yet, given that extended timeframe it, ultimately, is falsifiable. The argument given above is at one level not concerned so much with content as with the effect that the prophecy has on the hearers, including the recipient and all others who hear the prophecy. The nature of prophecy, as argued, is that it impacts a community and while the community wants to walk with integrity, it, ultimately, is not concerned with the provability of the prophecy but with its effect on those who heard it.

It could be argued that the descriptions of prophecy, given above, describe a practice that is pure exhortation. It is a valid observation considering that the nature of the message is to impact all those who hear it, as well as the one to whom it is addressed. The argument against this is based in the nature of communal exhortation. Communal exhortation is addressed to the community for the sake of the community, whereas prophecy, as discussed above, is addressed to an individual, a couple or a family and as a consequence shapes or reshapes the community. The effect expected is not the same for exhortation and prophecy. Exhortation will directly shape a community and prophecy will shape an individual and, thus, indirectly and in a different manner, shape a community. It is one thing to exhort people that: “God desires to restore to you what has been stolen by locusts” as it is expressed in Joel 2.25-26 and it is another thing to prophecy over someone that: “That which the locust has stripped

away will be restored” as well as that hearers of the prophecy will consider God’s power in confirming his love to an individual and indirectly to them. There is no doubt that prophecy should exhort the recipient but it also indirectly influences all its hearers.

Graham Cray’s concern about Pentecostal worship not embracing God’s justice can also be carried over to this section. Prophecy, as given in CCC, without the equivalent prophetic ministry of social justice, allows a CCC church to be seen as a “holy club”, where its members are blessed by God but no one else needs to receive that blessing. The world could be ignored and the church would still be fine without anyone questioning this scenario. It is a sobering thought for Pentecostals to be able to hear both the entirety of scripture and all that the Spirit is saying. CCC is thus required to maintain a tension between the prophetic as charismatic manifestation and the prophetic as a call to social justice. One without the other is not only limiting the work of the Spirit, but also limits a practice of exercise of the gifts or evangelism and furthermore brings God’s church into disrepute.

7.3.3 Evaluating the Practice

To evaluate the practice, using Healy’s criteria, similarly to the discussion of worship, is a difficult task, as exercise of the prophetic gift is part of the larger practice of the exercise of spiritual gifts. Rather than performing a complete evaluation in the light of Healy’s methodology and examining prophecy in relation to the other practices, brief comments evaluating this single aspect of exercising spiritual gifts will be made.

This chapter has already mentioned the internal necessity of prophecy, as a spiritual gift, within Pentecostal theology. Healy’s method expected consideration of traditions that need reform, to be brought back or to be strengthened. What is understood to have happened with contemporary prophecy is that a tradition that was largely forgotten has been returned to the

church at large by the Pentecostal church. This is readily evident in the Australian context, after the rejection of Latter Rain Renewal extremes by the Assemblies of God, the CCC and another indigenous movement, the Christian Outreach Centre. Exercise of the prophetic gift is thus a tradition that has been retrieved by Pentecostals before it was totally forgotten by the church as a whole.

Whether or not this gift is helpful in the church's witnessing and discipleship is a different issue. In terms of witnessing, false prophecies, such as when the world will end, have brought ridicule to the church. True prophecies are not highlighted except in terms of reflection by their recipients. In the United Kingdom, a prophecy concerning national mourning and flowers in the nation's streets is believed to have come to pass, at Princess Diana's funeral, seventeen weeks after the prophecy was given. The author is unaware of an equivalent prophecy being fulfilled in CCC or Australia. Thus, as help in the witnessing of the church to Jesus Christ, prophecy may actually be seen as a hindrance, as the failure of the false prophecy is heard more often than the fulfilment of the true.

As help in discipleship, prophecy, as described in Section 7.3.1, is suggested to be very helpful. The three human parties of the four parties involved in prophecy are helped to become, as well as help shaping, better disciples. The prophet, through speaking the word, encourages other disciples both by asserting that God speaks and that others can be prophets. The recipient, through hearing the word, can be encouraged to persevere in their discipleship. The listeners are not only encouraged to hear from God, but also to have their view of reality strengthened or changed. With the Pentecostal mindset that God works in the unseen, prophetic words are reminders for all disciples that God can move in their lives and shape them. However, God is not directly asking a listener to change but presents the possibility of

change for them. It is argued that prophecy is helpful for discipleship, whether or not this is so in the context of witnessing needs further consideration.

In terms of witnessing to Christ there is, arguably, a pattern of prophecy that considers discernment lightly. Out of the nearly forgotten tradition of prophetic charismatic manifestations has come a new tradition characterised by ignoring discernment. There is a risk that the words spoken by those exercising the gift of prophecy are possibly erroneous and taken more seriously than scripture.⁷⁸⁷ Prophetic words, no matter how ambiguous or ludicrous they may be, are examined for some meaning when in fact there is nothing spiritual about them. Discernment of all prophetic words by not just the recipients but also by all the listeners, it is argued, is required to have a valid witnessing to Christ.⁷⁸⁸

Also, in its witnessing to Christ, Pentecostal prophecy must consider some of the apophatic tradition and be willing to live with the unspeakable nature of God and, further, his will for the lives of Pentecostals. Prophecy is not a vending machine for daily instruction whereby Pentecostals can live in the certainty of being in the centre of God's will. More than the discernment required flowing from fallibility is humility to admit that our faith in God is seeing through a mirror darkly and acknowledging that we only know in part what God's will is (1 Cor. 12.12). This partial knowledge is never complete before the eschaton and should humble all those in the service of God. Without this humility the Pentecostal church can fall into the trap of thinking that it is perfect, since it knows God's will perfectly. Its witnessing would become one of superiority rather than servanthood and would no longer witness to its master.

⁷⁸⁷ Cf. Robeck, 'Written Prophecies: A Question of Authority',.

⁷⁸⁸ The academic literature on this field seems limited to Parker, *Led* whose content on discernment is limited.

7.4 Conclusion

This chapter has applied Healy's methodology to the practice of the exercise of spiritual gifts in a limited manner. It has discussed the role of contemporary prophecy within the CCC churches. Theological reflection upon prophecy has shown how it shapes not only the recipients but also all the hearers of the prophetic word. Furthermore, considering prophecy as a partial practice it has been briefly evaluated in the light of the two functions of the church of bearing witness and making disciples. This chapter has not explored the relationship of prophecy with the other practices, as the whole field of the exercise of spiritual gifts would need to interact fully with the other practices.

This completes the discussion of the practices of Pentecostal churches from the framework previously established.⁷⁸⁹ This discussion demonstrates that a practical-prophetic ecclesiology, as suggested by Nicholas Healy, can be constructed for Pentecostal churches. Ultimately, this ecclesiology would call the Pentecostal church to be church in a way that is more faithful in its witnessing to Jesus Christ than is now the case and for Pentecostals to do so in the power of the Spirit that is itself the spirit of Jesus Christ.

⁷⁸⁹ See Section 2.3.

Part 4 Conclusion

Chapter 8 Conclusion

This thesis is a modest contribution to the field of Pentecostal ecclesiology. It is limited in its scope to the application of Healy's methodology examining two practices in different Australian Pentecostal churches. It does not claim to be a complete ecclesiology but allows for future work in the consideration of ecclesiology for, and by, Pentecostals. This chapter reflects on what has been written and considers possible future research.

Chapter One set the context that Pentecostals, like other restoration movements, consider their churches based on the New Testament norm while, at the same time, there is no accepted norm for the New Testament church or being Pentecostal. This led to the decision that "Pentecostal", as used in this thesis, reflects both classical Pentecostal churches and those who accept the Pentecostal doctrine of Spirit-baptism, as evidenced by speaking in tongues.

Chapter Two discussed Healy's methodology. In the light of Healy's methodology numerous ecclesiologies that interact with Pentecostal churches and Pentecostal ecclesiology were examined and shown not to ensure the theological reflection upon practices that the methodology requires. A possible theological definition of Pentecostals, those who believe in the priesthood and prophethood of believers, was examined to show that it is a sufficiently adequate and interesting definition, reflecting the essentially contested concept of being Pentecostal. However, it was not argued that Healy's methodology is perfect. The fact that a practical-prophetic ecclesiology is more prescriptive than descriptive was found to be both a strength and a weakness. For churches, such as Healy's own, the Roman Catholic Church, which have multiple well-defined self-understanding, or self-understandings, of what it means to be church, it is useful to critique the church. For churches, such as Pentecostals, who may describe themselves as the "body of Christ" or "a priesthood of believers", a

practical-prophetic ecclesiology means that more work is required to enumerate some practices that could be examined.

Chapter three considered what practices could be examined through the doctrine of the priesthood of believers and the history of the prophethood of believers. It showed how these doctrines are understood, through history to contemporary times, from representative views. Many of these views attached specific practices to each of the doctrines. Any of the practices that are recognised as attached to these doctrines were made explicit while recognising that there is no single association of the practices with the doctrines.

Chapter four raised the issue of ecclesiology and eschatology so that the temporal nature of the doctrines partitioned the practices. As a result, the chapter could provide a Pentecostal definition of the doctrines and then relate these doctrines to a definition of church, upon which theological reflection would be required to explain and critique the practices identified.

As part of Healy's methodology, the global history of Pentecostalism, as it impinged on the two contemporary Australian Pentecostal churches, as well as their own local history, was described in Chapter Five. This local history set the context for a consideration of the beliefs within the two churches concerning the practices outlined in the previous chapter. The history also showed that, even within Pentecostalism, renewal movements spring up, which are difficult to relate to their original parents. How these renewal movements are handled in the future in Australian, as well as global, histories of Pentecostalism is left as an open question.

Chapter six was an in-depth application of Healy's methodology to a Pentecostal practice. Worship as "sold" by Hillsong was examined to see how it helped in the church's disciple making and bearing witness. The conclusion was that the "sold worship" is seen to be

individualistic in multiple texts. From this conclusion suggested reform to return to a greater fullness of the priesthood of all believers in Hillsong worship was developed.

Chapter seven was a brief consideration of an understanding of the prophetic that embraces charismatic manifestations, social justice and self-criticism. It put forward a theory of all the aspects of the prophetic being inspired by the Spirit and was able to only partially consider its helpfulness for making disciples and bearing witness, as it was a part of the overall practice of exercising spiritual gifts.

8.1 Limitation of the Chosen Framework and Other Future Research Options

The framework chosen for this thesis was the priesthood and prophethood of believers as mentioned by Kärkkäinen. This framework was developed theologically and led to the exploration of the practices of Spirit-baptism, being a loving servant community, the reading, use and sharing of scripture and evangelism, as well as exercising spiritual gifts, undergoing suffering, living by faith and decision making with an in-depth consideration of the practice of worship. Generally speaking ecclesiology is about more and less of the above-mentioned practices. Many of the practices would traditionally fall under the category of “practical” or “pastoral” theology rather than systematic theology but as argued previously Pentecostal theology tends towards the practical.

Areas that have not been covered, because of the limitation of this framework, include the relationship of Pentecostal churches to other churches, unity, democracy and hierarchy, the communal nature of faith and church as the image of God, as proposed by Volf.⁷⁹⁰ If all the practices were more thoroughly examined, these issues would become apparent. The

⁷⁹⁰ Volf, *Likeness*.

relationship to other churches can be considered in being a loving servant community within the whole Christian church rather than within a congregation; the possible lack of content in Pentecostal songs⁷⁹¹ and the educational role of worship⁷⁹² are other possible challenges to the priesthood practices alone. The prophethood practices and the practice of being Spirit-led could also be challenged in multiple ways in which they have not been challenged.

The practices listed in this thesis can be, and in some cases have been, the object of study of other theses. The area of Pentecostal theology is in its infancy, and this work has become an overview of issues for future Pentecostal ecclesiology, as much as it is a practical-prophetic ecclesiology. It systematizes some of what is already known, believed and practised in two Australian Pentecostal churches.

Areas that have not been covered by this thesis but are possibilities for future research include explication of Healy's methodology on each of the practices rather than the limited sample of this work, the relationship of Israel to the Church and how to consider renewal movements within classical Pentecostal churches. Furthermore, topics, associated with but not purely ecclesiological, such as a Pentecostal doctrine of God, a Pentecostal theological anthropology, a Pentecostal soteriology and a Pentecostal doctrine of sin, also need development. Each of these is needed to more fully than is presently the case express an understanding of how the church could be the image of God, how people are perceived and ministered to within church, what is the process of salvation and how salvation is or is not

⁷⁹¹ Hustad suggests this is a problem. "For many people worship is impoverished when there is no opportunity for music that has more substance, more melodic and harmonic identity, more development of text, more craftsmanship in design and more artistry in performance." Hustad, *Jubilate*, 296. and that there is little emphasis on the mind in Pentecostal worship as he writes: "The action of the mind in worship tends to be emphasized mostly in connection with the sermon." Hustad, *Jubilate*, 283.

⁷⁹² Taken up in Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*.

connected to church as well as how the church guards against sin and teaches both justification and sanctification. Each of these is more than a doctoral thesis in itself.

In conclusion, the nature of a practical-prophetic ecclesiology is to challenge the churches to which it is addressed to be more faithful to their Lord. This work has shown that Healy's methodology can be applied to a tradition different to Healy's and that it can help these traditions reflect theologically on their own understanding of church to help them be more faithful to their Lord. It is up to the challenged churches to decide how to respond to criticism that may ultimately not just be an intellectual exercise but also something that is inspired by the Spirit.

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