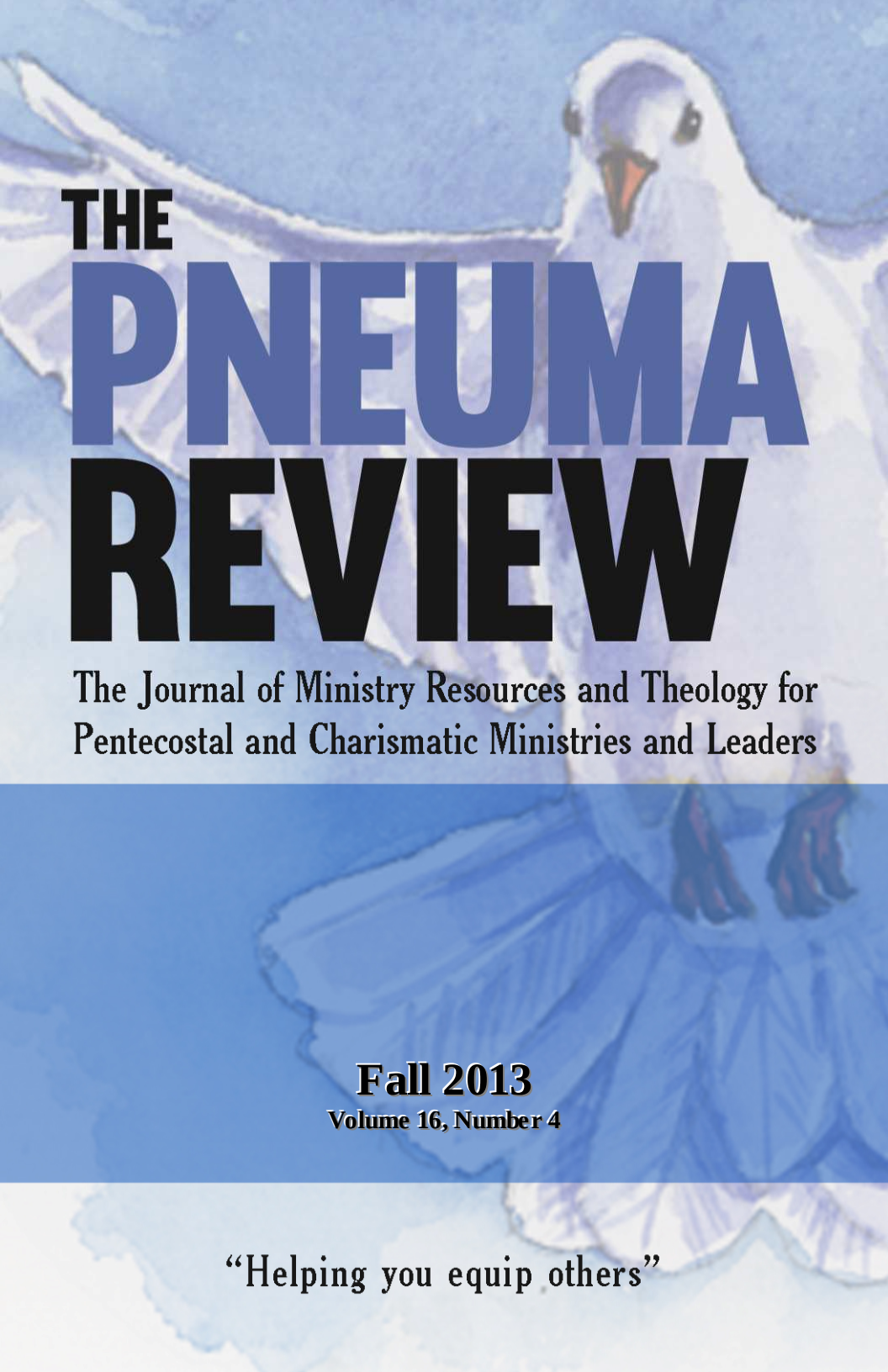


THE PNEUMA REVIEW

The Journal of Ministry Resources and Theology for Pentecostal and Charismatic Ministries and Leaders

Fall 2013
Volume 16, Number 4

"Helping you equip others"

The Pneuma Review

Volume 16, Number 4 Fall 2013

The Journal of Ministry Resources and Theology for Pentecostal and Charismatic Ministries and Leaders.

The Pneuma Review (ISSN 1521-6292) is published quarterly by the Pneuma Foundation. Publication of an article or advertisement does not necessarily indicate endorsement by the Pneuma Foundation. The views of the authors are their own.

EXECUTIVE EDITOR: Raul Mock
BOOK AND PERIODICAL REVIEWS EDITOR: Michael J. Dies
CONTRIBUTING EDITORS: Ronald Messelink, Joseph Joslin, James M. Dettmann, Kevin M. Williams, Amos Yong, C. J. Halquist, John P. Lathrop.

Indexed in the Christian Periodical Index.

SUBMISSION OF MANUSCRIPTS

The Pneuma Review requests articles that reflect the purpose and philosophy of this journal. Manuscripts submitted for consideration should be sent to Executive Editor, *The Pneuma Review*, PO Box 9072, Wyoming, MI 49509-0072. All manuscripts should be typed single space with endnotes on separate pages following the body of the text. Whenever possible the submission should be in .RTF (Rich Text Format) or MSWord file format accompanying the manuscript. Articles accepted for publication are received on a voluntary basis.

BOOKS FOR REVIEW

Books for review should be sent to:

Reviews Editor
The Pneuma Review
PO Box 9072
Wyoming, MI 49509-0072 USA

For Pneuma Foundation membership information, contact Customer Service at the above address, or through E-mail at: msr@pneumafoundation.org

Copyright © 2013 The Pneuma Foundation. All Rights Reserved.

The Pneuma Review

Volume 16, Number 4 Fall 2013

Contents

The Pneuma Review

Journal of Ministry Resources and Theology for Pentecostal and Charismatic Ministries & Leaders.

PneumaReview.com

A quarterly publication of

The Pneuma Foundation

www.PneumaFoundation.org

Artwork and Photographs

By Stan Myers: *The Dove*, appearing on much of the Pneuma Foundation literature.

Scriptural quotations marked *NKJV* are from *The Holy Bible, New King James Version.* © 1982 Thomas Nelson, Inc.

Scriptural quotations marked *NIV* are from *The Holy Bible, New International Version*. © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House.

Scriptural quotations marked *RSV* are from the Revised Standard Version. © 1946, 1953, 1971, 1973 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

Scriptural quotations marked *NASB* are from New American Standard Bible. © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation.

Regent University Center for Renewal Studies Presents

THE ANNUAL RENEWAL THEOLOGY CONFERENCE

Renewal Across the Americas

Conference

February 28 - March 1, 2014

Regent University
Virginia Beach, VA

Call for Papers

regent.edu/renewal-across-americas

Submission Deadline:

November 30, 2013

Conference Hosts

Néstor Medina
Assistant Professor of Theology and Culture

Wolfgang Vondey
Director, Center for Renewal Studies

REGENT UNIVERSITY
CHRISTIAN LEADERSHIP TO CHANGE THE WORLD

Plan now to participate in this scholarly conference that seeks to promote research on the renewing work of the Holy Spirit as it unfolds across the Americas. The forum will foster mutual dialogue among scholars, professionals, and the broader public on the Pentecostal-Charismatic movements in Latin America and among Latinas/os.

Plenary session leaders include:

Virginia Garrard-Burnett
University of Texas at Austin

Bernardo Campos
Pentecostalidad: Revista Pentecostal de Teología

Arlene Sánchez-Walsh
Azusa Pacific University

Juan Sepúlveda
Servicio Evangélico para el Desarrollo

The Credibility of Miracles

Excerpts from *Miracles*

Craig S. Keener

From Part 2, "Are Miracles Possible?" Chapter 5, "Hume and Philosophic Questions"
Pages 161-167

The Circularity of Hume's Approach

Houston challenges at length Hume's belief that the general improbability of events in a particular class of event prejudges "the probability of the truth of an actual report of the event."[330] As I have been noting, Hume implies that he is arguing inductively. He actually, however, argues deductively based on a conclusion that rests on an inadequate range of data, partly because it has a priori excluded disagreeable evidence. Rather than allowing genuine induction based on evidence, Hume produced a deductive approach that a priori virtually excluded the evidence for miracles. He cites experience against experience—typical experience against rare experience, though both are attested by witnesses.[331] As is frequently noted today (including above), Hume's argument against miracles is thus circular, assuming what it claims to prove,[332] an observation also offered by some of Hume's contemporaries.[333] His rejection of some experience on the grounds that it differs from usual experience actually contradicts his own empiricist tradition.[334] The more genuinely inductive approach of English scientists of his era was to adjust research models and methods to accommodate new evidence from diverse phenomena, an approach that rendered their position immune to the arguments raised by the deists and Hume.[335] Hume prevents his own argument from being falsified by rejecting evi-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

dence that contradicts his thesis. As Robert Larmer complains, Hume's denial that any amount of evidence favoring miracles could ever be acceptable "commits him to holding that there are logically possible empirical events which no conceivable amount of positive evidence could ever confirm, but which a finite body of negative evidence disconfirms." Hume at one point allows the relevance of empirical evidence for deciding the question but then contradicts his normal empirical approach by ruling it out of court.[336]

One may illustrate this predisposition in Hume's own argument. As I have noted, he cites some strong testimony for some miracle reports but then uses the very strength of this testimony to argue that even strong testimonies are useless in favor of miracles, since (he asserts, without argument) these particular miracles may be dismissed![337] An early twentieth-century writer complained, "It is no use investigating these events, Hume says in effect, for no matter how conclusive your arguments for their occurrence, they cannot be accepted."[338]

Various writers have noted the circularity of Hume's denial of these reports of miracles, for example, among Jansenists, which he denied on the mere basis that miracles cannot happen,[339] a denial that some today regard as "obscurantist."[340] Hume viewed the evidence for Jansenist miracles (often immediate, credible, and multiple testimony) as stronger than that for Jesus's alleged miracles,[341] so that denying the former made denial of the latter much simpler. But that at least some cures did occur is difficult to deny. After the pope condemned Jansenism in 1713, the ascetic Jansenist deacon Francois de Paris lived even more austerely and died in 1727. At his interment, a widow's paralyzed arm was said to be healed, and many subsequent visitors experienced ecstasy and healing. Cardinal Noailles's report in 1728 acknowledged genuine healings, and reported cures on the site included "cancerous tumors, … paralysis, deafness, and blindness." Finally the king had the cemetery closed in 1732, whereupon one graffitist opined, "By order of the king, God is forbidden to perform miracles in this place."[342] Officials secured considerable evidence that the most dramatic of these particular miracle claims were false;[343] their evidence may be correct, or it may reflect the use of political power in a propaganda war. Certainly the claims

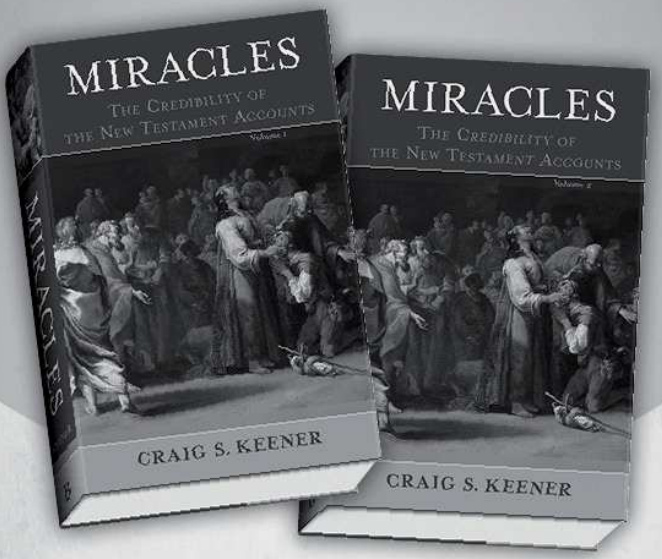
These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

of the now-marginalized Jansenists were amenable neither to mainstream Catholics nor mainstream Protestants. But Hume fails to note either these detailed challenges to their credibility (differentiating their claims from some other historical miracle claims) or the potential political motivation for the challenges (allowing that the healing claims possibly could be more reliable than their critics conceded).

Hume, like most Catholic and Protestant critics, could dismiss Jansenist reports, but some intellectuals closer to the events felt differently—that is, those who were closer to "direct experience" than Hume was. Consider the influential mathematician Blaise Pascal, who devised a calculating machine that was the forerunner of modern computers, invented the syringe and the barometer, devised the mathematical theory of probability (hence his famous wager about faith), demonstrated the possibility of vacuums, and so forth.[344] Pascal's commitments to Jansenism (and his reasons for penning the *Pensees*) were reinforced precisely by the healing of his niece, Marguerite Perrier, in a Jansenist setting, long before the more controversial cures noted above. A severe, long-term fistula in her eye disappeared during the touch of a consecrated relic on March 24, 1656, at the Jansenist Port-Royal monastery. From all the evidence available, the cure must have been organic and not merely psychosomatic. The repulsive odor from her wound, which had forced her separation from the other girls, and her apparent bone deterioration vanished immediately. Her case provided significant medical evidence and was verified by the diocese. The royal physicians examined Mlle Perrier, and the Queen Mother herself was persuaded by their positive verdict of a miracle.[345] In the next few months, some eighty further miracle claims followed.[346]

The vast majority of us today would question the relic's authenticity (a thorn from Christ's crown),[347] but the dramatic recovery is difficult to deny. Even the Jansenists' critics acceded to the official recognition of the miracle's genuineness, but whereas Jansenists cited it as a sign of divine approval, their detractors treated it as a warning.[348] For Hume, however, writing in a period of established Protestant and Catholic polemic over whose miracles were authentic, all miracle claims were religiously partisan and thus unreliable.[349] Though these miracles were recent, public,

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.



Miracles, 2 vols.

The Credibility of the New Testament Accounts

Craig S. Keener

978-0-8010-3952-2 • 1,248 pp. • $59.99c

"It will be a long time before those skeptical about miracles will even begin to mount a response to what will undoubtedly henceforth be the first stop for all serious researchers on this topic."—**Amos Yong**

"This phenomenal two-volume work belongs in the library of every person who is seriously interested in whether or not events akin to the New Testament miracle stories have occurred at other times and places and/or still occur today."—**Craig Blomberg**

"We have here perhaps the best book ever written on miracles in this or any age. Highly recommended."—**Ben Witherington III**

"Seldom does a book take one's breath away, but Keener's magisterial *Miracles* is such a book."—**J. P. Moreland**

"A truly amazing set of books."—**Paul Rhodes Eddy**

"[A]n astounding accomplishment."—**C. Stephen Evans**

"There is nothing like it."—**Craig A. Evans**

"Bravo! Bravo!"—**Leonard Sweet**

Baker Academic

Available in bookstores or by calling 800.877.2665. Like us on . Follow us on .
Subscribe to Baker Academic's electronic newsletter (*E-Notes*) at www.bakeracademic.com.

and attested by many witnesses—that is, they fulfilled Hume's evidential criteria—he dismissed them as irrelevant because they would have entailed what he considered a violation of nature.[350] His dismissal, then, rested on his argument challenged above; Jansenist claims were rejected by Hume, Conyers Middleton, and others not because of lack of evidence but simply because they were *miracle* claims.[351]

Hume follows the line of argument established by a deist predecessor challenging recent miracle claims surrounding the Huguenots (1705). Deist Thomas Chubb emphasized the vast number of otherwise reliable witnesses, arguing that they were better attested than nt miracle claims, yet dismissed their credibility by appealing to the authority of consensus: "not one in ten believe it now."[352] Other deists advanced the same form of argument, which Hume merely dressed in a special outfit, with Jansenists as the target.[353] Hume could scoff at Jansenists with impunity, since they were too Catholic for Protestant tastes (Hume's primary English readership) yet not acceptable to Catholics either.[354]

Hume recognized abundant reliable witnesses for such a case and that by all normal means of inquiry, one would conclude that a miracle occurred. Nevertheless, Hume felt justified in dismissing such evidence by appealing to his premise that miracles are impossible.[355] It is difficult to comprehend what would qualify as circular reasoning if this approach does not. Hume could logically deny that any evidence for a miracle can be compelling only if he could a priori show that miracles are "logically impossible (that is, conceptually impossible, like a 'square circle' or a 'married bachelor')"; yet Hume does not do so.[356] Some critics further counter that Hume's own approach is epistemologically flawed in that it proves referentially self-defeating.[357]

Hume's argument is not inductive; rather, it is designed to support his conclusion. When he cites the need for public events attested by many credible eyewitnesses and then dismisses even their testimony, his language is too general to function as a full argument in itself. Rather, he is simply listing ad hoc characteristics that Christian apologists cited in favor of the apostolic witnesses, which he then finds deficient.[358] His failure to provide a complete argument at these points invited severe critique from his

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

contemporaries.[359]

Other Noninductive Elements in Hume's Approach

Other factors also indicate that Hume is not arguing inductively. I have noted first that Hume does not argue inductively, but constructs a deductive argument against miracles based on a probability rigged by his nontheistic starting assumptions. A second observation is that Hume's explicit exclusion of beliefs of "ignorant and barbarous nations"[360] reflects ethnocentric bias that the vast majority of scholars would reject as unacceptable today. This is a serious problem, but I reserve a more extensive response to it for my discussion in later chapters (most explicitly in ch. 7). Suffice it to note now that he was again adopting a typical deist argument; John Toland, for example, condemned superstitions that flourished among "ignorant and barbarous" peoples.[361] Third, Hume explicitly mentions even some European miracle claims from his own era (i.e., the Jansenists) but then rejects them, because, he contends, miracles cannot happen. I have already commented on the circular character of this reasoning.

Fourth, Hume uses many bogus claims of miracles (already rejected by many Christian critics) to deny the reality of any miracles.[362] This guilt-by-association approach, however, reflects the logical fallacy of false analogy, of generalizing based on specific cases without examining other cases that may differ in relevant details.[363] Hume thus effectively argues here against a straw man. To proceed genuinely inductively, Hume would have to examine each miracle claim and show it to be false; and he still would not have foreclosed the possibility of some miracle claim. So long as he proceeds inductively, a single confirmed miracle would disprove his case.[364] Indeed, reliable witnesses for sufficiently numerous different miracles, if genuinely independent, support the class of events.[365]

It is impossible to prove a negative by induction when one has observed a limited range of data, and it is precarious to infer an inflexibly negative rule by induction when abundant eyewitness claims exist that one merely refuses to admit as evidence. Inferring from superstitious supernatural claims that *all* supernatural claims must be rejected is logically analogous to rejecting any

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

form of theism because we have found earlier forms of polytheism wanting. The latter argument would have been more scandalous in his day, however; his milieu was better prepared to reject direct divine action in nature than to reject theism in general.

From the introduction to Part 3, "Miracle Accounts beyond Antiquity"

Pages 209-210

The principle of analogy once used to argue against all ancient miracles (either the occurrence of some sorts of extranormal phenomena or their supernatural causation) now undermines that very argument. In Hume's day, many Protestant theologians distinguished sharply between biblical and postbiblical miracles as part of their anti-Catholic polemic. Their polemic played into the Humean argument against ancient miracles based on the lack of many comparable modern claims. Many theologians in turn accommodated this nonmiraculous approach, further emphasizing the lack of postbiblical miracles and eventually often renouncing miracles altogether.

Today, however, abundant claims of miracles, particularly from the Majority World, challenge Hume's skepticism about the existence of many credible eyewitnesses. Hume demanded "a sufficient number" of witnesses of unquestioned integrity and intelligence who would have much to lose by testifying falsely.[1] In today's academic climate, many who testify to miracles have much to lose even by testifying truly; but I shall first respond to Hume's quantitative demand. In contrast to the environment assumed by Hume, today hundreds of millions of people claim to have witnessed miracles. Moreover, eyewitnesses claim what they believe are miracles even in the West, and this has been the case through most of history, even when Hume framed his argument within the theological framework of academic circles often reticent to acknowledge miraculous claims. Some of these eyewitness claims involve even the healing of blindness, the raising of the dead, and nature miracles. I will treat some of these subjects in turn in subsequent chapters: claims from the Majority

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

World (chs. 7–9); Western history (ch. 10); the modern West (ch. 11); and some specifically dramatic claims like those involving blindness, death, or nature (ch. 12).

Virtually no one would suggest that all claims reflect clearly authentic miracles (see discussion in ch. 13). Nevertheless, such claims, however we interpret them, clearly exist on an eyewitness level and hence need not be excluded from first- and second-generation testimony in the Gospels and Acts. Statistics suggest the vast numbers of claims; my primary interest in chapters 7–12 is to illustrate some of the variety of sorts of cases involved in them. While the primary point of these chapters is not the interpretation of events, some of these reports may have a bearing on that question. At the least, given the vast number and variety of claims, one can no longer simply take for granted that uniform human experience a priori excludes extranormal events for which many observers would find a specifically theistic interpretation particularly persuasive (see discussion in chs. 13–15).

From Part 3, "Miracle Accounts beyond Antiquity"
Chapter 7, "Majority World Perspectives"
Pages 214-219

A Multicultural Approach

Social scientists have noted that, despite a variety of interpretations, "people from all cultures relate stories of spontaneous, miraculous cures," based on experiences that they have had.[15] This observation has some relevance for how we approach biblical narratives involving healings. As Justo Gonzalez remarks in his commentary on Acts, the frequent denial of narratives' historicity because of their miracle reports employs a questionable epistemological criterion. Bultmann denied that modern people who use scientific inventions can believe in miracles,[16] yet "what Bultmann declares to be impossible is not just possible, but even frequent." Miracles are, Gonzalez points out, affirmed in most Latino churches, despite the influence of the mechanistic world-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

view from much Western thought.[17] Cuban Lutheran bishop Ismael Laborde Figueras notes that it is hard to find Latin American Christians who do not believe in miracles.[18] Noted Latina theologian Loida Martell-Otero likewise emphasizes prayers for healing in the Latina community,[19] and notes that Latinas' experience helps shape their way of reading Scripture.[20]

Some Asian theologians have likewise complained that the approach of Bultmann's school is irrelevant to Asian realities. Asian worldviews, Methodist bishop Hwa Yung notes, affirm miracles, angels, and hostile spirits.[21] Indeed, *pace* Bultmann's rhetoric, most religious Westerners also fail to see any contradiction between miracles and the use of modern science[22]—including a number of scientists.[23] "Modern" worldviews are too diverse to fit any one paradigm,[24] and despite his cultural assumption that his argument is true, Bultmann never provides a reason for it.[25] Cross-cultural studies suggest that socialization rather than exposure to science accounts for most of the skepticism in some circles.[26]

Whereas fewer than 18 percent of Christians in 1900 lived outside Europe and North America, today more than 60 percent do, and an estimated 70 percent will by 2025.[27] As the center of world Christianity has shifted to the Global South, the dominant Christian perspectives in the world have shifted with it.[28] Although far from being the only groups involved in this shift, charismatic and Pentecostal forms of Christianity have been in the forefront of the recent expansion of Christianity, reportedly growing six times over in the three decades from 1970 to 2000.[29] Not surprisingly, readings of Scripture in the Global South often contrast starkly with modern Western critics' readings.[30] These readings from other social locations often shock Westerners not only because others believe the early Christian miracle narratives to be plausible but also because these readers often take these narratives as a *model* for their ministries.

Thus Western scholar of global Christianity Philip Jenkins notes that in general Christianity in the Global South is quite interested in "the immediate workings of the supernatural, through prophecy, visions, ecstatic utterances, and healing."[31] Such an approach, closer to the early Christian worldview than modern Western culture is, appeals to many traditional non-Western cul-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

tures.[32] Hwa Yung, the above-mentioned bishop of the Methodist Church in Malaysia, notes that the charismatic, Pentecostal character of Majority World churches reflects not so much direct influence by Pentecostals or charismatics as simply the worldview of the majority of humanity. They have simply never embraced the Western, mechanistic, naturalistic Enlightenment worldview that rejects the supernatural.[33]

Referring to the analogous issue of hostile suprahuman forces, noted scholar of African religion John S. Mbiti complains that most Western scholars "expose their own ignorance, false ideas, exaggerated prejudices and a derogatory attitude" that fail to take seriously genuine experiences pervasive in Africa.[34] African psychologist Regina Eya warns that all claims to extranormal healing are dismissed by many Western scholars, the credible along with the spurious, because of the inappropriate application of traditional Western scientific paradigms to matters for which they were not designed.[35] Danny McCain, a Western professor who has spent more than two decades teaching in Nigeria, notes that "nearly all African Christians and most African theologians," regardless of their views on other critical issues, reject Western antisupernaturalism. He acknowledges the existence of some false claims, but complains that "it is arrogant and unprofessional for Western scholars to outright reject the miraculous, totally ignoring the testimonies of thousands of people," based simply on their own lack of such experience.[36]

In addition to differing in their paradigms involving paranormal phenomena, many other cultures are in general more holistic, expecting spiritual beliefs to impinge on physical needs in ways that Western culture has often found uncomfortable.[37] For example, the concern of religion for health in traditional African thought[38] is likely a factor in the growth of African Independent Churches (AICs), most of which include a heavy focus on healing.[39] Newer Pentecostal and charismatic churches are also filling the same niche, sometimes at the expense of older AICs.[40] Because African culture has always connected healing with religion, African Christian movements that appropriated the biblical connection of healing with religion have grown, often challenging churchgoers in more Western churches who were secretly consulting diviners and traditional practitioners.[41] Many newer

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

churches have grown in Africa at the expense of more traditional ones, especially where the latter have refused to engage local cultures' reigning cosmologies.[42] In some areas, older mainline churches under indigenous leadership have likewise emphasized healing in a manner relevant to their African context.[43] Western observers may appraise such developments positively or negatively,[44] but what is minimally clear is that Africans from various belief systems are engaging issues that Westerners often ignore. At least some aspects of their interest in physical health are more in keeping with biblical cosmologies than much traditional Western Christian minimizing of the body is.[45]

Regardless of how we interpret miracle reports and other supernatural claims, their frequency in various sectors of today's world indicates that large numbers of intelligent, sincere people believe that such cures are occurring today, including through their own prayers. This is true even in the modern West; how much more likely would this be the case in a generally less skeptical culture like the world of the first Christians? There is no intrinsically *historical* reason to think that the Gospel writers had to invent such miraculous claims, or that Luke had to invent them even in the eyewitness "we" material in Acts (Acts 16:18; 20:10; 28:4–6, 8–9; cf. 21:4, 11, 19).[46] Nor is there any reason to insist that the reports must have originated in a reporter's deception or imagination.

From Part 3, "Miracle Accounts beyond Antiquity"
Chapter 7, "Majority World Perspectives"
Pages 238-241

For these countries alone, and for Pentecostals and charismatics in these countries alone, the estimated total of people claiming to have "witnessed divine healings" comes out to somewhere around 202,141,082, that is, about two hundred million. Among Pentecostals, an average of 73.6 percent claim to have witnessed or experienced divine healing, and among charismatics the proportion is 52 percent; given estimates of possibly half a billion

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

Pentecostals and charismatics worldwide, we might be looking at claims of closer to three hundred million among them alone.[154] My estimates extrapolate on the assumption that numbers and percentages above are roughly accurate; in fact, all such figures are merely estimates, but they give us the best current ballpark figure to work from. Even if for some reason we later estimated only one-third of these figures (a much greater margin of error than seems likely), the numbers are already enormous even before we add (below) the noncharismatic claims.

Lest I be misunderstood, I must emphasize that in noting the prevalence of healing claims, I am not offering a blanket endorsement of all the beliefs on all issues that command majorities among these groups (elsewhere in the same survey), including beliefs about healings. I am also not suggesting that all claims of cures are authentic; still less am I suggesting that none of the claims could have alternative explanations,[155] though from my research I suspect that the majority of those who claim to have witnessed some miracles could specify some fairly substantive claims.[156] My point here is simply to invite attention to what this survey indicates about the vast numbers of people worldwide who claim to have *witnessed* supernaturally effected healings. The examples that I offer in the following chapters may make this observation more concrete, but my examples obviously pale before the statistics.

Such Claims Not Limited to Pentecostals

What may be more interesting in this survey, however, is the category of "other Christians," with somewhere around 39 percent in these countries claiming to have "witnessed divine healings." That is, more than one-third of Christians worldwide who do *not* identify themselves as Pentecostal or charismatic claim to have "witnessed divine healings." Presumably many of these claimants believe that they have witnessed more than a single case. Note that these are not simply people who say that they *believe* that supernatural healing occurs; these are people who say that they believe that they have *witnessed* or experienced it.[157]

Of course many of these claims would not withstand critical scrutiny, and presumably an even higher percentage would fail to

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

persuade others predisposed not to believe. But those who would simply reject all healing claims today because Hume argued that such claims are too rare to be believable should keep in mind that they are dismissing, almost without argument, the claimed experiences of at least a few hundred million people. (Even if one were to err extremely on the side of modesty, one could easily speak boldly of "tens of millions" of claims.) In contrast to starting assumptions on which Hume built his case, it is no longer feasible to consider such claims *rare*.

As noted above, the greatest concentration of these claims is in Africa, Asia, and Latin America rather than in the West, though in chapter 11 I shall note abundant examples from the West as well. Non-Pentecostal Western Christian workers active in such areas often report dramatic phenomena similar to those reported by Pentecostals.[158] Worldview is probably one important factor in generating more faith recoveries in many non-Western regions;[159] for example, nearly a decade ago one of my students, a sincere Baptist pastor from India, complained that Americans he prayed for were rarely healed, but almost everyone he prayed for in north India was healed.[160]

Accurate or inaccurate, reports of prophetism, dreams, visions, and healings (sometimes of incurable, terminal illnesses) on a massive scale characterize many areas where Christianity is expanding rapidly and with intense religious fervor among non-Christian populations.[161] Although some[162] Westerners historically used cultural dominance from colonial cultures or (especially in Latin America) force to spread Christianization, many indigenous evangelists today instead embrace the missiological model they encounter in Acts and believe that they are following Paul's model.[163] One Western charismatic missiologist argues that whereas some Asian Christians appreciated Western missionaries bringing teaching about God, many Asian missionaries are now demonstrating God's power through miracles.[164] Another writer recounts that missionaries to one region in Africa who merely left behind Gospels returned to find a flourishing church with NT-like miracles happening daily, "because there had been no missionaries to teach that such things were not to be taken literally."[165] Indigenous readings of Scripture often noticed patterns there "that the missionaries did not want [local believers]

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

to see."[166]

Although the most visible growth has occurred in the last three decades,[167] already in 1981, at one large U.S. seminary with students from many nations, Christiaan De Wet of South Africa wrote a thesis on signs involved in church growth around the world. He surveyed more than 350 theses representing most of the world and interviewed countless missionaries. He complained, "My research has turned up so much material on signs and wonders that are happening and churches that are growing, that it is impossible to use all of it."[168] He noted that miracle claims help drive Christian growth in many parts of the world.

From Part 4, "Proposed Explanations" Chapter 15, "More Extranormal Cases" Page 721

Implications of and Prospects for Medical Documentation

Gardner insists that modern comparative examples can chasten our excessive tendency to skepticism of all ancient accounts. As an example of this approach, he analyzes one report of a missionary doctor in Pakistan where the patient is supposed to have recovered miraculously. Examining it as skeptically as possible based on the lacunae in the information, he concludes that the recovery could have occurred naturally (though not that it was invented). But because the source was a contemporary one, he was then able to obtain all the medical details and to show that the recovery was indeed extranormal (the woman may have "lost more than her total blood volume" in a forty-eight-hour period, with only two pints available to be added). He concludes that whereas "the normal techniques of historical scholarship" would have inclined us to dismiss the story, the availability of medical data in this case demonstrates that something quite unusual did (hence could) happen.[71]

That some doctors would testify to miracles is not as surprising as one might suppose if one assumed that all intellectuals accepted Hume's view on miracles. In one 2004 national study of

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

1,100 physicians, 74 percent responded that they believed "that miracles have occurred in the past," while almost the same number, 73 percent, affirm that they "can occur today." The majority of physicians (59 percent) pray for their patients, and roughly 46 percent encourage patients to pray at least partly for God to answer their prayers. What might be the largest surprise in the survey, however, is that 55 percent of physicians claimed to "have seen treatment results in their patients that they would consider miraculous."[72]

About the Author
Craig S. Keener, Ph.D. (Duke University), is Professor of New Testament at Asbury Theological Seminary. He is author of seventeen books, including *Miracles: The Credibility of the New Testament Accounts* (Baker Academic, 2011) and one of his early books, *The IVP Bible Background Commentary: New Testament*, that has sold more than half a million copies. He has written more than seventy academic articles in addition to a larger number of popular articles. He is married to Dr. Médine Moussounga Keener, who is from the Republic of Congo, and together they have worked for ethnic reconciliation in North America and Africa. sites.google.com/site/drckeener

Notes from Chapter 5, "Hume and Philosophic Questions," Pages 161-167

330. Houston, *Miracles*, 133 (developed on 151–68). Against such an argument, see Ward, "Miracles and Testimony," 133 (noting that greater caution is warranted, but not the rejection of careful observation). Prejudging likelihood by classification also depends on the reliability of the classification and the likelihood one assigns to it. Again, since an event that was ordinary would not be defined as miraculous, ruling out extraordinary events not only rules out much of actual history but also creates a default setting that a priori excludes the probability of miracles, as often noted (e.g., Tonquedec, *Miracles*, 13).
331. On Hume's citing the experience of natural laws against the experience of human testimony, and problems therein, cf. Johnson, *Hume*, 93; Mozley, *Lectures*, 98–99. Johnson also raises the question (on 97) why—apart from a prioris—one should accept the testimony of Taci-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

tus or a lab technician yet reject that of historical reports now in the biblical canon. To argue that early Christian writers were biased and Tacitus was not would reflect a serious misunderstanding of the character of ancient historiography (see Keener, *Historical Jesus*, 95–125, esp. 117–23).

332. E.g., Lewis, *Miracles*, 102 (often cited to this effect); Taylor, *Hume*, 15; Johnson, *Hume*, 18–19; Larmer, "Critique," 163–64, 167; Kennedy, "Miracles," 17–18; Evans, *Narrative*, 153–54; Brown, *Philosophy*, 72; Purtill, "Defining Miracles," 66; Geisler, "Miracles," 77–78; Licona, "Historicity of Resurrection,"100 (citing Lewis, and Gregory, "Secular Bias," 137–38); Ruthven, "Miracle," 548. Surprisingly, Millican,"Theorem," 494, who supports Hume, claims not to mind his tautological reasoning.
333. See Burns, *Debate*, 219.
334. Jaki, *Miracles and Physics*, 23 (cited also in Geisler, "Miracles," 78); cf. also Smart, *Philosophers*, 31–32. Wright, *Miracle*, 54, describes Hume's immunity to evidence as "stultifying" genuine historical inquiry. Lawton, *Miracles*, 53, notes that many complain that Hume's demand for conformity with current experience also "militates against the acceptance of new scientific discoveries."
335. Burns, *Debate*, 15–16.
336. Larmer, *Water*, 38.
337. Hume, *Miracles*, 41–48; idem, "Miracles," 38–40. Hume argues against resurrections on the basis that the dead have never returned to life (Hume, *Miracles*, 31; idem, "Miracles," 33), a basis that simply ignores contrary testimony, even for Jesus's resurrection (Licona, "Historicity of Resurrection," 105–6). It is analogous to dismissing the credibility of five witnesses to a murder based on 875 witnesses attesting that they never witnessed the alleged murderer killing anyone over the years (Beckwith, "History and Miracles," 93; cf. idem, "Epistemology," 96). In popular language, Hume compared apples and oranges.
338. Wright, *Miracle*, 52. Dietl, "Miracles," 132, illustrates the extraordinary lengths of absurd improbability to which such extreme naturalistic explanations can resort.
339. See Hume, *Miracles*, 43–47, citing but rejecting the testimony of abundant witnesses, and noting on 44 that the only (yet sufficient) case against them was the impossibility of miracles. Despite Jansenists' education, numbers, and reputation, Hume may have rejected their testimony partly because some of the miracles were not public, being among a few witnesses (though cf. comments on witnesses below, acknowledged by Hume), and because they were employed to justify something sectarian (since he rejected whatever could be cre-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

ated to justify a new religion; Slupic, "Interpretation," 525–26). Slupic, "Interpretation," 535, argues that Hume viewed the history of miracles as people claiming them to justify their own sects (cf. Hume, *Miracles*, 40–41, 50). In fact, new religions often do not claim miracles, and without examination one cannot assume that a new religion has invented miracles rather than experiences of miracles having called a new religion into being (Taylor, *Hume*, 16–17). More than Hume, some outright mocked Jansenist miracle claims, as in the polemic of Rev. Robert Wallace (1697–1771), "Observations" (1764; for some comment, see Badia Cabrera, "Nota"); far more than Hume (though apparently to his delight; *Miracles*, 47), some French Catholics of Jesuit leaning attributed Jansenist miracles to demonic manipulation of natural causes (Daston, "Facts," 107), much to the annoyance of Pascal (117); and the bishop and Jansenists traded blame for incurring judgment on society (Deconinck-Brossard, "Acts of God," 362). For one approach to the form and function of the earliest written Jansenist testimonies, see Engels, "Grammaire" (noting the classical structure for miracle accounts and Jansenist theology).

340. Gaskin, *Philosophy*, 125; see also Wright, *Miracle*, 51–52, 80; Brown, *Miracles*, 88; Larmer, *Water*, 106; Gardner, *Healing Miracles*, 39–40; cf. Lawton, *Miracles*, 58; Holder, "Hume," 57; deSilva, "Meaning," 14–15. Thus Keller, *Miracles*, 65, criticizes Hume's dismissal of Abbe Paris's miracles as fraudulent as simply revealing Hume to be a child of his era. (Monden, *Signs*, 309–21, explains them naturalistically, apparently because they are not orthodox Roman Catholic.)

341. Kreiser, *Miracles*, 399; see Hume's tongue-in-cheek argument in Hume, *Miracles*, 44–45. Orthodox Protestant detractors sought to challenge the parallel but ultimately undermined trust in testimony and criteria for establishing genuine miracles (Kreiser, *Miracles*, 399).

342. Brown, *Miracles*, 64; for the graffiti, Kreiser, *Miracles*, 181. Our knowledge of Francois himself is limited because of the polemical context in which surviving reports formed (Kreiser, *Miracles*, 82). Warfield, *Miracles*, 119, complains that the claim of a Jansenist who lacked legs, as attested by two surgeons, yet grew them miraculously, is unbelievable.

343. McGrew, "Argument," 656–58, cites the evidence, including retractions from some witnesses and others who claimed that their documents had been tampered with. Detractors attributed less controversial minor cures to imagination or normal restorative processes. McGrew drew my attention to this material in personal correspondence (Nov. 26, 2009).

344. See the summary in Frankenberry, *Faith*, 84 (more fully on Pascal,

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

including excerpts from his writings, 79–101). See also Pascal, *Pensees*; idem, *Life*.

345. Brown, *Miracles*, 39; Larmer, "Manuscript"; Kreiser, *Miracles*, 70–71. Mlle Perrier lived on to age eighty-seven, continuing to affirm miracles at the tomb of Francois de Paris (Brown, *Miracles*, 39–40). (For the Catholic tradition of miracles near saints' tombs, see also examples in Duffin, *Miracles*, 45, 47, 151, 153–55.) Hume, *Miracles*, 47–48, acknowledges the abundant testimony for the cure of Pascal's niece, then merely dismisses without much argument its value because it is miracle testimony.
346. Kreiser, *Miracles*, 71.
347. Hume's ridicule rises to an eloquent pitch here (*Miracles*, 48).
348. Daston, "Facts," 119. Hume himself acknowledged that the Jansenists' enemies could not deny the early miracles, recognizing scores of respectable witnesses (*Miracles*, 44–47). On some Jansenists' apologetic use of miracles, see, e.g., Kreiser, *Miracles*, 71–73, 97.
349. He deemed miracle reports in religious contexts irrational (a view critiqued in Larmer, *Water*, 105, who notes that Hume unfairly universalizes). Yet Hume found the accusation of religious deceit ready at hand in Protestant polemic against Catholics (on which see Daston, "Facts," 118).
350. Swinburne, *Miracle*, 16; Beckwith, *Argument*, 51.
351. Brown, *Miracles*, 71. Hume presents against them a doctor's report that such cures were naturally impossible, to which of course those proclaiming a miracle responded that this was the entire point (Ellin, "Again," 209). Middleton's approach was limited to postbiblical claims and exhibited an anti-Catholic purpose (Fogelin, *Defense*, 1); though he was apparently less committed to the literal historical veracity of Gen 1–3 than were many of his contemporaries (Frei, *Eclipse*, 5–6, 120–22, 125, 168, 171), this may have been a genre observation.
352. Burns, *Debate*, 74.
353. Ibid., 75.
354. On contemporary Protestant audiences rejecting Jansenist testimonies, see ibid., 174.
355. Cf. Larmer, "Manuscript."
356. Beckwith, "History and Miracles," 94; Wright, *Miracle*, 52; on the coherency of miracles, see, e.g., Dietl, "Miracles"; Mumford, "Miracles," 191; Blaauw, "Verdediging" (carefully defining terms); Helm, "Miraculous," 91 (contrasting "squaring the circle"). Hume excludes any evidence for miracles because they are conceptually impossible—because of his a priori assumption of what is conceptually possible (Brown, *Miracles*, 94).
357. A problem also for some of today's cosmologies, on the principle

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

that we have no reason to expect that a product of pure chance (such as the human mind would be assumed to be) should be able to reason at the abstract level necessary to authenticate epistemologies (cf. Polkinghorne in Frankenberry, *Faith*, 345; Nash, "Conceptual Systems," 127–30, following Taylor, *Metaphysics*, 115–19; Plantinga, *Warrant*, chs. 11–12). Survival of the fittest might explain adaptable intelligence, but does this alone explain reasoning at such a level of abstraction (e.g., theoretical mathematics) when this becomes relevant only in recent millennia (and most commonly in the past few centuries)? Is it another "lucky accident"? (Cf. similar discussion in Polkinghorne, *Reality*, 41–46, 51–57.) While acknowledging that intellectuals lack unanimity, some believe that design fares better than chance by orders of magnitude as the likeliest explanation for human intellectual capacity (esp. in view of the limited time frame for chance to accomplish such a feat, from the Cambrian explosion and even more narrowly in the span of human development).

358. Burns, *Debate*, 237; against Hume's generalizations here, see also Breggen, "Miracle Reports," 6; idem, "Seeds."
359. Burns, *Debate*, 237–38 (citing, e.g., John Leland).
360. Hume, *Miracles*, 37; idem, "Miracles," 36.
361. Burns, *Debate*, 75 (noting that Toland was targeting witchcraft, not miracles, but citing Thomas Chubb with a more general argument). Toland's influence is independently noted in McGrew, "Argument," 653. On Toland, see further Okello, *Case*, 103–8.
362. Hume, *Miracles*, 36–37.
363. See Larmer, *Water*, 121–22, citing the Pyrrhonistic fallacy (an objection noted already in the eighteenth century; see Burns, *Debate*, 117, 119); Smart, *Philosophers*, 43; Beckwith, *Argument*, 51–52. Some consider transferring associations from one object to another often unethical when used in persuasion (cf. McLaughlin, *Ethics*, 146–47); perhaps more precisely, it is poor logic.
364. Smart, *Philosophers*, 33–34 (detailing the relevant principle of logic); Holder, "Hume," 58; Licona, "Historicity of Resurrection," 100; Keener, *Gift*, 90; cf. Lawton, *Miracles*, 54; others also discuss the idea of any single miracle increasing the probability for miracles in general (e.g., Tucker, "Miracles," 383, on Earman). Some decry the view "that one counter-instance can falsify a law" as "Popper's fallacy" (Mumford, "Laws," 271, against Popper, *Logic*, 62–63, and others); since I am treating laws as descriptive, general statements that may be modified by other principles or actors, I am not making this claim generally. Rather, I am here responding to Hume's less flexible "uniformity of nature," which leaves no room for miracles. He claims that induction rules out miracles; yet by induction a single instance of

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

a miracle would discredit his inflexible argument. (Although the supernatural interpretation might be deemed a matter of probability, in some cases the probability could be very high.)

365. See Holder, "Hume," 54–56 (challenging Schlesinger).

Notes from the introduction to Part 3, "Miracle Accounts beyond Antiquity," Page 209

[1] Hume's requirements are summarized similarly also in Breggen, "Scale," 450.

Notes from Chapter 7, "Majority World Perspectives," Pages 214-219

15. McClenon, *Events*, 131 (citing for further information Hufford, "Folk Healers"; idem, "Folk Medicine"; idem, "Epistemologies"; McClenon, "Experiential Foundations").
16. Cf. Bultmann, "Mythology," 4.
17. Gonzalez, *Acts*, 84–85. Although Gonzalez is speaking more broadly, some estimate that 28 percent of all Latino Christians in the United States identify with Pentecostal or (esp. among Catholics) charismatic movements (Espinosa, "Contributions," 124); naturally these believers would be included among those agreeing with Gonzalez's statement. Some suggest that common characteristics of Pentecostalism readily fit Hispanic and Latino culture (cf. Alexander, *Signs*, 133–34). At the least, the Latin American worldview is more accepting of the supernatural, not being "over-rationalized" (Alvarez, "South," 141–42, 144, though referring esp. to Pentecostals).
18. Ismael Laborde Figueras (interviews, Aug. 7, 8, 2010).
19. For Latina prayer for healing and other matters, see Martell-Otero, "Satos," 16–17, 32–33; idem, "Liberating News," 384–87, considering this dependence on God in a context of resistance against oppressive structures that cannot be trusted.
20. Martell-Otero, "Satos," 31–32, protesting the dominant culture's frequent view of Hispanic/Latina faith as superstitious also on 16. She cites Brueggemann, *Astonishment*, 39, 42, regarding academia's loss of ability to hear sympathetically awesome experiences among the marginalized. For distinctions between global Pentecostals and fundamentalism, see, e.g., Cox, "Miracles," 92–93; Spittler, "Review."
21. Yung, *Quest*, 7; on the Global South more generally, see others, e.g., McGowan, *Authenticity*, 22–23 (citing Walls, *Movement*; Jenkins, *Next Christendom*). Yung notes that this perspective may seem strange to Westerners but it fits most non-Western cultures ("Integrity," 173). Elsewhere he suggests that openness to the miraculous is so character-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

istic of global Christianity today that antisupernatural Western Christianity, which once marginalized non-Western Christian supernaturalism, appears to be "the real aberration" ("Reformation").

22. See, e.g., Davis, "Actions," 173–75; Erlandson, "Miracles" (esp. 427–28); Sider, "Historian," 309; Robinson, "Challenge," 323; Loos, *Miracles*, 75–76; Alvin Plantinga's criticism in Clark, *Philosophers*, 69. Research shows that beliefs about healing are complex and are much more correlated with charismatic practice than with education and other factors (Village, "Dimensions," studying 404 Anglicans). Perhaps halfway between Bultmann and his detractors, Welbourn, "Exorcism," 596, thinks spiritual healing and exorcism are impossible for technological peoples but make sense in some other cultures.
23. See Jaki, *Miracles and Physics*, 14–15, citing (on 15) such figures as Volta, Ohm, Ampere, Faraday, and many others; Polkinghorne, *Physics*, 108–9, cites Faraday, Maxwell, and Lord Kelvin.
24. Carlston, "Question," 99.
25. See, e.g., Davis, "Actions," 173–75; cf. Jaki, *Miracles and Physics*, 13–14. Bultmann's confidence without argument contrasts with many ordinary Christians who argue for miracles by citing examples to which they or others are eyewitnesses—an argument that some intellectuals simply dismiss without genuine consideration or self-critical examination of their own assumptions. Does not such dismissiveness risk elitism?
26. One therapist notes how experiencing the supernatural challenged the skeptical approach of his training (Malarkey, *Boy*, 135, 149–50). Still, in general, studies of undergraduates show that scientific training does "not reduce the frequency of anomalous reports," in contrast to beliefs in circles of elite scientists (McClenon, *Events*, 35). Likewise, in cultures like Ghana there is no inverse proportionality between scientific knowledge and paranormal beliefs (ibid., 22). The academy is an elite subculture, and cultural factors (at least sometimes related to academic politics) help shape its creeds.
27. Hanciles, *Beyond Christendom*, 121, noting also that by 2050 "only about one-fifth of the world's Christians will be white." The shift of Christianity especially to the Global South is now too widely documented and regularly noted (e.g., Escobar, *Tides*, 84–85; Rah, *Next Evangelicalism*, 13; Barnum, *Silent*, 284–86) to require much comment, but it is also reshaping Christianity in the West, in part through migration and population shifts (see, e.g., Rah, *Next Evangelicalism*, 13–14, 74).
28. Laing, "Face," 165. The label "Global South" is not very precise geographically; in employing the title, I am deferring to a current usage.

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

29. Hanciles, *Beyond Christendom*, 121; on Pentecostal and charismatic Christianity, including Catholic charismatics, leading Christian expansion today, see also Noll, *Shape*, 115 (citing Martin, *Tongues*; idem, *Pentecostalism*).
30. See Van der Watt, "Relevance," especially here 237–42, though helpfully warning of the danger of ignoring original contexts (243).
31. Jenkins, *Next Christendom*, 107, who also complains that Westerners too often contest the legitimacy of such perspectives (on 121 offering the specific example of John Spong's ethnocentric complaints about African Anglican bishops' "superstitious" and "Pentecostal" "extremism"). Admittedly, this observation is a generalization, since many in the West also report such experiences (see ch. 11, below; Kang, "World," 38).
32. See, e.g., Pocock, Van Rheenen, and McConnell, *Face*, 136–37; cf. Keener, "Spirit," 170. For Pentecostal relevance to indigenous healing traditions as well as offering a connection to the Gospels and Acts, see also, e.g., Porterfield, *Healing*, 126; Yong, "Independent Pentecostalism," 401. Cultural receptivity to spiritual realities does not necessarily lead to embracing the same spirits as before. Lehmann, *Struggle*, 145, compares Latin American Pentecostal healings with earlier possession cults, but underlines significant differences (the former demonizing the latter's spirits, and Pentecostals having followers whereas possession cults have clients). Scholars argue that in Africa as well, Pentecostals have demonized the old spirits and have grown at the expense of the older "Spirit churches" that accommodated them (Dijk, "Technologies," 221; for an example, see Kalu, "Mission," 13–14); the fast-growing charismatic churches are often displacing both traditional mission churches and independent churches (Mwaura, "Integrity," 198). Turaki, "Missiology," 281, also notes that they are often evangelizing "nominal second generation Christians."
33. Yung, "Integrity," 173. In Yung, *Quest*, 238–39, he cites indigenous charismatic influences in Asia, such as Sadhu Sundar Singh, John Sung, and various revival movements, in addition to Western influences. For another illustration: in Poewe, "Rethinking," 248, traditional East Asian culture influenced a traditional Christian observer to become a proto-charismatic (before the spread of the charismatic movement).
34. Mbiti, *Religions*, 253; cf. Uzukwu, "Address," 9; Wyk, "Witchcraft," 1204. Another African scholar notes that miracle workers, both Christian and non-Christian, are an authentic part of African culture (Ukachukwu Manus, "Miracle-Workers"). Another writer with experience in Africa suggests that African culture offers better foundations for understanding biblical texts addressing such issues (Roschke,

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

"Healing"). An expert in African Christianity notes the prominence of spiritual power in African exegesis (LeMarquand, "Readings," 496–97, citing as examples Abogunrin, *Corinthians*, 126, 131–32; Imasogie, *Guidelines*, 66; Ndubuisi, *Charisma*; Udoette, "Charismata"). For an example of one traditional African supernatural worldview, see, e.g., Kraft, *Worldview*, 263–65.

35. Eya, "Healing," 51–52 (then research fellow in the psychology department of the University of Nigeria, Nsukka; currently part of the psychology department at Enugu State University of Science and Technology). She does note that some Western works have shown greater openness to alternative paradigms (citing, e.g., Leshan, *Medium*).
36. Danny McCain, personal correspondence, June 1, 2009. McCain teaches at the University of Jos, Plateau State, Nigeria, and is the founder of the International Institute for Christian Studies. More generally, Ramachandra, *Myths*, 154–55, complains that the elite subculture of Western intellectuals often ignore popular global Christianity and other faiths.
37. See, e.g., Allen, "Whole Person Healing," 130–31 (resisting Western acculturation that suppresses traditional African interests); Welbourn, "Exorcism," 595 (African allowance of both medical and spiritual treatment); Pobee, "Health," 59–60; Buhrmann, "Religion and Healing"; Dube, "Search," 135; Jules-Rosette, "Healers," 128; Omenyo, "Healing," 235–38; Downing, *Death*, 62 (biomedical without spiritual healing being reductionist and specifically Western); Joubert, "Perspective," 126–27 (on the connectedness of the material and spiritual worlds, following Yusufu Turaki); Oduyoye, "Value," 116 (on African recognition that life is not purely materialistic); Githieya, "Church," 240 (on the holistic emphasis of one AIC); Burgess, *Revolution*, 223; Pope-Levison and Levison, *Contexts*, 109; Lake, *Healer*, 117 (traditional Native American healing); Oblau, "Healing," 324; Griffiths and Cheetham, "Priests" (esp. 297, 302–3); Ma, "Encounter," 130 (regarding Korea); Clapano, "Perspective," 116 (from Missionary Sisters of the Assumption in the Philippines, though perhaps mixing practices from varied religious backgrounds as well); Maggay, "Issues," 34; Tarango, "Physician"; Shishima, "Wholistic Nature"; Gonzalez, *Tribe*, 94; Byaruhanga-Akiiki and Kealotswe, *Healing*, 100, 108, 128; Krippner, "Medicine," 194; cf. McCormick and Gerlitz, "Nature"; on this claim for Pentecostal worship, cf. Johns, "Healing," 48–49; for Catholic worship (in a different form), Power, "Response," 101–2; Pentecostal holism in Droogers, "Normalization."
38. See, e.g., Pobee, "Health," 58–59; among traditional Yoruba, see Ajibade, "Hearthstones," 195–99, 211; for holism in traditional Zulu

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

culture, see Moodley, *Shembe*, 56–57.

39. See Daneel, *Zionism*, 13, 34; Pobee, "Health," 57; Byaruhanga-Akiiki and Kealotswe, *Healing*, 47–60; Kyomo, "Healing," 151; Parrinder, *Religion*, 115–26; Grundmann, "Healing," 27 (citing among examples West African Aladura churches and South African Zionist churches); Oshun, "Practices," 242 (on Aladura); for the healing emphasis among the Aladura, cf. also Dairo, "Healing," 10 (among the Yoruba); Brown, "Worshipping" (in Liberia); Sanneh, *West African Christianity*, 180, 184–205 passim, 239–40; Ayegboyin, "Heal"; elsewhere, Parrinder, "Learning," 328 (healing and other emphases fit the traditional African context); Ojebode and Moronkola, "Healing Ministry," 41–42; Becken, "Healing Communities," 230; Amadi, "Healing"; Mwaura, "Response" (raising some concerns on 67–68); Zvanaka, "Churches," 74 (healing as contextualization in the Zion Apostolic Church); Le Roux, "Le Roux," 63. Many of these churches adapt and address traditional cosmology and healing approaches (see Oosthuizen, "Healing," 75–80, 89–90; Owuor et al., "Reinventing"); many observers therefore believe that they serve a useful social function (Oosthuizen, "Healing," 89; Wessels, "Practices," 108; Gumede, "Healers"). For one healing movement (mixing Christian and non-Christian elements) in Asia, see, e.g., Ma, "Santuala" (esp. 68); idem, "Mission," 30; Yong, "Independent Pentecostalism," 395–97. Omenyo, "Healing," 233–34, argues that many of these churches formed because mission-founded churches at that time disallowed spiritual gifts and other spiritual issues; to the extent that this explanation is accurate, the process would appear analogous to the foundation stories of many early Pentecostal denominations in the West. AICs claimed some 95 million adherents in 1995 (Shaw, *Awakening*, 56).

40. Some have argued that newer Pentecostal churches are growing at the expense of traditional independent churches (Gifford, "Developments," 525–27; cf. Walls, *Movement*, 92–93, on growing indigenous charismatic churches; Shaw, *Awakening*, 166, on Ghana; Burgess, *Revolution*, 4); Pentecostals have tended to be culturally flexible and ready to incorporate African cultural elements (Hanciles, *Beyond Christendom*, 36, 359; idem, "Conversion," 174; Martin, "Expansion," 290; cf. Stanley, "Christianity," 82). Zionist (as opposed to Ethiopian) AICs emphasize charismatic gifts (Spear and Kimambo, "Prophecy," 229); despite classifications based on worship forms, however, some southern African AICs betray more historical influence from earlier traditional churches than from Pentecostalism (Daneel, "Churches," 186–90). For the growth in Mozambique, along with the healing emphasis, see Schuetze, "Role," 36–37.

41. Walls, *Movement*, 117. These churches often borrow forms from

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

traditional religions but tend to be their harshest opponents (Walls, *Movement*, 99).

42. Ranger, "Dilemma," 364–65, viewing the newer approaches as a better solution to the problem of syncretism. Peltzer, "Faith Healing," 399–400, notes that Zionists and Apostolics take over traditional healers' roles, combined with Christianity. The Aladura church reflects many traditional Yoruba beliefs about spirits and witches (e.g., Babalola, "Impact"), which it confronts through prayer (Ray, "Aladura Christianity," 281–87). Dickson, *Theology*, 95–96, suggests that the mainline churches' early neglect of healing, in contrast to the interests of healing churches, reflected "European-oriented traditions." Mainline churches' failure to address spirits can encourage believers to look elsewhere for help, sometimes in ways considered syncretistic (so, e.g., Jackson Mutie Munyao, an Africa Inland Church pastor in Kenya, cited in Wagner, "World," 91; in India, cf. Hiebert, "Excluded Middle," 39). The same pattern obtained earlier in the West, some turning to Christian Science (Wilson, *Power*, 16).
43. Rasolondraibe, "Ministry" (noting traditional African cultural expectations on 344–47).
44. Though genuine health benefits are welcome, religious competition can also breed outlandish claims and false advertising. See, e.g., "Church's ad with crutches banned in South Africa," http://news .yahoo.com/s/ap/20100721/ap_on_re_af/af_south_africa_church, accessed July 21, 2010. Reasonably, the church was being asked to supply evidence for its claims.
45. As often noted, e.g., Pope-Levison and Levison, *Contexts*, 109–10, 167 (on Jesus). Biblical anthropology valued healing because it valued the whole person as opposed to Western dualistic denigration of the body (see Blessing, "Healing," 188–92).
46. Bauer cited the presence of miracles against the genuineness of eyewitness claims in the narratives (as noted in Campbell, *We Passages*, 9), purely on the philosophic assumption that miracles are implausible. On the "we" narratives, see the excursus in Keener, *Acts*, at Acts 16:10 and the sources cited there.

Notes from Chapter 7, "Majority World Perspectives," Pages 238-241

154. Alexander, *Signs*, 17, using the same survey, extrapolates to "about 390 million people who claim to have been healed or to have seen a miracle with their own eyes." One single ministry that has tracked phone requests for prayer that they have received reports receiving more than a million testimonies of healings (Robertson, *Miracles*, 145).

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

155. Some leaders may fabricate or exaggerate miracle claims to promote their ministries; other believers may enthusiastically and in a well-meaning way circulate stories uncritically to promote their movements. At the same time, my interviews suggest to me that the proportion of those who believe that they have seen miracles in their lives or those of people directly known to them (i.e., not just claims of persons they do not know in public meetings) is fairly high and that many of these cures involve serious health issues (esp. in poorer countries).
156. Still, even such a vast number by itself invites attention; cf. B., "Challenge," 267, who contends that Alcoholics Anonymous never could have grown to two million members unless it has "produced success."
157. That is, one cannot simply dismiss the value of the claims by saying that many people believe in space aliens (more respectably called extraterrestrial intelligence). Those who claim to have *seen* aliens or even UFOs are far fewer (cf. Prather, *Miracles*, 47). Although researchers estimated 3.7 million alien abductees from one survey, the number of actual claims is probably much lower, though plausibly "many thousands" (Appelle, Lynn, and Newman, "Experiences," 255–56, esp. 256), whereas more than 80 million Christians alone claim to have witnessed healings in the same country. Alien abduction experiences fit altered state of consciousness experience, and much of the "evidence" derives from memories recalled through hypnosis, which can create or adapt "memories" (Walsh, *Shamanism*, 169; for comparison with shamans and their spirit guides in ASCs, see Mack, *Abduction*, 8, an often baffling work cited in Herrick, *Mythologies*, 187). Perhaps 22 percent of the U.S. population believes that space aliens have visited earth (Appelle, Lynn, and Newman, "Experiences," 258), but even if most of this group also were among those believing in divine miracles (which is questionable; paranormal beliefs seem less common among the religiously committed [McClenon, *Events*, 21; cf. Greeley, *Sociology*, 15]), perhaps half the U.S. population (some 150 million people) would remain as believing in miracles who did not believe in space aliens. Lumping all unusual claims together (e.g., UFO experiences with typical religious experiences) is uncritical (see rightly Kwan, "Argument," 548; on the cultural evolution of beliefs about extraterrestrials, see Herrick, *Mythologies*, 42–73).
158. E.g., in reports of the *Jesus Film* Project, such as a spontaneous healing of a woman in Botswana, blind for twenty-seven years, when she overheard Jesus healing a blind beggar in the film (Dec. 2, 1997, report); the healing of a paralytic in Madagascar (May 17, 1999); or the instant healing of a "deathly ill" man in a restricted access location (Jan. 15, 2010). When I gave a lecture for some *Jesus Film* workers in

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

Yaounde, Cameroon, in 2001, some told me that many miracles were taking place; I was startled when some other workers who did not see as many miracles expressed concern about whether their own ministry was normal.

159. See, e.g., Kraft, "Worldviews"; Wimber, *Power Evangelism*, 66–90; cf. Kraft, *Power*, 37–49 (esp. 39–40, comparing Western Christendom's "Enlightenment" approach with practicing deism, at least on this point). Evangelistic context (that is, healings functioning as signs of the gospel) seems relevant as well. Need may be another factor (cf. Petersen, *Might*, 98–99; for the massive need in the Majority World, see, e.g., Vries, "Situation"; Grange, "Globalization"); where medical treatment is widely available, believers are naturally more apt to simply trust God's activity through these means. Thus a physician attests a miracle in rural Pakistan, in a case where inadequate medical means were available (Gardner, *Healing Miracles*, 60–63).

160. I noted Pastor Israel briefly earlier in Keener, *Gift*, 61. Despite my strong reticence to imagine it, he was convinced that even if I came to his city and prayed for the sick, the same sort of healings would occur.

161. Moreland, *Triangle*, 166–67, cites sources regarding a dramatic growth of evangelical (in the etymological, not the recent Western "political" sense) Christianity around the world (possibly even a 1,000 percent increase in three decades), up to 70 percent of it "intimately connected to signs and wonders," citing examples in China and elsewhere. He offers some specific examples (167–71).

162. For Western missions' frequent earlier link to colonialism, see Hanciles, *Beyond Christendom*, 163–66; but colonial authorities also often worked to suppress missionaries (e.g., the British East India Company suppressing William Carey's early work); in Africa, see, e.g., Turaki, "Legacy"; Isichei, *History*, 233; Hanciles, *Beyond Christendom*, 104, 170; Usry and Keener, *Religion*, 26. In fact, free church missionaries (e.g., in British colonies, those not aligned with the Anglican church) were usually not closely tied to colonialism (Bebbington, *Dominance*, 113–14); for further challenges to traditional historical assumptions linking missions with colonialism, see Mullin, *History*, 214–15, 225 (e.g., noting early indigenous missionaries); some of the qualifications in Noll, *Shape*, 174.

163. See, e.g., the numerous reports in *Christian History* 79 (2003), including Isichei, "Soul of Fire"; Rabey, "Prophet." Christianity spread most quickly through indigenous evangelism once the constraints of colonial rule were discarded; see, e.g., Jenkins, *Next Christendom*, 55–56.

164. Wagner, *Acts*, 438. Although reticent to overemphasize them, Hiebert, "Power Encounter," 56, recognizes the value of such demonstra-

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

tions, including healing, in reaching supernaturalist non-Christians such as folk Muslims; others (Musk, "Popular Islam," 214–15; Parshall, "Lessons," 255–56) have underlined the importance of this approach even more emphatically. Fernando, "God," 193, notes that from their context Western evangelicals have sometimes emphasized the rational to the exclusion of God's power.

165. Gardner, "Miracles," 1929, quoting Finlay, *Columba*.
166. Noll, *Shape*, 24.
167. With, e.g., Moreland, *Triangle*, 166–67.
168. De Wet, "Signs," 92. On healings and church growth more generally, see Kwon, "Foundations," 187–90 (based on positive responses from all 562 healing claimants among 604 respondents to his survey). For signs and wonders as a major factor in Majority World evangelism, see also Yung, "Integrity," 173–75. Wagner, "Wonders," 875, notes that signs often bring growth in areas with supernaturalist worldviews. Hausfeld, "Understanding," 74–75, notes (following J. D. Woodberry) that it is a major catalyst for members of another religious tradition deciding to follow Jesus.

Notes from Chapter 15, "More Extranormal Cases," Pages 721-722

71. Gardner, "Miracles," 1930.
72. See "Science or Miracle," summarizing results of a survey by HCD Research and the Louis Finkelstein Institute for Religious and Social Studies of The Jewish Theological Seminary. One could argue that religious physicians could have been more ready to answer the survey than nonreligious physicians, but the figures are nevertheless revealing and at least give a basic estimate of belief and practice. Definitions of "miraculous" may have also varied among them; but again, most miraculous cures reported in this book are outside the normal range of treatment results, many in locations where medical help was unavailable. (I personally suspect that God typically works through medical means when these are available, though there are many reports of exceptions.) Many do not claim to have seen miracles (e.g., Lesslie, *Angels*, 105, who is not opposed to them); again, some define the term more rigorously than others.

See Also: "Miracles as Reality" with Craig S. Keener
In *Pneuma Review* Summer 2012
An interview with Craig S. Keener about the miraculous and his recent book, *Miracles: The Credibility of the New Testament Accounts.*

These excerpts are from Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 volumes, Baker Academic, a division of Baker Publishing Group, 2011. Used by permission. All rights to this material are reserved. Material is not to be reproduced, scanned, copied, or distributed in any printed or electronic form without written permission from Baker Publishing Group.

The Long Journey Home

A Theology of Sexuality and its Abuse

Creation, Evil, and the Relational Ecosystem

Part 2

Andrew J. Schmutzer

The Relational Ecosystem: Sexuality Amid Consequences

Christian theology has historically separated culture from nature and nature from theology, which unfortunately has dichotomized the temporal from eternal, material from the spiritual, and so creation from redemption.[117] "Science has now stepped in as lord of the domain which man used to refer to Creation."[118] All this has left a *fragmented* universe[119] and a truncated salvation that lacks holism and *restoration* (cf. Rom 8:19–22).[120] This is disconcerting at several levels.

As God's vice-regents, people live and interact within a **relational ecosystem* of dynamic proportion.[121] In the garden-sanctuary, foundational bonds are established between: the human and God, humankind and the ground, human and animal, and between humans. Though somewhat distasteful to contemporary readers, in the theology of Genesis, one's place of origin and the nature

This chapter is from Andrew J. Schmutzer, ed., *The Long Journey Home: Understanding and Ministering to the Sexually Abused* (Eugene, OR: Resource Publications, 2011). Used by permission of Wipf and Stock Publishers. www.wipfandstock.com
Some Scripture quotations are direct translations by the authors and contributors. All scripture quotations, unless otherwise indicated, are taken from the Holy Bible, New International Version®, NIV®. Copyright ©1973, 1978, 1984 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide.

of their birth determine the core characteristics and purpose in life.[122] In addition to humankind made in the image of God (1:26, discussed above), other significant "bindings" include: the "human" (*'ādām*) extracted from the "humus" (*'ădāmâ*, 2:7) and the "woman" (*'iššâ*) extracted from the "man" (*'iš*, 2:22). So Adam is uniquely bound to the fertility of the soil as Eve is uniquely bound to the fertility of the body.[123] The animals are also "formed out of the ground" (2:19) as "creatures that move on the ground" (1:30). Thus, *the biblical notion of self is a relationally "embedded" self, rooted in a web of extended relationships*.[124] This contrasts with the Western value of the individual as an *unembedded* self. It's important to observe then, how the relational ecosystem is shattered in Genesis 3. The mistrust of rebellion breaks this web of relationships (3:5).

The "Bindings" Break Apart

Both functional and relational,[125] the *compensatory judgments* of 3:14–19 follow the order of transgression (serpent → woman → man; cf. 3:1–7).[126] Naham M. Sarna helpfully observes that the judgment for each party not only: (1) affects what is of central concern in the life of that entity, (2) but also regulates an external relationship.[127] Thus, there is some measure of correspondence between the offense and the judgment, point of origin, and future orientation. Relational hostility will exist between humans and the serpent (3:15).[128] The woman will pursue

Sexual abuse has a complex sin-portfolio.

fertility amid relational antagonism with the man (3:16b).[129] Similarly, the man pursues the soil's fertility amid its antagonism (3:17–18). Their points of origin no longer offer security or fulfillment. While the Creation Mandate remains, it is pain and alienation that bind relationships now (Gen 5:29; Eccl 2:23). The man's "painful toil" (*ʿṣābôn*, 3:17) working the ground repeats her "pains" (*etseb*) enduring childbirth (3:16).[130] A final bond is ruptured when the couple is "banished" from the presence of the Lord (3:23). Once Abel's blood soaks into "the ground" (4:10), it "will no longer yield its crops" for Cain (4:12), and ultimately a pervasive "wickedness" reigns in "the human heart" (6:6), stunningly matched by the "pain" (*atsab*) of the Lord's grieving "heart" (6:6).[131] Sin has ecological and cosmic effects—from creature to Creator, the entire relational ecosystem now suffers (6:7; Deut 11:13–17; Rom 8:22).

When theology is severed from the foundational Creator-creature

relationship, then a veneer of anthropology is all that remains. The practical outcome is both a shallow theology of sexuality and a minimizing of the holistic needs of victims who may simply be

"Sin is disruption of created harmony and then resistance to divine restoration of that harmony." **—Cornelius Plantinga, Jr.**

told that "all things God works for the good" (Rom 8:28a).[132] So Claus Westermann prophetically warns:

> When the theology and the preaching of the Church are concerned only with salvation, when God's dealings with man is limited to the *forgiveness of sins or to justification, the necessary consequence is that it is only in this context that man has to deal with God and God with man … what sort of God is he who does everything for the salvation of man but clearly has nothing at all to do with man in his life situation?[133]

The biblical creation account, however, does not distinguish between nature, culture, and community. "For," as William P. Brown explains, "every text in which creation is its context, the moral life of the community is a significant subtext."[134]

Sin, Abuse and Its Environment: "It's Worse Than We Thought"

In order to better address the brokenness to the relational ecosystem reflected in sexual abuse, we must move beyond such notions as an isolated "event," the autonomous self, and the legal equation of "sin-as-crime." "Sin is disruption of created harmony and then resistance to divine restoration of that harmony."[135] The problem is that standard notions of "sin-justification," "culpability-innocence," and "offense-forgiveness" are synthetic and binary, and therefore an inadequate diagnostic framework to identify, protect, purge, and bring healing to the individual lodged within a particular socalized context. *To understand and address sexual abuse, a fuller spectrum of sin's afterlife must be dealt with that explains the social embeddedness, *intrafamilial customs, trans-generational patterns, and *internalized beliefs.*

Evil and Pollution in the Sin-Portfolio

Sexual abuse has a complex sin-portfolio, which helps explain the phenomenon of trans-generational victimization (cf. Matt 23:36; Luke 11:51). Sexual abuse-type sin occurs in organic systems of families, societies, and traditions, often going back generations. Sin has its own life cycle, its own environmental logic that moves from: (1) the *act*, (2) through the resulting *guilt*, (3) to the perversion that is brought to others as *consequence*.[136] Not all sin is equally devastating.[137] But sexually violating a dependent child, for example, is a profound betrayal of trust, an affront to their Creator, a toxin to their psyche, and the vandalism of community *shalom. Understanding the sexually abused means recognizing that any "act" is embedded in the tissues of relationships.

Evil is the resulting corruption of that environment, the exploding and imploding of creation that follows a despoiling act.[138] Cornelius Plantinga states it well: "[M]oral evil is *social and structural as well as personal*: it comprises a vast historical and cultural matrix" of derived effects—"we both discover evil and invent it; *we both ratify and extend it*."[139] Other chapters address

Understanding the sexually abused means recognizing that any "act" is embedded in the tissues of relationships.

the tenacity of such *family dysfunction. Sadly, the sin of sexual abuse illustrates how "evil often springs from the best of things rather than the worst."[140] This only complicates matters. Especially in a child's developmental years, such fine moral nuances are easily confused and perverted. Pollution follows from corruption. For example, *a father's incest not only damages his child, it also pollutes his marriage—perverting the gift of sex at several levels*.[141] Those ministering to the sexually abused must be cognizant of the larger field of pollution within the relational ecosystem.

The Distortion of Worship

Pollution corrupts by *addition*, combining what should be kept apart.[142] This polluting effect of sin inhibits worship through idolatry. "In idolatry a third party gets in between God and the human persons, adulterating an exclusive loyalty."[143] By God's

design, intact families require sexual fidelity, so an incested child naturally begins to wonder if their abusing mother or father is their guardian or lover. The new abusive dynamic compromises the intended relationships by contaminating individuals, severing communities, and *so defiling the victim's proper orientation to God*.[144] Third parties are always wedge-shaped.[145] Throughout Scripture, idolatry and adultery are mirror images, theologically (Ezek 6:9; Mark 8:38). When personhood is misplaced, the symphony of doxology is muted. Exploring sexual abuse, Alistair McFadyen also notes this distorting effect on worship:

> Sin is hence, not so much free choice, as spiritual disorientation of the whole person at the most fundamental level of life-intentionality and desire … In all our relations, we live out an active relation or misrelation to God, we enter the dynamic of worshipping God or other forces and realities. Sin is therefore living out an active misrelation to God … Genuine transcendence, and so the grounds for genuine joy, are blocked.[146]

Understanding how worship can be disoriented for victims of abuse means helping them wade through the contaminating and dividing effects of sin—whether as self-idolatry or other-idolatry. Caring for the abused requires us to bring *counter-dynamics* into their relational ecosystem. Healing may take time, even a lifetime. But between the forgiveness of the *good Pardoner* and the

When personhood is misplaced, the symphony of doxology is muted.

healing of the *Great Physician*,[147] a survivor's worship can be renewed and even strengthened. That said, healing from abuse cannot be scripted. Restoring worship, however, may be the most precarious stretch of the journey home. Many wounded leave the path right here, at the juncture of joy.

Facing Sin's Organic Continuum

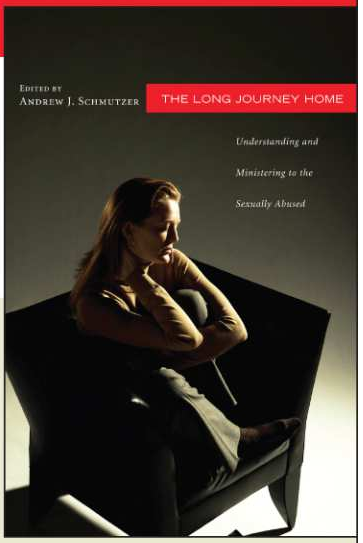
Long after the sin may have been forgiven, the consequences can live on as part of the organic continuum of sin. This points-up the shortsightedness of the "blame-justification" model to address the multidimensional nature of evil surrounding SA.[148] As Mark Biddle explains:

WIPF & STOCK
An Imprint of WIPF *and* STOCK *Publishers*

THE LONG JOURNEY HOME
Understanding and Ministering to the Sexually Abused

edited by Andrew J. Schmutzer

ISBN 978-1-60899-395-6 | 524 pp. | $57 | paper



"*The Long Journey Home* is a powerful and important work that addresses an issue the church has too often been reluctant to discuss, but must if it is to bring healing to the countless people who have been deeply wounded by sexual abuse.

—MICHELLE LEE-BARNWELL
Associate Professor of Biblical and Theological Studies,
Biola University

"How refreshing and encouraging it is to see a biblical scholar at the forefront of integration conversations. Dr. Andrew J. Schmutzer brings together many of today's finest Christian thinkers to address a topic of essential importance to the church. *The Long Journey Home* is a valuable resource for all those who care for souls."

—MARK R. MCMINN,
Professor of Psychology. George Fox University

"*The Long Journey Home* is an impressive gathering of over twenty-six specialists who band together to bring clinical experience, academic depth, theological competence, compassionate hearts, and spiritual maturity to bear on the painful plague of sexual abuse."

—STEPHEN P. GREGGO,
Professor of Counseling, Trinity Evangelical Divinity School

"I recommend this book for anyone dealing with sexual abuse, and, in particular, students, pastors, and care givers who seek a better understanding of the problem and desire to be more effective ministers of the Gospel."

—IAN F. JONES
Professor of Psychology and Counseling, Baptist Community Ministries'
Chair of Pastoral Counseling, New Orleans Baptist Theological Seminary

". . . of significant importance is this book's value to pastors, counselors, and churches who are dealing with (or will deal with) the complex causes and consequences connected with sexual abuse."

—LARRY J. WATERS
Associate Professor of Bible Exposition, Dallas Theological Seminary

Tel.: (541) 344-1528 | orders@wipfandstock.com | www.wipfandstock.com

> [T]he biblical notion of sin as a mishandling of the uniquely human calling to bear the image of God in creation implies responsibility not only to God—first and foremost, of course—but also, in fulfillment of the call, to other people and to the created order. *Forgiveness must, therefore, include remedy and healing … [for] the real injury that outlives the act of wrongdoing.*[149]

Helping victims move toward remedy and healing brings real-time dignity to real injuries. These are the raw, if not fresh moments, for the scripted certainties of juridical claims tend to slip out the back when the ambiguities of sin show up. But the subtler

Between the forgiveness of the good Pardoner and the healing of the Great Physician, a survivor's worship can be renewed and even strengthened.

and more pervasive danger of modernity's "turn to the subject" (noted earlier) runs aground here as well. When the autonomous self remains unaccountable or some consequences of evil are minimized because the harm was "unintentional"—then that act is placed beyond the realm of redemption.[150] Increasingly, "[T]he nexus of sin and its consequences—its afterlife in the everyday world—has no place in the popular Christian mind."[151]

The organic continuum of sin works with *antecedent condition* in its socio-religious environment as: cause → effect → further cause.[152] Stories such as the rape of Tamar (2 Samuel 13) show that, unless sin is checked, the continuum naturally "matures" into further results (Gen 15:16; Rom 1:18–32).[153] Evil's corrupting effects twist and pervert reality. Thus the dynamic of intergenerational transmission reflects: (1) children impacted by their parents' sins, (2) creating conditions that negatively affect the options available to the children, (3) predispose the children toward certain choices, (4) that contribute destructively to their present identities.[154] Sin is inherited not as legal guilt, but as the tendency to perpetuate parental behavior.[155]

In summary, while God is eager to forgive and heal, he does not alter the moral and physical principles that structure his creation. "Sin, as a continuum, twists reality and passes on this contorted system as an antecedent reality to those who come after,

limiting their freedom to perceive reality properly and, thus, also their freedom to choose rightly."[156] From these factors, sexual violence can live on in families and social structures of society. Environment is not destiny, but environment is a predisposing factor.[157] The complex actions of biblical characters validate precisely this. In several biblical stories one sees heinous sexual acts whose actions in turn reverberate far beyond their own lives to warp the realities in which others act. Again, "*One sees sin lingering in the world, distorting perceptions, offering inauthentic possibilities, skewing the system, perpetuating itself* … forgiveness granted the first sinner in the chain of causation is sometimes, sadly, unable to interrupt the sequence if the seeds sown in the environment have already taken root in the lives of others."[158] We can demonstrate this continuum of sin by noting significant similarities in four Old Testament narratives.

Escalating Violence in Old Testament Stories of Rape

Some familiar biblical stories of sexual violence illustrate how evil progressively shapes reality, colonizing itself through destructive social interactions that *increasingly tear apart the relational ecosystem*. In a stimulating study of Old Testament rape narratives, Frank M. Yamada uses a literary and rhetorical method to analyze the narratives of Genesis 34, Judges 19, and 2

"[T]he nexus of sin and its consequences—its afterlife in the everyday world—has no place in the popular Christian mind."

—Mark Biddle

Samuel 13, stories that reveal "explicit thematic or functional connections between them" when read alongside each other.[159] He finds that these "stories betray similar elements, development, and outcome," namely: (1) rape (2) that leads to excessive male violence (3) and culminates in social fragmentation (see table below).[160]

Yamada's findings supply further biblical demonstration for the organic spread of sin within the relational ecosystem. In fact, I would argue that eight to ten elements are so consistent in biblical stories of sexual violence that they form a **type-scene*, a programmatic sequence of familiar motifs.[161] This literary observa-

tion is achieved by reading these stories collectively, not just as individual accounts. In the following table, I place Yamada's three thematic observations within nine *additional* themes I've collected.[162] Adding Genesis 19 as a fourth text only confirms the profile and intensification of these themes.[163] Observe the table below.

Sexual Violence and Thematic Connections within the Relational Ecosystem

Reoccurring Themes	Gen 19	Gen 34	Judg 19–20	2 Sam 13
1) Traveling Guest(s) in a City	1-3	1	15	
2) Violation of Hospitality Code		2, 7	15	8-11
3) Hostile City Residents	4-11	2, 23	22	
4) Night Evoking Danger	2-4		15-16, 20	
5) Threatened Male Gang Rape	5		22	
6) Door as Symbol of Personal Space	6, 9-11		22, 25-26	17-18
7) Rape of Female		2	24-25	14
8) Male-Male Violence	9, 11	25-26	Chap 20	28-29
9) Political Turmoil	13-28	13, 30	20:1	20, 30-36
10) Social Fragmentation	31-38	30	20:20	20, 22, 37-39
11) Absence of God		1-31	19:1-30	1-39
12) Narrator's Moral Assessment	16, 29	7	19:23, 30	(13:12; cf. 12:9)

Other chapters [of *The Long Journey Home*] explore these narratives; here, I merely collate the reoccurring themes and highlight their progressive profile that reverberates between these texts. It is not surprising that numbers 1–6 reveal some *antece-*

dent moral, domestic, and cultural patterns that lead up to the female rape, excessive male violence, and social fragmentation—Yamada's core three (numbers 7, 8, 10). Collective shame and honor are very evident here. What begins with traveling strangers ends with people sexually violated, entire communities socially estranged or physically destroyed. I will comment briefly on themes 1, 6, 11, and 12, largely through the Lot narrative that Yamada does not address (Genesis 19).

The way travelers encounter the city "gate," whether welcoming or ominous, sets a *judicial tone for the entire narrative; stories that use menacing meetings of various kinds (Gen 19:1–2; cf.

When theology is severed from the foundational Creator-creature relationship, then a veneer of anthropology is all that remains.

Judg 19:15).[164] Further, the "door" signals a deeper threshold. In the case of Lot, he is a keeper of both boundaries (e.g., gate, door), vital protection for vulnerable strangers. The door functions as "personal space," a gateway to a far more private world (cf. Song 7:13; 8:9). Thus in these stories, movement itself is thematized with a threefold analogy: (1) entering the city gate, (2) passing through the door of a house, (3) and the threat of sexually penetrating the male or female body.[165] Sexual violence threatens every group, from male bodies to Lot's daughters, and finally Lot himself (19:5, 8, 9; cf. v. 36)! Breaching so many boundaries is not only hostility, but festers into greater violence, social disintegration, and vandalism of community shalom for all.

> The attempted violation of the house by the men of Sodom is the very image of rape … *In all narratives of sexual violence in the Bible, doors and entryways are central concepts in establishing narrative space*—marking a clear boundary between inside and outside—and *the site of violation is always on the rapist's own territory*.[166]

In these stories, rape—an abhorrent misuse of power—is both crime and catalyst, enflaming further brutalities. What happens to aliens and strangers is the antithesis of the command to "love them as yourself" (Lev 19:34). *Rape is the symmetrical opposite of hospitality*.[167] Not surprisingly, hospitality is implicitly tied to

sexual danger.[168] Like a grotesque meal, "the host in Judges 19 offers the Gibeahites the concubine and his daughter as alternatives" to his male guest.[169] The rape of the concubine (Judges 19) is literally situated in a context of "religious, social, and moral decline,"[170]—"In those days there was no king in Israel; every man did what was right in his own eyes" (Judg 17:6 [chap. 19]; 21:25 RSV). How true: the concubine dies "with her hands on the threshold" of the door, what should have been a "safe zone" (19:26). The host shockingly spoke out of his moral conditioning, "do to them what is good in your own eyes!" (19:24 AT).

For Tamar, Amnon uses the door first to *isolate* a nurse, then *exclude* the shamed (2 Sam 13:17, 18). By contrast, the well-ordered Hebrew home was to be God-fearing, the very doors themselves testified of God's law and family shalom (Deut 6:9; cf. Exod 13:9; Matt 23:5).

Such stories can bring a rare expression of what Robert Alter calls "narrated monologue,"[171] the narrator's moral assessment or judgment—"They were shocked and furious, because Shechem had done an outrageous thing against Israel by sleeping with Jacob's daughter—a thing that should not be done" (Gen 34:7b;

The foundation for sexual ethics is doing God's will.

cf. Judg 19:23; 2 Sam 13:12). A thematic profile is also evident in God's absence or silence. So it is significant, I believe, when God's name is entirely withheld from a chapter of rape, deceit, and gruesome murder (Dinah, chap. 34), only to reappear in chapter 35 with "God" [10x], "El Bethel" [1x], "El-Shaddai" [1x], a divine audience (35:13) and eight occurrences of the names "Bethel" and "Israel."

The New Order for the Redeemed

Moral order in sexuality has always been required of God's people, in any age. So it is significant to see how tightly Paul connects the Thessalonians' sexual ethics (1 Thess 4:3–8) with Christian love (4:9–12), and their future hope (4:13–5:11). The Dionysaic *fertility cult of their day was not their hope for a sure afterlife. Why should the Thessalonian Christians not participate in the sexual mores of their culture, because Paul claims that the

Christians "are part of the eschatologically restored people of God,"[172] the fulfillment of Jer 31:31–34, with God's law now written on their hearts. Inscribed hearts is an upgrade from decorated doorways.

God's law that set his people apart in Moses' time still requires the Christians of Paul's day to distinguish themselves in

Solidarity with the abused requires a vulnerable empathy.

their sexual behavior. Drawing on established texts of sexual conduct (Lev 18:1–30; cf. Ezek 22:9b–11), Paul exhorts a largely Gentile audience to "a holy life" (1 Thess 4:7).[173] Holiness is more prominent in 1 Thessalonians than anywhere else in Paul and, empowered by the Holy Spirit (4:8), practically embraces all of one's life (5:23).[174] They must stand apart from their society in their sexual activity, controlling their sexual urges.[175] Believers recognize that the body is "a gift from God through which we can manifest our Christian discipleship and obedience to the Lordship of Christ *in the public, visible world*. Thereby accepting Christ as Lord becomes communicable and credible, which it would not be if it were merely an 'inner' or 'private' matter."[176] This critiques "my sex life" mentality. So Paul warns them that "no one should wrong or take advantage of a brother or sister" (4:6a). Because sin still pollutes communities, holiness is still required and "evidenced in sexual purity."[177]

The foundation for sexual ethics is doing God's will (Rom 12:1–2; 1 Cor 6:20; Eph 6:6). The ground for sexual conduct "is their status as part of the eschatologically restored people of God predicted by the prophets."[178] The believer's new identity stems

Accepting Christ as Lord is no mere private matter, it includes obeying him in public.

from their "new humanity 'in Christ' [that] provides new creation and new corporate solidarity. Thus *evil forces in the world are more powerful than isolated individuals*."[179] The Christian community is to be morally preserving. As Thielman states, "*Their relationships should not be characterized by exploitative sex but by a quality of love that signifies the eschatological work of God*

in their hearts … God has chosen them to belong to his society."[180] So for the believer, the body is to be used to communicate what Christian service and futurity means.[181] Moral order is necessary for believers who are awaiting the full arrival of their new creation.

Conclusion

Among other things, understanding biblical sexuality means our expectations are not only rooted in the Creator's designs but we are also deeply aware of the fractured portrait of sexuality. We must acknowledge that Scripture's intention contrasts sharply with lived-experience, but biblical guidance is also given because of sexual corruption. To minister to the sexually abused, it is not enough to affirm "original sin" as some kind of theological escape clause. Instead, we must actively engage the "actual sin" of their violation. Solidarity with the abused requires a vulnerable empathy.

Speaking out is important, but so is writing down. Locally, we need leaders in the faith communities to draw up comprehensive policies against sexual abuse—for the healing of this generation and the protection of the next. It is hoped that our analysis

All of us share the dignity of the image of God, which shapes the spectrum of relational trauma and highlights the relational contexts of healing.

fosters a redemptive grief for the abused who need the informed understanding of their Christian brothers and sisters in order to heal—their spiritual family. At one level, I look for a day when collective restitution, in a *sacramental declaration*, can be made on an inter-faith and international scale.

We also considered the profound "fall-out" of sexual abuse, largely by noting the dynamic nature of the relational ecosystem. Victims, infant and elderly; the sexually broken among the abused and abuser—all share the dignity of the image of God that connects us to all realms of God's creation. This not only shapes the spectrum of relational trauma, it also highlights the relational contexts of healing. Creation theology shows us the male-female prerequisite for sexuality, affirmed throughout Scripture. Theo-

logically, personhood is found in royal community for an ethical mission, making sexual abuse—the plundering of a fellow-image bearer—an inverted mission capable of intergenerational pollution. In the ministry of healing the sexually abused, it is vital to affirm the embodied realities of life, rather than isolating the nature of the image in the *interiority* of the person.

Those seeking to help the sexually violated must face the colonizing effects of sin that surround abusive relationships. "Sin-as-act" must also be viewed within the larger "neighborhood" of evil. This is the trans-generational nature of sexual abuse that must be addressed by pastor, counselor, and community alike. The vandalism of community shalom often results from the *antecedent* effects of sin. This needs more open and honest address in believing communities. Christian leaders must understand sin's *afterlife*, the polluting effects of abuse to sexuality. The way abuse disorients the survivor's relationship to God is devastating. This needs more holistic address from therapists and pastors. The community of the redeemed can truly be the healing family for the sexually broken. The moral order among God's citizens is to be a foretaste of mystery restored.

About the Author

Andrew J. Schmutzer, Ph.D., is a Professor of Biblical Studies at Moody Bible Institute (Chicago, IL). He regularly writes and speaks about sexual abuse from a theological perspective, to help equip churches to care for the abused in their midst. Andrew is the editor of the collaborative book, *The Long Journey Home: Understanding and Ministering to the Sexually Abused* (Wipf & Stock, 2011) and a contributor to the forthcoming book, *Finding Our Way Through the Traffick: Exploring the Complexities of a Christian Response to Sexual Exploitation and Sex Trafficking* (Regnum Books). He can be reached at aschmutz@moody.edu.

Coming up in the Winter 2014 issue:

A new chapter from Part Three: "Addressing Sexual Abuse through Pastoral Care" excerpted from the book,

***The Long Journey Home: Understanding and Ministering to the Sexually Abused*, edited by Andrew J. Schmutzer. Nancy Nason-Clark and Stephen McMullin, "A Charge for Church Leadership: Speaking Out Against Sexual Abuse and Ministering to Survivors."**

Notes

117. Of early Christian exegesis surrounding sexuality, marriage and Christ, Elizabeth A. Clark writes:
[T]he metaphor of 'celibate Bridegroom' enabled Christians simultaneously to valorize the institution of marriage while lauding (in a titillating manner) sexual continence … Tertullian had instructed his wife that in their heavenly reunion there would be no resumption of 'voluptuous disgrace between us' … the Church Fathers understood metaphor all too well: sexual associations continued to 'hover over' the metaphor of the 'celibate Bridegroom,' keeping sexual renunciation as an object of erotic desire, while prompting patristic writers to keep on theologizing ("The Celibate Bride Groom," 1, 24, 25; quoting Tertullian, *Ad uxorem* 1.1).
118. Westermann, "Biblical Reflection on Creator-Creation," 92. First written in 1971, his modernist concerns still apply to a postmodern church culture now struggling with finality in suffering and redemption.
119. Hiebert, "Creation," 1:780.
120. "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time" (Rom 8:22). The Greek prepositions used here stress all the parts of which creation is comprised, together "groaning" and "travailing."
121. The insightful language of McFadyen, *Bound to Sin*, 79, 233; and Biddle, *Missing the Mark*, esp. 115–139.
122. Levenson, "Genesis," 8. Cf. Gen 18:10–15 with 21:1–3, 6; 19:36–38; 25:22–27; 38:27–29, 41:50–52.
123. In the ancient Near East world, the woman defined "barrenness" since procreation was viewed in agricultural terms—he as farmer, she as arable land. His "seed" was sown in the "empty soil" where it was nurtured to "maturity" as the "fruit of the womb" (cf. Deut 7:13; 28:4). Rather than biologically caused, childlessness was a theological issue for prayer (Gen 25:21; 1 Sam 1:11), and supervised by the Creator who could always perform another act of creation (Gen 30:2, 23; 1 Sam 1:6, 27; Luke 1:7, 36; cf. Gen 12:17; 20:17–18; Eccl 11:5).
124. Di Vito, "Old Testament Anthropology and the Construction of Personal Identity," 217–238. Again, this solidarity is well illustrated in Gen 3:15 with "you … woman; your seed … her seed" (cf. Gen 28:14, "Your descendants will be like the dust of the earth, and you [sg.] will spread out").

125. Arnold, *Genesis*, 60.
126. It is interesting to note that after the transgression (3:1–7), even the plural forms (verbs and pronouns) disappear; twenty some plural uses now fall silent in 3:8–19. One more clue to community now shattered.
127. Sarna, *Genesis*, 27.
128. I take the imperfect forms of the same Hebrew verb (*šûp*) in 3:15b as *iterative*, stressing reciprocal and persistent hostility from both parties (so "strike" used of both parties, NRSV, Tanak, HCSB; similarly ESV ["bruise"]).
129. Much discussion surrounds the woman's "desire" and the man's "rule" in 3:16b (see the recent survey of views in Davidson, *Flame of Yahweh*, 58–80). Suffice to say that framing the issue as *prescriptive* verses *descriptive* largely isolates a (Western) concern with personal fairness and ethics, but offers limited resolution to the issue, contextually. It may be better to view the nature of the oracle as *life-illustrative* verses *life-stipulative*; that is, what *does* happen, not what *should* happen. It goes without saying that this is no warrant for any abusive action or avoiding any measures that would alleviate suffering for any party.
130. Rhetorically, the compensatory judgments of the serpent and man *encloses* the woman within one divine discourse (e.g., "you will eat" [14b, 17b], "all the days of your life" [14b, 17b]), etc., and also move *through* her—she is the only party mentioned in all three oracles (15a, 16a, 17a). That 3:16 cannot be read in isolation from the serpent and the man, is also evident in the *asyndetic* syntax (without a conjunction) of v.16, connecting 3:14–19, making the woman's oracle appositional to the others (i.e., "to the serpent [v.14] … to the woman [v.16]").
131. Arnold, *Genesis*, 91.
132. More deserves to be said on this *reductionism, often cited by the non-abused. Suffice to say that the insensitive application of Rom 8:28 in the face of a victim's traumatic experience comes horrifyingly close to divine *collusion with evil (i.e., "Omelets come from broken eggs, so you will be such a showcase of God's grace!").
133. Westermann, "Biblical Reflection on Creator-Creation," 92.
134. Brown, "Creation," 293.
135. Plantinga, *Not the Way It's Supposed to Be*, 5.
136. Biddle, *Missing the Mark*, xviii.
137. A distinction recognized in both Protestant and Catholic traditions. So the *Second Helvetic Confession* (chap. 8): "We … confess that sins are not equal; although they arise from the same fountain of corruption and unbelief, some are more serious than others. As the Lord said, it will be more tolerable for Sodom than for the city that rejects the word of the Gospel (Matt 10:15; 11:20–24)."
138. Plantinga, *Not the Way*, 30.
139. Ibid., 25, 26; emphasis added.
140. Wood, *The Gospel*, 53.
141. Plantinga, *Not the Way*, 43.

142. Ibid., 45.
143. Ibid., 44.
144. For related discussion, see Beale, *We Become What We Worship*, esp. 268–282.
145. Plantinga, *Not the Way*, 44, 45. For examples of "putting away gods," cf. Gen 35:2; Josh 5:1–9; 24:14–15; Judg 10:6–16.
146. Alistair McFadyen, *Bound to Sin*, 221, 223, 237.
147. Plantinga, *Not the Way*, 149.
148. Biddle, *Missing the Mark*, 95, using the phrase of Ellens, "Sin or Sickness," 454.
149. Ibid., 96; emphasis added.
150. Ibid., 97.
151. Ibid., 117.
152. Ibid., 131.
153. The way Paul emphasizes God's role as "Creator" (1:25) and his argument based on "nature" (1:19–20, 26–27) employs many elements taken from the image of God (Gen 1:26–27). Robert A. J. Gagnon states, "Paul's main problem with *homosexual practice was not that it was typically exploitative or promiscuous. … but that it was *a violation of God's will for male–female pairing established in creation*" ("Article Review of Stacy Johnson, *A Time to Embrace*," 71; emphasis added); for a helpful chart paralleling eight points of correspondence between Gen 1:26–27 and Rom 1:23, 26–27, see p. 71 of Gagnon's article. Also Gagnon's major study, *The Bible and Homosexual Practice*.
154. Biddle, *Missing the Mark*, 120; cf. Exod 20:5; 34:7; Num 14:18; Deut 5:9–10; Jer 32:18.
155. Ibid., 121; cf. Isah 65:6–7; Jer 11:10; 36:31.
156. Ibid., 128.
157. Ibid., 135.
158. Ibid., 130; emphasis added.
159. Y Yamada, *Configurations of Rape in the Hebrew Bible*, 11.
160. Ibid., 6, 2.
161. On type-scene, see Savran, *Telling and Retelling*, 7; a classic treatment is Alter, *The Art of Biblical Narrative*, 47–62.
162. This analysis also draws from the following literature: Hendel et al., "Gender and Sexuality," 71–91; Fields, *Sodom and Gomorrah*; Boda, *A Severe Mercy*; Younger, *Judges/Ruth*, 30–40, 349–66; Yamada, *Configurations of Rape*, 133–40; Bergen, *1, 2 Samuel*, 378–83; Arnold, *Genesis*; Matthews, *Judges & Ruth*.
163. I agree with K. Jeffrey Kuan that 2 Samuel 11 could also be considered as an additional rape narrative, especially since the organic continuum of sin evident in 2 Samuel 13 really begins with David's prior actions in 2 Samuel 11 ("Configurations of Rape," 257). However, space does not allow us to develop this powerful biblical account that includes deceit, male violence, death of a child, rape of a half-sister,

murder of a half-brother, political rebellion, internal Israelite warfare, social fragmentation, etc. For our purposes, I only wish to isolate reoccurring themes shared by these narrative stories that construct a *type-scene*. Further study of the shared Hebrew vocabulary between these 4–5 texts is clearly needed. I want to thank my Hebrew students, George Quarles and Melissa Smith, for their assistance in developing this table.

164. When "gate" is used in Gen 34:24 (2x), the idiom ("going out of the gate") supports a military collocation in which the narrator humanizes a catastrophe of wholesale slaughter for the circumcised men functioning as the standing army; see Schmutzer, "'All Those Going Out of the Gate of His City,'" 37–52.
165. Hendel et al., "Gender and Sexuality," 78.
166. Ibid., 80; emphasis added, citing Shemesh, "Biblical Stories of Rape Narratives," 315–344. The use of "inside vs. outside" boundaries is *constructively* used of marital exclusivity in Prov 5:15–23; a private vs. public motif that deserves further study in that text.
167. It is tempting to include the Lot narrative as a violation of hospitality code (shifting culpability from attempted gang rape), but this story is not that simple. First, the narrator has already hinted at the city's destruction (Gen 13:10) as well as their on-going wickedness (13:13). Further, God is aware of the "outcry" *against* Sodom, "cries for help from those who have been abused" (18:20–21; Boda, *A Severe Mercy*, 26, n.26). Clearly, the welcome of the *male* populous left much to be desired, but the men's express purpose "to know" (idiom for sexual intercourse/intimacy, 19:5, 8, 9; cf. 24:16) Lot's "guests," pushes the moral compass of this text beyond a breach of hospitality laws as "the wrong," which Lot also understood by offering his daughters "who have not known a man" (v. 8). In fact, S. Lasine argues that Judges 19 employs the Genesis 19 text ("Guest and Host in Judges 19," 40). I agree with Bill T. Arnold that arguments focused on poor hospitality have more to do with contemporary sexual politics (*Genesis*, 184; similarly, Levenson, "Genesis," 41; contra Carr, "Genesis," 36).
168. Hendel et al., 79. How serious must Jerusalem's sin be when her transgressions merit the punishment of Sodom (Isah 1:9; Jer 23:14; Ezek 16:48–49; Matt 10:15; Luke 10:12).
169. Y Younger, *Judges/Ruth*, 359.
170. Y Yamada, *Configurations of Rape*, 134.
171. Alter, *The Five Books of Moses*, 190. Alter comments:

> This entire clause is a rare instance in biblical narrative … the narrator conveys the tenor of Jacob's sons' anger by reporting in the third person the kind of language they would have spoken silently, or to each other. It is a technical means for strongly imprinting the rage of Jacob's sons in the presence of their father who has kept silent and, even now, gives no voice to his feelings about the violation of his daughter (Ibid).

172. Thielman, *Theology of the New Testament*, 243, 244.
173. The prohibited sexual unions of Lev 18:7–23 are summarized for Gentile converts in Acts 21:25 under the term *porneia*. That these are not "Jewish rules" being placed on Gentiles is confirmed by noting that Acts 21:25 is merely honoring what had already been stipulated in 15:22–29. The *Didache* (known as the teaching of the apostles to the nations) has similar language and instructions for Gentile converts (*Did*. 2.2; see Milavec, *The Didache*, 170).
174. Marshall, *New Testament Theology*, 243; cf. 1 Thess 3:13; 4:3–4, 7; 5:23; 2 Thess 2:13; of the Holy Spirit's enablement, Ezek 36:27; Rom 8:1–4; Gal 5:16; 1 John 3:24.
175. Whether translated "wife" or "body" (so NRSV, TNIV, cf. 2 Cor 4:7), *skeuos* in 4:4 is lit. "vessel" and likely refers to the male sexual organ; see Smith, "Another Look at 4Q416 2ii.21," 499–504. On incest in the early church, see Koskenniemi, *The Exposure of Infants among Jews and Christians in Antiquity*, 53, 95, 97, 98, 100, 102, 131, 133, 145, 157.
176. Thiselton, *The Living Paul*, 70; emphasis original, citing Kasemann, *New Testament Questions of Today*, 135, cf. 108–37.
177. Marshall, *New Testament Theology*, 243.
178. Thielman, *Theology of the New Testament*, 245.
179. Thiselton, *The Living Paul*, 79; emphasis original.
180. Thielman, *Theology of the New Testament*, 245; emphasis added.
181. Thiselton, *The Living Paul*, 73.

The Long Journey Home

Select Glossary

Family Dysfunction. Family dysfunction is any interactive process in the family that limits the effective and healthy development of family members. Such processes may include things like poor communication patterns, enmeshed relationships, poor boundaries between members, unclear roles, spiritual chaos, and poor problem-solving.

Fertility Cult. In general, fertility cults have believed there is a causal connection between the fertility and blessing of the cropland, herds, and other such forms of prosperity to the sexual relations enacted by the "divine couple," priests and priestesses, or by cult prostitutes. Such activity is viewed as an act of worship intended to emulate the gods' creative abilities, or seen as an act of imitative magic by which the gods are

then compelled to preserve the earth's fertility.

Forgiveness. Forgiveness extends grace to the offender for a relationship that has been ruptured due to the violation or sin of one party against the other. Forgiveness does not cancel any legal verdict, nor does it dismiss, minimize, ignore, or forget the pain. In forgiveness, the offended party relinquishes the right to vengeance, thus often called *the act* of forgiveness.

Intrafamilial. That which occurs *within* a family and in contrast to "interfamilial," that which occurs *between* families.

Reductionism. Reducing complex data to simple terms. As an ideological or tactless use of critical thought, however, reductionism is an oversimplification, occurring in a "nothing but …" kind of thinking or argument (e.g., "If only the homeless would just get a job," or "Just forgive and move on!").

Relational Ecosystem. Based on creation theology, the relational ecosystem refers to the interrelationship all created life: God with humankind, humankind with animals, humankind with the earth, and man with woman (Genesis 1–2; Psalms 8, 104, 148). These are *core bindings* that help define personhood, function, ethics, and human stewardship in the Creation Mandate (Gen 1:28). Sin's consequences tear apart the Relational Ecosystem (cf. Rom 8:19–22).

Shalom. Hebrew. A word basically meaning "peace" or "welcome" when used as a greeting. Used as a benediction or blessing, the idea is "completeness"; also with notions of recompense and uninjured (cf. Gen 33:18; Jer 18:20). With internal and external significance, "granting someone *shalom*," for example, is incorporating them into your fellowship—giving them identity, safety, well-being, and fellowship.

Type-scene. A type-scene is a literary device in which the repetition of conventions of speech and behavior occur in analogous situations (e.g., birth, initiatory trial, betrothals, annunciations, rivalries between the barren and fertile wives, trials in the wilderness, revival of the dead child, and the deathbed). In a story, a type-scene produces expectations in a reader (e.g., "Once upon a time"), which can then be reworked for emphasis by the narrator.

The Long Journey Home

In Conversation with Andrew Schmutzer

Part 2

Andrew J. Schmutzer discussing *The Long Journey Home* in 2011, by Lulu Hé. Courtesy of Moody Bible Institute.

***Pneuma Review*: You wrote, "Christian theology has historically separated culture from nature and nature from theology, which unfortunately has dichotomized the temporal from eternal, material from the spiritual, and so creation from redemption." Please give us some examples of this.**

Andrew Schmutzer:

My point here is to inform the reader of how common dualisms are in Western theology (e.g., body vs. soul, etc.). These polarities are more anesthetizing than energizing and this has had a devastating effect on a theology of personhood (what is called anthropology). Western Christianity as a whole has emphasized a highly individualized salvation. Eschatologically separated from creation and community, salvation, as it has traditionally been taught, has scorned the physical world and with it human embod-

ied sexuality. In practice, it has been part of Christian pietism to associate sexuality with the "world, the flesh, and the devil,"—all bound to sinful humanity. Waiting for this world to just "burn up" and a better one to begin does not welcome people to live *now*. An isolated salvation has resulted in an isolated life, a simplistic human being, and a simplistic view of trauma.

An emphasis on a "deeper" spirituality has been code for ignoring the complexities of embodied life, on the one hand, and declaring "victory" over suffering, on the other hand. Along with a minimization of the physical realities of life, this world view can loom so large that there is little if any basis for physical and relational consequences of sin in relationships. When grace becomes perfectionistic, the raw pain of an abused teenager can be easily dismissed with reminders that "one day we'll all shuck this physical container, anyway." As a survivor, I've heard such statements as: "Just move on to victory," "Just submit to the Holy Spirit," "All things are new in Christ Jesus," and others. Making such statements to a victim—especially from a non-survivor—actually rejects their pain, informs them they can't be frustrated with God, and ignores the embodied realities of their suffering (e.g., dissociation, panic attacks, cutting, gastro-intestinal illnesses, etc.).

Abuse tears apart the wholeness of a person. Abuse does not merely objectify a person, it coldly approaches and latches on, hobbling its victim with complex wounds. As such, sexual abuse de-personalizes because it tears out pieces of the person that are intimately connected to the larger fullness of being. This violation does not extinguish life, it deadens life along a spectrum of security and terror, respect and shame—wholeness and brokenness.

Therapy for abuse victims helps reconnect the matrix of body, mind, and community. There is paradox in healing from sexual abuse: as more pieces are found and reattached, the pain actually increases, since there is more of the person to hurt now. Unless these pieces are reattached, healthy orientation to self, others, and God is stunted at best and remains twisted at worst.

Abusers act out from their own distorted theological anthropologies. It is hard to respect another's body when one's own sense of the physical and relational world is skewed. Again, here is where the victimizer and victim meet. Inadequately accountable to community, the victimizer can move easily from "my salvation" and "my Jesus" to the displaced notion of "my home"

and "my sex life"—an ethical oxymoron. But an abridged view of personhood actually drives both. Intoxicated by their narcissism, the victimizer has already spurned accountability. This connection is important: in part, what allows the victimizer to victimize—lack of community intimacy—in turn, deprives the victim of the same.

How one views the human being determines how one will address the trauma of sexual abuse, the tenacity of evil, the role of counseling, the reality of depression, the relationship to addictions, the tendency of victims to abuse their own children, the complexity of PTSD (Post Traumatic Stress Disorder), the fear of the "crime scene," and the use of medication. In other words, dualistic thinking goes to dangerous extremes when it isolates the spirit from the body, romanticizes heaven, minimizes social ethics, and excludes the broader creation from God's redemptive plan (e.g., escapist theologies). In the end, these dualisms actually shred the social-spiritual-physical bindings of people.

PR: What are some ways you have seen churches acknowledge the sexually abused, and how has this given an opening for survivors to lay aside shame and begin to heal?

Andrew Schmutzer:

In truth, I've not seen churches do much at all. As I've said before, peanut allergies are addressed with greater consistency and honesty. The chapter entitled "Healing the Wounded Heart through Ritual and Liturgy," in *The Long Journey Home* (pp. 293-313), may be the best discussion in print of incorporating creative ideas for survivors' healing. Don't think merely in terms of what your style or worship tradition can handle. The goal of healing the abused must be willing to work outside the constraints of any given tradition. It's about the needs of the sexually broken. If we took this more seriously, maybe more abused would still be in the church—about 20% of a congregation! Try something new for the sake of the abused, the sick and broken that Jesus came to heal.

I love our Lord's church and I have a deep burden to see the ancient sin of sexual abuse normalized in teaching, preaching, and healing services of all kinds. Sadly, there's very little I've witnessed from churches that are trying to proactively address abuse. For this reason, I've written extensively about ideas,

needs, and opportunities churches have to creatively minister to their sexually broken. Let me recap a few ideas.

For education: host a conference on sexual abuse working with several local churches. Bring in a keynote speaker who can powerfully address sexual abuse. In addition, include several other counselors, social workers, and support group leaders from the community who regularly work with the abused. They can offer break out sessions to tackle particular issues. Invite pastors, elders, youth group leaders, and survivors to come. Let a drama team act out Jesus' interaction with the woman caught in adultery (John 8:1-11) or Joseph constantly turning down the sexual offers of Potiphar's wife (Genesis 39) or waking up Jesus in the boat (Mark 4:35-41)—something many survivors have tried to do! Sell books, offer literature, highlight community services, and quality examples of church policy to address both survivors and offenders. Churches desperately need their leaders to cast a vision for this.

For worship: start incorporating meaningful, non-triumphalistic elements in worship designed to acknowledge and enact corporate grief on behalf of the sexually broken. Keep in mind, most victims have suffered in silence their entire lives, while others around them have been singing: "God you are healer…" Please don't ask them to shout in praise until you've held them while they weep. Use testimonies, songs about how our God also weeps for his children, written prayers of survivors struggling to find this protective God. This is why I wrote prayers for survivors in *The Long Journey Home* (pp. 375-401; see example below). Unfortunately, contemporary worship is no longer educational, but imagine hearing a testimony from a missionary in Cambodia or India who works with abused children. Hebrews speaks of praying "as though you yourselves were also [in chains]." We need more of this empathetic involvement from people. Dedicate April, national abuse and sexual violence month, to intensive naming of abuse and starting support groups for female and male victims. Most churches have one for "divorce care" but never one for male survivors and 1 in 6 men are abused. Include survivors in healing services, with responsive readings, prayers circles, Bible readings,

anointing with oil, and white flowers distributed to those who want one.

For support: along with a standard support group for survivors, offer even a modest library of quality literature on abuse from a Christian world view. There are books that speak to survivors and leaders, from basic to intermediate, and advanced levels. Small cards identifying counselors, pastors, and support ministries can be offered alongside other church literature. Church leadership should have some wounded leaders, those who understand the painful code words (e.g., "someone took advantage of me") that survivors use. Wounded leaders aren't threatened by victims' trust issues, because they see behind the angry outbursts to a child frozen in fear. For a discussion of some myths that must be broken in order to adequately shepherd survivors, see my brief article at: http://www.efcatoday.org/site/article/shepherding-survivors-of-sexual-abuse

PR: You said that there is a "need for collective restitution and healing on an international and inter-faith scale." What would the mechanism be for a local church to interact in such a global endeavor? Is such coordination even possible?

Andrew Schmutzer:

I grew up under Apartheid (South Africa), and people didn't think that would come down in my generation. I suppose the way voting rights were withheld from women and African-Americans in the US is a shocking change, given the entrenched ideologies that created the problem to begin with. That said, I'm profoundly saddened that addressing sexual abuse in our churches lags far behind the fall of Apartheid and Women's Suffrage. I no longer ask if something is possible. Advocacy for the sexually abused is not a business venture. Instead, being an advocate means I blaze trails where they are needed, not where they are easy.

Like Bishop Desmond Tutu, who accomplished stunning work in the Faith and Reconciliation Commission, I hunger for genuine dialogue of a more ecumenical type for the sake of the abused in every church, ethnicity, gender, tradition, and country. My training is in theology not marketing, but the era of social media, savvy networking, and global concern over sex trafficking tells

me that more can be done than presently is. In short, we need international collaboration and dialogue among faith communities for a deeper engagement of naming, confessing, repenting, forgiving, and reparation. By reparation, I refer to even the symbolic currency of apologies given by churches, denominations, key religious leaders, and international forums. This is not about money; it's about the honesty of collective grief. I'm more than happy to join hands with all kinds of faith expressions for the purpose of collaborative ethics. The Gospel is also about ethics!

I'm not asking if it's simple or possible; I'm seeking holistic healing that the "household of faith" (Gal. 6:10) should be pioneering for its own people. Those who have a voice are obligated to speak for those who don't—silence is not an option for me.

<u>On This Day of Mothers & Fathers</u>
(For Mothers' or Fathers' Day)

On this day … grief is mixed with smiles,
healing with loss,
safety with haunting memories … is there a rose left for us?

Too many memories of loud insults and silent wounds,
Too much confusion over what healing really means,
Too much grief unheard, unheeded, unhealed…especially on this day!
For parents who did it right—we are glad.
for happy sons and daughters, though we cannot identify
with either honest parents
or well-adjusted teens.

Give these parents flowers for all the fragrant memories
that they've planted in their children's hearts.
But what beauty remains
for the deflowered on Father's Day?
What sweet fragrance lingers
on hypocritical roses of Mother's Day?

On this day… what should we give to mothers and fathers
who stole so much and admitted so little?

We do have: Promises for our little ones ~ God help us do right by them!
Smiles and some laughter for new families ~ may new rituals bury the old!
Letters to be read one day, when we're gone ~ let them grieve with insight!
Tears for the ground that has felt them before ~ let new memories grow there!

But flowers!
Yes, some flowers for mothers and fathers…
not our own, but those who have held us
and taught us to hold.

On this day, we have warm tears
for our broken mothers and fathers.
But to special friends who shed the Samaritan's tear…
for them, we have flowers.
A testimony offered in the name of the One
Who: created,
wept,
and was buried in a garden.
Jesus Christ, our sweet Flower of Glory,
The "Rose of Sharon" is ours,
flowering most fragrantly in broken hearts.
AJS, 5/8/09 Amen.

PR: Pragmatically speaking, how would you hope readers would respond to this chapter?

Andrew Schmutzer:

I would like to see knowledge increase, policies change, leaders become more vulnerable. I want people to understand that working with the sexually abused is about *care*, not *cure*. Most abused will live with serious struggles for the rest of their lives—the non-abused need to accept this as much as the abused. We live "South of Eden" now, and the prevalence of sexual abuse is a good indicator of this. Living within the Creator's relational ecosystem also means that there are contexts of healing: personal, communal, and theological. For example, the theology of the

image of God means we must affirm the embodied reality of life; healing must encompass all of these realms, physical, social, and spiritual.

Understanding why the abused struggle so much with a God who "never stepped in" means we must be more creative in how we address survivors in the context of worship. Leaders must understand how sexual abuse can colonize itself in families, lasting generations. Praying Psalm 51 doesn't heal years of toxic evil practice. Understanding the relational ecosystem also means we are able to detect ways the evil of sexual abuse has vandalized entire families, communities, and congregations. I want people to understand how some kinds of evil have an after-life, polluting relational layers far removed from the original act (if it can even be found!). All these realms of relationship—with God, family, and self—can be disoriented by sexual abuse. Maybe it's time to hear about these struggles first-hand in some testimonies.

Abuse care has been slow to come of age. I pray that the church I love will live out its concern for social justice and reach out to the abused walking among them. It's time to break the sacred silence for "the least of these."

About the Author

Andrew J. Schmutzer, Ph.D., is a Professor of Biblical Studies at Moody Bible Institute (Chicago, IL). He regularly writes and speaks about sexual abuse from a theological perspective, to help equip churches to care for the abused in their midst. Andrew is the editor of the collaborative book, *The Long Journey Home: Understanding and Ministering to the Sexually Abused* (Wipf & Stock, 2011) and a contributor to the forthcoming book, *Finding Our Way Through the Traffick: Exploring the Complexities of a Christian Response to Sexual Exploitation and Sex Trafficking* (Regnum Books). He can be reached at aschmutz@moody.edu.

New Order of the Latter Rain
A New Perspective

John R. Miller

Introduction

Many people, who are familiar with the history and teachings of the Pentecostal and Charismatic Movements, have likely heard of the revival known as the New Order of the Latter Rain. Was this a legitimate revival? Was it an authentic move of the Holy Spirit? Perhaps what is most commonly known about the revival was told with a negative emphasis on its fringe doctrines, which include the doctrine of Manifest Sons and personal prophetic words of direction.

There was no new doctrine introduced in the New Order of the Latter Rain. However, the movement is most remembered for its doctrinal controversies. At the center was an interpersonal conflict that became camouflaged by a denominational dispute. Near-sighted presuppositions obstructed objectivity. The sin of pride caused further division in the body of Christ. Yet, the fruit that remains demonstrates that both sides of this issue have proven to be effective in the ministry of the Kingdom of God. The words of David du Plessis are apropos:

> There is nothing that can ever take the place of the Holy Spirit in the church. Let us pray for a greater outpouring than ever, and remember when the floods come it will not keep to our well prepared channels but it will overflow and probably cause chaos in our regular programs.[1]

General Historical Context

The term “latter rain” must first be defined because it is used in many contexts to refer to several distinct movements of the Holy Spirit. In this essay, it will be referred to as the New Order of the Latter Rain (NOLR) to distinguish it from other “latter

rain" revivals. Specifically, NOLR will refer to the movement which began in 1948, in North Battleford, Saskatchewan, Canada, and which spread throughout the world in various attributes and nuances. Several articles and books provide a non-polemical background for this movement.[2] Many other articles and books are written from an apologetic perspective.[3] The term "latter rain" became popular to the Pentecostal Movement.[4] David W. Myland illustrated this premise, first through the writing of hymns, then through the association of the natural rainfall in Palestine by pointing out the spiritual analogy of it.[5]

Contextually, the movement began one generation after the birth of the Classical Pentecostal Movement of Topeka and Azusa fame. The primary Pentecostal denominations have already been established; specifically, the Assemblies of God (AG) and its sister organization, the Pentecostal Assemblies of Canada (PAOC). Socially, it is important to consider the impact of two World Wars. Eschatologically, it is important to ponder the impact of the re-establishment of the nation of Israel, the fear of nuclear destruction, the construction of the Berlin Wall, and the threat of Communism to the Western world in 1948. Ecclesiastically, it is noteworthy that the healing and/or evangelistic ministries of Oral Roberts, Billy Graham, William Branham, and T.L. Osborn begin around this same time.

The nomenclature "new" for the movement was used pejoratively by those who rejected the movement. For them, it reminded them of the "New Issue,"[6] which had also split the AG denomination. For those that embraced the movement, "new" expressed a prophetic sense of anticipation, a restoration of what God intended. Negatively, the newness is viewed as an innovative doctrine that overemphasized its novel methodologies. It also separates this outpouring of latter rain from that which inaugurated the classical Pentecostal Movement. Proponents of the NOLR accept the nomenclature as a distinction between the former rain—Topeka and Azusa—and the latter rain.

Like a natural rain, the NOLR was appreciated by those who were experiencing spiritual drought but despised by those who were having a picnic, even if the picnickers did not realize how dry it had become. Richard Riss said, "the preceding decade… was described by Pentecostals as a time of spiritual dryness and lack of God's presence."[7] In his article, Riss finds four antecedents to the NOLR: 1) William Branham's emphasis of the laying on of hands; 2) Franklin Hall's emphasis on fasting and prayer; 3) the autonomy of the local church emphasized by Independent

Assemblies of God; and 4) the emphasis on a "new thing" (Isaiah 43:19). These elements, plus the practice of encouraging the speaking of personal and directive prophetic exhortations, continued to enlarge as the NOLR matured as a movement.

As no essay could deliver the full account of all those involved in the NOLR, this overview will endeavor to unfold the major events and how the movement grew as a result.

The cast of characters developed below is merely representative. Many people who are briefly mentioned are nonetheless important in their contribution and ministry. For example: Reg Layzell[8] played a significant role in that he invited George Hawtin to his church where there was a powerful outpouring of the Holy Spirit; this is where Myrtle Beall was initiated into the NOLR. Winston Nunes labored successfully to promote the work of the Holy Spirit in the NOLR throughout Canada and the USA.[9] Much more could be written about the ministry of Milford Kirkpatrick, Dr. Thomas Wyatt, Dr. A. Earl Lee, John and Fred Poole, Demos Shakarian, H. David Edwards, Ralph Mahoney, Kevin Conner, Rob Wheeler, John Owens, R. Edward Miller, George Warnock, Ern Baxter, Joseph Matson-Boze, Gerald Derstine, J. Preston Eby, Bill Britton, John Robert Stevens, Paul Grubb, and many others whom I have failed to notice. Here it is also important to note the significant endorsement from Lewi Petrus, the Swedish Pentecostal pastor and leader—who verified the autonomy of the local church. For the parameters of this essay, it is sufficient to say that the NOLR impacted the Charismatic Movement of the 1960's in more ways than would be interesting to read about, through innumerable relationships and networks of co-laborers for the Kingdom of God.

Identify Representative Characters

George Hawtin

George Hawtin is the point man for the NOLR in both its origin and controversy. A decade previous to the NOLR outpouring, he helped found a Bible school with the PAOC. His leadership was characterized as maverick. Undoubtedly, this served as a constant source of conflict with the PAOC leadership. After being pressured to resign from the leadership of the Bible school, Hawtin, his co-laborers, and most of the student body relocated at a recently de-commissioned (post WWII) Canadian Air Force base in Battleford, Saskatchewan. Through their earnest seeking

of God and their obedience to the urgings of the Holy Spirit, the revival outpouring and aforementioned signs began to emerge. It is noteworthy, that although Hawtin was the point man, he quickly receded, and several others moved forward.

George Hawtin was given a letter of invitation from the AG Archivist to write a brief account of the NOLR from his personal perspective, which he readily answered.[10] He recalled that it began on the morning of February 13, 1948 and that he had perfect recollection of the events. Hawtin wrote with the tone and habit of a long-time preacher, who cannot help but formulate his thoughts in a sermonic format. He insisted that, even as all good things come from God, so also is this NOLR movement from God and was in the mind of God from the foundation of the world. He recollected that the "reproach and envy"[11] stemmed from the jealousy of General Executive office of the PAOC and AG, thereby causing him to be dismissed from his previous position. Setting aside this ecclesiastical dynamic, Hawtin proceeded to narrate the events of the outpouring of the Holy Spirit. He began by telling about the prophetic calling and instruction, progressed through the school semester with the telling of repeated disruption of normal class schedules, and continued in his narration about invitations to minister in Minnesota and Vancouver, as the news of this outpouring spread. It is to this Vancouver meeting that Myrtle Beall traveled to, from Detroit, Michigan, to receive her special anointing and encounter with the Holy Spirit.

In the midst of this account, Hawtin digressed for a few paragraphs to allude to the Manifest Sons doctrine, which came to the forefront later—as it was not yet clearly articulated in the revival. Here he stated that it was for this purpose that they experienced the persecution and expulsion from the denominations—that God desired to "get the sons out" of the "bondage of the denominations."[12] The teaching on the Manifest Sons has become the lightning rod for the condemnation of the NOLR movement, even though this doctrine eventually died away. In contrast to this, one can easily recognize the fruits of the oft-ignored aspect of the NOLR, which is the heart of the Charismatic Renewal—missions, evangelism, worship, and various forms of *charismata*.

From the other side of the table one can read the circulated letter from the General Council of the Assemblies of God, dated April 19, 1949 and signed by the General Superintendent, E. S. Williams and General Secretary, J. R. Flower. This letter describes Hawtin as "a rugged individualist… but with defiance in

his attitude…" who was "tolerated for years" and being withdrawn from association with AG, Hawtin is said to have "set out immediately to destroy our school and work."[13] The letter continues with the same tone for several paragraphs as a defense and justification for disassociation from Hawtin and as a discrediting of his ministry. Additionally, the letter progressed to Myrtle Beall and her involvement and influence in the NOLR. The indictment against Stanley Frodsham—who was leading the AG Gospel Publishing House at the time—is implicit. Frodsham had endorsed the movement, causing some to be confused as to the official position of the leadership of AG. This led to his eventual resignation.

Myrtle Beall

Myrtle Beall, of the Detroit, Michigan church, Bethesda Missionary Tabernacle, was a principle promoter of the NOLR. Many of her sermons and teachings were recorded and broadcast via radio, and some of these are archived with at the AG Flower Pentecostal Heritage Center. Of those who knew her as pastor, she is remembered fondly (referred to as "Ma Beall") for her ability to nurture pastorally.[14] Of those who knew her as a peer in ministry, she is remembered for her strong leadership and willingness to speak forthrightly.[15]

After Pastor Myrtle Beall had been to Vancouver, where she received independent confirmation of the calling to build for the Lord an Armory to equip the saints, she became a catalyst for passing the fire of the NOLR on to others. When Ivan Q. Spencer (Elim Bible Institute of Lima, NY) heard of the outpouring of the Holy Spirit in Detroit, he immediately changed his itinerary and went with haste to seek out this blessing.[16] This began a long-standing relationship between the Spencers and the Bealls and led to their involvement with the NOLR. In contrast to this emerging association, the AG revoked Beall's credentials in an attempt to dissociate and distance themselves from the NOLR. Beall and her church, Bethesda Missionary Temple of Detroit, Michigan, continued to enjoy the fruit of authentic Pentecostal/charismatic ministry. The evidence for this—sixty years after the NOLR event—is well noted in their ongoing ministry.

One primary example of the teaching that remains from the NOLR is not that of the Manifested Sons, but that of teaching through catechism. Both James Lee Beall and Patricia D Gruits (Beall), the son and daughter of Rev. Myrtle Beall, have written

catechetical textbooks.[17] James Beall's textbook, *Laying the Foundation,* continues to enjoy circulation. Patricia Gruits' textbook, *Understanding God,* is out of print. Both of these follow a similar straightforward teaching pattern. However, there is no overlap in subject matter. They both provide teaching on orthodox and elementary Christian doctrines. Concerning one of the hot issues of NOLR, James Beall wrote:

> Who is qualified to prophesy in the realm of direction?
>
> Personal direction is not the usual realm of the New Testament gift of prophecy. God only entrusts this to the overseers of the flock. These overseers are serving in union with Christ who is the Head of the Church; they are extensions of His ministry to His Body. He is the one to call and to equip; He is also the one to promote and send forth.
>
> In the New Testament, we find overseers gathering in groups for the purpose of laying on hands and prophesying in order to establish people in their ministries. No one pastor or elder attempted to take this upon himself without others to assist. This is for two important reasons: (1) all prophecy must be judged, and (2) since we each prophesy in part, the plurality of ministers insures us a fuller picture.
>
> We call this group of assembled elders—whether from one local church or several, as in a convention—the presbytery. This is because the Greek word for elder is *presbuteros*. In other words, the Bible does not give license to every believer to prophesy over others in the realm of direction. This is a restricted ministry, reserved for the hands of experienced and proven elders. (1Tim 4:14).[18]

As of this writing, Rev. Analee Dunn (Beall)—Myrtle Beall's granddaughter, the daughter of James Beall—continues as the senior pastor of the Bethesda Tabernacle. This independent charismatic church sees several thousand attendees each week.[19]

Ivan Q. Spencer

Ivan Q. Spencer and his son Carlton Spencer represent the genre of key leaders that developed through the events of the NOLR. After he had experienced the blessing of this revival and the elation and increasing success and enrollment in Elim Bible Institute, I.Q. Spencer anticipated further uniting among Pentecostal believers. But it was not to be.

Having been elected to serve on the board of the Pentecostal Fellowship of North America (PFNA) I.Q. Spencer volunteered to resign (1950) because of the division that his association with

NOLR caused. Arriving in Memphis for the PFNA convention, and hearing of the upheaval, Spencer stated, "It would seem that for the sake of peace, I should resign from the board, I am very disappointed that this must be so."[20] Without notification PFNA dropped all of the Elim associated ministers, missionaries, and churches, because of the association with NOLR. Ivan Q. Spencer wrote about the upheaval that the Manifest Sons doctrine caused:

> There is much teaching today regarding a select company out of the Church, called by various scriptural names, such as "the Bride of Christ," "the Man-child Company," and "the Sons of God." Without question there is clearly presented in the Scripture an overcoming body in the general body of believers as is set forth in the seven messages to the churches in Revelation 2 and 3… Yet we do know from experience that the whole Church has never measured up to the standard and surely there is plenty of evidence that it is not doing so today… While most Christians will agree in principle, there are so many variations of teaching today about an overcoming company that the tendency is to mystify and hide the truth and bring division in the Body. This mistake has been made again and again by indiscrete leaders. We ask the question: Is it necessary to make an issue of a teaching, which is not fundamental to our faith? Can we not hold in the background such teachings that divide the Body of Christ until more of the unity of the Spirit is manifest among us all?[21]

The question has often come up concerning where Spencer stood on this doctrine. This editorial makes it clear that it is not central to his teaching and that—at most—it is a matter of inquiry into eschatological possibilities. Carlton Spencer stated that Ivan Q. Spencer held those who embraced the Manifested Sons doctrine with the utmost respect, while he himself could not fully accept it because of his more conservative hermeneutical philosophy concerning the Bible.[22] It is important to note here that Classical Pentecostal doctrine has often been accused of holding an elitist position regarding those who were baptized in the Holy Spirit with the evidence of speaking in tongues.

Elizabeth V. Duncan Baker, a teacher at Ivan Spencer's Rochester Bible Training School, wrote,

> Rev. 12:1-5—My own mind is very satisfied that this woman who gave birth to the man-child, is the Church, and the birth of the overcoming company. This is after Christ was born and He was not caught up immediately to the throne of God after His birth. Here comes a company who will be caught up, to reign with

> Christ on His throne. To what company can this apply, but to the overcomers, or Bride.[23]
>
> Then notice the preparation of the ones to be taken away. We believe this to be the "overcomers" or the bridal company, and that the woman that gives birth to the bride, is the church universal. Now you notice there is a movement of the Holy Spirit going on in the Church at the present time, towards the formation of a company that He will take out of this world.[24]

Essentially, Elizabeth V. Duncan Baker taught that the elect, those who were to be taken in the first rapture, were those who spoke in tongues. This elite company was considered as those who were spiritually intimate with the bridegroom. It is noteworthy that many of the early AG leaders attended her Bible school. In a similar fashion to his teachers, Ivan Q. Spencer saw honor and a special identity with the persecuted church. The disdain that they endured was part of the cost of following Christ. Specifically, it was the cost of being yielded and obedient to the Holy Spirit. They did not hold their accusers liable; they did not spitefully regard those who attacked them.

What are the fruits of this ministry? Spencer's association and embrace of the NOLR is evidenced in the thousands of credentialed missionaries and pastors; moreover, in the untold number of people ministered to through them. His life-calling and mission—Elim Bible Institute—continues to thrive. Three practices that sprang from the NOLR continue today at Elim Bible Institute: first, to receive a personal prophecy through a presbytery of prophetic ministers; second, to receive an impartation through the laying on of hands; and third, to endorse the evidence of an apostolic-like ministry.

Stanley Frodsham

Stanley Frodsham experienced and associated with the Pentecostal Movement from the opening decade of the twentieth century. He was loyal to the Assemblies of God and he served the General Council as Secretary and Missionary Treasurer. He also served as editor over all of the Assembly of God publications for much of his career.[25] Through his correspondence with Myrtle Beall, he experienced and embraced the NOLR,[26] which eventually brought about his "retirement" as editor for the AG in 1949 and began his association with the Spencers and Elim. He taught at Elim Bible Institute for several of his retirement years of min-

istry. His reputation as a prophet gave wide credence and publication of a prophetic word he gave in 1965 concerning deception; it is a word that is reflective on the NOLR.[27]

Frodsham was an eyewitness of the Classical Pentecostal outpouring of the Holy Spirit at the 1906 Azusa Street Mission[28] and the 1948 NOLR. He stated there was "the same strong atmosphere of the presence of the Lord in both cases."[29] His perspective and interpretation of these events must become an exemplar and—in my opinion—the template for the contemporary interpreter. The basis for this is his proven character, his denominational leadership, his eyewitness advantage, and his stately conduct while under attack. In ironic juxtaposition to this (Frodsham having just resigned from Gospel Publishing House after publishing his celebrated book *With Signs Following*), is the remarkable commentary on NOLR, which Brumback notes as a movement that "has practically come to naught."[30] Quite the opposite is true; the fruit of the NOLR continues to multiply. Hollenweger concurs that the Pentecostal denominations unjustly painted the NOLR in a negative light.[31]

Lasting Fruit

An evidence of lasting fruit is the phenomena of congregations spontaneously singing together in tongues as a response to God in worship. This has been described as a "heavenly choir". First in the Azusa revival:

> Many have received the gift of singing as well as speaking in the inspiration of the Spirit. The Lord is giving new voices, he translates old songs into new tongues, he gives the music that is being sung by the angels and has a heavenly choir all singing the same heavenly song in harmony. It is beautiful music, no instruments are needed in the meetings.[32]

> I remember having heard about the "heavenly choir" as is termed the marvelous singing in the Spirit, such as has since broken out amongst us…[33]

Then also in the NOLR:

> It has been the conviction of some that the present anthems of the [Roman] Catholic church are copies of those originally sung in the Spirit… No sooner had this teaching been given, than God confirmed His Word and singing in the Spirit with the understanding commenced. By the next day

> the heavenly choir came into full power, and the heavens' very strains filled the whole church.[34]

The same spontaneous song in tongues is unmistakable in the Charismatic Movement. Vinson Synan stated that the Catholic Charismatic Movement experienced the same heavenly choir phenomena, resulting from its earliest interaction with the Bealls of Detroit, Michigan.[35] Students from Duquesne University (a private Catholic university in Pittsburg, Pennsylvania) and the University of Michigan (a public university in Ann Arbor, Michigan) encountered the Holy Spirit at the Bethesda Tabernacle, and later experienced similar expressions of the heavenly choir in the Catholic Charismatic Movement.

Personality Conflict or Doctrinal Orthodoxy?

In a 2006 interview, Carlton Spencer alluded to the role that the wounded egos played in the controversy of the NOLR, a factor that may have been more significant than the doctrinal questions that circulated against it.[36] He suggested that the disapproval from the denominations was perhaps rooted in their presupposition of spiritual leadership. The contention was that the revival did not start from the denominational headquarters; it started in the hinterland. The same was said of the Azusa revival; "No church or organization is back of it."[37] This is not to diminish the effect of the strong, independent, and pioneering personalities of Hawtin, and others; beyond doubt this contributed to the distance between many who also embraced the NOLR.

Some historians found William Durham as setting precedence for the anti-denominational philosophy within the NOLR.[38] Durham wrote, "that no religious awakening or revival from Pentecost till now has ever been able to retain its spiritual life and power after man had organized it and gotten it under his control."[39] Blumhofer claimed that Durham was selected by the leaders of the NOLR to demonstrate the authenticity of its propensity to avoid the organizational dynamic of denominations. They sought to provide a platform for the autonomy of every local congregation, which would follow the ecclesiastical structure and authority of an apostolic leader.

Manifest Sons

Linda Andrews wrote her Master's thesis on the Manifest

Sons.[40] She posited three dynamics at the core of doctrine: first, God is bringing the remnant to perfection; second, upon perfection Christ will manifest himself in these people; finally, embodying Christ, these will become His literal body and rule and reign on earth. She also concisely described the five things that are common in the experience of becoming a Manifest Son: First, they pursue a deeper walk in the Spirit. Second, they experience suffering. Third, they teach and apply the ascension gifts of Ephesians 4:11. Fourth, they follow the prophetic ministry of these last days. Fifth, they leave denominations.

Unfortunately, much of Andrews' source material is from various Internet sites that feed off one another and are thereby somewhat circular in their research. More importantly, many of these websites are unabashedly anti-charismatic and anti-pentecostal in their orientation. Her bibliography does little to expand on the search for solid primary sources, perhaps because there are none yet discovered. To her credit, Andrews has pieced together the primary fragments and has thereby given her readers the much-needed summation of the theories of the Manifest Sons concepts. In like manner, Blumhofer discredited the whole of the NOLR movement by selectively emphasizing the fringe-of-the-fringe element of the Manifest Sons doctrine.[41] Essentially, the doctrine of Manifest Sons was under construction early in the NOLR but did not ever receive a definitive or authoritative articulation.

Implicit in the Manifest Sons concept is the subtle elitism of the last days apostles to be successors of Christ. Here the reader is cautioned not to conceive of this doctrine as being solidly established, or clearly articulated, as it continued to morph and modify until its few adherents passed away. Therefore, the presentation of its teachings becomes subjective as to the choosing and chronology within its position. Eschatologically, the idea is embedded with a remnant within a remnant concept. These are the Manifested Sons (women included), who would do the work of Christ and would literally be Christ-on-earth at the second coming, and who would thereby do the Kingdom of God work. Part of this design found them being able to heal all who come to them (like Jesus) and to confer spiritual gifts upon whomever they lay their hands. These Manifested Sons would not die and would rule the earth in the millennial reign of Christ.

Regrettably, the teaching discredited and distracted from the heart of the NOLR. It has received exaggerated attention, perhaps rightly so, but ultimately it has come to naught. Critics of the

NOLR have found the teaching on Manifest Sons to be an insurmountable obstacle and tend to present it as representative of the whole. This type of documentation follows a gestalt of emphasizing a fringe element of the revival, while minimizing or ignoring its primary fruit. In like manner, the criticism of the NOLR rested on the anecdotal evidence—of destructive personal and false prophetic instruction—is presented as the essence of the movement, while at the same time ignoring the many that were blessed, encouraged, and launched into effective Kingdom of God work. In many ways, the critique of the NOLR mirrors the critique of the Azusa revival; established denominations discredited it and yet it continues to bear fruit.

Historical Precedence within Classical Pentecostalism

The General Council of the Assemblies of God recognized that the NOLR "in reality gives us nothing that is new."[42] Essentially, every doctrine that the NOLR freshly emphasized is found in the beginning of the Pentecostal Movement of either Topeka or Azusa. Personal prophecy, the laying on of hands, and apostle-like authority were a regular occurrence in the Pentecostal Movement but now they are combined in such a way as to give the uninitiated the impression that such gifts were only given through the elite leaders of the NOLR movement.[43]

Richard Riss pointed to the similarities of the NOLR and the revival of the early Pentecostal Movement. He found seven phenomena: 1) heavenly singing;[44] 2) the laying on of hands;[45] 3) the recognition of apostles, prophets, evangelists, pastors and teachers; 4) the imminent eschatology; 5) the overarching affect of repentance and brokenness; 6) the general evangelical emphasis, and 7) the severe criticism from their parent organizations.[46]

Charles Chappell noticed, in an essay he wrote on the NOLR, "Most if not all of the doctrines of the Movement [NOLR] had to some degree been embraced by the earlier Azusa Revival and had been rejected [i.e. xenoglossolalia by AG]."[47] Chappell cites "three strikes" against the movement from the start: 1) George Hawtin was too individualistic; 2) the attacks against denominationalism were hitting a sensitive nerve; and 3) they employed excessive use of doctrines, such as of laying on of hands for the impartation of spiritual gifts. Chappell effectively noted the disparity between the AG official position of "no minister had been disfellowshipped for accepting"[48] NOLR views, and the less than gentle resignations of the same. Additionally, he denoted four

lessons that we should recognize: first, worship encouraged wholehearted involvement; second, vocal gifts were emphasized; third, visionary leadership broke off the restraints of authority; and finally, the role of the Bible school was heightened.

There is indeed nothing new under the sun. Organizational structure inhibits—for the good and the bad—the maverick expression of ideas. Mysteriously, God utilizes all of this, and His imperfect ministers, to build His Kingdom. The fruit that remains is the barometer of authenticity—both sides of this issue continue to bring souls into God's Kingdom.

Conclusion

The advice of Gamaliel in Acts 5:34—to let the fledgling movement mature and then to see what is born out of it—perhaps is appropriate to guide our evaluation of the NOLR. If indeed there was no new doctrine introduced in the NOLR, then one must question the negative light cast upon the movement. If the conflict that emerged is an interpersonal one, obscured by doctrinal dispute, then we must allow this information to modify our evaluation. The fruit that has remained continues to demonstrate that both sides of this issue have proven to be effective in the ministry of the Kingdom of God. The blossoms that have fallen to the ground, producing no fruit, are nearly forgotten. Somehow, the need for checks and balances in church leadership must not inhibit the fresh movement of the Holy Spirit. We are challenged to recognize that the Holy Spirit does indeed cause chaos in our organizational programs.

About the Author

John R. Miller is an ordained minister with Elim Fellowship of Lima, NY and serves as Pastor of Education with Living Word Temple of Restoration, Rochester, NY. He has a degree from Elim Bible Institute, a B.Div. (Trinity Theological Seminary), C.P.E. (University of Rochester), M.Div. (Northeastern Seminary), and Ph.D. (Regent University). He teaches at Regent University, Elim Bible Institute, and the Northeastern Seminary.

Notes

[1] David du Plessis, "Chaff-Fire-Wheat", *Elim Pentecostal Herald* (March 1950). Taken from the opening speech of the First World Pentecostal Conference, held in Zurich, Switzerland, 1947.

[2] Vinson Synan, *The Century of the Holy Spirit* (Nashville, TN: Thomas Nelson, 2001) and *The Holiness-Pentecostal Tradition* (Grand Rapids, MI: Eerdmans, 1997) Synan writes a brief notation of the movement in *The Century of the Holy Spirit* and a summation of it in *The Holiness-Pentecostal Tradition*. Richard Riss, *The Latter Rain Movement of 1948* (Mississauga, ON, 1987) and, *A Survey of 20th Century Revival Movements in North America* (Peabody, MA: Hendrickson, 1988) and "The Latter Rain Movement of 1948" *Pneuma* 4 (Spring 1982): 32-45. Riss writes a comprehensive overview of the events in the book *Latter Rain* and a quicker overview of it in *A Survey of 20th Century Revival Movements in North America*. His approach is even-handed as he presents a reasonable motivation for each party involved. Cf. David W. Faupel, *The American Pentecostal Movement: A Bibliographical Essay*.

[3] Daniel McNew wrote in his essay, "New Order of the Latter Rain: A Historical Perspective", in a more apologetical tone for the AG. The official letter from the Executive Office of the General Council of the Assemblies of God, signed by Williams and Flower, April 20, 1949, distinctly condemns the NOLR as divisive and in error. They name names and draw clear lines as to which side each party is on. George Hawtin wrote, in a letter addressed to the AG archives. He clearly states that the NOLR "brought reproach and envy" from the leadership of the AG. In this letter, he recounts the early events of revival at the Battleford School, keeping the narrative on the revival chronology. He intersperses the narrative with sermonic style of defense.

[3] A.H. Post, *Apostolic Faith*. Edition 5, January 1907. "the promise is that the latter rain is to be much more abundant than the former."

[4] David W. Myland, authored the hymn "The Latter Rain" (1906) and the book *The Latter Rain Covenant* (1910).

[5] The "New Issue" (1914) is also commonly called "Jesus Only" or "Oneness" and centers on the teachings of Parham, Durham, Ewart, and McAllister.

[6] Richard Riss. "Latter Rain" *The New International Dictionary of Pentecostal and Charismatic Movements*. Edited by Burgess and Van Der Mass (Grand Rapids, MI: Zondervan, 2002), 830.

[7] Reg Layzell (B. Maureen Gaglardi, ed.) wrote *The Pastor's Pen* as an eyewitness account and recollection of the revival and from a perspective of approval of the initial revival. He alludes cautiously to the later excesses that come and carefully notices the contradictions of doctrines. However, the tone of these journal-type entries is folksy and leaves the reader pondering how much of it is documentable fact and how much of it is the fond musings of a pastoral heart.

[8] Winston I. Nunes, Recordings of Latter Rain radio programs are archived at the Flower Pentecostal Heritage Center, dated February 1949. cf. Carlton Spencer interviews July 24 and August 29, 2006.

[9] George Hawtin, letter to the AG Archivist dated December 15, 1987, Battleford, SK. Canada.

[10] Ibid., 2.

[11] Ibid., 6.

[12] JR Flower, letter to credential holders from the Executive Offices of the General Council of the Assemblies of God, dated April 20, 1949, from Springfield Missouri.

[13] Interview with Mrs. Elmer Frink, August 31, 2006. Elmer Frink, a seasoned AG missionary to Africa, served as Myrtle Beall's Missions Director during the years of the outpouring of the NOLR.

[14] Interview with Carlton Spencer, August 29, 2006.

[15] Marian Meloon, *Ivan Spencer: Willow in the Wind* (Plainfield, NJ: Logos International, 1974), 148.

[16] These textbooks are similar in genre to other teaching texts that emerge from the NOLR. Ralph Mahoney's *Shepherd's Staff* is one of many prime examples of exemplary tools to place in the hands of emerging national pastors, from developing countries, who have only the Bible and this text in their pastoral library.

[17] James Lee Beall, *Laying the Foundation: Achieving Christian Maturity* (South Plainfield, NJ: Bridge Publishing, 1976), 230.

[18] http://bethesdachristian.org/history/index.htm

[19] Marion Meloon, *Ivan Spencer: Willow in the Wind* (Plainfield, NJ: Logos International, 1974), 167.

[20] Ivan Q. Spencer, "Editorial" *Elim Pentecostal Herald*, (September-October 1951).

[21] Carlton Spencer interview, August 31, 2006.

[22] Elizabeth V. Baker, "The Bride, in Mystery", *Trust*, (April 1910).

[23] Elizabeth V. Baker, "The Gospel of the Kingdom", *Trust*, (February, 1914).

[24] F. Campbell, *Stanley Frodsham: Prophet with a Pen* (Springfield, Missouri: Gospel Publishing House, 1974).

[25] Ibid., 118.

[26] Stanley Frodsham gave a prophetic word given at Elim Bible Institute, Summer Camp Meeting. It has been titled, "1965 Vision of Coming Deception" and may be summarized by the following sentences: "I desire you to firmly be established in My Word and not in the personalities of men that you will not be moved as so many shall be moved. Take heed to yourselves and follow not the seducing spirits that are already manifesting themselves. Diligently inquire of Me when you hear something that you have not seen in My Word, and do not hold people's persons in admiration—for it is by this very method Satan will destroy many of My people."

[27] Stanley H. Frodsham. *With Signs Following*. (Springfield, MO: Gospel Publishing House, 1946).

[28] Richard Riss, "Latter Rain Movement", *NIDPCM*, 832.

[29] Carl Brumback, *Suddenly from Heaven* (Springfield, MO: Gospel Publishing House), 333.
[30] Walter Hollenweger, *The Pentecostals* (Peabody, MA: Hendrickson, 1988), 212 and 323.
[31] *Apostolic Faith* (September, 1906).
[32] E.V. Baker, "Pentecost, or the Latter Rain Outpouring", *Trust*, (July, 1916).
[33] James A. Watt, "Visitation in Canada", *The Elim Pentecostal Herald*, (Feb. 1949) 12.
[34] Vinson Synan, lecture at Regent University, October 10, 2006.
[35] Carlton Spencer interview July 24, 2006.
[36] *Apostolic Faith*, (November 1906).
[37] Edith Blumhofer, *Restoring the Faith*, 206.
[38] Wm. Durham, "Organization", *The Pentecostal Testimony*, (August, 1909).
[39] Linda R. Andrews, "The Manifest Sons Doctrine Compared to the Traditional Christian Millennial View of the Second Coming of Christ" a Master's thesis submitted to Regent University, 2004.
[40] Blumhofer, (1993) 209.
[41] JR Flower, letter to credential holders from the Executive Offices of the General Council of the Assemblies of God, dated April 20, 1949, from Springfield, Missouri.
[42] Ibid.
[43] Heavenly singing is defined as a spontaneous song in tongues that arises in times of intense worship; it encompasses intricate harmonies, melodies and counter melodies.
[44] The nuance implied here is that of a conference of gifts via the ministry of an apostle-like authority.
[45] Richard Riss, *NIDPCM*, 832.
[46] Charles Chappell, "New Order of the Latter Rain", an essay submitted to Dr. Jon Ruthven, Regent University, 1992 for an assignment in the class CDH 542 Charismatic Renewal Theology.
[47] Ibid., 18. Cf. Blumhofer (1989) 66.

BIBLIOGRAPHY

Andrews, Linda R. "The Manifest Sons Doctrine Compared to the Traditional Christian Millennial View of the Second Coming of Christ" a Master's thesis submitted to Regent University, 2004.

Baker, Elizabeth V. Duncan "The Bride, in Mystery", *Trust*, (April, 1910).

_____. "The Gospel of the Kingdom", *Trust*, (February, 1914).

_____. "Pentecost, or the Latter Rain Outpouring", *Trust*, (July, 1916).

Beall, James Lee. *Laying the Foundation: Achieving Christian Maturity*. (South Plainfield, New Jersey: Bridge Publishing, 1976)

Beall, Myrtle B. "Explanation of New Order of Latter Rain", radio programs dated February 1949 and 1950 (no month).

Blumhofer, Edith L. *The Assemblies of God: A Chapter in the Study of American Pentecostals, Vol. 2.* (Springfield, Missouri: Gospel Publishing House, 1989).

_____. *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture.* (Chicago: University of Illinois Press, 1993).

Branham, William. "Manifested Sons of God" sermon preached May 18, 1960 at the Branham Tabernacle, in Jeffersonville, Indiana.

Brumback, Carl. *Suddenly… From Heaven: A History of the Assemblies of God.* (Springfield, MO: Gospel Publishing House, 1961).

Burgess, Stanley M. (ed) *The New International Dictionary of Pentecostal and Charismatic Movements.* (Grand Rapids, MI: Zondervan, 2002).

Campbell, Faith. *Stanley Frodsham: Prophet with a Pen* (Springfield, MO: Gospel Publishing House, 1974).

Chappell, Charles. "New Order of the Latter Rain", an essay submitted to Dr. Jon Ruthven, Regent University, 1992.

Du Plessis, David "Chaff-Fire-Wheat", *Elim Pentecostal Herald* (March, 1950). Taken from the opening speech of the First World Pentecostal Conference, held in Zurich, Switzerland, 1947.

Durham, William H. "Organization" *The Pentecostal Testimony*, (August, 1909).

Elim Pentecostal Herald (Hornell and Lima, NY: Elim Publishing, 1948, 1949, 1950, and 1951).

Faupel, David W. *The American Pentecostal Movement: A Bibliographical Essay*, (Wilmore, KY: Asbury Theological Seminary, 1972).

_____. "The Function of 'Models' in the Interpretation of Pentecostal Thought", *Pneuma*, (Spring, 1980).

Flower, J.R., letter to credential holders from the Executive Offices of the General Council of the Assemblies of God, dated April 20, 1949, from Springfield Missouri.

Frink, June (Mrs. Elmer Frink) interview, August 31, 2006.

Frodsham, Stanley. *With Signs Following.* (Springfield, MO: Gospel Publishing House, 1946).

_____. "1965 Vision of Coming Deception" a prophetic word given at Elim Bible Institute, Summer Camp Meeting, 1965.

Gaglardi, B. Maureen, (ed.). *The Pastor's Pen: Early Revival Writings of Pastor Reg. Layzell, Compiled by Pastor B. Maureen Gaglardi.* (n.c.: Glad Tidings Temple Publication, n.d.).

Gruits, Patricia D. *Understanding God: A Catechism of Christian Doctrine.* (Detroit, MI: Evangel Press, 1962).

Hawtin, George. Letter to the AG Archivist, dated Dec. 15, 1987, Battleford, SK, Canada.

Hollenweger, Walter. *The Pentecostals* (Peabody, MA: Hendrickson, 1988).

Holdcroft, L. Thomas. "The New Order of Latter Rain" *Paraclete* (Spring, 1980).

Layzell, Reg. *The Pastor's Pen: Early Revival Writings of Pastor Reg Layzell*, (n.c.: Glad Tidings Publication, n.d.).

McNew, Daniel. "New Order of the Latter Rain: A Historical Perspective", an essay submitted to Dr. Edith L. Blumhofer for the class "History and Polity of the Assemblies of God", July 5, 1985.

Meloon, Marion. *Ivan Spencer, Willow in the Wind: A Spiritual Odyssey Reminiscent of Rees Howells*. (Plainfield, NJ: Logos International, 1974).

Myland, David W. *The Latter Rain Covenant* (n.c.: n.p., 1910) Hymn: "The Latter Rain" (n.c.: n.p., 1906).

Nunes, Winston I. Recording of a Latter Rain radio program dated February 1949.

Riss, Richard M. "The Latter Rain Movement of 1948" *Pneuma* (Spring, 1982).

_____. *A Survey of 20th-Century Revival Movement in North America*. (Peabody, Mass.: Hendrickson, 1988).

_____. *The Latter Rain Movement of 1948* (Mississauga, ON, 1987).

_____. "Latter Rain" *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2002).

Seymour, William. *Apostolic Faith* (Los Angeles, 1907).

Spencer, Carlton. Interviews, July 24, and August 29, 2006.

Spencer, Ivan Q. "Editorial", *Elim Pentecostal Herald* (September-October 1951).

Synan, Vinson. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. 2nd ed. (Grand Rapids, MI: Eerdmans, 1997).

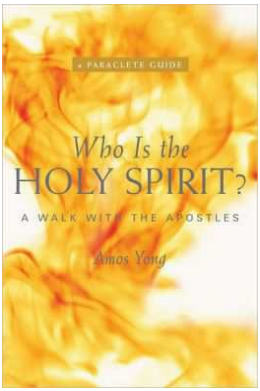
_____. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. (Nashville, Tenn.: Thomas Nelson, 2001).

Warnock, George H. *The Feast of Tabernacles* (n.c.: n.p., 1951) Reprinted by Bill Britton, Springfield, MO.

Webster, Andrew M. "Elim Bible Institute Influenced by the Pentecostal, Latter Rain, Charismatic Movement" an essay submitted to Dr. Vinson Synan, Dec. 1998.

Book and Periodical Reviews

Amos Yong, *Who is the Holy Spirit? A Walk with the Apostles*, a Paraclete Guide (Brewster, MA: Paraclete Press, 2011), 215 pages, ISBN 9781557256355.



Amos Yong has written a fresh and comprehensive guide concerning the Holy Spirit in the book of Acts. This work has profound implications for contemporary audiences regarding the topic of the Spirit in the Acts narrative. *Who is the Holy Spirit* will resonate with anyone wishing to discern the winds of the Third Person of the Holy Trinity.

This book is divided into eight parts and thirty-nine chapters. The first part illuminates the ramifications of the Spirit's outpouring, as well as the kingdom promise and the Spirit's outpouring. This is followed by an overview of the economy of salvation, including the gifts, fellowship, mission, politics, and charismatic dimensions of the Spirit (part two). Part three underscores the economics of the Spirit in Judea, and part four examines the theological work of the Spirit in light of the story of the people of Israel. The fifth part addresses the movement of the Spirit into Samaria and the highways of Palestine. Part six enumerates the relationship between the Spirit and the Gentiles. Part seven, the prophetic and political overtures of the Kingdom-empire, in addition to the relationship of the Spirit to the world. The final part explores the witness, resurrection, nature, and sacramental dimensions of the Spirit.

According to Yong, the empowering witness of the Spirit outlines how to live faithfully in a pluralistic world. Whether government, society, or the global economy, the demands on our lives will consume us if we are not equipped with the power of Spirit. As Yong proposes, following Zaccheus, our response might also extend "the new economy of salvation so as to reconcile people, opposing and correcting the unjust structures of our world" (p 28). Yet as he explains, there is fellowship, warmth, and healing in the Spirit. This indeed is a sign of the messianic

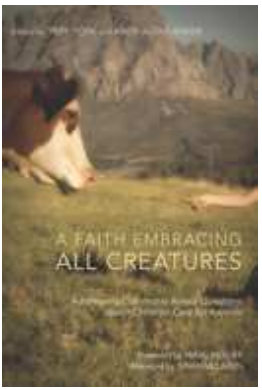
promise and "the redemption, reconciliation, and release long associated with the year of the Lord's favor" (p 44). Whither the economics of the Spirit? If we fully embrace the Spirit's power, and overcome our self-centeredness, then we will have the full embodiment of the Holy Spirit upon our lives. Above all, the Spirit filled life in the Acts narrative is about spiritual formation, or perhaps even better, transformation. There is resurrection power in the Spirit and in the Spirit the ability to traverse foes and powers of darkness.

Now there is something to say concerning the witness, nature, and cosmic contours of the Spirit. According to Yong, one must wrestle with the cosmic forces, barbarians, and all those who oppose belief in the kingdom. Was not the power of God, even among the imperial forces of the Pax Romana, manifest in and "against the principalities and powers in these realms" (p 189). Certainly we must battle the forces of globalization, consumerism, exploitative capitalism, and other practices foreign to the character of the gospel. Perhaps this is already being accomplished. The Messiah was accused of being both a sect leader and a heretic. But for the least of these, we say with our brothers and sisters, "come Lord Jesus" and "discern the fresh winds of his Spirit in the world" (p 191).

Reviewed by Paul J. Palma

Read the first 20 pages:
http://site.paracletepress.com/samples/exc-whoisholyspirit_i-20.pdf

Paul J. Palma teaches theology at Regent University. He is currently working on his Ph.D. in Christian Theology through Regent's Renewal Studies program. He is a member of the American Academy of Religion, the Society of Biblical Literature, and the Society for Pentecostal Studies.



Tripp York and Andy Alexis-Baker, eds., *A Faith Embracing All Creatures: Addressing Commonly Asked Questions about Christian Care for Animals* (Eugene, OR: Cascade Books, 2012), 212 pages, ISBN 9781610977012.

This book is another in an ever growing line of texts attempting to convince

Christians that the Church's traditional understanding of human-animal relations is wrong. Put another way, the authors contend that Christianity's long-standing belief that animals were created for human use and food is fundamentally misguided. These authors argue a different reading of scripture reveals that:

- God's ideal and original plan was for humans and animals to co-exist in non-violent (i.e. vegetarian) relationship.
- God only allowed humans to eat of meat because of the conditions following the Noahic flood.
- Adoption of a vegetarian lifestyle is part of our call as Christians to extend Christ's compassion toward all of creation and his work to redeem and restore harmony in the broader creation.

At first glance, these points appear Christian. What Christian doesn't support the notion of compassion and redemption? However, a closer look at these points reveals that adopting them requires believers to undergo a dramatic paradigm shift in the interpretation of large sections of scripture. Since paradigm shifts are intellectually and emotional difficult for people to make, each of the 15 authors take up a particular concept in scripture or theology to show how it can be harmonized to support a vegetarian or vegan perspective.

As expected, the book focusses on specific scriptural and theological issues that would be troublesome for a vegetarian mandate, such as the dominion mandate, the Noahic Covenant, animal sacrifices, the value of humans in relationship to animals, and Jesus' diet and treatment of animals. The authors repeatedly suggest that Christians should read scripture differently and through the prism of peace, harmony (i.e. shalom), Christ's compassion and reconciliation, and the eschatology of Isaiah's prophecy concerning the wolf and the lamb (Isa 11:6; 65:25).

Christians should pause whenever an individual or group claims to correct the church's historic understanding of Scriptural teaching and like the Berean's (Acts 17:10-11), investigate the claims carefully against the testimony of scripture fairly interpreted. Additionally, Christians should inquire whether the new interpreters have engaged proponents of the traditional view in any substantive way as the Reformers did when debating with Catholic teaching and practice.

Regrettably, the authors of this text fail on both points. Though ostensibly offering a new interpretation of scripture, a closer look reveals that their argument requires an arbitrary neglect of vast sections of problematic scriptures. Even the passages

selected for discussion are handled in such a cursory and fanciful manner that readers should question the strength of their claims.

Permit me to provide just a few examples of their fanciful treatment of scripture. Andy Alexis-Baker, in the chapter "Didn't Jesus Eat Fish?," reviews various ways to interpret Christ's fish eating behavior. Strangely, he argues that we can't eat fish just because Jesus did as that interpretation is too simplistic (p. 73). Really? We can't eat fish because our Lord did? What about when Jesus declared all food clean (Mark 7:19)? I'm confident the response would be, "That statement was a later editorial insertion." Perhaps, but Christianity is an apostolic faith, we only know Christ through the eyes of the Apostles so we had better come to grips with all that the Scripture teaches. Either their viewpoint was correct, irrelevant, or it was wrong. At minimum, Christ's behavior suggests that the burden of proof is on vegetarians to show that we are obligated to avoid meat.

Another area where the authors abuse Scriptural evidence is their failure to read the passage in its historical context. Isa 11 and 65 are classic examples of this error. The authors want to understand these passages as envisioning a world where predation, including meat consumption by humans, no longer exists. But that isn't what the passages say. Isaiah, in a pastoral world, was looking for a day when shepherds wouldn't have to watch their flocks at night because the wolf ate grass. Children wouldn't have to worry about the asp when they played amongst the rocks because nothing would harm in God's holy mountain. The passages says nothing directly or implied that God's futuristic vision for mankind would be filled with vegetarians.

I found it particularly troubling that many of the authors sought to diminish humanity's standing *vis à vis* the animal kingdom. A few authors designated humans with the moniker "other animals" thereby reducing our ontological superiority. Others were more subtle, choosing to argue that humans were just creatures like the animals and therefore suggesting that humans really don't have any right to make life and death decisions over the animal kingdom. I would direct reader attention to the testimony of Scripture which portrays humans as special and in the God-placed position of authority over the animal kingdom (Gen 1-2; Psa 8). I suggest that we are all suffering because Adam and Eve failed to take dominion over the serpent. Furthermore, God thinks humans are so special that his Holy Spirit can indwell us, something that is never promised for animals (Joel 2:28ff; Acts 2).

Likewise, the authors ignore the arguments of contemporary

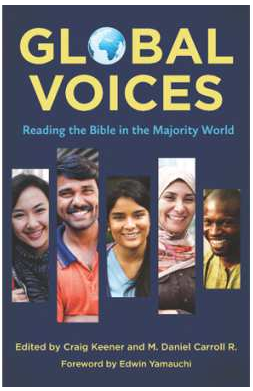
theologians that uphold the traditional interpretation of human-animal relations. Unlike Martin Luther and Jon Hus, who loved their critics enough to engage them, these authors choose to avoid living theologians in favor of criticizing dead ones (like Aquinas) who are unable to defend themselves.

For Christians who have a limited understanding of Scripture or the Christian faith, this book will have a significant impact. It will give them something to feel guilty about (i.e. eating animals) and place them on the destructive path of a works-righteousness where they can work for holiness by avoiding food declared by God as good and to be received with thanksgiving. But for mature believers, this text is little more than a theory in search of evidence.

Reviewed by Stephen M. Vantassel

Stephen M. Vantassel, Ph.D. theology (Trinity Theological Seminary), M.A.T.S. Old Testament (Gordon-Conwell Theological Seminary), B.S. Biblical Studies (Gordon College), is an instructor at King's Evangelical Divinity School in the U.K. and at University of Nebraska, Lincoln He is also the Assistant Editor for the *Evangelical Review of Theology and Politics*, and author of *Dominion over Wildlife? An Environmental-Theology of Human-Wildlife Relations* (Wipf and Stock, 2009). He lives with his wife in Lincoln, Nebraska.

Craig Keener and M. Daniel Carroll Rodas, eds., *Global Voices: Reading the Bible in the Majority World* (Peabody, MA: Hendrickson Publishers, 2013), 144 pages, ISBN 9781619700093.



The chapters that make up this book were originally papers that were presented at a meeting of the Institute for Biblical Research which was held in San Francisco, California in 2011. The authors of these chapters are scholars who come from a number of different ethnic backgrounds. The contributors to this book are: J. Ayodeji Adewuya, M. Daniel Carroll Rodas, Daniel K.Darko, David A. deSilva, Nijay Gupta, Craig S. Keener, Grant LeMarquand, Barbara M. Leung Lai, Osvaldo Padilla, Chloe Sun, Edwin M. Yamauchi,

and K. K. Yeo.

The purpose of this book is to demonstrate the value and importance of multi-ethnic readings of Scripture. Multi-ethnic reading of Scripture means that Christians in one culture, or from one part of the world, listen to believers from other cultures or parts of the world, in order to learn how they "hear the text." Such readings can help us gain a greater understanding of the Bible. All of us, regardless of who we are, read the Bible from a particular frame of reference; our culture, upbringing, etc. As a result, we may learn some very important things, but we may also miss some other important things. If we listen to one another then multi-ethnic readings of Scripture can help us draw out the riches of truth found in God's Word.

If we listen to one another then multi-ethnic readings of Scripture can help us draw out the riches of truth found in God's Word.

A couple of examples from the book may be helpful at this point. Reading from a Hispanic diaspora perspective, M. Daniel Carroll Rodas alerts us to the possibility that Abram's deception, regarding his wife Sarai (Gen. 12), may be an example of just what one may do in a potentially dangerous situation in order to cross a border. Those of us who have never crossed a border, especially in potentially dangerous circumstances, may miss this in the text because it has not been a part of our experience. The second example comes from Barbara M. Leung Lai. In her chapter she views Daniel's experiences as instructive to us as a survival manual. She looks at Daniel's private life and how that impacts his public life. Her examination of the biblical text is very insightful. These examples show us that multi-cultural readings of Scripture can help us to uncover our blind spots and see truth that we might otherwise miss.

We have the Bible, and we have the Spirit, but we need one another as well.

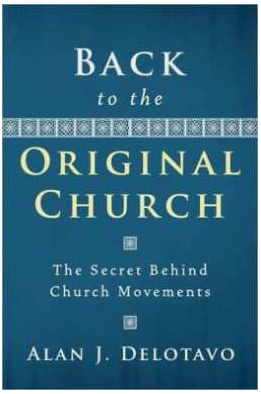
This book brings a very important topic to the surface, one that needs to be addressed, because Christianity is a global religion. Multi-ethnic readings of Scripture are especially important because Christianity is growing by leaps and bounds in the ma-

jority world. I did not find this book especially easy to read. However, I think that the main point that the book makes is vitally important. We have the Bible, and we have the Spirit, but we need one another as well. The Bible is best interpreted in the community of faith, in the global community of faith.

Reviewed by John P. Lathrop

John P. Lathrop, M.A. (Gordon-Conwell Theological Seminary), is an ordained minister with the International Fellowship of Christian Assemblies. He is the author of four books: *Apostles, Prophets, Evangelists, Pastors, and Teachers Then and Now* (Xulon Press, 2008), *The Power and Practice of the Church: God, Discipleship, and Ministry* (J. Timothy King, 2010), *Answer the Prayer of Jesus: A Call for Biblical Unity* (Wipf & Stock, 2011), and *Dreams and Visions: Divine Interventions in Human Experience* (J. Timothy King, 2012). www.JohnPLathrop.org

Alan J. Delotavo, *Back to the Original Church: The Secret Behind Church Movements* (Eugene, OR: Resource Publications, 2010), 100 pages, 9781556355660.



Regular and careful Bible readers inevitably piece the Bible story together until they have a sense of the grand sweep of things. We do the same with the history of the church. Sometimes unconsciously, we jump from the Book of Acts directly to Martin Luther, then to Azusa Street, and finally to the present day. Delotavo fills in some of the blanks to draw out a valuable lesson that can only be seen from an overview.

Back to the Original Church is Delotavo's University of Pretoria ThD thesis in popular form. This conversation about the flow and progress of church history calls us to see church movements as gifts to the wider church restoring something neglected and not stopping points or ends in themselves.

Delotavo provides examples of church movements that attempted to restore an essential part of church life or faith, but which became bogged down to the point of needing their own renewal. The Reformation era focused on the recovery of the gos-

pel in view of accumulated abuses and theological "defects." This gospel recovery included the teaching of "the priesthood of the believer," that each Christian had direct access to God without the need of clergy. Delotavo points out that this set up a division between laity and Protestant clergy and also spawned a divisive spirit throughout the Reformation. Further splits occurred till today denominations around the world number into the thousands. The Lutheran church became State church (protected by law and supported by taxes) and fell into the sorry state of doctrinal correctness with experiential coldness. The Reformation had become an end in itself. To recover what was needed, Pietism arose about a century later. This was an attempt to bring vital Christian experience, including conversion, assurance and holiness back into the Lutheran state church. Once more the renewal movement, although truly helping many, lost its way. Splitting many ways, some parts impacted world missions and future movements, other parts become theologically liberal, and still other parts become radical or revolutionary.

Delotavo's excellent point bogs down, however, in historical omissions and stretches. He jumps directly from the early church to the Reformation period. The era of the main church councils (AD 325—787) he considered a breakdown of Christianity due to political connections to the Roman Empire. The "Dark Ages" or better, the medieval church, is thought to have no value. He sees the church largely pursuing the expansion of Christian civilization at the expense of "genuine experience of salvation." Delotavo seems to ignore that in the West, the church was living through the crushing of the Roman Empire under "barbarian" invasions; that in the East, Constantinople was rising to power as the new center of the Roman Empire; and that Islam was racing across North Africa, into Spain and southern France. He could have pulled examples of church movements from these periods that prove his point, but he did not. Does he not recognize the value of that period of the church's life?

The way forward for Delotavo is found in American Evangelicalism. He noted that several awakenings or revivals had occurred in American history from colonial times, each a church movement in itself. By the end of the nineteenth century, modern Liberalism rapidly set in resulting in the backlash of Fundamentalism in the early twentieth century. In its original form, Fundamentalism was truly a church movement to recover much that was being lost; however, it degenerated into anti-intellectualism and a belligerent separatism. In the 1940s, a corrective move-

ment, Evangelicalism, arose to call the church back to theological basics, to academic engagement, and to a loving spirit. Here, Delotavo believes, is the apex of church movements, breaking down all barriers, and penetrating all denominations and traditions. Here is what the church was meant to be at last! Delotavo forgets his own warning: church movements are means to an end

Pentecostalism is a renewal movement meant to recover something for the entire church.

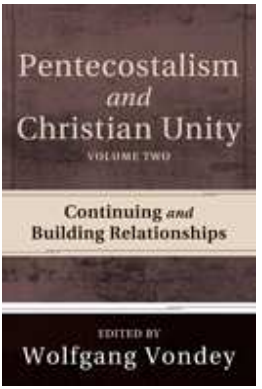
(renewal for the entire church) not ends in themselves (the final best expression of the church). Is this the climax of church history?

Pentecostalism is a renewal movement meant to recover something for the entire church. Delotavo gives it much to ponder. How is the movement doing? Delotavo reads church history through the lens of American Evangelicalism. In American church history, how does Pentecostalism fit in the Evangelical reading? Pentecostalism has changed since Azusa Street. It has strong denominations and educational institutions; it is prosperous and at peace in the world. It is no longer largely pacifist, and the proportion of women senior pastors and denominational officials is a far cry from what it once was. Some argue that Pentecostalism's desire for recognition led to throwing itself into the Evangelical mainstream resulting in the loss of some of its distinctive witness. Perhaps the Evangelical historical lens is not entirely useful: is there a better one? When does Pentecostalism cease being a church movement and start becoming a sect, then a museum? Delotavo's vision of the church begs us to think bigger, historically and purposefully.

Reviewed by James Williams

James Williams, the father of five and grandfather of thirteen, has pastored in the Vineyard and in the United Methodist Church. He is a Ph.D. candidate at Regent University writing on the Charismatic Movement in the United Methodist Church and believes that teaching Christian history should be like pulling out the family photo album. jamewi4@regent.edu

Wolfgang Vondey, ed., *Pentecostalism and Christian Unity*, Volume 2 (Pickwick Publications, 2013), 301 pages, ISBN 9781620327180.



It can be a terrible thing when we believe that we ourselves are right and all others are, by inference, wrong. Terrible, because it can reinforce an arrogance caused by insecurity, causing us to be unwilling or resistant towards the legitimate Biblical perspectives and insights of others. Sadly, ignorance of the basis of faith shared with others, whose experience of church culture is sometimes so foreign and different from ourselves, can lead to caricature and even misrepresentation, often on the basis of anecdotal reflections or bad, personal experiences.

This book is for those who are prepared to view things a different way. It is the second volume in a series looking at Pentecostal involvement in cross-denominational discussions regarding the basis of Christian unity. It is intended as a source book and reference work, divided into two parts. Firstly, a selection of narratives that represent ecumenical dialogues in which Pentecostals have recently been involved. Secondly, a selection of official reports on conversations between Pentecostals and two major denomination groupings, as well as the fruit of a conversation between Oneness and Trinitarian Pentecostals.

But this book is useful for more than that. It illustrated one important function of Pentecostalism, in moving the agenda from abstract and obtuse theological concepts and categories into 'what is real is what is experienced'. It invites an engagement in an ecumenism that focuses on missional matters, and the exploration of experiential realities: what it means to enter faith, to grow in faith, or to receive the Holy Spirit.

The narratives in part 1 are valuable in showing how people, coming from diverse backgrounds, can find a 'cross check' in confirming the propriety of their Christian practices. For whether we readily recognise it or not, there is—at the theoretical, dogmatic level—not always a lot to choose between in the differing systematic theologies offered by competing traditions: because of shared roots in historic Christianity, they are sometimes simply amended copies or slight variations of one another. It is at the level of practices that we see the difference. The value of these

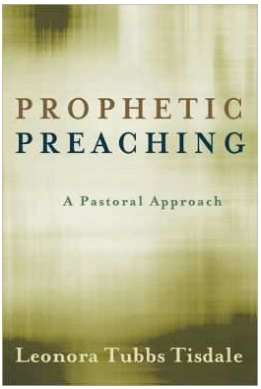
conversations is in how they lead us to reflect on what we do; and on why we do what we do.

This collection of records and documents is also a book providing a good resource for those looking for a way of finding a positive interface between Pentecostals and both Lutheran and Reformed, as well as Roman Catholics.

Reviewed by James Purves

James Purves, Ph.D. (University of Aberdeen, Scotland), has been serving in pastoral ministry since 1980 and is presently Mission and Ministry Advisor to the Baptist Union of Scotland. He is a research tutor at the International Baptist Theological Seminary, Prague, Czech Republic and author of *The Triune God and the Charismatic Movement* (Paternoster, 2004). His blog is http://jimpurves.blogspot.com

Leonora Tubbs Tisdale, *Prophetic Preaching: A Pastoral Approach* (Westminster John Knox Press, 2010), 138 pages, ISBN 9780664233327.



There are some occasions where the reader finishes a book unsure whether they should praise the author for writing a challenging and necessary work or criticise them for missing vital emphases. *Prophetic Preaching* is one of those books.

To begin with, the author's definition of prophetic preaching is surprising. For Tisdale, "prophetic preaching" is not tied to any prediction of the future nor to speaking out any directly Spirit-inspired words but instead to preaching "based on prophetic biblical texts that call people to live into God's vision for justice, peace, and equality in our world" (p. 3). What is presented then is a "social justice gospel" in much the same way that the preaching of some within certain Pentecostal traditions has been labelled a "prosperity gospel". The rest of the book will provide ample evidence of both the potential and the danger of adding the phrase "social justice" in front of the gospel.

The first chapter covers a few definitions of "prophetic preaching", before using these definitions as a basis for outlining seven hallmarks of this kind of preaching. These hallmarks range

from an expression of the Biblical grounding of prophetic preaching (p. 10, point 1) to the corporate focus of prophetic preaching (p. 10, point 3). Reflecting what will be one of the most welcome arguments of the book, point seven points out that prophetic preaching "requires of the preacher a heart that breaks with the things that break God's heart … and a strong reliance on the presence and power of the Holy Spirit" (p. 10). The chapter then ends with seven reasons for resistance to prophetic preaching. In six of these seven reasons, Tisdale covers ground that will be recognisable to many church leaders, including the insecurities than can render preaching less effective. What is most striking is the first reason, where Tisdale takes issue with models of Biblical interpretation that focus on evangelism over social justice (pp. 11-12). Many in Pentecostal churches would almost certainly take issue not only with her view that social justice better reflects "the heart of the gospel" than evangelism but also that such a view of the gospel "relegate[s] prophetic texts to the periphery of the Scriptures" (p. 11). These are arguments that will be returned to later.

In the second chapter the book really comes into its own, with its focus on "reclaiming a spirituality for activism" (p. 22). Tisdale's appeal for a reconnection of silence and prophetic speech (pp. 22-23), individual and corporate aspects of biblical interpretation (pp. 28-32) and "prayer and prophetic witness" (pp. 32-35) all tackle issues that are key for the modern church. The overall theme of this chapter is a call for preachers to join together what the Bible says to each of us as individuals and what it says to us as a church or nation. The only issue in this chapter is the lack of an explicit appeal for preachers to call their congregants to reconnect their private and public service to God, an appeal which would obviously have strong biblical grounding (e.g. the book of Haggai, Isaiah 58 etc).

The third and fourth chapters move from these general concerns to their application, here centred on sermon design strategies (chapter 3) and sermon structures (chapter 4). Some of these, she admits, are newer and more experimental and yet none of them are beyond the reach of any church. Examples such as "Inviting Someone Personally Involved in the Concern to Participate in Preaching on it" (p. 55) require depth in relationship between both the preacher and the congregation and the preacher and the invited guest. Not all preachers will be ready for this step. Preachers may usefully turn to the fourth chapter as a resource for building sermons on challenging subjects and for refining ones they are preparing. The only approach that is missing in both of

these chapters is the traditional and respected expository sermon. Some homileticians will find this a considerable loss.

The fifth and last chapter deals with the need to align actions with prophetic witness. This chapter, like the second, makes a welcome contribution to modern homiletics. Here Tisdale argues that the power of our sermons can only be reinforced by accompanying them with actions that demonstrate our commitment to social justice. Some readers may find particular examples, such as joining anti-war protests (p. 91) or subverting a government system (p. 100) somewhat troubling but the overall argument is both scriptural and relevant.

It was mentioned that this book missed vital emphases and these form the major flaws of this book. Firstly, Tisdale's claim that social justice is "the heart of the gospel" (p. 11) is debatable. Surely the "heart of the gospel" is Christ Himself as both the Prophet Jesus (a title used by Tisdale throughout the book) and the Lord and Saviour Jesus (titles never mentioned by Tisdale). Putting social justice as the heart and not the outflow of the gospel simply leaves unanswered questions such as why Jesus spent more time criticising the Jewish religious system rather than the Roman military and judicial system. It also begs the question as to why He spent time with both the oppressed and the oppressors alike, even to the point of welcoming tax collectors and praising a centurion, both of whom would, in Jewish minds of the time,

For the Old Testament prophets, the call to social justice was part of a call back to God, not merely a political plea.

have represented the oppression and injustice they were suffering. In the case of Matthew, it is vital to note that the call to follow Christ preceded any call to correct injustice, which itself occurred as a result of following Christ.

The timing of the correction of social injustice in the life of Matthew leads to the second missed emphasis in Tisdale's book. Tisdale repeatedly urges preachers to publically name and correct systemic injustices (pp. 27, 28, 77, 87 etc.) yet never addresses the point that the vast majority of the words delivered by both the Old Testament prophets were addressed to those who were or should have been God's people. Like Jesus' criticism of the Jewish religious system, the call to social justice was normally delivered as part of a call back to God and not merely a political plea

(see e.g. Isaiah 58).

It is beyond doubt that God is calling those who follow Him to act against poverty and injustice. In these terms, *Prophetic Preaching* is a welcome reminder to the church and to preachers that our private walk with God should be reflected in our love for people and passion for justice. However, the tendency of the book to replace a Christ-centred gospel of the Kingdom with a "social justice gospel" is troubling and represents an unfortunate flaw in what could have been a challenging work.

Reviewed by Jonathan Downie

Preview *Prophetic Preaching*: http://books.google.com/books?id=XDTRNJWMwIAC

Jonathan Downie is a professional interpreter and translator, with a research interest in the use of interpreting and translation in Christian ministry. His company, Integrity Languages, aims to provide interpreting and translation services for Christian organizations as well as advice and training on best practice in these areas. He is married to Helen, a graduate of International Christian College in Glasgow, Scotland.

Comments from Readers

God bless you all for all the hard work put into developing and maintaining this site and ministry. I have found so much helpful information here! I have just started my academic career and hope someday to contribute to this great work. The Pentecostal movement has been very vocal in my experience but we have to write to preserve our heritage. God Bless!

I recently subscribed to your site and all its Pentecostal theological goodies.

Enjoyed reading an online article. Can you please put me on your mailing list, and do you have mp3 lecturers or just written articles?
Thanks,
John H.

Coming in the Winter 2014 (17:1) Issue:

Sexual abuse is a serious and uncomfortable subject that church leaders cannot afford to ignore. To introduce pastors and Christian leaders to one resource available to them, *The Pneuma Review* will be printing chapters from *The Long Journey Home: Understanding and Ministering to the Sexually Abused*, edited by Andrew J. Schmutzer. A new chapter from Part Three of the book: Addressing Sexual Abuse through Pastoral Care will be appearing in Winter 2014: Nancy Nason-Clark and Stephen McMullin, "A Charge for Church Leadership: Speaking Out Against Sexual Abuse and Ministering to Survivors." This will be followed by more questions and answers from Andrew Schmutzer.

Michael Muoki Wambua presents "Pentecostal Hermeneutics: Approach and Methodology."

In "Time of Weakness, Time of Strength," church historian Woodrow E. Walton takes us back to the fourth and fifth centuries to show us what we can learn for today.

Some reviews to look for in the Winter 2014 issue:

Amos Yong reviews Ralph Martin, *Will Many Be Saved? What Vatican II Actually Teaches and Its Implications for the New Evangelization* (Eerdmans, 2012).

Tony Richie takes a look at *Trialogue and Terror: Judaism, Christianity, and Islam after 9/11* (Wipf and Stock, 2012), edited by Alan L. Berger.

Matthew Jones reviews the 2011 title, *Justification: Five Views* from InterVarsity Press, edited by James K. Beilby and Raul Rhodes Eddy.

Gordon T. Smith's *Transforming Conversion: Rethinking the Language and Contours of Christian Initiation* (Baker Academic, 2010) is reviewed by James Williams.

Steve Eutsler reviews Cleophus J. LaRue, *I Believe I'll Testify: The Art of African American Preaching* (Westminster John Knox, 2011).