

SPIRIT-FILLED DISCIPLESHIP: SPIRITUAL FORMATION FOR PENTECOSTAL LEADERSHIP

by

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Preface

I undertook this thesis out of a desire to examine discipleship among Pentecostals. As a youngster I watched high profile Pentecostal leaders fall from grace. Additionally, my own experience with other Pentecostal leaders who have fallen into sin caused me to look beyond the typical discipleship and training programs that Pentecostals have used. My desire for a Pentecostal model for spiritual formation emerged.

My original promoter, Prof Celia Kourie, assisted me for the vast majority of my thesis. Her encouragement, guidance and wisdom aided my work greatly. I am deeply indebted for her patient guidance throughout my study. Her departure as my promoter resulted in Prof Christo Lombaard stepping in to assist me to completion. I have gratitude for his assistance in completing this thesis. I am indebted to Prof Dave Garrard, of the University of Chester, for his assistance in formulating, editing and advising me through the final work.

My family has been a great support during this busy time of study. My wife, Teresa, has been a great encouragement and support through this journey. I started the thesis when we were childless. We were blessed with Timothy (2), Bethany (2) and Zoe (1). They are a delight bringing much joy and excitement to our lives. My parents, George and Moyra Feller, have helped with editing, cheering for me the whole way. My parents-in-law and colleagues, Brian and Val Rutten, have encouraged and released me to focus during some busy times. My friends and colleagues in Ethiopia, Mamusha Fenta, Leke Bekena and Robel Tefera, have encouraged me with their timely words and prayers.

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Chapter One

1 Introduction

1.1 Research problem

Spirit-filled churches are growing exponentially throughout much of the world, particularly the majority world. Over a hundred years have elapsed since the revival of Pentecostal Christianity in the early 1900s. Dating from this resurgence, the growth has been rapid, giving rise to a variety of challenges in both doctrine and practice. This thesis seeks to examine discipleship within this movement, offering practical application for the Spirit-filled believers.¹ The examination will deliberately assess a broad scope of the Spirit-filled community and interact with the academic discipline of Christian Spirituality. Firstly, there is a need to review and examine Christian Spirituality in order to elucidate the discipline. Since the academic discipline has had little interaction with the majority of the Spirit-filled community, an investigation is required to assess where the study of Christian Spirituality can interact with and influence the Pentecostal and Charismatic sectors of Christendom. Secondly, a historical survey of the Pentecostal re-emergence, from the early twentieth century to the present time, will be undertaken to trace the development of the movement. An examination of theological positions within the Spirit-filled community will help to assess what is required to bring authentic discipleship to the fore of this community's leadership. Thirdly, a study of discipleship will be undertaken to assist in describing the process of spiritual formation for leadership. Finally, an analysis of discipleship, both corporate and personal, will be presented as a framework for spiritual formation of leadership.

The primary question this thesis seeks to answer is the following: *What is desirable and required for discipleship to be accomplished in forming the spiritual maturity of Spirit-filled leaders?* More than a century has passed since Pentecostal spirituality revived and it

¹ Spirit-filled is a term used commonly by Pentecostals. A Spirit-filled person for Pentecostals is someone who has had a self-described personal encounter with Christ and subsequently been filled with the experience of a new relationship with the Holy Spirit, depicted in the book of Acts as being filled with the Holy Spirit (Acts 2:4; 4:8; 4:31). Most classical Pentecostals have identified speaking in tongues as the initial evidence of one being filled with the Spirit.

has now recently come to a place of prominence within Christianity worldwide. Various structures and theologies have been formed, yet the principal focus on the Holy Spirit has remained central. Inspiration for this study derives from one who has observed significant damage to the movement resulting from questions and accusations levelled at leadership, particularly regarding the character of many leaders. From the early years of the Pentecostal movement in America through to present times, many in leadership have been accused of and even proven to be violating their integrity.² Damazio (1988:1) expresses the church's concern, specifically during the 1980s, when some "very prominent Christian leaders underwent dramatic, highly publicized moral failures". These moral failures that were uncovered, provide a glimpse into a larger problem of spiritual formation that should produce persons of genuine integrity. Although uniformity may not be desirable, integrity, in conformity to Christ, is. The concern therefore is one for future leadership within this large and constantly growing movement. Why are these failures so common in this sector of Christendom? What can be done to prevent future Spirit-filled leaders from continuing to discredit the movement? Such dishonourable behaviour is inconsistent with the teachings and experience this movement professes, and is a significant hindrance to development in the twenty-first century.

A secondary question to be addressed in this thesis is the following: *Can Christian Spirituality offer a fresh approach to the formation of Spirit-filled leadership?* While Christian Spirituality may have much to offer the Spirit-filled community at large, this discipline might be of particular assistance to the spiritual formation of its leadership. With minimal interaction between the two, there is much to explore: however, this thesis may bridge the gap, thus providing for a more open interaction between the two. This study is limited to an examination of discipleship and spiritual principles that can be followed in the formation of spiritual leadership.

Spirituality as an academic study is relatively young in comparison with many other disciplines, which have existed for centuries³. Theology and religion are established

² In the late 1980s two prominent American televangelists, Jimmy Swaggart and James Bakker, were exposed for committing flagrant violations of character, namely sexual misconduct and financial fraud (Wan 2001:153-154). These were not the first in the community to come under scrutiny for sinful behaviour. Since then many more leaders in various streams of the movement continue to be exposed for such violations of righteousness.

³ Spirituality is historical and the examination of the existence of spirituality is been found both historically in the Western church during the medieval era and continuously in the Eastern

disciplines in the academy, whereas spirituality was taught under departments of Theology. In recent decades, both in the academy and in society at large, spirituality has been coming to the fore; however, definitions and concepts relating to the discipline are not universally accepted and may possibly even be misunderstood in some cases. It is important to note that this rise of spirituality has brought not a few differing perspectives to the current dialogue. Therefore, it is imperative to clearly explain the specific meanings of the various terms discussed. Both terms *Spirituality* and *Pentecostal* have broad and narrow definitions. Therefore, the terms will be defined, for this thesis, before progressing to the body of the thesis.

There is a great need for discipleship to ensure that this sector of the Church will have a genuinely healthy future. Most studies of the movement present dual approaches: the *emic* approach has been primarily theological while the *etic* approach has been behavioural and organisational.⁴⁵ The approach adopted in this thesis has been to avoid the observable, outward signs of the indwelling Holy Spirit and the debatable theological positions since the intensive focus on manifestations of the Spirit, spiritual gifts and exclusive theological distinctives has resulted in neglect of the need for and process of spiritual formation. The question as to whether spiritual formation should be part of leadership development or whether charismatic gifts are all that is required for leadership, seems to be unanswered among much of the Spirit-filled community. In an effort to restore the church of Acts through Spirit-empowered ministry and to be distinct, the concept of spiritual growth may have been neglected.

Orthodox Church. Within much of the academic community spirituality was marginalised and thus the current rise of the discipline is youthful (Kourie 2009:156-169).

⁴ Pentecostals have spent much time explaining and defending *Pentecostal distinctives*. In many of their theological and Bible colleges a course entitled *Pentecostal Distinctives* is offered. Distinctives, including pneumatology, divine healing and eschatology are viewed by Pentecostals as core to their faith.

⁵ The holiness roots identified a “‘moment’ of entire sanctification” (Dayton 1987:48), a second experience, subsequent to salvation, to deal with sin. This was reinterpreted as the baptism of the Holy Spirit, by this segment of Pentecostalism. Since the issue of sin persisted, a Keswick position on the baptism of the Holy Spirit as “an endowment with power for service” (Anderson 2004:29) has become the stance most widely accepted. Thus a theological concept, derived from personal experience with sin, significantly shapes the working of the Holy Spirit in a believer’s life in dealing with sin.

1.1.1 Aim of the research

The aim of this research is to *provide a model of discipleship for the Spirit-filled community's formation of leadership*. The volume of literature on leadership continues to grow and Ruthenberg (2005:2) suggests that there is “a staring clerical appetite for [spiritual] nourishment”. At this stage, the Spirit-filled resurgence has primarily been a theologically focused movement emphasizing the third person of the Trinity. The postmodern reality of the present day seeks a holistic approach to the spiritual life – hence this study’s attempt to provide interaction between the discipline of Christian Spirituality and the Spirit-filled community.⁶

This thesis suggests that Christian Spirituality has value to bring to the global Pentecostal body. The disciplines of Theology and its many subjects have been interacting with the Spirit-filled community for the duration of its rather recent resurgence, yet very little has been investigated through the lens of spirituality.⁷ Typically, when Pentecostals discuss spirituality, it is through the lens of Systematic Theology⁸ Christian Spirituality does limit the scope of study to Christian, and yet it has attempted to step outside the rigid boundaries of established Theology to explore the wider experience of believers.⁹ This approach will assist in broadening this study beyond the traditional limitations common to the Spirit-filled community, thereby seeing scripture and history through a lens other than a purely theological one.¹⁰

⁶ Yong (2005:17) chooses to describe this period as “late modern world” as opposed to postmodern because “it is less reactionary in its connotation and better captures the sense that life in our time is still driven by the forces of modernity”.

⁷ Theology for Pentecostals is study the God’s words, primarily revealed in the scriptures. Therefore, the Bible is essential for Pentecostal study and spirituality.

⁸ In Ma & Menzies (2004) the filter through which spirituality is viewed is clearly a theological lens. Therefore the possible interaction with the whole of Christian Spirituality is very limited. Theology is one aspect that may be helpful in the study of Christian Spirituality. Christian Spirituality, by the definition ‘Christian’, does concede its theological component.

⁹ Theology has varied definitions that lead to a tension between the discipline of Spirituality. Dogmatic and systematic Theology will continue to be in tension with spirituality as experience. Biblical Theology, a biblical explanation of what God has revealed to humanity, will be very important to Christian Spirituality. Thus many may oppose Systematic and Dogmatic Theology, including portions of this thesis, as unable to partner well with Spirituality.

¹⁰ While this study attempts to identify the need to interact more widely than purely theologically, there remains among Pentecostals the need for conclusions that do not oppose acceptable biblical Theology. Therefore ideas that are obviously in opposition to Pentecostal Theology may be rejected outright and will not be discussed in view of their lack of relevance.

The value of this research may lie in allowing Christian Spirituality to interact openly with Pentecostalism rather than allowing Pentecostalism to control and dominate spirituality.¹¹ It offers a challenge to many in the Spirit-filled community who are predisposed to being isolated and would rather not interact with those who oppose some theological positions. Quite possibly labels such as ‘Charismatic’, ‘Catholic’, ‘Evangelical’, ‘fundamentalist’ and the like have been detrimental to Pentecostals interacting in many academic fields, and particularly in the field of Christian Spirituality, in spite of a wealth of experience to be offered. Therefore, in this study, I aim to bring insights from the field of Christian Spirituality as a whole to interact with Pentecostalism, resulting in a possible model of discipleship. Furthermore, spiritual formation and discipleship will provide the practical influence from the spirituality among Protestants that is not found in much of the academic discipline.

1.1.2 Scope of the research

1.1.2.1 *Christian Spirituality*

Spirituality has been growing significantly in recent times, both inside and outside the academy.¹² Sheldrake (1998:6) cautions that, unless care is taken, spirituality may become a descriptor for every human experience. Spiritualities currently exist or are developing for most segments of society for there is interest that indicates a “deep-felt desire within the hearts of women and men to find unity and wholeness, both individually and in society” (Kourie 2009:169). Contemporary use of the word ‘spirituality’ has been absorbed into a fashionable meaning that is so broad that it disregards a single definition of the word. Ruthenberg (2005:5) describes how widely it can be understood today when used as a “synonym for ‘faith,’ ‘Theology,’ ‘meditation,’ ‘healthy philosophical outlook,’ or any number of other supposedly life-enhancing dispositions, or even superstitions.” These may

¹¹ A tension exists between the practice of faith in lived spirituality and the theological agreement. There is a need for some criterion of judgment without which people may “easily become unbalanced or self-regarding. One task of spirituality is surely to teach judgment and discernment in some form” (Sheldrake 2010:3-4).

¹² Evangelicals, including Pentecostals, have only recently engaged the growing desire for spirituality. Scorgie (2011), as one of the editors of the *Dictionary of Christian Spirituality*, an evangelical attempt to engage the discussion, contends that Evangelicals have a distinct and recognizable spirituality yet concedes that it is limited and “seeks to incorporate everything from the wider ecumenical tradition of Christian spirituality that is good and consistent with its own core consciousness” (Scorgie 2011:28)

be aspects of one's spirituality, but they are not synonymous with it. Therefore, a clear definition is required.

Schneiders has been at the fore of the discussion regarding contemporary Christian Spirituality: consider her pioneering and ground-breaking article *Spirituality in the academy* (1989:676-697). She traces the development of its definition to the present time. What previously was just a theological derivative has developed into a full discipline of study within the academy that can be described as "the field of study which attempts to investigate in an interdisciplinary way spiritual experience as such, i.e. as spiritual and as experience" (Schneiders 1989:692). This defines the study of spirituality. Yet what is spirituality as the experiential object of study?

Christian spirituality was primarily viewed as the inner or interior life of select believers who had a greater focus on prayer and other disciplines or ascetic practices. Schneiders (1989:259) offers a description of how the word progressed through "all stages of the pursuit of perfection in the interior life through spiritual exercises and the practice of virtue above and beyond what is required by the commandments." This traces the formal study and pursuit, particularly in the Roman Catholic Church yet it has not examined the parallel effort in many of the Protestant branches of Christianity. It is clear that the maturity in the definition has transferred from the purely interior life to "the totality of life: It is non-dualistic, encompassing the entire life of faith, without bifurcation between sacred and secular" (Kourie 2009:154).

Sheldrake (2007:2) provides a contemporary explanation of spirituality for Christians, writing that it "refers to the way our fundamental values, lifestyles and spiritual practices reflect particular understandings of God, human identity and the material world as the context for human transformation". McGrath (1999:2-3) defines Christian Spirituality as being concerned with

the quest for a fulfilled and authentic Christian existence, involving the bringing together of the fundamental idea of Christianity and the whole experience of living on the basis of and within the scope of the Christian faith ... [and] refers to the way in which the Christian life is understood and the explicitly devotional practices which have been developed to foster and sustain that relationship with Christ.

Waaajman (2006:13-15) identifies three elements present for spirituality to occur. Firstly, it is a relational process of God and humankind. Even in a cursory evaluation of the history of Christian spirituality there is a seeking for greater relationship with the Creator. Secondly, he explains that it is a process and therefore it is ongoing in nature. This gradual

development is 'out of sync' with much of the intensely hurried society, particularly in the West, and may be part of the "turn to spirituality".¹³ This process is sanctification and results in a greater unity between the person and God. The third element of spirituality is transformation. This process of relationship between God and man that is gradually developed will, by nature, be transformational. Great intimacy between two persons will influence the life of each: how much more the intimacy between a believer and the Creator?

Spirituality is relatively recent as a distinct discipline within the academy; the experiential reality has roots throughout all human history. It has moved from the private experience of church members and leaders to all facets of society including social and natural sciences, business, and education (Kourie 2009:148). Not all who engage in Christian Spirituality approach it in the same manner. Schneiders (1993:12) explains that one may approach the study of Spirituality with the hope of personal transformation or seek to use the result of the study to help others in their transformation. This formative approach is difficult for the academy to accept and therefore raises serious concerns from many "academics of even the appropriateness of including formative studies in academic discipline" (Schneiders 1993:12); consequently, the research approach is preferred and more readily accepted within the academy, particularly for higher degrees. However, if formation is not involved much of the theory is irrelevant. Thus this thesis seeks to academically explore Pentecostal spirituality and present a model for spiritual formation of Pentecostal leaders.

Spirituality, as a study, had previously been subordinated to other disciplines. Spiritual, mystical and ascetic theologies have all been forerunners of the current academic field of Spirituality (Ruthenberg 2005:25-31). Though much can be debated about the proper terms, limitations, and academic credibility of the present field, this thesis will

¹³ There has been an incontrovertible growth in spirituality, which Kourie (2006:19-38) describes as the "turn to spirituality" in her article entitled the same. The very nature of spirituality is providing a place of refuge for many. Many books, both popular and academic, visibly display the tremendous growth within spirituality. The gradual process Waaijman describes allows one seeking relationship with the Almighty to confidently claim that it is not an immediate experience.

continue on the understanding that the field of Spirituality has been accepted as a credible discipline yet is inseparable from religion.^{14 15}

Spirituality as a discipline or practice encompasses experience (Schneiders 2005c:6). Therefore, the study of spirituality “seeks to understand it as it actually occurs, as it actually transforms its subject toward fullness of life in Christ, that is, toward self-transcending life-integration within the Christian community of faith” (Schneiders 2005c:6). Throughout every community of faith, a unique spirituality is practiced; consequently, it is quite challenging to identify the uniqueness of individual spirituality. One may choose to study Islamic, Buddhist or Christian Spirituality, yet not everyone in that faith grouping will share the same explicit practice. The discipline has an interdisciplinary nature that involves a variety of fields. Although rigid adherence to a theological presupposition will be unhelpful to the research, there are boundaries within which this study must be contained. Each section of Christianity has its own belief system, which will impact the spirituality experienced by the group as well as individuals within the particular community.

Spirituality is a broad field; therefore a distinction is necessary for the focus of this thesis: *Christian Spirituality is the limiting scope of this thesis.*¹⁶ Despite the fact that Christian spirituality, as life lived, has an ancient history, Schneiders (1986, 1989, 1993), who laid much of the foundation for this field, describes the evolution of spirituality in Christendom as follows (Schneiders 1989:679):

(F)rom its original reference to the ‘interior life’ of the person, usually a cleric or religious, who was ‘striving for perfection,’ i.e. for a life of prayer and virtue that exceeded in scope and intensity that of the ‘ordinary’ believer, the term has broadened to connote the whole of the life of faith, and even the life of the person as a whole, including its bodily, psychological, social and political dimensions.

¹⁴ Some have not accepted Spirituality as a discipline in its own right. It has been subordinated to Theology, being described as “Spiritual Theology”. Schneiders (1986, 1989, 1993) has led the argument for the discipline’s own field while Hanson (2000), by virtue of his article’s title, ascribes Spirituality to Theology. The debate may continue but, for the majority, the field has currently been established.

¹⁵ Sheldrake (2010:1-5) represents a very small segment of the global population when he argues that to separate spirituality from religion is artificial and unhelpful. While, in the West, spirituality is being sought in increasing measure, so also are the more conservative religious movements. Furthermore, he views the separation of spirituality from established traditions and beliefs as dangerous, tending to omit issues of commitment and ability to discern and shape “versions of ‘the sacred,’ or ‘the divine,’ and their implications for good or ill” (Sheldrake 2010:3).

¹⁶ This limitation is not intended to make spirituality or this thesis subject to Theology but rather identifies the limitations of this study and incorporates the interdisciplinary method that must be used for the field of Spirituality.

As Schneider's (1989:679) description shows, spirituality is constantly developing. This development deals more specifically with the meaning of the word through history. A historical examination of the meaning is not adequate: the discipline needs greater clarification than the historical use and meaning of the word. Principe (2000:47-48) seeks to define spirituality in terms of three aspects. There is the life lived or the existential aspect, which is an initial level. Secondly, leaders who, as directors, bring others through the experience, formulate the experience into schools of thought. Finally, scholars study the experience and the schools of thought that develop. Following Principe's demarcation, one can conclude that the third level is the most appropriate for academic study, particularly at a graduate level.

The object of study, for Christian Spirituality, stems from some underlying beliefs. "Authentic Christianity has always celebrated the possibility of experiencing God" (Scorgie 2011:27). McGrath (1999:42) agrees, stating: "(T)he theme of humanity as created in the image of God can thus be seen as underlying the basic task of Christian spirituality." Therefore, one engaging in the study of Christian Spirituality can reasonably conclude that an interaction with the Divine is worthy of study. McGrath identifies the reason the study has validity, while a present leader in the field has written a description that elaborates on the purpose: "Christian Spirituality attempts in all things to conform itself to Christ" (Waaajman 2006b:47). The object of study therefore, is exploring Pentecostal experience with God for the purpose of developing leadership into the image of Christ.

If Christian Spirituality seeks conformity to Christ, the historical development, as described by Schneiders (1989:679), must be examined. The interior life, which was primarily the historical focus of spirituality, no longer remains the sole object of study. As Kourie (2009:154) rightly claims, those in the field of Spirituality will not be satisfied with dichotomistic approaches: they will demand holistic engagement. There may be concern that, while favouring the observable object of study, the subjective aspect of the interior life may be neglected. A better perspective is to examine conformation to Christ as both an internal and an external reality. Perhaps, as the pendulum swings between examining the interior life and conforming to the external, both fall short of holistic spirituality. In the attempt to be more objective about the study of Christian Spirituality, one becomes vulnerable as one seeks to focus on the external at the expense of the inner being –

particularly as the Pentecostal fascination with manifestations can lead the researcher to examine only the external.¹⁷ A spiritual manifestation may have both internal and external manifestations that become difficult to define. It is therefore easy to slip into a purely scientific analysis of observable behaviour, which would be clearly external and thus result in incomplete research. Such a response will be fraught with great peril as the interior life, previously the only focus of spirituality, is neglected for the purely external.¹⁸ The perilous result for conformity to Christ would then be about simple actions that can be identified as holy, while internal issues may be neglected.¹⁹ The challenge will remain: while inner realities are difficult to examine, external examination alone cannot define the totality of transformation.

It is reasonable to expect visible external manifestations, which the student must observe, but there will also be an inner experience to be explored. A person who has his or her own interpretive perspective will communicate this subjective experience or “existential phenomenon”. Even when studying the articulation of the experience, there is a subjective lens through which the experience is expressed. Therefore, one should “investigate the spiritual life as it is and has been concretely lived” (Schneiders 2005:18), with a clear understanding that the one who has experienced and encountered the Divine is communicating through his or her own perspective and interpretive lens. Consequently, a hermeneutical process will be used to identify and accurately interpret the spiritual life as lived both internally and externally. This forms a holistic equivalence of observable externals and the inner realities. Spirituality is clearly tensioned between language and the indescribable reality that has been experienced (Waaajman 2002:412-413).

¹⁷ There are many orders and movements engaging deeply in interior life examination and spiritual engagement. Of concern is the application of objective scientific methods, which may lead a researcher to mere externals.

¹⁸ Clearly an externalized focus has entered the Pentecostal movement. In an attempt to identify who has been filled with the Spirit, the debate has moved the focus on ‘initial evidence’. This has caused great tension within the broader Pentecostal movement today. Many Classical Pentecostals still hold this as the mark of a ‘true’ Pentecostalism. Among other sectors of the global Pentecostal community there has been an extreme focus on the external manifestations of the Spirit. The result is a lack of focus on the interior life where the Holy Spirit is believed to dwell.

¹⁹ Scorgie (2011:30) concludes, “(T) rue spirituality involves continuous cycles of encounter, change, and action. The three are interconnected, and each is essential to life as God intended it to be.”

In summary this brief inquiry into the definition of Christian Spirituality, one may conclude that it is a “particular actualization of the capacity of self-transcendence that is constituted by the substantial gift of the Holy Spirit establishing a life-giving relationship with God in Christ within the believing community” (Schneiders 1986:266). Christian Spirituality as a discipline can therefore be formative and informative. This thesis seeks to inform the Spirit-filled community of the formative nature of Christian Spirituality: specifically, to provide articulation to a process of spiritual maturity that may form a leader in both the internal and external life. Thus Christian Spirituality may be defined as lived holistic encounter with the triune God that is biblically revealed resulting in conformity to the image of Christ.

1.1.2.2 Pentecostal

The term, *Pentecostal*, is used to describe a segment of Christianity that may be difficult to delineate. It can be used to describe those who believe in the present *and* continuous working of the third person of the Godhead, namely the Holy Spirit. Since the delineation is still quite broad, in this thesis Pentecostal will refer to *Classical Pentecostals*, who make up one section of the broader inclusive term *Pentecostal* or *Pentecostalism* (Van Der Laan 2010: 203-207).²⁰

Pentecostal is a word that has historical roots. However, this large portion of the global Christian community, the word has little to do with the historical roots of the word. It relates to a movement of believers who put great value on the Acts 2 account of the outpouring of the Holy Spirit, together with the subsequent accounts of the Spirit of God throughout the narrative of the Acts of the Apostles.²¹ This group represents one of the most important expressions of Christianity in the majority world today and its major emphasis within the Body of Christ is the value that it gives to the infilling of the Holy Spirit with immediate and continuous manifestations of this indwelling member of the Trinity, which are often called ‘spiritual gifts’. The present movement’s historical roots are traced to

²⁰ *The New International Dictionary of Pentecostal and Charismatic Movements* gives details of the various movements of Pentecostals throughout the nations of the world as well as significant people and doctrines within this diverse movement (Burgess and van der Mass (eds) 2002).

²¹ Much of the Pentecostal community puts remarkable emphasis on the Holy Spirit in the two books credited to Luke. Therefore much of their Theology is traced to a particular reading of both components of Luke’s narratives.

Charles Parham (1873-1929) and William Seymour (1870-1922).²² These two men, from diverse backgrounds, were significantly involved in the arrival of Pentecostalism at the beginning of the twentieth century in America. Their historical value should be neither ignored nor over-emphasised. They were instrumental during a momentous time in which a new experience and teaching were initiated. Interestingly, although neither of their teachings would be the mark of the majority of Pentecostals today, because they were instrumental in restoring Pentecostal Spirituality, these two men hold the prime roles in the American history of the Pentecostal movement.

An understanding of the term *Pentecostal*, centred on Azusa Street as the moment of commencement, often divides the movement into three clear and quite distinct groups (Deininger 2013).²³ First Classical Pentecostals are seen as those making up the denominations that trace their roots to the Azusa Street Revival in Los Angeles in the early twentieth century. The majority of this segment held to a strict theological position of baptism in the Spirit with the initial evidence of speaking in tongues.²⁴ The second expression of this movement is referred to as 'Charismatics', in view of its emphasis on the charismatic gifts within their established communities of faith. These were people who had a very similar experience or encounter with the Holy Spirit and believed in spiritual gifts and manifestations, yet remained in their former churches and denominations. The debate regarding the 'initial evidence' that defined and separated the Pentecostals from their former churches was either ignored or rejected by the Charismatics. This was a rapidly growing group through the latter half of the twentieth century from the 1960s and a

²² Anderson (2004) and Hollenweger (1997) describe the influence of these two men in the emergence of Pentecostalism in the twentieth century.

²³ The Azusa Street Mission was located in Los Angeles. This mission was the epicentre of the Pentecostal movement. In an April 9, 1906 meeting at the mission, manifestations such as speaking in tongues and spirit-baptism were reported (Roebuck 2006:5-6). The Azusa Street event has, for many, become the birthplace of Pentecostalism. The division into three groups is primarily the work of people from within one of those three. The desire is to separate themselves from the others within the movement. Charismatics, who maintain their beliefs and tradition of worship while seeking a Spirit-filled encounter, are different – and both Pentecostals and Charismatics seek distinguishing lines. Also, as the 'third wave' emerged, it was insiders who sought to differentiate themselves from the other two groups.

²⁴ Currently the matter of what constitutes the 'initial evidence' is being questioned, even challenged, from within many Classical Pentecostal communities. In spite of this ongoing debate, 'initial evidence' and its criteria often 'speaking in tongues' was a distinctive factor in the Pentecostal movement.

particularly large portion was in the Roman Catholic Church.²⁵ The 'Third Wave', as they are known, is seen to be a part of the Spirit-filled community.²⁶ This group displays much less theological rigidity than Classical Pentecostals. They also participate in less formal worship than the Charismatics displayed in their more liturgical worship services. The 'Third Wave' sector is the largest and fastest growing in the Spirit-filled movement and has more in common with the global movement than do the previous two waves (Van Der Laan 2010:205).

Clearly this movement has roots that extend beyond Azusa Street and many of the members of this community do not trace their roots to the American revival, though many will debate the origins. Consequently, Pentecostals today have two general definitions that are distinguished clearly as *inclusive* and *exclusive*. The exclusive definition relates to Classical Pentecostals who see Pentecostals as those who are baptized with, or in, the Spirit and most would also expect a manifestation of the 'initial evidence' of speaking in tongues. This definition does not apply to much of the wider Spirit-filled community. The inclusive definition is much broader and includes all who experience the Holy Spirit and practice 'spiritual gifts'. The term Anderson (2004:14) uses is "'spiritual gifts' movements". These movements range far beyond Pentecostal denominations to include Charismatics, the majority of whom are part of the Catholic Church, African, Asian and Latin American churches who have neither classical Pentecostal Theology nor the Pentecostal name. However, other groups of the Pentecostal movement have influenced many of these independent groups even if the historical accounts have not included this. Nevertheless, the inclusive definition allows one to explore any group emphasising the Holy Spirit and spiritual gifts, yet lacks clearly definable boundaries for study.

The challenge in investigating such a movement is that there is such diversity. In North America there is a distinctly segregated reality where Pentecostals theologically distance themselves from others. In Latin America, however, the movement has a strong

²⁵ Dennis Bennett (1917-91), an Episcopalian rector in California, testified at his church of his own Spirit baptism. This proved a defining influence for the Charismatic movement (Anderson 2004:162; Hayatt 2002:175-178). Bennett published his testimony in a book *Nine O'Clock in the Morning* (1970).

²⁶ Peter Wagner (1983:2) coined the term when he perceived the third wave was emerging: "I see the third wave of the eighties as an opening of the straight-line evangelicals and other Christians to the supernatural work of the Holy Spirit that the Pentecostals and charismatics have experienced, but without becoming either charismatic or Pentecostals."

Catholic essence (Petersen 1996:1-9, Anderson 2004:72-73). However, in Africa there are some connections to African tribal religions (Anderson 2004:118-120). Asian believers also have a strong influence from their culture, and this has given rise to conflict in the global movement. Cox (1996:101-102) identifies this as the very nature of Pentecostalism, which allows the movement to grow unabated. Spirit-filled believers have no universally accepted ecclesiology – thus the form of society in which Pentecostals exist determines the form used to structure the church.²⁷ The result is that, in each culture, the church will appear differently. The Spirit-filled experience also differs depending on the culture within which it has been embraced; therefore this study does not seek to force all discipleship to conform but to reveal the principles that will be expressed within the culture of the believer.²⁸ Consequently I have chosen to use the exclusive definition of Pentecostal as ‘Spirit-filled’ in my title.²⁹ The meaning used in this thesis encompasses Classical Pentecostals who see great value in the indwelling work of the Spirit in their life and community. Classical Pentecostals are the most identifiable in both name and recorded literary forms of Theology, yet their Theology is not uniformly accepted. Within the movement, varied interpretations and forms of Theology occur – hence my endeavour to address the broadest segments of the movement while taking care to not neglect the smaller ones.³⁰

Classical Pentecostals originate from America and therefore much of the academic material of the Spirit-filled community derives from there as well. As a result, in an effort to

²⁷ Hollenweger (1997: 132-141) described this as the syncretic nature of Pentecostalism. It is able to adapt and be shaped within each culture, maintaining cultural practices consistent with Christ and modifying or reinterpreting practices, which are deemed to be incompatible with Christ. He contests that it is not syncretism yes or no, rather syncretism that is biblically responsible to allow the church to flourish in various cultures. However, many Pentecostals would prefer a more literal interpretation and would regard his views on the interpretation of scripture as dubious. Furthermore, Van Rheenen (2006:3-9) points out that contextualization prioritizes scripture yet remains relevant to the culture in which it the message or practices are located. Syncretism however, elevates culture to the point that Christian beliefs and practices lose their distinctiveness. Consequently most Pentecostals will reject Hollenweger’s use of syncretism as incompatible with their faith and practice.

²⁸ Pentecostals nevertheless have to judge culture in the light of what scripture has to say about humanity and their institutions. Since the fallen nature of man is against God’s purposes culture does have to be judged accordingly and therefore some Pentecostal systems may well be more acceptable than others depending on how they measure up to the Biblical criteria.

²⁹ In my title I have used the term ‘Spirit-filled’. I will also use ‘Pentecostal’, ‘Spirit-filled’ and ‘Charismatic’ interchangeably when speaking of the exclusive classical Pentecostal definition stated above.

³⁰ It is important to note Classical Pentecostals are comprised of Trinitarian and Oneness Pentecostals (Anderson 2004:49). I have chosen to narrow my focus to Trinitarian Classical Pentecostals.

seek balance, one may seek to discount the significant amount of material from the Classical Pentecostal portion of the movement. However, the influence of this group of Pentecostals is significant. In spite of the great influence from America, the focus of this thesis is not American Pentecostalism alone; the scope remains the *global Pentecostal community, in its classical expression*. Therefore, significant emphasis will be given to the writings of those outside America while attempting to retain these substantial academic resources from Pentecostal scholars connected to the American branch of the movement.

1.1.2.3 *Discipleship*

The call to discipleship can be found in each gospel. The clearest command of Jesus to discipleship is found in Matthew 28. Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matthew 28:19-20). The specific components of this command are threefold: going, making disciples, and the presence of Jesus. Jesus expounds on the second component: making disciples by baptizing and teaching obedience.

The word discipleship is not found in the New Testament, though the practice has significant historical roots. Instead the texts speak "concretely of 'following' or being a 'disciple'. In the Gospels the terms used most often are the verbs, 'to follow' (*akoloutheo*) or 'come after' (*erchesthai opiso*), and the noun *mathetes* (pupil, learner, apprentice)" (Donahue 1986:73). The concept stems from the Jewish culture, in which Christ lived and the gospel story emerged, of the first century. However, discipleship can be traced through the history of the church, with meanings and practices interpreted in various ways. Some see it as a profession of faith or holding to a creed. Others see discipleship as much more involved and complex than belief or profession of beliefs. Dietrich Bonhoeffer (1995), who lived through one of the most challenging periods of the twentieth century, presents discipleship as a costly endeavour that would encompass the entire life of the believer. A disciple in the simplest terms is a 'learner' or 'follower': of this there is little debate. The disagreement arises as to what *learner* or *follower* means. Bill Hull (1984:10), who has given much time to the practical application of discipleship and writing for leaders on discipleship, concludes that the word implies intellectual activity that influences lifestyle. Dallas Willard (2006:ix), a prolific writer on the spiritual life, explains the New Testament concept of

disciples as “people who do not just profess certain views as their own but apply their growing understanding of life in the Kingdom of the Heavens to every aspect of their life on earth”, which draws greater attention to a discipleship that is holistic in practice. How do the members of this community display their affirmation? It is a somewhat intellectual affirmation by many. For large numbers within the Pentecostal community the primary focus upon conversion is a teaching regimen that exposes the new believer to the doctrines and fundamental truths of the church or fellowship. Yet, is this the best way to progress in the process of discipleship?

Although the significant value of the discipling process dating from first-century Judaism is highly valued by some (Collinson 2004:4-7), it has many cultural aspects that become difficult to apply within the diverse cultures that form the Spirit-filled church. In the light of present cultural differences, Dunn (1992:2) argues for a contextual practice where the method of discipleship cannot be merely imitating first-century Galilee, but rather where there is sharing in the Spirit that drew the first disciples and subsequent generations to Jesus. This would entail extracting the principles that transcend culture from the New Testament context and applying them to the contemporary context. A crucial concept is that, to achieve its rightful end, discipleship must be more than mere mental assent or knowledge. It is clear that “(t)he disciples learn from Jesus not through intellectual engagement like students in a Socratic dialog, but by walking in the footsteps of the one who goes before them” (Donahue 1986:73).

Applying a perceived principle from the first century to his contextual reality, a spiritually-influential minister of the past century has written, “(T)he response of the disciples is an act of obedience, not a confession of faith in Jesus Christ” (Bonhoeffer 1995:57). Accordingly, his argument proceeds from this point to encompass every area of the believer's life. This argument, for many in the Spirit-filled community, seems opposed to the grace of God, which has provided everything needed for life and godliness (2 Peter 1:3-4). The current debate regarding grace reveals the significance of grace to the exercise of discipleship and will be discussed later in the thesis. Obedience to what Christ taught is what Willard (2006:x) calls *The great omission*. He contends that discipleship has neglected obedience, which is why the church has been unable to respond to many contemporary challenges. Despite the assertion, obedience itself is not the end but the means to the end, which may be described as *conformity to the image of Christ*.

Willard (2004:16) identifies a genuine mark of discipleship: spiritual formation. The essence therefore of true discipleship is spiritual formation that produces obedience to Christ involving both intellect and action for the one growing into the image of Christ in all aspects of life. This formation will only occur when one encounters the person of Christ for oneself. Various models may be used or employed as one sees fit in one's own formation or in the formation of those one is directing. This thesis will examine and evaluate the means and the ends of discipleship for the Spirit-filled church.

1.1.2.4 Spiritual formation

There is a close connection between spiritual formation and discipleship. Spiritual formation is moving from the mystical peripheries of the church to be an important feature on the landscape of Evangelical churches. Formerly many thought of spiritual formation as the responsibility of the few elite or chosen ones. Monks, nuns and other religious orders were seen to make this their focus while those who were 'ordinary' members had little interest or expectation. In more recent times, for a variety of reasons, spiritual formation has become mainstream. This does not mean that all will agree on the term or the process of spiritual formation.

A psychiatrist studying spiritual guidance described spiritual formation as "a rather general term referring to all attempts, means, instruction, and disciplines intended towards deepening of faith and furtherance of spiritual growth. It includes educational endeavours as well as the more intimate and in-depth process of spiritual direction" (May 1992:6). Boa (2001:19) describes the spiritual life for a Christian as "an all-encompassing, lifelong response to God's gracious initiatives in the lives of those whose trust is centred in the person and work of Jesus Christ".

Andrews (2010:7-23) introduces a discussion on spiritual formation by a sort of think-tank known as Theological and Cultural Thinkers (TACT).³¹ For many, the increasing concern of spiritual formation is "how people are formed in Christ" while, for others, it seems to be an attempt to reverse the "fundamental tenet of the Reformation: justification by faith." Still others fear it as an attempt to bring New Age spirituality into the church.

³¹ TACT is described in the introduction of *The kingdom life*. Andrews (2010:7-23) describes the formation of TACT, its purpose and its challenges to bringing such a diverse group together. At the group's first meeting, each one prepared a paper detailing what was involved in being formed in Christ.

Finally, some feel it is redundantly discussing discipleship and is therefore unnecessary (Andrews 2010:7-8). The writers of *The Kingdom Life* have identified ten “elements of spiritual formation” in two categories: process and theological (Andrews 16-22). Process elements describe the practice of formation while the theological elements are proposed biblical pillars of transformation into the image of Christ. Though one may use ten elements in the formative process and theological truth, Fortosis (1992:283) identifies a challenge: trying to evaluate the formation process. Given the complexities of evaluating others’ spiritual maturity, the simple yet dangerous conclusion has been behaviour modification because it is observable. This is problematic because it abandons the core of *spiritual* formation. The object to be formed is the spirit of people. Yet, can one’s spirit be formed with no behavioural change, or can behaviour change and one’s spirit not be formed? Furthermore, may one be formed in an erroneous way where the Bible is neglected or abandoned to achieve another goal? Another problematic issue regarding spiritual formation is categorization. When a spiritual leader or director meets with a follower, how can he or she evaluate the point at which the believer is in the process of spiritual formation? Desires, attitudes and motivations are particularly difficult to discern from any external source. For these reasons, how can one truly measure spiritual formation? Is it possible that the only judge of true formation is the Divine?

Seeking to provide an approach to spiritual formation, Withoit (2008:23) describes it as “the intentional communal process of growing in our relations with God and being conformed to Christ through the power of the Holy Spirit.” This definition carries many elements. He gives six components, “Christian spiritual formation: (1) is intentional; (2) is communal; (3) requires our engagement; (4) is accomplished by the Holy Spirit; (5) is for the glory of God and the service of others; and (6) has as its means and end the imitation of Christ”.

One solution to evaluating spiritual formation has been an increased examination of specific aspects of theological teaching and knowledge. Since these are presented objectively, one can more impartially evaluate the progress of the disciple, using traditional educational methods. Knowledge does facilitate change but in itself provides no guarantee of transformation. Indeed, spiritual formation is essentially an ‘inside-out’ process. Thus the object of transformation is the interior life, which is most likely to result in external conformity to Christ. This interior metamorphosis will require teaching, modelling and

direction from spiritual elders who have progressed further in their own personal formation than that of the person being formed. Waaijman (2006b:51) discusses the subject of conformity in Christ. This conformity begins with creation of beings and concludes with complete conformity of those beings to Christ. Yet the process is double-sided, because it “is a continuous process of conformation, but at the same time a process of unformation, caused by the unformed infinity of God.”³²

The interior aspect of spiritual formation may wrongly lead to an “idea that all that really matters is our internal feelings, ideas, beliefs and intentions ... leaving us a headful of vital truths about God and a body unable to fend off sin” (Willard 1988: 152). Kourie (2009:154) also exposes the weakness of dualism and describes Paul’s position: “the *spiritual* person is one whose life is nourished and directed by the Spirit of God; the *carnal* person is one whose life is diametrically opposed to the guidance of the Spirit.” Therefore, spiritual formation entails the *complete life* of a believer rather than some dualistic practices or merely external laws.

Spiritual formation is an area of great interest in contemporary society both formatively and academically. As seen above: discipleship and spiritual formation are related and some might seek to use the terms interchangeably. Christians will primarily use ‘discipleship’, while ‘spiritual formation’ may be used in any spiritual pursuit, be it Christian, religious or not. This thesis seeks to deal with a specific application of the subject derived from a New Testament context applied to today’s world. Therefore, the use of the term “spiritual formation” will describe a process of developing a person into conformity in and to Christ, thus also describing the discipleship process.

1.1.2.5 Leadership

Leadership is at the forefront of much popular literature both spiritual and secular. A perceived absence of leadership has left many searching for a ‘leadership solution’. Thus “leadership development is the key to meaningful development of modern society and the effective future of the Christian church in the world” (Engstrom 1976:20). The need for leadership is not questioned; it is rather what that leadership is, and how it functions.

³² God exists in eternity without the forms known to humanity. Thus humanity develops in spiritual formation to the pattern of the Divine. Furthermore, deformation as a necessary part of the process where individuals’ negative attributes, thinking and actions need to be removed and replaced by positive ones which align with biblical truth.

A simple answer to the question of defining leadership is “influence” (Maxwell 1998:17). Stott (2002:11) gives a plain definition of a leader: “one who commands a following”. Furthermore, Daft (2008:5) explains that an “important aspect of leadership is influencing others to come together around a common vision ... [it] occurs *among* people; it is not something done *to* people. Since leadership involves people, there must be *followers*.” Lawrence (2006:3-21) identifies five specific components of Christian leadership as *function, position, talent, gift* and *call*. Damazio (1988:1-12) expresses concern at the modern views of Christian leadership. He decries the secular business models that are infiltrating the church. His claim is that “the business-based attitudes have robbed the Church of her spiritual life and vitality” (Damazio 1988:2). Distinctions such as *clergy, laity, pastor, ordained, prophets* and the like create distinctions but not necessarily leadership. The Spirit-filled community in its beginning was a counter-movement and, for most, sought to eliminate the distinctive categorisation of ministry which is not always biblical and creates artificial criteria in the so called ‘clergy - laity’ gap. Instead they were focused on a belief that all Christians are called to ministry and are gifted for the task; therefore, the distinctions were unnecessary. However, in the southern and eastern hemisphere, where Pentecostalism is rapidly growing, leadership among this sector has taken on more of the leadership models of the local society. Thus in Africa there is often the exaltation of the man of God reverting to an Old Testament model of the priest. Likewise, in some areas of South East Asia those in pastoral leadership are exalted. Even so, in this segment of the church, education has less focus or importance than for the rest of Christendom.³³ Anointing is viewed as surpassing any other qualification but unfortunately this kind of ‘anointing’ is not always what one would have understood from the Scripture and it excludes the very heart of the New Testament work of the Spirit that all are taught and directed by the Holy Spirit of God not as in the Old Testament where only certain persons were qualified.

Essentially, Christian leadership should include more than mere influence. Blackaby (2001:20) in *Spiritual leadership* wrote, “(S)piritual leadership is moving people on God’s agenda”. Such a statement seems to agree with Daft (2008:5) and leads to the conclusion that influence should produce movement toward the purposes of God. As such, leadership

³³ Theological education has not been a requirement for ministry. Moreover, for many in this group, education is resisted as being against the spiritual nature of the Pentecostal movement. Thus, where the educated ones are placed, the contrast with the *spiritual* leaders is emphasized.

discussed in this research will not focus on qualifications, ordination or other designations, but rather on those who influence people to fulfil God's purpose. Therefore, men and women of God who influence individuals or corporate bodies towards the purposes of God are the leadership in the Spirit-filled movement, regardless of other descriptions. It is their formation that this thesis seeks to address.

1.1.3 Methodology of research

Christian Spirituality has been called "a field-encompassing field" (Schneiders 1989:692, Kourie & Ruthenberg 2008:76) that applies inter-disciplinary approaches. Thus the researcher may draw on a number of fundamentally distinct fields in the academy including history, religion, anthropology and natural sciences. Though many disciplines and methods may be employed, this thesis will mostly confine itself to the use of the theological and hermeneutical approaches – with the selective inclusion of discernment and practical wisdom.

In view of the fact that the Spirit-filled community embraces certain theological beliefs that affect the practice and expectation of believers in relation to discipleship, the thesis is strongly *biblical* and *theological* in nature. Thus the theological implications of any conclusions presented must be consistent, or at least not inconsistent, with the biblical perspective and approach held by Pentecostals, or risk being irrelevant to this community. Therefore, the thesis will start by finding a means of evaluating and clarifying the beliefs held and conclusions made, and then proceed to the theological method. It will employ the theological method in an evaluation of current beliefs and teachings and the significance such teachings possess for discipleship in the church. While this method is necessary to remain relevant, it will not govern all aspects of this thesis. Particular components of the theological method employed are biblical studies, pneumatology, and church history in view of their unifying role in the Spirit-filled community.

Biblical studies are important because they represent fundamental principles for discipleship. Beyond merely being a basis of doctrinal beliefs, the scriptures also provide examples of discipleship and teachings that are indispensable to a study of discipleship. Biblical studies have enjoyed lengthy acceptance prior to the modern academy. It goes without saying that there are varied schools of approach to scripture. To maintain relevance for a majority of the Spirit-filled community, there are two significant methods of approach

(Anderson 2004:225-226). Many within the Western branch of the Spirit-filled church are found within 'conservative evangelicalism' which places significant emphasis on correct hermeneutics.³⁴ Within the global Charismatic community (Anderson 2004:226), the approach is to

rely on an experiential rather than a literal understanding of the Bible and it is therefore not very meaningful to discuss the interpretation of the text alone. Pentecostals believe in spiritual illumination, the experiential immediacy of the Holy Spirit who makes the Bible 'alive' and therefore different from any other book.

Therefore, aligning practical personal experience with correct interpretation is essential. Thus, to be relevant to the larger Spirit-filled community, the biblical studies aspect of this thesis seeks to expound both hermeneutical correctness and 'deeper significance' (Anderson 2004:226).

Church History holds value for discipleship and enjoys historical importance in the church of Christ. In the last half of the twentieth century focus on discipleship displayed an increased emphasis on this, as evidenced by the rise of many discipleship organizations. Therefore, it is necessary to explore the influence of discipleship in Pentecostal history. The Spirit-filled portion of the Church developed out of a context that must also be explored. What spiritual experiences, teachings and figures were influential in bringing about the Pentecostal community at the turn of the twentieth century? Since the Spirit-filled Church developed from within other divisions of the Body of Christ, contributing forces will be assessed (Dayton 1987; Hollenweger 1997). As the community has expanded to each part of the world, the contextualised nature has allowed for a very culturally relevant church to appear. Thus the historical development from various origins will also be evaluated. These influences came from their own contextual realities – hence the explorations of these situations in their historical context are necessary to provide an accurate assessment of the movement and its development.

Systematic Theology has not been a significant component of Classical Pentecostalism. Pentecostals have a large diversity of theological view where are specifically variances of Systematic Theology. The unifying factor is they all affirm the continuous working of the Spirit, even though they are diverse in their pneumatology. This thesis

³⁴ Fee (2002) presents a typical Spirit-filled approach to 'correct' hermeneutics as is observed in much of the Western branch of the Pentecostal community. Pentecostals align with Evangelicals and adhere to the literal, historical and cultural aspects of interpretation (cf. Ramm 1970; Fee 2002, Fee and Stuart 1993, Kaiser and Silva 2009).

attempts to elicit the aspects of pneumatology that are relevant for spiritual formation, thus not all characteristics of pneumatology will be debated or discussed. Kay (2009:7) identifies the infilling or 'baptism of the Spirit' as "an immersion in the Holy Spirit, a sense of the overwhelming closeness of the transcendent God, which is seen as an endowment with power for service along the lines of those discerned in the lives of the apostles in the book of Acts." This Pentecostal conviction, of pneumatological significance, lays a foundation for mission, gifting and eschatological convictions. The work of the Spirit is a driving force in the Spirit-filled community's mission, spiritual gifts and eschatology. *Missional thrust* is one of the responses to the empowering Spirit of God and is central to Pentecostalism (Warrington 2008:246). The present infilling of the Holy Spirit is also expected to *manifest spiritual gifts* in the Body and to society, displaying signs and wonders among unbelievers, which provide opportunity for the uninitiated to find faith in Christ. Finally, the outpouring of the Spirit *shaped eschatology*, namely the imminent return of Christ. Although there is contemporary debate around eschatological views, the expected return of Christ is perceived to be swiftly approaching. These three pneumatological inferences will influence the spiritual formation of leaders. Therefore, these three are part of the theological approach to be employed in this thesis. While pneumatology is primary for Pentecostals, it is not their complete Theology. Consequently, some other aspects of Systematic Theology will be examined as they relate to spiritual formation.

The *hermeneutical approach* is the favoured approach of Schneiders (2005:57) because it provides an adequate interpretive method of understanding the phenomena of spiritual experience. Interpretation is necessarily interdisciplinary and is "applied to texts, human actions, events, or artistic productions – all aspects of human life" (Perrin 2007:41). Texts, actions and events are all in need of interpretation or hermeneutics to arrive at appropriate conclusions for the study of discipleship, spiritual formation and the Spirit-filled community. Schneiders (2005:56-57) identifies three interdependent phases that apply to the hermeneutical approach. The first describes the object of investigation to gain the facts of the experience, including written reports, factual witnesses and contextual or historical setting. This is followed by critical analysis, where appropriate methods, including theological criticism, are used. The concluding step is constructive interpretation. This phase seeks to gain the fullest understanding of the experience, which includes and surpasses the description or explanation.

Schneiders (2005:57) argues for the hermeneutical method as “studies in spirituality are, ideally, neither purely descriptive nor merely critical but also constructive, even though any given study might focus more directly, or even exclusively, on one or another dimension of the product”. In seeking to explore the spiritual formation for Spirit-filled leadership, this method will be employed in this thesis, identifying spiritual experiences within the discipleship process.

Discernment is necessary when engaging in academic examination, particularly with a subjective area of study such as Spirituality.³⁵ Waaijman (2013b:13) presents a seafaring image representing the development of spirituality. Once closely interrelated and controlled, the discipline has emerged, and in some measure moved beyond boundaries.³⁶ Nevertheless, he presents discernment as the compass to guide those who have moved far from the historical boundaries of spirituality. Critical reflection – in some form – is found within all schools of spirituality, not as an end but as a means to provide a “systematic reflection on lived spirituality” (Waaijman 2002:484). Due to the inherent challenges of experience in the study of spirituality, discernment is a necessary component at both a formative and an academic level. Formatively one may not critically identify each aspect of one’s own journey; yet in the academy one must deliberately engage in critical reflection (Frohlich 2005:69-75). *Diakrisis* as a methodical reflection provides a systematic approach to the study of the spiritual life. It enables one to accurately distinguish the way of life from that of death. Moreover, one may see the divine-human transformation, perceiving both present reality and current or future possibility (Waaijman 2002:514).

This process of collecting and organizing information regarding the way toward God helps to discern a path towards spiritual formation. In the Spirit-filled community this approach will find acceptance because it reduces the heavy restrictions found in the theological method. Yet, rather than opposing a theological approach, it functions as a

³⁵ Waaijman (2002:484) points out “the basis meaning of the Greek word *diakrisis* is separation, division, in the physical sense of the word. Tied in with this is the figurative meaning: the observation of difference, the perception of tension, the sight of division, and from there the verbs: to judge, discern, distinguish”.

³⁶ Whereas spirituality was once found in religious institutions and gatherings, it is currently found throughout all sectors of society. With the rapid expansion historical boundaries Waaijman (2013b:14-15), valuable discussions and study are difficult, given the lack of historical boundaries or contemporary boundaries. He presents discernment, rather than rigid historical or theological boundaries, as the compass.

partner. Discernment, therefore, can be a guiding method of reasoning to distinguish between aspects related to spiritual formation (Waaajman 2002:563). It indicates:

how the way of God and the way of human beings differ from each other; how the divine dynamics are threatened by the demonic; how a form of spirituality delineates itself in relation to the socio-cultural context; how the divine and the human reality act upon each other; how there is tension between a human being's socialised self and the person that is touched by God; how the transition from the human project to the divine 'inworking' proceeds, and so forth.

Nevertheless, discernment must be based on some objective truth or risk personal preferences and become nothing more than the preference of one in authority. Consequently, discernment in this thesis will be based on principles derived from scripture.

Practical wisdom is the best-suited form of scientific knowledge to reflect on human praxis, "which corresponds structurally to discernment. This practical wisdom ... on the one hand, it observes the concrete situation; on the other, it shares in the contemplation which has insight into the highest good, the final end of man" (Waaajman 2002:535). By its nature, practical wisdom is developed through experience and therefore continues to expand as experiences increase in life. Moreover, it exists in the tension to share in spiritual insight and concrete particulars (Waaajman 2002:528).

Practical wisdom, consequently, will assist in assessing and developing discipleship for the purpose of this thesis. It is significant, therefore, to draw on the experience, though not extensive, of one's own spiritual journey and encounter with the Divine. Paul says: 'imitate me as I imitate Christ' (1 Corinthians 11:1). This would intimate that the kind of learning needed is also accrued from those of the right character who have preceded disciples in the spiritual walk. Nevertheless, it could also be that we could imitate the wrong individual if one is unaware of the weakness of the person. Paul however, qualifies the nature of the imitation: 'As I follow Christ'. So if the conduct does not correlate fully with what Christ would do, think or say then it is not worthy of being imitated. This will bring a Spirit-filled experience to the research, as I am part of this community.

1.1.4 Chapter delineation

The introduction forms chapter one, defining the research problem, aim and scope of the research, clarifying the terms used, explaining research methodology and delineating the research. Chapter two consists of the literature review, comprising an analysis of significant works in the following fields: Christian Spirituality, Pentecostalism, discipleship and spiritual formation. The third chapter will explore the influences defining Pentecostal

Theology and provide an analysis of Pentecostal praxis relating to discipleship. Chapter four will present an analysis of theological and philosophical objections to provide a foundation for Pentecostal transformation. My fifth chapter will address spiritual transformation, providing a biblically based model for spiritual maturity. The sixth chapter will present practical aspects of transformation, spiritual disciplines, and discuss how they may be engaged for holistic transformation. The seventh chapter will form the conclusion.

1.1.5 Summary

The Spirit-filled church has yet to interact significantly with the academic discipline of Christian Spirituality regarding the issue of discipleship, particularly the discipleship of leaders. Although many charismatic churches generally identify with Pentecostals, the movement as a whole lacks cohesion. Thus, Classical Pentecostals will be the focus of this thesis, which seeks to elucidate a process of spiritual formation to assist this community with discipling leaders. Seeking a broader approach than a mere theological one, I aspire to bring the interdisciplinary nature of Christian Spirituality to the fore to achieve a more acceptable situation for Classical Pentecostals. In view of the significant failures of leadership, the issue is of contemporary relevance, in particular for the postmodern society which holds a holistic view. The object of this research, namely the spiritual formation of leadership, can be viewed as somewhat nebulous. It is my intention to explore the complete person and thereby provide a formulated approach to discipling leaders – thus promoting the fulfilment of Christ's command to make disciples (Matthew 28:19-20).

Chapter Two

2 Literature review

2.1 Introduction

This literature review seeks to produce the important foundation for the remainder of the study by revealing works already completed in related fields of research, which help identify the scope and demonstrate the rationale for this study. Key questions and concerns will be uncovered, which will be addressed in the remainder of the thesis. This literature review will include examination of writings in three areas: *Christian Spirituality*, *Pentecostalism*, and *Discipleship and Spiritual Formation*. Due to the intense formative nature of the Pentecostal movement and spiritual formation, this study, consequently, will review both academic and popular literature.³⁷ The nature of this study does not require an exhaustive review of the material but rather a representation of central and pivotal literature that will provide the necessary foundation for the study to be applied to the Spirit-filled community.

2.1.1 Focus of literature review

This literature review will focus on beliefs, practices and applications of spiritual formation for the Spirit-filled community.³⁸ The research seeks to identify the historical and present practices of spiritual formation and the possible results of such practices, thereby proposing possible applications for the Pentecostal community. Therefore, its history will also be examined to achieve this end. Practices and applications are not independent of thought, reason and belief. In this examination, historical perspectives³⁹ will be examined as

³⁷ Popular literature may not be appropriate for academic research, yet it does inform the academy of the influence of formative writings in the Pentecostal community and spiritual formation. Therefore, certain popular sources are included because of their significant influence on Pentecostals and their movement. Pentecostalism has been academically investigated, both historically and theologically.

³⁸ Randolph (2009:2-3) identifies practices or application as an acceptable focus of a literature review.

³⁹ Historical perspectives include theological positions, teachings or ideas influencing the development of Pentecostals, discipleship and spiritual formation, and spiritual disciplines.

they relate to or influence discipleship and spiritual formation in both practice and philosophy.⁴⁰

In this literature review I seek to examine writings pertaining to the process of discipleship, theoretical or practical. Spirituality, as experience with the Divine, in spiritual formation for the Spirit-filled community, will provide the contextual boundaries for this study.

2.1.2 Goals of literature review

The goal of this literature review is to identify the central issues of spiritual formation within the Spirit-filled community. While exposing some weaknesses within this section of the Christian world, one may look to the broader Christian community for possible assistance to deal with the issue. The field of Christian Spirituality will provide a source to acquire the central subject of the lived out spirituality and provide the framework to examine the subject. While interacting with Christian Spirituality and related disciplines, the narrow view will be aligning all information to the Spirit-filled community. Thus non-Christian, inter-religious or other aspects within the broader scope of spirituality will not be engaged, although general principles of discipleship and spiritual formation seen in the wider body of Christ will be explored for the purpose of integration into the target community's practice.

A researcher approaches the object of study, be it subjective or objective in nature, from the perspective of the researcher's own experience.⁴¹ What is perceived to be objective, limiting possible explanations, may be more reflective of the researcher than the object of research. Thus an emic approach will be radically different from the etic, which may discount the 'truth' that an emic approach accepts (Anderson 2010:14). This will therefore limit aspects involved in an adequate hermeneutical method, where the

⁴⁰ Philosophy here relates to the logical presupposition and expectation that form one's practice. Examining practice without the philosophical foundations could produce inaccurate conclusions.

⁴¹ While the hope of an objective approach remains, to express complete impartiality is naïve. The self-implicating nature of spirituality reveals certain approaches to events, thought and ideas that lie beyond conscious awareness. Thus, while seeking an objective approach to any study, the fact that the study is undertaken reveals a portion of one's worldview. Worldview is not defined in order to obtain unanimous agreement, yet there is a general agreement regarding underlying beliefs, values and feelings as comprising the filter through which experiences, knowledge and ideas are processed to produce conclusion of thought and behaviour (Hiebert 2008:18-42).

researcher interprets the description of experience; the critical analysis, may reflect more of the researcher's own perspective and perceived or unperceived biases than of any objective procedures. While this literature review seeks an objective representation of facts, a position of formative application to the Spirit-filled community will be espoused.⁴² This perspective will also be a filter for accepting or eliminating practices from various religious perspectives. Certain practices that may be beneficial for a model presented must also be acceptable to the Spirit-filled community of faith or be relegated as irrelevant.

The extensive resources within Christian Spirituality will be limited to those that relate to the Pentecostal community, and the focus will thus be on the emergence of spirituality within the Evangelical community.⁴³ *Classical Pentecostalism* forms a narrower focus within this thesis. The third sector, *Discipleship* and *Spiritual Formation*, will include a review of academic and formative works, as required by the nature of the study.

2.2 Christian Spirituality

2.2.1 Defining works: Schneiders 1993; 2005; 1989; 1986

As indicated in the opening chapter Spirituality is a relatively recent area of study within the academy though, undoubtedly, the existential reality permeates all human history. The revitalization of interest in spirituality has occurred at all levels of society. It has moved from the private experience of church members and leaders to all sectors of society, including social and natural sciences, business and education (Kourie 2009:148). However, not all those engaged in Christian Spirituality approach it in the same way. Schneiders (1993:12) explains that one may come to the study of spirituality hoping for personal transformation or in hopes of using the result of the study in a directing role to help others in their transformation. This formative approach is not easily accommodated within the academy and there are serious concerns from many “academics of even the appropriateness of including formative studies in academic discipline” (Schneiders 1993:12).

⁴² I have grown up in, and am presently an ordained minister of, a Classical Pentecostal denomination and am therefore an insider of the movement.

⁴³ Term Evangelical emerges from a movement in the 19th century in both England and North America. This movement emphasized the authority of the scriptures, need for salvation and holiness, and prayer and other disciplines for progression in spiritual life. This movement was later dominated by North Americans, particularly focused on public evangelistic meetings. It has become a descriptor which is often used globally to define a conservative segment of Protestant Christianity (Sheldrake 2007:159-162; Hindmarsh 2011:146-151)

For these reasons a research approach is preferred and more acceptable within the academy.

Christian Spirituality as a discipline, though recent to the academy compared with historical disciplines such as Theology and philosophy, has much to offer the broader academy as well as those seeking Christian Spirituality for formative purposes.⁴⁴ Spirituality is currently undergoing thorough investigation as many wrestle with this very subjective phenomenon. Christian Spirituality entails a broad range of approaches, which direct the researcher in a systematic attempt “to ensure the validity and fruitfulness of the research” (Schneiders 2005:15). The difficulty with such a study is the actual nature of the experience, which is the object of the study. An objective study of a subjective reality cannot be undertaken frivolously and one must be “aware that the human subject and its context are immensely more complex than was once thought” (Schneiders 2005:17). The interior life, which was primarily a historical focus for spirituality, must be explored within the holistic composition of influences on social, emotional, physical and psychological components of humanity. Here may be the most significant obstacle for discipline: objectively examining the immaterial aspects of humanity. As pointed out previously, one of the hazards of attempting to be more objective in the study of Christian Spirituality is focusing exclusively on the external at the expense of the inner being. A spiritual experience may have both internal and external manifestations that become difficult to define. This subjective experience or “existential phenomenon” will be communicated via a person who is viewing it through an interpretive lens. Even when studying the articulation of the experience, one encounters a subjective lens through which the ‘impartial’ entity has viewed the experience. Spirituality is self-implicating and the researcher portrays a measure of bias and, as a result, understanding the self-implicating nature means to “investigate the spiritual life as it is and has been concretely lived” (Schneiders 2005:18). With the emergence of focused study, this area can be developed significantly in the future.

Schneiders’ research (1989) centres significantly in the development of the discipline of *Spirituality in the Academy*, using the subject as her essay title. Here Schneiders traces the rise of spirituality in general and its inclusion in the academy as a discipline in own right.

⁴⁴Spirituality has been left out of study in many segments of the Western Church yet existed in the Western Church during the Medieval era and continuously in the Eastern Orthodox Church. It is now claiming its rightful place - having reemerged in the academy (Kourie 2009:156-169).

The paper classifies spirituality as follows: “(1) a fundamental dimension of the human being, (2) the lived experience which actualizes that dimension, and (3) the academic discipline which studies that experience” (Schneiders 1989:678). Whereas some would define the latter as spiritual Theology, Schneiders does not agree with this description. She believes that subjecting it to Theology places problematic restrictions on the discipline. However, rejecting Biblical Theology as a proper boundary will be problematic for the future of Christian Spirituality. Perhaps leading to rejection by Pentecostals. Nevertheless, the rise of spirituality, as Schneiders has defined the discipline, has increased; this is in evidence by the rise of graduate and undergraduate programmes dealing with the subject throughout the academy, in addition to the increase in critical publications concerning spirituality in dictionaries, books and periodicals.

Schneiders proceeds to trace the etymology of the term *spiritual*, and appeals for a definition that is narrow enough to provide an object of study but also broad enough to allow for interdenominational dialogue. The concern for a person engaged in Christian spirituality is dealing with “God revealed in Jesus Christ and experienced through the gift of the Holy Spirit within the life of the Church” (Schneiders 1989:684). This description provides necessary limitations: a Trinitarian encounter fulfilled in community. Furthermore, she contends that this relatively new discipline has historical ancestors. Historical components of Theology on many levels have provided the foundation for spirituality, including Ascetical Theology, Mystical Theology or Spiritual Theology. Schneiders does, however, note contemporary terminological difficulties. Historically terms and definitions were clear due to the hierarchical nature of the Church. This changed as many segments of Christianity became democratised and therefore terminology varies based on personal opinion, membership in a particular sect or theological biases. Consequently, Schneiders (1989:688-695) appeals for the discipline to be recognized as distinct from yet rather closely connected to Christian Theology. This is a barrier for Pentecostals and many other Protestant groups who believe Theology relates to what God has spoken through the scripture. Consequently, the view of spirituality as distinct is problematic.

Schneiders also attempts to define the discipline in a manner that allows the academy to recognize its development and offers what may be a more structured and strongly academic foundation. Thus she defines the discipline as “the field of study which attempts to investigate in an interdisciplinary way spiritual experience as such” (Schneiders

1989:692). She therefore hopes to clarify a stimulating and unquantifiable object of study for the academy, and this raises questions of objectivity. However, she provides a possible solution in what she describes as “a three-dimensional approach”. First, the research is *descriptive* and explores historical, textual and other comparative studies to provide an appropriate methodology. The second element entails *analysis and critical evaluation* using Theology, and human and social sciences. The final phase is *constructive* and largely *interpretive*, meaning that this phase is subject to *hermeneutical theory*. She concedes that these methods are not invariably used and may be in varied order, but nonetheless such an approach is valid (Schneiders 1989:695). Therefore, while some academics may find spirituality problematic, it has arrived and needs to be dealt with.

Schneiders (1986) wrote another seminal essay on the development of the discipline of spirituality entitled *Theology and Spirituality: strangers, rivals or partners?* In this article she claims “spirituality has dominated the Catholic consciousness since the early 1970’s” (1986:253). Subsequently, spirituality has grown and permeated contemporary societal consciousness. She seeks in this article to explore the broader study of spirituality by tracing elements of its history and expansion. However, much of her examination relates to the development among Catholics, which seems to disregard other Christian groups. Nevertheless, for many the term describes the alignment of life, philosophy and practice distinct from religious experiences or affiliation. Therefore, spirituality encompasses varied religious and non-religious experiences and the meaning attributed to such. The resurgence of interest has consequently opened a place within academia to engage in the study of spirituality. Students are attracted to the academic study for various reasons. Those whose preference is personal or corporate renewal engage in the study at particular denominational schools and seminaries. Some seek training as spiritual directors. Still others desire to rigorously research the historical, social, or religious aspects of spirituality. The cumulative result has been a new academic discipline called *Spirituality*.

Schneiders (1986:257-260) explores the development of the word ‘spiritual’. Of particular interest for Pentecostals is her examination of Paul’s use of *spiritual*, which he contrasts with the *natural*. Thus Schneiders concludes that the “spiritual person is one who is indwelt by the Holy Spirit of God” (Schneiders 1986:258). However, a spiritual person is not merely indwelt by the Holy Spirit but *pneumatikos* (spiritual) is someone who is directed and led by the Spirit while the person who is *sakikos* or *sarkinos* (fleshly) is carnal and

dominated by the natural nature of man, which is fallen, and at enmity with God. Additionally, she contends that the meaning of the word 'spiritual' changed little until the twelfth century and basically described a person whose source was grace, as opposed to nature, demonstrating the influence of the Holy Spirit. Subsequently, the development of philosophical and theological structures and interplay produced various meanings of the word, including its relegation to legal designations relating to clergy. In the seventeenth and later centuries the word returned with varied connotations and controversy. Primarily, it related to the spiritual life, first viewed as the interior life, but developing to a more comprehensive application referring to the entire life impacted by relationship with the Divine. Currently, however, the term is not exclusive to Christianity, despite its roots having been firmly established in this faith, nor does it intrinsically refer only "to life according to the Spirit" (Schneiders 1986:260).

The discipline of spirituality is not limited to merely the last half of the twentieth century. Its roots go back to the ancient writings in the centuries after Christ: this was "biblical spirituality, that is, it was exegetically based interpretation of scripture for the purpose of understanding faith and living the Christian life" (Schneiders 1986:260). However, the development of organized study resulted in the dominance of theological study, which relegated spirituality to a mere component of Theology sometimes referred to as mystical or ascetical Theology. Her perspective of relegation to the periphery demonstrates her own fascination that spirituality should be primary. The experience with the Divine is one aspect of the entire life. Other portions of theological pursuit may not be minimized to raise spirituality. Spirituality forms one portion of spiritual study. Perhaps her extreme concern with Theology is the result of the pursuit of spirituality being minimized rather than theological studies being exalted. This occurred when various writings describing spiritual experiences and spiritual direction appeared; however, these took place outside the halls of learning and emanated primarily from individual writers' experiences. By the eighteenth century a great interest in the spiritual life had arisen – to the extent that it became "an object of study and teaching" (Schneiders 1986:261). This study became known as Spiritual Theology and two subdivisions developed: mystical and ascetical. Subsequently, in the twentieth century, the academy expanded and developed a different focus. Schneiders (1986:262-265) identifies a pivotal shift manifested in a tense relationship between Theology and spirituality. As a proponent of the new discipline, she forcefully

seeks to identify the differences between Dogmatic Theology and spirituality. There are significant differences that must be addressed within the Roman Catholic Church regarding this. However, she does allow for theological aspects to influence spirituality describing Theology as “the most important single discipline at the service of spirituality” yet not the only discipline to be used (Schneiders 1986:271). Thus she does not argue for isolation of spirituality from Theology; rather she presents the methodology and object of study as distinct. Moreover, the origin of the study is neither biblical nor theological – it is life lived and Schneiders therefore offers an approach that Theology as a discipline has rejected.

Schneiders (1986:270-271) announces her intention to examine Christian Spirituality and Christian Theology, which does presuppose some theological concepts.⁴⁵ Furthermore, she maintains that spirituality, as lived experience, *precedes* Theology. However, this would depend upon whether one has a theory to follow or lives *laissez faire*. Most people have a theory or worldview which directs their life, even if it is not logical, correct or written down. For most Christians, from their time of conversion, biblical and theological instruction begins forming their approach to life. Schneiders has, however, contrasted the lived experience with Theology as a discipline. Thus she states that experience precedes an academic discipline. Theological beliefs from one’s own experience, as opposed to theological study, constitute one’s spirituality. Schneiders rightly appraises Theology as the most important – but not the only – discipline assisting the study of spirituality.⁴⁶ Theology may be understood in various ways. Therefore, if taken to encompass all sacred studies of Christianity, spirituality may rightly be considered Theology (Schneiders 1986:272). Conversely, the academic discipline of Dogmatic Theology, including moral and systematic Theology, is distinct from spirituality.

Schneiders’ works have been instrumental in pioneering the emergence of Christian Spirituality as a discipline within the academy. In the earnest desire for the acceptance of the discipline as distinct from Theology she may overlook her own reliance on Theology for

⁴⁵ Schneiders (1986:266) accurately describes spirituality as a distinct discipline. Nevertheless one who explores Christian spirituality requires the theological foundations to know what is Christian about the specifics of it. Thus she cautions that spirituality without input from theologians can “degenerate into enthusiastic chaos, dangerous aberrations, or anemia” (Schneiders 1986:271).

⁴⁶ Various fields of study and sciences, including “the personality sciences, the social sciences, literary and aesthetic disciplines, history, comparative religion and a variety of other fields” are important for the discipline of spirituality to have its greatest impact (Schneiders 1986:271).

examining spirituality, particularly in church history and scripture. Nevertheless, Schneiders' writings provide boundaries and protection for exploring spirituality. The recognition that spirituality, as lived experience, precedes Theology is accurate and affirms a Pentecostal hermeneutic. Consequently, this thesis will examine both Pentecostal Theology and practice relating to discipleship and spiritual formation.

2.2.2 The nature of spirituality: Waaijman 2002; 2006a

Waaijman is a contemporary leading scholar in the discipline of Christian Spirituality. This review will focus on two works that are foundational: first, possibly his most influential and comprehensive work, *Spirituality: forms, foundations, methods* (2002); and second, his essay *What is Spirituality?* (2006a), which explores the historical nature, approaches and basic forms of spirituality.

Spirituality: forms, foundations, methods explores in great depth the forms which are disseminated in the later essay, reviewed below, extrapolating their influence for society. Waaijman describes three forms: lay spirituality, schools of spirituality, and counter-movements (Waaijman 2002:6-7). *Lay spirituality* occurs primarily within the basic relational unit of family. The role of the laity is examined historically and the totality of life is seen to be the context for the expression of spirituality (Waaijman 2002: 19-23; 28-115). The description of laity suggests that there is a distinction between laity and clergy, and therefore there must be clerical spirituality for church leadership. This poses a barrier for Pentecostal leadership, where the distinction between clergy and laity is rejected.

Schools of spirituality develop from a particular Source-experience that is then mediated through means of engagement and structure.⁴⁷ The process of developing a school of spirituality is not formalised.⁴⁸ Nevertheless, Waaijman (2002:117-122) describes the general stages in its development. First the Source-experience occurs as the founding personality reveals a way within his or her own context. Students or followers subsequently join to learn the 'way' as part of their own quest to the Divine. This does occur within a specific context including historical, cultural and structural dynamics that help form the

⁴⁷ "A Source-experience is the fundamental experience of being touched by God, an experience which touches and transforms specific people in their specific situation" (Waaijman 2002:118).

⁴⁸ Schools of spirituality may become formal orders an official religious structure such as the Society of Jesus or Carmelite spirituality, however, there are often non-formal schools of spirituality that are able to exist within the spiritual community without becoming a formal order, such as some of the retreat schools of spirituality.

school of spirituality, which are orientated around particular value system. The first generation's Source-experience provides the essential form of the school of spirituality. Later generations develop the school in various ways, making it accessible for more. The structure that emerges is often rigid and can even become a method of indoctrination to the theory of the school. However, if the Source-experience is authentic, which one may assume, assisting others to engage through formal structure is necessary. It is difficult to argue for a school of spirituality leading people to the experience and yet reject it because it is too rigid. Additionally, the formalisation that occurs makes openness for others to embrace the school's values and experience. However, schools become less able to meet the pupils in their own journey because they promote a specific system and method. Once this over institutionalisation occurs people become blocked and the school of spirituality requires a Reformation. A new Source-experience is necessary are part of the Reformation process.

Counter-movements are often the result of intense encounter with the Divine, which effect withdrawal from, or a particularly unique involvement with, society and religion, often in a manner resistant to the established structures of power, both religious and political (Waaajman 2002:212-213). Such movements can cause varying degrees of opposition. Some result in social exclusion or expulsion; others are merely viewed as strange or unique; and in extremes cases they result in martyrdom. (Waaajman 2002:276-291). Contemporary counter-movements have become popular when they gain acceptance within society and thus lose their counter-movement status.

Waaajman (2002:484) describes discernment, which will be essential for Pentecostals, as observing distinction and "the process of assembling and sorting out knowledge with respect to the way of God" and furthermore, consists of "the critical-reflective moments of transformation in God." This discernment may be applied with practical wisdom forming a foundational partnership to identify methodological conclusions. The methodology is selected for appropriateness by reflecting on observable human practice, which requires both discernment and practical wisdom. Next, the scientific approach is applied to enhance the accuracy of any conclusions and provide an effective analysis (Waaajman 2002:563).

Pentecostals may gain from an examination of their own study of spirituality. The essential nature of lay spirituality may appeal to Pentecostals as it pertains to the whole life.

They embrace this holistic form of spirituality, particularly with respect to its emphasis on the value of spirituality for all – not just for a group of religious elite. Pentecostalism may have various practices of spirituality, which have yet to be formalised to form schools. Nevertheless, a century has passed since the beginning of contemporary Pentecostalism and thus some maturation has taken place. The earliest experiences in Topeka and Los Angeles have grown to incorporate many people around the world. Shared experiences such as baptism in the Spirit, speaking in tongues, healing and other miracles unite Pentecostals. Following the experiential unity, there emerged some doctrinal and structure unity. Consequently, Pentecostal formalisation has occurred and developed; perhaps what is needed now is a Reformation movement to return it to the vitality and spiritual impact it initially had. In America, early Pentecostals saw themselves as a counter-movement rejecting the established hierarchical church that dominated the religious landscape. However, present-day American Pentecostals have no such perspective. In fact, they tend to seek acceptance within the broader evangelical community, eliminating the description of ‘counter-movement’. Pentecostals in other regions of the world have not uniformly sought or attained such status and acceptance. Classical Pentecostals often are accepted on the grounds of the work of North American Pentecostals who sought a relationship with the broader Evangelical community.

In *What is spirituality?* Waaijman (2006a) presents spirituality’s development through the rise of city culture in Western Europe that produced a transformation from cultural ideas and practice to science. As a result, spirituality was also systematically examined from a rational perspective. In view of this historical transition Waaijman (2006a:2) presents two diverse approaches that have dominated spirituality in the last century: the first is theological and deductive in nature; the second arises from experience and is essentially inductive. The academy includes the dogmatic-theological approach as a sub-discipline of Theology; however, in the 1960s a shift in paradigm occurred and the inductive approach began gaining ascendancy. Varying methodologies have arisen and Waaijman (2006a:4) concentrates on the phenomenological method: “going from the phenomenon to the deeper structure of this phenomenon and from the deeper structure back to the phenomenon”.

Waaijman (2006a:5) provides an overview of three basic forms of spirituality. He begins with *schools of spirituality*, identifying the elements of development in each of these.

The development of various schools has been found historically in the Roman Catholic, Orthodox and Reformed Churches, but is only recently emerging among Evangelicals. These schools are affiliated within established traditions and may form formal religious sects or remain loosely structured. However, Waaijman (2006a:7) affirms the existence of a second basic distinct form of spirituality, which he describes as *primordial* spirituality, and which has varied sub-forms. *Lay spirituality* engages the realities of contemporary life, and then there are two other sub-forms that lack restraints of any religious sect, namely *indigenous* and *secular* spiritualities. These are outside the scope of Christian spirituality and Waaijman (2006a:8) acknowledges them but does not explore them in this essay. He does however advocate and appeal for the expansion of lay spirituality. He traces the family and community as the central expression and fulfilment of this form, living out the relationship with the Divine in normative life experiences of birth, death, marriage, family life, agriculture, and sickness. Lay spirituality, according to Waaijman (2006a:9), refers to the relationship with the Divine through all life's experiences.

Waaijman (2006a:10) describes a third basic form of spirituality: *counter-spirituality*. "Counter-movements in spirituality are found outside the sphere of power structures and established religions." Rather than remaining separate, they tend to be contentious and to go "against the current" (Waaijman 2006a:10). Furthermore, there is an area outside the constraints of structure where new concepts can be explored and developed. One must be careful with the desire to develop without constraints. Not all growth and development is good and certain restraints, such as the scriptures, are necessary to remain Christian and be sure the development is not destructive. Waaijman (2006a:11-12) chooses to briefly explore three such spiritualities: *liminal*, *inferior* and *marginal*. *Liminal spirituality* is a transitional spirituality in which a person may experience the intensity of varied encounters and placements, implying, on the one hand, complete acceptance and belonging and, conversely, exclusion and rejection. *Inferior spirituality* refers to the experience of those who have found themselves destitute of status, power or identity, yet retained some indwelling influence which is perhaps "a kind of divine power which can turn everything upside down", and which may be what Paul refers to in 1 Corinthians 1:26-28 (Waaijman 2006a:12). *Marginal spirituality* may be marked by multiple allegiances, possibly allowing greater access to the internal tension while providing a profound critical voice with respect to the structures of society. This analysis and connectivity provides the insight and the

influence for the development of varied spirituality. His descriptions of counter-spiritualities can often be so broad as to encompass several spiritualities that emerge in the current global community. Liminal spirituality may be easy to identify historically yet may be impossible to identify while it occurs. Inferior spirituality may be more obvious in contemporary situations, yet due to the rapid transfer of information may not remain inferior for long. Marginal spirituality may be most appreciated in contemporary society. The desire to challenge the established religious community and remain in some measure affiliated might be the most identifiable feature of various new contemporary spiritualities. However, each one may seek to challenge different aspects of established religious institutions.

Waaajman (2006a:13-14) presents three elements found in spirituality. First all forms of spirituality encompass a “relational process between God and man.” This process is relational and directs people to encounter the Divine. He presents two poles: one a divine pole, the other a human pole. Spirituality emphasizes the relationship between these two. Consequently, the relational process becomes the worldview through which the two poles are understood in order to bring wholeness. Spirituality doesn’t require the definition of the poles or process, as Waaajman points out. However, in order to be Christian Spirituality there is a need for boundaries, which Waaajman might assume, to maintain orthodoxy on the spiritual journey. The second element is a gradual process, which builds on the process between God and humanity. The process is initiated by the Divine and fulfilled in human activity, which reaches its ultimate fulfilment “in union with the Spirit of God” (Waaajman 2006a:13). This process is born out of experience with the Divine and the individual is involved both actively and passively. The final element is transformation where the intimacy with God produces a change in human existence from the fleshly patterns to the spiritual dynamic found in Christ. Thus spirituality points to the transformation that an encounter with God will produce in an individual life.

The rational approaches to spirituality are generally rejected by Pentecostals. The fear of rational thought being used to examine the spiritual relationship is unacceptable to most in this sector. This is because rationalism has been against the views of Pentecostals and their Theology in the past. Rationalism was therefore viewed as being ‘anti-faith’ and faith is the centre of most Pentecostal spirituality. Nevertheless, there is a need to clarify the spiritual journey and both the inductive and deductive approaches can benefit

Pentecostals. Lay spirituality offers much for Pentecostals and further research will be helpful. Most important for this thesis are the counter-movements in spirituality. Pentecostalism emerged as a counter-movement and perhaps all three spiritualities presented by Waaijman (2006a:11-12) are found in this sector. Liminal spirituality may represent the largest portion of Classical Pentecostals, specifically the Assemblies of God and its related fellowships. They did not challenge the racial divide, contending only for certain experiential and theological issues while trying to be accepted within the broader Evangelical community. Inferior spirituality has been the expression of some Pentecostals like William Seymour, who have been discriminated against and disempowered.⁴⁹ Some smaller Pentecostal fellowships around the world continue to live out this spirituality. Marginal spirituality has been a more contemporary practice by some Pentecostals. The established structures are constantly being challenged. The Assemblies of God in Australia and the Assemblies of God in the UK have changed their structure over the last generation. It is interesting that the person who initiated the structural changes in the UK was part of the Australian movement of the Assemblies of God before he was instrumental in the changes in the UK. The changes had more to do with empowerment of the leadership and a reversal of the emphasis placed upon the laity as viewed by Martin Luther than it did of any other single aspect. The top down structure has been reinforced but not the spirituality of the leaders.

2.2.3 Spirituality in history: Sheldrake 2007

Sheldrake's *A Brief History of Spirituality* (2007) traces the development of spiritual practice and thought throughout Christian history. He defines spirituality as "the way our fundamental values, life-styles, and spiritual practices reflect particular understandings of God, human identity, and the material world as the context for human transformation" (Sheldrake 2007:2). Furthermore, he asks four critical questions essential to a historical analysis of spirituality (Sheldrake 2007:8-9). First, what or who was considered holy or sacred? The nature of what activities and which people were considered holy directly influences thought and action. Thus this question reveals a person's perspective of spirituality. A second question asked: Who controls spirituality? The nature of the authority

⁴⁹ Seymour was permitted to attend classes at the Bible School of Parham but was at the same time ostracized from the formal classroom – according to some reports (Robeck 2002:1055, Goff 1988:107).

of spirituality reveals why some minority groups and their practices may have been relegated to the periphery. Is spirituality controlled by a church organisation or a collection of individuals or is it independently engaged in resulting in individuals holding the authority. The third question concerns a community's decisions, including certain rejected concepts. What was rejected and the rationale or the motivation for that decision is important to exploring the spirituality of a particular time. Of particular importance is the process of making decisions, which exposes the values and fundamental principles that shaped a particular spirituality. A final question relates to the groups whose religious affiliation found no acceptance: Why was no place found for them and what is now known about what caused them to be ignored? These four questions provide an initial framework for examining spirituality yet they are not exhaustive. Furthermore, as Sheldrake (2007:9) admits, when dealing with history, one must make choices in compiling a written work, and time, geography and significance have all influenced the decisions that he has made. This may reveal more about the author of a particular work than the subject matter itself. Often, those with the greatest influence, finances or power have been able to produce the seminal works accepted as authoritative. Consequently, those lacking resources or access are unable to express their works.

He seeks to expose the foundational principles laid down by the Early Church leaders. Clearly scripture is the source of spiritual traditions among Christians; however, additional information and perhaps education are required for an interpretation to be acceptable. Sheldrake (2007:13-27) presents principles that may be derived from examining spirituality in and from the New Testament. Sheldrake (2007:14) claims that "a fundamental scriptural image for Christian spirituality is discipleship" and this discipleship is a way of life. Additionally, he presents the ethos of discipleship: called to a King and living within the kingdom. Consequently, he raises concerns with the contemporary quest of an individual pursuing an influential and wise teacher for discipleship. As seen previously much of contemporary spirituality seeks to be free from constraints or limitations. Thus his concern is accurate. Surrender to the Divine will fundamentally place constraints upon one. Additionally, the pursuit of people after their own perceived need in the discipleship process is a genuine cause for concern. The ethos of a king and life under his rule demands submission of one's life and pursuits. Sheldrake (2007:21) makes the claim that the emphasis for believers is on participating through Christ in the new life given by God, not a

mere imitation of what Christ did. The very actions of Christ are not of benefit but maturity into the image of Christ is. Thus the highest value is not on being like Christ in particular deeds, but transformation by engaging with the purpose and life God has provided. Therefore, one must identify the meaning of imitating Christ. There is no other standard against which people can examine themselves. Nevertheless, this life of discipleship includes community participation with those who are also in Christ, as well as personal development into the fullness of Christ's image (Ephesians 4:14). Sheldrake (2007:21-39) emphasises spirituality in the Early Church with pursuits like that of martyrdom as "the ultimate symbol of faithful Christian discipleship". Furthermore, he examines the development of spirituality and doctrine, expressing concepts of God that influence an individual's activities. However, he contends that particular spiritualities were the result of normative life experience and not theoretical analysis that lacks connectedness to experience. His analysis favours the experiential aspect of spirituality as primary and the examination of spiritual life as secondary, which is the order of occurrence.

The twelfth century emerged with new practices as the social dynamic changed, specifically the development of cities. Religious orders were required to function more appropriately in the city. The next three hundred years proved fruitful for the shaping of spiritual practice and thought. Cathedrals, universities and urban monastic orders came into prominence. Cathedrals provided a means of engagement previously unseen, resulting in a sacred shift from remote monasticism to urban consecration. On the other hand, universities, usually connected to a Cathedral, produced another paradigm shift towards redeeming the mind as a sacred place, and intellectual pursuit became a holy activity (Sheldrake 2007:18-82). This may provide the initial foundation for holistic spiritual formation. Another interesting feature during this period was the blossoming of mysticism. Although this description may not have been used during this period, the attention given to the personal spiritual journey developed and produced great value for mystical pursuit.

Sheldrake (2007:106-138) surveys the "spiritualities in the age of Reformations" pointing out that Reformation history is not an individual event but rather a multitude of activities within the Protestant and Catholic movements. Thus he describes the emergence of a distinct spirituality he defines as the "'active paradigm' which emphasized God in everyday life", resulting in a more favourable approach for lay Christians (Sheldrake 2007:107). This perspective sought a broader engagement with Divine through daily

activities, not only religious ones. In general terms there was a confrontation between a resurgence of “religion of the heart” and formal religiosity. In the formal structure, external practices came to dominate the communities of faith. Consequently, a variety of reforming figures or movements sought to correct perceived errors. Sheldrake (2007:110-133) highlights the examination of spiritual practice during this period, as opposed to theological concepts. Nonetheless, theological concepts, such as God’s holiness and the definition of what is holy, directed much of the spiritual practice. Therefore, the desire to minimise Theology is somewhat misleading. Nevertheless, as this active paradigm of spirituality influenced popular society, forms of lay spirituality emerged. The clergy within the Catholic Church maintained institutional integrity while encountering their reforming movements. Protestants, on the other hand, were unable to maintain institutional cohesion and thus multitudes of denominations arose, and continue to arise, following this approach of reforming, which may more accurately be described as “division”.

Another development examined is that of spirituality within the rise of rationalism (Sheldrake 2007:139-171). This period featured the exaltation of reason, and spirituality waned to such an extent that some claimed the period was spiritually dead, though Sheldrake (2007:139) contests such a characterisation. As the period of Modernity developed, the ascendancy of rational thought replaced the domination of religion. Sheldrake (2007:140) describes Immanuel Kant’s (1724-1804) influence, which elevated the conscience as the instructor of genuine spiritual reality. Consequently, religious orders chose two main paths: acceptance of and adjusting to the new concepts, or resisting and arguing against such ideology. Wesleyan spirituality emerged and was derived from the Wesleys who, as priests in the Church of England, also “represented an evangelical and devotional reaction against the formalism and growing rationalism prevalent in the Church of their day” (Sheldrake 2007:145). This contributed to the rise of Evangelical thought that emphasised the centrality of scripture and the necessity of individual conversion experiences. The Evangelicals’ spirituality was, and to some measure continues to be, accused of lacking a component of engagement in social affairs. The exaltation of activities considered ‘spiritual’, such as prayer, did not address temporal societal issues (Sheldrake 2007:160-162). His assertion is too strong and a generalisation. Certainly there are many evangelicals who have participated in social engagement as an expression of the gospel of Christ. One example is William Booth (1829-1912) and the formation of the Salvation Army.

The concluding chapter examines the twentieth century, perhaps dominated by change more than anything else. Social, cultural and political changes had considerable influence. Sheldrake (2007:174) identifies three crucial transitions. First was the decline of established religions in Europe. Secondly, rigidity “between Christianity and other faiths began to erode”, which produced interfaith dialogue. The third aspect was the global transfer of growth in Christianity to the southern hemisphere while it waned in Europe and North America. After identifying these trends, Sheldrake (2007:174) refrains from drawing strong conclusions in view of the recent nature of this period. Instead, he elects to recount significant figures and possible demarcations of spiritualities that may not yet be schools of spirituality. Perhaps the most relevant insight for this thesis is what he describes as “making spirituality democratic” (Sheldrake 2007:200-204). The retreat movement and the charismatic movement are two expressions of this democratising of spirituality. His brief examination rightly describes the movement’s emphasis on spiritual experience as having greater value than intellectual faith. This portion of the Church values encountering God through experiences, which include ‘being filled with the Spirit’. In review of this concise history, there remains more to explore. Of particular interest for this thesis is the assertion that “the Pentecostal family of Churches ... is the fastest growing branch of Christianity in the Southern Hemisphere” (Sheldrake 2007:203). Moreover, the fact that it is a rapidly developing movement, means that the development of schools of spirituality within this movement have yet to be established or perhaps that they are deemed ideologically inconsistent with the movement and thus relegated to the periphery. Perhaps the recent nature of this movement has left insufficient time for formal schools of spirituality to develop. Whatever the case, exploration and examination of Pentecostals may be of value to the discipline of Christian Spirituality.

Much can be understood about Pentecostals in response to Sheldrake’s work. His four questions to understand spirituality give insight into this movement (Sheldrake 2007:8-9). A first step for Pentecostals to consider one holy is to be filled with the Spirit. Consequently, all physical aspects of liturgy were and continue to be rejected as intrinsically holy since they don’t prove holiness. Nevertheless, people, full of the Holy Spirit, may use an object thus making it holy for the period of its use. However, Pentecostals expect continuous evidence of spiritual gifts and maturity as a sign of holiness. Pentecostalism emerged as a counter-spirituality. It perceived the established churches as dry and

incapable of spiritual vitality. Fear was, and to a measure still exists, that the dry structure had absolute control of spirituality (Kay 2011:30). Furthermore, encounter with the Third Person of the Trinity was presented as obtainable and transformational for all believers. This resulted in little emphasis on the role of clergy. All believers were to be ministers of the Christ, and therefore have control over their own spirituality (Anderson 2004:44-45). Decisions were made among early Pentecostals for counter-cultural and theological motives. Most early Pentecostals were afraid of the word 'Theology' and 'Theological' so their motive was that we want to follow the Bible and know Jesus and the Holy Spirit in a more realistic and animated manner. Consequently, Pentecostals view Theology as truth about God from the scriptures (Duffield and Van Cleave 1983:48). Counter-culturally they rejected the hierarchical structures of leadership and instead approved all who were gifted by and filled with the Holy Spirit. This included deciding to approve of women in leadership. Furthermore, ethnic minorities, particularly of African descent were engaged in the highest levels of leadership and ministry, which the African root of engagement heavily influenced (Cox 1996: 50-59). These early decisions were prior to the formation of Pentecostal denominational structures and the initial theological controversy, at which point the process of making decisions returned to a more structural and societal norm.⁵⁰ Finally they made decision from their theologically unique beliefs. Specifically, their emphasis on mission and speaking in tongues led to decisions to send many people around the world, resulting in varied success. Pentecostals did not fit in or chose not to fit in to the established structures and consequently formed new fellowships and organisations. However, these were often very open to various expressions of charismatic faith. As the denominations matured there was less freedom for all expressions. Subsequently many independent churches have emerged from Pentecostals roots for various reasons. Many of the independent churches are able to continue in some form of relationship with portions of the denominations they have left. The lack of rigid structure originally provided for greater freedoms for individual and corporate spirituality, which in current times is less acceptable.

The history of Spirituality has influenced the emergence of Pentecostalism in direct and indirect ways. The earliest days of the twentieth century saw the emphasis on the

⁵⁰ The finished-work controversy was the first major theological controversy and the manner by which the decision was made changed many of the practical aspects of decision making formerly were found amongst Pentecostals (Anderson 2004:45-48).

kingship of Christ. Furthermore, the spirituality of the Early Church was pursued as pure and undefiled, even if many could not articulate what they were pursuing. Pentecostals have referred to the early period of church history as the model by which contemporary churches should function emphasising very broad and general assumptions of the spiritual environment of the first century Church. Consequently, most of their practices and study are initiated by experience. This practice claims a sense of superiority over others who engage in academic studies. There was apprehension among Pentecostals because their belief was that in the past the mainline churches tended to opt for a more liberal interpretation of Scripture and did not always preach the Gospel. They also perceived that those churches had all the theologians, which they as regarded as 'lifeless' teachers, while Pentecostals had the life of the Spirit. Nevertheless, spiritual life for Pentecostals was and remains primary, often to the point of rejecting sacred or theological education. The rise of cities caused the rise of various forms of urban spirituality, which marks the expanse of Pentecostalism in Asia, Africa and Latin America. In the era of Reformations lay spirituality emerged and formed a foundational change of paradigm. Pentecostals embraced this spirituality in some measure by emphasising the role of all believers in the holistic purposes of the Divine, whether serving in secular or spiritual activities. The challenge to existing religious structures, that marked the Protestant Reformation, continues to the present where Pentecostals are facing a threat of dividing congregations over what many perceive to be small differences. Perhaps the roots of this arise from the divisive period of Reformations. Significant for Pentecostals was the development of Wesleyan spirituality. Their vigorous pursuit of spirituality displayed through prayer and study caused them to be described as 'Methodists'. John Wesley (1703-1791) emphasised personal holiness through specific structures including spiritual disciplines and singing of hymns. With Wesley came the rise of the Evangelical movement, another factor contributing to the Pentecostal movement.

2.2.4 Narrowing the scope: Scorgie 2011; Coe 2011; Macchia 2011a

The field of spirituality is significantly broad, encompassing large parts of the Christian world and beyond. However, to narrow this study, relevant evangelical literature in the field will now be explored. Scorgie (2011) wrote an entry entitled *Overview of Christian Spirituality*, serving as an introduction to the *Dictionary of Christian Spirituality*

that he edits. The dictionary provides entry to a wide swath of the Evangelical community into the growing discipline of Christian Spirituality. He, as an evangelical, cautiously approaches the subject by way of a forceful theological methodology. He acknowledges the challenge of terminology for 'the spiritual' and spirituality. Spiritual was often used to denote the nonphysical world as distinct from the tangible activities of the church. The dualism has led to confusion of terms. His conclusion regarding spirituality is that it is holistic and described as "living *all of life* before God" (Scorgie 2011:27).

Scorgie recognizes many complex components that comprise spirituality. Those engaging in the study of spirituality may be unable to detach themselves from their own experiences, biases and traditions of faith. This may be problematic for some, yet it is not unattainable. Furthermore, he questions if it is even desirable to objectively examine spirituality.⁵¹ This may be a problem for evangelical spirituality engaging the broader academic discipline. There are benefits to objective examination, including the awareness gained when a limited perspective is exposed to a more wide-ranging perspective and understanding. He does concede that there are limitations and historical limitation to Evangelicalism, and therefore advocates engagement with the broader Christian community for greater understanding of spirituality. Thus he encourages "reconnecting with long-lost relatives", which he recognizes as various subdivisions of Christianity: Roman Catholic, Orthodox and other Protestants (Scorgie 2011:28-29). He attempts open interaction, but his strongly theological approach may prove challenging to meaningful engagement with others in the academic discipline. Scorgie presents three dynamics of Christian Spirituality for Evangelicals. The first dynamic is *relational*. Humanity is created for community and the Triune God restores intimacy with humanity through his love (Scorgie 2011:29-30). The second dynamic is *transformational*. Here he points to the fact that humanity was holy and whole. Creation was subsequently marred by sin and Christ's sacrifice provides a "purifying and healing of our true selves" (Scorgie 2011:30). This transformation takes place in an *internal to external* process. The third dynamic is *vocational* whereby God invites his creation to participate in his calling and purpose. Believers' joining with God in order to minister to others is described as "authentic Christian spirituality" and as "following the

⁵¹ Concern with purely objective examination is that it has the potential of missing the nuances of value systems held by those being observed. The value system is often unspoken and essentially unobservable.

heart of God into the world” (Scorgie 2011:30). Therefore, he presents the three dynamics as sequential but also interdependent. All three must be present in one who is spiritually maturing.

Nourishment for the spiritual life may be gained from the historical writings within the various traditions. Scorgie identifies mystical, monastic and mission-focused traditions and writings as being beneficial to some on their spiritual journey. However, he cautions that mystical pursuit alone can lead to self-centred living that may end in narcissism. This seems to be a common concern amongst Evangelicals who advocate constraints for mystical spirituality. Conversely, they would advocate relaxed boundaries in the pursuit of holiness, where legalism has appeared in seems to be greatly feared. Furthermore, he cautions that missional pursuit can deteriorate to “secularized activism.” Surely Scorgie is advocating that spirituality should be subject to Theology. This may be as far as Evangelicals are willing to go in engaging the academic discipline at the current time, for fear that eliminating theological control will result in problems for their faith. Nevertheless, much can be gained from historical writings; yet again he cautions that balance is necessary.⁵² He also warns of the tensions experienced when one strives to “connect to the transcendent while being rooted in the material world” (Scorgie 2011:31). The established discipline of Christian Spirituality will have difficulty accepting Scorgie’s overtly theological perspective of spirituality. Nevertheless, examining spirituality in an interdisciplinary way will include a theological approach as one of the disciplines for Evangelicals.

Scorgie cautions those who would approach spirituality with a dichotomist worldview of the spiritual and temporal. He argues that such an approach has done much damage to the effectiveness of the Church, particularly when the focus is on one aspect to the neglect of the other. This hindrance has historically manifested itself by exalting certain people as ‘spiritual’ while others are viewed as common. Scorgie (2011:31-32) advocates the personal potential of all humanity to experience the transcendent and actively participate in society. However, he challenges the notion that spirituality may be a uniting feature where varied strong doctrinal positions have been divisive. In spite of his strong doctrinal views, he does value explorations into ecumenical encounter, as a frontier of

⁵² Historical writings like *Spiritual Exercises* by Ignatius of Loyola, *The Imitation of Christ* by Thomas à Kempis, and *The Interior Castle* by Teresa of Ávila may have value for the Evangelical segment of the Church.

Christian spirituality, yet seems resistant to such activities. Scorgie articulates concern with ecumenical and inter-faith encounter fearing that such activities will diminish the spiritual vitality and centrality of Evangelical belief. Pentecostals intellectually share Scorgie's concerns of uncontrolled spiritual pursuit. There is a fear that one's pursuit of God may result in some form of syncretism. On the other hand, Pentecostals desire to encounter the Divine in a personal and new way and accordingly accept the three dynamics of spirituality identified by Scorgie.

Coe (2011) in his contribution entitled *Approaches to the study of Christian Spirituality* presents spirituality, lived experience, as the right and benefit of all. His study has two interconnected purposes. The first purpose is to examine and understand the dynamic of the spiritual life, and the second is to apply that knowledge to the spiritual life. Herein lies the heart of much of the Evangelical community's entry into the study of spirituality: the study must have some *practical* and *purposeful* application to gain acceptance. For this group the academic process is not enough in itself. His working premise is that "Christianity is most fundamentally a *revealed* faith" (Coe 2011:34). Humanity did not ascend to encounter the Divine, rather the Divine entered the created order in various ways, climaxing in Christ's incarnation and the scriptures. This Evangelical doctrinal absolute presents an essential component of any approach to spirituality: the study of scripture. Coe (2011:34) points out four dynamics for the study of spirituality. First, teaching has always been emphasised. Second, the scripture emerges from the Divine and study of the Bible is primary to understanding spiritual life. Third, God is revealed through the scriptures and history. The Divine continues to be revealed through the indwelling Spirit. Finally, one may encounter the Divine if God chooses to reveal to humanity and work within the human heart to receive from the Divine. These, in essence – if not intent, subject spirituality to Theology. Furthermore, Coe presents *holistic encounter* and *transformation* as the goal of the examination of the spiritual life and in some measure decries the dissecting of doctrine and transformation. This may present some challenges to evangelicals in the academy where spirituality is being recognized as distinct from Theology.⁵³ Thus, while seeking academic acceptance and identifying approaches – such as the interdisciplinary nature of

⁵³ Evangelical scholars face a distinct challenge as they seek to engage the academy and have their work accepted within their denomination or tradition, yet there is a desire for evangelical expansion in this field.

spirituality – potential benefit for the evangelical community may be lost. Coe warns about other potential hazards of what he deems unhealthy approaches to spirituality, specifically curiosity (Coe 2011:35). He cautions against seeking to know what should not be known, such as pornography or astrology, and the pursuit of knowledge for wrong motives. Furthermore, he displays his opposition to the academic pursuit as “lesser goals” when education is primary and transformation is not a goal (Coe 2011:35-36). His bias towards ‘higher’ formative practice does little to encourage study of the discipline of Christian Spirituality and again reveals the evangelical bias towards the discipline. Evangelicals resist the academic discipline in favour of spiritual Theology. Additionally, he briefly outlines a history of spirituality, identifying the development of institutional preoccupation with critical concerns and the division of disciplines. He concludes that this relegates spiritual formation to a sub-discipline or neglects it entirely. It is here perhaps that his genuine hope for Christian Spirituality is expressed: *spiritual formation* (Coe 2011:37-39). Thus he affirms the recent growth and focus on spirituality and spiritual life in all sectors of Christianity.

Although Coe seems satisfied with the recent growth in the academic interest in spirituality, he has subjected spirituality to Theology following many others from the Reformation traditions, which view maturation in the spiritual life with suspicion (Sheldrake 2010:59). This is further demonstrated when he appeals for a “theological-experiential methodology for addressing what Richard Lovelace described as ‘the sanctification gap’” and he pleads for a “robust spiritual Theology, whose goal is both understanding and experience of transformation” (Coe 2011:37). Thus he pursues an examination of Spiritual Theology as a discipline and appeals for a place of prominence for it in the academy, primarily examining and directing spiritual formation. Coe (2011) presents the boundaries that most Evangelicals are prepared to accept when studying spirituality. Their emphasis on the authority of scripture and Historical Theology makes it difficult to approach spirituality apart from Theology, which Pentecostals would affirm. Consequently, Evangelicals may not be inclined to engage with spirituality as a discipline free from the constraints of Theology. Pentecostals show greater freedom to embrace experiences apart from scriptural instruction, provided that they do not contradict scriptural principles. This thesis has recognised that in order to remain relevant for Pentecostals, history and Theology as well as a practical method of spiritual formation are necessary.

Macchia (2011a:664) in his brief article entitled *Pentecostal spirituality*, casts some light on how this section of Christianity embraces spirituality. His starting point is the theological concept of 'Baptism in the Spirit'. This doctrinal issue among Classical Pentecostals, of which Macchia is one, has great emotional and spiritual significance. Moreover, he describes Baptism in the Spirit as a "powerful experience of Spirit filling and of empowerment of Christians for witness to Jesus Christ" (Macchia 2011a:664). Macchia emphasises the theological foundation and perceived strength of Pentecostal doctrines. His description of Pentecostal spirituality is not merely theological but also concerned with action. Thus the work of Jesus as "Savior, Spirit Baptizer, Healer, and Coming King" provides an emphasis on the work of Christ (Macchia 2011a:664). He does concede that one may emphasize the work of the Spirit to excess and thereby neglect the connection of the work of the Spirit to Christ, which is common among Pentecostals.

The rapid spread of Pentecostal spirituality may be attributed to their eschatology; in which they perceive the outpouring of the Holy Spirit signified the imminent return of the triumphant Christ. However, tracing the breadth of the Pentecostal movement worldwide shows that there are many distinctions with respect to their theological positions. Macchia (2011a:665) describes the ecstatic expressions in the two-thirds world as emphasising the role of the body; whereas in the West, the mind or the spirit, takes preference. Such analysis gives evidence of a bias towards generalities that may lead to oversimplification in evaluation of their spirituality. While addressing the Western church with its theological analysis, he examines the 'majority world' by their practices, which demonstrates a strange dichotomy. Furthermore, he points to the focus on the material along with the supernatural as characteristic of this 'majority world' sector. Thus physical healing, spiritual freedom, prosperity, and empowerment of individuals are physical manifestations of the working of the Spirit in human lives, connecting the physical and spiritual realities (Macchia 2011a:664-665).

Macchia concludes his analysis by directing future analysis of Pentecostal spirituality to its holiness roots, which may have been neglected. Perhaps this inattention is the result of Pentecostalism moving away from the essence of the holiness movement during the finished-work controversy. During this time, the second decade of the twentieth century, the holiness doctrine of a second encounter for sanctification was largely rejected and

reinterpreted to be baptism in the Spirit. Perhaps further exploration of this history and Theology may reveal where some weaknesses in character stem from.

2.3 Pentecostalism

This section explores Christian historical influences on Pentecostalism, (Hollenweger 1997), the historical and theological development of the movement (Anderson 2004), and the theological roots of Classical Pentecostalism (Dayton 1987).

2.3.1 Origins and history of Pentecostalism: Hollenweger 1997

Hollenweger (1997) presents a historical survey in his book *Pentecostalism: Origins and Development Worldwide*. A scholar of Pentecostalism, his intention is to examine the original and ongoing influences of Pentecostalism. He presents five 'roots' of Pentecostalism, three of which will be explored here. Furthermore he attributes four of the roots to John Wesley, who he identifies as the motivator of Pentecostalism due to his influence on the emergence of the holiness movement.⁵⁴ The holiness movement was the immediate preceding movement to Pentecostalism yet not the only influencer. Furthermore, Wesley alone did not influence the holiness churches. Nevertheless, Wesley certainly had influence on doctrines and practices from which Pentecostalism emerged.

The 'Black Oral Root' is associated with William Seymour (1870-1922). It is this root that is first examined, primarily because of the influence of Seymour, whom Hollenweger credits as the founder of the movement, in the Azusa Street Revival.⁵⁵ He contends that Pentecostalism has not maintained Parham's doctrinal ideas, whereas it has preserved Seymour's practices and pursuit of Spirit manifestation (Hollenweger 1997:21). This however is not completely accurate. He chooses to identify aspects of Parham's Theology and beliefs that have been rejected as clear evidence that he was not the founder. Additionally, he prefers Seymour's recorded honourable life to the questionable character and theological conclusions of Parham, which he supports by building a case against the character of Parham without any similar examination of Seymour. However, Seymour's practices have also been lost or neglected among much of Pentecostalism. Nevertheless,

⁵⁴ The roots of Classical Pentecostals are based in America. However, there are significant figures who motivated the expansion of the movement apart from the Holiness roots (Anderson 2004:123-141, Anderson 2012b:162-166).

⁵⁵ The founder of Pentecostalism is still debated. Charles Fox Parham (1873-1929) and Seymour are the two choices most scholars discuss.

primarily the black oral root is the mode of communication and liturgy practiced in the Azusa meetings and later throughout much of the Pentecostal community (Hollenweger 1997:23-24). He describes their practice of mass participation, lack of structure in liturgy, and even the arrangement of the meetings, pointing to roots outside of Western Christianity. The spontaneity in worship was exciting and new for many, who were dissatisfied with what they perceived to be dry or dead structures in the existing churches. The root also provided a means of resistance to the social injustice and oppression common in America in the early 1900s, that in some measure still lingers today (Hollenweger 1997:25-40).⁵⁶ Pentecostalism provided many a platform for engagement and freedom. However, a historical examination of the second decade of the twentieth century reveals segregation was not uncommon within Pentecostalism in America and in places like South Africa, where the movement began as one but later segregated (Hollenweger 1997:41).⁵⁷ From these foundational aspects of the black oral root, Hollenweger (1997:54-141) explores various expressions of this worldwide, and concludes that the ability to adapt is significant for the vast growth of Pentecostalism. Furthermore, he accepts syncretism as a certainty, not just for Pentecostals but also for all of Christianity historically, and appeals for some aspect of theological responsible syncretism when engaging varied cultures with the gospel of Christ.

Hollenweger (1997:144-180) also explores the “Catholic Root”. He explores the influence of Catholics and Catholic thought on Wesley, particularly Wesley’s doctrine of perfection, which he contends is the influence of Catholic thought. The influence on Wesley stemmed from some pursuing higher life practices. Although for many Pentecostals a link to Roman Catholicism is troublesome, Hollenweger (1997:153) asserts that it has been influential on two levels: there has been an expansion of “a Catholic Pentecostal or Catholic renewal movement” and a number of significant “dialogues between Pentecostalism and the Vatican” (Hollenweger 1997:153, 165-180). This however, is not a contribution to the roots of the movement but a development more than half a century after Pentecostalism

⁵⁶ Perhaps his references to resistance and empowerment of the oppressed inform the reason why the movement has greater growth in the southern and eastern hemispheres.

⁵⁷ Formally there may have been segregation but in fact there was considerable inter-racial worship within Pentecostal groups even in South Africa during the apartheid years. The Government policies made it difficult for more socialization between the races but there were examples of community worship that ignored the official ban.

emerged. Nevertheless, the fruit of such interaction may have greater opportunity for future dialogue. Pentecostals, particularly those who seek great emphasis on spiritual formation, should not underestimate this influence on Wesley. The higher life ideals that shaped Wesley may be of significant value for Pentecostals, particularly in spiritual formation.

The “Evangelical Root” is a third root that Hollenweger (1997:181-200) examines. However, he gives little focus to this section, perhaps due to other studies of this area. However, this may display his bias against this sector of the Church. Evangelicalism is perhaps the closest and most constant influence on Pentecostalism historically and contemporarily. His examination turns to the relationship between Pentecostalism and Fundamentalism, which forms an influential part of Evangelicalism.⁵⁸ Fundamentalists focused on intellectual argument, whereas Pentecostals emphasised narrative. Moreover, Pentecostals later became an object of Fundamentalist attack, due to their teaching on baptism in the Spirit as a subsequent event. When interacting with the broader Evangelical movement, scepticism was levelled at the Pentecostals and acceptance was slow. Part of the scepticism related to Theology since Pentecostals were distrustful about academic Theology and many expressed outright hostility. This changed in the last quarter of the twentieth century and intellectuals began appearing among Pentecostals, albeit in small numbers. The root of evangelicalism does not mean this segment has accepted Pentecostals – they have often been rejected. The desire by many for acceptance has resulted in an *evangelicalization of Pentecostalism*. This affects Pentecostal spirituality and could cause resistance to spiritual formation by those who seek greater acceptance within the evangelical community.

2.3.2 Development: Anderson 2004

Anderson’s (2004) book, *An Introduction to Pentecostalism*, is a systematic examination of the history and Theology of Pentecostalism. His introduction describes Pentecostal experience in various locations worldwide, perhaps to demonstrate the varied identity of Pentecostalism. The result of this portrayal of contrasting churches and ministry

⁵⁸ *The Fundamentals* were a 12-volume set including 90 essays published in Los Angeles between 1910 and 1916. It was an attempt by conservative Christians to combat liberal growth among the Church. They perceived “themselves as defenders of orthodox Christianity” (Synan 2012b:655). The material was later edited by RA Torrey and produced in four volumes.

only heightens the need for clarity of terms. For this reason, he examines terminology and chooses an inclusive definition for his writing. He acknowledges a challenge within Pentecostal studies that have very narrowly focused on *three waves*, due to the rather smaller proportion of Classical Pentecostals and Charismatics. Consequently, although the majority are included in the 'third wave', he questions the placing of the African Independent Churches (AIC) and Asian Spirit churches within the third wave, and expresses concern that the *three wave* approach is lacking (Anderson 2004:12-14). Certainly, the three waves have developed out of an approach to Pentecostalism centred in America and describe the movement in the North American continent, which Anderson correctly identifies as flawed. Anderson (2004:38) asserts, "charismata or 'spiritual gifts' and ecstatic or 'enthusiastic' forms of Christianity have been found in all ages, albeit sometimes at the margins of the 'established' church". Therefore, the emergence of Pentecostalism gained prominence for something that has existed on the periphery. Anderson (2004:39-143) traces the development of Pentecostalism internationally. He starts by examining Classical Pentecostalism in North America, which, along with Pentecostalism in Europe, has been well documented. However, there is less documentation on Pentecostalism in other continents. Of particular interest is the examination of Africa, where he maintains the AICs have brought a sort of Reformation to African Christianity and have even influenced mission churches. However, he doesn't trace the influence of Pentecostalism on the emergence of these independent Spirit churches, which one must question. Unfortunately, the current tension between the AICs and the established missions or other African churches has not been resolved, and may be an area of exploration for future studies (Anderson 2004:103-106). Perhaps the expressive nature of African religion has fostered the Pentecostal movement in Africa.⁵⁹ However, minimum focus on doctrinal issues in this fast-growing movement in Africa has now brought doctrinal issues to the fore, as currently many are engaging in academic pursuit and critical analysis. Practices are diverse and often time so culturally relevant that they may have no biblical foundation. Also, in Asia, Pentecostalism preceded the arrival of Western Pentecostal missions and thus fails to fit the three-wave analysis primarily used (Anderson 2004:123). Additionally, the Asian movements have great diversity and expressions stemming from the variety of Asian cultures and peoples who

⁵⁹ The black oral root that Hollenweger (1997) identified may be an underlying factor in the influence and spread of ecstatic Spirit churches within Africa.

have encountered the Spirit. Despite the variety of movements, there have been significant works by Classical Pentecostals on establishing denominations in Asia (Anderson 2004:124-132). Perhaps the least explored Pentecostal movement is found in China where public persecution has resulted in a secretive practice of charismatic faith, largely facilitated in house churches (Anderson 2004:132-136). Perhaps the most influential evidence of the current movement is the expansion of Independent Pentecostalism, which is found in most regions of the world (Anderson 2004:155-165). These independent churches have no legal ties with denominations. They do, however have 'relational links' or networks for broader interaction with Christianity where that is deemed beneficial. Again, doctrinal agreement is not paramount in the independent movement, and there is substantial freedom for Spirit-inspired speaking or expression.

A difficulty with the Pentecostal history that Anderson (2004:167-183) raises is the centrality of America in much of the research. The perspective of many academics has reflected the American culture, perhaps due to their own experience. Additionally, the academics in the Pentecostal movement have largely emerged with a Pentecostal perspective shape in America. This narrow view does tend to hinder the spontaneous encounters with the Spirit in various locations worldwide.⁶⁰ The geographical transfers of Pentecostal Christianity, south and east, have meant that the majority of Pentecostals are now residing in Latin America, Africa and Asia (Anderson 2004:169). However, the fact that the majority reside in locations outside of the United States does not mean the influence of the American Pentecostal movement has not been involved in planting or shaping the doctrine and practices of these other movements. Perhaps the nature of Pentecostalism, as expressed by Seymour, has more value for the worldwide movement than the theological approach of Parham, which resulted in controversy over doctrines, particularly within North American Pentecostalism.⁶¹ Thus some may argue that Seymour's influence is more worldwide than that of North America (2004:172). The call from Anderson is to explore more of the history, without overemphasizing the role of missionaries, thus providing a

⁶⁰ Certainly the majority of academic works within Pentecostalism have been produced in America and thus the centrality of the American roots continues to be published. Other regions of the world have generated less documentation of the events. Consequently their stories are less available to researchers seeking to discover the roots of various movements.

⁶¹ The missional thrust of North American Classical Pentecostals has left an influence globally. Their brand has been modified many times but this traditional branch still has many followers who then influence others who form or are part of independent groups.

voice for the indigenous influencers who have remained largely silent in the history thus far (Anderson 2004:183).

Anderson (2004:187-205) proceeds to examine Theology and begins with “a Theology of the Spirit” since this is the unifying theme within Pentecostalism. While there is much disagreement on the Theology of the Spirit, a unifying emphasis on divine encounter, which results in life transformation, is common. Various views have been expressed about the point in time when the work of the Spirit begins as well as about the ongoing purpose. Some have advocated a single at-conversion moment when the Spirit begins the indwelling and empowering, and others have advocated a second encounter, namely Spirit baptism. A smaller segment, following the holiness teaching of second blessing, advocated a three-event series including conversion, second blessing and Spirit baptism (Anderson 2004:189-192). Following on the Spirit baptism discussion is the debate relating to the evidence of this encounter. Some Pentecostals, particularly from Classical Pentecostalism, adamantly claim that speaking in tongues *is the* initial evidence. Others affirm the baptism of the Spirit yet refuse to identify specific initial evidence, while allowing for manifestations of various kinds (Anderson 2004:192:195). For global Pentecostalism pneumatology is not simply theorized, it is contextually practiced. Thus Pneumatology varies, as exhibited by African Pentecostals, who allow for multiple manifestations and experiences. The author concludes that there is no consensus on the Theology of the Spirit among Pentecostals except that all seek for and believe they may encounter the Spirit who works to transform lives.

He subsequently explores Pentecostal Theology examining three concepts that interconnect: mission, evangelism and eschatology. Whereas Evangelicals appeal to Matthew 28:19-20 to provide biblical motivation for mission, Pentecostals identify the nature of the Spirit, as a missionary Spirit, as the motivation for missions and therefore emphasise Acts 1:8 (Anderson 2004:207). Furthermore, the Spirit is available to all believers, resulting in less distinction between clergy and laity (Anderson 2004:208). This influenced ministry ideals, which may have resulted in the rapid expansion of Pentecostalism worldwide, given evidence to by the commission of many missionaries soon after the Azusa Street revival began. The message carried holistic salvation that included healing and empowerment for Kingdom living (Anderson 2004:214). The urgency creating the rapid dispatch of missionaries directly relates to their eschatology. The premillennial perspective highlighted the imminent return of Christ, thus demanding immediate engagement in the

'last days' harvest' (Anderson 2004:217-220). Anderson has clearly connected these three theological issues; however, the diversity of the movement causes difficulty in drawing strong conclusions.

Anderson (2004:225) proceeds to examine the Pentecostals' usage of the Bible and their 'full gospel' message. He asserts that a Pentecostal reading of scripture focuses on experiencing something relevant and places little emphasis on study, particularly for academic purposes. In terms of this, they innocently "read, believe and obey" what they believe to be Word of God, which is able to answer life's questions (Anderson 2004:225). Furthermore, few are inclined to engage in textual analysis and interpretive methods, preferring to have the Spirit illuminate meaningful application for their present felt need (Anderson 2004:226-227). This may be true of the global Pentecostal community; however, among Classical Pentecostals this is not accurate as indicated by their many colleges, seminaries and Universities, which teach hermeneutics. Nevertheless, stemming from their formative hermeneutical approach is the 'full gospel' Christological message, according to which, believers identify Christ as "Saviour, Healer, Baptizer and Coming King" (Anderson 2004:228). Salvation is not an exclusively spiritual encounter, but is holistically relevant, saving one from sin, sickness, evil – and even poverty. This is a significant distinction from many other sectors of Evangelicalism. In view of this, when some Pentecostal groups have sought acceptance by the Evangelical community, they have minimized this message of holistic salvation and some denominations are minimizing or removing this from their statements of faith. Healing through Christ is widely taught within Pentecostalism, to the extent that, for many, it has become the defining issue. Expectant faith is encouraged as a means of receiving the healing from Christ (Anderson 2004:228-229). The practice of healing ministries varies worldwide: some use symbols, others oil or holy water, while most practice the "laying on of hands" (Anderson 2004:229).

Classical Pentecostals tend to have theological distinctives in their statements of faith, in hopes of identifying what is uniquely Pentecostal.⁶² The return of Christ was an influential teaching at the beginning of Pentecostalism in America and, as seen previously, produced rapid deployment of a missionary force. This teaching has not, however, been

⁶² Classical Pentecostals tend to identify their distinct beliefs from other sectors of Christianity. These usually include doctrines relating to baptism in the Spirit, speaking in tongues, and spiritual gifts. They are described as Pentecostal distinctives or theological distinctives.

maintained and there has been a shift away towards other various eschatological positions. A later section of the book examines the educational interaction between Pentecostals and the academy on the topic of Theology. Intellectualism and rationality have not been qualifications for ministry, since gifts and calling were the necessary components (Anderson 2004:243). However, as the movement developed, particularly in the West, simple training centres arose and provided basic training for ministry. Later in the twentieth century, Pentecostals began to engage in advanced theological training, first attending other denominational and secular institutions. And, as the new millennium dawned, many Pentecostal institutions began offering advanced degrees in Theology, other ministry-related subjects and liberal arts degrees. Characteristics of Pentecostal institutions included their flexibility and contemporary relevance. Contemporarily these characteristics are no longer found in the established educational institutions. Pentecostals previously rejected and were rejected by the academy. However, there has been recent engagement and excitement as Pentecostalism's exotic nature and postmodern adaptability are probed (Anderson 2004:244-249). Societal concerns, so relevant contemporarily, have a significant place within Pentecostalism, possibly due to the holistic message, particularly in relation to its view of salvation (Anderson 2004:261-262). This expression of societal concern has been most comprehensively demonstrated in the developing world among all sectors of Pentecostalism (Anderson 2004:267-278). Social engagement for Pentecostals encompasses concepts of liberation, social transformation as well as gender and race issues.

Anderson (2004:279-286) concludes his study by postulating the future global impact of Pentecostalism. The transfer of Pentecostalism to the East and South has caused its influence to rise, resulting in many other sectors of Christianity being influenced, so that – in Africa – some feel that Pentecostal experience is a spirituality that is normative for all denominations (Anderson 2004:279-282). This is particularly accurate in Ethiopia where the entire Evangelical movement is called Pente, referring to the Pentecostal nature of denominations including Mennonites, Baptists and Lutherans. The adaptability of Pentecostalism is appealing within many cultures, all the while maintaining the Spirit encounter for life-transforming power. Thus Anderson (2004:286) asserts that the creative way Pentecostals have engaged both the local context and the global community, makes for a future that promises to be diverse as well as united. However, his view will not be realised with such diverse theological and cultural variances unresolved.

2.3.3 Theological roots: Dayton 1987

Dayton (1987) wrote the *Theological Roots of Pentecostalism*, a pivotal analysis of theological origins and early development of the movement. Notably he chooses to trace theological distinctives, particularly focusing on Classical Pentecostals, rather than examine the whole theological framework. Thus he notes the perception that glossolalia is the feature characteristic, yet he contends that the movement cannot be described in these terms (Dayton 1987:15). He prefers to seek a pattern of commonality that may provide greater insight into the movement's Theology. He concludes that the clearest pattern is the 'fourfold' pattern that emphasises Christ's role in four areas.⁶³ The fourfold teaching ascribes Christ first as the Saviour, secondly as the baptiser in the Holy Spirit, thirdly as the healer of the body, and finally, as the soon and coming king (Dayton 1987:21-22). Dayton (1987:21-22) claims these theological statements are almost universal for the Pentecostal movement, whereas sanctification as the fifth role for Christ is part of a small portion known as holiness churches.⁶⁴ However, such analysis neglects the theological root of Methodism, which Dayton (1987:35-60) chooses to describe. He therefore chooses to divide the Theology into themes and examines the roots of those themes in historical context, as opposed to examining the historical development of the Theology. His methodology comprises a systematic theological approach, which is an Evangelical approach to Pentecostalism. Of interest for Dayton (1987:23) is the "Pentecostal Hermeneutic" which he describes as a turn from Protestantism's Pauline lens to a Lukan lens; thus for Pentecostals, Luke-Acts holds great value. However, of concern for much of evangelicalism is the appeal of narrative texts as opposed to didactic material. Consequently, the community they desire acceptance from, on the grounds that their faith and doctrine are based on narrative, often opposes Pentecostals.⁶⁵ Perhaps in contemporary society this appeals to those who prefer a narrative approach to an instructive approach. Nevertheless, accusations of subjective interpretation have continued to be levelled at Pentecostals.

⁶³ There was a fivefold pattern that may have prior historical prominence, but this has since been relegated to the periphery.

⁶⁴ Entire sanctification, as taught by Methodists, is a crisis experience to deal with sin.

⁶⁵ If Jesus can make doctrine out of OT narrative then there is no reason why Luke cannot either. Perhaps those scholars who deny the possibility of doctrine being established from narrative hold to the theory because it is convenient for their purposes and gives them reason, at least in their thinking, for the safety of their claims about Luke's purposes.

Dayton (1987:35-60) proceeds to examine the Methodist roots of Pentecostalism. He acknowledges that it is difficult to identify historical connection and the further one is removed from the historical events the more challenging it is to maintain accuracy, particularly if one is seeking to make the connection. Thus he decides to forgo other potential influencers and settles for the Methodist roots. However, there may be other alternative roots of theological thought. Dayton (1987:39) writes of the variety of opinions of Wesley's Theology as having:

been seen as a 'reversion' to Catholicism within the Protestant tradition, but to have been a 'hair's breadth' from Calvinism, as a true son of the Lutheran Reformation, to have anticipated the experiential and ethical orientation of liberal Theology, to have been rooted primarily in the Theology of the Eastern fathers, as a form of synergistic tradition that reached back through the English Reformation to nominalism, as 'proto-Barthian,' at least in Christology, and so forth. Ecclesiologically Wesley has been claimed for both high church and low church positions.

The variance of opinions on Wesley and the Methodist movement makes it difficult to trace conclusions to a particular movement. Dayton (1987:40-45) chooses three themes found within Pentecostalism. The "primitivistic motif" draws influence for practice and belief from the Early Church, thus a connection with primitive Christianity is affirmed. The second theme influencing Pentecostalism from Wesley is a "theologian of the Spirit" (Dayton 1987:42-44). Wesley often focused on the Spirit of God, the testimony in a believer by the Spirit and the fruit of the Spirit evidenced in the life of believers. The 'Spirit' emphasis, while frequently seen as radical and on the periphery, was grounded in Wesley's constant emphasis on the fruit of the Spirit. The third theme is the gifts of the Spirit; which Wesley was open to. However, he attributed the absence of the gifts not to cessation of the gifts being given but to a "spiritual coldness" and lack of need, as the world was becoming Christian. In spite of his openness to the gifts, Wesley did not claim they were for all, whereas his emphasis on the fruit of the Spirit was primary. Thus he claimed the Holy Spirit was available to all believers, included in salvation and sanctification. It is this aspect of salvation and sanctification that significantly influences the rise of Pentecostalism, which Dayton (1987:45-54) chooses to examine. Wesley contended for sanctification as a second component of salvation and thus advocated a post-conversion encounter, often described as entire sanctification. For the early Pentecostals the potential for a post-conversion experience opened up possibilities, and therefore the earliest Pentecostals taught baptism in the Spirit as a third experience subsequent to conversion and entire sanctification. The

availability of encounters subsequent to conversion has become a hallmark of the Pentecostal movement.

Dayton (1987:71-80) describes the holiness movement's turn to Pentecostal imagery and rhetoric, all preparing for the appearance of Pentecostalism. These developments prepared the way for the doctrine of Pentecostal Spirit baptism. The various terminologies for Baptism in the Spirit arose, primarily dealing with the crisis event subsequent to conversion. The language, with differing meanings, prepared people for the rise of Pentecostalism. Dayton (1987:93-94) notes the transition from holiness, which dominated Wesley's teaching, to power, which has come to dominate Pentecostal perspective. Some in the late 1800s affirmed the baptism in the Spirit for both holiness and empowerment, which continued into the early Pentecostal years. However, the empowerment teaching has come to gain greater emphasis and importance for the majority of Pentecostals. A parallel development in Britain, known as the Keswick movement, also influenced Pentecostalism. Their holiness and higher life focus pointed to "the second blessing as an answer to sin" (Dayton 1987:105). This answer to sin was to suppress the sinful nature as opposed to some in the American holiness movement who taught that the sinful nature was eliminated. This contribution of Dayton (1987) helps to trace the emergence of the Pentecostal movement, specifically in America, to the historical and theological boundaries of Christianity by emphasising their distinct doctrines. Dayton rightly points out that as Pentecostalism emerged a subtle shift concerning the role of the Holy Spirit occurred, emphasising power as opposed to holiness of the preceding movement. This may have been assumed in the first generation but later generations seem to not hold this assumption.

2.4 Discipleship and spiritual formation

Discipleship invokes much discussion with the spheres of Practical Theology and local church ministry. Both theoretical and practical considerations exist. Theoretical considerations help one to identify various characteristics of discipleship as a process. Additionally, they reveal doctrinal positions, which have ramifications for discipleship. Practical, theological, and biblical considerations are essential for the study of discipleship, while impractical conclusions are pointless for this study.

2.4.1 Theoretical considerations: Andrews 2010; Willard 2010; Matthews 2010; Hull 2010; Meyer 2010; Glerup 2010

Andrews (2010:7-23) introduces *The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation*, which is the book he edits. His introduction describes the development of an assembly called “the Theological and Cultural Thinkers (TACT) group”, who came together initially to discuss formation in Christ. However, differences and personal preferences created conflict about the course of action to achieve the stated goal. As a result, participants who continued desired to increase the potential for spiritual transformation and attempted to specify concepts essential for this transformation to take place. Consequently, the book expresses their conclusions in the form of ten elements featured in discipleship and spiritual formation. The prominence of systematic Theology has rendered the discussion around spiritual formation difficult for Evangelicals. Many have raised concerns that a discussion on spiritual formation, on some level, diminishes the work of Christ. Andrews presents TACT as a way to explore and express how spiritual formation can occur and enhance the Body of Christ, not detract from the work of Christ. As some Christian movements seek greater engagement in spiritual formation, others raise warnings of syncretism from Eastern religions and New Age spirituality. This is particularly common where a postmodernist worldview is communicated. A caution against syncretism may be an important to those seeking greater spiritual formation, yet one cannot accurately dismiss spiritual formation based on this fear. However, the rise of interreligious dialogue and experience may provide greater means of effectiveness within contemporary society and not necessarily mean a rejection of the historical faith. Moreover, increased focus on and engagement in spiritual formation does not require a departure from orthodoxy on the part of any sector of the church. The book presents seven process elements and three theological elements of spiritual formation. There is slight overlap caused by the distinction between process and Theology in this book. The varied nature of the chapters means that only select chapters pertinent to this thesis will be examined.

Willard (2010:27) writes the first chapter, contending that the Gospel of the Kingdom refers to the sphere of God’s action and authority; furthermore, it includes the invitation to participate with God and be formed in the image of Christ. He cautions against an assumption that acceptance of the gospel does not inevitably lead to transformation, which is the essential purpose Willard (2010:30) seeks to address. One issue, he suggests,

prevents this transformation from occurring, namely thinking patterns. Thus he challenges those seeking transformation to contemplate their thinking patterns (Willard 2010:33-34). The battle for spiritual formation is correctly presented as threefold in what Willard (2010:45) describes as the trinity of evil. The world is the first, followed by the Devil, and finally the flesh and all form part of the battle for transformation. The battle is spiritual, fought in the idea systems and imagery of the mind where the powerful forces of the flesh, affection for the world and the counsel of Satan attempt to destroy the formation of Christ in disciples (Willard 2010:47). Later Willard (2010:49) considers that grace is the setting of human struggle, although his brief description of grace requires greater examination. For Evangelicals, grace and spiritual formation are inextricably linked. The result has been caution and rejection of much of the teaching, and encouragement towards spiritual formation, fearing that grace is abandoned or trampled through activities promoted as necessary for spiritual maturity to occur. Most recognize that spiritual formation and discipleship require some sort of development, which leads one to conclude there are stages or levels within this process.⁶⁶ It is at this very point that Evangelicals move quickly to the doctrines of justification by faith and the priesthood of all believers, arguing for equality due to the provision of Christ. Willard (2010:49-56) does not engage with this challenge, which may be at the heart of an objection to spiritual formation. He does, however, describe spiritual formation and discipleship as the “development of the life in the kingdom of God that comes to us through the risen Christ” (Willard 2012:53-54).

Matthews (2010:83) describes transformational process as becoming a disciple of Jesus Christ. The element of “Spiritual formation into Christlikeness involves an intentional public, personal, and communal commitment to living as Jesus’ disciples who are being transformed into His image in all aspects of our lives as we learn to obey His commands.” He expresses concern about a shallow approach to the gospel that is widespread in Evangelical churches, specifically a conversion-centred gospel appeal. The vital fact of conversion is not the problem. Making it the entire message or constantly referring to it at the expense of progress in Christ may be a great failure in Evangelicalism. Additionally, Matthews (2010:86-

⁶⁶ If spiritual formation is a process and one can grow and develop within that process, there must be some means of evaluation. This leads to the conclusion that one individual may be further along in the process than another. This raises great controversy among Evangelicals who return to the issue of salvation and the claim that there is no distinction for those who are within Christ.

90) questions the fruit of the modern gospel message being proclaimed, which he clearly views as unsatisfactory. Consequently, he raises a question: Is the goal converts or disciples? His conclusion is that the goal of the current gospel message has been converts. He does concede that there have been options for those who choose to be disciples, however the very concept of believers choosing to be disciples or not is problematic. In addition, the conversion goal is primarily individualistic and thus lacks missional thrust. He presents two concerns representing these two polarized concepts. He believes the focus on discipleship begins with eternity and continues to the present. Thus he contrasts a convert-focused appeal which asks, "If you were to die tonight, would you go to heaven?" as opposed to a disciple-focused appeal which asks "If you knew you were going to live forever, what kind of person would you like to become?" (Matthews 2010:88). Furthermore, he contends that, if "the disciple-making piece is right, the heaven piece is secure – not the other way around" (Matthews 2010:88). However, does it have to be one or the other? Can it not be both living for today and eternity? He also questions the postmodern gospel message, which he asserts produces global activists. He states that the postmodern gospel presents a far greater responsibility in comparison with the individualistic modern gospel, but both have largely produced passivity (Matthews 2010:90). This passivity is the result of the utter size of the activist agenda that for most conjures up some unfathomable obstacle that remains unapproachable and therefore produces inaction. His solution to both gospels that fall short of disciples is a "well-intentioned, strategic effort in following Christ" (Matthews 2010:91). Again the issue of grace is examined in regard to the process of spiritual maturity. Here lies the quandary in his argument: the individual is to work yet it is God who does the work. The affirmation of this statement is common among Evangelicals promoting spiritual formation, but does it produce disciples? He argues previously that the method of presenting a salvific centred gospel has not produced disciples, however the concept of grace he presents does not produce disciple either. His contention is that, while God is at work by grace, the human vessel does not remain passive. Moreover, he argues that work is not accomplished by mere efforts of human strength and achievement. The core of his argument rests on Willard's (2006:61) statement regarding grace as being "not opposed to effort, it is opposed to earning."⁶⁷ Thus he presents a synergistic involvement of both God and disciples. All the

⁶⁷ The statement of Willard (2006:61) has become commonplace among many Protestant

same, his position calls for a degree of examination relating to results or consequences of engagement or lack of engagement. Can the results of grace in the life of a person be disparaged while still affirming the need to engage in spiritual formation by the same grace? This requires further examination. In answer to some remaining scepticism about the effort required for the process of transformation, Matthews (2010:92) comments: “[G]race is God’s action in our lives, helping us to accomplish what we are incapable of on our own ... clearly, grace empowers efforts.” What is the result of the efforts that have been empowered by God’s grace? Is effort the result itself? Certainly this falls short of biblical support. He advocates for a model of discipleship similar to an apprenticeship, which is consistent with the pattern of Jesus with his disciples. This learning method is intellectual and experiential rather than intellectual alone, which much of contemporary discipleship is perceived to be. In addition, discipleship requires disciplines of some kind. While the disciplines are not an end in themselves, they provide a means of placing the individual before God where formation can occur (Matthews 2010:96-97). The disciplines may be described as a training regime for attaining Christlikeness. He divides the disciplines into two categories. The first category consists of “disciplines of abstinence” where something is refrained from in order to encounter God. Second, “disciplines of engagement” place the disciple before God through participation. However, disciplines may be the responsibility of individuals but, to genuinely occur, a community discipleship component remains. Discipleship cannot be lived out in an individualistic environment. The final appeal of Matthews (2010:103) is for increased commitment to the transformational process, which results in Christlikeness for disciples.

Hull (2010:105) a constant writer and advocate of spiritual formation presents it as a lifelong process that entails an internal change of heart to more accurately portray the image of Christ. The primary focus is the lifelong nature of this formation. Hull (2010:109) asserts that the old nature does not improve – it continues to strive for control over a person, attacking often without warning. Therefore, he concludes that, for spiritual formation to occur, it has to take place “from the inside out” and be a lifelong journey. The challenge to this is the immediacy of contemporary culture where there is a desire for this

advocates of spiritual formation and their writings. This quote must be seriously examined due its pivotal place in the spiritual formation movement and possible influence for spiritual formation among Pentecostals.

change to be accomplished instantly with a prayer time or a few simple steps. His contention is that it is impossible to hurry this process, and presents spiritual formation as a journey with God through life. Thus the goal of Christian discipleship, becoming like Christ, will only be attained through life with God. Attempting to address the holistic nature of transformation, he describes a duality of God working both from the *inside out* and from the *outside in*. Hull (2010:112-113) refers to 'inside out' as God working through the most personal spiritual disciplines; 'outside in' he links to the activities and encounters of the body that inform the inner life of reality. Consequently, he accurately places being before doing, insisting that the beginning must be on the interior, while cautioning about the danger of excluding the external life. His process for internal transformation must begin with "meaningful interaction with the Word of God" and cautions that all who neglect the scriptures remove themselves from Christian spiritual transformation (Hull 2010:115). Consequently, one who removes the scriptures from the formation process may be formed but not in the image of Christ. Another indication of the Christian spirituality, demonstrated in spiritual formation, is uncomplicated obedience. Faith is only genuine if accompanied by full obedience, and any approach to spiritual formation that does not produce that is rejected, according to Hull (2010:123-124). However, he acknowledges that this is not easy and requires the individual's engaging in spiritual warfare. The journey imagery he uses encompasses multiple aspects. One of those aspects is faith, which Hull (2010:128) asserts has "been reduced to intellectual agreement and divorced from action" and thereby loses the fruit of genuine faith: a transformed heart. This is a concern. Mental assent does not equate to biblical faith. Another aspect that practitioners or spiritual directors face is one of authenticity. Specifically, in the course of attempting to develop organization, the questions arise as to which programme, structure or study to follow. Some reject structure in the hope of greater authenticity, which Hull (2010:129) acknowledges, while conceding that structure can provide a proper direction and does not have to diminish the genuineness of experience for the disciples. This is a significant obstacle for those who seek spiritual formation. On the one hand a structured programme for growth can be extremely beneficial. Conversely, the desire amongst Evangelicals for freedom of relationship with the Divine can result in new aspects of encounter with the Divine. Perhaps people do not need to choose only one, but throughout the spiritual journey can engage in both structured programmes and free engagement with God. Hull rightly pleads for people to engage, without delay, in spiritual

formation as a lifelong journey because that is how long it takes for it to be accomplished and there are no shortcuts.

Meyer (2010:137-162) addresses holistic transformation. He considers biblical metaphors as lengthy concepts more suited to maturity and contrasts such imagery with contemporary culture's aspiration for immediate solutions, thus identifying a significant gap between the two mind-sets. Another gap he identifies is the "sanctification gap", a term from Richard Lovelace (1979:229-237), which is caused by "the missing element of *life change* or transformation that is called for in the Scriptures" (Meyer 2010:141). Furthermore, he describes a double life among evangelicals, who have both a worldly life and a church life, and attributes this, at least partially, to media within the church attempting to assist but presenting supplementary knowledge rather than power for transformation. He cites the self-study Willow Creek Community Church that was commissioned to evaluate their effectiveness in accomplishing their stated vision. Sadly, Bill Hybels (1951-) revealed that they had not been successful (Meyer 2010:146). Meyer reflects on his own battle for ministry success during which he found his character lacking, perhaps, he claims, due to his evangelical upbringing. He advises the church to be cautious in dealing with both the subtle and the blatant issues of character. While it has been easy to traditionally discipline the sexually immoral or chemical addictions, Meyer (2010:151) emphasises the need to deal justly with "issues of workaholism, performance, ambition, and people pleasing," which form a protection for many in ministry and have become 'acceptable' sins. He proceeds to contrast two ministry models, which he labels as "doing big business or making apprentices of Jesus" (Meyer 2010:151). Worth noting is his challenge to this contemporary ministry model in which "the growth of the organization becomes the mission rather than the spiritual growth of the people", which may have become a strong pattern in the West and is ever increasing across the developing world (Meyer 2010:152). This generalisation is hard to support. The fact that there are large, mega churches does not support his contention. He shows his bias for small congregations because of their ability to stay focused on making disciples, and insists that disciples cannot be mass-produced. However, the fact that many smaller congregations have been closed in recent times leaves one to question his assertion. His conclusion is that life is ministry and ministry is life, therefore developing character is developing ministry (Meyer 2010:158). Conversely, failures in holistic transformation will inevitably result in failure of ministry.

Meyer's work points out the weakness of spiritual formation in the contemporary Evangelical community at large, which mirrors the failures found among Pentecostals. 'Acceptable' sins have been allowed, and even encouraged, for those who are serving as ministers in the church to the detriment of their own spiritual health.

Glerup (2010:249) writes one of the theological contributions entitled *The Holy Spirit and spiritual formation*. He claims that spiritual formation is directed by the Holy Spirit for the purpose of conforming disciples "to the image of Jesus Christ as the Spirit indwells, fills, guides, gifts and empowers people" to live their faith (Glerup 2010:249). He states that the outpouring of the Holy Spirit on the day of Pentecost was a pivotal day. He also reflects on the significance of the Jewish feast of *Shavuot*, the celebration fifty days after Passover to commemorate the law given to Moses, as a foreshadowing of Pentecost when the Holy Spirit poured out (Glerup 2010:251). The two are in stark contrast to each other for evangelicals today, since they polarize the law and the Spirit – yet, for the first believers, this may have been confirmation of God's work. Glerup (2010:253-261) traces the history of the law through the Old Testament and subsequently examines the New Testament perspective on the Law and life in the Spirit. He argues that, whereas the law is powerless, the Spirit's power is transformative. And then, he reflects on historical and contemporary figures who saw value in the work of the Holy Spirit for transformation and how each one left some insight of his or her own into the ongoing work of the Holy Spirit. His conclusion relates practical suggestions from the theological insights he presented. He offers three practices that allow the work of the Spirit to form believers spiritually. The first practice is obedience in community, not motivated ultimately by fear but rather by encounter with the Comforter promised by Christ. The second exercise relates to meditating on scripture specifically in relation to Paul's account of the mystery hidden at present but due to be revealed to the saints: "Christ in you" (Colossians 1:26-27). The third practice is prayer, relying on the Spirit. This recognizes the weakness of an individual's humanity and submits to the empowering Spirit to pray in and through the person. These three appeal to Pentecostals as significant for faith and practice. He concludes by urging his audience to bring these practices into their daily life in "a spirit of reverence, gratitude, and joy" (Glerup 2010:271). He identifies a theological obstacle that proponents of spiritual formation encounter: Law versus Spirit. This may be an even bigger challenge for Pentecostals. Nevertheless, the particular obstacle

has been established on false premises, which Glerup (2010:251) has identified. This must be explored further in this thesis.

2.4.2 Biblical considerations: Green and Stevens 1994

Another text that provides insight into the theoretical considerations is the appeal by Green and Stevens (1994) for a return to *New Testament Spirituality* in their book with the same title. The rapid growth of spirituality, particularly with the rise of Postmodernism, generates a desire for more than the material and logic to encounter the Divine. Consequently, there has been a predictable growth in Eastern religions in the West, previously dominated by the Modern worldview. In response to the new desires for spiritual encounter, there have been examinations of historical spiritualities, particularly the “desert fathers, the mediaeval mystics and the most helpful of modern saints”. However, the authors contend there has been little examination of *New Testament Spirituality* (Green & Stevens 1994:5). Their book is written with the intention of examining the various themes of spirituality, with each of the authors covering different themes stemming from their joint teaching endeavour.

Green (1994:8-22) starts by discussing the worship of Abba, and explains that acceptable worship is holistic, touching the entirety of one’s life, not merely a church programme of worship. However, he calls attention to the God who is to be worshipped, identifying various characteristics of God that influence true worship. Green (1994:11-13) proposes that, if believers recognize God as alive, holy, unique, full of grace and presenting challenge, they will express the true nature of worship. Furthermore, he asserts that negative patterns of worship have developed within Evangelical churches and these have become unchallengeable traditions. Specifically, he claims that the mind often spoils worship with rational fear. In addition, the clock, clericalism, and building structures are identified as barriers to worship of the Divine. His assertions are not uncommon. Many have identified barriers to worship yet the physical activities are not barriers but distractions. When he examines the New Testament believers, he describes their worship as liturgical, charismatic, spontaneous and corporate, all the while practiced in various settings like house meetings, public gatherings and great festivals (Green 1994:14-17). Nevertheless, the heart of worship is the opportunity for Christians to address God as Abba: unique in relationship, revelation and authority (Green 1994:19-21). What he seems to adore is the

first century worship with the context and resist contemporary worship because of the context. Perhaps this is not the most accurate assessment. However, his emphasis on the need for worship is helpful.

Green's (1994:45) next chapter relates to the nature of the indwelling Holy Spirit, portraying believers as temples. The Old Testament describes the Spirit and presents a longing for the release of the Spirit; however, it is Jesus who fulfils these longings and expectations, as the unique man and dispenser of the Spirit. The prophetic expectation of the Spirit was fulfilled and dispensed to the New Testament Church and was therefore essential to their spirituality. The Spirit was given to the believers to bring God's very presence into their lives and, moreover, do a work of transformation within the community of faith.

In his subsequent chapter Green (1994:76-77) raises concern over the lack of commitment to fellowship, and the choice to embrace an individualistic spirituality. Fellowship, an essential component of Christian spirituality, was not universally expressed in the ancient world. However, the reality of fellowship is more than a weekly service of singing and preaching. Green (1994:80-90) claims fellowship is essentially about sharing: in God, with believers, each other's experiences, and in God's work. Green (1994:112-130) addresses additional aspects of New Testament spirituality: healing and deliverance, which he identifies as significant components of Jesus' earthly ministry. Green (1994:115) identifies the word "save" and its usage relating to both physical healing and a deeper redemptive purpose. In the latter centuries of the last millennium, a polarity developed between the sacred and secular, and therefore a contention between physical healing and salvation arose. Nevertheless "Jesus intended his healing ministry to be continued by his followers" and therefore it was a part of New Testament spirituality (Green 1994:115). The author appeals for its continuation, despite recognizing that healings do not always occur. Later he discusses a controversial issue, namely deliverance. Green (1994:121-124) presents a battle: the cosmic forces engaged with the power of Christ, who authorized his followers to bring freedom from bondage. While affirming the need for the ministry today, Green (1994:125-130) offers caution and practical advice to those dealing with individuals under bondage and in need of deliverance. This holistic approach of the spirit, soul and body is favoured amongst Pentecostals.

Stevens, (1994:23) the co-author, illuminates other issues of New Testament spirituality, beginning with being disciples of Jesus. He begins questioning the fruit of discipleship in Western Christianity. Taking the reader to Acts, Stevens (1994:25) points out that the apostles were called Christians by outsiders who realised they were no longer a sect of Judaism. The believers did not call themselves Christians, but chose other terms like “disciples” or “followers of the Way”. Therefore, Stevens (1994:28) affirms the call to discipleship, and furthermore offers the inner circle of Peter, James and John as proof disciples can be as close to Jesus as they would like. However, this is not the fullness of discipleship. He contends that discipleship is not merely closeness to Jesus and a call, since he claims all have been called. The marks of discipleship are imitating, obeying, and experiencing Christ. In a later chapter he identifies a people of prayer as another mark of first century spirituality. He identifies the practice of prayer as spontaneous, corporate, and imaginative. Furthermore, he suggests that prayer is prompted by God calling for relationship, as opposed to a mere formula of attaching ‘in Jesus’ name’ to make it a prayer (Stevens 1994:74). This prayer life forges a relationship where motives and desires are laid bare and secret agendas do not exist.

Another distinction of New Testament spirituality is the awareness of struggle. Stevens (1994:91-111) describes the struggles found within society at large: the fleshly nature and the spiritual battle against Satan. The awareness of this struggle is transformative because it produces mercy for those contending for their society, life and faith. Not all struggles are fought in the same way. Thus Stevens (1994:111) calls for nonconformity to the world and for alignment to Christ. In addition, the battle against the old nature can be fought by mortification, while the battle with the devil can be overcome when one resists and flees. The power in all battles is that of the risen Christ exercised by his disciples for the purposes of their Master. Subsequently, Stevens (1994:131- 151) identifies zealously for good works as part of this first-century spirituality. This spirituality was not content to remain on the fringes of one’s life but rather entered disruptively to engage the whole person. Also, this spirituality was expressed in all of life, not just in religious centres. Thus the spirituality expressed in zealously for good works will encounter the authentic issues of life. Stevens (1994:131-151) examines the epistle of James, identifying the various life experiences one may face. He argues that authentic spirituality engages in the most normative activities of life, rather than some solitary

spiritual activities. Nonetheless, there may be occasions when people choose to separate themselves, individually or collectively, for a time of concentrated spiritual encounter.

Another chapter, entitled *Pilgrims in faith*, describes various allegories and metaphors of disciples living out their relationship with God (Stevens 1994:168-185). His examination of the imagery portrays God as keeping the disciples close to himself. This may portray a Reformed position of a controlling God and the creation lacking free will. Moreover, it directly contradicts James 4:8, which is the passage of scripture he previously referred to. However, he chooses the imagery of the vine and branches of John 15 and describes communion in five dimensions: life, fruit bearing, prayer, love, and joy (Stevens 1994:171-176). This pilgrimage he describes is expressed both personally and corporately. And he is not satisfied to skip over some challenging questions from pilgrims. So he engages in a discussion of disciples and their relationship with Christ. Specifically, can they “become un-chosen? Are there limits to the friendship of Jesus? Is it possible that a once-live branch could become a dead branch?” (Stevens 1994:183). His conclusion favours the possibility of a branch becoming dead, but then there is no possibility of repentance: such a falling away is thus clearly defined as the unforgivable sin. His purpose to affirm abiding in Christ causes him to be confronted with the possibility of desertion, which he acknowledges the passage does not address. His concluding chapter focuses on hope and his definition of this hope is certainty of the future return of Christ (Stevens 1994:187). From the Theology of hope, Stevens (1994:192) proceeds to the spirituality of hope, in which he describes six events to come and then concludes with the call to live with hope. Living with hope, as Green describes it (1994:199-205), has five demands that demonstrate radical commitment to discipleship, which is expressed in meaningful work and worship. Green and Stevens (1994) provide a thematic approach, describing twelve aspects of New Testament spirituality, which may be applied to direct activities for discipleship and the process of spiritual growth.

2.4.3 Practical considerations: Willard 2006; Hull 2006

Dallas Willard (2006) wrote *The great omission: reclaiming Jesus’s essential teaching on discipleship* in the hopes of awakening Christians to a neglected portion of Scripture (Matthew 28:19-20).⁶⁸ His focus is to encourage people to be and make disciples, and

⁶⁸ The book is not entirely new work. Much of it has been compiled from previous articles, addresses given or papers presented. Willard has reworked much of the material to publish as one book covering the topic. It must be noted that his focus is primarily limited to North

teaching them to obey all that Jesus commanded. He asks who today can truly be called a disciple. “A disciple is a learner, a student, an apprentice – a *practitioner*, even if only a beginner” (2006:xi). Thus certain statements of faith are not merely affirmed, but lived out under the authority of Christ. He organizes his writings into four sections. Three sections cover the process of discipleship, beginning with apprenticeship to Jesus. Subsequently, he covers “spiritual formation and the development of character” before concluding with “discipleship of the soul and the mind” (Willard 2006:41,135). His fourth section provides a review of a selection of books on living a spiritual life. He explores the value of some literature for enhanced spiritual development.

Willard’s (2006:xv) introduction asserts that the greatest contemporary need is for Christians to become disciples and thus manifest the kingdom of God on earth. Without this change, society will lack the necessary good for transformative impact. His assertion is accurate since the empowerment from God works to spiritually form the individual to be a transforming influence on his or her society. He then seeks to answer the question, perhaps not generally asked but possibly assumed (Willard 2006:3): “Is discipleship for super Christians only?” Perhaps this arises from his observation of the current lack of discipleship. He challenges that, with the significant use of the word ‘disciple’ in the New Testament, the responsibility must rest with more than just a few elite believers, and contends that the New Testament is a book about discipleship. He argues against the concept that one may become a Christian without any expectation or desire to be a disciple, which is prevalent in the contemporary Evangelical church (Willard 2006:4). Additionally, he claims the problems existing in the churches today are the result of a lack of commitment to follow Christ. The cause of this problem, he asserts, is wandering away from Christ’s purpose by elevating the addition of converts to a specific tradition over Christ’s command to make disciples, when they should be teaching them obedience to the teachings of Christ (Willard 2006:5-6). Conversely, the solution is to regain the early practice of complete dedication to Christ for it remains “the only possible doorway to discipleship” (Willard 2006:7). His concerns arise from a perceived lack of discipleship, which sacrifices full life in Christ. Furthermore, what peace with God can be obtained if there is no discipleship? Does God justify one and

America and many of his statements relate to perceived wrongs in the churches located there. However, in the globally connected culture, there are many concepts that apply to churches worldwide.

subsequently not require discipleship? Obviously Willard is declaring that the lack of discipleship is blatantly eroding the church and genuine faith. An additional chapter asks, "Why bother with discipleship?" if only to reinforce his argument for discipleship (Willard 2006:13-17). First, he argues that scripture gives no option to participate in the discipleship process. Secondly, discipleship is the only process that enables believers to overcome moral weakness. Thirdly, discipleship in Christ is the only means of inner transformation that will affect the whole person. Finally, discipleship empowers believers to transform society. Therefore, Willard (2006:17) asserts, in order to fulfil God's purpose, the call of Christ to follow must be obeyed.

Much of contemporary discipleship is informative, which Willard (2006:18-22) contends, is erroneous. The result of Jesus' teaching was complete transformation, which is achieved when one engages in various practices and disciplines. Moreover, the goal of discipleship is growing in the likeness of Christ (Willard 2006:24). The manner in which this is achieved requires effort inspired by the power of God. Furthermore, there are barriers to growing in Christlikeness within leadership, particularly in societies where there is competitive ministry, and the desire for success and recognition. Personal spiritual life consequently suffers for some gain this achievement. Willard (2006:34, 61) describes grace with his well-known statement "Grace is opposed to earning, not to effort." This statement had proved foundational to many urging spiritual disciplines and within the community of advocates for spiritual formation. Willard asserts that effort applied to disciplines in Christ is what gives disciples the keys to the kingdom of heaven. Thus he affirms Sabbath rest, solitude, silence and other disciplines as part of this maturation process. Discipleship should not be understood as merely informational, but transformational, which will require some effort and work on the part of the disciple. An examination of his famous statement is required for biblical foundation and practice usefulness.

Spiritual formation is the next area that Willard (2006:43-134) identifies as essential to fulfilling the great commission. Essential for the authentic spiritual formation is both accuracy of theological thought, which affirms the need for an informative component, and spiritual vibrancy (Willard 2006:43). The challenge from some within the Pentecostal

community is that vitality in spiritual encounter is of greater value than Theology.⁶⁹ However, in separation, they are both incomplete and hence unable to produce spiritual transformation. This transformation begins with obedience to the teachings of Jesus, asserts Willard (2006:45), since this is clearly part of the Great Commission. Furthermore, he identifies a problem within the evangelical hermeneutic where passages that are attributed to the forgiveness of sin at conversion more accurately express “the new life in Christ” (Willard 2006:47). Such a hermeneutic has led to the salvific emphasis at the expense of spiritual growth, subsequent to the conversion experience.⁷⁰ However, the need for forming disciples in Christ after conversion is essential and must have a defined character goal: the image of Christ (Willard 2006:53). Nevertheless, behaviour modification is not the goal of spiritual formation, but may be a result of one’s spirit being formed. Again he confronts an evangelical gospel of justification by faith as failing to produce disciples (Willard 2006:62). The reality, he claims, is that all people are being formed spiritually: what matters is the type of spiritual formation being received. While doctrines in each sector of Christendom result in some type of spiritual formation, the actual focus on spiritual formation tends to be relegated to the periphery. Of interest is the fact that, after affirming the need for all the effort, maturity and discipleship, he concludes that maturity is not necessary for heaven (Willard 2006:78). What does maturity in Christ attain? What is the purpose of maturation if there is no reward or benefit? Earlier he argued about believers without discipleship asking what access they have to God and the peace of God (Willard 2006:11). Perhaps his own desire for acceptance within the evangelical community leads him to broach the very problem he earlier raised concerning the gospel of justification by faith. Can one say it is important but lacks any eternal value? Perhaps there is more eternal value than attaining heaven alone. The doctrine of Justification by Faith must be upheld but the teaching must not stop there.

He presses further, asserting spiritual formation in Christ does not occur without intentional activity that is accurately informed. This requires the work of the body since it is

⁶⁹ This opposition perceives Theology as declarations rather than analysis of what scripture reveals regarding any subject, consequently they affirm scripture yet contradict themselves by rejecting the study and conclusions made.

⁷⁰ Another problem with most Pentecostals is that they don’t engage in the nature and proper use of hermeneutics. Consequently, their poor attempts and failure in the art of interpretation lead to a self-imposed set of rules which are flawed and full of inconsistencies.

not merely an intellectual exercise. Thus spiritual formation is essentially holistic and requires complete engagement (Willard 2006:80-84). Direct effort by disciples may be applied to spiritual disciplines to prepare the individual for the various challenges and battles one may encounter. The training cannot begin at the moment of battle; it must precede the battle for success to be achieved (Willard 2006:85-86). What may invigorate and motivate spiritual formation? Willard (2006:97) contends that a vision of God is essential to the journey of spiritual formation, producing a dependence on God as individuals actually recognise their place under the Divine.

In chapter ten Willard describes a gathering in Idaho Springs, Colorado to discuss spiritual formation. In this chapter Willard chooses to give answers to questions raised at that meeting. Of note is his declaration that spiritual formation is a gift from God to allow disciples to become the people they desire to be, affirming yet again the need for intentional and specific plans for formation in Christ to occur (Willard 2006:104). He also recounts the rich history of spiritual formation from biblical times and in subsequent history, concluding that the last two centuries have been contested by orthodoxy on the one side and modernism on the other. Doctrinal debates have raged and consequently spiritual formation has been neglected (Willard 2006:109). He rightly raises concern about apparently unforeseen failures of some ministers, or others who are on the edge of failure, which draws him to examine the inner person. This inner person is the location where the fruit of the Spirit is developed, while the body is engaged in disciplines to effect the holistic change where the fruit can be displayed. Willard (2006:153) again challenges evangelical practice of disciplines, contending that Bible study, prayer and church attendance are obviously ineffective in the process of transformation. Perhaps his observation falls short and requires a study of how the disciplines are practiced and defined. His preferred disciplines always include solitude and silence. However, this discussion from Willard seems to have forgotten that the Church of Christ was supposed to be the forum where the belonging, the teaching and the discipline was originally supposed to have been favoured. However, the present day nature of most local churches is such that it majors on the mastery of the preacher on the Sunday and forgets all the other things that churches are supposed to be and do. Finally, as an add-on the individuals are encouraged to deal with their issues. For spiritual formation to occur it must be both within a local community and in private interaction with the Divine.

Willard (2006:162) later explores piety's placement within the evangelical community, and presents three principles of substance, namely: "*conviction of sin, conversion to a godly life of faith, and testimony to the saving work of God in the soul*". The unpopularity of these has caused the emphasis to be changed to a more suitable message. He raises another weakness: the role Christ the teacher is absent from the Evangelical gospel. Within the modern age the concept of Christ as teacher has been abandoned (Willard 2006:167-170). Moreover, he argues Jesus can be described as "the Logician"; Jesus expresses logical and intellectual consistency within his ministry on earth (Willard 2006:180-195). Therefore, when contemporary discussions about education and faith integration arise, one may look to Jesus as an example of such integration. The aspect of Jesus the teacher is commonly omitted. The fourth section briefly explores a few writers and their work on spiritual living, thus clarifying that Jesus may be the primary teacher, but others may also light the path to the life of a disciple.

Hull (2006) wrote *The Complete Book of Discipleship*, which carries the subtitle *On being and making followers of Christ*. His intention for the book is twofold: how to be a disciple and, subsequently, how to train others to be disciples. His assertion is that among Evangelicals there is a "subtle danger by departing from the gospel that calls on all believers to be disciples and follow Christ in obedience" (Hull 2006:16). Here he defines his target audience: Evangelicals. Thus he begins considering grace and discipleship, claiming that grace has been incorrectly applied, resulting in discipleship as an option for all or a simple training for a small period of time given to new believers. He writes that his goal for the book is to address mistakes made in discipleship and to encourage the pursuit of Jesus. Hull (2006:20) rightly attempts to promote holistic discipleship that has "the potential to transform the church in the next twenty-five years" and describes a merger between classic discipleship, spiritual formation and environmental discipleship. Classic discipleship is primarily curriculum and activity based; yet he raises concern about the lack of inner life transformation through this process. Interestingly most Evangelicals support such a structure for discipleship, yet they reject structured programmes of spiritual formation such as the Spiritual Exercises of Ignatius. Spiritual formation attempts to bring believers to life and to the character of Jesus by exercising "both God's grace and the individual's effort" (Hull 2006:19). He cautions that a disadvantage of spiritual formation for Evangelicals is its relationship with theological liberalism. Environmental discipleship deals with the relational

aspects of community for the believer and refers to essential issues for transformation as “the presence of acceptance, integrity of relationship and trust” (Hull 2006:20). Thus his book is written from the perspective that the three are able to merge together in such a way that Evangelicals can participate in all aspects of discipleship.

Subsequently, Hull chooses to explore the origins and foundation of discipleship and define terminology. In this chapter, it is clear that his evaluation is primarily American and therefore articulates some obstacles to discipleship arising from that American Evangelical gospel, which he attempts to rebut. His position illustrates his concern for the perceived absence of discipleship among this sector. He then examines various instructional relationships in biblical history and presents his comprehensive definition for discipleship (Hull 2006:68):

A disciple is a student or follower of Jesus. A disciple has decided to submit to at least one other person under appropriate conditions in order to become like that person as that person follows Christ. Because character develops in community, the disciple’s intention is to go deeper with God and to be shaped into the image of Christ

After concluding his historical examination of influencers of discipleship, Hull (2006:113-207) explores the process by defining essentials for discipleship. The goal, as Hull (2006:130) describes it, is conformity to the image of Christ. He therefore appeals for transformation of six issues for the individual who would be a disciple: mind, character, relationships, habits, service and influence. Perhaps this is the attempt to describe holistic discipleship encompassing the entire person. Therefore, he appeals for the leaders to create an environment where this transformation can occur. He articulates the five components, namely trust, grace, humility, submission and affirmation, as necessary for discipleship and transformation to occur. Many view his approach as basic and assumed yet such assumptions may be the very essence of what he concludes is the lack of discipleship. Therefore, he articulates the need for process-oriented discipleship and examines various models or stages of growth that are put forward. However, such an approach does cause concern for many in the Evangelical church, and this may be the essence of the contention surrounding the creating of disciples. Stages of growth essentially distinguish believers from one another when progress varies. Many Evangelicals vigorously contest this. Perhaps this very resistance has debilitated the Evangelical churches’ practice of discipleship. Hull (2006:1187-207) also offers a model for transformation and maintains that spiritual disciplines are habits and tools enabling the disciple to manifest specific growth. While

some have chosen to express a long list of disciplines, Hull (2006:193) contends that Evangelicals have generally chosen to affirm about seven, though some advocate more or different ones. Furthermore, he calls for training or practice of disciplines, not perfection, as a means of transformation. He proceeds to offer practical advice for leading others to be disciples. Consequently, he explores the methods of coaching, mentoring, spiritual direction and small groups as appropriate means of disciple making. However, he returns to the local church as the nucleus of discipleship, in whatever forms the local church has (Hull 2006:251-277). He claims there are various levels of spiritual maturity and implies they do not equate to the time an individual spends attending a church. Furthermore, becoming a disciple of Jesus is never a completed process. One must therefore become a disciple and, while in that process, work to bring others into discipleship, which Hull (2006:279) describes as “spiritual generations”. Thus he appeals for reproduction and multiplication. In conclusion, Hull’s (2006) book does offer practical methodology and rationale for discipleship by examining various materials acceptable to Evangelicals.

2.5 Conclusion

The preceding literature review gives an account of the spiritual life of Pentecostals and of discipleship by examining representative materials from Spirituality, Pentecostalism, and discipleship and spiritual formation. This review of works dealing with Spirit-filled discipleship provides beneficial resources for the remainder of the study, presenting the issues, including, theological, theoretical, and practical that require examination. The material reviewed above articulates the viewpoints within these respected communities, both academic and popular. It also provides conclusions for the remainder of this thesis.

Within the discipline of Christian Spirituality there has been little examination of Pentecostal spirituality. Due to its rapid expansion, this body may provide the discipline with a vast field for examination. For this thesis I have reduced the scope by exploring evangelical development within Christian Spirituality, since Classical Pentecostals have aligned themselves with this grouping. Evangelical approaches to this discipline are strongly theological. Their theological limitations tend to be rigid, whereas the views of Pentecostals are flexible and less dogmatic, thus providing access to the wider Christian community. Nevertheless, Theology does have significance within Pentecostal spirituality. Moreover, Pentecostal history provides a pattern of both pragmatism and orthodoxy. Therefore, an

effective contemporary discipleship pattern must be both practical and theologically orthodox. A historical examination of Theology and practice is necessary: contemporary theological thought must be assessed for its influence, both positive and negative, on discipleship.

Spirituality has a desire to examine the individual encounter with the divine as expressed within the material world in which we live. Pentecostals describe this as being “filled with the Spirit”. Thus the Divine engages the material world by indwelling the believer. Furthermore, God continually encounters people through Christ as Saviour and healer. These three facets of Divine interaction with the physical world provide a foundation for holistic discipleship for Spirit-filled believers. Pentecostalism is not, however, a product of Evangelicalism only, thus any attempt to explore potential assistance for discipleship may draw on any of the five roots, which Hollenweger (1997) characterizes. This will entail more detailed exploration of theological and practical influences in order to provide direction for discipleship and spiritual formation. Of particular importance here are theories of grace and faith.

Pentecostals have focused significantly on mission as an important purpose of the infilling of the Spirit. However, since they have not emphasized discipleship and spiritual formation, pragmatic and theological rationale is necessary for enduring change. While Pentecostal discipleship is generally perceived to be the responsibility of the local church, their mission endeavours are often strategized at a global or continental level. Contemporary mission for Pentecostals, both domestic and foreign, requires greater emphasis on discipleship and spiritual formation. Instead of conversion alone, developing disciples into the image of Christ should be the focus. Furthermore, engagement in spiritual disciplines subsequent to conversion is essential to forming the disciple into the image of Christ. Willard (2006) accurately verbalizes various problems within the spiritual disciplines relating to discipleship, and the life subsequent to conversion. He also challenges the belief that one may be a Christian and not a disciple. Thus the work of spiritual formation and discipleship requires more promotion and dissemination of materials relating to this subject. This thesis will proceed to examine the historical, theological, theoretical and practical aspects of spiritual formation to provide a practical and theologically acceptable model of discipleship for Pentecostal leadership.

Chapter Three

3 Defining influences on contemporary Pentecostal discipleship

3.1 Introduction

Pentecostals are varied in Theology and practice. They have often attributed their emergence as a return to New Testament Christianity. However, “spiritualities arise from human existence and are not merely second order practices logically derived from pre-existing belief systems and doctrines” (Sheldrake 2007:25). Theological belief combined with personal experience provide the environment for spirituality, historic and new, to emerge in the lives of individuals. Pentecostals often detach Theology and praxis placing each in opposition to the other. Nevertheless, Jacobsen (2003:5) points out, “Theology and experience deeply influenced each other within” Pentecostalism. Therefore, I shall trace the development of both theologies and practices that have influenced Pentecostals, to explore their effects on contemporary discipleship. The varied influences range from strong theological positions to practices that emanate from experiences, including those of past and present leaders. This chapter starts by exploring theological influences, on both external and internal theological thought. Then it examines influences, beginning with the African Religions and then of Pentecostal praxis in three different periods of the Pentecostal movement. Spittler (2002c:1099) describes five values of Pentecostal spirituality as “experience, orality, spontaneity, otherworldliness, and biblical authority”. Obviously there are difficulties when these values are in tension with each other. Therefore, the origins of these values will be examined through the prism of theological influences and then in the light of the praxis of Pentecostalism.

Crucial to the examination of this chapter is the historical perspective or author bias. Kay (2009:16-20) raises the concern of historical evidence, analysis and historian bias. Of particular concern is the tendency to link events and Theology when a direct connection is absent, but assumed. This chapter leans on a link between Wesley, a forerunner of the holiness movement and subsequently Pentecostalism, which Hollenweger (1997)

established.⁷¹ Wesley's teachings, as examined below, prove unique, connecting with many distinct branches of Christianity while not aligning too strictly with any existing branch and, in the process, producing the Methodist movement.

Pentecostals warily engaged in formal Theology, preferring "Spirit-led" encounter with the Divine for purpose and meaning. Currently Pentecostals are faced with making a decision as to whether to cling to the past, the "age of belief", or embrace a new age, which Cox (2009:1-19) describes as the "age of the Spirit". Historically, Pentecostals have preferred what they refer to as the leading of the Spirit. However, in their pursuit of acceptance in the broader Protestant community, specifically the Evangelical community, they have allowed some lapses in spiritual praxis in favour of Theology. With reference to various theological disciplines, defensible positions have been developed, positions that may be presented to other branches of the Christian Church.

Within Pentecostalism there is current tension – often between theologians and practitioners – about Theology and praxis. Praxis is elevated over Theology. However, as practitioners develop, a clear link develops between their own beliefs and practice, which consequently reveals the tension is not necessary. Waaijman (2006:2) presents two approaches that are employed in this chapter. A strongly theological oriented deductive approach will clarify the theological influences on spiritual formation. The second approach, the inductive approach, will examine the practices of Pentecostals for their influence on spiritual formation. This chapter seeks to explore historical theological influences and generations of praxis to determine what may be a good foundation for Spirit-filled discipleship.

3.1.1 Theology and spirituality

Within the formal academy, Theology is commonly referred to as the study of God, specifically words about God.⁷² However, Theology has become commonly associated with any study of Christian doctrine (Macquarrie 1966:1-3). Perhaps this doctrinal connection proves problematic for spirituality. Conceivably the former subjugation of spirituality to Theology has produced some resentfulness within the academic discipline of spirituality. On

⁷¹ Hollenweger (1997) strongly presents John Wesley as the forerunner for Pentecostals. Hollenweger might over emphasize the holiness roots of Pentecostalism.

⁷² For Pentecostals the words about God should be deduced from the scriptures or God's work within creation.

the other hand, some theologians balk at the possibility of spirituality not being subjected to Theology. However, as submitted previously, spirituality has emerged as its own discipline and is entitled to engage Theology as a partner (Schneiders 1986:273-274). In this chapter I will trace the theological influences stemming from the sectors of Christianity that have influenced Pentecostal discipleship, specifically Roman Catholic, Reformation, and internal theological influences. It is necessary to trace the Theology of Pentecostals in history up to contemporary times to explore the reasons that spiritual formation is neglected. Theological exposition is one approach acceptable within the discipline of spirituality. This chapter therefore aims to examine the Theology that influenced the emergence of Pentecostalism and explore how they may have contributed to a neglect of spiritual formation.

3.1.2 Praxis and spirituality

Spirituality eagerly engages praxis to determine the nature and function of spirituality. Practices are often the object of study for the discipline of spirituality. Pentecostalism in the twentieth century emerged with varying forces influencing it. A direct relationship with African religions deeply impacted the forms that early Pentecostalism took (Brogdon 2012:20). Therefore, an examination of these practices is helpful. At the turn of the millennium, Pentecostalism was approaching a fourth generation (Spittler 2002c:1097). This generation is now here. However, in this chapter, I have chosen to divide the praxis of Pentecostals into three categories: early-twentieth-century, mid-twentieth-century and late-twentieth/early-twenty-first-century praxis. Although these demarcations are somewhat broad, they do reflect periods of significance in Pentecostal development, particularly in influential activities.

3.2 Theological influences

In no branch of Christianity is all theologically original: it is derived from others. However, the original formulation of doctrines as they are interpreted from the Bible may be viewed as original in their praxis but that these are then modified with time and culture. This does not however rule out the possibility of original thought or conclusion in the process of re-examining historical theological thought. Accordingly, the restorationist belief of early Pentecostals, viewing themselves as reclaimers of New Testament practice, life and community, absent from Church History, is inaccurate (Blumhofer 1993:4). Their development neither omitted the preceding generations nor returned to the first century in

any untouched sense. Over the years, theological thought developed and culminated at a period in history that was favourable to the emergence of Pentecostal Christianity. Most Pentecostals approach Theology in a non-academic way, preferring “testimonies, choruses, and prayers to intellectual or critical reflection as the means by which to interpret the gospel” (Macchia 2002:120). This approach, typically absent from the academy, is at the very heart of Pentecostalism. Warrington (2011:201) describes the “common experience of the Spirit” as the unifying feature, as opposed to mutual agreement of beliefs. Therefore, statements of faith were not sought for fear that encounter with the Divine would be relegated to the periphery. All the same, Blumhofer (1993:4) maintains that they were not unconcerned with doctrine, as evident in the many doctrinal differences that resulted in divisions in the first decade of the movement, yet they had misgivings concerning “theological finesse”.⁷³ Hollenweger (1997:18) emphasises the “Black Oral Root” of Pentecostalism as the primary reason for such suspicion and concern.

There have been good works, like those of Dayton (1987) and Blumhofer (1993), which examine the theological development of Classical Pentecostalism. Additionally, there are studies examining varied theological roots, citing Catholic, Protestant and African Theologies (Clark 2004:194-195). The intention of this chapter is to explore how these theologies influence discipleship, not historical development. For this section on theological influences I have identified two major categories: external theological thought and internal theological thought. There are definitive theologies emanating from established sectors of Christianity, which are attributed to their roots and examined for their influence on Pentecostal discipleship. Furthermore, early Pentecostals articulated some distinctive theologies which later Pentecostals elaborated on, and which I examine as internal theological thought.

Theological thought developed through history to a point where Pentecostalism emerged, distinct from other streams of faith. The immediate antecedent to Pentecostalism was the Holiness movement, a derivative of the Protestant Reformation. However, there is a general consensus that Pentecostalism “is not a product of the official Reformation, and is not merely another arm of confessional or magisterial Protestantism” (Clark 2004:195).

⁷³ Jacobsen’s (2003) entire book presents the theologies that were written in the emergence and development of the Pentecostal movement. Clearly they cared to express their understanding of God and biblical truth.

Pentecostalism had broader influence and has had greater openness to Catholicism in its early years. Primarily these theological thoughts are attributed to Wesley, and therefore his life has been under examination for particular influences.

Hollenweger (1997) explores the wider influences on Wesley in what he calls the roots of Pentecostalism. External theological influences shaped the emergence of Pentecostalism and then, from within theological thought, produced various distinctives that influence approaches to discipleship and spiritual formation. Many Pentecostals reject Catholic Theology yet there is a Catholic root of Pentecostalism, which may assist and be an influencing force in contemporary discipleship (Hollenweger 1997:144-180).

Protestant Reformation Theology has obvious implications for discipleship, particularly views on salvation and grace. Classical Pentecostalism, through its influential people, has emerged out of Protestantism in America and Europe, and consequently carries significant portions of their theological thought. Some exploration of theological thought distinctly affecting Pentecostal discipleship is thus necessary.

3.2.1 Roman Catholic Theology

Roman Catholic Theology, while often rejected as inconsistent with Pentecostal Theology, does provide some influence on Pentecostal theological thought. Hollenweger (1997:143) claims that a strong belief in both natural and supernatural worlds, a hierarchical structure, and doctrine affirming intense religious experience subsequent to salvation all trace to Catholic thought mediated by Wesley to Pentecostals.⁷⁴ Subsequent to the emergence of Pentecostalism and adapting some of Wesley's views, charismatic expression became more prominent among Catholics. This renewal precipitated a dialogue: "the official Roman Catholic/Pentecostal dialogue" (Hollenweger 1997:165).

3.2.1.1 Two worlds

A strong influence of Roman Catholic Theology is the realization that both natural and supernatural worlds exist (Hollenweger 1997:143). It is the view of the two worlds in unity and contrast that Pentecostalism holds. For many early Pentecostals, spiritual gifts were wholly supernatural and engaged the natural realm (Horton 1976). However, as Massey suggests (1999:174-175), those engaging the academy found it challenging to define

⁷⁴ Hollenweger (1997:143) identifies, inaccurately, Arminianism as part of the Catholic root. This however is more accurately attributed to counter movements within the Protestant branch. Thus I have placed Arminianism in a subsequent section on Reformation Theology.

where the supernatural and natural began and ended. Consequently, current academic thought tends to the natural world expression of spiritual encounter (Hollenweger 1999b:169-172). Nevertheless, creating any sharp dichotomy between the two worlds has little place within Pentecostal theological thought. Contemporary Pentecostals, even those who are well educated, have an expectation that the Divine Creator is involved in this physical realm. Consequently, they continue to pray for healings, signs and wonders, and miracles.

Hollenweger (1999b:167) identifies scholarship among Pentecostals as somehow disconnected from the majority of Pentecostals. This may be true of all sectors of society where the so called specialists have their own language and forms and the rest of society lives life while ignoring most of what the experts think. Certainly it is true of the members of most denominations in Protestant circles. The theologians write books which the other theologians read but none others. So he can't critique Pentecostals alone in this domain. Nevertheless, this occurs despite Pentecostal scholars examining important practical and theological considerations. Accordingly, most Pentecostals would still hold the early thought of the supernatural encountering the natural world; thus spiritual gifts are considered supernatural. The result can often be a lack of personal accountability or thrusting the responsibility for transformation to the Holy Spirit. But for spiritual formation this emphasis has left Pentecostals lacking. The bearing on discipleship, therefore, is a lack of desire for spiritual formation, choosing instead supernatural empowerment when needed, and resulting in less-than-focused discipleship. The belief in both the natural and supernatural world has deep roots in the initial Azusa Street revival. The expectation of all was an encounter with the Divine. Encounter with God will result in some change. Spiritual formation encourages disciples to participate in spiritual disciplines, which is where this encounter may occur.

3.2.1.2 Hierarchical structure

Hollenweger (1997:144) suggests that, as a root for Pentecostalism, this (hierarchical structure) is strangely out of place. The structure within the Roman Catholic Church is defined and quite predictable. Conversely, Pentecostals have varied definitions of structure and a range of practices. Leaders are routinely replaced (Warrington 2008:137). Therefore, Hollenweger may err by describing Pentecostal structure; and it may more accurately be

described as authority. When the Papacy and ministers of other denominations speak, it is from a position of authority, and the expected result is that members will adhere to what has been spoken. Among Pentecostals, even in the absence of the organization and influence of the papal office, there is an expectation that the minister's words carry authority and that those present will follow. The authority is supposedly acquired as the result of anointing and gifting not position within a structure. The minister is the one who is seen to have special access to God through the Spirit, which results in benefits that he or she alone can communicate to the members of the congregation. If the members think that at any moment this divine authority is in question they will not collaborate with what is normally required of them. The placement of 'gifted' people in positions of this authority is the common practice (Warrington 2008:138). Thus, while leadership is highly valued, this valuation often places gifting above character or spiritual development. There is a tendency for this exaltation of leadership to produce a "cult of personality," which exalts one particular leader at the expense of all else. Often the passage from 1 Chronicles 16:18 and Psalms 105:15 is quoted out of context to "touch not my anointed ones" thus making the gifted leader unchallenged. This authority has both potential value and concern for Pentecostal discipleship. The value may be found in a genuine leader calling the followers to true discipleship in Christ, resulting in many possibly becoming involved in discipleship as a normative pattern. However, this same authority may prove a flaw for Pentecostal discipleship: specifically, in situations where the leader of the church or fellowship may not be the one directly responsible for each person's discipleship, and thus discipleship is relegated to be an option. A second concern is the desire to attend large gatherings where the influential leader is ministering, thereby reducing discipleship to the periphery.

Finally, if the gifted person of God falls into sin how can they be dealt with? This happened in the 1980's and 1990's when many prominent leaders had moral failures. Some continued to minister choosing to leave their denominational affiliations and function as independent church organizations. Pentecostals with their desire to not have too much formal structure place leaders in places of significant authority yet lack the structure that is able to resolve conflicts or deal with moral failings. This placement of leaders on pedestals may be one of the largest obstacles to discipleship. The structure that is hierarchical in nature does pose a problem for spiritual formation. Progression through a structure does not indicate spiritual formation is occurring, as may be seen in many areas of Christianity.

3.2.1.3 Events subsequent to salvation

A doctrine of subsequence, commonly accepted within Catholic thought, may be the most controversial for Pentecostals seeking acceptance within the Evangelical community. The essence of what salvation includes is the debated issue (Hollenweger 1999b:167). Wesley promoted a second event subsequent to conversion for sanctifying purposes, and some of those who adopted his ideas and entered Pentecostalism identified “baptism in the Spirit” as a third experience (Anderson 2004:190-191). As time progressed, a majority affirmed two events as normative; however, some Classical Pentecostals closely associated with the holiness movement maintain a three-event experience. The doctrine of subsequence created strong distinctions of events in spiritual life. This has become a cause of much concern regarding the work of Christ in salvation (Macchia 2002:1128). The first Pentecostal debate and division arose on this issue. Durham led a challenge to this teaching in what became known as the *finished-work controversy*. A majority of North American Pentecostal leaders accepted Durham’s position, and two events were viewed as normative. Later the debate re-emerged, particularly concerning the doctrine of subsequence: Gordon Fee (1985) challenged any dogmatic assertion of events subsequent to conversion. Pentecostals argue that subsequent experiences should be normative. Regardless of this debate, little change has occurred among denominational statements of faith except that some emerging Pentecostal scholars are attracted to Fee’s argument. This may be due to the desire for acceptance and education among the Evangelical community. However, the concept of subsequence, emanating from a Catholic progression towards higher life, does support discipleship.⁷⁵ The notion that conversion is an entrance, rather than a conclusion, fosters the need for spiritual formation. This essentially has been reinterpreted for Pentecostals. The subsequent experiences have been applied to ministry service, which has minimized responsibility for spiritual maturity. However, this theological thought instilled in Pentecostals a desire for an encounter with God. The encounter with the Divine is significant for discipleship. Since, to some extent, a disciple becomes like the master, encounter with the Divine is imperative. A benefit for Pentecostal discipleship, perhaps

⁷⁵ If maturity is the consequence of faithfulness and growth, then what is wrong with the concept of subsequence? It would demonstrate that there are stages in growth that are evident in people’s lives and not everyone is the same or has reached the same stage of maturity. Since Paul talks about growing up into Christ then there must be subsequence. Perhaps it is all to do with how people discuss and categorise what is subsequent and what is not. Not all of the Spirit is going to be available or manifest in every individual in the same way.

forming greater alignment with the Roman Catholics, is that conversion is an initiation and, through Christ, one has access to the fullness of God. Spiritual growth will therefore result in progressive maturity and development. Although one may not need to develop through specific stages, since such structure could lack biblical foundation, spiritual growth and formation are necessary. Macchia (2002:1130) warns those favouring the doctrine of subsequence, about the danger of elitism. Nevertheless, a fear of elitism should not cause Pentecostals to abandon a process of growth in the spiritual life, namely spiritual formation. Subsequent events for believers may be the theological concept of greatest value for spiritual formation. Conversion, as initiating one into the journey with God, is necessary for those who seriously engage in spiritual formation as a lifestyle. The opportunity to grow in intimacy with God is enhanced by the possibility that one may have multiple encounters with God.

3.2.2 Protestant Theology

Hollenweger (1997:181-182) identifies the Evangelical root as a contributing force in the emergence of Pentecostalism, and he again traces the influence of Wesley, conceding it is difficult to assess the degree of influence of any theological trend upon Wesley. Consequently, I have chosen the term *Protestant Theology* to define theologies that have emerged from the Protestant Reformation and influenced the emergence of Pentecostalism. Scholars generally recognise that Pentecostalism does have direct roots in Protestant Theology, more specifically in later Evangelical Theology. However, some theological thought pointed out by Dowley (1990:370-373) and others (Arrington 2012:13) emerged from Protestant Reformation: authority of scripture, justification by faith, and the priesthood of all believers. Additionally, Arminianism, a Protestant position of free will, will also be explored.

3.2.2.1 Authority of scripture

Scripture is viewed by Pentecostals as God's preserved self-revelation to humanity (Duffield 1987:4). Thus the significance scripture holds for Pentecostals is profound, and other sectors of the Church might find it somewhat unique (Anderson 2004:225):

Although identifying to a great extent with the 'evangelical' position on biblical authority, most Pentecostals are not usually preoccupied with polemical issues like the unity and inspiration of the Bible and other theological niceties. Their purpose in reading the Bible is to find there something that can be experienced

as relevant to their felt needs ... (they believe) that the Bible contains all the answers to human questions and must simply be read, believed and obeyed.

Pentecostals acknowledge that Scripture is authoritative in statements of faith. They appreciate when it speaks to the daily needs of believers. A barrier to discipleship may result when one does not realize a need as being a genuine need. The scriptures speak to their daily needs, but the recipient perceives those needs. What happens if spiritual formation is not recognized as a need? Additional concerns are raised regarding the possibility of varied conclusions and interpretations arising when individuals interpret and use scripture as the authority in their lives. Hollenweger (1997:308) questions why some Pentecostals take literally the foot washing commanded by Christ while others do not? Why are teachings on Spirit baptism so varied? The authority of scripture is unquestioned but the multiple conclusions leave many wondering. Hollenweger (1997:307) points out that Pentecostal believers recognise all believers as able to interpret, and questions why “*bona fide* believers come to different conclusions” on the same passages of scripture? This dilemma may emanate from a Western desire for uniformity and critical assessment. Is a uniform interpretation the goal of biblical studies?⁷⁶

When Pentecostal colleges and training centres emerged, they were usually called “Bible Colleges” (Warrington 2008:181). Most Bible colleges, sometimes referred to as Bible institutes, were not established for enduring training or rigorous academic activity. Many of these training programmes ran for two years and trained less than one hundred students who were then deemed to have the training necessary for ministry, because they had studied the Bible as the only textbook (Wilson 2002:373-377). From the time of the early Pentecostals to the current day, authority of scripture has been commonly accepted yet there are various interpretations of the scriptures. The effect on discipleship is twofold. First, one seeks personal meaning in studying the scriptures and thus one seeks value and personal transformation when engaging with the sacred writings. Secondly, one may be led into fallacy by conflicting interpretations. Moreover, individuals tend to choose promises that are more appealing and to neglect the more challenging or confrontational passages of scripture. Spiritual formation may struggle due to the varied approaches Pentecostals use

⁷⁶ Certainly the authors and the Divine, who inspired the scriptures, would expect one to read the texts in the same way as the people to whom they were originally addressed but the chronological distance, the languages, and the cultural backgrounds plus contemporary worldviews mean that people are not going to read them the same way. Nevertheless, the goal may be consistency.

for study of the scripture. Their methodology shows resistance to a formal means of studying the scripture, which often translates to other areas of their spiritual and religious life. Consequently, Pentecostals' vigorous resistance to structure makes spiritual formation, in a systematic and cohesive way, almost impossible. Thus spiritual formation is often a beneficial by-product of other spiritual activity, and is assumed to be occurring. This disorganized approach has been found lacking when it comes to actually producing disciples.

3.2.2.2 Justification by faith

Pentecostals approach salvation from a Protestant perspective and identify it as "God's merciful response to the problem of sin" (Archer 2012:181). "As with other evangelicals, Pentecostals believe that a fundamental reason for Jesus becoming incarnate was to die on behalf of all people, who would thus potentially be able to experience a relationship with God and enjoy eternal life" (Warrington 2008:34-35). Furthermore, it "is always by grace through faith unto good works" and requires synergism (Archer 2012:182). Biblical synergism is the process of God's initiating a relationship with the individual, by the Holy Spirit, and the individual's accepting and choosing to engage with God in life. The Pentecostal theory of salvation entails justification by faith while rejecting the Calvinist doctrine of election (Hollenweger 1997:247).⁷⁷ Moreover, salvation for Pentecostals encompasses regeneration in the past, the working out of salvation in the present and culminates in the future glorification of the resurrected body (Archer 2012:183). Thus salvation is not exclusively a historical event expressed in the atonement of Christ. The provision of justification is through Christ's atonement; however, maintaining that position requires a synergistic life with God by the believer.⁷⁸ The application to the life of a disciple begins a process from conversion that, in theory, is experienced throughout his or her entire life. Thus salvation for Pentecostals is seen as a doorway to a relationship with God and to partake of all that Christ offers. This experiential position, that justification is the entrance to life with God, provides Pentecostals a theological framework consistent with spiritual

⁷⁷ With many Pentecostal doctrines there are variances. There are certain groups of Pentecostals who were converted to Pentecostalism from the Reformed faith or from contexts that were Calvinistic who remain Calvinists in their belief.

⁷⁸ Perhaps this doctrine has minimized the desire or need for spiritual formation. Many Pentecostals currently place all the responsibility for justification on Christ, with the common result that the individual is absolved of responsibility. However, since Pentecostals have affirmed synergism of spiritual life, such a position is untenable within Pentecostal Theology.

formation, thus affirming the need for spiritual formation and development. However, the Pentecostal relationship with other evangelicals has led many Classical Pentecostals to revert to justification by faith as the only absolute in life with God.⁷⁹ When spiritual formation is discussed and imperatives from scripture are proclaimed they are often opposed due to justification by faith. Anything that can be conceived of as works or responsibility seems trampled by this doctrine. Thus entrance into the life with Christ has become a barrier to growing in spiritual maturity. This understanding of Justification by faith is a failure to understand that the entrance requirements are just that: by faith. Then once one has entered into the relationship with Christ the disciplines laid out in Scripture have to be put in place for perfection and maturity to be achieved.

3.2.2.3 Priesthood of all believers

The priesthood of all believers, that Luther embraced, may have a unique application among Pentecostals. Their view of the congregation in each local church as the gifted body may extend beyond Luther's own ideas and application (Macchia 2002:1137). Stronstad (2004) presses this concept further for the Pentecostal community, explaining it as 'the prophethood of all believers' based on his examination of Luke-Acts. Whatever terminology is used; the essence derives from the concept Luther expressed. Miller & Yamamori (2007:177-178) describe this concept as "one of the root ideas of Pentecostalism".⁸⁰ It flourishes as a result of the equitable placement of people before God. Thus anyone is permitted to pray, testify or engage in any spiritual activity regardless of race, gender or age. From the earliest days of Pentecostalism, women and racial minorities engaged in ministry, which contrasted with the normative practice of the time (Synan 2001:4-5).⁸¹

The Pentecostal interpretation of this teaching extends farther than previous applications. Most Christian groupings in prior generations applied it primarily to the relationship with God without an intermediary. Pentecostals, following the pattern

⁷⁹ Those who hold to this approach have not thought through the implications of the totality of scriptural teaching and have fastened only onto one part to the exclusion of the rest.

⁸⁰ Pentecostals have done little to develop and write on this issue. Generally they have relied on the work of other theologians, and consequently assume much regarding this doctrine. Philip Spener (1635-1705) the German Pietist pointed out that Luther never managed to develop his own doctrine (Tappert 1964)

⁸¹ There have been racial divisions within Pentecostalism based on societal prejudice. The theological concept remains that all may participate in ministry based on their gifting for the growth of the body of Christ.

established by Spener, have applied this to the place of ministry and leadership. Thus the requirements for leadership are few and primarily not traditional ones. Leaders do not require any type of training to be involved in ministry in the local church and may hold significant positions without foundational theological training. The last quarter of a century has brought significant enhancement to the process of qualifying a leader. Still, in Classical Pentecostal churches there are many leaders who have had no formal training for ministry. The effect on Pentecostal discipleship results in empowering of the individual. However, there may be some negative effects including the lack of accountability to and interaction with the community of believers. While, for some, individualism is empowering, it can also be a very divisive force. It is one of the consequences of the Protestant Reformation. The priesthood of all believers highlights this ideology. There is the possibility of individuals encountering God without a temporal intermediary. Conversely, there is benefit in accountability and relationship with others in sharing the spiritual journey today. Among Pentecostals there are those who are fiercely independent and withdraw from accountability claiming they answer only to God. A spiritual director or mentor could help rectify this error.

3.2.2.4 Arminianism⁸²

Hollenweger (1997:149-150) describes the battle that Wesley waged against the Reformed teaching of predestination. Hollenweger uses Arminianism, named for a Protestant theologian, Jacobus Arminius (1560-1609) a Dutch theologian, to describe Wesley's position of the doctrine of free will, which he attributes to the Catholic root. Pentecostals, emerging from the Wesleyan background, have affirmed a free-will position. The position of free will has proved problematic in some measure for Pentecostals engaging the broader Evangelical community, particularly in North America where Calvinism and Reformed Theology are prominent among Evangelicals.

Archer (2012:183) describes Pentecostals, connecting them with Arminians and Wesleyans, as maintaining "a biblical synergistic view of salvation". Furthermore,

⁸² Arminianism, a Protestant descriptor, within the Catholic tradition is called Molinism (Geisler 1995:59). Hollenweger (1997:143) however uses the Protestant descriptor. It must be noted that not all Catholics are Molinists, and therefore Hollenweger's argument may be weak in affirming this as part of the Catholic root. However, he argues that Roman Catholics influenced Wesley. Arminius was not Roman Catholic however, and his argument was with Calvin and the Reformed movement, which exalt the sovereignty of God.

Pentecostals believe salvation, and by extension the life entered into, is not a sovereign work of God alone. It is sovereign in terms of its provision but it is necessary for the individual to embrace God's provision and in that the individual can accept or refuse. Thus individuals are involved with God and therefore have freedom of will to respond. Moreover, this "biblical view of synergism is contrary to the monergistic view of Augustine, Calvin and Luther", whose view of grace identifies God as the active contributor and humanity as passive partakers (Archer 2012:183).

Consequently, this theological dialogue has a defining influence for spiritual formation. Positively viewed, human participation in spiritual life empowers believers to take responsibility for their own spiritual life, by the grace of God. It is here that the higher life ideals within some Catholic Theology provide direction for the spiritual life. Perhaps this active result provides the impetus for genuine Spirit-filled discipleship. A caution is that it may result in self-judgment together with fears of failing that tend to plague those within Pentecostalism who struggle with some besetting issue. Whereas the personal responsibility encourages action and involvement in one's own spirituality, failure may also cause frustration and condemnation, perhaps to such an extent among some as to discontinue the spiritual journey. Nevertheless, spiritual formation for Pentecostals benefits from this doctrine.

3.2.3 Internal theological thought

There are Pentecostal doctrines that have roots in other areas of Christianity that have been fully embraced in a measure distinctive enough to be conclusively Pentecostal. These theological distinctives hold significance for Pentecostals and influence discipleship. Each theological concept has been shaped through time and reveals thoughts that influence discipleship.⁸³ The internal theological thought is not a statement of fundamental truths, because it is comprised of diverse entities expressing varied theological positions (Althouse 2012:75). This section attempts to identify significant theological concepts that have emerged and continue to influence Pentecostalism, and by extension, the practice of discipleship among Pentecostals.

⁸³ Pentecostals have developed their own theologies regarding eschatology, missiology, prosperity Theology and theological education.

3.2.3.1 Eschatology

Since the beginning of the twentieth century, eschatology⁸⁴ has held great value for the Pentecostal message and may be the most defining influence on praxis (Warrington 2008:309). The early leaders viewed the outpouring of the Spirit as definitive proof that Jesus was returning soon (Robeck 2006:80).⁸⁵ For them the outpouring of the Spirit could only be examined biblically through the book of Acts and, consequently, Acts chapter two formed much of the early Theology. Of particular importance was the message attributed to Peter, in which he quotes the prophet Joel. The phrase “in the last days” (Acts 2:17) was definitive of their experience.

Eschatology among Pentecostals is not a unified theological position, and there are many Pentecostals who do not adhere to written Pentecostal doctrine.⁸⁶ However, there are some theological positions that are commonly included in the written doctrines. Wilson (2002:601) identifies four components of eschatology generally accepted by Classical Pentecostals: Premillennialism, Dispensationalism, Pretribulationism, and Antinomianism. Far from being universally accepted among Pentecostals, these four are actually highly debated among scholars. They do, however, influence current practice and thought relating to discipleship.

Premillennialism, a position held by many Evangelical denominations, affirms the belief that Jesus will physically return and establish a literal thousand-year reign on earth. The expectation espoused is a decline in faith, society and culture until the expected return of Christ. Warrington (2008:310-311) contends that most who readily accepted this position held it prior to their Pentecostal experience. Recently some have emerged to challenge this

⁸⁴ Wilson (2002a:601) confirms that other Evangelical groups also accept Eschatological positions taken by Pentecostals. However, the distinctive of Pentecostal eschatology has been the emphasis the Person of the Holy Spirit and spiritual gifts, which have been interpreted to mean that in eschatological terms the time is short and believers need to get involved in missions and evangelism before Christ returns.

⁸⁵ On April 18th, 1906 *The Los Angeles Daily Times* published details regarding the Azusa Street Mission and the bizarre activities that had transpired at the meetings. On the same day there was an earthquake. This proved conclusive evidence that God was moving and judging the people preparing for the imminent return of Christ (Robeck 2006:76-83).

⁸⁶ Many Pentecostal denominations have a written statement of faith or a statement of fundamental and essential truths. Predominately the view presented is Premillennial. However, currently there are various positions held by Pentecostal scholars.

position, and a small yet significant number have even selected an amillennial position (Warrington 2008:311).⁸⁷

Dispensationalism, an approach to historic and futuristic events held by a number of premillennialists, was a belief of many early leaders within Pentecostalism. Wilson (2002:601) claims that this view has dominated Pentecostalism. However, Warrington (2008:309) contends that its dominance is unique to North American Pentecostals. Nevertheless, in the past both North American and British Pentecostals were Premillennialists. It is only since British Pentecostals embraced evangelicalism, in its present form, that many Pentecostals who had had no formal study of eschatology then took on amillennialism as the normal form of eschatological structure. Additionally, both he and Althouse (2012:73-75) identify Dispensationalism as inconsistent with significant portions of Pentecostal belief, specifically belief relating to ecclesiology, primarily the continuation of charismatic gifts. Dispensationalism has consequently been marginalized and even rejected by many within the Classical Pentecostal community because it is basically against the major emphasis of the work of the Spirit in the life of the believer today. It sees this work as belonging exclusively to the Apostolic Age.

Pretribulationism, another subdivision of Premillennialism, has traditionally been accepted among Pentecostals due to their acceptance of Dispensational teaching.⁸⁸ This has perhaps been out of a desire for acceptance among the broader Evangelical associations who were Dispensational and Pretribulationists (Althouse 2012:74). Thus they “engaged in elaborate interpretations of OT and NT texts” based upon the system of Dispensationalism and which texts needed to be read in light of which dispensation, attempting to defend and persuade others of their position (Warrington 2008:311). Pretribulationism may be the most common position held by Pentecostals, though it is not the only one: “mid-, and post-tribulation doctrine” has also entered the debate, and the transition away from dispensational Theology has caused the debate to increase (Althouse 2012:74).

Antinomianism reflects the approach to “the moral issues surrounding the fulfilment of latter-day prophecies”, and the perspective allows for great variance, with biblical prophecy being cited as the cause (Wilson 2002:601). Issues regarding the establishment of

⁸⁷ In the UK this is mostly as a result of the writings of amillennial Anglican scholars and others like John Stott.

⁸⁸ It was inconsistent to be Dispensational and not be Pretribulationist.

Israel are important to Pentecostals because it is related to Eschatology. Thus they support Israel even if people perpetrate evil to achieve this purpose. At the same time, Pentecostals decry the prevailing and increasing wickedness globally. Herein lies an inconsistency that troubles many – failure to deal with sinful behaviour in order to advance eschatological prophecies – yet it is tolerated by many Pentecostals, perhaps attributing it to God’s sovereignty (Wilson 2002:601).

The eschatology of Pentecostals does little to assist discipleship and spiritual formation. Perhaps the omission of an exploration of eternal life and responsibility has prompted Pentecostals to engage in much evangelism, while focus on Christ’s return has given opportunity for discipleship to be neglected. The emphasis has been on salvation rather than discipleship. Nevertheless, this focus on ‘last days’ events may generate greater discussion and foster more intensive discipleship. However, the hope of escape from an ever increasingly wicked world may result in a lack of engagement. Spiritual formation for Pentecostals can be promoted by gaining a more accurate understanding of eternal life. Particularly that this life with God begins now and continues in the future as opposed to escape this life to a different life with God in the future. Thus, the hope of a Returning King is linked to some degree with the fact that missions and evangelism will hasten the return could be a positive aspect for discipleship. This perspective will help cultivate discipleship among Pentecostal believers.

3.2.3.2 Missiology

Stewart (2012:3) claims that the Pentecostal movement has been the greatest individual force transforming the global Christian landscape from domination by “Europeans and their descendants to a religion predominated by Asian, African, and Latin American adherents”. Some may contest this; however, an examination of the influence of Pentecostalism will find that the influence on Christianity in Asia, Africa and Latin American is substantial. The driving force for this influence has been the prominent place of missiology. Pentecostals have engaged in mission with vigour, leading some to conclude that it is a missionary movement (Warrington 2008:246-247). Anderson (2004:206) identified the early Pentecostal belief that “the Spirit had been poured out on them in order to engage in the end-time harvest of souls ... throughout the world”. As a result, Pentecostals are found in almost every nation. As described previously, Parham understood

tongues to be the vehicle for last days' harvest. However, most Pentecostals do not hold to this, believing the Spirit's empowerment is necessary for mission work, not language (Anderson 2002:206). Robeck (2006:239-244) describes the sending of missionaries from the Azusa Street Mission. The requirement was baptism in the Spirit.⁸⁹ The whole process was a radical contrast to the pattern of the day, and many find this reckless and foolhardy. Scores of missionaries returned after brief periods of work, and others died of various diseases. The sacrifice was deemed small compared with the call of God to missions. The mission of God in world evangelisation remains a priority for Pentecostals. Current mission strategy has matured – at least for denominational leadership. However, there are still many who sense a call, and with all speed hasten to the location where they believe God is calling them to serve in missions. Pentecostals largely still believe and affirm the Holy Spirit as the initiator and empowerment for all missions.

Missional influence on discipleship may be significant. The dominant Pentecostal view of missions has centred on salvation rather than a holistic call to discipleship. Perhaps it is not a problem if salvation is seen as more than just reaching heaven but the entire package of God's presence and relationship including spiritual growth. If it is just seen as the fact of getting to heaven, then it is deficient. Perhaps this omission is the most problematic. The mission of God does not conclude at the conversion of a group of people. The call to discipleship is absolute in Matthew 28:18-20. Pentecostals have ignored the work of disciple making, perhaps in haste to complete a task of global evangelization. Nevertheless, there is still time to actively impact the leadership to carry out discipleship. If Pentecostals are able to embrace a mature holistic perspective, the development of disciples will increase greatly. Discipleship, frequently missing from Pentecostal discussions, history or contemporary debates, may become an important part of Pentecostalism and thereby profoundly touch each nation where Pentecostalism exists.

⁸⁹ An attempt was subsequently made to identify the language the person might be speaking. If it was believed to be a known language and the individual or couple was deemed to have a call, they would be sent out without delay.

3.2.3.3 Prosperity Theology

There is a common belief within Classical Pentecostalism and the broader Pentecostal community relating to holistic blessing of the believer.⁹⁰ It has been described by various names including 'prosperity gospel', 'the health and wealth gospel', 'positive confession', 'word of faith' and 'faith movement'. This doctrine claims that children of God may declare with their mouth and by faith their declaration will be brought into existence. Specific attention of the prosperity message is given to health, wealth, and happiness (Lovett 2002:992). Harrison (2005:8-14) explains it further, defining three core beliefs. First, believers are instructed to recognize who they are in Christ and begin walking by faith and not by sight. Secondly, positive confession is to be practiced; after recognizing who they are in Christ they then speak words that have authority as if God had spoken them. Finally, "prosperity, divine health and material wealth" are to be expected by the one who has faith (Harrison 2005:12). Furthermore, they assert that too many people have been told poverty was the life of Christ, and therefore to be poor is to be spiritually superior. They utterly reject this and regularly preach anti-poverty messages. The rapid spread of this Theology has been enhanced through mass media, particularly the television, where many proponents propagate their message (Amarasingam 2012:224).

Opponents argue against this doctrine on both hermeneutical and practical grounds. Significant passages for proponents of prosperity include 3 John 2, Romans 4:17, and Romans 10:8 (Lovett 2002:993). They are questioned about the one who is in financial difficulty or not healed when they perceive the evidence of prosperity is absent. The very issue of salvation is brought to the fore. Can someone who does not have faith to be healed or be rich, have faith to be saved? Divine healing has been at the centre of this controversial issue. Most Pentecostal statements of faith declare that healing is provided for in the atonement of Christ, citing texts like Matthew 8:16-17 and Isaiah 53:4-5. However, practical concerns have arisen about individuals who are not healed.⁹¹ Furthermore, the message of

⁹⁰ Classical Pentecostal denominations are taking stands in opposition to the prosperity message. However, their holistic message brought many to the conclusion of the prosperity gospel. The seeds have been sown throughout the 1960s and mostly from groups outside Classical Pentecostalism. It later became a powerful movement that has infiltrated all sectors of the movement.

⁹¹ Donald Gee (1952) the well known Assemblies of God (UK) teacher wrote a little book called: *Trophimus I left Sick*, which deals with the subject of healing and counters the matter of defective faith in those who are not healed

financial prosperity, which appeals to the marginalized and poor, has risen to prominence, offering hope for many who have little.

Discipleship is influenced by the prosperity Theology, since it is temporally focused. Thus, while claiming to be a holistic doctrine, it is often found to foster desires of greed, covetousness, and selfishness. It manifests the societal norms within much of the Western society that is both self-seeking and materialistically driven (Harrison 2005:13-14). The focus on temporal prosperity often supersedes the need for spiritual formation and genuine holistic discipleship⁹². The fullness of God's provision means that one has everything, and therefore what need is there for discipleship? This proves very challenging to the on going work of Pentecostal discipleship.

3.2.3.4 Theological education

Theological education was rejected in the early years of the movement. Higher education was suspected of causing spiritual problems and decreased spiritual vitality (Wilson 2002:372-373). In fact, ministers perceived to be effective have had little or no theological education, which, for many, strengthened the spurning of academics (Anderson 2004:243). However, Warrington (2008:14-15) suggests that Pentecostalism has grown to embrace the academy. He asserts that renewal groups, interaction with Charismatics, and the establishment of Pentecostal centres of study have brought about maturity in scholarship among Pentecostals. Societies for Pentecostal academics emerged during the last third of the twentieth century and are expanding to many areas (Mittelstadt 2012:9). National, regional or continental bodies have been established for collaborating on theological education. Furthermore, many produce their own journals. On February 21, 2011 an African body entitled Association for Pentecostal Theological Education in Africa (APTEA) was established. In the first quarter of 2013 it electronically published its inaugural journal entitled *PneumAfrica*. This is one of the last continents or regions to form such an association. Associations like these exist in most regions of the world.

The fact that Pentecostalism is engaging in academic theological rigor has not endeared the majority of its members to theological education. There is still a suspicion that theological studies are contrary to one living by the Holy Spirit. In spite of this, theological

⁹² The famous book *The prayer of Jabez* (Wilkinson 2000) demonstrates how widespread this belief has become, spreading beyond Pentecostal churches into Evangelicalism. However, it is most prolific in global Pentecostalism.

institutions have arisen across the world. Many have changed from Bible colleges to Christian universities, with a view of engaging the broader educational community. This has done little to foster training of ministers for Pentecostalism. The training of ministers has been done primarily in Bible colleges and less formal institutions. Theological education and ministerial skills have lacked esteem, while charisma, calling and perceived spiritual vitality have been central to the priorities of Pentecostal leaders (Anderson 2004:243). All the same, with the rise of academic bodies and denominations, education is becoming the primary criterion for ministry placement.

Pentecostal views on theological education can affect discipleship by way of two extremes. In the first way, exaltation of theological education can produce intellectual discipleship that may lack holistic spiritual formation. Correctness is typically valued over experience and a life-transforming encounter with the Divine. The second extreme is where theological education is scorned, and thus rejected in favour of experience. Consequently, discipleship has little cohesion. Perhaps the greatest advantage for discipleship is the tension between intellectualism and extreme emotionalism. It is here that Pentecostal discipleship may bear its greatest fruit by touching both the emotional and intellectual components.

3.3 Pentecostal praxis

The “common experience of the Spirit” unites the broader Pentecostal sector of Christianity (Warrington 2011a:201). Furthermore, Pentecostals have made experience an unrepentant source of Theology and spiritual life. Neumann (2012a: 196-196) describes lived out experience as spirituality, identifying four components of Pentecostal spirituality. First, it is experiential, then biblical/revelatory, then holistic and finally missional/pragmatic. He goes on to describe experience as the defining feature that distinguishes it from other forms of Christianity which usually initiate access through affirmation of particular doctrines or participation in particular liturgical acts (Neumann 2012a:196). Pentecostals emerging from the Azusa Street revival strongly elevated experience and would not allow their experience to be subjected to those who presented mere doctrinal statements (Cox 1996:57). However, as the century progressed and the study of Pentecostalism increased, this approach seems to have diminished, particularly in the academic environment of the West. While this approach concluded the previous century, the movement is currently

reverting to the elevation of experience, consistent with contemporary societal norms (Neumann 2012b: 1-2).

Pentecostal praxis here will be divided into four eras: African religious practices, early twentieth century, mid-twentieth-century and late twentieth and early twenty-first century praxis. These are not rigid periods of time. As seen earlier, African religious practices influenced the inception of the modern Pentecostals movement. The following three periods reveal generational differences of practices that influenced the development of Pentecostalism. Experience is paramount to Pentecostal identity, yet their desire for an experience with God is not detached from Theology. Instead, it is “profoundly shaped by particular theological beliefs and practices” (Neumann 2012a:197). Examining Pentecostal praxis will therefore not be devoid of theological thought but the focus remains on praxis. For many within Pentecostalism, experience – in actual lives – is where Theology is refined. Experience does not conquer Theology: it tests to validate theological conclusions.

3.3.1 African religious practices

African beliefs and practices have unquestionably influenced the emergence and rise of Pentecostalism. “One can reasonably conclude that modern-day Pentecostalism has roots in the spirituality of the black church” (Brogdon 2012:22). Enslaved Africans in the Americas developed a religious expression combining certain ideas of Protestant Christianity with their historical spiritual practice. “African religious practices such as the ring shout, dreams, visions, trances, drums, healing, and belief in spirits or the spirit world were commonplace” in what some have termed “slave religion” (Brogdon 2012:20). Subsequently these practices influenced and eventually entered Protestantism in America through the Wesleyan Holiness movement. When Pentecostalism emerged it was primarily through this sector.

While not all African-Americans were interested in maintaining their ancestral spiritual connection, these practices were strongly influential for the rise of Pentecostalism and could be a primary reason for its rapid spread in the southern hemisphere. There was criticism from some Christians who expressed concern while others voiced quite strong outrage (Anderson 2004:40). Hollenweger (1997:18-144) writes about the “Black Oral Root” of Pentecostalism and attributes it to Seymour as the initiator. He contends that, in Europe and North America, Pentecostalism has become familiar amongst the middle class where it is primarily another expression of Evangelicalism while, in the developing world,

Pentecostalism has flourished among the oppressed, suffering and poor. Hollenweger (1997:18-19) identifies “the black oral root” as: “*orality of liturgy; narrativity of Theology and witness; maximum participation* at the levels of reflection, prayer and decision making and therefore a form of community that is reconciliatory; inclusion of dreams and visions in personal and public forms of *worship*; an understanding of the *body-mind relationship* that is informed by experiences of correspondence between body and mind, the most striking applications of this insight being the ministry of healing by prayer and liturgical dance.”

This ‘black root’ may be what allows the Pentecostal message to expand globally. As Cox (1996: 102) describes, it is “a religion made to travel”. Seymour was not the only contributor to the Pentecostal movement of African American heritage. Bishop Charles Harrison Mason (1866-1961) affirmed from first-hand experience the spirituality he witnessed among enslaved believers, yet their incorporation into various churches was a source of contention (Brogdon 2012:20). The “black oral root” that Hollenweger defines does require examination for its influences on discipleship. The five components he identifies will be examined for their influence on discipleship.

3.3.1.1 Orality of liturgy

Hollenweger (1997:23) claims, “there is hardly a Pentecostal movement in the world that is not built on Seymour’s oral black modes of communication”. Oral liturgy was hugely effective in reaching those whose educational deficiency had placed them on the edges of society.⁹³ Oral liturgy eliminated education as essential for one to participate in the church. Whereas previously education featured prominently in decisions regarding who could enter the ministry, the African influence provided opportunities for all to participate in public ministry. This formed Pentecostalism as a counter-spirituality (Waaijman 2006:10-12). For some, the oral approach also meant freedom from the traditional and written structure of liturgy in the mainline churches of the day. This approach provided something new and attractive to those whose roots were not African. It is worth noting that the lack of written structure does not mean there was no structure. In fact, the structure was produced orally, and much of the current Pentecostal movement continues in this way (Hollenweger 1999a:

⁹³ Orality is not merely an African phenomenon. One will find it in most societies, and especially among those who have not concentrated on written forms to record their history. In early America not all benefited from what became the later written forms that are now taken for granted. Thus orality would have prevailed among the majority of the population. Therefore, his generalisation may overstate the African root to overall influences on a whole movement.

36). This may not be the result of oral liturgy. This would result from a sense of expectancy on the Holy Spirit to lead the meetings and anything written down would be seen as limiting.

Structured liturgy for many contemporary Pentecostals has regained its place in many of the churches in North America and Europe. However, in minority communities and throughout the developing world, there is a great emphasis on the absence of formal structure and the freedom of 'life in the Spirit'. This is seen in nations like Ethiopia where among the classical Pentecostal churches a negative bias against those who attend institutions of theological instruction remains. The perception of spontaneity is essential to this aspect of Pentecostalism. Pentecostals may reject discipleship if it is a regimented programme. Thus written discipleship materials may be viewed as violating the oral approach to liturgy and spiritual life. One means of teaching that may be effective is the communal study of scripture. Small-group Bible studies constitute one means of spontaneous yet focused discipleship. Of preference for many is the corporate prayer meeting: a place of testifying, praying, singing and sharing from scripture. This assumes that because one attends the spiritual gathering, spiritual formation will occur. This is simply not the case. While discipleship may occur in such events, spiritual formation remains neglected by the majority. It is left up to the individual to engage in spiritual formation, which many are unaware of, when there is a lack of structured focus.

3.3.1.2 Narration of Theology and witness

Narrative is a focus for Pentecostals and the lens through which much of scripture is viewed. Thus Luke-Acts, perceived as primarily a narrative, does not require critical examination. However, Hollenweger (1999a: 39) claims that the two are not mutually exclusive: "One can be very critical and very scholarly and still be narrative – Jesus is proof of this". Nevertheless, this balance may have been lacking in early Pentecostalism's leaders and adherents. Currently Pentecostals value personal narrations, which are common and normally described as testimonies, expressing individuals' encounters with the Divine. Since these are strongly subjective, many who seek a more critical approach question them since there is much interpretation implied in the sharing of the testimony. However, these accounts of personal experience form a lens through which scripture, Theology and life are

examined. Furthermore, these personal accounts have become a mode of communication used throughout most of the world where Pentecostals are found (Hollenweger 1997:23).

The narrative approach to Theology may influence discipleship in numerous ways. Current post-modernists highly value narrative, and thus a narrative approach by Pentecostals may be an effective way of producing disciples. However, with narration much depends on the communication skills of the narrator. If the presentation is not in an interesting and animated way, it can become boring and undesirable. It also depends upon the content of the narration. What is it actually saying and is it worth saying and valuable? This content part is the same with written material. Additionally, the personal narrations of encounter encourage and motivate hearers, resulting in others seeking and desiring similar encounters with the Divine. The positive outcome is a highly individual opportunity to respond and participate corporately. However, the subjectivity may be problematic. One may feel a sense of connectedness to God even if this is not the case. The lack of a clear process of growth and evaluation may result in various and even conflicting conclusions. The results will be varied growth and perhaps even unhealthy growth for participants.

3.3.1.3 Maximum participation

Seymour called for inclusive participation in all aspects of the church, demonstrating a perspective of human equality (Brogdon 2012:22-23). He included women in leadership and promoted racial integration, both of which were uncommon at the time (Anderson 2004:40). His perspective on community was unique and stemmed from his Theology of baptism in the Spirit. He presented *glossolalia* with *koinonia* in radically different ways from those of his white counterparts (Brogdon 2012:23). Hollenweger (1997:20) agrees that Seymour's understanding of Pentecost was more than one based on tongues: to him Pentecost "meant loving in the face of hate," and therefore in the 1906 revival, "white bishops and black workers, men and women, Asians and Mexicans, white professors and black laundry women were equals". The focus on maximum participation allowed for spiritual gifts to be manifest from all sectors of society. Each member of the assembly could participate to the extent that many of the meetings had no programme or scheduled speaker (Anderson 2004:39). The desire for such participation provided a significant attraction for many from churches with a historically strong hierarchical structure of liturgy and ministry. What Seymour was emphasizing may have been a fresh way of depicting the

priesthood of all believers. It was not merely related to salvation or a personal relationship with God. Individuals filled with the Spirit could be used of God to speak or share in a service. Communal spirituality, as expressed in the Azusa revival, was distinctly different from contemporary expressions within America at this time, for individuals were able to share their stories and they “merged with *the story*” (Land 2001:112). There are many historians who question whether interracial worship is part of the Pentecostal identity (Brogdon 2012:24). Was Pentecostal Theology and identity racially inclusive, or was that confined to Seymour, Mason and a few other African-Americans? Within a brief time, Pentecostals, like many other denominations, were largely segregated and women were unable to engage in many roles of leadership: the inclusive Theology of Seymour was abandoned (Brogdon 2012:25). Thus the question of identity may require further study to prove such assertions.

However, the gifts of the Spirit required communal function and this might have a lasting effect for contemporary Pentecostal discipleship. Seymour’s vision of *glossolia* and *koinonia* in union is perhaps the result. Contemporary discipleship for Pentecostals is accomplished in community, primarily in cell groups or Bible studies. These meetings, which may range in size, provide the place for instruction, sharing and spiritual gifts. Typically, there are prayers for the sick and troubled, times of testimony and encouragement, as well as some topic or passage to study. As Anderson (2004:39) points out, there was a lack of planning or organization at Azusa Street. This may expose both strengths and weaknesses that have influenced discipleship. For decades there was consternation among Pentecostals with regard to structure and academic pursuit, primarily in the area of Theology.⁹⁴ The apprehension arose from a concept that theological education would end up making one rely on the mind rather than the Spirit and do away with faith. It is important to note that, although Seymour held very strong views on communal participation, the placement of the movement within the evangelical landscape, gave rise to an individualistic spirituality that has come to dominate much of the Western Pentecostal community. This rise of individualism, as Pentecostals sought acceptance within the Evangelical and fundamentalist communities, caused many Pentecostals to refrain from engaging in societal issues,

⁹⁴ Many educated Pentecostals tell of the opposition faced because they pursued further studies. Many were rejected for ministry on the grounds that they had pursued theological studies. Many leaders thought further studies in Theology would lead to a downfall of the Pentecostal movement.

diverting them from some of the African-American spirituality that provided hope to counter the injustice of society (Brogdon 2012:25).⁹⁵ The harder line, where one should not be concerned with other than the preaching of the Gospel, is evident in the writings of Cecil Polhill, one of the famous Cambridge Seven. In his *Practical Points concerning Missionary Work*, a pamphlet which was issued to all Pentecostal Missionary Union (PMU) missionaries in 1916, Polhill warned them: “To consider yourself an evangelist throughout your term of service. Let others educate, doctor, do philanthropy... avoid also the incubus to the evangelist of day schools, orphanages, and the 101 things which may be accumulated in station life.”

3.3.1.4 Worship

Worship for the African-American community prior to and at the emergence of Pentecostalism was experiential rather than discussed or theorized (Wacker 2001:99). However, there is a record of observers from both participants and critics. The spurning of any structured liturgy and the desire for “moving of the Spirit” provided an environment that fostered emotionalism. This emotional worship became a place of spiritual expression. African-American former slaves and their descendants place a high value on communal singing and celebration. “Negro spirituals” were highly valued by and influential to the likes of Seymour (Brogdon 2012:23). Worship celebrations continue to hold great value for most Pentecostals. Exuberant worship is possibly the most observable phenomenon among Pentecostals (Zimmerman 2006:93). However, the observance of ecstatic worship, which is easily identifiable, may neglect what informs the worship.⁹⁶ Of particular importance may be the freedom of expression and the participation of the body within this worship experience. For those who emerged from slavery, embracing the God of their former masters, there was an avenue for complete and free expression of their salvation that, for many, indicated a significant eschatological period (Land 2001:95-97, 112).

Many within North America have neglected the communal worship of early Pentecostalism, preferring a more individualistic expression more commonly found among Evangelicals and Fundamentalists (Brogdon 2012:25). Currently however, worship has

⁹⁵ Parham himself was not oblivious to societal needs. Jacobsen (2003:23) claimed this was a significant area of concern and resulted in Parham’s starting missions including “an orphanage, a rescue mission aimed at the town’s prostitutes, a soup kitchen and a shelter for the homeless”.

⁹⁶ The focus is turned to the excitement of the experience, rather than to an encounter with the Divine.

experienced a revival of sorts, resulting in a dynamic experiential focus. A common section of the music industry is worship music. Classical Pentecostal churches, such as Hillsong and Brooklyn Tabernacle, and singers have produced and profited from the sale of many worship products. This revival of worship, which in some measure returns to the early roots where all were welcome, certainly influences discipleship. One major element of contemporary worship is its focus on an event but, whereas events may be essential to the spiritual life, the cause of discipleship is not furthered by emotional events alone. All the same, when the worship event is the means of entering the community for holistic encounter, it serves the purpose of discipleship.

3.3.1.5 Body-mind relationship

Hollenweger (1997:18-19) traces the African influence of “body/mind relationship that is informed by experiences of correspondence between body and mind” as commonly demonstrated in prayer for healing and dancing in worship. Land (2001:113-115) elaborates on this, including funeral services, baptism, the Lord’s Supper and other holistic celebrations. They also affirm that the body of a believer, though doomed by sin, was cleansed by Christ’s sacrifice to be the dwelling place of the Spirit of God. The result was to dedicate the entirety of life’s actions to the worship of God. For this reason, receptive physical responses of upraised hands to receive from God a blessing, laying hands on the sick to receive healing, and even ecstatic worship through dancing are common and encouraged (Land 2001:113-114).

The view of the whole person being touched by and used for God received great acceptance in Pentecostal missionary endeavours. However, within North America some Pentecostals may lack social engagement, yet throughout the Southern hemisphere the holistic mission of God is commonplace. Pentecostals engage purposefully in politics, social roles and business as a result of this holistic belief. Moreover, there is an expectation of God’s involvement and interest in all areas of life – God provides for the common tasks, needs and difficulties. Perhaps this has been most commonly found in the ‘prosperity gospel’, seen above.⁹⁷ The text of 3 John 2 has provided this sector of Pentecostalism with

⁹⁷ This movement is known by various names and lacks organizational unity. However in 1979 an *International Convention of Faith Churches and Ministers* was established (Jones 2002:794). Some descriptors of the movement include ‘the health and wealth gospel’, ‘name it, claim it’, ‘word of faith’ and ‘faith movement’.

grounds for holistic encounter. The inference to be drawn from this holistic message has tended to be incredibly individualistic and lacking in depth. However, it has caused a significant portion of the church to re-engage the holistic need rather than only the spiritual.

The influence of this theological thought on discipleship is significant. Since discipleship must be holistic, this idea provides the foundation for common thought. The activities necessary for spiritual formation are not merely spiritual – they demand holistic encounter. The body and mind are both essential to discipleship. Thus prayer, Bible study and other disciplines, both private and corporate, require holistic engagement.

3.3.2 Early twentieth-century Pentecostal praxis

As already seen, the modern Pentecostal movement emerged at the turn of the twentieth century. The experiential nature of the movement provided a fresh model for ministerial practice and function. The early twentieth century contained the formative years for Classical Pentecostalism, which was primarily in the United States and then spreading to new frontiers. Significant events such as those in Topeka and Los Angeles served as examples for Pentecostals. Waiting on God, body ministry, testimony, evangelism and mission, and a focus on the spiritual marked this period of praxis. Since dates are preferable for this formative phase, the first 30 years of the century will be the focus.

3.3.2.1 *Waiting on God*

Topeka, Kansas was an influential location in the emergence of Classical Pentecostalism, since it was the location of a Bible school Parham established. For many the distinctive sign of Pentecostalism, namely initial evidence⁹⁸, was explored, developed and experienced there (Goff 2002:955). For early Pentecostals, the reports of a service on December 31, 1900 proved that the new teaching was right. It was on this night that one student, Agnes Ozman, was prayed for and began to speak in tongues (Anderson 2004:33-34). Perhaps the greatest influence from Topeka was not the theological uniqueness but a practice of waiting in prayer for the work of the Holy Spirit to be fulfilled in the seeker's life. Drawing on the instruction of Christ in Luke 24:49 this practice became familiar to Pentecostals. Furthermore, the Acts record of the disciples waiting in Jerusalem until they were empowered by the Spirit provided a biblical pattern. However, this was prior to the

⁹⁸ As indicated above the initial evidence is currently a debated issue. However, for much of Classical Pentecostalism, it is the distinctive and essential doctrine of a Pentecostal.

first outpouring of the Spirit and was not evidenced in subsequent passages relating to the gift of the Spirit. Nonetheless, this pattern became inseparable from Pentecostal practice. The result of this experience infiltrated the community, giving rise to services lasting late into the evening or the following morning where participants would tarry until the work of the Spirit was complete. This practice greatly influenced the Pentecostal movement and remains common in Pentecostal churches particularly through the experiences of “altar calls” or “soaking prayer.” The uniqueness of this practice among Pentecostals is the willingness to wait for the Spirit of God. After the encounter with God, the person or people are then to engage in missional living. The influence on discipleship is significant. Pentecostals waiting on God believe transformation occurs from these encounters. This may be the case for many of them but there is a danger of not addressing personal issues under the guise that they will be dealt with when the believer encounters God. Furthermore, the individualist nature of many of these encounters detracts from the role of community in discipleship. The benefit of this practice is found in the strong reliance on God and the unwillingness to engage in the work of God without first encountering Him.

3.3.2.2 Body ministry

A defining practice of Seymour’s ministry was body ministry as opposed to a hierarchal ministerial function. Many reports, both in religious and secular press, questioned the potential influence of “a self-appointed Negro prophet” (Hollenweger 1997:20). However, Seymour, for many, was the leader who called the congregation to participate in the liturgy. In the Azusa experience, ministry and liturgy did not revolve around an individual minister. Various people would be involved in preaching, praying and leading worship. Moreover, individuals were encouraged to share, perhaps as part of the influence of the oral root on ministry. Individuals were able to pray for and lay hands on each other fulfilling the responsibility in body ministry. Consequently, participatory forms of ministry, which may be described as body ministry, gained ground.⁹⁹

This body ministry has encouraged the entire church to participate in ministry, which does foster spiritual formation. When leadership develops others by opportunity for ministry and even mentoring them, discipleship occurs. The ministry function tends to be

⁹⁹ This has changed in many places where certain people have stirred up problems during testimony times. Consequently, leadership in many Pentecostal churches resists the involvement of the whole body.

located primarily in the church although there may be other locations where the ministry can function. This focus on the locale detracts from discipleship and greater effectiveness in ministry. This is due to the perspective that ministry happens in the church building and not throughout the remainder of the week. Consequently, holistic discipleship is unachieved. Furthermore, the discipleship of many is stunted due to the lack of positions or opportunities available. Often one is training in a specific role; however, for discipleship to occur one must be able to grow as a follower of Christ and step out of the repetitive roles into which one has been discipled. However, this need not be the case. As with the Azusa Street Mission, participants could be released to ministry beyond the individual location of the meetings. The best contemporary application would be to provide discipleship within the church, so that those disciples could fulfil a ministry in the world and workplace where they routinely engage and participate. Thus they wouldn't need a position in the church, yet may be built up in the body for engagement in society where they regularly function and encounter others.

3.3.2.3 Testimony

The humble beginnings of Pentecostalism eliminated the need for formal churches or cathedrals. Moreover, Pentecostals struggled with formal structures, be they physical, liturgical or ecclesiastical. Their emphasis was on narrative. They viewed their own lives as part of God's grand redemptive narrative, appealing to the Acts 2 account of Peter's message on the day of Pentecost (Smith 2010:48-62). Consequently, they devoted large portions of the service to congregational participation in the form of testimony. Testimonies were individual descriptions of personal encounters with God or results of these encounters. Moreover, they presented normative experiences that other believers should seek and experience. During the early years of the movement, this portion of the service could take up to one third of the entire meeting (Wacker 2001:58). Testimony also served to encourage other participants to believe that the work of God continued in the present day and was not confined to biblical times alone. In many Pentecostal churches in North America, for a variety of reasons, this practice has become relegated to the periphery. In the southern hemisphere, however, testimony continues to be significant to weekly gatherings, even if carried out in less spontaneous ways. Smith (2010:50) describes this emphasis on

narrative as “countermodernity”, which may more accurately be part of Postmodernism today.

Testimony assists discipleship, particularly within small meetings where participation of members sharing experience can foster spiritual growth. Individuals may testify to God’s forgiveness, providing a form of confession. Others may share accounts of healing to affirm the faith of or encourage some with physical ailments. This practice also fosters community, which is helpful for discipleship. A possible difficulty with this practice is the opportunity for heresy to arise, as experience is interpreted subjectively and can lead to false conclusions. A lack of consistent interpretive method means that conclusions could range from great frustration and confusion to amazing insight.

3.3.2.4 Evangelism and missions

Soon after Pentecostals became established, they began to engage in evangelism and mission work. Parham taught that tongues “were authentic languages (*xenolalia*)” given for a final evangelistic global thrust (Goff 2002:955). His teaching on tongues was not widely accepted, but his passion for mission and evangelism was embraced by most of the early Pentecostals. Many boarded ships for faraway lands to take the apostolic faith message from America to the nations of the world. Kärkkäinen (2002:877) identifies the essence of Pentecostalism as evangelising the world. Moreover, the praxis of their mission was extremely urgent due to their belief in the end-times harvest. Additionally, their approach was quite pragmatic, prompting them to reject existing strategies in favour of immediate engagement in the work, and dealing with problems and challenges at the moment of encounter. Thus Pentecostal mission work has resulted in varied leadership structures, depending on where the missionaries travelled. In many cases, the religious structure of the church was based on existing cultural structures in the nations where they went (Kärkkäinen 2002:877-878).

The lack of apparent foresight displayed by Pentecostals may have prompted some observers to describe Pentecostal mission as reckless. Pentecostals responded to such challenges by affirming their practice of ‘being led by the Spirit’. Jenkins (2012:212-213) comments that there was recognition of the need for training for the foreign mission among the British Pentecostal movement, even while they did not agree on training for ministers within their local context.

The expected imminent return of Christ gave such urgency to the early believers that many went soon after receiving their baptism in the Holy Spirit; some to fruitful endeavours while others experienced apparent failures.¹⁰⁰ In the urgency of the mission, discipleship tended to be overlooked for the latter-day harvest, which emphasised conversion. The mission strategy, as described above, was adaptable and thus took root within local cultures that had often been resistant to earlier foreign missions. The fact of continued growth does affirm a high level of success. The great discrepancy and divisions between various Pentecostal groups may reflect a failure of discipleship. Current trends in Pentecostal mission are salvific centric. Using the established relationships and affiliations may be the most effective way of expanding discipleship. The practice of proclaiming requires continuous discipleship to reach its full potential.

3.3.2.5 Focus on the spiritual

Experience transformed Pentecostal's perspective on how community was formed. Blumhofer (1993:89) explains their perspective as follows: "people deprived of worldly status found in Pentecostal missions [sic] position and dignity as mediators of God's end-time message". Additionally, they were wary of the world, which caused a kind of rejection of all physical components. In speaking frequently of eternal purpose, they would neglect social and temporal responsibilities (Blumhofer 1993:93). This 'spiritual' worldview deemed physical, social or other problems as simply requiring prayer. Thus, if anyone struggled with health, finances or other daily needs, they were challenged to pray. If these remained unresolved after prayer, the problem must be with the believer. Intense and often condemnatory self-examination ensued to deal with the source of the problem, since it had to be spiritual (Blumhofer 1993:93).

An extreme focus on the spiritual reality to the neglect of the temporal world is problematic for discipleship since it tends to produce neglectful behaviour, thus compromising both personal spiritual growth and community responsibility. There are many contributing factors that must be taken into account in the challenges that believers face. Social, emotional, psychological and physical challenges must not be neglected if true

¹⁰⁰ Many early missionaries went to foreign nations fully expecting to be able to communicate in the local language due to the Baptism in the Spirit. They believed a xenolalic perspective, that the tongues given were actual languages to hasten the work of God's mission (McGee 2002b:887).

spiritual formation is to occur. Spiritual formation may become destructive when one's problem is only judged through a spiritual lens. Depression, sickness, various disorders and diseases may not be connected to a spiritual issue. Consequently, Pentecostals have hurt many adherents and believers through condemnatory attitudes. Redemptive action is holistic discipleship, recognizing that professional assistance is necessary for many challenges people encounter. The church leaders can give their instruction responsibly and help disciples to relate the current life to eternal life.

3.3.3 Mid-twentieth-century Pentecostal praxis

Pentecostalism in the mid-twentieth century developed primarily in America. The message of hope increased in appeal in the post-war era. Following the depression and destruction of the Second World War hope was necessary. The message of hope needed to be more widely spread, and mass media became a tool for the expansion of the Pentecostal message. Hope was also evident in the appearance of healing evangelists and the emergence of positive confession. The practice of holding meetings for the express purpose of preaching the gospel and healing the sick became commonplace on the Pentecostal landscape. As the hope of physical healing grew, positive confession also became more commonplace. Subsequently, forms of mass media provided the medium for bringing "healing, tongues, prophecies, and other spiritual gifts" into homes (Synan 2001:10). This section shall examine the mid century message of hope provided by the rise of healing evangelists, mass media ministry and practices of positive confession.

3.3.3.1 Healing evangelists

Following the conclusion of World War II a revival emerged among Pentecostals in America. A significant figure of the healing revivals was William Branham (1909-65). Though not a classical Pentecostal himself, he was a mystical character from his early childhood; this mysticism was enhanced by his own experience of healing and subsequent call to preach. Furthermore, he spoke of a guiding angel who led him through knowledge and miracles of healing. He took his message of healing and hope across the globe (Wilson 2002b:440-441). Oral Roberts (1918-2009) may be the defining figure and perhaps the most famous to emerge from this period. His early life presented a struggle for health, as he battled tuberculosis and stuttering. He was healed of both in 1935. He subsequently began an apprenticeship under his father, a Pentecostal Holiness minister, and served in various

pastorates in following years. However, it was in 1947, when he began a healing ministry, published his first book and took to the radio airwaves, that he began to rise to prominence (Chappell 2002:1024). Roberts's accomplishments and renown were significant, including massive radio programming, consistent television presentations and the establishment of a university. He laid the foundations for the mass dissemination of the prosperity gospel in his message and media platform. Though himself a Classical Pentecostal originally, his influence grew to overshadow Classical Pentecostals, and he therefore engaged other segments of the church with his message of hope.¹⁰¹

Many of the healing evangelists in this period operated independently and travelled at will. It was Assemblies of God minister Gordon Lindsay (1906-73) who helped bring administrative assistance to Branham and many others. He started a magazine, *Voice of Healing*, to share the ministry of healing that occurred (Harrell 2001:326-326). During this period, Kathryn Kuhlman (1907-1976), AA Allen (1911-1970), Jack Coe (1918-1956), TL Osborn (1923-2013) and many others were among the famed evangelists who proclaimed healing in America and around the globe (Burgess and van der Mass 2002).

The influence of the healing evangelists on discipleship is difficult to assess although it was mostly but not exclusively restricted to the North American continent. The instantaneous encounter with the Divine through healing strongly influences the recipient and observers. However, this does not foster spiritual growth and maturity. The expectation that the Divine engages in the lives of people today causes people to expect problems can be resolved by such encounters. Consequently, there is little need for spiritual formation. One can encounter the Divine to deal with any issues of character, including besetting sins, rather than a process of spiritual formation to grow into the image of Christ. Yet, their message of healing and hope did prove effective at initiating people into a relationship with Christ. There is cause for concern with the influence of 'healing centred' preachers. Their ministry usually neglects the need for discipleship in favour of the more charismatic and flamboyant ministry of healing. Pentecostals will value and proclaim healing but, when this is so dominant, discipleship is usually neglected.

¹⁰¹ Roberts was Pentecostal but later joined other affiliations to enhance his ministry platform. He did remain committed to a Classical Pentecostal belief regarding baptism in the Spirit and initial evidence (Chappell 2002:1024-1025).

3.3.3.2 Mass-media ministry

The world was open to the message of hope during this era, and a medium of communication to spread that hope was available. Roberts was the primary initiator of a Pentecostal media explosion, bringing professionalism to poor quality production (Harrell 2001:336). Magazines had been common in most sectors; however, the expanse of Roberts's radio programmes spanned the American airwaves to more than 500 stations, and a professional television programme brought the message of hope into every-day homes (Chappell 2002:1024). As this period drew to a close and the next era arose, others engaged in television production including Kuhlman in 1967, Robert Schuller (1925-2015) and Jimmy Swaggart (1935-) in the early 1970s (Blumhofer and Armstrong 2002:336). Today it is commonly used among the Pentecostal and Charismatic sectors of the church.

Various forms of mass media hold both a blessing and a curse for discipleship. It may be a blessing in the sense that the Pentecostal message of Christ, hope, healing and spiritual gifts can be proclaimed into almost every home. Many are presented with this message for the first time, and may be initiated into life with God. The negative of the mass media is the artificial sense of belonging and lack of community. Often the hearers perceive a connection to the public ministry figure, yet lack any relationship with the minister or other believers. This lack of community is detrimental to discipleship, which does require active engagement with the body of Christ. Mass media also magnifies all aspects of the message, both positive and negative. Consequently, mass media presents the details of a leader who falls in some type of sin or the suspicion of improper activity. The result is the message of hope presented is damaged while the failures of the leader spread far and wide. Mass media emphasizes events of public ministry and usually doesn't call the adherents to a life of discipleship and spiritual formation.

3.3.3.3 Positive confession

Practices of prosperity have roots during this period as well. In the world where recovery after the Second World War was underway and, in America, where memory of the economic depression still lingered, the desire for hope cultivated with the positive confession message. Perhaps the most excessive aspects of this praxis came later in this era with the rise of Kenneth Hagin (1917-2003). Hagin had problematic health issues as a child and, shortly after his conversion, was healed. He entered ministry in 1937 and embarked on an itinerant ministry in 1949. His popularity and ministry grew when he founded Rhema

Bible Training Center, took to the airways and published more than 100 books (Riss 2002c:687). Contrarily many early Christians rejected privileged lives, often choosing to live simply. The Prosperity Gospel takes the opposite belief, referring to scriptures in both the Old and New Testament. They see the blessings given in the Pentateuch including military victory, farming effectiveness and abundance of resources as part of the life of the redeemed (Kay 2011:64). Furthermore, they appeal to 3 John 2 where it is written “Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers” (NASB). The message concludes that poverty was the part of the curse. Consequently, those who have been saved should live contrary to the curse and experience the blessing of God in health, finances and even problem free living. Another significant proponent of this message is Kenneth Copeland (1936-). Copeland has produced much literature and presentations promoting the message including *Prosperity: The Choice Is Yours*. The praxis of positive confession is essentially temporal and selfish, thus short sighted. Moreover, the ability to speak health, finances or benefits into existence does little to encourage spiritual formation. At the core of this practice is the individual nature of the believer in Christ. Thus the message promotes a belief that I am in Christ to the degree that when I speak it is as if God himself has spoken, which raises concern. It is manifested in various ways. Some go throughout their day speaking words such as “I am rich” or “I am healthy” in spite of present situations that are inconsistent with their words. Some argue that such a practice is merely a delusion. Whatever the case, this practice does affect discipleship. The influence of temporal focus does not promote discipleship. Moreover, it does feed the desires of the old nature. However, for the believer to truly understand who he or she is in Christ is powerful. Discipleship requires the disciples to understand who they are in Christ. The concern about this practice, which may be the most destructive, is denying the truth for selfish benefit. It may manifest more of self than of Christ and consequently eliminate the need for and function of spiritual formation.

3.3.4 Late-twentieth and early-twenty-first-century Pentecostal praxis

As the twentieth century drew to a close and the new millennium dawned, significant influences on discipleship ascribed to Classical Pentecostals, arose. Many aspects of Pentecostal praxis observed during this time period may be examined but there are practices specific to Pentecostalism that I wish to examine in this section. These significant

events were the fall of famous ministers in the late 1980s, revivals such as in Brownsville, Florida in the 1990s, and the focus on the fivefold ministry, which I will examine here. Perhaps this time period and the first era of the twentieth century were some of the most influential on Pentecostalism. All of these influencing events may have had greater impact as a result of the rise of mass media in the previous era. Localised events that may previously have remained insignificant were now broadcast around the globe, thus increasing the extent of their influence.

3.3.4.1 Famous ministers' failures

The rise of the mass media in the mid-century turned into the domination of the televangelists in the later century: two significant Pentecostals involved in this ministry were Jimmy Swaggart (1935-) and James Bakker (1940-). The Pentecostal message took to the airways, evoking an amazing reception and drawing vast amounts of money. Swaggart's influence crossed denominational lines, beyond his Pentecostal affiliation. Financial donations were remarkable and he was able to start his own church, a Bible College and magazine (Hedges 2002:1111). Bakker, along with his wife, also flourished in his television ministry, which started with puppets and grew to include a Christian community and amusement park – second only to the two Disney parks – named Heritage Village (McGee 2002a:353). Wan (2001:153) describes how the global influence of these famous Pentecostal ministers reached beyond the American community to the global audience. This influence, perceived as good for the Pentecostal message, became extremely disruptive when impropriety was exposed in the lives and ministries of these two prominent ministers.

Bakker was first exposed when his wife Tammy was treated for drug dependency. Further revelations exposed sexual misconduct with a secretary and immense financial mismanagement. The very public failure was exacerbated by the involvement and accusation by fellow televangelist Swaggart, who described Bakker as a cancer on the face of Christianity. Bakker accused Swaggart of trying to takeover his ministry. The eventual result for Bakker was prison for defrauding the public. During his prison term, he was divorced from his wife and subsequently wrote a book entitled *I was wrong*, admitting to his twisting of scriptures for personal benefit (McGee 2002a:353). The year following Bakker's resignation, Swaggart was accused of and admitted to sexual misconduct; yet he repented publicly with television cameras recording and tears streaming down his face. In spite of

this, his refusal to accept restorative discipline resulted in his loss of affiliation with the Assemblies of God. Further accusations, including sexual misconduct and financial mismanagement, emerged in the subsequent years; however, by this time the influence of Swaggart had diminished to the point where the church and Bible College were barely able to continue (Hedges 2002:1111).

Pentecostalism was not immune to such scandals or misconduct in previous generations, and accusations have existed from the earliest days¹⁰². However, for many leaders in contemporary Pentecostalism, these very public moral failures and the exposure of less prominent ministers' failures have left an indelible mark. The mention of these names stirs strong emotion. Perhaps it is not all bad, since it has caused many to look beyond the charisma of the leader. The failure does sound a warning to those who are successful in ministry, even if it does not necessarily provide any specific teaching on what should be part of the discipleship process. Moreover, it provides evidence of the need for Pentecostals to assist leadership in spiritual formation that develops beyond gifting, skill or charismatic ability. Thus the need for holistic discipleship is clear, even to those who have been in leadership for extended periods of time. The outcome of these very public failures of Classical Pentecostal ministers and prominent failures of ministers from other sectors has raised the awareness. Books have been produced and training institutions have begun offering courses on spiritual formation. Formative applications are being conducted to help prepare new leadership. What may be lacking is a systematic process that a leader and leaders in training can work through. Graduate work on spiritual formation is almost non-existent among this sector. Consequently, when books are written and courses developed they are often random rather than holistic and comprehensive. Spiritual formation that transforms the entire person is invaluable for the future of Pentecostal leadership.

3.3.4.2 Revivals

Revival has been a proclaimed component of the Pentecostal message, as evidenced at Azusa.¹⁰³ For the first generation, revival was not an end, but rather the means to an end-

¹⁰² Charles Parham and Amiee Semple McPherson faced scandalous accusation and events during the first generation of Pentecostalism.

¹⁰³ Pentecostals see revival as intense periods of God awakening believers to fullness of life in Christ with significant emphasis on manifestations of the Spirit. This often occurs over a few years, as with Azusa Street. They often emphasise a particular aspect of spiritual life that was

times evangelistic thrust. Thus, revival was a means of engaging in the purpose of God. However, contemporary revivals have been more focused on the immediate so that the revival meeting is the end in itself. Consequently, there is little need for the fruit of the revival to be evidenced on a continuous basis.

In 1995 on Father's Day, June 18, in Brownsville, Florida, in an Assemblies of God church, a revival began (Spencer 1999:1). This revival gained intense attention from both adherents and detractors. Behaviour and manifestations observed were uncommon, even for most Pentecostals, and raised much concern and interest. Many who had previously encountered Pentecostalism, and were favourable to manifestations, rushed to participate in the revival meetings. Pastors, missionaries and many other people flocked to the meetings hoping for their own significant encounter with God for more than five years. Assemblies of God leaders and some Pentecostal historians placed this revival second only to Azusa in terms of influence, duration and global impact (Barnes 2002:445-447). Spencer (1999:1-14) and others clearly oppose the revival. Evangelicals such as Hank Hanegraaff (1950-), who is the president of the Christian Research Institute, strongly attacked this revival through his access to public media including television, radio and books. The response of the pastor, John Kilpatrick, was a prophecy of judgment on Hanegraaff, which only added to the drama and raised more concerns about credibility (Barnes 2002:446). Nevertheless, the revival did have a significant impact on Pentecostals. In the discussion about the Pensacola Revival, there is much to examine, which has led many to stereotype and attack this revival. However, the initial stages of this revival were founded in prayer and a deep call to repentance. The desire for right relationship with God is evident in the frequent altar calls given, calling on attendees to fall before God in repentance.

Revivals such as Azusa or Brownsville hold a deep sense of immediacy and are therefore very intense. The perception that the opportunity must not be missed, places significant pressure on the faithful, who do not want to neglect 'getting right with God' or encountering the blessing that is available to them at that particular time. Revivals raise some challenges for those who seek to enhance spiritual formation. When immediacy is the focus, long-term focus is often lost and discipleship neglected. However, the event, if centred in Christ, can produce an inspiration to discipleship. Thus it can be an initiation for

previously been neglected. Revivals have occurred in other locations including the Toronto Airport, Hillsong Australia, Lakeland Florida and Redding California.

many into a healthy relationship with the Divine and begin the process of spiritual formation. Nevertheless, dangers remain for those who choose to merely observe or attend the meetings and subsequently look for the next location of God's manifestation.

3.3.4.3 Fivefold ministry

Pentecostals restored a focus on spiritual gifts. The primary focus has usually been given to the gifts mentioned in 1 Corinthians. However, in the later portion of the century, the gifts of Christ found in Ephesians 4:11 became known as the *fivefold ministry*. The recognition of these ministries is not new, but their implementation has been developed in a new way. Pastors, evangelists and teachers have been commonly recognized; the distinction came with the recognition of apostles and prophets and their role in the contemporary church. The Assemblies of God Australia took the lead here. Cartledge (2000) describes the rationale and development of this activity, particularly the practical working of apostles and prophets within the hierarchy of the national denomination leadership. The denomination began calling for "apostolic ministries to lead us", often from the floor of the national conference, and this change occurred in 1977 (Cartledge 2000:147).¹⁰⁴ The recognition of apostles, in particular, proved instrumental in causing church planting and expanding the denomination. Furthermore, Cartledge (2000:148) attests that the denomination developed in health due to the apostolic leadership. Not all Classical Pentecostals, however, accept this approach to fivefold ministry, particularly the Assemblies of God in America and the Pentecostal Assemblies of Canada, who have both put out position papers rejecting the approach found within their counterpart Australian organization.¹⁰⁵ In the United Kingdom, among the Assemblies of God, in the first decade of the new millennium, the leadership structure has changed to be self-described as apostolic.¹⁰⁶ National leadership structures are rarely uniform; therefore an apostolic/prophetic leadership model is not a particular set-up. Each application of the

¹⁰⁴ The question was the way in which all in leadership suddenly became apostles even if they did not have multiple gifts of the Spirit and had never started anything themselves so did not match the criteria for an apostle in scripture. So it became a designation of honour that put distance between themselves and the 'ordinary' members. Even currently some who sought this are frustrated by the lack of 'apostolic' visionary leadership that exists.

¹⁰⁵ North American Pentecostals are more closely aligned with Evangelicals and Fundamentalists, thus cessationist arguments are more strongly held, even a partial cessationist view. Thus they assert that apostles and prophets may have ceased, while other gifts continue.

¹⁰⁶ John Partington, the current National superintendent was from Australia and was instrumental in the change.

apostolic and prophetic leadership is different. Many have forgone elections in favour of the appointment of others by the apostle.

The fivefold ministry may benefit discipleship within Pentecostalism if applied for the complete development of the disciple in Christ. The balance of various gifts may constitute the greatest benefit to the discipleship process. The five gifts may help one to develop in spiritual formation and ministry, if properly working together to equip. However, the focus on individual gifts may cause some disciples to be stunted, since their distinctive gift may be developed in a narrow way consistent with the church's perspective on that particular gift. Thus some pastors and leaders in the UK are opposed to the change seeing it is not restoring five-fold ministry. Rather they see it opposing the Priesthood of all Believers by exalting certain people and positions, which they accuse of being ego centric rather than Spirit-led. Nevertheless, the purpose of the gifts, as described by Cartledge (2000:201-208), is to bring maturity and perfection and equip the body of Christ. Thus, these gifts should enhance the continuous discipleship in the local church.

3.4 Conclusion

This chapter explores the theologies and practices that have influenced spiritual formation or the lack of it among Pentecostals. Pentecostalism incorporates varied traditions. This may be both the greatest strength and the greatest weakness. The plurality of influences allows for the significant issues from each tradition to dialogue with Pentecostals (Yong 2005:21-22). Pentecostal discipleship benefits from Catholic Theology by appreciating the sense of responsibility. This extends to both the individual disciple and the Divine, for without both engaged, discipleship is impossible. Furthermore, there is a great sense of God's empowerment and placement of leaders who have been strengthened to guide the people of God. Conversion, within the Catholic tradition, is also presented as the initiation into spiritual life, and therefore subsequent encounters with the Divine are normative, without being prescriptive. Protestant influences provide Pentecostals with an exalted view of scripture, proving authoritative and applicable to the life of the disciple. The means of justification – faith, is indispensable to discipleship and, combined with a Theology of the priesthood of all believers – can produce a personal sense of responsibility when accurately applied through. The free will of humanity, as embraced by Pentecostals, contributes to the synergism that is essential for spiritual formation to occur. Distinctive

theological thought, which distinguishes Pentecostals and influences discipleship, produces a dominant perspective of immediacy and mission, which does little to foster discipleship. This is exacerbated further by the rise of the prosperity gospel. However, the focus on subsequent experience and the rise of theological education do provide a foundation for strong development and engagement in discipleship. Further academic work on spiritual formation may help the training institutions provide better programs for spiritual formation of leadership. Discipleship, however has never been proclaimed as an essential, and may have been viewed as an automatic by-product of being filled with the Spirit.

Pentecostal praxis has revealed a deficit of focus on discipleship, yet currently it is viewed as desirable and necessary. Some of the practices lend themselves to discipleship, while others detract from it. African religious practices emphasise the relational process, which Pentecostal discipleship desires. This root provides the means to be spontaneous, oral and holistic in approach. The African focus on narrative provides the reason for discipleship within the perspective of both the temporal and eternal. Pentecostals from the early 1900's have encouraged body ministry and testimony allowing the entire membership to participate, possibly resulting in greater engagement in discipleship and leadership responsibility. Although spiritual formation should benefit from the focus on the spiritual, this has not been the case. Furthermore, emphasis on evangelism and mission, which should prove foundational for discipleship, have drawn on the immediacy of experience and often neglected the full responsibility described in Matthew 28:19-20. Mid-twentieth-century praxis provided great hope, yet detracted from discipleship. The holistic message of hope, manifested in the emphasis on divine healing and the prosperity gospel, may have been more distracting, producing greater individualism and selfish spirituality. Consequently, the focus transferred from eternity to the immediate and temporal. Forms of mass media, particularly the use of the television, fostered a rapid spread of the Pentecostal message, yet it lacks the personal relationship and accountability that are necessary to the discipleship process. Subsequently, the late-twentieth-century and early-millennium era revealed the results of neglecting discipleship in favour of charismatic gifts and leaders. Significant leaders were exposed and the need for on going discipleship became clear. Revival, as seen at both Azusa and Brownsville, does draw people to Christ, yet often lacks assistance with the work of discipleship. The fivefold ministry approach may be very helpful in developing balance in discipleship, which has been typically controlled by teachers. This

balance may be the result of varied gifts to the church that are engaging in the ministry of discipleship.

The object of discipleship is not strongly examined or practiced by Pentecostals. This chapter has set out the influencing Theology, both external and internal, as well as praxis through Classical Pentecostal history. Positive opportunities exist from both Theology and praxis, yet their implementation will remain the responsibility of local churches, training institutions and denominations. This means that greater specific application and examination is necessary to direct the discipleship and spiritual formation of leaders.

Chapter Four

4 Theological and Philosophical Transformation

4.1 Introduction

Pentecostal spirituality is holistic. It affirms the power of God to influence and transform the whole of life. Furthermore, Pentecostals proclaim holistic engagement of the heart, soul, mind and strength; however, the practice may be found lacking. This may be the result of some theological and philosophical inconsistencies. Pentecostals have generally accepted major theological concepts from other sectors of Christianity, as seen in the previous chapter, and have therefore given their time to focus theologically on Pentecostal distinctives.¹⁰⁷ Therefore, when Theology and practice are examined, one may find discrepancies, resulting in a lack of genuine holistic discipleship. In some areas of the world Pentecostals have done well in ministering for Christ to the poor and marginalized in their communities and nations (Miller and Yamamori 2007:41-43). Some have remarkable ministries of evangelism and divine healing while others have successfully engaged in the rigours of academic Theology. Nevertheless, in each of these sectors there does seem to be some lack of spiritual formation and holistic engagement. For Pentecostals, the development of holistic discipleship is not simply theological, yet it does rest upon theological foundations. Holistic discipleship by definition incorporates the entire person. Theology and spirituality are interconnected and necessary for authentic Christian Spirituality.¹⁰⁸ Theology is often expressed as cognitive in nature. There is, however, a dimension of Theology that is regulative, pertaining to both belief and practice, which is perhaps where Theology and Christian Spirituality have the greatest interplay (Powell 2005:7). This chapter seeks to examine theological and philosophical foundations that are necessary for holistic Pentecostal discipleship. Thus it will explore theological positions and their influence on spiritual formation. Where appropriate, I shall suggest valid alternatives, emphasizing the value of spiritual formation. Salvation, righteousness, baptism in the Spirit and views of grace and faith, will be examined.

¹⁰⁷ Pentecostals have emphasized their theological distinctives, specifically baptism in the Spirit, spiritual gifts, speaking in tongues, missiology and eschatology.

¹⁰⁸ Sheldrake (1998:6) raises concern about spirituality being used to describe “almost every human experience” and consequently spirituality may become extraneous. The relationship between spirituality and Theology is developed with proponents on various sides of the debate pressing their view. Spirituality has definitively arrived as an independent discipline. Nevertheless, there are aspects of Theology that will be part of a study in spirituality, particularly for Christian Spirituality. This thesis will address some of these aspects of Theology as they relate to spiritual formation.

Philosophical thought informs one's worldview and offers guiding principles by which people live. Pentecostals have developed philosophical tenets that are consistent with much of Evangelicalism but not identical. Philosophically, there are many within Evangelical sectors of the church that oppose spiritual formation for varied reasons. Pentecostals do not agree with all these objections raised by Evangelicals, but they do share some. Porter (2008:129-148) identifies some objections and seeks to address the concerns in an attempt to encourage engagement in spiritual formation. This chapter will expose the error of these objections. Pentecostals already possess some philosophical foundations that form the basis of spiritual formation for leadership.

Christian spirituality has many characteristics defined by one's understanding of God and experiential relationship with the Divine (Sheldrake 2010:11). Christian Spirituality is its own discipline in the academy yet a close relationship between Theology and spirituality remains. Moreover, there are certain religious denominations and affiliations that retain Theology as their central focus. Thus they subject spirituality to Theology. Consequently, in order to engage these sectors, it is necessary to include a theological approach.¹⁰⁹ This thesis does not subject spirituality to Theology but it does recognize that Pentecostals have strong theological beliefs that deeply affect their approach to spiritual formation and spirituality. Consequently, a theological approach is one helpful to examining and engaging this sector. Therefore, Pentecostal theological beliefs and practices will be explored and challenged for historical and practical accuracy and usefulness for spiritual formation.

The theological influences prompting disciples to pursue holistic transformation need to be examined within the Pentecostal community. Views on *Salvation* and the *imputed righteousness of Christ* are two foundational issues that Pentecostals have generally adopted from the Evangelical churches. Therefore, a valid examination of these two doctrines is necessary. Subsequently, a Pentecostal distinctive, namely, *the baptism in the Spirit* will be explored to identify its value for spiritual formation, in addition to the two concepts of *faith* and *grace*. Among Pentecostals, the meaning of these two concepts is the source of much tension. As has already been stated Classical Pentecostals have been wary of extreme positions of faith as expressed in the "word-faith" movement or "prosperity" teaching; however, recently there have

¹⁰⁹ Spirituality and Theology have had a strained relationship, particularly with those who led the emergence of the discipline of spirituality. Many continue to press for the independence of the discipline, which has already arrived in its own right, thus Schneiders (1986:271) asserts that "Theology is the most important single discipline at the service of spirituality," yet not the only one. However, evangelicals are deeply sceptical with approaches to spirituality other than the theological approach, which is evidenced by Scorgie (2011:27-33) and Coe's (2011:34-39) articles emphasising theological concepts. The tension is displayed in this chapter, particularly where objections based on theological positions challenge spirituality.

been subtle changes within Pentecostalism, which demonstrate this might not be the majority position, even among leadership. Grace has also been the source of discussion, particularly in North America where Reformed Theology is increasing in influence through many of the famous Reformed pastors and preachers. To a large extent Pentecostals have not engaged this debate and tend to accept many of the Reformed teachings on grace rather than approaching the scriptures for themselves.¹¹⁰

4.2 Theological obstacles to spiritual formation

4.2.1 View of Salvation

Salvation is a word used to describe the initiation experience or process into life with God.¹¹¹ Pentecostals approach salvation through an Evangelical perspective and generally describe a particular time at which conversion occurred, which they see as a turning point in their lives. This experience is often emotionally significant and often expressed with words of sentiment, which is consistent with the experiential dynamic of Pentecostalism (Warrington 2008:37). Terms like *regeneration* and *conversion* are also used to describe this event, biblically justified since these terms are both Johanine and Pauline. Nichol (1966:2) identifies the Pentecostal view of conversion as consistent with the Protestant Reformation in “that salvation is a free gift of divine grace apart from deeds and efforts or ecclesiastical sanction”. Furthermore, it is the “fundamental reason for Jesus becoming incarnate” (Warrington 2008:34). They believe salvation is both an event and a restorative and redemptive work that flows from the love of God (Archer 2012:180). This salvific process is primarily presented as a precise work of God within a person that draws him or her into relationship at a particular time. Nevertheless, the theory of salvation presented by Pentecostal theologians maintains that this narrow definition falls short of the biblical teaching on the eternal process and the redemptive work of Christ: past, present and

¹¹⁰ Pentecostals, like Parham, sought biblical texts for the practice and normative experiences for baptism in the Spirit (Anderson 2012a:168). However, in their doctrines of grace, they have largely relied on reformed teachings, neglecting to do their own examination of the scriptures. Many of those involved in the formative years of Classical Pentecostal teaching were not regarded as Theologians and were not educated in Theological schools so they approached Pentecostal doctrine from the point of view of what they understood as a hermeneutic of faith in God’s word. Since they were not scholars those who are Pentecostal scholars today and who do have Theological backgrounds in many colleges and universities will often view the same issues in a very different manner than the forebears of the movement did.

¹¹¹ The word Salvation is used to describe the initiation experience of relationship with God. Additionally, conversion and regeneration are other terms that may be used to describe this initiation experience.

future. Salvation can be broadly understood by Pentecostals to be the work of God "that addresses the full range of the effects of human sinfulness" (Archer 2012:181).

4.2.1.1 Biblical synergism

Salvation for Pentecostals is not a passive event. Archer (2012:183) calls this *biblical synergism* and it is contrary to a deterministic perspective presented by many Protestant reformers. Biblical synergism presents salvation as initiated by God and voluntarily entered into by an individual. Therefore, one is able to choose to follow Christ or not (Warrington 2008:38). Consequently, one is unable to follow Christ passively. Life in Christ requires active participation, which does not originate with humanity's effort or desire but an active response to the invitation from the Divine. Thus the Pentecostal belief in biblical synergism is supportive of spiritual formation. This synergism places responsibility on the disciple arising from the provision of grace from the Divine. Nevertheless, this may form a challenge to Pentecostals who hold an Arminian position on salvation. Warrington (2008:39) points out the desire for holiness connected with the personal responsibility has caused many to struggle with fear of judgement and guilt where failure has occurred. Consequently, for many there is a continual fear of losing salvation and 'falling' away. Perhaps a better presentation of the gospel and the spiritual journey will assist Pentecostals to fulfil the call of Christ and his love. Nevertheless, synergism conveys the role of both the Divine and the human within spiritual life and therefore, spiritual formation requires synergism.

Pentecostals believe salvation is for the complete being: body, soul and spirit (Archer 2012:82). Furthermore, they strongly proclaim a message of physical healing for the body. The fact that death still occurs, even in the life of one who previously experienced healing, may display the progressive nature of salvation. Petts (2006:137) suggests that the issue of sin is primary, due to its eternal nature, while healing is temporary and thus less important. Furthermore, he presents this position to frame the debate and provide hope for those who are not healed. However, a question remains: To what extent is sin dealt with? Sin is not eradicated from the life of believers. Forgiveness is provided and perhaps this may reflect the very nature of God's gifts of healing. Therefore, healing may be part of salvation in the completed sense, including the past, present and future nature of salvation. This salvation then, is not yet completed but is holistic and influences the future of disciples' lives and eternity. A belief in the holistic nature of salvation does provide value for spiritual formation. Its value is for the whole person so that they will be formed into the image of Christ. However, while salvation is more than an event, the conversion experience must not be minimized. A holistic perspective on

salvation is helpful to spiritual formation. Salvation, therefore, begins with an initiation experience and culminates in the return of the Lord and is consistent with spiritual formation.

4.2.1.2 Evangelical Theology¹¹²

Biblical synergism is contrary to many within Reformed Theology who hold a monergistic and deterministic view of salvation. Evangelical Theology, a derivative of the Reformation, has emphasized the role of the Divine in salvation and often minimized or even eliminated the responsibility of the individual. Consequently, this influences both salvation and the ensuing spiritual life. However, what is one to do with the multitude of imperatives found throughout the New Testament if the individual has no responsibility? These commands are found in both the Gospels and Epistles; consequently, one must conclude that they are for the initiated, as opposed to the unconverted. The very presence of these imperatives in the scriptures must prompt one to at least question individual responsibility. The close allegiance of Pentecostals to Evangelicals results in acceptance of many Evangelical theologies, including the doctrine of salvation with only slight variance (Warrington 2008:34-35). Studebaker (2012:49) correctly identifies an error in Evangelical Theology, which has subordinated sanctification to justification. The result of exalting justification by faith is a lack of an effective view or Theology of sanctification. However, Studebaker (2012:49) claims that sanctification is not as essential to salvation as justification, and consequently affirms the Evangelical position. The conclusion of this Evangelical Theology must be that the exaltation of justification by faith taken to its logical conclusion has caused little need for sanctification. The Evangelical position has been accepted by Pentecostals with little effort on their part to examine the issue. However, the subordination of sanctification to justification is problematic for spiritual formation. The emphasis on salvation at the expense of life with God produces a deficiency of transformation. The powerful paradigm that has exalted justification must be challenged to present a more biblical view of salvation or redefine the spiritual life by placing regeneration as the initiation experience into life with the Divine. Perhaps, as Studebaker (2012:52) argues, when sanctification is subordinated to justification, inner transformation is subordinated to the imputed righteousness of Christ. What challenge can one bring without eliciting a label of heresy? Should the imputed righteousness of Christ be subordinated to spiritual formation of a believer? This too would be problematic. Initiation into the life with God is significant and powerful; however, it is still the beginning. Thus one begins the life with God as a result the imputed righteousness of Christ. Subsequently, the regenerate person is called to

¹¹² Pentecostal Theology has largely been “a ‘carbon copy’ of Evangelical Theology with ‘Pentecostals’ nota bene (Bicknell 1998:215-216).”

grow into the image of Christ. Therefore, instead of continuous subordination of one to the other, there is a sequential order, beginning with the imputation of Christ's righteousness, followed by spiritual formation as a work of the Holy Spirit in the life of a disciple. The individual's foundation is based on the imputed righteousness but his or her on going responsibility is progressively growing into the image of Christ. Consequently, one may also contend that at the heart of Evangelical Theology is salvation, rather than Christ. Salvific-centred Theology consistently exalts justification and therefore minimizes spiritual maturity and formation. However, a Christ-centred approach will value salvation as an initiation into the new life with God – with Christ and growing into his image – as the objective, which requires the work of the Spirit Studebaker (2012:49). Thus conversion is not to be the climax of the believer's life, but rather the beginning of the journey. Hence in Philippians 3:13-14 it is written: "forgetting what lies behind ... I press on toward the goal for the prize of the upward call of God in Christ Jesus". Clearly this is not the moment of salvation, but being formed in the image of Christ.

4.2.1.3 Relationship to spiritual formation

A contemporary Pentecostal dialogue regarding salvation does not usually include spiritual formation. Nevertheless, the restorative nature of salvation begins with an event that sets the disciple on a journey of growing into the image of Christ. Biblical synergism in salvation links ones on going responsibility in growing in the image of Christ with the salvific event. Spiritual formation will therefore be significant in the process of salvation. Thus Paul can write statements about salvation in the past, present and future tense, indicative from his use of the Greek verb *sozo* in aorist, in the present continuous, and in the future (Ephesians 2:5, Romans 5:9, 1 Corinthians 1:18). Archer (2012:81) describes salvation as "God's merciful response to the problem of sin". Sin is the root problem but not the only issue for which Christ provided himself as a sacrifice. Spiritual formation thus begins when there is the initial experience, where the consequence of sin is removed and relationship with the Divine is restored. Subsequently, a disciple, empowered by the Spirit, will be involved in removing sin from his or her life, perhaps without ever reaching complete freedom from the influence of sin prior to death. Removing sin from one's life is holistic since the roots are in heart, mind and action. Spiritual disciplines provide an active means of dealing with the influence of sin in an individual's life. Additionally, other consequences in the disciple's life resulting from sin will also be dealt with in the transformation. Finally, Pentecostals hold that at the return of Christ the influence and consequences of sin will be forever broken, culminating in a new creation where sin and its

consequences are absent. This perspective lends itself to strengthening the role of spiritual formation amongst Pentecostals.

4.2.2 Imputed righteousness and works

The imputed righteousness of Christ is implicit in justification by faith, which was a significant focus of the Protestant Reformation. The focus has primarily been the legal designation and thus articulates the imputed righteousness of Christ for one to be a believer. “Righteousness is absolutely necessary for fellowship with God, but man has no righteousness of his own, so God imputes to the believer the Righteousness of Jesus Christ” (Duffield & Van Cleave 1987:223). This Pentecostal position has been adapted from other Evangelical groups. Romans 5:12-21 is often cited as the foundation for this position. However, Pentecostal writers and theologians have hardly touched the doctrine or implications of this belief. However, there has been increasing interest in re-examining the accuracy of this doctrine, particularly in light of recent dialogue between Catholics and Protestants (Bird 2004:253). The imputation of Christ’s righteousness provides the recipient with the legal standing to encounter the Divine.¹¹³ Nonetheless this imputed righteousness does not absolve the recipient of the ongoing responsibility of righteous behaviour consistent with one following the Messiah, but it does provide one with access to the Divine in intimate relationship.¹¹⁴ Therefore, the imputed righteousness of Christ forms the foundation upon which one builds and grows into maturity and the image of Christ. Furthermore, it may be described as an impartation to initially break the power of sin so that one can enter into relationship with God (Archer 2012:184). However, people who receive the imputed righteousness of Christ are in proper standing with God and as a result have the responsibility to live in righteousness. Duffield & Van Cleave (1987:238-242) explain the Pentecostal position on sanctification: both positional and practical. The positional sanctification is the result of the imputed righteousness of Christ, whereas the practical aspect must be developed. The subjugation of the work of righteousness to the imputed righteousness of Christ is accurate for the unregenerate individual. Nevertheless, for the regenerate person the new life is essentially holistic and consists of works that are part of practical sanctification. It is this Theology of works that requires examination.

¹¹³ There has been debate within Protestant groups regarding the imputation: specifically, whether the faith is imputed in order for one to receive Christ or whether the righteousness of Christ is imputed by faith (Bird 2004:254-255).

¹¹⁴ Wesley is credited with challenging the phrase “the imputed righteousness of Christ” due to its lack of mention in scripture (Bird 2004:255-256). However, the phrase ‘the righteousness of Christ’ does exist in Pauline literature. The danger of antinomianism is clearly of concern to Wesley.

4.2.2.1 A Theology of works

Perhaps one of the greatest challenges facing the contemporary Pentecostal movement is an accurate Theology of works. The very mention of works causes many to face rejection and isolation.¹¹⁵ However, for a biblical perspective on human responsibility for life with God, works must be explored.¹¹⁶ Duffield & Van Cleave (1987:258) assert the only way one may “work out his own salvation is as God works within him.” Furthermore, they emphasise that the believer need only study the scriptures, surrender to the Spirit and live a life of prayer, which in some way connects to good works. This however is a flaw of the Pentecostal approach to works. It is not God working in you alone that works out one’s salvation. There is a definite responsibility for the believer. Furthermore, there is a contrast between the source of the work and the work itself. Perhaps an error on the part of many is the assumption of the source of works are sinful and thus there has been little significant focus on, and even complete neglect of, works. Nevertheless, these two areas need to be explored: the source of works and the works themselves.

One of the most quoted passages regarding works is found in Isaiah 64:6: “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment.” The main emphasis when quoting this passage has been on the *righteous deeds as polluted garments*. Therefore, when the issue of works is debated, the proponent of works is rebuffed by this passage. Perhaps many who profess regeneration have too easily claimed this passage. Does the author speak of those who have received the righteousness of Christ or someone who has not? A simple historical analysis of this prayer for mercy will conclude that it precedes the coming of the Messiah, thus predates the imputing of the Christ’s righteousness. Furthermore, in Revelation 19:8, the author defines fine linen as righteous deeds of the saints in a vision of rejoicing in heaven. This contrast requires at least a reconsideration of the place and value of works in the life of the regenerated, and an analysis of the source of such works is imperative.

Where do works emanate from? Does the source determine the value of the work or is the source irrelevant and the work itself inherently valuable – or not? Surely the source of the work has some influence? Pentecostals generally believe that “the flesh produces works; the Spirit produces fruit” (Duffield & Van Cleave 1987:294). Such a statement stems from the contrast of language in Galatians 5:16-26, yet this falls short of an accurate biblical outlook on works. John 14:12 records Christ’s admonition that those who believed in him would do works.

¹¹⁵ Labels of ‘heretic’ are common. Others refer to proponents of works as those who *trample on the grace of God*. Nevertheless, a true biblical understanding of responsibility for the regenerated is required.

¹¹⁶ This discussion has merit for the regenerated but no value for the unconverted. Until the righteousness of Christ is imputed, works hold no value.

The interior life, which is usually emphasised, is expressed in works. Consequently, Pentecostals must examine the preceding undeveloped statement on the source of works.

In the Pauline epistles there are clear options between the flesh and the spirit as the source (Romans 8; Galatians 5). Perhaps the source of one's deed may be more important than the actual deed. The desire, motivation or attitude that precipitates the work displays the origins: the Spirit of God or one's own flesh. Can one's own flesh produce something of value? In the writings of Paul, the answer seems clear: those who live according to the flesh have set their mind on the flesh, which produces death (Romans 8:5-8). The old nature cannot be redeemed so the cross is the best path for flesh. Conversely the Spirit of God may be the source for the regenerated. If this is the case, works have great value and produce the *fruit of the Spirit* (Galatians 5:22). The tension that so often arises lacks a biblical perspective on the works of the flesh and the works of the Spirit. Jesus affirmed the law and said he came to fulfil it (Matthew 5:17-20). Clearly works are not a means of justification. They do however emanate from the Spirit and are a means of living in the grace of God and working out one's salvation.

Works are described in scripture in various ways: *works of the flesh*, *works of the law* or *good deeds*. Perhaps this has caused confusion about which activities people engage in and are describing as works. Works of the flesh are clearly destructive for all, since they emanate from the old nature and sinful desires (Galatians 5:19-21). "Works of the law" refers to the righteous requirement of the Law of Moses. Attempting to fulfil these does not bring an individual salvation or closeness to God. Thus when people view these works as a means to gain righteousness or increased relationship with the Divine they fall short. These may be engaged in with either right or wrong motives. Conversely, the description of good deeds is found numerous times throughout the New Testament. Matthew's account of the Sermon on the Mount describes letting one's light shine before people through good works so that they give glory to the Father in heaven (Matthew 5:16).¹¹⁷ These works are presented as surpassing the law. In what way do they surpass the law? It seems that these works emanate from a heart that is in full submission to God, thus "good works only spring from a believing heart, can only be wrought by one reconciled to God" (Easton 1893:np). Good deeds therefore are essential to one who desires to engage in spiritual formation. However, there is not a list or descriptions of legal requirements, but deeds arising from an encounter with the Divine and study of scripture are necessary.¹¹⁸

¹¹⁷ Others include John 14:12, Ephesians 2:10, 1 Timothy 6:18, Titus 2:7; 3:8, Hebrews 10:24.

¹¹⁸ Obviously there are many passages that speak of the need for good works such as: Ephesians 2:10 'we are created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them'. Paul to Titus reprimands the people for being unfit for any good works (1:16) and says that

Duffield and Van Cleave (1987:239) articulate a second aspect of sanctification as the practical process, which includes righteous actions as part of progressing in sanctification. Consequently, referring to works as filthy rags is unacceptable for the regenerate. Works may have their own value because they are subject to judgment, however this may be due to the source of the work (2 Corinthians 5:10 & Revelation 22:12). Nevertheless, they may be judged as either good or bad. Good works are practical actions or activities in which one engages out of relationship with the Divine and which, if observed, cause people to give glory to God. This does not indicate that they are only to be done in public, but that they may occur in public. In Matthew 6, Jesus is recorded as instructing the hearers to do their good deeds in secret so that they may receive their reward from God in heaven rather than from other people. In all likelihood, good works done in public are active deeds toward a recipient, which emanate out of intimacy with the Divine. Conversely, good deeds done in private (i.e. spiritual disciplines) enhance one's direct relationship with the Almighty. All good works stem from the Spirit of God and produce spiritual fruit in some measure, which will be observable even long after the actual deed is completed. Thus the New Testament authors challenge the believers, that the "imputed holiness should progressively become a practical part of their daily Christian living" (Duffield & Van Cleave 1987:239). In summary, works are not part of justification, for the righteousness of Christ is imputed. They are however a means of practical engagement in the process of sanctification, which proves authentic justification.

4.2.2.2 Impact for spiritual formation

The imputed righteousness of Christ is believed by Pentecostals. However, this doctrine does not minimize the spiritual life once Christ's righteousness has been imputed; indeed, perhaps the responsibility is greater for those who have received Christ's righteousness, which is expressed in good works. All the same, there are varied sources from which works can spring. Discernment is required to ascertain whether they emanate from the Spirit or from another source. Furthermore, both the believer and the Divine must evaluate the works. Others, particularly leaders, may also be involved in evaluating the works that have been done. A healthy view of works recognizes that there is source and action, both of which require examination. Nevertheless, works emanating from the Spirit are essential in the process of spiritual formation. Therefore, once the attack on works is removed, spiritual formation, which requires work, can develop and thrive, helping disciples grow into the image of Christ.

we have been purified as his possession zealous for good works (2:14). Furthermore, in Titus 3:8 that people should be careful to devote themselves to good works.

4.2.3 Views on faith

Views in faith relate to salvation and the spiritual life. Faith has assumed great importance among Pentecostals due to the various aspects of it. Pentecostals believe “it is probably not possible to overstate the importance of faith in the Christian life” (Duffield & Van Cleave 1987:215). Faith is described as for salvation, spiritual life and as a charismatic gift. Pentecostal healing evangelists often pray for people after accurately identifying illnesses. However, the statistics of those healed are low. Consequently, the healing evangelists place the fault on the sick person because of lack of faith (Hollenweger 1999c:179). This originates from how the scripture is interpreted, specifically from certain portions of the gospels where Jesus heals people and attributes the healing to one’s faith (Matthew 9:22). Subsequently Jesus said, “According to your faith be it done to you” (Matthew 9:29, Mark 5:34, Luke 7:50). Furthermore, Jesus is also attributed with saying “And whatever you ask in prayer, you will receive, if you have faith” (Matthew 21:22). These and other passages seem to indicate another dimension of faith, which is a foundational view of faith common among Pentecostals. Consequently, they believe that “faith is simply believing God’s Word. It is based entirely on the finished Work of Christ as revealed in the Scripture” (Duffield & Van Cleave 1987:219). Nevertheless, it is their hermeneutic that then comes under scrutiny. Emphasis on faith increased as the charismatic movement rose to prominence and the initial Pentecostal doctrinal unity was abandoned. Various teachings about faith began to arise emphasising healing, holistic wellness and prosperity. The emphasis on faith developed multiple meanings, each with its own significance. First, faith unto salvation that is foundational to enter the Christian life. Secondly the gift of faith referred to in 1 Corinthians 12. Additionally, faithfulness is also listed in the fruit of the Spirit (Galatians 5:22).

Perhaps the most controversial aspect arising from Pentecostals is faith for divine healing and physical provision. As seen previously, the *word faith* movement gained influence within the Classical Pentecostal sector, particularly with its focus on healing and physical provision (Lovett 2002:992-994).¹¹⁹ Opponents of this movement also accumulated teachings about faith to combat the perceived false teaching. These discussions about faith continue to raise great controversy among Pentecostals and have dominated any dialogue about faith. The emphasis of the discussion relates to where faith stems from and how it is employed. Can one desire something and then with enough faith or belief produce what was desired? Does the amount of faith produce the result? Pentecostals in leadership will be divided while the majority of

¹¹⁹ This teaching has often been called the health and wealth gospel. Proponents refer to 3 John 2 as evidence for their prosperity. Finances and physical health are natural results of the supernatural encounter that produces *spiritual prosperity* (Lovett 2002:993).

Pentecostals worldwide will believe that one's amount of faith is linked to the result. Questions then arise when the desired result is not realized. If one does not have the necessary faith for the desired result, can they have enough faith to be saved from sin? The seriousness of this discussion has resulted in the discouragement of many. Some have been so severely disappointed to the point where their spiritual life has been shipwrecked. The issue of divine healing and faith continues to be a divisive issue for Pentecostals, which Petts (2006) attempts to address with balance. Nevertheless, out of desperation Classical Pentecostals tend to seek to be healed by producing enough faith. Nonetheless, the views of faith have not been examined relating to the spiritual life and formation. Therefore, I will explore the nature of faith and holistic faith. These areas will be examined to extrapolate applications for the spiritual life.

Church historian Philip Schaff (1994a:756) articulates the nature of faith as having three aspects consisting "in believing God, in trusting God, and believing in God." These insights are helpful since they reveal that first, one must believe in the existence of God. This is not the conclusion of faith, but certainly the beginning. Secondly, one must trust in God and therefore hear what is said, believing the Divine is speaking truth. For Pentecostals there is a continuous expectation of the Divine's revelation for their personal lives. Faith arises from hearing the word of God, both historical and present. Pentecostals believe in the continued work of the Spirit so that direction and instruction are present realities in the life of the believer. This essence of faith, then, is obedience to God expressed in the life of a believer. Finally, an individual believing in God displays complete devotion and commitment. This is perhaps the greatest aspect of the nature of faith that may be overlooked, which surpasses knowledge only and yet incorporates intellectual knowledge. Thus holistic faith encompasses the entire life and consequently Pentecostals believe for faith to be genuine it must be tested. Therefore, "God lets our faith be tested and tried in order that He may approve it. God can bless only the faith that has been proved genuine by testing" (Duffield & Van Cleave 1987:456).

Believing God exists is the beginning of faith and testing proves the faith. However, what is the nature of this belief? The very acknowledgement that God exists will impact the lifestyle of the believer. All the same, as many have pointed out, intellectual assent to a certain set of beliefs is not faith. Duffield and Van Cleave (1987:217) describe the perspective of Pentecostals as follows: "Faith is that faculty by which the spiritual realities are perceived as being real, and capable of being realized. He who has faith has eyes for the spiritual." Thus the absence of the supernatural does not mean it is impossible, only as yet unrealized. Of concern here is mere intellectual assent without the conviction, not the unrealized aspect of faith.

The second chapter of James has raised this discussion of holistic faith perhaps more than other passages. In James 2:19, the mocking tone seems aimed at intellectual assent. Agreement with a set of stated beliefs or doctrines is not the nature of faith. In Hebrews 11:6, the author affirms that faith is the means of pleasing God and the essence of faith is to live consistent with God's existence and the possibility that one may be rewarded by the Divine. Certainly, mental assent is not enough. Action, conviction and intellect must combine to express the full nature of one's belief. Pentecostal faith in God will therefore demonstrate the expectation of an encounter with the Spirit to transform and impact the whole being. Holistic faith will be intellectually engaged, emotionally embraced and implemented in action. Thus it engages "the intellectual, the emotional and the volitional" portions of the person's being (Duffield & Van Cleave 1987:217).

A tension between faith and works has been debated for centuries, seeking to identify the biblical teaching. The history of Pentecostalism has been quite balanced in the practice of faith and works. However, in recent history the imbalances have increased. The extreme positions, placing works and faith at polar opposites, raise great concern. Perhaps the discussion above about works of the flesh and works of the Spirit provides some insight. However, faith that is not acted upon is of little value (James 2:17). Genuine Christian faith will ultimately produce works that emanate from the Spirit of the Divine. Paul makes the point that faith does not begin with humanity but from the word of Christ. In the same way, works begin with the working of the Spirit. Faith and works are therefore not in opposition, but rather a holistic expression of the working of the Divine within the life of a disciple.

Faith is an essential component of discipleship. As seen above, faith is expressed in complete obedience and absolute commitment to God and what the Divine has revealed. This will ultimately influence the entire life of a disciple. Furthermore, disciples will with their mind understand truth and with their body live out truth within the context in which they are found. Consequently, spiritual formation will stem from a proper perception of faith.

4.2.4 Perspectives on Grace

Grace is a fundamental lens through which many in the larger Protestant community view the world.¹²⁰ The word 'grace' is commonly used to mean 'unmerited favour' among Evangelicals and consequently among Pentecostals as well. It has become an untouchable foundation upon which many Protestant churches have developed. Resulting from the Reformation's obsession

¹²⁰ Studebaker (2008a:46-47) argues that in regard to soteriology, Pentecostal doctrine is fundamentally identical to Evangelical doctrine. As a result, Pentecostals derive their theological concept of grace from Evangelicals.

with salvation, the majority of Protestantism has neglected what Catholics refer to as the "higher Christian life" (Hollenweger 1997:185). Wesley's approach on this issue is unique. Luther and other reformers brought to light some aspects of truth regarding grace that were being neglected. They also emphasized the salvific nature of grace and, in so doing, missed the more holistic nature found in continued spiritual formation. Wesley on the other hand described a salvific process (Del Colle 2002:176). Furthermore, he proclaimed the need for Christians to progress toward Christian perfection, a process of sanctification that transpired subsequent to conversion. Among Protestants, the definition of grace has emphasized the conversion event, which overshadows any other aspects of grace. A very troubling statement by Willard (2006:34,61) describes grace in this way: "Grace is opposed to earning, not to effort." What does one make of the passages spoken by Jesus and also by the apostles relating to reward? Does the one who earns a reward for good work violate the grace of God? Perhaps more accurately the one who earns a reward displays a life in the grace of God. Consequently, one must question if Willard's statement is biblically accurate. In spite of the absence of such an evaluation it has been widely accepted within Evangelical communities engaging in spiritual formation, who seek a better understanding of grace and its relationship to spiritual formation. Many authors have used this passage to emphasize the role of activity in the life of a disciple.¹²¹ How does one understand the relationship between grace and discipleship? The preceding statement will undoubtedly affect the activities of disciples. However, the Gospel of John (1:16) describes what emanates from Christ, saying, "...for from his fullness we have all received, grace upon grace". Perhaps here is an insight indicating that grace is not a single phenomenon; rather it is added, even repeatedly, to the life of a disciple. Thus a one-off imparting of grace, emphasised for salvation, to the entire life of a believer may result in error, and may possibly stunt spiritual maturity. Furthermore, grace needs to be presented with its full application for the believer's life. Grace is an essential component for an individual's spiritual formation, and requires a broader biblical understanding than a limited salvific application can provide. One could contend that the contemporary Pentecostal application of grace to salvation and covering sin is problematic to spiritual formation. Nevertheless, a holistic view of salvation and grace may present the greatest possible benefit for spiritual formation. Additionally, how can one interpret biblical passages relating to reward, spoken of by Jesus and others in the New Testament? In 2 Corinthians 5:10, there is a

¹²¹ These authors have primarily written about spiritual formation and discipleship. They appeal to the responsibility of effort to emphasize the need for discipleship, yet downplay the possibility of reward. Consequently, people are confused about using effort in what seems a purposeless endeavour.

very real sense of incentive for work to be done. How does this relate to grace? Unmerited favour, as an inappropriate definition of grace, will be examined, particularly as it pertains to the spiritual life of an individual. This examination from pre-conversion to maturity will elucidate the accuracy of spiritual formation. Aspects of grace will be expounded and described to provide a more accurate description of grace. Could grace be more accurately defined as *empowerment from God*: salvific grace described as God's empowerment unto salvation, formative grace defined as God's empowerment to form disciples into the fullness of the image of Christ, and finally, equipping grace identified as God's empowerment for the work of ministry?

4.2.4.1 Grace defined

Classical Greek has various meanings for the term *charis*. The biblical term *charis*, translated 'grace', is neither unique to nor does it originate from the scriptures. Grace, however, is central to the biblical story. "Against an explicitly redemptive horizon no one is devoid of the grace of God" (Del Colle 2002:178). Bromiley (1988:548) has written: "The reality of grace appears clearly wherever God is revealed in His redeeming purposes and actions as the God who saves freely, without obligation and without regard for merit." However, the grace of God cannot be merely defined as God's favour without merit. Such a definition falls significantly short of the use of grace in the classical Greek, the New Testament scriptures and Church history. The scriptures were not written without context, removed from societal and normal word usage. Since the word 'grace' (*charis*) did not originate with the authors of the scriptures, an examination of its use in classical and secular Greek is helpful. Thereafter, its use by various New Testament writers will be explored, followed by an examination of how grace featured in Church history. The hope is that a clear and accurate definition will be articulated to assist the spiritual formation of Pentecostal leaders.

Bromiley (1988:548) presents at least five ways in which *charis* was used in the historical context of classical and secular Greek. First, it was used to denote pleasure, delight or winning favour. Then it was also used to describe kindness, particularly to inferiors. A third way was in response to the kindness, where *charis* was used to express thanks to the generosity that was shown. Fourth, in later times it also referred to power, often derived from the supernatural. Finally, it also denoted favouritism with bias, often stemming from corruption such as bribery. These uses of the word are not themselves conclusive, yet they provide the possible influences on the use of *charis* by the New Testament authors. There remains a possibility of grace being greater than the limited definition of unmerited favour, which seems to be lacking from the Greek usage prior to the writing and interpretation of the scriptures.

The five uses of the word do provide varied definitions and the use of all could be aspects found within the New Testament usage.¹²² Due to the fact that the five usages in classical Greek do not consistently denote unmerited favour, greater examination of the use of grace in the New Testament will follow. In fact, such a definition would not make sense but for a couple of the usages. Summarizing the five usages in classical Greek would include describing *charis* as empowerment to individuals, enabling them to gain strength and receive favour, both merited and unmerited, from the divine in such a way as to empower their life, reciprocated by thankfulness.

The word 'grace' is used throughout the New Testament. It is attributed to Christ, the apostles and other Christians throughout the texts. Paul's Epistles are significant, since he is said to have written about grace more than any other New Testament author. However, the word is not used simply to denote one single occurrence. He used the word in multiple ways. He describes his work and writing as a manifestation of grace (Romans 12:3, 15:15). He also explains the 1) free nature of grace (Romans 4:15, Ephesians 3:7), 2) the responsibility of those receiving grace (1 Corinthians 15:10, 2 Corinthians 6:1, Ephesians 3:2), and 3) the power of those who receive grace (2 Corinthians 9:8, 2 Timothy 2:1). Paul's usage of the word goes much further than the limited definition of unmerited favour. The salvific emphasis in the early portion of Romans is not confined to the usage for the remainder of Pauline writings. Furthermore, it does not provide the lens through which all the New Testament authors are to be read. Perhaps this is a problem: the extreme Pauline lens through which Evangelicals read much of the other New Testament writings. With reference to this point, one may challenge the perceived view of Pauline writings that has subsequently utilized this as the prevailing lens. Although the influence of Pauline literature is significant, it cannot be seen to trample on or surpass the other New Testament literature and consequently diminish it as less than the Pauline works.

The word *charis* is not found extensively in the Gospels. Nevertheless, these writings provide insight into the concept and raise questions about the responsibility of one who has grace. Of particular interest are the parables relating to stewardship. One such parable is found in Matthew 25:14-30 where reward is provided for those who have worked well with what was entrusted to them. Similarly, in Luke 19:11-27 where the parable of the minas is recorded, reward and judgment are the result of being entrusted with resources. Both of these parables

¹²² The final usage Bromiley (1988:548) presents is that of favouritism and bias due to corruption, this may not be consistent with the scriptural use. However, the concept of favouritism may be found in scripture, particularly in the case of Mary, who was said to have found favour with God – and the result was she became the mother of Jesus.

expose a responsibility for the one who has been entrusted by his or her master. The impact of this must influence a discussion about grace. Perhaps this is the flaw in the statements of Willard (2006:34,61) expressing the contrast between grace and earning. The concept that nothing in the Christian life can be merited must be challenged. Surely reward is not foreign to the Christian life. It must be noted that salvation, through the sacrifice of Christ, is without doubt beyond the achievement of any among fallen humanity. However, the reality that one who has been regenerated has the responsibility and ability to do things of value and therefore earn rewards is scriptural. Surely these parables display consistency with 2 Corinthians 5:10. There is a judgment of how the initiated have used what has been entrusted to them. Paul describes his own work as a means of employing the grace of God, and consequently a reward awaits those who have exercised the grace of God appropriately (1 Corinthians 3:10-15).

Another strong challenge to unmerited favour as a comprehensive definition is found in James 4:6. God gives grace to the humble but he opposes the proud. A reading of this passage must conclude a measure of virtue in the provision of grace. Furthermore, the author of Hebrews admonishes the recipients to "see to it that no one fails to obtain the grace of God" (Hebrews 12:15). The first epistle of Peter also refers to a future grace to be provided at the returning of the Lord (1 Peter 1:13). Clearly grace in scripture is vast and requires synergism to have its full effect. Unmerited favour is simply an unsatisfactory definition. One may conclude from the scriptures that grace emanates from the Divine to humanity, and humanity is entrusted with this empowerment to fulfil the necessary aspects of life beginning with salvation and culminating in the eternal state.

The history of the church displays varied views of grace with a constant difficulty between personal responsibility and Divine control. Cross and Livingstone (2005:700) describe grace as "the supernatural assistance of God bestowed upon a rational being with a view to his sanctification. While the necessity of this aid is generally admitted, the manner of it has been a subject of discussion among Christians since the 4th century." They proceed to identify the development of the doctrine of grace in early church history. Tertullian was the first to endeavour to devise a "doctrine of grace", expressing "the idea of grace as the Divine energy working in the soul" yet emphasizing the responsibility of humanity (Cross & Livingstone 2005:700). Judging from this first attempt, there is an obvious tension between the empowerment of the Divine and the responsibility of the person. Perhaps this is most clearly observed in the controversy between Augustine and Pelagius. Their positions were so diametrically opposed. In Augustine's view, the nature of humanity was completely given over to

sin and thus destined for damnation. Pelagius, however, presented sin as the error one observed and then followed from an essentially good nature. Thus grace was not necessary for Christians to do well but, when given, made doing good actions easier, a view strongly opposed by Augustine. Augustine affirmed the free will of humanity by differentiating between types of grace and their various applications.¹²³ However, his emphasis on the gift of God's grace to humanity largely inhibited the free will of human beings. All the same, he did attempt to emphasize the responsibility of mankind. Augustinian thought was predominant in the church for centuries.

Thomas Aquinas put forward some significant adjustments, challenging Augustinian thought. He recognized that all goodness within humanity emanates from God. Nevertheless, instances of merit do exist and do not reject the grace of God. First, merit ensues where natural gifts and talents are employed properly. Second, the proper exercise of spiritual gifts produces merit. Furthermore, he presented a distinction between *prevenient* and *cooperant* grace: grace freely given and grace making a person righteous (Schaff 1994a:752-755).

A third major influence on the doctrine of grace in church history is found in the Protestant Reformation, particularly from Martin Luther. Luther did not see a consequential difference "between original and actual sin" (Spitz 1985:81). Additionally, one remained under sin until death, thus legally, the designation found in justification held the greatest value. The belief that the legal designation as salvation will determine that grace can only be unmerited. However, this falls short of a biblical analysis. Additionally, Luther vehemently opposed proponents of free will because of his belief in the total depravity of humanity. Due to his own experience with sin and his inability to overcome it, he concluded that by grace alone could he live a moral life and all good emanated from God's gift of grace (Schaff 1994b:431-432). Certainly there is value from his experience and argument. However, does it absolve humanity of responsibility and choice within their lives?

There is an obvious tension in the discussion of grace regarding the free will of humanity. Furthermore, the discussion moves to merit and what one is able to achieve and by what strength anything is accomplished. For Pentecostals there is great value in pursuing this discussion further and applying the study of scripture as well as previous generations in the faith.

A leading and influential figure within the spiritual formation of the Protestant sector claims that "Currently we are not only saved by grace; [sic] we are paralyzed by it" (Willard 2006: 166). Grace is at the centre of spiritual formation. Foster (2004:303) presents grace and works as

¹²³ He presented prevenient grace as God's grace prior to one's heart seeking God. Subsequent grace was provided to one after conversion. Sufficient grace was provided but often did not achieve the desired results, whereas efficacious grace produced the proper outcome.

opposites. Strangely he's not writing about the unregenerate person. Understandably, he's trying to balance the evangelical definition of grace as unmerited favour with his own call for personal responsibility in spiritual formation. Consequently, his argument is weak and often rejected by those he attempts to convince of the value of spiritual formation. He appeals to Willard's (2006:166) description of grace not being opposed to effort but opposed to earning to further strengthen his argument. Furthermore, he presents Jesus telling the disciples to strive to enter the narrow door (Luke 13:24). Additionally, he appeals to Peter's admonishment to make every effort (2 Peter 1:5-7). He accurately concludes that all these factors support effort as appropriate for a disciple. However, these reasons do not conclusively support Willard and Foster's position of grace being opposed to earning. It only supports the fact that effort is appropriate for one empowered with the grace of God.

Many have appealed to Peter (2 Peter 3:18) for the believer to grow in grace as part of spiritual formation. However, the clear question is 'how does one grow in unmerited favour?' Paul's statements in 1 Corinthians 15:10 gives insight into the grace of God: "But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me". God's grace empowered Paul to work hard and thus it was not in vain. However, if Paul had not worked hard, would the grace then have been in vain? If grace does not produce results, which the Christian can be rewarded for, it is in vain. Furthermore, how can one fail to obtain God's grace if it is unmerited favour (Hebrews 12:15)? A face value reading of the New Testament will cause one to question the unmerited favour definition of grace. Certainly this is one aspect of grace but it does not provide a full definition of biblical grace.

4.2.4.2 Grace for Pentecostals

Pentecostals strongly desire God's empowerment, primarily through the Spirit. Biblical grace is at its very essence God's empowerment.¹²⁴ If grace is God's empowerment emanating from the Divine to humanity, there is another option for Spirit-filled discipleship. Additionally, Archer's (2012:183) description of biblical synergism applies to this issue of grace.¹²⁵ This understanding of human encounter with the Divine may be one of the significant differences with the other sections of the church that trace their roots to the Reformation. This synergism is

¹²⁴ There still remains the option of grace being both unmerited and merited as is the case in James 4:6 where humility is a quality in a recipient prior to being given grace.

¹²⁵ As seen in the previous chapter, Pentecostals have rejected a Calvinistic view in favour of an Arminian position. Perhaps Archer's (2012:183) assertion is a proper balance between the two extreme positions.

clearly rooted within Wesley's contribution. Perhaps a new division of grace could be constructed, one more consistent with Pentecostal thought and consequently providing a framework for spiritual formation amongst Pentecostal leadership.¹²⁶ One option for a Pentecostal classification of grace is a threefold model. The first is grace unto salvation, which is described as salvific grace. Then there are at least two aspects of grace subsequent to conversion: formative grace and equipping grace.¹²⁷ These three aspects of grace may provide a greater understanding of grace and allow for enhanced spiritual formation for Pentecostals who continually long for greater empowerment from the Divine.

Salvific grace may be defined as unique. It emanates from God and flows to human beings who, prior to conversion, are completely lost and thus differs from other aspects of grace.¹²⁸ Additionally, Pentecostals believe that, from their conception, their encounter with the Divine is participatory rather than passive. Pentecostals view God's grace as active in bringing one to conversion and believe it is unmerited, yet requiring a response from the recipient. Thus they articulate and emphasize the free will of humanity and the synergistic nature of grace in salvation. The initiation into the Christian life is the provision of God drawing humanity and there is no possible human effort able to achieve it. God provides the ability and strength for a person to exercise faith in Christ without considering what they have done: thus it is unmerited. This particular aspect of grace is what Paul speaks of in Ephesians 2:4-5 when he writes, "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ – by grace you have been saved." Perhaps this passage has caused many to view mercy and grace as synonymous, leading to wrong conclusions regarding the nature of grace. Nevertheless, grace unto salvation does not describe the fullness of God's grace – only one aspect. The significant emphasis that has been given to this one sector of God's grace may be at the crux of the present misunderstanding of grace that has

¹²⁶ Cross and Livingstone (2005:701-702) articulate three generally accepted aspects of grace: "1) Habitual or sanctifying grace: the gift of God's inhering in the soul by which men are enabled to perform righteous acts. It is held to be normally conveyed in the sacraments. 2) Actual grace: A certain motion of the soul, bestowed by God ad hoc for the production of some good acts. It may exist in the unbaptized. 3) Prevenient grace: That form of actual grace which leads men to sanctification before reception of the sacraments. It is the free gift of God ('gratuitous') and entirely unmerited."

¹²⁷ Paul wanted to return to the Corinthian church to bring them a second experience of grace (2 Corinthians 1:15). Due to the nature of the letters to the church, he is surely not claiming to provide them with another conversion experience. Thus there must be subsequent encounters of grace for the initiated that extend beyond salvation and to life in the Spirit.

¹²⁸ Perhaps a life that is salvation-centric is not Christ-centred and is inconsistent with spiritual maturity and growth. Moreover, salvation is an initiation experience into life with God, not the conclusion. Pentecostals have emphasised experiences subsequent to conversion, which prevents them from overemphasizing salvation.

permeated the Church. Popular writings such as Philip Yancey's (1997) *What's so amazing about grace* have left an enduring message of grace, as unmerited favour, for much of the Church. Salvific grace is essential to one seeking to engage the divine. However, does one who is already initiated need to continually appeal to the salvific grace? As evidenced by the lack of spiritual formation among Pentecostals, appealing to the salvific grace of God can lead one to neglect discipleship. Consequently, growing in maturity subsequent to the conversion experience is at best an option for those who are initiated can choose. Conversely, this grace forms a foundation for God's empowerment through which humanity has been invited into the transcendent relationship and participation in the Divine's purpose? Continually returning to the initiation experience is problematic for the believers, particularly among Pentecostals who hold an Arminian position.¹²⁹ Thus, fear of losing salvific security may contribute to the lack of spiritual formation and the constant promotion of salvific grace.

The second type of grace is perhaps the most neglected among Pentecostals and the most essential for spiritual formation. Formative grace, found in many imperatives of Paul's letters, must expose the error in the narrow view of grace as God's unmerited favour and place proper value for one to engage in spiritual formation (Ephesians 4:11-13, Colossians 1:28; 4:12). Thus these imperatives found throughout the New Testament prove conclusively that there is another aspect of grace for the initiated to engage in by the empowerment of the Divine. Formative grace may be described as God's empowerment to bring disciples into the image of Christ. This aspect of God's grace directs and guides believers to grow and mature in Christ. The goal of formative grace is developing the disciple to "the measure of the stature which belongs to the fullness of Christ" (Ephesians 4:13). On various occasions Paul writes about *walking by the Spirit* or *being led by the Spirit*; these terms refer to the formative grace of God that directs the believer to a more Christ-like nature. Particularly important is the implied choice between living by the flesh or by the Spirit, which is the choice for the initiated (Romans 8:1-17 & Galatians 5:16-26). Clearly these passages refer to choices and their corresponding results. This formative grace is God's empowerment to live righteously and do good works. Thus Paul often tells the initiated within a particular church to engage or not engage in certain kinds of behaviour. Many view these instructions as inconsistent with his rebukes to the believers in both Rome and Galatia who emphasised the law. It must be noted that the works he rejects within these two communities refer to works of the law and works of the flesh, which were powerless to develop a relationship

¹²⁹ It is not uncommon in Pentecostal churches to have people *backslide* and *recommit* their lives many times. Thus many believers constantly cling to salvific grace, which possibly prevents the spiritual formation that is so necessary and fruitful to spiritual health.

with the Divine. However, works emanating from the Spirit have great value both in the present life and the one to come. Furthermore, it is part of the promise of the Holy Spirit being given to empower the disciples for witness. The formative empowerment provides the disciple with the greatest platform for witness. The life transformed by encounter with God will inevitably be displayed for people to observe. Formative grace is essential to the process of spiritual formation.

Pentecostalism emerged with great emphasis on the mission of God. Acts 1:8 has guided much of the Pentecostal movement: power for witness. The equipping grace, possibly referred to in Acts 6:8, is the third aspect of grace and is also manifested by those who have been converted. Here the author describes Stephen as one “full of grace and power ... doing great wonders and signs among the people.” This third aspect of God's grace empowers the believer for the production of fruitful ministry. The fruitful life is not the result of human power alone but of God's empowerment at work in and through human beings. Equipping grace, therefore, is expressed in faithful service to bring forth reward and responsibility for eternity. Paul writes in Romans 12:6 that there are different gifts according to the grace given to each one. What can this mean? One may have a gift as God has provided and therefore have the empowerment, if he or she so chooses to employ it. Synergism is required when grace is dispensed. It is to this very issue that Paul instructs Timothy to fan into flame the gift he had received (2 Timothy 1:6) and to guard what had been entrusted to him (1 Timothy 6:20). Conclusively grace renders the recipient responsible for the empowerment entrusted. Fruitful ministry is the result of one's growing in this empowerment so that it is effectively employed and developed, thus finding that person trustworthy of more grace. Thus a warning and admonishment is found at the conclusion of the second epistle of Peter to guard against being led astray, and rather to “grow in the grace” of Christ (2 Peter 3:18). Paul also challenges the initiated to use the measure of grace they have received (Romans 12:3-8). These descriptions of grace will produce fruit that will be rewarded. Equipping grace has been a significant focus of Pentecostal Theology.¹³⁰ Baptism in the Spirit was defined as an empowerment for service, which qualified the recipient for greater effectiveness in ministerial endeavour, particularly engagement in mission activity.

4.2.4.3 Conclusions on grace

Pentecostals can affirm a threefold nature of God's grace. Salvific grace is essentially the first experience and initiates one into relationship with the Divine. Pentecostals tend to

¹³⁰ Pentecostals have affirmed the equipping nature of God through the Holy Spirit in Acts 1:8 and also through the fivefold ministries Christ has entrusted to the church.

emphasize Acts 1:8 as a pivotal passage for the empowerment of the Holy Spirit in the life of a believer. However, this empowerment is for witness, both of a life transformed and of ministerial activities. This understanding of grace does promote greater emphasis on spiritual formation unifying essential components of salvation and ministry with the underemphasized aspect of spiritual formation for a holistic understanding of grace. Grudem (2004:519) points out “the condition of *beginning* the covenant of grace is always faith in Christ’s work alone, the condition of *continuing* in that covenant is said to be obedience to God’s commands”. Grace can be more holistically understood to empower a person who synergistically lives unto salvation, spiritual maturity and effective ministry.

4.2.5 Baptism in the Spirit

Baptism in the Spirit is a primary doctrine of Pentecostals.¹³¹ From the early 1900’s to the 1970s, this doctrine “accompanied by speaking in tongues and other spiritual gifts” was the primary source of writing by Pentecostals (Macchia 2008:13). This doctrine has, however, been the source of much controversy in the other sectors of Christendom. In the latter half of the century, with the rise of the charismatic movement and emerging Pentecostal scholarship, Spirit baptism has been minimised in favour of more comprehensive theologies. Nevertheless, Pentecostal believers affirm a continuous Holy Spirit experience similar to what is described in Acts 2 on the Day of Pentecost, which they describe as baptism in the Holy Spirit (Nichol 1966:8). There is a significant ongoing debate about the nature of Spirit baptism and the timing of this event, as well as a questioning of what the initial evidence of its occurrence is.¹³² The early Pentecostal leadership emphasised the initial evidence of this encounter and concluded that it was speaking in tongues.¹³³ However, in the intervening years the issue has been re-evaluated. An examination of initial evidence does not hold great value for this thesis on spiritual formation. However, baptism in the Spirit is an important doctrine for Pentecostals and does offer value for spiritual formation. Theological perspectives stemming from Pentecostal teaching on baptism in the Spirit may provide support for spiritual formation. These include the doctrine of subsequence, empowerment for service, and spiritual gifts. These theological emphases can be valuable to the process of spiritual formation.

¹³¹ The Assemblies of God (USA) have written in their statement of Fundamental Truths (2) regarding baptism in the Spirit. “With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry.”

¹³² Macchia (2008:17) presents the varied opinions within Pentecostalism and questions whether it remains a Pentecostal distinctive any longer.

¹³³ Although this has been the position of the majority of Classical Pentecostals, this position is not uniformly accepted.

The doctrine of subsequence presents the possibility for significant spiritual encounter of great value following conversion. The baptism in the Spirit, for the majority of Pentecostals, is an experience of empowerment for witness subsequent to conversion. Beyond this distinctive, there is also recognition that the Holy Spirit is involved in many aspects of forming the believer subsequent to conversion, including sanctifying, empowering, leading and producing fruit (Duffield & Van Cleave 1987:278-281). Perhaps the notion of significant experiences of spiritual value beyond justification, stemming from Wesley's entire sanctification position, motivates Pentecostals to continue to pursue a conversion experience. Pentecostals tend to attribute the subsequent experience to the need for power in ministry. Wesley, on the other hand, assigned the experience to the purpose of holiness (Dayton 1987:93-94). Could there be a place for both within the landscape of Pentecostalism and the encounter of Pentecostals with the Spirit of God?¹³⁴ Could this position be a continuing work of spiritual formation in the believer led by the Holy Spirit, rather than either historical position of entire sanctification or empowerment? This could result in growth in sanctification and greater power for service. The doctrine of subsequence lends itself to a process for the spiritual life, as opposed to an either "with God" or "without God" judgment. This doctrine greatly assists those who promote spiritual formation.

Pentecostals have traditionally expressed the promise of Spirit empowerment spoken by Christ in Acts 1:8 as an endowment for service (Duffield & Van Cleave 1987:281-284). While this may be an accurate understanding of the passage, it may also be a very narrow application of the word *witnesses*.¹³⁵ This is generally applied to the work of proselytization and the work of mission. Could this narrow interpretation actually miss the role of the baptism in the Spirit in spiritual formation and the subsequent greater effectiveness as a witness? In the book of Acts, witnessing of Christ is not often portrayed as proclamatory only. However, Pentecostals have tended to focus on this empowerment, particularly where ministers have gone to difficult locations and the *charismata* were evident. Nevertheless, the use of charismatic gifts and spiritually empowered preaching are unable to cover a person's flawed character if he or she is not being formed into the image of Christ.¹³⁶ Thus empowerment for service must extend beyond

¹³⁴ It should be noted that some within classical Pentecostalism have taken a three-blessings position.

¹³⁵ Among Pentecostals, service and ministry are considered synonymous. Thus their study of the Acts of the Apostles is highly focused on the empowerment of the believers in the form of signs, wonders, and proclamation. This narrowly applies the word 'witness' and undoubtedly lessens the expectation of most believers to either want the empowerment or to see a means of employing the empowerment without a full-time ministry position.

¹³⁶ Pentecostals have demonstrated by their actions that they honour charismatic ministers and, when a significant moral failure is exposed, they can forgive. However, where change does not occur, they generally reject the minister, regardless of the spiritual gifts and charisma the leader displays.

a particular encounter, called the baptism in the Spirit, to a progressive relationship with the Divine that transforms the individual. True spiritual formation will result in greater power in service. Where maturity and consistency with the character of Christ are visible there will perhaps be an even greater witness to the power of their Lord. The Pentecostal doctrine of empowerment for service must therefore be broadened to include the spiritual formation that occurs because one has encountered the divine and is therefore a greater *witness* for Christ.

The baptism of the Spirit has often been described as the “gateway to the gifts” (Petts 2011).¹³⁷ Thus, for Pentecostals, Spirit baptism is essential to grow in effectiveness for the kingdom, as gifts are essential to the development and effective service of a leader. Pentecostals have come to recognize that the gifts of the Holy Spirit are not infallible and thus one must grow *into* them. Moreover, one who is gifted must develop in the exercise of his or her gifting, which is why many instructions are provided in the Epistle to the Corinthians on how to use one’s spiritual gifts. Pentecostals recognize that the gifts of the Spirit are entrusted to redeemed humanity, which is beset with weaknesses and faults (Menzies & Menzies 2000:185). The fact that recipients of spiritual gifts need to develop in the proper use of them underscores the point that humanity entrusted with life by Christ must also grow in that life, particularly in spiritual formation. The dynamic of development for these Pentecostal doctrines strongly supports greater emphasis on spiritual formation for this sector of Christianity.

The doctrine of Spirit baptism holds promise for spiritual formation. Three major doctrines emerging from the Pentecostal belief in Spirit baptism can be developed to include and even advocate spiritual formation. The doctrine of subsequence allows for significant events to occur after conversion. Furthermore, empowerment for service can be expanded to give a broader definition of ministry as the life lived before God. Thus transformation can be part of the reason and work of the empowerment. Just as spiritual gifts require training for use, so spiritual maturity does not automatically follow when one receives the gift of the Spirit. This means that the doctrine of baptism in the Spirit renders training and development for spiritual maturity acceptable to Pentecostals.

4.3 Philosophical objections to spiritual formation

There are those in the evangelical sector who are strongly opposed to the concept of spiritual formation and spirituality, which are often viewed as synonymous by this community. “Not all spirituality is Christian” and the concern for many Evangelicals is that spiritual formation

¹³⁷ Generally, Pentecostals have difficulty accepting that one may demonstrate charismatic gifts without having undergone an experience of Spirit baptism.

has influences contrary to genuine Christian life (McGrath 1995:5). However, Willard (2006:69) points out that “everyone receives spiritual formation” and the only question is whether that spiritual formation is good or bad. Therefore, objections to spiritual formation must be explored. Where they accurately identify a problem, solutions must be provided and where they are inaccurate they must be refuted. Porter (2008) presents to that community an apologetic for spiritual formation. He presents and rebuts eight objections that are commonly levelled against spiritual formation. Not all eight are issues for Pentecostals. The idea of a fad or being too experiential are not major issues for Pentecostals who are quick to adapt new practices and thrive on the experiential elements of their own faith. However, accusations relating to spiritual formation being Catholic, New Age and lowering the view of scripture will be quite easily accepted and even a cause for rejection by Pentecostals. Therefore, I will address six objections. As spiritual formation increases in practice and exposure many will encounter these arguments and may even find them persuasive and consequently reject spiritual formation. The opposition stems from the term spiritual formation and what it connotes for many. The perception that foreign spiritualities may be accepted by the church resulting in syncretism is a reason many reject spiritual formation. Often they would prefer to approach sanctification as the issue, which Porter (2008:130) is open to.¹³⁸ Consequently, they theologise about it rather than engage in it. Spiritual formation, however, is much more than theologising about certain aspects of sanctification.

4.3.1 Spiritual formation is Roman Catholic

Many in Evangelical churches raise the objection to spiritual formation on the basis that it is part of Roman Catholicism. Porter (2008:132) points out that much of Protestant Theology is rooted in Roman Catholicism. He further identifies that the spiritual journey has been an object of study and pursuit for Catholics, whereas Protestants have not emphasized this. Certainly, there are doctrines from the Catholic Church with which Pentecostals will not agree. However, the origins of doctrines or practices do not mean they are to be accepted or rejected without further examination. Porter (2008:133) presents the concern of Evangelicals with practices of spiritual formation that are embedded with doctrines contrary to Evangelical Theology. However, he contests the need of evangelicals to examine the practices in spiritual formation in light of scripture and not theological statements. If something has been labelled as Catholic, many within

¹³⁸ Porter (2008) articulates a typical Evangelical position that subjugates all spiritual and religious aspects to Theology. Spiritual formation does have theological components but is not a subdivision of formal Theology. Nevertheless, Pentecostals are quick to examine practices in spiritual formation through theological lenses.

the Evangelical community do not engage or discuss the issue. The label has been enough to reject the doctrine, practice or idea. This label and subsequent rejection is inappropriate. There are differences between various sectors of Christendom that have not been reconciled and may be problematic for these sectors to cooperate together. However, to dismiss an issue as important as spiritual formation due to a label is perilous for the Pentecostal community. Catholics, historical and current, have engaged in spiritual formation and have much to offer the Pentecostal community. Porter (2008:133) favours a dialogue between the various groups within the Church to gain insight for spiritual formation. However, he retreats to his theological corner raising concern of the Catholic emphasis of spiritual disciplines. For him and many others this is a clear attempt to be justified by works. However, he previously articulated that spiritual formation related to sanctification. Now however, he withdraws to the salvific position of the Reformers. Consequently, his personal battle with spiritual formation is evident.¹³⁹ Evangelicals approach spiritual formation through a theological lens and consequently eliminate any aspects that they perceive as inconsistent with their Theology. However, an objection must be upheld on scriptural grounds, not labels or origins. Nevertheless, spiritual formation for Pentecostals will be enhanced greatly through engaging in dialogue and learning with those in the Catholic sector. Spiritual formation is deeply rooted within Catholicism and yet it is not foreign to those within the Protestant sector. Many protestant leaders have articulated the spiritual life and the responsibility of the believer.¹⁴⁰ The first 16 centuries are filled with much historical truth that was held within the Roman Catholic Church, some of which Protestants affirm today. Pentecostal leadership does not need to neglect the truth represented by the Catholic Church when engaging in spiritual formation. There are great benefits from the experiences and practices within the Roman Catholic Church that Pentecostals, perhaps more than other sectors within evangelicalism, can benefit from and engage in for their own enhanced spiritual formation.

4.3.2 Spiritual formation is New Age

Evangelicals fear syncretism. The possibility of teachings from outside Christianity entering and polluting the faith causes many to reject spiritual formation as New Age.

¹³⁹ Porter (2008:132-134) raises concern of three specific areas that evangelicals articulate.: first the issue of justification by works; second, a hermeneutical method inconsistent with the literal-historical-grammatical method; and thirdly, the role of spiritual directors in light of the priesthood of all believers. Clearly, evangelicals are open to engage spiritual formation only through a theological method.

¹⁴⁰ Calvin, Luther, Wesley and others wrote and preached more than theological aspects of salvation. They were not ignorant to the spiritual life, and within their many writings, aspects of spiritual formation are clearly evident and helpful for those engaging in practices today.

Hollenweger (1999c:185) claims that all of Christianity is syncretistic with many of the cultural and historical aspects informing the current faith. The only question is how much is permissible and thus he appeals for theologically responsible engagement. The New Age, Buddhism and other mystical religions subscribe to many practices advocated within spiritual formation. Porter (2008:134) argues that contemporary literature from New Age and Buddhism emphasizes silence and solitude more than contemporary Evangelical literature. However, these practices before God are biblical and rooted in the history of the church. Due to the neglect of the biblical and historical nature of these practices, they are wrongly attributed to New Age. However not all practices of the New Age are rooted in scripture. Participation in mood-altering substances for heightened spiritual encounter must be rejected as inconsistent with biblical spiritual formation. There are other practices where clear validity is lacking; therefore, rather than rejecting spiritual formation as New Age, Porter (2008:134-138) appeals for discernment on a case-by-case basis. He offers a method for discernment of practices to determine their value for Christian life. Biblical practices or commands are obvious and as such are his first criterion. The next four criteria are progressive and each practice should pass through successive evaluation to determine their validity. However, this is only one method of evaluation to determine the value of specific principles or practices for Pentecostals. Nevertheless, any practices of concern must be examined in the light of scripture. Furthermore, the value is not from their origin but in their means of causing one to grow more in the image of Christ. Perhaps if Pentecostals have as much concern for the formation of Christ in believers as they do in protection of Theology, spiritual formation would occur more. Pentecostals can be assured that spiritual formation will occur in practices that are biblical or at least consistent with biblical truth. This can alleviate the objection that non-Christian faiths are informing spiritual formation and that it is somehow opposed to true Christian faith.

4.3.3 The concept is contrary to the sufficiency of Scripture

Porter (2008:138) presents another objection, specifically “that spiritual formation does not see scripture as the sole authority in matters of faith and practice.” This emanates from four observations Evangelicals have made. First, there are many extra-biblical sources shaping spiritual formation. Their concern lies with the interdisciplinary nature of spiritual formation, which has drawn insight from non-theological disciplines such as philosophy, psychology, and history. Secondly, they question the experiential and subjective nature they have observed and see it as a rejection of the authority of scripture. Thirdly, they observe that many evangelicals who have begun to engage in spiritual formation have become bored with or burned out from

word-centric spiritualities. Thus they are pursuing other spiritualities that place less emphasis on the scriptures, causing evangelicals to raise the alarm that spiritual formation is contrary to the sufficiency of scripture. Finally, the lack of serious evangelical theologians and biblical scholars writing about spiritual formation raises still more concern. These four objections require a reply. The concern of the place of scripture may be the largest barrier to Pentecostals embracing spiritual formation.

In response to the first observation the core issue is what does *sufficiency of scripture* mean? Porter (2008:139-141) identifies two main positions held by evangelicals. One position places scripture as the *highest* authority for life and practice. The other position puts scripture as the *sole* authority. Both positions give scripture a lofty position. The real question is whether the scriptures are the *only authority* for one's life and practice? Pentecostals who value the scriptures should examine them to see what is revealed about extra-biblical influences. Porter appeals to the Pauline epistles. Paul urges the believers to imitate him and other godly believers.¹⁴¹ Pauline imitation Theology is an appeal to extra-biblical influence for spiritual formation. Additionally, the author of the Proverbs clearly appeals to extra-biblical insights when one astutely examines creation and perhaps the other disciplines that are currently influencing spiritual formation. Surely Pentecostals will affirm scripture as the highest authority for life and practice and as the sole authority to evaluate principles and/or practices. Thus any activity or instruction may be evaluated in light of the scriptures. The absence of direct instructions does not eliminate the practice. One can evaluate each practice through discernment methods such as Porter (2008:134-138) offers.

The other observations require a response as well. The experiential and subjective nature of spiritual formation is a common accusation. However, from an examination of Acts 9 (Paul) and Acts 10:9-ff (Peter) one can conclude that God encounters humanity outside the written word. Furthermore, the Divine has historically used experiential encounter to lead the people of God, both individually and corporately. One can experientially engage in spiritual formation without fear of rejecting the sufficiency of scripture. This may be done through encounter within the boundaries of biblical practice and experience. The third observation is that Evangelicals engage in spiritual formation due to biblical burnout or boredom. The turn has been from rigid Bible reading programs to personal encounter with the Divine. Contemporary Pentecostals now often engage exclusively in prayer and biblical study for their personal devotional time. Willard

¹⁴¹ Paul's imitation Theology can be found in the following passages: Philippians 3:17, 1 Corinthians 4:16, 11:1, 1 Thessalonians 1:6, and 2 Thessalonians 3:9.

(2010:153) asserts that Bible study and other common disciplines have fallen short in producing spiritual formation. The notion that study of the scripture alone will produce spiritual formation is flawed. However, one does not need to reject the study of scripture or authority of scripture to engage in spiritual formation. The problem may not be the disciplines practiced, but the result of the disciplines not practiced. The appeal to scripture alone has often left those seeking formation at the mercy of Evangelical scholars whose hermeneutic leaves many spiritual disciplines as unnecessary or even wrong. The final observation that theologians and biblical scholars are not engaging spiritual formation in their writings is weak. The absence of evangelical scholars engaging the subject is a circular argument. They do not see it as biblical so they do not engage in it. Because they refuse to engage in studying spiritual formation it is suspicious, therefore it must be unbiblical. Perhaps their absence of engagement proves the need for Pentecostals, who are competent in other disciplines, to engage the subject matter. Thus the interdisciplinary desire to engage the subject may be greatly enhanced because evangelical scholars have failed to engage.

To summarize, spiritual formation is not opposed to the sufficiency of scripture because it seeks insights from other disciplines and experiences. Furthermore, the fact that some are weary of their word-centric spirituality and seeking greater spiritual insights for spiritual maturity should not be feared. One can engage in spiritual formation producing greater maturity while being faithful to the scriptures. The fact that scholars have not been writing on the subject does not mean spiritual formation is opposed to sufficiency of scriptures. Perhaps it demonstrates the need for theologians and biblical scholars from this sector to engage the subject to provide guidance and assist in producing biblically responsible spiritual formation.

4.3.4 Spiritual formation encourages works of righteousness

A constant and maybe the most prolific objection to spiritual formation is that it encourages works of righteousness. This objection may be the most unbalanced and unbiblical instruction found amongst evangelicals.¹⁴² A fear of works and their perceived relationship against grace has often paralysed this sector of the church (Willard 2006:166). Furthermore, there is an expectation that somehow without individual involvement “there is going to be this great *boom*, and then suddenly you will be transformed in every aspect of your being” (Willard 2006:56). Porter (2008:143) presents the objection raised: if one has something *to do*, there is a definite concern about works of righteousness. However, this is where the evangelical

¹⁴² Willard (2006:47) accurately identifies a serious problem with the “evangelical hermeneutic of reading passages that are *not* about forgiveness of sins as if they were, when they are really about *new life* in Christ.”

hermeneutic has been in error. Certainly there is a concern about works of righteousness done by one attempting to obtain salvation. Should there not be concern for the one who has been converted and does not display works of righteousness? Willard (2006:47) exposes the error with the evangelical hermeneutic: reading passages of scripture as though they are about forgiveness of sin when in fact they discuss the new life in Christ. Perhaps this is the error that this objection to spiritual formation is built on. Furthermore, Pauline objection to works is specifically the works of the Law, not works of righteousness (Romans 3:20,27-28, Galatians 2:16, 3:1-2, 10). Furthermore, Paul emphasizes that works of righteousness are necessary for the one who has had a conversion experience (Ephesians 2:10, Titus 2:11-14).

This objection for Pentecostals may be taken further by their emphasis on the work of the Spirit. Consequently, nothing good can come from any individual and therefore there is very little effort applied to righteous actions and spiritual formation. This fear of works and gaining merit has caused them to abuse their own high view of scripture. Clearly this objection is deeply rooted within the evangelical paradigm. Porter (2008:143) raises concern with any aspect of sanctification requiring a response, even a passive response, as being in danger of the righteousness of works. This is a serious and dangerous objection for Pentecostals.¹⁴³ The pendulum has swung from earning salvation by works to a complete fear of works. This fear of works is simply paralyzing Pentecostal leadership from engaging in spiritual formation. The strange reality is that the first Pentecostals in America generally emerged out of the holiness background, which is in stark contrast to this contemporary Pentecostal position. Perhaps this change occurred in the early debate over the *finished-work controversy*. William Durham brought his Baptist roots and Theology to deeply influence and change the course for the second decade of Classical Pentecostalism. Furthermore, his influence was significant among white Pentecostals. Consequently, the Assemblies of God, the primarily white and largest classical Pentecostal denomination, chose to leave the holiness roots and align with Evangelicals. Thus emphasis on sanctification found in the holiness roots was abandoned (Anderson 2004:45-48). Nevertheless, contemporary Pentecostals' fear of works righteousness is problematic for spiritual formation. If a physical body can be entrusted with the Spirit of God, can that same body, filled by the Spirit, not do works of righteousness? Furthermore, spiritual formation is not a set of specific activities that each person must do. True spiritual formation will guide the disciple to greater growth into the image of Christ. Certainly one filled with the Spirit of God will do works of righteousness and

¹⁴³ The objection here may be the foundational issue for Pentecostal leadership developing in spiritual maturity. A fear of righteousness of works causes lazy and underdeveloped leadership to emerge with gifting and charisma, but lacking the character Christ required.

even be zealous for these works. However, the disciple is not attempting to gain salvation but to exert effort to mature in the image of Christ.

4.3.5 Spiritual formation is relativistic and postmodern

Another objection is that spiritual formation exemplifies postmodernism's relativism and consequently must be rejected. There are many within the establishment of Pentecostalism who fear the postmodern worldview.¹⁴⁴ Pentecostals do embrace some aspects of postmodernism. The emphasis given to narrative is one example of Pentecostal acceptance. Concern stems from the relativistic aspect of this worldview. Obviously the concern for Pentecostals is not all aspects of postmodernity but specifically the issues regarding how one may come to know and the relativistic means of gaining knowledge. The question then is can Christian spiritual formation remain truly Christian and authentic within a relativistic worldview? Furthermore, does recognizing limits of reason propel spiritual formation into relativism? "The assertion now is that our modern perception of 'the way things are,' rather than being knowledge based on reason and empirical evidence is instead merely a set of self-serving ideologies constructed by those in power, ideologies that marginalize those who disagree" (Hiebert 2008:224). Consequently, examination now is directed at the contributor rather than the contribution. Many things that had been considered established are now subject to new scrutiny, including Theology and history. This scrutiny is unwanted and even unwelcomed by some Pentecostals.

A response to the objection must first note that the history of spiritual formation reveals that its origins are not postmodern, as it predates this worldview by centuries. Nevertheless, there may be postmodern aspects to the contemporary discussion of spiritual formation due to the worldview of contributors. Thus, concerns relating to relativism are serious and require an adequate response. Christian spiritual formation requires that all three aspects of the description are present: Christian, spiritual and formation. Chandler (2014:14) identifies the boundaries. First the word Christian provides clarity, for "all personal formation flows from the person of God in Christ by the power of the Holy Spirit". Thus any process separate from the Divine must be rejected. The word spiritual can be used "to describe all dimensions of life as influenced by the Spirit." Finally, "formation refers to both what is formed and the manner in which it is shaped." Consequently, one can identify the boundaries for Christian spiritual formation. Therefore, one

¹⁴⁴ Yong (2005:17) and others prefer to describe the current context as late-modern as opposed to postmodern. The contemporary worldview is still strongly influenced by modernity, which is still striving in various sectors. Perhaps the two worldviews of modernity and postmodernity are still competing; thus one can observe the transition and see both within the current reality (Hiebert 2008:225).

can conclude that spiritual formation is not relativistic and indefinable. There are certain absolutes emanating from the Triune God that holistically influence the formation of a disciple in the image of Christ. This is neither relativistic nor postmodern. Those with a postmodern worldview are able to engage, as are those with a modern worldview. The processes and practices that individuals engage in may vary. The objection may come from these multiple options for individual spiritual formation. However, the Divine is involved in the process of spiritual formation and thus it is not relativistic.

4.3.6 Spiritual formation neglects mission/evangelism

Mission and evangelism are central to Pentecostal spirituality. The final objection that Porter (2008:147-148) identifies is that spiritual formation neglects mission and evangelism. Furthermore, emphasis on spiritual formation reinforces the contemporary narcissism that is prevalent. Such an objection stems from lack of understanding and concern about those who have disengaged from society in pursuit of union with God.¹⁴⁵ There has been tension between active ministry to people and ministry to God or the active and contemplative life. The objection often cites the Great Commission as a clear direction for mission and evangelism. Here again is an example of poor hermeneutics leading to a weak objection. A comprehensive reading of the Matthew account of the Great Commission cannot be satisfied with current trends of evangelism and mission amongst Pentecostals. The movement has largely focused on leading to conversion through the *sinner's prayer* and closely followed by teaching to be filled with the Spirit at which time they are deemed to "have it all". Subsequent to this there has been little if any focus on spiritual formation. Furthermore, Pentecostals have focused on the Acts 1:8 passage appealing to the empowerment of the Spirit for mission. Consequently, emphasis has been on going yet not on what work needs to be done. However, the Matthew 28:18-20 account calls for disciples to be obedient to Christ and to learn everything that he commanded. Thus the Great Commission can only be fulfilled if spiritual formation occurs.

This objection assumes that if one engages in spiritual formation this is a total neglect of mission in his or her pursuit of union with God. Conversely, Porter (2008:147) argues that spiritual formation produces great effectiveness in mission and evangelism. Additionally, the lack of spiritual formation has been the cause of many detractors from effective mission. Financial shortage, conflicts between ministry partners, moral failure and hypocrisy, among other things,

¹⁴⁵ Ascetic and monastic practices are popularly described as examples of errors in spiritual formation. Furthermore, the monastic orders that removed themselves from society may have had great spiritual formation but lacked evangelistic fervour and activity. This may be the cause of this objection.

prevent effective missions and evangelism from occurring. Thus spiritual formation doesn't neglect mission; rather "the cause of Christ is ultimately served most effectively through well-formed Christian believers" (Porter 2008:148). Spiritual formation does not neglect mission or evangelism rather it fulfils it.

4.3.7 Implications for Pentecostal Spiritual formation

Hindmarsh (2011:146) identifies early influential figures of Evangelicalism, including John Wesley, who emphasized a conversion experience and the personal nature of faith. Furthermore, there was a balanced "relationship between word and life, message and experience, doctrine and devotion" which was central to evangelicalism. Hindmarsh presents this relationship as still central to evangelicalism. However, contemporary objections to spiritual formation seem to prove the balance found in historical roots is not found in historic evangelicalism. In their passion for the word, true doctrine, and the message, they have relegated experiences, life, and devotion to the periphery at best, and at worst, presented the latter as false, sinful and destructive. This evangelical extreme has isolated the movement from spiritual formation in fear of possible damage that could be done. Classical Pentecostals, who are part of contemporary evangelicals, battle with this. Seeking acceptance from the wider evangelical community, Pentecostals often defer to the extremes listed above and consequently put up resistance to spiritual formation.

John Wesley and the holiness movement that he preceded, which both influenced the emergence of Pentecostalism, affirmed spiritual formation. Pentecostals too can affirm spiritual formation and place it as primary for leadership while maintaining their place amongst evangelicals. The preceding objections do not have to result in a rejection. Practices of spiritual formation can be examined, no matter the perceived source, for their validity as an acceptable practice for Christians. Furthermore, the scriptures will certainly be embraced and not rejected as one pursues maturity in the image of Christ and true spiritual formation. Consequently, righteous works will be a significant part of the development of spiritual formation into the image of Christ, not for achievement and self-exaltation. Pentecostals will also benefit greatly in their mission endeavours if they engage in spiritual formation for leadership. Porter (2008:148) affirms this when he writes "the cause of Christ is ultimately served most effectively through well-formed Christian believers."

4.4 Conclusion

As seen in this chapter, there are various traditions contributing theological thought and spiritual practice to Pentecostalism. This may be the greatest strength and also the greatest

weakness. This strength of plurality in history allows for the significant issues from each tradition to dialogue with Pentecostals (Yong 2005:21-22). A Pentecostal can embrace holistic discipleship, which will impact all areas of a believer's life, including Theology. This chapter explored the theological beliefs among Pentecostals that strongly influence discipleship. Salvation is the first theological concept examined. Pentecostals believe in a synergism with the Divine for this life. However, under the influence of evangelical Theology, salvation has attained the position of the climax, and justification by faith has been designated as not only the entrance but also a covering for the post-conversion life. Despite this, Pentecostals have maintained the holistic nature of salvation and, if it is properly placed as the initiation experience rather than the climax, there is great hope for spiritual formation within this sector. The second aspect of Theology examined was the Theology of works. Gaining a correct view of works, both the source and the action, is paramount for greater Pentecostal engagement in spiritual formation.

Although baptism in the Spirit is a primary doctrine for Pentecostals, this doctrine has mostly been applied to evangelistic and missional thrust. Nonetheless, when applied to the minister, not only the ministry, there is significant hope for Pentecostal discipleship. The Pentecostal understanding of grace has been one-dimensional for much of its existence. A more comprehensive understanding of grace will lead to greater engagement in Spirit-filled discipleship – specifically where post-conversion grace, essential to life with God, has often been neglected or misunderstood in favour of salvific grace. The willingness to explore the vastness of God's empowerment of one's entire life will significantly enhance discipleship and spiritual formation. Faith too has been simplistic and primarily initiated by the created as opposed to the Creator. A disciple of Christ will believe that God has spoken truth and therefore engage in the process of transformation, being led by the Spirit of God. These doctrines of Pentecostal Theology can provide the foundation for spiritual formation. A move to greater spiritual formation is not inconsistent with Pentecostal doctrine.

Contemporary objections to spiritual formation are not consistent with scripture or history. Pentecostals who seek acceptance from the broader evangelical community may face some challenge when rebutting the objections Porter (2008) and others raise. Nevertheless, there is great benefit in embracing spiritual formation. Many spiritual leaders in scripture and history pursued great intimacy with the Divine and the potential is here for Pentecostal leadership. The false assumption of automatic or instantaneous maturity must be rejected and pursuit of Christ and his image embraced.

Chapter Five

5 Spiritual transformation: Pentecostal spirituality

5.1 Introduction:

Pentecostal spirituality centres on encountering the Divine Spirit. They “proclaim the whole gospel for the whole person” presenting it to dramatically alter human existence (Coulter 2013:161). In order for holistic discipleship to occur one must engage in spiritual experience and submission to the Divine. Pretorius (2008:148) points out the multiple dimensions that encompass spiritual experience describing it as “a form of knowledge, accompanied by emotions and feelings, that is obtained as a result of direct reception of an impression of a reality (internal or external), which lies outside our control, that has an impact on our reaction or consciousness and being”. Thus experience is holistic in nature and necessary for spiritual formation to occur. Spiritual experience, which is closely linked with holistic engagement, is necessary for spiritual transformation. Furthermore, Sheldrake (2010:11) describes a “fundamental framework for understanding the Christian life is “discipleship,” which implies both *metanoia*, conversion, and also following a way of life in the pattern of Jesus Christ and as a prolongation of his mission.” In order for this spiritual transformation to occur the goals and process must be presented.

Pentecostal spirituality is biblically revealed. Paul writes of Christian rights in 1 Corinthians 9:12 saying that he has used none of them in order that he should not hinder the gospel. Thus spirituality seeks the greater good of God’s purposes, not merely one’s own benefit. Another significant passage includes Paul's statement that ‘all things are lawful for me but all are not all are necessary and all things don't build up' 1 Corinthians 10:23. Biblical spirituality is very much focused on true service of others in the context of helping others grow in Faith and relationship with Christ. A spiritual person in Pauline thinking is therefore someone with the fruit of the Spirit, particularly self-control, which is not something admired in most societies and it is often viewed as a weakness when people do not promote themselves. Conclusively, Pentecostal spirituality will be accepted only if its principles and practices are derived from the scriptures.

Holistic spiritual formation for Pentecostals requires an approach that is both structured and spontaneous.¹⁴⁶ Thus the leading of the Spirit in spiritual formation can be experienced both instantly in the present and continuously in progressive spiritual maturity. This chapter seeks to present an approach for holistic discipleship and spiritual formation that provides structure and allows spontaneity consistent with the scriptures and foundations of Pentecostals belief. Christian formation for Pentecostals will be examined to provide the boundaries for Spirit-filled discipleship. Secondly, the goal of this approach is the *Imago Dei*. Thirdly, a process of spiritual formation including informing, conforming and transforming will be presented as a potential pattern for holistic maturity. Subsequently, this chapter examines the means of producing and developing the fruit of the Spirit. Finally, it explores the spiritual warfare that Pentecostal leaders will engage in to produce greater spiritual formation. Therefore, a structure will be presented to provide Pentecostal leadership a way forward.

5.2 Pentecostal spiritual formation

As has been indicated previously, many within Evangelical traditions have rejected spiritual formation. Among Pentecostals there was emphasis on ministry formation, they were against academic formation which they were sure would destroy faith. Their denunciation has been based on their concerns of theological liberalism and syncretistic practices (Hull 2006:19). Greenman (2010:23) credits the arrival of spiritual formation into the Evangelical sector to Richard Foster's *The Celebration of Discipline*. Subsequently, influential authors and theologians wrote to provide the biblical, theological and historical foundation. Nevertheless, the growth of spiritual formation has been controversial and faces opposition. However, in recent times spiritual formation is gaining acceptance, with some caution. Not all will agree on the term or the process of spiritual formation. Andrews (2010:7) points out varied perspectives of spiritual formation amongst Evangelicals. Some describe it as simply giving "attention to how people are formed in Christ." Conversely, for many it connotes a particular set of regulations, that if followed causes one to be spiritual. Still others reject it as an attack on the fundamentals of the Protestant Reformation or a

¹⁴⁶ Historically Pentecostals have resisted structures or systems which are seen to be opposed to the Holy Spirit. This view is weak and perceives only spontaneity as the work of the Spirit. It does reveal a heart to be led by the Spirit but a lack of knowledge of the ways the Spirit may work.

form of syncretism involving eastern religious practices. This all depends on what was included in the formation. In spite of these varied perspectives there is a growing recognition of the need for direction in spiritual life. Not all of Christian spiritual formation will be acceptable to Pentecostal leadership. Boundaries must be established that are consistent with biblical truth, historical practices, and theological fundamentals. Consequently, clarified boundaries will be established.

Spiritual formation has been defined in various ways. Some regard it very specifically and define it “as an interactive process by which God the Father fashions believers into the image of his Son, Jesus, through the empowerment of the Holy Spirit by fostering development in seven primary life dimensions (spirit, emotions, relationships, intellect, vocation, physical health and resource stewardship)” (Chandler 2014:14-15). Chandler is very particular about the various dimensions that should be developed as one participates in spiritual formation. These seven areas describe the whole person, which is her intention. Spiritual formation encompasses the whole person and she rightly identifies the need to have a holistic process. Furthermore, her definition places the responsibility for formation squarely on the Divine. Conversely, Hull (2006:19) describes a biblical synergistic “process through which individuals who have received new life take on the character of Jesus by a combination of effort and grace.” A biblically synergistic and holistic definition is the most appropriate for Pentecostal leadership. Greenman (2010:24) advocates a process and purpose by defining spiritual formation as “our continuing response to the reality of God’s grace shaping us into the likeness of Jesus Christ, through the work of the Holy Spirit, in the community of faith, for the sake of the world.” He promotes the process as continual and fulfilled within community with a purpose that is unselfish: the sake of the world. Therefore, Pentecostal spiritual formation is a lifelong process of encountering the Divine to mature in the image of Christ for the sake of the world.

The image of God, the *Imago Dei* provides the goal of the process. Subsequently, a model process must be provided to direct one to grow in the image of Christ. The process must inform (knowledge), conform (behaviour) and transform (interior life). This holistic process will produce holistic spiritual formation as the individual or community applies it to all aspects of life. Next the fruit of the Spirit provide nine specific areas that Pentecostal leadership can focus on to mature in the image of the Divine. Finally, the battle to grow in the *Imago Dei* requires one to engage in spiritual warfare, a common but narrowly focused

practice amongst Pentecostals. This battle will be explored to identify the attack and areas that one must be aware of to overcome in the battle. The subsequent chapter will examine and offer specific spiritual disciplines that Pentecostal leaders can use to grow through the process of spiritual formation. Conclusively, Pentecostal distinction revolves around the emphasis on encounter with the Spirit of God. Surely spiritual formation for Pentecostals must emphasise the role of the Holy Spirit in the process of developing a person in conformity to Christ.

5.3 Imago Dei

“In Christian tradition humanness has as its origin God’s making human persons in God’s image, as reflected in the biblical creation narrative” (Chandler 2014:22). Growing in the image of Christ is the objective of spiritual formation.¹⁴⁷ The *Imago Dei* found within humanity was subsequently marred by sin and thus the fullness of God’s image was marred (2 Corinthians 3:18). Consequently, Jesus’ work on earth included the restoration of God’s image in humankind. In Jesus’ life, death and resurrection the standard of the image of the divine was revealed. Thus the image of Christ is the standard for Christian Spiritual formation. Furthermore, Christ provided an example for disciples to restore the *Imago Dei*, which is primary for spiritual formation. Christ’s example proceeds beyond one spiritual dimension to the whole person. Therefore, as people grow in the image of Christ all areas of their life will be affected. Chandler (2014:14) identifies seven dimensions of holistic spiritual formation: spirit, emotions, relationships, intellect, vocation, physical health and wellness, and resource stewardship. These dimensions are interrelated and thus she presents a holistic process. Hull (2006:130) presents six dimensions of transformation: mind, character, relationships, habits, service and influence. He asserts that being transformed in these six areas results in Christlikeness. Boa (2001:21-23) offers twelve dimensions for being conformed to the image of Christ. There are many modes to holistically mature in the *Imago Dei*, which vary depending how one dissects the person. In Mark 12:30 Jesus is quoted as saying “and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” The heart and soul are the inner being.

¹⁴⁷ The *imago Dei*, the image of God in created humanity, was marred by the fall (Genesis 3). The incarnate Christ reestablishes the standard of the *imago Dei*, thus the image of Christ provides the goal of spiritual formation.

Strength refers to the body and the mind to the intellect. Thus holistic engagement in this thesis will focus on three dimensions of personhood: body, mind and inner being.

Chandler (2014:35) identifies the love of God as the fundamental impetus for the image of Christ being formed in a disciple. Those who experience the depth of the love of God will begin to reciprocate in great love for God with their whole being. A disciple will subsequently pursue deeper relationship with the Divine, resulting in thorough love as described in the gospel of Luke (10:27). Furthermore, Hull (2006:119) explains that this life in the image of Christ requires self-denial and submission. These attributes must be explored, along with others, for contemporary and practical application. Many descriptions of the life of Christ often fixate on an extreme lifestyle that only a select few can attain, which may have led to the conclusion that spiritual maturity is only for an exclusive group of people. Current discipleship “cannot be a mere imitation of discipleship in first-century Galilee.” It is not the culture and practices of the first century but “a sincere desire to share the spirit which motivated the first disciples” (Dunn 1992:2). This assessment of discipleship will allow leaders to focus on practical realities. Certainly, Pentecostal leaders would not generally be able to go into the wilderness or monastic retreat for prolonged periods of time without forfeiting their leadership roles. Furthermore, that kind of paradigm will dichotomise spiritual life and ministry life. Thus one would be either spiritually mature or ministry gifted, not both. This is an unacceptable approach for Pentecostal leadership. Conclusively, growing in the image of Christ is contemporary and practical, emanating from the Spirit of God within the individual.

5.3.1 The *Imago Dei* described

Most people have a concept of what is meant by the image of God, though there is no consensus. The creation story found in Genesis is frequently cited. Others are drawn to the redemptive person of Christ found in the Gospels. Hull (2010:111) begins with the image of Christ drawing insight from “how Jesus lived, worked and died.” Additionally, he draws on the fruit of the Spirit to elucidate Christ’s character qualities. Chandler (2014:26-31) presents four views of the *Imago Dei*. Early Church Fathers attributed the capacity to reason as the image of God in humanity. Subsequently, Protestant Reformers promoted humanity’s capacity for relationship with God as being made in the *Imago Dei*. Furthermore, they offered relationship with the Divine as of greater value for spiritual maturity in the image of

Christ than rationality. Others have presented dominion over the earth as evidence of the image of God in humanity. This has been supported by the instructions given to Adam in Genesis 1:28. A final view is that the Divine goal and destiny is for transformation into the image of Christ over time, drawing support from Romans 8:29. Chandler (2014:31) argues that each view has value and taken together they present a comprehensive view of the *Imago Dei* and allow one to draw practical application for spiritual formation. Certainly, the diverse views combine to form a broad and yet clear description of the *Imago Dei*. Humankind's capacity to think, develop relationships, assume authority over the earth and fulfil their divine goal and destiny provides the potential for spiritual formation into the image of Christ (Chandler 2014:31).

Paul, in Romans 8:29, describes humanity's predestination as conformity to the image of Christ. Thus the redemptive purpose of God is holistic spiritual formation that produces the *Imago Dei* in disciples, not merely a conversion experience. Salvation in Christ is not merely an initiation through forgiveness of sins. God's purpose in redemption is to break the power of sin within the lives of disciples. This process of breaking the power of sin is a continuous battle for the image of Christ to be formed. Hull (2010:111) affirms that all disciples are "called to imitate Christ and to become like Him." The image of Christ is the redemptive purpose of Christ's sacrifice.

5.4 A holistic formation process

Spiritual formation does not automatically occur once a person encounters the Divine. Foster (2004:301) presents two reasons people avoid the process of spiritual formation. Some identify the perfectionist ideals as unattainable and consequently they give up in despair. Others believe the real change can only be realised in a subsequent dispensation. Accordingly, there is no expectation of possible transformation in the present. The process of spiritual formation is therefore often rejected or abandoned due to these beliefs. However, if one is informed by the truth of Christ the possibility remains to develop into the image of God. Consequently, disciples can engage in "a process of increasingly being possessed and permeated by such character traits" that are found in Christ Jesus, who teaches his disciples (Willard 2006:25). This character development of a person requires practical and intentional engagement for healthy development to occur. Lawrenz (2000:17) asserts that God created a form for Adam before breathing life into him and that "all good

growth is formed growth” and the form must emanate from the Divine (Genesis 2:7). This aligns with Paul’s caution about in which form one develops: the pattern of this world or the mind of Christ (Romans 12:2). The image of Christ is the correct form to pursue. This pursuit requires the intellect, behaviour and the interior life. Holistic formation includes the mind that is informed by Christ, the body that is conformed to Christ, and inner being that is transformed by Christ. In order for spiritual formation to occur one will engage in all three dimensions, in fact it may be impossible for a person to engage in only one aspect due to the holistic nature of humanity.¹⁴⁸ Furthermore, due to the programme pattern of discipleship, there is a danger in trying to put this process into a sequential order. It is not sequential, as one will continually develop in each of the three aspects of the formative process. Matthews (2010:83) emphasises that spiritual formation is an intentional process that produces complete transformation of mind, behaviour and character. Furthermore, it is lived out through a commitment of discipline as one learns to obey Christ and grow into his image. Foster (2004:299) writes that

the daring goal of the Christian life is an ever-deeper re-formation of our inner personality so that it reflects more and more the glory and goodness of God; an ever more radiant conformity to the life and faith and desires and habits of Jesus; an utter transformation of our creatureliness into whole and perfect daughters and sons of God. You see, this life...is a character-transforming life

This character transformation cannot be hurried, there are no short cuts, and it is formed from the inside out (Hull 2010:110). If one attempts to begin externally there is a serious danger of legalism and identifying certain behaviours that are spiritual. It is an abiding with God and the Body of Christ that is essential for this character-transforming discipleship to occur. Genuine discipleship requires a relationship with the Divine that transcends religious activity. Furthermore, spiritual formation may be individually lived although the absence of community will hinder the development of disciples. Holistic discipleship therefore requires relationship with the Creator and the created order.¹⁴⁹ Abiding with God involves a commitment to intimacy with the Divine. The result of this dedication is greater relationship (James 4:8). Additionally, loving humanity and responsible

¹⁴⁸ Merely engaging with the scriptures from which one is to be informed does not bring about the spiritual formation required. However, a self-aware person who engages the scriptures for informative purposes will also come to understand his or her own responsibility in conforming to Christ and being transformed in the inner being.

¹⁴⁹ One aspect of the *Imago Dei* is responsibility for the earth. Relationship with God, others and earthly resources is how discipleship is practically demonstrated.

management of resources transfers an invisible relationship into the temporal world. Thus the essence of love, often called great commandment, is holistically abiding with God and by extension with people and creation.¹⁵⁰

Genuine spiritual formation cannot impact only one part of a disciple's life. A common expression by Pentecostals of the conversion experience is for people to 'give their hearts to God' or 'to ask Jesus into their hearts'. The opportunity to add Jesus to one's life may be attractive, which is evidenced in the terminology used in evangelistic meetings.¹⁵¹ However, clearly this has not produced disciples who are being formed in the image of Christ. However, conversion is the beginning of life with God and the commitment requires more than a simple addition to one's life. Others may also live in fear of surrendering their mind to love and obey Christ, fearing they will be perceived as ignorant. Others might struggle to understand how to love God with their body or their inner being. This section will explore what it means to abide with God through three aspects of a person: the inner being, the mind and the body.¹⁵² The whole person is involved in spiritual formation.¹⁵³

One problem in Pentecostal spiritual formation has been a theological dichotomy between the spiritual and temporal. Pentecostals have emphasised the spiritual activities while diminishing the value of the temporal life. This exclusive prominence on the interior aspect of spiritual formation may wrongly lead to an "idea that all that really matters is our internal feelings, ideas, beliefs and intentions ... leaving us a headful of vital truths about God and a body unable to fend off sin" (Willard 1988: 152). Kourie (2009:154) also exposes the weakness of this dualism and describes Paul's position: "the spiritual person is one whose life is nourished and directed by the Spirit of God; the carnal person is one whose life

¹⁵⁰ The great commandment found in the gospels (Matthew 22:37-40, Mark 12:29-31, Luke 10:27-28) does not originate in the New Testament, for the origins are found in the Torah.

¹⁵¹ Preaching to the unconverted is a significant practice in Pentecostalism. Attendees are invited to *ask Jesus into their heart*. This has been done from the biblical verse found in Revelation 3:20. However, the particular passage in the context is addressed to a church not the unconverted.

¹⁵² There have been two views of the composition of humanity. Typically, one either views the human in a trichotomous or dichotomous manner. Pentecostals do not take a strong stand on either position (Duffield & Van Cleave 1987:130-131). This thesis is not engaging this debate, but does recognize that there is some controversy on the composition of the human being. Humanity have both spiritual and physical attributes. It is the nature of the spiritual that is the source of the discussion.

¹⁵³ Spiritual disciplines are activities that can assist a disciple to greater intimacy with the Divine. The following chapter will examine these in more detail and put forth a pattern of engagement for great spiritual intimacy with God.

is diametrically opposed to the guidance of the Spirit.” Conclusively, the whole person is vital to spiritual formation in Christ. The battle is not against the body but against the old nature or flesh. Unmistakeably, holistic spiritual formation is necessary for Pentecostals.

5.4.1 Informed by Christ

Willard (2006:21) asserts that disciples “must learn from Jesus, our ‘in-former.’” Furthermore, he presents Jesus as the greatest teacher, full of brilliance and intellect. For many Pentecostals this may be inconsistent with their perspectives of Christ and knowledge. Pentecostals typically promote holistic spirituality and yet are opposed to intellectual and educational pursuits, often disparaging their value or work, thus refuting their own holistic Theology.¹⁵⁴ The contrast emanates from a belief that the Holy Spirit leads spontaneously. Nevertheless, there is a need for knowledge in the process of spiritual formation, though it is not the only component. Many Pentecostal discipleship programmes inspired by Evangelical influence are designed to complete a certain amount of knowledge acquisition, specifically theological truths. Hull (2006:43) laments that salvation has become doctrinal rather than transformational. Clearly there has been a “divorce between knowing the good and doing it” which Sire (1990:98) points out as a weakness commonly found in Western cultures in the twentieth century. However, Pentecostals approach the informational component differently than other Evangelicals. Hollenweger (2004:6) points out that Fundamentalists sought to rebuff the growth of liberal critical thinking in their churches by developing their own critical arguments. Conversely, Pentecostals have rejected engaging in critical arguments, believing they are the problem.¹⁵⁵ Their solution is to provide testimony to inform people of Divine encounter and the possibility for transformation to demonstrate encounter with God and call others to participate. Exclusive use of testimonies to inform

¹⁵⁴ Educational pursuits have not been entirely rejected. They have been scorned as of little value. They are more antagonistic towards the advanced studies of religion, Theology and spirituality.

¹⁵⁵ Pentecostals accepted this during the initial formation of the movement but the fact that there are many Pentecostal scholars and the existence of the Society of Pentecostal Studies show that this is no longer entirely true. There are branches in the Pentecostal Colleges, Universities and even in secular Universities such as at the University of Birmingham and University of Chester in England where there are departments looking at Pentecostalism and Professors who head up the departments engaged in worldwide research of the same. They are certainly looking at critical as well as other aspects of the Pentecostal worldview. There are still however, many who think that study is dangerous, counter faith and destructive. They would see the intellect as counter the purposes of God and that is why they would steer away from this kind of study.

one in spiritual formation is inadequate. It is essential to be informed by Christ in both critical thought about God and also about encounters with the Divine from personal experience.

The emphasis on theological dogmas has significantly weakened spiritual formation and discipleship. Theological doctrines can be intellectually transferred rather quickly and thereby one believes they have achieved a significant degree of spiritual formation, when in fact little formation has occurred. Hull (2006:18) positively presents the fact that a large number of people are able to complete a discipleship curriculum and conversely, regrets that inner life was neglected in favour of measured performance. In response many people now see the informative aspect as useless and incapable of spiritual formation. Consequently, they diminish the value of learning truths. This reactionary response does not help discipleship either, rather it minimises the informative aspects that are significant for holistic discipleship. Information does provide strength in highly rationalistic and individual societies. Furthermore, it is imperative to a holistic process of spiritual formation. In Western Pentecostal communities learning and knowledge, as requirements for the individual, have become the significant factor for recognizing growth and ordaining leadership. Consequently, each person must participate in a discipleship programme, Bible school or theological college to learn certain truths and be eligible for ministerial appointments. This is helpful as part of a process but alone it leaves disciples at a primary level with the unrealized expectation that spiritual formation has occurred. Nevertheless, information is a critical component of spiritual formation. Scripture and teachers need to be strongly valued for this aspect of spiritual formation to occur. Willard (2006:19) questions why “Jesus Christ is automatically disassociated from brilliance or intellectual capacity?” The mind is the source of logic, thoughts and plans emanate from. Sheldrake (2007:81-82) describes the rise of universities, which proved influential for developing the mind. During this time of transition, the mind began to be accepted as helpful for establishing religious life and spirituality for much of Western society. This period paved the way for intellectual pursuits to be part of the spiritual journey. Perhaps Pentecostals, who have often dichotomized the mind opposed to the Spirit, can re-examine how the intellect can be part

of abiding with God.¹⁵⁶ Therefore, an accurate understanding of a regenerate person's role, engaging in intellectual pursuits, can help Pentecostals.

Sire (1990:98) explains two dimensions of a mind being disciplined. First, one acknowledges the truth and the logical conclusions of the Holy Spirit. Parham intensely studied the scriptural references to healings performed by Jesus. He also claimed to have received a revelation that "formal education was a hindrance to his ministry", which seems to have influenced many within Pentecostalism (Synan 2001:42-43). Second, one is to actively put the knowledge into action since he or she has encountered the truth. Pentecostals have been quite willing to act on their knowledge.¹⁵⁷

Spiritual formation for Pentecostal leadership is concerned with how people gain knowledge. Must one reject their intellectual faculties in favour of spiritual encounter to find truth? Conversely, should spiritual encounter be rejected in preference of academic pursuit? Certainly, the mind, created by the Divine, is able to discover truth. Perhaps this will assist Pentecostals to develop leadership who abide in Christ with their mind as well as with their heart. Spiritual experience is only one way to gain knowledge from the Divine. Furthermore, through various intellectual and spiritual disciplines one can be informed by the mind of Christ. Together the spiritual vitality of a person is increased and greater wisdom is developed as one's mind is surrendered to Christ in abiding relationship. Conclusively, true spiritual maturity of the mind will be expressed in living and teaching about God's truth in every area of life, beyond only religious studies (Hull 2006:133, Willard 2006:19).

5.4.2 Conformed to Christ

Conformity is a challenge due to the restrictive nature of it but even more so in a postmodern society that seeks individualism, abstract reality and individual truth. The seemingly restrictive nature of conformity is resisted however; conformity relates to the

¹⁵⁶ There is a strategy for spiritual engagement with all of society called *the seven mountains* of culture or society. The seven mountains are religion, family, education, government, media, arts and entertainment, and business. The strategy focuses on Christians, empowered by the Spirit, developing to be leaders in each sector and thereby reclaim these mountains for God's glory. Pentecostals have generally responded positively to this prophetic call.

¹⁵⁷ Pentecostals have radically engaged in missions due to a belief that each generation is involved in a last days harvest. Their conclusions from study have led to action, not reflection. Consequently, they have often been accused of abandoning reasonable behaviours favouring the leading of the Spirit.

standard of Christ being formed in the disciple. People may be conformed to either the world and follow its patterns or conformed to Christ and live as he lived (Romans 12:2, 1 John 2:6). Conformity may be seen as too restrictive and therefore as negative. For this reason, some would gladly leave out the restrictive nature of conforming to Christ and focus on transformation. However, Christ is the standard that disciples are to conform to. Perhaps the easy yoke of Christ is fulfilled in conforming to the standard of Christ (Meyer 2010:143). Consequently, rather than seeing conforming to Christ as restrictive, it should be seen as a pattern of freedom. The standard established by Christ gives disciples clarity and boundaries for their formation. People who experience new birth in Christ are not subject to an arbitrary law but they are subject to the Lord.¹⁵⁸ Thus there are restrictions that emanate from Christ.

Conformity can be seen as quite western and linear in process yet this is not the case. Conformity is a direction and standard, Christ's image, and not a linear norm. A disciple of Christ must begin to conform to the image of Christ in actions and behaviour as part of spiritual formation. The standard brought forth in the Law was impossible to attain for one who had not been provided with the abiding presence of the Holy Spirit. However, in the New Covenant the Holy Spirit is provided to fill disciples and lead them to the image of Christ, the goal of spiritual formation. The body is the physical and material aspect of a person. Abiding with God with one's body is perhaps the most practical component for abiding. However, because this component is observable it is easy to make conforming to Christ a set of physically observable requirements, which becomes a new legal set of requirements to fulfil. This is erroneous and Foster (2004:300) expresses caution at behaviour modification, unless this emanates from encounter with the Divine. Conformity to Christ is demonstrated through actions, both religious and secular, done for the purpose of glory to the Lord (Matthew 5:14-16, Colossians 3:23). The body is the agent for this practical engagement, demonstrated through activities such as spiritual disciplines and encounter carried out in practical actions. The body has been the source of much controversy in the history of spirituality. In Early Church history an ascetical lifestyle, which Sheldrake (2007:60-62) examines, emerged to prepare people for the Kingdom of God, which required disciplined living. The discipline produced greater intimacy with the Creator.

¹⁵⁸ There is significant reaction to the word law within Pentecostal communities. However, the lawless have no hope for they are not submitted to anyone, even the Lord.

This lifestyle could be expressed in isolation or communal living and took on various forms. The body, for many within these monastic orders, was an essential means for spiritual health and service. A danger arose in some communities where a dichotomy emerged placing the body and the spirit as opposites. Common physical life and activities were disparaged as unspiritual. In addition, many religious orders chose complete disengagement from society or mortification of their bodies. Pentecostals will not accept such practices as normative or spiritual. They hold a holistic view of the body displayed by promoting salvation and healing. However, some monastic spiritualities in history may assist contemporary Pentecostals to greater engage in disciplines for the purpose of spiritual transformation. The body is the primary means of engagement in activities for spiritual health and wellness including spiritual disciplines, which are a means of disciples growing in spiritual formation. The body is able to do activities other than spiritual disciplines in abiding with Christ. There are common activities of work, study, and labour and the like, which fosters deeper intimacy with the Divine when done as unto the Lord. Thus the scriptures admonish disciples to not work for their earthly masters, but for God. Work, done with the right attitude, is a means of abiding with the Divine. Physical labour, physical exercise and other activities of the body are able to bring one into greater abiding relationship when engaged in properly. Failure to engage the body in conformity to Christ will result in little formation occurring. Consequently, holistic spiritual formation will be unattainable.

5.4.3 Transformed by Christ

Transformation may be defined as “an inward renewal and reshaping of the mind through which a Christian’s inner person is changed into the likeness of Christ” (Elwell & Comfort 2001:np). This definition identifies a demonstrable change in one’s life. The change however is not instantaneous nor is it an act of human will (Lawrenz 2000:137). Pentecostals have a significant focus on moments of *crisis experience*. Classical Pentecostals desire crisis experiences. Salvation, baptism in the Spirit, healing, miraculous provision, and manifestations of the Spirit are some of these experiences. Crisis experience, as used in this section, reflects an instantaneous or immediate experience that culminates in a short period of time. As is seen previously, much of the scholarly work on Pentecostals seeking to trace their roots will inevitably go through the Holiness-Wesleyan or Methodist movements, which held a second experience, a crisis experience, subsequent to conversion to provide

entire or complete sanctification (Chan 2003:67). People who had had this experience recognised sin continued to exist, yet numerous initial participants in Pentecostalism held this belief. The word *transform* implies change from one form to another. Transformation in spiritual formation describes the process of change as the Spirit leads from the old nature of what scripture calls death into a new life that develops an individual in the image of God (Romans 8:12-17). Pentecostals are receptive to the indwelling of the Spirit of God but are cautious of spiritual transformation being necessary, preferring a supernatural encounter with the Divine to resolve character flaws or spiritual weakness.

Shults and Sandage (2006:16) expose the core issue of another challenge: “some evangelicals have been hesitant to emphasise spiritual transformation for fear that this would challenge our absolute dependence on the grace of God for salvation.”¹⁵⁹ Perhaps Pentecostals can progress past these elementary doctrines to maturity in Christ (Hebrews 6:1). Transformation is a thorough or dramatic change that is to be experienced by the Spirit-filled believer. However, this is not automatic and clearly has not been universal for Spirit-filled leadership. Pentecostals should expect supernatural encounter and also engage in the process of spiritual formation to produce maturity and develop in the image of Christ. Matthews (2010:83) explains this transformational process:

begins with regenerated life as a person becomes Jesus’ disciple, identifies with the community of faith, and engages in a purposeful pattern of life in which he or she learns to obey all that He commanded (see Titus 3:3-7). Transformation continues as the disciple intentionally pursues being conformed to Jesus’ image, which is carried out in our everyday world of personal, public, community, and family life (see 2 Corinthians 3:17-18; Ephesians 5:21-6:9). As we align our lives with Jesus’ example and commit ourselves to the purposeful pattern of life in which we learn to obey all that he commanded, all aspects of our lives are brought into conformity to Christ (see Matthew 28:20; Romans 8:29)

Perhaps supernatural encounter is the first step to what becomes transformation. It is what triggers the desire of the individual to submit to the will of God as pointed out by the Spirit and Scripture. This then becomes a process of transformation. The two are not exclusive but sequential. The Spirit may also bring strength and help during the process and that will be in evidence in a variety of ways depending upon the needs of the individual and the areas of life which are either strong or weak in the character of the individual under review. At the same time the Spirit helps the individual know how to apply the scriptures

¹⁵⁹ The extreme grace teaching is really fairly recent when it comes to Pentecostals arising to wide acceptance in the last two decades. There was previously a distinction drawn between grace for salvation (the act of justification) and grace for holiness and service.

which bear upon the transformation and the mind-set which needs to back up the will of the individual to want to change. Therefore, the process influences the entire person, which Pentecostals can expect the Spirit of God to lead them in. It is initiated when the Divine encounters humans. The encounter is followed by active engagement, which is the intentionality Matthews refers to. Thus transformation is synergistic and yet fully dependent on the grace of God.¹⁶⁰ Furthermore, the transformational process is intentionally choosing obedience to Christ resulting in conformity to Christ. The Divine quickens the spirit of a person. It is not usually seen immediately but over time the evidence is undeniable. Transformation is usually in stages. There may be moments of change if the new birth is observed as the first major change when the person first makes a decision to be a believer in Christ. Then there may be stagnant periods when there is little observable change but it all depends on the individual and their heart and desire to follow Christ. It is the result of God restructuring disciples' inner affections, for God is not seeking to improve people but transform them (Foster 2004:300). There has been a dichotomization between physical and spiritual which is inaccurate (Clark 2004:36). There are some who reject conformity in favour of transformation, as though spiritual formation is purely an interior issue.¹⁶¹ However an accurate biblical polarization is between spirit and old nature. This contrast concerns the flesh and God's Spirit. This is the language found in Galatians 5 and Romans 8. Being spiritual is about being connected to the spirit of God. It is from this connection that God's image can be formed in the disciple.

There is a measure of expectation among Pentecostals regarding spiritual life naturally developing. Duffield and Van Cleave (1987:280) wrote "If we will keep in focus with Jesus, the impress of His image is going to be implanted upon our own lives through the inner ministry of the Holy Spirit." This seems to represent a passive approach to spiritual formation presenting God working on humanity rather than a biblically synergistic view. Certainly, the inner being is the immaterial segment of a person that is quickened or awakened through encounter with the Divine.¹⁶² For Pentecostals this immaterial aspect of

¹⁶⁰ The grace of God is the means by which transformation occurs (see Chapter 4 section 4.2.4).

¹⁶¹ In the seventeenth century spirituality referred to the interior life with significant emphasis on "the affective relationship with God" (Schneiders 1986:259). This view has progressed to encompass the whole life rather than the interior life alone.

¹⁶² The inner being is often called the spirit or soul. There is a distinction between the two found in Hebrews 4:12. For purposes of this thesis the inner being is discussed comprising both the spirit and soul as the immaterial portion of a person. Duffield and Van Cleave (1987:129)

humanity is at its essence the location of the sinful nature. Thus when one seeks to deal with sin this area of the being will be unquestionably impacted. The inner being is energised by encounter with the Divine, which is the starting point of the spiritual journey. The inner being has been a focus of the spiritual life, particularly in the Catholic Church, and post-Vatican II in many Protestant Churches (Schneiders 1986:255). The inner being and what happens with a person has been the primary focus of spirituality within Christianity for centuries.¹⁶³ The inner being is part of a whole person and thus when one engages in physical or mental activities the interior life is being formed. Spiritual formation encompasses the whole being yet the interior life is central. Abiding with Christ in the inner being may be done through various activities of spiritual engagement that emphasise this portion of the disciple. Meditation, prayer and fasting are spiritual disciplines that deeply affect the inner being. The Spirit of God will indwell the disciple in the inner being creating intimacy. However, people may choose to be led by the Spirit of God or by their own desires. The one who is led by the Spirit of God develops greater intimacy with the Divine in the inner being. The Spirit leads from within the disciple. Thus intimacy with the Divine occurs in the interior of the believer when one abides with God, resulting in transformation.

5.4.4 Implications for spiritual formation:

The process above is helpful for Pentecostals because it provides the framework for discipleship that may be employed to develop an appropriate plan for spiritual formation of leaders. This model of holistic spiritual formation will incorporate the entire person. The disciple will be informed by the truth of Christ, conformed to the image of Christ and transformed through the indwelling Spirit of God. All growth is not necessarily good growth, thus the holistic process presents the boundaries of the image of God in mind, body, and soul. The image of God is the created seed of the new creation that is being developed day by day. Conformity to Christ may be challenged by some, due to its restrictive nature in a postmodern society that seeks individualism.

The relationship with the Divine is holistic, requiring the inner being, mind and body. The three are often placed in opposition to each other and singularly examined apart from

describe this area using many words in scripture: "life (Mk. 8:35), soul (Mk. 8:36), spirit (Ps. 31:5), mind (Rom. 7:25), heart (Eph. 6:6), strength (Lk. 10:27), self (1 Cor. 4:3, 4), will (1 Cor. 7:37), affections (Col. 3:2)."

¹⁶³ Perhaps this was in error as a dichotomist view dominated the worldview. One was either spiritual - focused on the interior life - or unspiritual, engaging in worldly or temporal pursuits.

the whole. Furthermore, one aspect is exalted at the expense of the whole. This competitive view will place 'spiritual encounter' against 'acts of service'. Such a perspective is narrow-minded and unhelpful for holistic discipleship. Spiritual encounter and acts of service are both of great value in the life of a disciple who is growing in the image of Christ. Holistic spiritual formation cannot occur when one area is neglected or relegated as useless. Furthermore, there is a correlation between an individual's relationship with God and his or her relationship with people. Accordingly, enhanced intimacy with God will mean one must develop healthy relationships with people. This is of significant importance for Pentecostal leaders who deal with people from diverse backgrounds. These leaders inevitably encounter conflict and greater spiritual formation, with help, as they attempt healthy solutions. As disciples of Christ grow in spiritual formation, there will be opportunities to work through conflict and thereby develop greater strength and maturity in abiding relationships. Holistic discipleship will lead disciples through learning to abide with God and people and ultimately overcoming conflict for greater maturity in Christ.

5.5 Evaluating development: fruit of the Spirit

Holistic spiritual formation is a person's development, under God, in character, thought and behaviour. The Spirit of the God is fundamental for spiritual formation to occur. "Christ is the form of the new creature, the Spirit brings this new form into existence" (Coulter 2013:159). The Spirit of God is linked with the fruit of the Spirit, therefore when one is filled with the Spirit the character to God should begin to manifest itself (Clark 2004:39). Pentecostals have emphasised the Holy Spirit, thus their spiritual formation must include developing the fruit of the Spirit. The current General Superintendent of the Assemblies of God (USA) George Wood (2009:69) acknowledges that one may receive Christ and subsequently begin a "process in which He actually becomes Lord and is formed in us so that the personality of Jesus moves into our personality". Pentecostals have articulated their emphasis on the work of the Spirit. They have been criticised for an overemphasis on the gifts of the Spirit, often neglecting the fruit of the Spirit. Practically, this accusation may be accurate. However, there have been some attempts to explore the holistic nature of the Spirit on the life of a believer. The fruit of the Spirit is found only once in the scripture. The apostle Paul wrote "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things

there is no law” (Galatians 5:22-23). Carter (2003:114) describes the fruit as dispositions, claiming they are not works or deeds but rather virtues cultivated by the Divine in the process of spiritual maturity. The fact that they are contrasted against works of the flesh does not mean they are not deeds. Certainly they must be demonstrable. “These qualities may be seen as a description of the earthly life of the Lord Jesus” (Petts 1998:58). If they are seen in the life of Christ how are they observed? They must be demonstrated through life, including deeds. Thus Hurtado (2002:649) explains “the use of fruit as a metaphor for human actions is commonplace in the ancient background of the early Christians.” Additionally, fruit is a means of recognising the influence or source in an individual’s life. Therefore, the fruit of the Spirit is clearly not only actions, yet it is also not devoid of deeds. Much has been written to describe the fruit of the Spirit. Therefore, this section will focus on how the fruit may be produced and evaluated in the life of a disciple.¹⁶⁴

5.5.1 Value system

A foundation for holistic discipleship is appropriate value system, which helps form a worldview that is helpful for spiritual formation to occur. “Societies are now increasingly intrinsically pluralistic and lack a single overarching value system” (Hiebert 2008:237). However, value systems are also found within an individual’s worldview.¹⁶⁵ Value systems are unconsciously or consciously foundational in the way in which people interact with others and the society. They require examination and articulation for holistic discipleship to occur. People who have never examined their value system do in fact still have one. Exploring one’s value system is an initial activity needed for personal development. After people explore their value system they are able to make changes so that inconsistencies can be changed and a corrected course may be followed. Furthermore, values that are identified as desirable at an intellectual level may be intentionally developed, while those deemed

¹⁶⁴ Pentecostals and others have done many exegetical studies on the fruit of the Spirit. This section will seek to explore the value system, the actual means of producing fruit and the means of examining spiritual fruit to enhance spiritual formation amongst Pentecostal leadership.

¹⁶⁵ Contemporary anthropological studies and leadership development materials discuss value systems. Often this is done at a corporate level, which Hiebert has identified as lacking cohesion. Within some ethnic groups value systems are integrated from leadership to individuals. The individuals form the community and thus corporate values systems are displayed. Other corporate and communal value systems are comprised of the individual value systems of those who comprise the community. This section will focus on the individual value system and the integrity necessary to produce the fruit of the Spirit. Pentecostal integration for discipling leaders is the purpose.

unhelpful or inconsistent may be removed. Intentional action is required to develop a value system for discipleship of individual Pentecostal leaders. The value system of a leader will be evident to those who are led, in both attitudes and actions (Engstrom 1976:187). Value systems underlie worldview, which directs belief, behaviour, response and activity. Consequently, the process of spiritual formation must include examination and decisions regarding value systems. Engaging in the process of exploring their own value systems will benefit Pentecostals and assist in greater spiritual formation amongst the leadership. Many in the leadership would not be opposed to engaging in this exercise. A truthful value system will assist the development and instigate more purposeful action for the disciple, thus producing greater integrity in the process of spiritual formation.

Lovelace (1973:365) identified “the sanctification gap” among Christians. He identified two worldviews among Protestants, liberal and conservative. The liberal view emphasised cultural connection applying ethical values to social concerns. The conservative perspective emphasised personal evangelism and debated theological variances. He accurately observed a sanctification gap. Furthermore, he expresses concern for the future of evangelicalism. Specifically, doctrinal and historical development “predisposed it to lose sight of the central importance of sanctification.” Surely a Pentecostal value system must restore some aspect of its Wesleyan roots through emphasising the Spirit’s power to bring sanctification. This value system for Spirit-filled leadership emanates from the character of God. The fruit of the Spirit expresses this character. Wesley emphasised the fruit of the Spirit rather than the gifts. His value system placed great value on salvation, sanctification and ministry function (Allen 1994:73). The modern Pentecostal movement, beginning in the early twentieth century, has stressed the Holy Spirit. However, most of their focus has been on the gifts of the Spirit that, for Pentecostals, are present subsequent to being filled with the Spirit. Petts (1998:59) presents three differences between the gifts and fruit of the Spirit. First, the gifts are abilities and talents, where as the fruit is a character quality. Second, the gifts are dispensed to various individuals as God desires, whereas the fruit is to be evident in the life of all disciples. Finally, for Pentecostals, the gifts are a result of baptism in the Spirit; in contrast the fruit of the Spirit develops as a result of regeneration but following steps leading to transformation. He has identified the perspective of Pentecostals; however, the value is not in finding the differences between gifts and fruit. Part of the Pentecostal value system has been viewing life “as a series of significant breakthroughs that

lead into genuine new dimensions” of life in Christ (Macchia 2002:1129). This view of spiritual life is not contradictory to the continuous engagement with the Holy Spirit to produce fruit. Some may see it as a series of steps others as a steady ramp up which one mounts as he or she mature in Christ. The Holy Spirit can be active in both. However, it may be best to see the individual who is always listening as steadily mounting up rather than as growing in spurts. Therefore, developing in the image of Christ is desired and pursued yet the method has been seeking crisis experiences as opposed to continuous practices of spiritual discipline in communion with the Divine. An appropriate approach is continuous practice of disciplines to produce spiritual maturity and expectation of the work of the Spirit in the

An appropriate value system for Pentecostal spirituality will identify the spiritual life as progressive, originating with regeneration. Subsequently, the Divine should be pursued for the purpose of spiritual and ministry formation. Thus Trask and Goodall (2000:20) identify that “Christians live in the world but, as citizens of God’s kingdom, display his values.” Consequently, leadership will mature in the fruit of the Spirit. Furthermore, the spiritual gifts and ministry function will be properly exercised. Conclusively, this value system will provide a pattern for spiritual and ministry development so that Pentecostals maintain their contemporary ministry influence while spiritual formation is elevated to a proper place in the movement.

5.5.2 Fruit production

The fruit of the Spirit is not quickly or easily produced. Wood (2009:69-70) points out that it is produced often “in direct proportion to our difficulties.” Perhaps this is what Macchia (2002:1129) refers to as a series of breakthroughs. It occurs when the pressure comes on to people for something then in that conflict they suddenly have to grow or they begin going backwards. The pressure of the battle actually provokes growth. So events also influence the outcomes in our spiritual state. Persecution would be a good example. God encounters humanity for redemptive purposes through many challenges, which are the result of the fall. Additionally, God’s purpose for humanity is to love, which results in the “inevitable suffering that results from that love” in the fallen world (Reynoso 2010:163). Suffering causes people to question the Divine but it can also cause them to be even more resolute in the pursuit of God. People react very differently to the same trials depending on

their inner resolve and understanding of God. Perhaps it leads to expose the weakness of humanity, caused by the fall, and ultimately brings forth healing, which is part of the process of the spiritual formation process. The result is a genuine submission to and reliance on the Divine. The issue of challenges can be perplexing for many Pentecostals who have neglected the issue of suffering, due to their belief that God supernaturally rescues believers from suffering. Furthermore, most Classical Pentecostals in the West have had little encounter with daily suffering, with the exception of a few moments in life (Warrington 2008:303). Additionally, the emphasis on crisis experiences results in people expecting instant endowment with the fruit of the Spirit during altar services or special meetings where they anticipate encounter with the Divine (Wood 2009:77).¹⁶⁶ Consequently, process is often abandoned in favour of Divine intervention. Proponents of the prosperity gospel often promote this claiming that when one comes to faith in Jesus all of life's problems will be solved. Conversely, Reynoso (2010:163-191) claims that spiritual formation of humanity occurs through suffering, which she deems is a result of the fall. Therefore, one who is formed in the image of Christ through suffering is living out a redemptive purpose. The image of Christ formed in the believer through any situation is purposeful and should not be rejected. One may conclude that the production of the fruit of the Spirit and formation in the image of Christ is disciples working out their own salvation as a present reality (Philippians 2:12). The imperative found in 2 Peter 1:5-ff instructs the disciple to engage in developing and adding to their faith. Accordingly, one may conclude that the maturation in the fruit of the Spirit requires intentional synergistic engagement for a significant period of time. Thus daily activities of personal discipline emanating from a biblically sound value system will produce fruit. Engagement in meetings, relational encounters and spiritual disciplines are all places spiritual fruit may be produced. Perhaps then, production does not centre on problems and challenges, as many have stated, and is more about the personal, daily life of abiding in Christ. Could these challenges and sufferings be more of an opportunity for spiritual fruit to be displayed then developed?

¹⁶⁶ Pentecostals have a practice of what is often called *altar ministry*. During this time, usually at the conclusion of a service, many people will gather around the front of the church for prayer. Leaders generally pray for healing, financial blessing and spiritual health. It is not uncommon for many to repeatedly seek prayer for continuous issue. The expectation is for the Divine to *change them* during the altar ministry. It is a very passive practice and lacks synergism with God.

Abiding in Christ is essential for people to produce the fruit of the Spirit. The words of Jesus found in John 15 are important. Clearly the imagery is of a vineyard but there is only one *true* vine. Abiding in Christ is essential for anything being accomplished. Abiding in Christ is an act of submission to accept all that is necessary for life from the Divine (2 Peter 1:3-ff). Consequently, people are able to produce fruit when all of their life flows from the Creator. It is important to note the imagery of healthy branches, which produce fruit. Therefore, the vine does not produce fruit but nourishes the branches to produce fruit. The implication is clear: biblical synergism. Furthermore, the imagery suggests judgment for the branches. The branch that bears no fruit is taken away, literally removed, while the branches bearing fruit are pruned in such a way as to produce more fruit. Trask and Goodall (2000:11) describe what occurs in a person to produce fruit: “the soul of the spiritual person reflects a change generated by spiritual birth.” The result is spiritual people exercising their decision to be led by the Spirit, which produces the fruit of the Spirit. The spiritual person therefore is one who abides in Christ in a way to produce the fruit of the Spirit. Conclusively, the fruit of the Spirit is divinely motivated through an abiding relationship that produces the fruit, which is manifested through all situations in the lives of disciples.

5.5.3 Evaluation

Fruit must be examined to determine its health and value. Matthew 7:15-20 describes an evaluation of fruit and concludes saying “you will recognize them by their fruits”. This does not mean evaluation is easy or a quick process. Furthermore, the fruit, good or bad, reveals the source in one’s life. Evaluation is difficult since “the fruit of the Spirit tends to be more developmental” and thus not produced or recognised in a short time (Wood 2009:77). Perhaps a dichotomy between the spiritual and physical has caused many to question how spiritual fruit may be examined. Specifically, this requires attempting to evaluate behaviour as spiritual or unspiritual. A holistic perspective recognizes that the whole person is influenced through spiritual formation and the fruit of the Spirit is displayed in the temporal reality over time. Nevertheless, spiritual fruit requires observable evidence to confirm, beyond an external observation, the nature of its health. The physically observable and the spiritually discernible are both means of evaluation. The goal of developing the fruit of the Spirit is transformation “expressed with Paul’s words: ‘that Christ is formed in you’ (Gal. 4:19)” (Waaijman 2006:47).

Evaluation of the fruit of the Spirit examines the fruit holistically, as Wood (2009:70) writes that the fruit of the Spirit is singular, since it is in the singular but includes a variety of components it is viewed as a collective noun which must have all of the parts playing an equal role and making a contribution to the whole contrasted with gifts that are plural. Thus he concludes the fruit of the Spirit is to be found in one's life. Some may see a few aspects of the fruit as unnecessary for their own lives and therefore seek to produce some aspects while neglecting others. It is not an option to select one and not another. The fruit is a whole made up of nine different characteristics that are interrelated. Furthermore, there is concern about one choosing specific activities perceived to be spiritually forming while neglecting the interior transformation. Waaijman (2006:47) raises the need for discernment to accurately evaluate. There is concern with adaptation and interiorisation.¹⁶⁷ He expresses the concern since "Adaptation is conformity on the external level of behaviour. Interiorisation touches the heart and brings into contact with the inner strengths of the form." Evaluation of the fruit of the Spirit in a disciple's life requires discernment. Chandler (2014:239) describes the nine virtues as part of both the internal life and the corporate fellowship. Accordingly, internal development will occur and be confirmed in the community of believers where it is demonstrated. A measurement for people's spiritual growth is their increasing development in the fruit of the Spirit. Furthermore, are they sowing to the Spirit or to their own fleshly desires (Palma 2001:65)? This evaluation is not accomplished through legalising certain activities as spiritual and others as fleshly. Examining individual motivation, desire and attitudes will determine if one is seeking their own personal gratification or to please the Spirit of God. Consequently, evaluation of the fruit of the Spirit is not a specific formula but requires discernment and practical wisdom.

5.6 Spiritual Warfare: Sectors of Engagement

Spiritual warfare has been a significant focus for many Pentecostals and is often understood as one-dimensional.¹⁶⁸ The battle is against demonic forces. The practice is often intense periods of prayer where the name of Jesus is invoked to command authority

¹⁶⁷ External forms are very significant for Pentecostals who emphasize manifestations. Consequently, leadership can progress where manifestations are evident even when the characteristics of the fruit of the Spirit are absent or underdeveloped.

¹⁶⁸ The term spiritual warfare signifies for Pentecostals that an adversarial dimension exists and thus requires vigorous engagement for victory. However, this perspective is applied to demonic forces based on their interpretation of the battle from Ephesians 6:12.

over the demonic force (Warrington 2008:293).¹⁶⁹ It usually occurs in public meetings where those who are influenced by the demonic powers are brought to the front where exorcism is publicly displayed. These activities tend to be quite spectacular and largely for the benefit of the audience who is watching. Their focus is almost exclusively on encounter with the devil and demonic powers and frequently emphasise Ephesians 6:10-18 and the spiritual battle described there. Exploring spiritual warfare requires one first to identify the field of battle, which will be done in this section. Subsequently, one must ascertain the means of engagement and advice for gaining victory against the unseen forces. Furthermore, it is helpful to detect what power these forces have and the battle tactics.

The focus for Pentecostals has typically been on who they are fighting against, specifically Satan and demonic forces, frequently quoting Paul in Ephesians 6:12 “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places” (Warrington 2008:298). Nevertheless, this identifies one area of the battle and not the entire battlefield. Victory over the pattern of this world and one’s own flesh is required for the fullness of the image of Christ to be formed.

Spiritual warfare will be part of spiritual formation for Pentecostals. Great value for spiritual formation may be found in what one can fight for: the image of Christ formed in the disciple. Pentecostals have an entrenched sense of spiritual influence on the temporal, as well as the potential for the temporal world to impact the spiritual. Lovelace (1973:365) in an article entitled *The Sanctification Gap* wrote of “a conspiracy against spiritual power in the church”. Willard (2010:45) identifies three aspects of this as the trinity of evil: the world, the flesh and the Devil. These divisions of engagement in spiritual warfare identified in Ephesians 2:1-3 are necessary for those pursuing spiritual formation in the image of Christ. The danger here is that these labels can be misunderstood and even attached to any people or ideas that are rejected by people. This section will briefly explore the three sectors of engagement in spiritual warfare to bring clarity.

¹⁶⁹ Pentecostal belief and practice concerning exorcism is to expel demonic spirits by invoking the name of their Lord Jesus Christ (McClung 2002:624). For further reading on Pentecostal beliefs and practices of exorcism see McClung 2002 and Warrington 2009:293-302.

5.6.1 The world

One aspect of the battle is the world. This world provides a pattern that one may begin to follow and it is “the course of this world.” The course of this world describes the patterns, worldview and behaviours prevalent in a fallen world full of sin and corruption. Pentecostals believe the world is under the curse of sin due to the fall of Adam and Eve in the Garden of Eden. Consequently, the role of believers is to manifest the redemptive purposes of Christ. “Pentecostals have been criticised for having limited political and social justice agendas” (Warrington 2011b:17). The entire world is not wicked but there is a pattern of the world dominated by sin, which when followed leads people to destruction and failure. People live in this fallen world, regenerated or not (Hiebert 2008:326). The pattern of this world is something to resist and overcome in the process of growing in the image of Christ. Therefore, the conflict against the course of this world is the battlefield that Pentecostals engage in spiritual warfare. Often this battle is reduced to particular social issues that are deemed to be sinful.¹⁷⁰ This narrow perspective is unhelpful to leaders seeking spiritual formation, demonising some issues while neglecting other issues of true justice.

The course of the world is one of worldview that leads to destruction due to the curse from original sin (Romans 8:18-22). Thus issues of social justice are one area that Pentecostals will engage in warfare. However, Paul’s admonition to “not be conformed to this world” is first personal (Romans 12:2). However, the influence of mass media and other means of promoting worldview will be of great importance to spiritual warfare and formation. Engaging in spiritual warfare against perceived social ills may be most unhelpful for spiritual formation due to the agenda’s enormous goal. However, having one’s mind informed by Christ to then know the will of God is perhaps the greatest influence one may have in spiritual warfare when engaging the course of this world; first personal and then into communities.

The power of sin due to the fall of humanity in the Garden of Eden has caused many struggles and difficulties that are part of the pattern of this world. Sickness and suffering

¹⁷⁰ Within much of the Pentecostal community there have been serious and vocal opposition to social issues such as abortion and homosexual marriage. However, issues such as human trafficking, slavery, racism, poverty and other social issues have been generally overlooked until recently. The Journal of the *European Pentecostal Theological Association* in 2011 published a volume dealing with social issues and Pentecostalism.

remain part of the pattern of the world, effecting disciples and challenging their faith. Many question the existence of God due to the destructive forces, both natural and human, within the world. Pentecostal discipleship will develop leaders beyond the issues of sickness, suffering and destruction with an eternal focus on the Divine. Questions might not always be answered but the disciple may be strengthened, so that when the battle with these destructive forces arises one may overcome by faith in God. The battle with the course of this world is not observable but rather attacks the roots of a disciple's faith. A narrow response of identifying a few social ills is at best unhelpful, and at worst leaves disciples unprepared for the spiritual warfare that they will engage in.¹⁷¹ Finally, as people abide with Christ in increasing measure, there will be significant change. The mind will be informed, the body conformed and the inner being transformed. As this metamorphosis occurs people will find themselves in conflict with the pattern of the world in which they live. Consequently, they will begin confronting the world to influence the fallen world for the redemptive purposes of God.

5.6.2 The Devil

Ephesians 2:2 describes the Devil as "the spirit that is now at work in the sons of disobedience." The spirit at work has great influence in those who are living in opposition to Christ. Pentecostals emphasise spiritual warfare with demonic forces both in practice and writing. The emphasis has caused much division, particularly relating to the interaction between demonic spirits and regenerate people. What influence can the demon have? Can the believer be *demonized*? There is no agreement across Pentecostalism on this issue (Anderson 2004:232-234). However, there is consensus that spirits can influence the lives of believers and are able to in some measure forge attacks. Thus they appeal to Ephesians 6:10-20 for advice for not being overcome by demonic forces but overcoming in the spiritual battle against demonic powers. Pentecostals accept the spiritual realm including Christ and angels as well as Satan and demonic powers. Spiritual warfare is most sensational and is

¹⁷¹ Many Pentecostals, due to the holiness roots, have tended to list many social activities as sinful and to be avoided. This has served to remove the temptation of specific sins for many. The long-term results however may have created believers who are unable to engage in spiritual warfare with the course of this world. Maturity in Christ is preferable to regulations of sin and righteousness.

often in stark contrast to what is understood within Western culture.¹⁷² Within much of the rest of the world, spiritual encounter and activities are more commonplace and thus spiritual warfare is not perceived as extreme. The Pentecostal and Charismatic media, particularly in America, have placed deliverance in front of the public as an acceptable aspect of spirituality.¹⁷³ This has elevated power encounter with the demonic for the public's entertainment and observation. The media portrayal of demonic deliverance as an instantaneous freedom does not describe the fullness of the battlefield. This has created much controversy around the concept of spiritual warfare. The description of Paul in Ephesians 2:2 is "following the prince of the power of the air." This statement is subtler than the demonstrative exorcists on Christian media. Perhaps this is a subtle change of course, following the world's ruling power rather than overt submission to the devil. This does not eliminate the need for exorcism in certain cases. However, the dramatic nature of the exorcism is not the only means of spiritual warfare in this battlefield.

There are varied views amongst Pentecostals of the power demonic forces have in the life of an individual. Warrington (2012:82) offers one option of a "sliding scale" of influence. It begins with temptation and then progresses to "persistent oppression of the mind" and then culminates in total control of an individual's life. This model of demonic influence may be accurate yet a question remains: how does this occur? There is belief that believers can open themselves up to the attack of demonic forces when they choose to disobey Christ and his truth either consciously or unconsciously. However, Classical Pentecostals have concluded that Christians are not able to be demon possessed, while other portions of the Charismatic movement believe that Christians may be possessed (Warrington 2008:297). Most demonic activity in a person may be the result of historical family practices, witchcraft, drug usage or other activities under the realm of the prince of the power of the air. Consequently, salvation and deliverance are presented as the path to spiritual health. However, for Pentecostal leadership the battle continues. They believe possession is impossible yet they can still be subject to an attack. The area of attack is an area of personal weakness from prior decisions or personal weakness. Nevertheless, the

¹⁷² Neil Anderson (1990:18-24) points out some misconceptions common within the western church relating to spiritual warfare with the demonic. Primarily, his assertions are related to the denial of the demonic or attributing the demonic to mental or physical disorders. Furthermore, he presents seven steps to gain freedom in Christ (N Anderson 1990:185-204).

¹⁷³ The word deliverance is more commonly used than exorcism by Pentecostals.

believer can be victorious in this encounter over the demonic through repentance and renunciation of previous choices. Continuous submission to Christ allows the leader to recognise the attack and be empowered by the grace of God to resist and overcome the enemy. The spiritual warfare with the demonic is real and will be dealt with as part of the spiritual formation for Pentecostal leaders.

5.6.3 The Flesh

The flesh is the source of passions and from where the desires of fallen humanity emanate. There is a battle between the spirit of the regenerate person who is growing into the image of Christ and the flesh, which is the old nature full of corrupted desires and thoughts (Romans 8:5-8; Galatians 5:16). Many New Testament Epistles point out the battle against the old nature of fallen humanity (Romans 8:1-11, Galatians 5:16-25, 1 Peter 2:11). This battle is perhaps the most conflicting and subtle due to its internal nature. The flesh does not refer to the physical but rather the internal aspect, which is the root of sin within humanity. The flesh, often juxtaposed with the Spirit, is where the internal battle with sin originates. Pentecostal perspective is that people have a sinful nature and have committed sin. Their clear position is that people “are sinners by nature before they become sinners by practice” (Duffield and Van Cleave 1987:160). Paul’s struggle, expressed in Romans 7:13-25, describes the battle between the individual seeking to do good and the flesh’s powerful stronghold within the individual. This battle, as pointed out in the conclusion of Romans 7, is won by greater submission to the Spirit of God.

Commonly, the flesh has been mistaken with the temporal and consequently numerous physical activities are deemed sinful. Certainly, the flesh is internal in origin yet it is manifested in deeds, thus Paul describes the deeds of the flesh as obvious (Galatians 5:19). Pentecostals have notably listed various activities as sinful and the desire to participate in these activities as manifestations of the flesh.¹⁷⁴ The battle with the flesh is real. The flesh gains strength and intensity the more it is gratified. Temptation often originates from the flesh and causes one to be enticed (James 1:14-15). This emerges from old nature appetites or desires. Those desires can either be rejected or indulged. Therefore,

¹⁷⁴ Pentecostals have been accused of legalism (Smoot 2003:187). Activities such as bowling, playing billiards, attending movie theatres and dancing have, at certain times, been deemed sinful and the desire to participate was attributed to the flesh. Often Pentecostals desiring to be led by the Spirit became quite legalistic, seemingly in opposition to the life of the Spirit they promoted.

Paul admonishes the believers in Galatia to live in freedom but refrain from giving opportunity to the flesh (Galatians 5:13). Subsequently, he admonishes the believers to live by the Spirit, which gives no allowance for the flesh. If disciples do this there is, at that specific time, victory. However, if the appetite is indulged the flesh gains victory through that act and may become a stronghold.¹⁷⁵ The stronghold begins being erected as a result of the decision to sin. The stronghold has greater influence if one continues in the sin. Ultimately an addiction is developed, requiring serious intervention to breakdown. Perhaps the epistle of James describes it best (1:13-15)

Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

Spiritual warfare with the flesh is also described by Paul in Romans 8:13 where he directs the believers to by the Spirit "put to death the deeds of the body." It is the Spirit of God that enables the spirit of a person to put to death the actions of the flesh, which is not legalism. The battle for the image of Christ in a person results in one of submission to either the flesh or the Spirit. Walking by the Spirit will cause one to gain victory over the flesh (Galatians 5:16). Spiritual warfare against the flesh is a significant portion of spiritual warfare that Pentecostals will need to engage in for spiritual formation to occur.

5.6.4 Implications for spiritual formation

Spiritual formation and spiritual warfare may seem to be unconnected aspects of the spiritual life, particularly when they are positioned among Pentecostals. Perhaps the division of spiritual formation is part of the problem. Spiritual warfare, like spiritual formation, is a continuous activity. The believer continuously engages the world, the flesh and demonic forces thus making the battle a continuous part of life. However, the means of engaging in spiritual warfare overlaps with spiritual formation. Spiritual disciplines are a means of developing in spiritual maturity, which enhances the spiritual strength that is necessary to actively engage in spiritual warfare. Prayer is often the discipline that is most associated with spiritual warfare. However, a change of perspective may provide greater means of engagement in this battle. Spiritual disciplines produce the spiritual maturity and intimacy

¹⁷⁵ Pentecostals believe in the power of a foothold surrendered in spiritual battle. This then becomes an area of frequent failure and continuous battle. Perhaps this is what Romans 6 describes about the increase of sin and grace. The stronghold requires more empowerment from God to be victorious in this particular issue.

with the Divine that enables the disciple to overcome in the spiritual battle. Spiritual warfare with demonic forces has primarily been the scope for Pentecostals. This limited perspective has perhaps been one of the reasons for the moral failure of many of its leaders who may not have realized the intensity of the battle with the flesh and the world. Leaders who understand the three components of the battle will engage more effectively in spiritual warfare.

5.7 Conclusion

Pentecostal spirituality is holistic, biblically revealed and Spirit-led. Therefore, spiritual formation for leadership must also be. Furthermore, it will include structure and spontaneity. The goal of Pentecostal spiritual formation is the *Imago Dei*, manifested in Jesus Christ. The process is holistic so that the entire person is formed. Christ must inform the mind of Pentecostal leaders. Intense study and intellectual pursuit is consistent with Jesus, the great teacher. The process includes the body by conforming the leader's life to the standard of Christ. The body engages in activities and behaviour, both secular and spiritual, for the purposes of God. These manifest the abiding relationship with the Divine and result in conformity. Finally, the process includes transformation of the inner being. This occurs as leaders synergise with the Divine. The abiding relationship is developed through spiritual disciplines, which results in greater intimacy with God. All parts of the process will be developed constantly and simultaneously. Embracing only one portion of the process will not produce spiritual formation.

The Holy Spirit is primary for Pentecostal spirituality. The fruit of the Spirit provides a means to evaluate development among Pentecostal leaders. The fruit are described as characteristics, virtues or qualities, which over time will be manifest in the lives of Pentecostal leaders who have embraced maturity in Christ. This requires a value system that places the fruit of the Spirit as a priority in the progressive development of the spiritual life. Spiritual formation can no longer be assumed or neglected in favour of spiritual gifts and ministry function. When spiritual formation is embraced the fruit of the spirit will be produced. Intense moments of Divine encounter will become one part of spiritual life. However, a sustained, abiding relationship with the Divine will be developed resulting in the production of healthy fruit. By embracing this value system leadership will evaluate their spiritual fruit through discernment and practical wisdom.

Spiritual warfare has various battlefields to develop the image of Christ. The pattern of the world will be challenged as one grows more in the *Imago Dei*. Furthermore, one will challenge the pattern of this world internally and privately before they engage in the public sphere to bring forth the justice of God in a fallen world. Demonic forces are another sector of the battle. Pentecostals have traditionally emphasised this as spiritual warfare, specifically the deliverance aspect. However, in spiritual formation this is first a personal battle, which may range in attack from temptation to oppression of the mind to ultimate control over a life. Actively engaging in spiritual formation will not eliminate this attack, but it will equip leaders to resist the demonic powers and walk in victory. The final battlefield is the old nature. The sin nature's corrupted thoughts, desires and behaviours may be the subtlest battlefield. This may also be the most difficult to fight due to the real emotions and thoughts within a person. Paul admonishes people to live by the Spirit (Galatians 5:16). Thus this is an internal battle of submission: to the flesh or the Spirit of God. Pentecostal leaders engaging in spiritual formation will need to be victorious in these sectors of the battle for the image of Christ to be formed. Leaders who choose to participate in Pentecostal spiritual formation will see maturity and growth in the image of Christ. Clearly the holistic process is not easy but a model is presented for leaders to follow. Practical activities of spiritual disciplines will be applied to this process to provide the guidance for Pentecostal leaders to develop in the *Imago Dei*.

Chapter Six

6 Practical transformation: Spiritual Disciplines

6.1 Introduction:

The pattern of Pentecostal spiritual formation presented in the previous chapter requires activities to be productive. As seen earlier the goal of spiritual formation is to develop in the image of Christ. This can only occur through a process that engages the entire person. Development is not automatic and requires evaluation which is demonstrated by the fruit of the Spirit. Finally, the process requires that disciples engage in spiritual warfare. This process will be irrelevant unless it is practically engaged in through Spiritual Disciplines. In order for this holistic spiritual formation to occur one must engage in spiritual exercises and submit to the Spirit, which is experience with God. Pretorius (2008:148) points out the multiple dimensions that encompass spiritual experience. Experience, he wrote, is “a form of knowledge, accompanied by emotions and feelings, that is obtained as a result of direct reception of an impression of a reality (internal or external), which lies outside our control, that has an impact on our reaction or consciousness and being”. Thus experience is holistic in nature and necessary for spiritual formation to occur. Spiritual experience, which is closely linked with holistic engagement, is necessary for spiritual transformation.

The leading of the Spirit in spiritual formation can be experienced both immediately in the present and continuous in progress for spiritual maturity. This chapter seeks to present the practical aspects that may be applied to the pattern of spiritual formation presented in chapter five. Surely there is a need for disciples to place themselves before God for Divine encounter. The way one does this is through the practice of Spiritual Disciplines. A cursory examination of Spiritual Disciplines will show that Spiritual Disciplines offered are many and varied. This chapter will examine what Spiritual Disciplines are, why they are needed and how they can be practiced. Subsequently, seven disciplines will be presented for Pentecostal leaders to practice in the pattern of spiritual formation laid out in the previous chapter.

6.2 Spiritual Disciplines defined

Spiritual Disciplines have a variety of descriptions. Here it may be valuable to define what they are before delving into each of the disciplines. Foster (2008: 135) claims “a Spiritual Discipline is an intentionally directed action, which places us in a position to receive from God the power to do what we cannot accomplish on our own”. Another definition explains Spiritual Disciplines as “those personal and corporate disciplines that promote spiritual growth...[and] are the God-given means we are to use in the Spirit-filled pursuit of Godliness” (Whitney 1991: 17). Willard gives a very basic description of Spiritual Disciplines as “nothing but an activity undertaken to bring us into more effective cooperation with Christ and his Kingdom” (Willard 1988: 156). The disciplines are both physical yet also spiritual and internal. Holder (in Sheldrake 2005: 251) identifies Spiritual Disciplines “as practices of devotion and training in discipleship...[they] form Christian character and virtues more effectively than mere verbal admonition that appeals to the intellect or the affections but fails to engage the body and the will”. They are practices experienced through the context of Church (Chan 1998:125). However, not all of the disciplines are practiced in community. Some of the disciplines may be practiced private or corporately. Disciplines are most effective when practiced through the normal aspects of life: family relationships and daily life (Powell 2005:137). Furthermore, the more disciplines are practiced the greater the value for spiritual formation. Willard (2006:153) however, dismisses “Bible study, prayer and church attendance”, claiming they obviously have little effect on soul transformation. This may seem accurate by simple observation. It may be true that these are not automatically going to bring about the transformation one seeks but on the other hand an absence of these is going to indicate that the individual is not serious and will not avail themselves of activities which are necessary for normal Christian living, part of which is going to lead to transformation so one should not reject them outright. Furthermore, neglecting these disciplines does not take into account the heart of the practitioner and the way the disciplines are practiced. However, the disciplines are not “only for spiritual giants” (Foster 1998:1). Willard (1988:137-138) presents Jesus as the master of spiritual life. Thus one must look at Jesus’ life to explore the practices that he engaged in. Willard (1988:ix) expresses his essential understanding of the disciplines writing:

My central claim is that we can become like Christ by doing one thing – by following him in the overall style of life he chose for himself. If we have faith in Christ, we must

believe that he knew how to live. We can, through faith and grace, become like Christ by practicing the types of activities he engaged in, by arranging our whole lives around the activities he himself practiced in order to remain constantly at home in the fellowship of his Father

Discipline is a word that can bring objection to many. It may be seen as both formative practice and corrective practice (Powell 2005:122). They become habits that place individuals before God. Tan and Gregg (1997:29) describe the disciplines as “the conduits for the Holy Spirit’s power” for growing in the image of God. One may conclude that Spiritual Disciplines are practices for the purpose of forming the whole person in the image of Christ. The value of the disciplines is in the right attitude rather than the right mechanics of the discipline (Foster 1998: 3).

6.2.1 The value of Spiritual Disciplines

A significant number within the Pentecostal community expect an altar experience, at the time of salvation, to deal with all issues of holiness and Christian faith. Many also expect the miraculous intervention if there are problems subsequent to the conversion process.¹⁷⁶ Though this may be a very valuable experience, holding important significance for the believer, it is not normative to accomplish the practical holiness of Christ in the life of a believer. To practically encounter the creator one would engage in Spiritual Disciplines, which includes the admonition to “train yourself for godliness” (1 Tim 4:7b)? Peter also instructs the believers, that while waiting for the day of the Lord, to “be diligent to be found by him without spot or blemish, and at peace” (2 Pet 3:14). What is this diligence and how is it displayed? It must be displayed in the practice of Spiritual Disciplines. Not one discipline can accomplish all of this but rather a process of spiritually disciplining oneself will result in this. One can find many lists of spiritual disciplines in a variety of materials published on the subject yet one “should never look for some exhaustive list...nor any formula...this interactive life ‘with God’ is far too dynamic for that” (Foster 2008:15). The proper approach is expressed by Solomon in Proverbs 23:12 (NASB) saying, “Apply your heart to discipline.” Not just a physical exercise of the body but an action of the heart.

In spite of these and many more instructions in the scripture directing believers to the Spiritual Disciplines, in recent years throughout much of the Spirit-filled community there has been a lessening of Spiritual Disciplines or practice. Willard (1988: 126-127) seeks

¹⁷⁶ Lawrenz (2000:31) describes the normative process as gradual growth, yet at times God uses miracles to hasten the development.

to understand why followers of Christ find ways to ignore the practices of Christ and other leaders in the history of the Church. People revere encounters of outstanding historical figures with the Divine yet somehow resist practicing the disciplines that precipitated their encounters. Through the practice of Spiritual Disciplines, they have surely encountered God. Whitney (1991:17) has never seen “spiritual maturity except through discipline.” Foster (1998:4) cautions that one may look to practice the disciplines yet not have lived a disciplined life. Here is a dichotomy that may be caused by fear of regulation and of activities lacking spiritual vitality and wholeness.¹⁷⁷ However, a proper approach of the heart is necessary for all of the spiritual life not only the disciplines. Therefore, the disciplines may be seen as tools that one uses to develop greater intimacy with the Divine (Hull 2006:195). Furthermore, through practice of the disciplines one will be able to have great effectiveness when engaging in them. If the disciplines become a source of accomplishment or pride the person has failed and repentance and counsel is required.

As seen previously, Willard (2006:153) maintains that Bible study, prayer and attending church are ineffective for spiritual formation. According to Willard’s own claim of doing the disciplines that Jesus did, one should become like Christ. A question must be asked then: If people are practicing the disciplines, why are they not changed? Perhaps the answer is found in the person practicing the disciplines. Do they live with the same desires, attitudes and motivations as Christ? Jesus makes a challenging statement in John 4:34, clearly expressing his commitment to the Father. In saying “my food is to do the will of him who sent me and to accomplish his work” Jesus identified the heart with which he was living. Out of his heart the disciplines practiced were effective. Conclusively, the disciplines are only part of the process, yet without practicing some of the disciplines one is unable to be formed in the image of Christ.

6.2.2 Objections to Spiritual Disciplines

Personal and corporate disciples abound within the larger Christian community, yet many Pentecostal believers see the disciplines as unhelpful or at least unnecessary. Eyre (1992:9) acknowledges that there is “widespread suspicion of spiritual disciplines in many sectors of the church for the past several generations.” They are resisted by claims that they

¹⁷⁷ Willard (1988:152) expresses his disgust at the notion among believers “that all that really matters is our internal feelings, ideas, beliefs and intentions.” Clearly, this has plagued much of Pentecostalism relating to spiritual formation.

are legalistic, opposed to grace and the Spirit of God, which this chapter shall address. Therefore, these concerns must be addressed before one examines the disciplines and how the disciplines can be practiced for the development and growth of leaders within the Spirit-filled church. It must be noted that the disciplines are not the goal but provide the means to place one before God for spiritual formation to occur (Matthews 2010:96-97).

6.2.2.1 *The Challenge of Legalism*

Is practicing the disciplines living under the Law? The notion that any following of rules or regulations is equivalent to legalism must be challenged. Jesus himself in the Great Commission instructed the disciples to teach obedience to all that he commanded. Furthermore, Romans 8:2 states that the law of the Spirit sets one free from the law of sin and death. A distinction must be made between the external obedience to the Law of Moses and the desire of the individual who seeks to walk in obedience to the law of Christ. One who practices the disciplines improperly can definitely become legalistic or in bondage to the disciplines. Opponents to the practice of spiritual discipline choose an extreme position to attack the idea as does MacArthur (1996: 69) when he writes “Quietists believe the only way to live the Christian life is through passive surrender rather than self-discipline... pietists emphasize self-discipline and holy living often to the extreme of adopting legalistic standards for living.” Naturally a position of extreme Calvinism will result in opposition to biblical synergism and engagement. However, one may become legalistic and leave the practitioner weak and engaging in external rather than internal transformation. One does not need to be either passively yielding or aggressively holding to forms of discipline. Neither of these was the example of Christ. Jesus as a man on earth displayed a dedication to Spiritual Disciplines as a method for developing great relationship with his Father. Many within the Spirit-filled community have spent copious amounts of time combating legalism, which has been problematic for some portions of the Pentecostal community. Truly disciplines, whether corporately or self imposed, can become a form of legalism as Holder (in Sheldrake 2005: 251) asserts, “there is of course a danger of turning these disciplines into a sombre and legalist list of duties, or a way of claiming hypocritical superiority over others”. Such warnings must be heeded but should not become the focus for believers resulting in a resistance to engage in the disciplines.

Amazingly, the Spirit-filled church focused much energy into combating legalism which has resulted in a worse kind of legalism: “the cheap grace of self-justification...When that happens grace has ceased to be the gift of the living God...The only way of overcoming this legalism is by real obedience to Christ when he calls” (Bonhoeffer 1995:83). Rather than fleeing from legalism one must pursue Christ in obedience. Obedience to Christ expressed in Spiritual Disciplines is not legalism, rather Whitney argues it produces freedom (1991: 23). Paul refers to the gymnasium and the athlete numerous times, which supports a general concept of Spiritual Disciplines (1 Corinthians 9:24-27, 2 Timothy 2:5-7). Reference to a runner is also found in Hebrews 12 that expresses clearly the challenge for athletes. Exercises are the method for achieving the desired results. However, the disciplines are not human effort applied to the spiritual life (Zirlott 2003:84). They are a way to participate in transformative grace, thus continuing a life of biblical synergism. Thus with consistent exercise one is able to reach his or her goals through being strengthened by the grace of Christ (2 Timothy 2:1). Likewise, the spiritual life has many disciplines that will help a faithful believer grow towards the goal of coming into the fullness of the image of Christ. Such a view will prevent the disciplines from becoming a law. Therefore, those who practice Spiritual Disciplines do not need to be legalistic but rather see them as a means through which one can grow in their own spiritual maturity and relationship with the Divine.

6.2.2.2 *The challenge relating to Grace*

A second concern, by some within the global Pentecostal community and others, is that these disciplines are seen to be opposed to grace.¹⁷⁸ In light of this, consider what the modern understanding of grace has accomplished within many of the church communities. “Currently we are not only saved by grace; we are paralyzed by it” (Willard 2006: 166). How accurately stated! Many see grace meaning one cannot do or accomplish anything. Such a view misses the truth Willard presents when discussing a true disciple of Jesus as “people who do not just profess certain views as their own but apply their growing understanding of life in the Kingdom of the Heavens to every aspect of their life on earth” (2006:xi). Grace has been widely misunderstood as meaning people cannot do anything to contribute to their spiritual life, but such a view misses the reality of what God has provided for humanity: the

¹⁷⁸ There is concern that practicing Spiritual Disciplines minimizes the doctrine justification by faith in Christ (Eyre 1992:9). Furthermore, they assert that the disciplines “look suspiciously like adding works to the requirements of salvation.”

opportunity to participate with God. The truth is that “we cannot by direct effort make ourselves into the kind of people who can live fully alive to God” (Foster 2008:15). Certainly those who see their effort as essential can argue this point and yet the efforts of regenerate people are essential but they cannot exist alone. Willard points out that grace is not opposed to effort (2006: 166). A believer practicing Spiritual Disciplines should not have a view of payment to God, but rather one able to begin fulfilling the purpose of God in his or her life. It is truth that “by neglecting the Spiritual Disciplines we face the danger of bearing little spiritual fruit...spiritual gifts must be developed by disciplines in order to bear spiritual fruit” (Whitney 1991:22-23).

In 2 Peter 1:3-11, the scriptures express that efforts are necessary to one fulfilling their purpose and calling. Pentecostals historically affirmed this yet currently the trend, even among Classical Pentecostals has shifted to a more Calvinistic position. However, God has already provided what a disciple needs. Peter points out in verse 3 that God has provided everything that is needed for life and godliness. He must mean that in Christ one has access to all he or she would ever need to fulfil God’s purpose. To be a disciple Peter continues to instruct that one must then apply all diligence or make every effort (2 Peter 1:5) to grow, adding to their faith. He identifies that if people continue to grow in these areas this will keep them from being ineffective and unfruitful in the knowledge of God. This is what Foster speaks of saying “It is vitally important to see all spiritual training in the context of the work and action of God’s grace” (2008: 18). Thus it is essential to distinguish between the work of the flesh or old nature and those works of the Spirit. Works of the flesh are unable to produce anything of value. For salvation to take place together with justification as the initial spiritual event in the individual, faith and grace result in the new birth and there is no work involved. But once one is born again there is certainly continuous participation in the life of a believer which requires participation and even effort. Grace provides the means to fulfil the law of Christ. However, when the Spirit initiates a one into relationship with God and surrenders to the will of God that person is able to do works that are initiated by the Spirit of God and thus produce works. This distinction is often lost within Pentecostalism, where all works are considered works and relegated as being from the old nature.

Methodism, which is connected to the roots of Pentecostalism in America, was identified as such “because they believed in a methodical ‘godly exercise’ as the sure route to spiritual maturity” (Willard 1988: 146). Willard also asserts that most Pentecostal groups possess a mind-set that has produced no requirement with the exception of attending church sometimes (1988:147) and yet in this modern day that is also being neglected as something that is too demanding for such busy people who consider themselves part of the church. So if there is no fellowship with the body, among many attending church this seems to be the last discipline practiced, what denotes that one is a disciple of Jesus Christ?

Bonhoeffer calls the church to Costly Grace. He identifies cheap grace as “grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate” and speaks of costly grace as “the treasure hidden in the field...it is the pearl of great price...it is costly because it costs a man his life and costly because it gives many the only true life...above all, it is costly because it cost God the life of his Son...costly grace is the Incarnation of God” (1995:45).¹⁷⁹ Therefore, one who receives this costly grace may be found neglecting it as ‘cheap grace’. Such assertions make it clear that Spiritual Disciplines are not opposed to grace but rather fulfilling the grace that has been provided in Christ Jesus. Grace does not mean a lack of action or passivity but rather putting all diligence to what has been so adequately provided in Jesus Christ. Therefore, opposition to the disciplines for fear that it is opposed to God’s grace is completely invalid. When properly practiced the disciplines are a clear outworking of the grace of God. A believer who has no grace will never be able to practice the disciplines, as they are the result of grace not just a means to more grace.

6.2.2.3 *The challenge of being opposed to the Spirit*

The third concern within the Spirit-filled community towards Spiritual Disciplines has been that the disciplines are opposed to the Spirit. For these believers, being led by the Spirit in accordance with Galatians 5 is vitally important and rightfully so. The tension is that disciplines form habits and habits form traditions that distance believers from the leading of the Spirit in one’s life. Many see the leading of the Spirit as an ever-changing life with

¹⁷⁹ Bonhoeffer is highly respected and recently there have been publications regarding his life that have raised his profile and produced new interest in this historical figure (Metaxas, E 2010. *Bonhoeffer: Pastor, Martyr, Prophet, Spy*. Nashville: Thomas Nelson.). However, his participation in a plot to kill Hitler have called into question his own beliefs and behaviour.

constant changes as the wind changes. Such a view is also in error. The Spiritual Disciplines, when properly exercised, will help the believer to be more sensitive to the leading of the Holy Spirit whether it be in advance or at a moment's notice. Time spent in the disciplines is not simply actions of study, prayer or fasting but rather connecting with and submitting ourselves to the Spirit of God. Consequently, one is able to hear and respond more accurately to the Spirit. The time with the Divine assists one to better know the voice of God. Thus it is clear to see that the disciplines are not opposed to the leading of the Spirit and conversely they cultivate a greater sensitivity to the Spirit's leading as one serves constantly before the Lord. As priests to God, a powerful belief of the Spirit-filled church, believers must be performing ministry to the Lord and like Zechariah, God will reveal his voice in the process of carrying out the disciplines. A proper view of the disciplines therefore is to see them as an essential means of growing into the image of Christ. This process is not automatic or easy, yet "God freely and graciously invites us to participate in this transforming process" (Foster 2008:16).

It is pointless to trace the spiritual fathers' lives neglecting the disciplines they practiced. Willard (1988: 126) points out a list of significant spiritual leaders including Christ, Paul, John Wesley and others who practiced the disciplines. It was through their practice of the disciplines that they encountered God. Their influence continues not based on their outward deeds and ministry but on the Spiritual Disciplines that produced their spirituality from which their public ministry resulted. Clearly one can see that Spiritual Disciplines are not another law, opposed to the Spirit of God, but rather exercises for the one who desires obedience to Christ and maturing into the image of Christ. The fact that the scriptures command discipline must explain that they are essential for spiritual maturity. So what do these disciplines do or what is their purpose? How do the disciplines function to bring one into the image of Christ?

Spiritual Disciplines allow the faithful student of Christ to be free: freedom to fulfil the life of being led by the Spirit. Spiritual Disciplines, much like beneficial exercise, are not easy, yet in faithful dedication to Christ the one who practices them will grow in maturity. Conversely, the one who neglects the Spiritual Disciplines lives negligently. Many, including large numbers within the Pentecostal community, "have dabbled in everything but disciplined themselves in nothing... The gold of Godliness isn't found on the surface of

Christianity. It has to be dug from the depths with the tools of the Disciplines” (Whitney 1991:21-22). Therefore, the disciplines are a doorway to growth and maturity. Anyone who would reject the disciplines would have to “insist that growth in the spirit is something that just happens all by itself. It is hard to see how any serious disciple of Christ could possibly believe that” (Willard 1988:153). A true disciple will exercise the disciplines.

As can be clearly seen, Spiritual Disciplines are not legalistic, opposed to grace or opposed to the Spirit. They are in fact a means of freedom to fulfil all that God has called one to. To accomplish all that God has asked of any believer one must practice the disciplines and thereby live in the grace of God. To be truly led by the Spirit a believer will be practicing the disciplines so as to be in the presence of the Lord and clearly hear what God is directing. In practicing the disciplines one will fulfil the genuine Spirit-filled life expressed in the Early Church.

6.3 Approaching the disciplines

In the contemporary Spirit-filled church there is a fascination with devotions. Materials for ‘devotions’ abound including books, biblical studies, audio, and media presentations. These devotions and devotionals may be part of practicing a discipline but they are not the disciplines. Classical Spiritual Disciplines produce spiritual growth, have biblical roots and have been practiced in the history of the church (Zirlott 2003:84). Obedience cannot be described as the mechanics of the disciplines for “to know the mechanics does not mean that we are practicing the Disciplines. The Spiritual Disciplines are an inward and spiritual reality” (Foster 1998: 3). Therefore, disciplines can be seen as an expression of obedience, which the apostle John contributes to true love for God (1 John 5:3).

Foster (2008:21-35) identifies three attitudes in the heart that will allow the discipline of scripture study and input to be effective in the life of the one who practices it. These three attitudes are essential to receiving the most benefit out of each discipline that is practiced. The first attitude to bring to the disciplines is expectancy. Time spent in each discipline where the practitioner expects to encounter God will result in benefits. A believer will approach the scriptures with this expectation if they believe God longs to reveal himself. “We can bring heart, mind, and soul to the Bible by expecting God to meet us there” (Foster

2008:23). This expectation must be tempered with the reality that God will not meet disciples in the same way each time, but rather each with encounter the Divine in different and very personal ways. This expectancy will result in leaders being ready to encounter God with openness to know and understand what God has spoken in the scriptures. To enter a time of scripture study without expectancy is problematic and is really an issue of doubting God's desire to speak today. It is this very concept to which James (1:7) says the one who doubts should not expect to receive anything from the Lord. When one does enter this study time with a sense of expectation that God will teach, meet and speak through the scriptures, there is a genuine experience of encountering the living God. Furthermore, people may confess sin with full belief that God will forgive them and thus enter the process not as punishment but part of the redemptive life.

One faithfully indulging significant periods of time with God and the scriptures is answering the invitation from God to daily "experience new and exciting dimensions of His love" (Blanchard and Hodges 2005:165). All those approaching Biblical study with expectancy can anticipate the Lord opening their minds to understand the scriptures (Luke 24:45). The Lord is looking for those who desire to know him, that he may disclose himself to them. The approach of Paul, in his life, is an example for leaders approaching the scriptures when he writes "that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead" (Philippians 3:10-11).

The second attitude one must bring is attentiveness. There is a difference one seeking spiritual formation will bring to the scriptures as opposed to the newspaper is attentiveness. Many peruse the pages of scripture to find something that will catch their attention. Such an approach is seriously lacking to produce maturity into the image of Christ. First it places the person and their life at the core rather than Christ. Of course the scriptures are God revealing himself to people and so humanity is an important part, but the scriptures bear witness to Christ and therefore He is the centrepiece. The thoughtfulness one brings to the scriptures can determine what they learn, know, and even if they have an encounter with God. Consider the believers found in Berea. Acts 17:11 testifies of their noble character. They were eager to hear the good news and then with attentiveness they examined the scriptures daily to see if Paul spoke the truth. This attentiveness is essential

for many reasons. Principally, people will miss great insights, truth and revelation from God by not paying attention. Subsequently, they will be more easily deceived when they are neglecting the truth. Consequently, the believer will be tossed back and forth by the waves of every doctrine, teaching, ideas of men and human philosophies (Colossians 2:4,8; Ephesians 4:13).

If people are not attentive in their approach to the scriptures the great danger of legalism enters. This is displayed when one knows the mechanics of activity yet lacks the attitude to produce maturity. Some see the discipline of Bible study as failing or at least as a lower priority because of a lack of result, yet it is not the discipline that needs to be changed, but rather the attitude of the ones who participate (Willard 2006: 153-154). The danger for the observer today is one of distance in that they often cannot see the one who practices the disciplines. Therefore, when someone says “I read my Bible every day, but there I get nothing”, there is little or no response that can be presented. In spite of this distance and the challenge it represents, it can be contended that there is great need for an attitude change. Attitude is essential in gaining the most from one’s time in the word of God.

The third attitude one should have is humility. Of reading the scriptures it is said that “if you desire to reap profit, read with humility, simplicity, and faithfulness; nor ever desire the reputation of learning” (Thomas à Kempis 1981:18). This is an accurate insight into approaching the Bible. One must come to the scriptures and the other disciplines without pride or being puffed up with knowledge. For ‘God opposes the proud, but gives grace to the humble’ (James 4:6). The humble will be blessed with the grace of God to have insights, knowledge and understanding of the truth. Paul identifies in Ephesians 4:1-2 that humility is part of walking in the manner worthy of the calling a believer has. This attitude of humility is found in one who is teachable and willing to learn from the God who inspired the scriptures. Proverbs identifies that “the reward for humility...is riches and honor and life” (22:4). Truly there are physical riches, honour and life but also spiritual riches, spiritual honour and spiritual life. These are found in the grace of God, which is provided, to the humble. Consequently, when the believers approach disciplines with humility, they are going to find the treasure hidden in the field and the pearl of great price.

Therefore, as one approaches the disciplines with expectancy, attentiveness and humility; the practice of the disciplines will develop a depth of congruency in the life of the believer. One will not just practice some specific acts but genuine spiritual formation. The reality is that spiritual formation is a reality in the life of everyone, “the only question is whether it is a good one or bad one” (Willard 2006: 69).

6.4 The disciplines explained

It is established therefore, that the disciplines are essential for the Spirit-filled leader; however, what disciplines should be part of the practice for these believers? From the materials on the subject of Spiritual Disciplines there are many. Considering that fact, it would be challenging to compose a complete list. Foster says that one “should never look for some exhaustive list of the Spiritual Disciplines” (2008:15). Therefore, the purpose of this section is not to try and identify every discipline but rather describe seven disciplines that can essentially bring forth character transformation and refreshing in the spirit. The disciplines discussed are truly disciplines of relationship with God and one who practices them will develop a deeper more intimate relationship with God. These seven disciplines are found in historical practice and thought, though some have fallen out of favour, or at least use, among modern Pentecostals: Study of the Bible, Prayer, Confession, Worship, Fellowship, Meditation and Fasting are the seven that will be discussed as helpful disciplines that should be part of the Spirit-filled leader’s life. They will result in one’s character being developed into the image of Jesus Christ. Disciplines will be part of a true disciple’s life though “some will be more essential for you at one time, and some will serve you better at other times,” however these seven will be used regularly and consistently throughout the Spirit-filled leader’s life (Boa 2001:82).

All of the disciplines must be seen as physical actions that emanate from the heart or mind. They are not merely actions nor merely thoughts but rather actions born out of the inner life. Spiritual actions involve physical engagement. Many in contemporary culture would like to make them into “purely ‘spiritual’ or ‘mental’... [but] whatever is purely mental cannot transform the self” (Willard 1988:152). Thomas á Kempis (1981:11) describes it this way when he wrote “What does it avail to discourse profoundly of the Trinity if you are void of humility and are thereby displeasing to the Trinity? Surely profound words do not make a man holy and just, but a virtuous life makes him dear to God.” This concept

seems to have slipped the conscience of much of the Church today. As a result, much has been done to hurt the Spirit-filled church in that many are able to talk of the greatest platitudes, experiences and feelings and yet unable to deal with the power of sin in one's own life (Willard 1988: 152). How can one have a truly mighty encounter with God and yet be unchanged to the point he or she is unable to resist the temptation of sin? Could the answer be that they have had a genuine experience yet failed to follow it up with action and discipline for the purpose of godliness? It seems that many within the Spirit-filled community would fall into this trap: a concept of altar time where people traditionally move to the front of the church around the 'altar' and there deal with sin and problems before the Lord. Though important times where many genuine moments of transformation begin, this cannot be seen as the ending point. Instead one must follow up these intensely personal and beneficial times with Spiritual Disciplines, which results in refreshing in the Holy Spirit daily.

The seven disciplines discussed below are practical ways of being refreshed in the Spirit. Being refreshed in the Spirit is essential for those who identify themselves as part of the Pentecostal, Charismatic or Spirit-filled community. Being refreshed is the process of practicing the disciplines where the Holy Spirit can renew one. Through the disciplines people "cooperate with the Holy Spirit" to bring about formation in the image of Christ (Tan and Gregg 1997:29). This place of continued freshness is the only way that one can fulfil Paul's instruction of walking or being led by the Spirit (Gal 5:16; 25, Rom 8:14). Being fresh in the Spirit, which results in walking by the Spirit, should be a place of primacy in the life of believers. Walking by the Spirit is the only way to develop in maturity, and come into the fullness of the measure of Christ.

6.4.1 Scripture study

In a discussion of the specific Spiritual Disciplines, starting with the scriptures seems to be the right place for "the Bible is recognized by all Christians as being of foundational importance for Christian thinking and living" (McGrath 1999:82). There are a variety of ways to approach the scriptures from a Spiritual Disciplines perspective. Whitney describes one approach to this discipline as Bible intake (1991:27); another approach is to include it in the discipline of study along with studying other materials for the development of one's mind (Willard 1988: 176) and another perspective is to approach the scriptures as part of many

disciplines such as study, meditation, fasting and prayer (Foster 1998). For the purpose of this study the study of scripture will be dealt with separately and will not include the corporate reading of scripture, preaching or teaching.

The study of the scriptures is foundational, because it is a foundation for the practice of many other disciplines. Even a brief study of the scriptures clearly shows that the scriptures are foundational to the spirituality of Christ and the early church. Paul admonishes that one can be approved by God when accurately handling the word of truth (2 Timothy 2:15). It is accurate handling of the scripture that will lead one to complete obedience to Christ. The study of the Bible is not a simple discipline, even though it is commonly understood. It will take much time and genuine study for it involves observation, interpretation and application, which can be intimidating for some in the Spirit-filled community. Therefore, they seek to have others describe, through teaching or preaching, so they understand (Boa 2001: 82-84, 89-90). However, if one is truly disciplined in the study of God's word he or she will develop the ability, skill and spiritual maturity to accurately handle the Bible. The need to have an accurate handling of the scriptures is self-evident. Yet the challenge remains that the Bible is a book that people read which requires interpretation. In the Early Church two approaches to the scriptures were used. First, was the rabbinical method, which scrutinized the scriptures using a literal approach. Secondly an allegorical or spiritual method came to the fore (Schneiders 2005d:63-64). In spite of the history of interpretation, which has changed much since these two approaches were first practiced, the scriptures cannot be left to one's own interpretation or the hearts of men (2 Pet 1:20-21).¹⁸⁰ The Bible is God's Word and has both human and divine consistency. Fee (1993:17) explains two dimensions of the scriptures: eternal relevance, as God's Word, and historical particular, seeing as each writing occurred in the context of language, time and culture. Therefore, interpretation is essential to see God's Word for all time from the perspective of the original writer or audience and through the lens of the reader today. Thus when one looks the scriptures as a whole, it must be as "not merely some divine guidebook, nor is it a mine of propositions to be believed or a long list of commands...the Bible is infinitely more than that" (Fee & Stuart 2002:14). The scriptures show the full story of God's glory, purpose and character for humanity to come into a wonderful relationship with the

¹⁸⁰ This is a challenge among Pentecostals. Many seek to approach the scriptures from their own perspective and their felt need, which can lead to many false conclusions.

Divine. Therefore, the main purpose of studying the scriptures is spiritual transformation (Foster 2008:7).

For Pentecostals the importance of studying the scriptures is hard to over emphasize. It is the study of the Word that brings forth the truth. Jesus says “You will know the truth, and the truth will set you free” (John 8:32). Though these words have become well known and often quoted one may question may be asked: has the Church entered into the discipline of study to ‘know the truth?’ Foster (1998:63) identifies, what must be a warning to the Spirit-filled church, that good feelings, ecstatic experiences or spiritual summits will not bring freedom rather a knowledge of the truth, which must be found in the scriptures, will produce freedom. Entering a discipline is not a simple activity. “The Bible is all about human life ‘with God’” (Foster 2008:7). With such a valuable resource for one’s spiritual life how should one enter the study of the Word of God? One must prepare in order to benefit the most from this foundational discipline.

6.4.1.1 *Methods of input*

With a proper approach, laid out above, one is prepared for the three ways of inputting the scriptures into his or her life. Hearing, reading, and memorising scripture are common methods for studying the scripture. In modern society, with digital facilities, people are able to access the scriptures through means previously unavailable. This is a present benefit of the times. The scriptures in an audio format will allow people travelling, exercising or unable to read to input the scripture into their lives. Listening has the benefit of being able to cover large portions in a shorter period of time and gain a larger view of the whole of scripture. The negative of this is that the scriptures become one part of life to just accompany other activities and not a time of concentrated focus.

The most common way for inputting the scripture for study is still reading. Reading allows one to slowly progress and reread what is striking or confusing. Reading scripture allows for more thinking time than listening provides. During reading one is able to choose small or large sections and gain deeper insight. Reading allows for comparison, cross-referencing and written interaction. Mulholland (2000:19) raises concern that the education systems, where most people develop their reading skills, places the reader in a particular position as the controlling power seeking to master the information for a particular use. This is in opposition to the attitude of humility that one must bring to study the scriptures.

Nevertheless, the quiet experienced when reading allows for more slow contemplation so one is able to listen clearly to the voice of God.

Memorisation is another method that appears to be less appealing in the current generation (Drury 2005:106-107). Many are happy to read yet few are interested in memorising. However, there is incredible power for spiritual formation through memorising of scripture. Is it just from the scripture itself or the process of actually writing the word in one's heart and binding them on the hands and forehead? It seems to be both. David identifies that a young man can keep his way pure by keeping it according to the word. He describes this saying "I have stored up your word in my heart, that I might not sin against you" (Ps 119:9-11 ESV). Memorisation allows one to recall what they have planted deep into their hearts even if it has been years since it was memorised. Memorising the scriptures has many effects including spiritual power, strengthened faith, guidance and other ministry impact (Whitney 1991: 42-44). With such significant benefits from this input it would seem leadership would do well to make time for this method of the discipline of studying the scriptures. Memorisation is effective for all ages but this process of biblical input is very successful among the young and especially for children. In many children's ministries throughout the Spirit-filled community this is practiced. Weekly memory verses are common and special awards may be given for a year of weekly memory verses. In spite of the numerous benefits it seems as one advances in age this method is neglected for whatever reason. Nevertheless, this discipline requires the scripture for one to study it.

6.4.1.2 *Three stages of Biblical study*

There are many hermeneutical approaches to the scripture. The study of the scriptures cannot be minimized to merely hermeneutical principles or methods. However, one should not neglect the study that has been done previously. This section will describe the development of the spiritual discipline of studying the Bible. There are three phases to the discipline of scripture study. Disciplines are not simply just doing one thing but also progressing through a process of growth in the disciplines. The foundation for anyone's study of the scriptures is at a hermeneutical stage. This stage can also be referred to as *logos*, and deals with gaining a true understanding of the words of God. This foundation of proper interpretation considers the historical, grammatical, and other hermeneutical essentials to develop a solid understanding of the scripture. Such a foundation is essential to

spiritual formation. If one desires to practice any spiritual discipline but neglects the study of the Bible there is a high probability of error. The many Spiritual Disciplines practiced throughout Christianity emanate from the Bible. This hermeneutical first phase of studying the scripture is essential. Many like to run to the personal meaning for their own life or think they have captured some unique truth, yet they have not dealt accurately with the foundational stage of proper hermeneutics and learned what the scripture is actually saying. Exegesis of the text is the first task of one who desires to understand the true meaning of scripture from the original context (Fee 1993:19). An accurate understanding of the real situations and what actually occurred is necessary to comprehend the fundamental truth of what God has revealed. One must understand that “God’s revelation takes place in and through context-bound realities” and therefore studying the word of God must begin from within the boundaries of proper hermeneutics (Sheldrake 2007: 13).

In following the principles of hermeneutics available one must be careful to not isolate the scriptures to a simple relic of history, for in doing so “little attempt is made to understand the experience of those who produced it or the influence it continues to exert on those who view it as authoritative” (Thurston in Holder 2005:55). All who come to the scriptures are interpreters. Therefore, it is essential for one to grasp the contextual realities along with other hermeneutical practices so one does not apply the scriptures out of the true meaning that can be found using good hermeneutical principles. Pentecostals align with Evangelical hermeneutical practices and observe the literal, historical and cultural aspects of interpretation (Fee 2002). Torrey (2005:23) contests that 99% of Christians are “playing at Bible study; and therefore ninety-nine Christians in every hundred are mere weaklings, when they might be giants, both in their Christian life and in their service.” Many who have grown up in the last half of the twentieth century have been the separation of verses from the whole of scripture. Reaching out to grasp the daily promise, the daily bread or similar items have caused many to be biblically illiterate, yet able to quote their favourite promises. The result will be disastrous. What identifies too many members and leaders of the Spirit-filled church is ‘claiming a promise’ or reminding God of His promises. Such a self-interested reading of scripture cannot accurately identify the truth of what God is speaking

and thereby violates most accepted principles of acceptable hermeneutics.¹⁸¹ One must be sensitive to the realities of differing hermeneutical methods and understand that “Scripture is a book(s) whose meaning is achieved in reading... [and] depends on interpretation” (Schneiders in Sheldrake 2005: 63).

This first phase of scripture study is primarily educational and clearly knowledge based activity, which can many times result in problems if knowledge is the primary goal. Many enter such a narrow study for proving others wrong or gaining doctrinal superiority (Foster 2008: 4). Such a study of the scripture is neither helpful nor spiritual. Pentecostals expresses a definite need for the Spirit of God in this process so one can truly understand the knowledge of God expressed in the scriptures. Proverbs 1:7 states that the “The fear of the Lord is the beginning of knowledge.” It is a spiritual assignment to accurately handle the word of God, which begins with knowledge that will consequently be applied to the individual’s life. This activity will produce spiritual maturity in the truth.

The knowledge based hermeneutical practice is the foundation upon which a second stage, God speaking to individuals in their scriptural study, is based. This developmental level can be described as a “special word or message from God based on the Bible that has unique significance to an individual or group” (Kurian 2001: np). This occurs when the truth of the word of God discerned through appropriate hermeneutics is applied to one’s life. Consider a believer who will study the exodus of the Israelites from Egypt. There are foundational issues that hermeneutics can deal with. In looking into the exodus, one might want to study where they went, what actually occurred and other such foundational and historical issues. Then as they are studying this God may speak to that one, inviting him or her to come out of some situation or bondage. In this situation they have the proper hermeneutical understanding of what God has said and done in history and now God is speaking something from the scripture that is applicable for their life. This is not a teaching that can be put forth for all who are part of the body of Christ but rather is specifically for

¹⁸¹ See (Ramm 1970; Fee 2002, Fee and Stuart 1993, Kaiser and Silva 2009) for acceptable hermeneutical practices for Pentecostals.

that believer at that point of their life.¹⁸² It probably would not be the same word for every situation or season of his or her life.

The danger with this phase is that many love to study the Bible to find some formula that will solve a pressing need in life at that particular moment and neglect the deeper study that is found in the basis of the hermeneutical phase which results in many skipping the foundational phase (Foster 2008: 5). One might run to find verses here and there that interact with his or her issue of the moment. This is dangerous and has been a constant problem in the Spirit-filled community as people will say “God spoke” and use this ‘powerful experience’ to get their own way in a variety of situations. Such abuse has caused many to resist this second stage. One must remember that this is built on the base of a good hermeneutical understanding and for the purpose of developing the image of Christ. Therefore, there should be no contradiction between the first two stages. If a poor foundation is laid, one can expect everything built on it to be poor. The foundation is essential yet it is not the conclusion.

When this personal encounter occurs in the life of a believer, that one should respond accurately in a way that is consistent with the hermeneutical truth. Whitney professes that one should conclude his or her time in the scriptures with a specific response ranging from acts of faith, worship, prayer, word of encouragement, or even forgiveness (1991:60-61).

The first phase is a hermeneutical study to identify the truth and foundation of what occurred in scripture. Secondly, in study of the scriptures, one has a personal encounter for their life with God where they experience God’s voice. A third phase also exists, where God reveals truth found deep in the scripture through dedicated study.

This third phase is when one sees the patterns of God in scripture. This again is built on the foundation of good hermeneutics. What God reveals to any believer will not contradict the word of God or expand the scriptures with new revelation that is equal to scripture. Instead it is an encounter with God where he reveals something about his nature, character or truth that may have been lost, neglected or even rejected in the past. Martin Luther’s study of the scriptures and historical church figures brought forth a belief that sin is

¹⁸² In Pentecostal mission and ministry this has occurred and been testified to in public gatherings.

not covered for or overcome by our works but rather by the blood of Christ. One may contest that this was not the result of deep hermeneutics, but rather a revelation from God. Such a revelation made known God's truth that had been overlooked. The confidence a believer has in study of the scriptures that has been experienced for centuries is "that the same Spirit who delivered the Scriptures to holy men of old speaks today in the heart of those who gather around the written Word to minister and be ministered to" (Willard 1999: 17). The Spirit-filled believer holds this reality close and desires for God to speak.

There are concerns with the concept of revelation. First, it must be clear that this is not something new but rather something revealed in scripture that is brought out. Second, all historical studies of scripture have not exhausted all possible studies of God's word. A third challenge for many dealing with revelation is that many, particularly in the west, are shaped with a "one-dimensional understanding of reality and are taught that what is 'real' is the material, visible, measurable, and quantifiable world perceived by the five physical sense" (Thurston in Holder 2005: 56) yet when one looks to the scriptures it is clearly multi-dimensional.

It is important to note that God's voice for the believer today is to know him better. Paul prays for the Ephesians (1:16-18) to have the spirit of wisdom and revelation to know God better. When God brings forth revelation from the scriptures it is to help those who receive it to know God better, and consequently grow more in the image of Christ. The danger with this third stage is evident in pockets of the Spirit-filled community where this 'revelation' experience is used to abuse or attack other Christians. Proud people who desire to lift themselves use such a practice for self-exaltation rather than seeking to know God better and exalt Christ. This may be a cause of many leaders falling. Pride is to be rejected not revelation.

Studying the scriptures does not mean that one will constantly have revelations but rather when people position themselves before God, the Lord will periodically reveal in the scriptures something to the heart of the believer. Consider again the Exodus story. One can study it hermeneutically and gain that foundation, they can study it and have a personal voice of God experience calling them out of something, and they can also have a revelational experience where God lays out a pattern for spiritual growth. Consider looking at the exodus: the blood of the lamb for the Passover which parallels to the blood of Christ,

passing through the Red Sea parallels to the waters of baptism, encountering the presence of God in the wilderness with the cloud by day and fire by night paralleling the filling with the Holy Spirit who leads and guides the believer today.

Insights from God are the result of God revealing the truth. The pattern seen above is not new, but is commonly understood by many in the Spirit-filled community. Hermeneutics will not reveal such a truth but rather the Spirit of God reveals it that believers may know God better and accomplishes his purpose of restoration. It is clearly seen that such parallels are used in the writing of the New Testament but over the years of church history this has not been experienced. Therefore, it is necessary today to continue to call the church to the biblical purpose that has been revealed in the scripture by the Spirit of God to believers today. It is important to reiterate that an experience of revelation will not be or lead people to be contrary to the hermeneutical truth that is the foundation but rather build on that foundation to transform lives into the image of Jesus Christ.

The study of the scriptures is essential. It is primary, as all other disciplines must be founded on a proper handling of the word of God. Therefore, it is essential to spend adequate time in the study of the scriptures to gain the truth of God and bring that to bear on the life of the believer participating in this discipline. As people practice the study of scripture they will lay and build on the hermeneutical foundation to experience encounters with God speaking to them from the scriptures to their personal life. Continued disciplining of oneself will result in times of God revealing truth from within the scriptures that will help believers and the church of Christ to know Him better.

6.4.2 Prayer

Prayer is a discipline that is often spoken of in books, periodicals and sermons. Though often spoken of, is it practiced as often? Whitney (1991:66) reports of how few believers within the broader evangelical community have a vibrant prayer life. It can be expected that the same could be found within the Spirit-filled community. They enjoy the power of prayer to bring forth their personal desires. When a problem occurs, the immediate response for many is to pray that God will resolve the situation. Is this the purpose of prayer? Consider the prayer of Jesus in John 17. Is Jesus praying for himself alone? What is the focus of the prayers? He prays first for himself in relationship with the Father: for the Father's glory to be manifest in himself. Then he begins to pray for the

disciples and what they are going to endure. He entreats his Father to keep them and sanctify them. He then moves the focus to those who are to come to believe in the future. Prayer is essential to develop intimacy and communion with God (Foster 1998:32)

Prayer is one of the greatest acts of faith. One is unable to pray if they have no faith. "Faith, as the establishment of proper spiritual responsiveness by grace, believes the promises of God and lives in hope" (Land 2001: 168). To approaching the Father in prayer, one must come through Christ with the full understanding that the Father knows the needs, burdens and issues in the heart of the petitioner. It is to this very matter that Jesus instructs the disciples to pray and demonstrates proper prayer (Matthew 6:8-13). The Lord's Prayer, as it is often referred to, is not a magical formula for prayer but rather reveals the posture of the heart with which believers should approach the Father. One should commit to the command from the Lord "Pray then like this" (Matthew 6:9).

There are three parts to prayer to be practiced in personal spiritual discipline. First is primarily a personal focus in petitioning God for one's own requests. Following the personal focus is the relational point of prayer in supplicating for another. A third stage is intercession. These three phases are distinct though in practice one can intermingle the separate phases.

The first phase is petition, which is presenting one's own requests to God. This occurs when a believer brings requests to the Lord. These requests are from the petitioners' own life and responsibility. This is a private encounter with the Lord, which Jesus speaks of in Matthew 6, is about seeking God's will for one's life. The apostle John (1 John 5:14b-15) writes that "if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him". This occurs by knowing God's will and seeking to have it fulfilled in one's life. Conversely, it stands to reason that if one is not seeking God's will they will not have what they are praying for in their life, which ultimately is little if any spiritual maturity. This result might be why Willard (2006:152) sees prayer as having little effect today. It is not that the action is invalid but rather the heart approaching the action is unsuitable and contrary to the will of God.

It is important to note that among many in the Spirit-filled community, acquiring anything one wants is a major reason for prayer. Yet again the words of Christ direct the

believer. He cries out for the Father's will on earth as in heaven (Matthew 6:10). His food was to do the will of the Father (John 4:34). Such statements must direct the personal requests of the believer. Should anyone ever spend time seeking what is not God's will for his or her life? Foster (1998: 33) identifies the right way to pray means transformed passions unlike those James seeks to correct in his epistle. Seeking God's will only occur as one develops a heart after God. This is primary and foundational for one's prayer life and will bring the seeker into great maturity in the Lord.

A second phase is supplication for others. This phase is where the believer presents the requests of another before the Lord. The second stage is always built on the first phase. One begins by seeking God's will for their own life and then progresses to seek God's will for their friends, family, or church. When people bring the requests of others before the Father they are sharing the burdens of one another, which Paul commends is fulfilling the Law of Christ (Galatians 6:2). "One of the most critical aspects of learning to pray for others is to get in contact with God so that his life and power can flow through us into others" (Foster 1998: 38). This stage of the discipline is more than just caring for people and praying for their desires, but rather seeking God's will for the life of the person and thereby bring God's purpose and plan into their life. Often this phase of prayer has been misunderstood. In many Spirit-filled churches people are encouraged to join with each other and 'agree' on the requests of others. In so doing they think they are fulfilling Matthew 18:19-20. This occurs when a leader or pastor directs the believers to come together and agree with each other. The author has witnessed pastors seeking people who will agree with another believer for a car, house, money or a better job. This is not the supplication or fulfilment of the instruction of Christ in Matthew 18. Furthermore, this is not supplication that produces development in spiritual maturity. Importantly, as with petition, the believer is seeking the will of God in the life of their friend. The time spent in prayer is not to just see one desired result but is to go beyond to seek the will of God for the life of the one concerned. Such an approach will be in line with Jesus' prayer in John 17. He did not seek his own desire or the desire of the disciples but rather God's will for all of their lives.

This second phase of prayer is seeking to bring God's will into the lives of those who are in relationship with. This is important in the growth and maturity of a believer. When one is only participating in the discipline of petition in prayer there is a real danger to

become very self-centred which will bring death rather than life. Bringing the requests of others before the Father will keep the heart of a believer looking out and considering the whole body of Christ.

The third phase of the discipline of prayer is intercession. This segment deals with the deepest acts of love, supplication and dedication in prayer. This is the discipline, which fulfils the command of Christ to love and his description of love (John 15:12-13). The act of intercession is an act of love when an individual puts his or her own life into the battle to give another the opportunity to escape. The clearest example in the scriptures must be Christ. Such a high and lofty example can be too challenging for many. Contemplate Judah in Genesis 44 who puts himself in prison so that Benjamin is free to return to their father Jacob. In intercessory prayer one is able to enter the spiritual battle and take the assault for another. It is an act of prayer into the spiritual realm that allows the one who is under attack to have a small opportunity for freedom and escape. Murray (2001:102-3) identifies a significant maturity for intercession writing

If with Jesus you glorify the Father, the Father will glorify Jesus by doing what you ask in His Name. It is only when your own personal relation on this point, like Christ's, is clear with God, when you are glorifying Him, and seeking all for His glory, that like Christ, you will have power to intercede for those around you.

Currently, many take supplication as intercession but it is not. Intercession is one going into the situation on behalf of another. Usually a weaker person will not enter to fight on behalf of the one who is stronger. In intercessory prayer, one who is spirituality mature may be called upon to enter the battle for one who is weaker and unable to get out of the situation in which they have ended up. This may occur when a person is bound in some kind of sin, when a believer intercedes, the attack is then directed to the one who has chosen to intercede. Jesus' path to the cross was the ultimate act of intercession where he encountered the attack of sin, yet because he was sinless he was able to overcome. The believer, though not completely sinless, through the work of Christ and the power of the Holy Spirit is able to overcome the attack and bring freedom for the one who is bound. It is important to note that intercession is not making the choice for another person but rather giving them a respite to be free to choose. They may decide, as many do, to continue in their own way and go back into the attack or bondage. A great final result is not guaranteed

by intercession. The result is not the main focus but rather the maturity and commitment to God's will and calling is primary.

Today many in the Spirit-filled church have entered into intercession for their children. They desire to see their children come to Christ or set free from some oppressive sin. Truly "the world needs, greatly needs, priests who will bear the burden of the perishing ones, and intercede on their behalf" (Murray 2001: 121). Many times it seems the result desired is not achieved. This should not discourage the believer but rather help them see the process of growth in their own life in overcoming attacks. This will keep one spiritually refreshed. The three phases of the discipline of prayer are vitally important. One stage of the discipline of prayer cannot be singled out and practiced alone. All three, as one grows and develops through the phases, should be practiced for true spiritual refreshing in the Holy Spirit while developing a deeper relationship with Christ.

6.4.3 Worship

Worship is a love response to God (Tan and Gregg 1997:142). Worship may often be interpreted as the meeting time among Pentecostals. Accordingly, ecstatic worship has often been an identifiable characteristic of the Spirit-filled church. Many identify themselves as Pentecostal or Charismatic when there are energetic and boisterous worship services. The form of public worship expressed is neither right nor wrong in itself, but the discipline of worship discussed here is not merely a public display but a personal refreshing of an individual in the Holy Spirit, both in private or a corporate gathering. God turned from Saul and looked to another. He found David, the famous king of Israel, and referred to him as "a man after my heart" (1 Samuel 13:14). Furthermore, the Lord identified him as "one who will do all my will" (Acts 13:22). That is the genuine heart of worship. As Murray (2000: 114) puts forward "In the heart is the temple where worship in spirit and truth takes place". Worship is not merely a public action with music but rather a heart that develops to become one with God. The love response culminates in complete unity with God.

Worship will acknowledge the worthiness of God (Willard 1988: 177, Whitney 1991:87); however, man's response to God's worthiness is expressed in some different methods. The first stage is one of thanksgiving or celebration. When a believer takes time to really evaluate what God has done, the natural response is one of thanking God for all he has provided. Thanksgiving expresses the many provisions of God, which include the gift of

Christ, the glorious creation that speaks of his wonder, healthy relationships found in the body of Christ, and individual encounters and provisions from and with God. It is the genuine response “to the overtures of love from the heart of the Father” (Foster 1998: 158). Lack of thanksgiving will result in powerless spirituality even to the point of darkness in spiritual life (Romans 1:22). Thanksgiving is essential for the life of a healthy believer. Today there are songs, psalms and succinct sayings that abound to express thanksgiving it seems people must be giving thanks, yet all of these do not indicate that worship occurs. Thanksgiving in worship is the heart overflowing with thankfulness for all that God has accomplished and done.

The reality of thanksgiving should be a regular part of any believer’s life. This celebration is “the discipline of choosing gratitude rather than grumbling and remembrance rather than indifference” (Boa 2001: 86). It is this thanksgiving that is truly the foundation for worship. When one lacks thanksgiving there is a tendency that he or she has become self-absorbed. Usually thankfulness then is replaced with an attitude of entitlement. That attitude of entitlement is all too common among many in the Spirit-filled community who feel that because they have become children of God they are now entitled to live like children of the King. The approach displays a lack of true thankfulness, which is the true foundation of worship. Psalm 8 reveals the thankful heart of David as he considers the wonders of God’s creation. The genuineness of thankfulness reveals the heart of the worshipper: specifically worship in spirit and in truth. It must be understood that truly one who has the Holy Spirit within is not guaranteed to worship in spirit and in truth but rather that one has the means to do so (Whitney 1991: 89).

As one moves through the scriptures, the fact that thanksgiving is a sacrifice and not automatically expressed is obvious. Paul repeatedly encourages the churches to be thankful (2 Corinthians 4:15, Philippians 4:6). The fact that this is a discipline one can see why Paul is reminding the believers to give thanks faithfully. As with any discipline, if not practiced regularly people will forget or lose the way of doing it. It is essential for the believer to live persistently with thanksgiving to God. Thanksgiving is the beginning of worship and, as the foundation, is essential. If one desires to go deeper in worship thanksgiving is an absolute.

The second phase of worship is one of praise. Praise is directed to God, not on the basis of what he has done, but based on his person. God’s attributes, character and

personality will direct a believer to praise. Statements of God's greatness cannot be missed as one reads the Psalms. The psalmist expressed the Lord is worthy to be praised (Psalms 18:3). As one starts to worship in thanksgiving they will naturally progress to praise. The expressions of praise are often found as people move past their self-focus into God's presence. Isaiah saw the Lord and responded in praise with humility (Isaiah 6). In Revelation 4 the living creatures and elders praise God saying "Holy, holy, holy, is the Lord God almighty, who was and is and is to come!" and "Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things and by your will they existed and were created" (Revelation 4:8,11). Here are examples of praise that can guide leaders today in their worship of their Lord. Praise and thanksgiving will often be intertwined and it is not essential to try to separate them. On the one hand there is a danger in analytically approaching the issues of worship, and other disciplines, where one can attempt to clearly delineate the fine points of spiritual life that are quite intertwined. On the other hand, it is of great benefit to see how they both will direct one's heart to the throne of God. While thanking God one may move into the discipline of praising God and then back into thanksgiving. As with each phase of any discipline a believer will not move past a phase and not return, but rather each phase will bring the devoted disciple into a deeper intimacy with God.

Thirdly, worship culminates in union with the Divine. In this discipline the believer comes to oneness with the Lord. Abraham offering Isaac on the altar displayed it. He gave himself and all he was over to be one with God and God's purpose. David also dedicated himself for the purpose of God. This is the pinnacle of worship. While one might still struggle with personal choices in daily activity while endeavouring to live for God, they chose to give themselves fully to the Lord. Consequently, surrender to the God of the Bible requires one to reject all gods that may influence one's life (EB Anderson 2003:295). It is not a simple process and seemingly many do not desire to enter it, yet as Foster rightfully contends one has "not worshipped the Lord until Spirit touches spirit" (1998:158-9). The result of giving oneself to God is an intense unification with God. It is not bringing God to be involved in your purposes and life, which will be a natural by-product; rather it is a joining of oneself to his life and purposes. When believers choose to become one with God in worship they are living every day for God. God's purpose becomes their purposes. Although all of the

individual's original desires and plans may not be realized, the joy of living in union with God is far superior. "Those who have once tasted the Shekinah of God in daily experience can never again live satisfied without 'the practice of the presence of God'" (Foster 1998: 162). If an individual believes and experiences that God is worthy of thanksgiving and praise, is not the logical conclusion to give oneself? The affirmative answer will shed light on this third phase of worship. This phase is the culmination of thanksgiving for what God has done, and praise for whom he is, which results in surrendering oneself to God. The heart of worship in scripture reveals a reverent expectance that God would be with them and even speaks to them (Foster 1998: 161), which would move their eyes from themselves to the God who they were preparing to encounter. Thus one must conclude that such a vibrant spirituality should be the experience of each believer growing in spiritual maturity.

Worship is a discipline and therefore must be practiced. Thanksgiving should be a regular part of a believer's daily practice. When struggling to practice the act of thankfulness, some have used lists to keep in mind the many things to thank God for. Praise can also be experienced every day. Once more it can be helpful to look through the scriptures to see the greatness of God. Psalms is a starting place to begin so that one can write down, speak out or sing why God is worthy of praise. By walking through these two practices it will only be a short while before the believer will come to the final stage of giving themselves to God. It is to be practiced regularly and will be seen in a life dedicated to the purpose of God. Worship must not be relegated to purely music, singing or public gatherings but rather a daily life where Jesus is Lord. The words of Christ in Luke 6:46 challenge disciples to a life of worship "Why do you call me 'Lord, Lord,' and not do what I tell you?"

6.4.4 Confession

The discipline of confession has important value for the believer today. True repentance is the spiritual act of turning from the sin and essential to the confession process. "Repentance begins with an awareness of sin and offense against God" (Tan & Gregg 1997:99). Believers must "accept the fact that unconfessed sin is a special kind of burden or obstruction in the psychological as well as the physical realities of the believer's life. The discipline of confession and absolution removes that burden" (Willard 1988:188). Furthermore, this barrier often becomes so much that leaders beset with sin quit the

ministry concluding that they are not capable to lead. However, confession is the way to truly remove the burden of sin. Some leaders with the Pentecostal community have participated in various acts of harmful sin. In response to sin being exposed some are quick to 'confess' and tell their followers that Jesus has forgiven and that they must also forgive! This type of confession is absolutely unacceptable for leadership in the Spirit-filled church. For many among the Spirit-filled community confession is simply a private regretful prayer to God and then continuing on in life and ministry. This has minimised the value of confession. There is fear that confession to a specific person is unhelpful and against the doctrine of the Priesthood of all Believers. However, having a person of spiritual maturity to whom one can confess has benefit. Passages like James 5:13-16 are promoted among the Spirit-filled community for the promise of healing but the following verse is neglected seemingly because they fall outside of recent tradition. Clearly part of the discipline of confession is practiced within community where one entrusts others with the greatest weaknesses and failures (Willard 1988: 187) yet this does not minimize the need of the believer to confess before the Father.

Confession starts in the heart with awareness of sin. Then turns to sorrow for the sins and finally confessed to God and at least another person. This discipline is practiced with three aspects of offense. Firstly, there is sin against or within oneself, which violates God's command. Secondly, there are transgressions one commits against another person. Finally, there are iniquities that a person commits against God, where the person rejects God's authority.

The first point of confession is in personal sin against oneself. At this stage the sin is internal and violating life with God. Thoughts, lusts and other personal sins must be confessed, with a genuine sorrow for the sin, to God. Many feel this is adequate. However, it is very helpful to also confess this sin to a close Christian friend or leader who is trustworthy. Obviously, when dealing with sin it is not easy to walk into such confession, but one must be faithful to the direction of God to confess. Practically the act of confessing to another human being breaks the power of secret sin that besets many in leadership (Foster 1998:145-146). Throughout the scriptures God desires his people to confess sin both to himself and those who are also God's people. Confession of sin will result in forgiveness (1 John 1:9) and also in healing (James 5:16). The healing spoken of can be both spiritual

healing, which will be a clear result of cleansing sin out of one's life, and it can also be physical healing, which can be the result of God's judgment. This healing does not need to be locked into one application alone but, as can be observed in history, people have been spiritually healed through confession and many have also been physically healed. The cleansing of the individual's sin is of utmost importance. The other benefits are great but it is sin that one deals with primarily when participating in the discipline of confession. Proverbs 28:13-14 gives insight into how confession will help the individual to even keep away from sin in the future. The covering of sin will only bring problems as the 'spiritual disease' beings to spread and defile the person and others around. If one will confess and forsake the sin, there is mercy that is found in Christ. Unconfessed sin will produce a hardening heart that will eventually bring calamity. It seems likely that confession will be part of the believer's forsaking the sin (Willard 1988: 188).

The second phase of confession deals with transgression against another. When a believer sins against another person it is essential to confess. As with the first phase, confession is primarily to cleanse the sin out of one's life. To cleanse this sin, it is not a heart action only. It starts with a heart that is genuinely sorry for the transgression that was committed against the other party. The discipline is not entirely of the heart but moves to an outward expression. With transgression the believer must also make right the wrong. Not all sins call for restitution but how unthinkable for one to confess stealing a purse and then not restore the loss (Willard 1988: 189). Undoubtedly, this would be inconsistent with a repentant heart. Further study of this point will direct one to the example of Zacchaeus in Luke 19. When Jesus chose to stay at the rich tax collector's home, the man moved quickly to prepare for the Lord. What transpired is not recorded but the response of Zacchaeus is clear "If I have defrauded anyone of anything, I restore it fourfold". The response from Jesus is unambiguous "today salvation has come to this house" (Luke 19:8-9). This is very insightful for the one who transgresses another. Saying sorry alone is not enough. In a community where there is confession, "restitution cannot be omitted and it too serves as a powerful discipline" (Willard 1988: 188).

The third stage of confession is of iniquity against God. This is when a believer takes authority over something that is God's or rejects God. When people are wronged they can become bitter or angry. Many have said statements like 'I will never forgive him' or 'I will

get him back.’ Such statements violate God’s authority. Forgiveness is not an option as can be clearly seen in Matthew 6:14-15. Revenge is also not an option, as Paul points out in Romans 12:19; God is the one to take revenge. When a believer chooses to take authority against God they are committing iniquity. Iniquity must be confessed as well. The quicker one is able to confess iniquity the better. Iniquity will quickly become bitterness and Hebrews (12:15) says that it will grow and defile many. This is the area of sin that will destroy the believer. Confession of iniquity begins with sincere sorrow for the sin against God and progresses to a place of removing the sin, which will result in “healing and transforming the inner spirit” (Foster 1998: 144). Such a self-centred heart that justified the action of unforgiveness or revenge must die. Paul identified that he himself was to die daily in his old nature that he might live with Christ (1 Corinthians 15:31). It is the old nature that is the reason for the believer’s iniquity. Therefore, Paul expresses the need to die to the old that those in Christ may live to the new Lord and God through Jesus Christ. In the physical body there are times surgery is needed to take out a part to allow the rest to continue, so also in the spiritual man there is a need to remove or put to death a part, iniquity, that if allowed to continue will produce death.

Confession as an act will be expressed in a variety of ways, including private before God, personally with one of spiritual maturity and even corporately before the community of believers where appropriate but all accompanied with genuine sorrow. Furthermore, the constant practice for each person must be that personal sin will be confessed, transgression will be confessed and made right and iniquity will be confessed and die. Such an approach will bring wholeness to a believer who is then able to press forward in spiritual maturity with toxic sin removed from one’s life.

6.4.5 Fellowship

A discipline that is often misunderstood, but essential to spiritual health and development, is that of fellowship. Many see fellowship simply as attending church on somewhat of a regular basis and currently even that is being evaluated. Participation in a local church is essential and it will be the primary place where fellowship occurs. Attendance should not be confused with fellowship. The discipline is more than mere attendance in some formal church gathering but is a coming together to engage in one another’s lives. Willard (1988:186) describes fellowship as engaging “in common activities of

worship, study, prayer, celebration and service with other disciples". Willard's description may be lacking, as fellowship must be seen as more than just common activities. It is life together that spurs each other to do love and good deeds around Christ (Hebrews 10:24-25). A challenge exists in the modern culture, particularly the western culture, regarding the individualism that has risen to frenzied heights for most "are more inclined toward autonomy and independence than to body life" (Boa 2001:85). It seems others see fellowship as a part of many of the corporate disciplines and therefore have chosen not to discuss it as a separate discipline.¹⁸³ However, when one is dealing with personal disciplines fellowship is seen as the responsibility of the individual not the corporate body, yet fellowship requires engagement from the community of believers. Therefore, this section will describe the individual responsibility of leaders within the larger community. The result of this personal discipline will be a healthy interaction with the community of believers.

Fellowship will include a variety of activities. It might be a Bible study or it may be times together involving in some physical activities yet it encompasses life around the things of God. Some go to Bible studies where they are not really studying the Bible but a book on business or some other relevant topic. The question that must be answered in the affirmative for true fellowship is: "is it centred on Christ?" It is not so much about what the people are doing but what is happening at a deeper level. This deeper level will develop, as all relationships do, and progress through the three phases of this discipline.

Authentic fellowship is essential for members of the body to remain in health. The body of Christ needs the members to be in connected and such interaction will sustain, build up and keep healthy the individual members (Willard 1988:186-187). The body is one and any members who reject fellowship will have serious deficiency in their own spiritual life.¹⁸⁴ Paul makes it clear that all members do not exist for their own benefit but for the benefit of the body (1 Corinthians 12, Ephesians 4:4) and when working properly the members will build up the rest of the body (Ephesians 4:16). This is why this discipline is so

¹⁸³ The NT appears to make the sharing one which is costly and includes often eating together. Perhaps that is because it is when one is willing to eat with another that they get close and personal and when barriers are broken or done away with. But the fellowship has to be more than just eating together even if that is an important part of it.

¹⁸⁴ That is why people who do not belong to a group of other believers when they have the opportunity will never grow in the way that God intended. So people who claim to be believers but never gather with others are an anomaly in scriptures.

essential to the Spirit-filled community. Though believers have great independent responsibility, the need for fellowship and corporate interaction is indispensable.

First, in fellowship one exercises the discipline by giving. All too often people will arrive at their church community with an attitude of 'what can you do for me?' Such an approach will prevent genuine fellowship from occurring. Rather the attitude of Christ 'I am here for you' should be displayed. The body of Christ does not exist for one member to benefit but for all members to participate and all benefit each other (Philippians 2:3-4). Each one may give in different ways. One might give spiritual realities of what the Lord has been teaching the believer and when they come together each one may present their experience. It is amazing how closed people are until they see some sort of transparency from another. Another believer may provide his home for a member in the body who is suffering. Other believers can express their gifts in a variety of ways; the expression is not the key but rather the heart that desires to share. That is essential. A believer who gives from the heart will be one who gains influence and trust in the lives of other believers. It will be the foundation for genuine relationship. The foundation is not the end though, as giving is merely a starting point from which the relationship of fellowship will be based. Jesus is the example as one who gave love and even his own life. He did not gain something from it but rather gave till it cost him everything. Therefore, growing in Christ's image demands that disciples give.

Giving is not financial only; however, there is an example of financial giving that is found in Paul's epistle to the Philippians. They had given to him to help in his ministry. They were giving to Paul and as a result became partners in the ministry with him. This leads one to the second phase of fellowship: sharing.

A second aspect of fellowship is sharing. Here one is also receiving as well as giving (Phil 4:15). The progression seems obvious but the reality does not always display this. Many want to share before they have ever given. This cannot occur since sharing without giving is just taking. It is a self-centred act that will cause serious division to true fellowship. Though it might look similar in expression it is the absolute opposite. To build a healthy body there must be unity of the members. The only guarantee of the body functioning rightly is "people reciprocating in needs and ministries" (Willard 1988: 187). A believer who desires to lead will need to start in fellowship by giving and possibly move to sharing quickly, but the discipline of giving cannot be neglected. It can become very troublesome and

divisive in the church. This can be a challenge for many leaders who identify their role as over the church and not part of it. Such a perspective will cause conflict in genuine fellowship. True leaders will share all good things (Gal 6:6) because they share their own life with others. Sharing is a wonderful stage of coming together. Each one brings what they have and all partake together. Such was the experience of the first Christians in Jerusalem (Acts 2:42-47; 4:32-37). They were sharing whatever they had. The disciples with material possessions brought them for all to share. The apostles were teaching and people were being added to the body of Christ. This shows the reality of genuine fellowship and what it looked like in the early church. It could look quite different today but the reality of the experience would be similar: together in Christ.

Fellowship begins with giving and progresses to sharing but it culminates in accountability. Accountability has become a common discussion in the church recently. The increase of the issue can have great benefits. Accountability cannot just occur when a group, small or large, come together but it actually flows out of genuine relationship in Christ that is developed through giving and sharing in Christ. Accountability is not expressed only from a boss or high position. It is a group of believers who are growing together in relationship that provide a safe and healthy environment where they can challenge each other on issues and ask for an accounting. Often times it has been a simple list of questions participants can ask each other. This falls short of true fellowship accountability. When members of a community are experiencing genuine fellowship there will be a need for calling each other to account. This phase of fellowship will help each one to look inside and see if they are truly in Christ (1 Corinthians 13:5) and present themselves before others. Paul proceeds to Jerusalem to put himself before those who appeared to be leaders (Galatians 2). Why would he do this? He was keeping himself accountable to the body of Christ. Paul allowed them to speak to his life and ministry. He gave an accounting for his ministry and they approved his work. This is accountability and how it will function when one has passed the test. Paul points out the purpose of accountability in Galatians. He instructs the spiritual ones to “restore him in a spirit of gentleness” (Gal 6:1 ESV). This is accountability, when one has failed and needs the body to restore the erring brother to proper relationship with Christ.

Fellowship will progress through the three stages. The disciple will grow in giving, sharing and accountability. As one progresses, there will be times of all three happening in some encounters. This aspect of true fellowship around the centrepiece of Christ will help the believer to keep fresh in the Holy Spirit and develop in maturity.

6.4.6 Meditation

Meditation has been a discipline, which has been neglected in much of the western Spirit-filled church. Often associated with 'eastern' or 'mystical' religions, believers in the west have stayed away from it for fear of error or excess. It must be noted that there has been abuse by some who have practiced the discipline of meditation, as with any discipline, but that does not discredit the discipline. Accurate use of the discipline of meditation has been practiced for millennia. It is not new or a revived practice, but rather a discipline that has been found in the Church of Christ from its inception. "It is in meditation that the heart holds and appropriates the Word. Just as in reflection our understanding grasps all meaning of a truth, so in meditation the heart assimilates it and makes truth part of its own life" (Murray 1984:66). To investigate the use of meditation in the Old Testament Foster (1998:16) looks into the Hebrew and identifies a few different meanings which are used including: "listening to God's word, reflecting on God's works, rehearsing God's deeds, ruminating on God's law, and more". Such descriptions show the variety of ways to practice this discipline. The reality, as Boa (2001:91-92) expresses, is that all people are sowing into their minds on a continuous basis. Foster (1998: 17) simply describes Christian mediation as "the ability to hear God's voice and obey his word." Others have identified meditation as part of Bible study, silence and solitude. Meditation will use the scriptures and will probably occur during periods of silence and solitude. Meditation can occur in other circumstances as well. It is a discipline of the mind. One might meditate on the words they have read in scripture or on the issue of their prayer, desiring to gain the mind of Christ. Meditation is precisely that: gaining the mind of Christ through sowing to please the Spirit (Galatians 6:7-9). Those who meditate will learn the mind of Christ in the area in which they are disciplined. One who meditates on holiness will, over some time, gain the mind of Christ on that issue.

The discipline of meditation is focusing the mind, thoughts and heart on God and the scriptures not emptying the mind. However, the mind must be silenced. Jesus speaks of the

vine and branches in John 15 and the abiding relationship. This discipline develops the abiding relationship, which is essential for bearing the fruit of the Spirit. The discipline of meditation has three aspects as well. The foundation is one of clearing or focusing the mind. This is what Paul speaks of in 2 Corinthians 10:4-6. It is bringing one's mind to be subject to Christ. This clearing of the mind is getting rid of any distractions that will hinder the spirit of God from guiding and teaching. Often a person will sit down to meditate and the thoughts in their head run to phone calls that must be returned, work to do or other activities that intrude on meditation and prevent the complete focus of the mind on the truth of God. Such an experience is not uncommon yet it must be overcome in this first phase. For "detachment is not enough; we must go on to attachment" (Foster 1998:21). Some choose to remove themselves by going to a quiet place where they can be alone with nature. They might discard their electronics that can intrude and create a perfectly clear environment. Others do not have the luxury of escape and choose to just make a place where they mentally and spiritual close out all intrusions and go deep inside. Others may use paper to help focus their thoughts, developing mind-maps to connect all that they are meditating on. Whatever the practical application, there must be a silencing of all other voices and intrusions so one can focus on Christ. If this stage is neglected, believers cannot experience the full benefits of meditation and might find themselves in a painfully fruitless discipline trying to do something but never succeeding. Could this be the reason that many have neglected this and possibly other disciplines?

In the beginning, the meditating soul must clear the mind and focus on Christ. Secondly, the believer will begin a process of separation: discernment. This means they are gaining the mind of Christ and able to separate truth from the counterfeit. As Colossians 3:1-2 states, "If then you have been raised with Christ... Set your minds on things that are above, not on things that are on earth." A great challenge within the Spirit-filled community today is the challenge of knowing the will of God. There is struggle and vacillation between options for one's future. The result is a paralysis, yet if people are willing to accurately practice the discipline of meditation they will be able to silent the voices from friends, society or family, and come to hear the mind of God on the matter. This second stage will bring great clarity for those who are called to lead the church of Jesus Christ. Gaining the

mind of Christ will provide discernment so one can judge accurately. Paul (1 Corinthians 2:14-16) identifies this result saying:

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. For who has understood the mind of the Lord so as to instruct him? But we have the mind of Christ

People may grow in the mind of Christ and as a result develop the ability to discern or judge between what is true and false, light and darkness and from God or not. One should not become proud, for gaining the mind of Christ carries responsibility. The ability to discern will develop over constant use. One starting out is limited in their ability but through constant use and faithful perseverance one is able to do much. In disciplining oneself in meditation, a believer can develop to gain the mind of Christ. It is truly a great joy when meditation leads to spiritual ecstasy but “it is far more common to be given guidance in dealing with ordinary human problems” (Foster 1998: 22). This discernment is very practical and rather than separating the person from reality it brings God’s mind to the human situation.

Gaining the mind of Christ is not the highest expression of the discipline of meditation though. One must come to complete peace with God’s will and this is the third phase. It is one thing to know what God’s mind is on an issue it is another matter to embrace that with peace. Therefore, the final stage of meditation is peace with God’s will in every circumstance. Often believers in the Spirit-filled community are troubled by problems that come from sickness, poverty or relationship breakdowns and they question God. “Why God?” is a common cry today. It is not wrong to ask God. However, it is about the heart that asks the question. A right heart comes to seek God’s will and purpose, not seeking to judge the purpose of God.

Many people are content with God’s will theoretically or when it involves someone else, yet when it becomes personal and practical in their own life it may be different. The spiritual discipline of meditation will bring people to peace with God’s will in whatever circumstance. It is incorrect to propose that meditation by itself will produce such results, but rather when the other disciplines are being practiced together people will come to have peace with God’s will. For many, this is experienced in certain issues of life but through constant training one will come to have peace with God’s will in all circumstances. “It is in

quiet meditation that faith is exercised, that full surrender to all God's will is made" (Murray 1984:67) and when that happens, a believer is committed fully to God's will as supreme.

Meditation as a discipline, therefore, must begin by clearing the mind to focus on Christ, progress to separating the truth from falsehood and culminate in complete peace with God's will. This discipline will help one to process what they are developing and learning through the other disciplines that are being practiced. While practicing meditation there is a gentle and constant refreshing, like cool water in a hot desert.

6.4.7 Fasting

The seventh and final disciple discussed here is fasting. The lack of fasting has done much to harm believers' spiritual growth. Jesus instructed fasting directly and indirectly for his disciples. Jesus clearly says when you fast and the disciples of the bridegroom will fast when he is taken away (Matthew 6:16; 9:15). Though many are nervous to express the passages as commands of Christ, it is merely semantics. One who loves God should not be looking only at commands to guide their life. "These statements of Jesus are drawing words" (Foster 1998:54) to those who love the Lord with all of their being. Fasting is primarily expressed privately "between the individual and God. There are, however, occasional times of corporate or public fasts" (Foster 1998:50). Undoubtedly, this is true. Corporate fasts were called for a variety of reasons from confession to desperation. However, the personal fast is to refresh the individual in the Holy Spirit. Therefore, the discipline discussed here will deal with the private fast and the issues arising from that.

A fast can be described as abstaining from food or drink by a voluntary choice for spiritual purposes (Willard 1988: 166, Whitney 1991: 160, Boa 2001: 84, Foster 1998: 48-49). The passage in Matt 17:21 has been a favourite of many in the Spirit-filled community as they take time in prayer and fasting to deal with demonic encounters. Though a debatable verse, in many manuscripts, many in the Pentecostal community have lifted it up. Practice has been shaped by this so much that when someone is in spiritual bondage many members and leaders might gather and have days of prayer and fasting to 'cast out the demon'. Such an interpretation of the passage is not consistent with the actions of Jesus. He did not take time to pray and fast but rather just spoke and the boy was free and healed instantly. One might ask "why"? The result was not because Jesus spent hours at that moment fasting and praying but because he lived a disciplined life of prayer and fasting,

which produced spiritual authority. Then when he encountered the battle he could overcome. Is that just because Jesus was the Christ? Can it be developed today in the life of a believer?

Clearly fasting in scripture is partly a physical act, denying food and sometimes water, but also a spiritual activity. The denying of some of the most basic needs of humanity allows one to see very clearly the spiritual issues that are addressed. While the practice of fasting is different for each person the spiritual work is the same and each disciple will participate. Isaiah writes a rebuke to the Israelites from God in Isaiah 58. He identified a false fast and true fasting. In this passage one is able to recognize three distinct fasts that are presented. These three are the aspect of fasting. First, there is the obedience fast, then a relationship fast, followed by an authority fast.

The first fast is one of obedience. This means it is during the fasting process that believers deal with the issues of obedience in their life: surrender to Christ. The scripture identifies the freedom that should be produced in the fast saying: "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free and to break every yoke?" (Isa 58:6). What God is speaking of is when one comes into obedience to Christ, true discipleship; the discipline deals with the bondages that affect the believer. Many within the Spirit-filled community understand that when they come to Christ there is automatic freedom from everything in the old nature. A clear reading of the epistles will show this is not the case (Romans 8, Galatians 5). There are many things from the old nature that the follower of Christ must deal with. One issue of the old nature is thought patterns. Patterns of thought or mind-sets are some of the strongest powers in the life of a believer. God can miraculously deal with many of these but there is also the need for fasting to reveal what is unseen and deal with them to produce freedom.

Mind-sets, like a yoke for oxen, control what a believer can see and experience. It is the discipline of fasting that will remove these mind-sets in a disciple's life. It is not automatic nor an easy process but it is the genuine work of fasting that will result in maturity to take the mind of Christ. Jesus instructs those who will listen to "come to me...take my yoke upon you, and learn from me...for my yoke is easy, and my burden is light" (Matt 11:28-29). What is the yoke of Christ? Willard (1988:9) says the secret of the Christ's easy yoke "is to learn from Christ how to live our total lives." As one fasts and begins

to remove the old patterns of thought, genuine freedom in Christ comes and the believer lives under Christ's rule rather than, as previously, the ideas of society, family, friends, school or other media. The power of media is great; therefore, it cannot be broken effortlessly.

There are four steps in the process of removing the yoke from one's life is what one does in the fast. The process does not need to be rushed through but rather take the necessary time to walk it through to produce genuine freedom in Christ. First the bonds must be loosened. This allows the person to take a breath and see what they could not previously. Undoing the straps enables more freedom to move. In the farming world, the ox will be moving and chaffing as greater freedom is experienced. Soon afterward the yoke will be removed and freedom realized. In order to remain in freedom, the yoke, old thought patterns, must not be put back on; therefore, God commands that it be broken. These four works done in fasting will bring forth real freedom for a disciple of Christ.

“Actually fasting is one of the more important ways of practicing that self-denial required of everyone who would follow Christ (Matt 16:24)” (Willard 1988:167). This discipline will produce genuine freedom from sin and the patterns of thought that have concluded in sin. Once this freedom is realized believers can share their food and help the homeless, naked and their own relatives. Unless they are free to make their own choice they cannot share and care for others. This sharing and caring demonstrates that the fast is genuine. Fasting can be quite a challenging physical encounter that ends with intense emotional pressure. The emotional pressure can result in acts of love for others, which demonstrate the effectiveness of the fast. Isaiah continues to describe the fast and in verses eight and nine he identifies the results of such a fast. The expectation of most believers today is that the results are to be part of the life of any believer yet God makes it clear it is the result of a genuine fast. It is a cause and effect relationship. The cause is fasting then the results will be experienced.

The second fast is one of relationship. This fast deals with the interaction of believers with others. During a time of fasting a disciple must remove “the yoke from your midst, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted” (Isa 58:9b-10a). Isaiah has described the spiritual work of healthy relationships. First he says remove the yoke. What can this mean? While in the first

phase of fasting the yoke is removed and broken, in the second phase it is removed so that others will not focus it on. This fast identifies the spiritual issues of interaction and removing a yoke from the body will be spiritually cleansing. Isaiah also says the fast will change how people interact so that there will not be accusations, displayed through pointing fingers, or attacks, through verbal malice. When believers are not blaming or attacking others they will begin to naturally function as a body in health and unity. The members of this body will function to even pour themselves out for the body to be satisfied. As a result of their own freedom from the first phase of fasting they can satisfy the needs of the oppressed: freedom. This means that in the body relationship they will be able to help others come into freedom producing greater leadership in bringing others into the image of Christ. Leading others out of bondage is the natural response of the believer who has come into freedom. Unity with the believer and the body of Christ is the natural result of dealing with the spiritual issues in relationship. The results are listed in the passage and yet again many in the Spirit-filled community believe that all of these are automatic for the child of God. They are not. They are provided through God's grace but one must embrace the biblical synergistic work of fasting to gain them. It is not working to earn salvation but rather working out one's salvation.

The third fast listed in Isaiah 58 is the fast of authority. Authority is developed as a believer submits oneself more and more to God. What Isaiah speaks of is not simply one day a week, the Sabbath, to do God's will. Such a view is out of step with the Christian life where every day is holy unto God. Rather Isaiah speaks of this fast as one of union with God. This happens when believers live their lives for God's purpose, desires and will instead of their own. The discipline will reveal great insights into our desires and reveal how we have been living by bread alone and not every word that proceeds from the mouth of God (Matthew 4:4). Jesus completes his fast and is found faithful to the test of his temptation. Likewise, this fast brings one to be trustworthy in God's house. Faithfulness is developed over time and in doing God's will. This fast deals with that key issue: persevering in doing God's will daily.

When God sees people faithful to his purposes, they will be entrusted with more authority. Authority, as seen in the scriptures, is not about power, control or position but rather is about being under the authority of God (Matthew 8:8-9). This fast relates to

coming under the authority of God in Christ Jesus. It is uncommon today to see this displayed in Spirit-filled churches. Moreover, the opposite is more commonly the case. People seek God to do their will rather than giving their lives to fulfil his. Why would this be the case? Could it be a lack of fasting? Undoubtedly this is the case. People seek to fast to get their will. It is used much like a hunger strike has been used by people desiring to move political power or attract attention to their cause. This is not scriptural fasting, which is about abstaining from food to accomplish spiritual objectives (Foster 1998:48-49). Fasting will not 'twist the arm' of God but rather deal with the spiritual issues in the believer's life so that the image of Christ will be developed. Willard (1988:167) believes that those who fast will have a clear and constant understanding of God's provision available to them so as to be content in every situation as the Apostle Paul was (Phil 4:11-12).

Fasting will develop in one freedom from old nature mind-sets, unity with the body of Christ and authority under Christ. This will be part of refreshing any leader in the Holy Spirit. The self-control, spiritual power over sin and maturity that result will keep leaders on the frontline of Spirit-filled ministry to accomplish great things for the kingdom of God.

6.5 Conclusion

Spiritual Disciplines have great benefit for Spirit-filled leaders, yet there can be dangers. As seen above the disciplines are not mere physical practices but spiritual activities that are displayed in the physical realm. Dangers abound in all disciplines for the leader. They can easily become legalistic, habitual or possibly just a part of the job or even a source of pride over others who are deemed to be 'less spiritual'. Such an outcome is tragic and destructive for many in the Spirit-filled community. Therefore, the approach one brings to any discipline is absolutely essential. Expectancy, attentiveness and humility are the attitudes necessary to develop one in the image of Christ. If one neglects these attitudes leadership will eventually fall. One does not need to look too deep into the Old Testament to see good leaders who eventually missed accomplishing all they could have.

The chapter has explored seven disciplines. There are more that leaders in Spirit-filled churches will practice but if these seven are practiced in genuine love for God there will be a refreshing in the Holy Spirit. The leader will lead with freshness. It is this internal leadership and discipline of oneself that will prepare him or her to lead the church of Jesus

Christ. The freshness will keep the fruit of the spirit developing in that leader's life and bring forth transformation of the whole person from the inside out (Willard 2006: 151).

A great challenge facing the world of tomorrow is in the hands of the church. The church is largely influenced and influencing by her leadership. The question is "how to transform normal human character away from its usual high level of readiness to disregard God and harm others for the sake of our own fear, pride, lust, greed, envy and indifference" (Willard 1988: 232). The answer is proper use of the Spiritual Disciplines. The disciplines are of vital importance to the Spirit-filled leader's personal journey to maturity in Christ. One's leadership will directly be influenced by the disciplines that are practiced. A believer may choose to have seasons of intense practice of certain disciplines but the disciplines should not be left to certain seasons alone. They are as essential to the spiritual person as food is to the physical body. If one does not eat appropriately everyday, he or she might not see the results but any prolonged period of neglect will result in sickness. So also the spiritual person cannot have extended periods where the disciplines are lacking and expect to stay healthy. Murray (1984:11) explains that need of renewal in the inner life must be a daily experience. The disciplines are what help renew the inner life.

The disciplines listed and described above will develop in Spirit-filled leaders the foundational character that is essential to lead the church of Christ. Obviously they will not be easy to practice, but through consistent discipline spiritual maturity will be displayed. As Paul wrote "I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified" (1 Corinthians 9:27).

Chapter Seven

7 Conclusion

7.1 Introduction:

The primary question this thesis seeks to answer is *what is desirable and required for discipleship to be accomplished in forming the spiritual maturity of Spirit-filled leaders?* The Pentecostal community has had many influences prior to its emergence and since that time. Theologically it has adapted positions from much of global Christianity. These influences may also help shape the way forward. It is desirable that a pattern for spiritual formation be offered for the spiritual formation of Pentecostal leadership. Additionally, the model provided requires practical means of engagement, namely Spiritual Disciplines. Pentecostal spiritual formation has been assumed and periodically engaged through teaching on holiness or sanctification. Nevertheless, this thesis provides an examination of the theological and practical development of the movement identifying what factors have contributed to Pentecostalism. Furthermore, there are many within the movement and in the broader Evangelical community, who have had a strong voice into the Pentecostal movement, who object to spiritual formation on theological and philosophical grounds. However, with respect to their objections, one may pursue spiritual formation without violating biblical principles. Moreover, spiritual formation occurs with or without specific intent. Therefore, a pattern of intentional engagement is necessary for healthy biblically based spiritual formation to occur. Thus chapter five describes a holistic process of spiritual formation that will be acceptable for Pentecostals.

7.2 Summary

7.2.1 Defining influences on Contemporary Pentecostal discipleship

Pentecostalism arose at the turn of the twentieth century due to various contributing factors. It has been “profoundly shaped by particular theological beliefs and practices” (Neumann 2012a:197). These influences shaped its development resulting in its current form. The first theological influence was Catholic Theology. This is through the Theology regarding two worlds, believing in both the temporal and supernatural domains

(Hollenweger 1997:144-180). Pentecostals expect the Divine to manifest the supernatural into the natural realm. Additionally, hierarchical structures provide the foundation for Pentecostal leadership ideas regarding authority. The minister is viewed as having a unique relationship under appointment of the Divine. This has been embraced among Pentecostals, though sometimes this leads to trouble due to an exalted role that lacks accountability. Finally, events subsequent to conversion are primary for Pentecostals. The possibility of experiences that build upon the regeneration experience is essential to spiritual formation and growing into the image of Christ.

Pentecostalism emerged out of Protestant movements (Dayton 1987:35-60). Consequently, their theological beliefs have shaped the Spirit-filled community. A key theological position is the authority of scripture. Pentecostals have embraced the Bible as the self-revelation of God. Consequently, they peruse the scriptures for the Divine to speak personally. Their desire for the scriptures forms the foundation for their spirituality. Another key theological belief is justification by faith. Pentecostals have views consistent with Evangelical Theology and yet hold to a biblical synergism (Archer 2012:183). This position on justification provides the initiation into the spiritual life with God. Pentecostals also affirm the doctrine of the Priesthood of all believers. This encourages all believers to approach God directly, without the need of another person. This provides the necessary access to the Divine for all who desire to engage in spiritual formation. The last Protestant doctrine examined is Arminianism. The Arminian position places significant responsibility on the believer. This may provide the necessary impetus for Spirit-filled leaders to embrace spiritual formation.

Pentecostals have also taken and developed theological positions that are now uniquely theirs. First they have approached eschatology as a theological position and a motivation for their ministry. Varying positions exist, yet the overarching belief is that Jesus' return is imminent and thus the work of mission and evangelism requires attention now. This may be one obstacle to spiritual formation. However, if one gains an eternal perspective, it may enhance the desire for spiritual maturity on the part of a believer, as he or she prepares to meet the Returning King. A second main theological position regards missiology. Pentecostals have embraced mission from their inception. The outpouring of the Spirit was to enhance mission in the final days. This is fulfilled when disciples are made, not just converts. Thus one who engages in mission will help new leaders to grow in spiritual

maturity and lead others to do the same. A divisive Theology that has developed within the broader Spirit-filled community is prosperity Theology. This teaching has done much to hinder the movement of spiritual formation. The emphasis on the temporal has resulted in little emphasis on the spiritual and eternal. Consequently, the emphasis placed on human desire offers little help for discipleship. A final theological emphasis among Pentecostals is theological education. The movement has seen two opposite positions taken. One position is of scorn for theological studies. The other exalts studies and thus results in intellectual discipleship, though not necessarily holistic spiritual formation. A respect for genuine training and healthy experience in theological studies is the best approach, as argued in the chapters above, for it impacts the whole person in growing in the image of Christ.

Pentecostal history of practice may be divided into three eras related to the historical influence of African religious practices. African religious influences include orality of liturgy (Hollenweger 1997:18-19). This is not unique to Africa, as it exists in many cultures that lack written records or have low rates of literacy. Nevertheless, the influence on Pentecostalism emerged from the African American community in the USA. The unscripted liturgy continues among many Pentecostal groups who seek the Spirit to lead them. Furthermore, Pentecostals have adapted a narration of Theology and witness from African religious practices. The stories from scripture or from one's life are often spoken during their services. People are encouraged to share 'testimonies.' These may include their own insight from scripture as well as what they have observed God accomplish in their lives. Another feature resulting from the African influence is maximum participation. This has provided the foundation for all to involve in the ministry at a local church. The barriers of society are eliminated as all who are believers are empowered by the Spirit to share in the ministry. The worship practices of communal celebration, dancing and exuberance are influenced from African roots. Finally, the body-mind relationship, found among some African religions, is key for Pentecostal praxis. The expectation of encountering the Divine is demonstrated through raised hands, laying hands on the sick, dancing and other physical demonstrations connecting the body to the Divine. All of these religious influences provide access for spiritual formation. The oral aspect and the narratives provide expression for the spiritual formation process that does not require rigid structure. Additionally, the participation of all and of the entire body are necessary for holistic discipleship to occur.

Thus the African root of Pentecostalism is helpful for spiritual formation among its Spirit-filled leadership.

The first period of Pentecostal experience is the early twentieth century Pentecostal praxis. Pentecostals had a practice of waiting on God for an empowerment by the Spirit (Anderson 2004:33-34). This occurred to place one before God for extended periods of time, with the expectation that God would indeed meet the seeker. Additionally, body ministry enabled all who were believers to engage in spiritual leadership. All were encouraged to pray for others and share what they had learned. This was also demonstrated in the practice of sharing testimony (Wacker 2001:58). The testimony was both to give thanks to the Divine and to encourage others who heard. Consequently, early Pentecostals embraced the community of believers for spiritual maturity. They also engaged in what might be described as radical evangelism and missions (Kärkkäinen 2002:877). They expected to be given the gift of the Holy Spirit for a last days harvest, and therefore engaged in local and foreign missions with devotion and abandon. Finally, the first generation focused on the spiritual, regarding all other problems to simply require prayer. This often resulted in their neglect of the temporal concerns (Blumhofer 1993:93). In overview, then, these practices display a passion among this early generation for spiritual life. Additionally, they believed the supernatural was normative and problems could be dealt with through prayer and waiting on God.

Mid-twentieth century Pentecostal praxis was influential for the current situation. The rise of healing evangelists provided hope in a time of despair and discouragement (Wilson 2002b:440-441). However, the emphasis on God meeting the personal need provided the way for the positive confession movement that arose late in this period. The positive confession movement emphasised the current temporal world often directing people away from the eternal perspective and causing many to expect God to do everything while they passively received blessings. This did harm to what was an expectant and dedicated people who desired to live in synergism with the Divine. During this period of Pentecostal growth, mass-media ministry rose to prominence. Previously the movement had been deeply involved in periodicals and other publications. With the arrival of television and radio programmes the message spread in unprecedented ways. This allowed Pentecostalism to expand rapidly (Blumhofer and Armstrong 2002:336). This period

emphasised the temporal and immediate. Spiritual formation was given little emphasis or development during this time.

The late-twentieth and early-twenty-first-century Pentecostal praxis emerged out of the public ministry and mass media. Televangelists rose to prominence and international fame. After moral failures of some televangelists emerged, the movement was more acutely aware of the need for some measure of spiritual maturity and accountability (Wan 2001:153). Additionally, revivals occurred both among Classical Pentecostals and the broader Spirit-filled communities. These led to many attributing spiritual health to manifestations of the Spirit or demonstration of revival. These emphases have done little to help develop a focus for spiritual maturity. The revival meetings have been viewed as an end by itself. Finally, the emphasis of the fivefold ministry became quite prominent. This emphasised two aspects. First is understanding the gifts of Christ to the church, which has resulted in exalting certain gifts as primary in value. A second factor has been equipping the church for the works of ministry. The emphasis of certain gifts detracts from spiritual formation, while on the other hand the work of equipping can provide a platform for spiritual formation.

7.2.2 Theological and Philosophical transformation

There have been some obstacles to spiritual formation among Pentecostals. Other Christian groups have influenced their view of salvation, even though they embrace a biblically synergistic position. Nevertheless, the emphasis on justification by faith alone has caused many to stop their growth at this point. Furthermore, there has been a fear of legalism, a charge levelled at early Pentecostals. The issue of working out their salvation has thus become convoluted. The influence of Evangelical Theology has had a significant impact (Studebaker 2012:49). The same concerns exist regarding their view of Christ's imputed righteousness and works (Duffield & Van Cleave 1987:223). Attributing all works to the flesh is inconsistent with biblical truth. Furthermore, the regenerated person is commanded to produce good works. The motivation for the works must emanate from the Divine, which will give value to the works for the purpose of spiritual formation. Grace has also been raised as an obstacle to spiritual formation. However, as seen in chapter four, grace is much broader than an 'unmerited favour' definition allows. There is salvific grace, bringing one into relationship with the Divine, which is entirely unmerited. Subsequent to conversion,

one begins maturing in the image of Christ, by formative grace. Additionally, one engages in work for God's purpose, as equipping grace. Thus grace is God's empowerment applied to the life of a believer, which requires biblical synergism to result in God's purposes being accomplished.

Philosophical objections also exist for Pentecostals to embrace spiritual formation (Porter 2008). Six objections were examined to alleviate concern and encourage engagement in Pentecostal spiritual formation. The first objection is that the movement and its practices are Catholic. The roots of much Evangelical and Pentecostal Theology however emanate from the Roman Catholic Church. There remain many significant differences that will not be resolved or accepted. Nevertheless, the issue of spiritual maturity is not one of religious affiliation; it is a biblical principle, which fits well with Pentecostal sensibilities. A second objection is that New Age and eastern religions are being brought into the church through the spiritual formation movement. One engaging in biblically responsible spiritual formation will however have no fear. The practices may appear similar, yet they are not outside of the biblical parameters.

Another objection is that spiritual formation is contrary to the sufficiency of scripture. However, the scripture remains the primary source for spiritual formation, even if insight is derived also from other disciplines. Their next objection is that spiritual formation promotes works of righteousness. As seen previously, however, works of righteousness are commanded for the believer who has been regenerated.

The fifth objection is that spiritual formation is relativistic and postmodern. One can see the historical value in spiritual formation, though, and that logic alone is incapable of producing spiritual maturity. Biblically responsible spiritual formation is flexible and practical, in order that that more people can develop in spiritual maturity. The final objection is that mission and evangelism are neglected while people pursue spiritual formation. However, this is an inaccurate view of spiritual formation. Spiritual formation is more fruitful when it occurs during the normative aspects of one's life, which will include evangelism and engagement in the mission of God.

Spiritual formation is therefore desirable and necessary for Pentecostal leadership. The objections, theological or philosophical, should not discourage the need for and value of a Pentecostal spiritual formation pattern, which will help leaders grow more into the image of Christ.

7.2.3 Pentecostal Spiritual Formation

Pentecostal spiritual formation is concerned with the work of the Holy Spirit in the lives of believers for the purpose of forming them in the image of Christ (Coulter 2013:161). It is a holistic process involving the entire person. One must engage the process with mind, body and spirit. The mind is to be informed by Christ. Thus one will actively engage with the Great Teacher in coming into all truth. The body will be conformed to the standard of Christ, which will result in demonstrable actions revealing one who is submitted to the Lordship of Christ. Finally, the inner being will be transformed from the old nature, now to be led by the Spirit. This holistic process is engaged continuously, thus one is never completely formed and always being formed in Christ.

The holistic process is not easily examined and has often resulted in intellectual or legalistic discipleship, which is easier to evaluate. Both have however been unhelpful for spiritual formation. An appropriate way to evaluate spiritual formation is to examine the development of the fruit of the Spirit. This requires a value system that emanates from scripture (Engstrom 1976:187). Such a value system will orient one's life to the principles of God. Subsequently, the leader who is filled with the Spirit will produce such fruit, remaining in communion with Christ (Clark 2004:39). Finally, the leader and others, to monitor the health and development of the leader in the image of Christ, must evaluate the fruit.

Spiritual warfare is essential for spiritual formation to occur. The battle happens on three fronts (Willard 2010:45). The pattern of this world is the first battlefield. This occurs when one is submitting to Christ and encountering the sin so prevalent in a fallen world. The second battle is with demonic forces. Demonic forces attack in various ways and with varying levels of influence (Warrington 2012:82). Often it happens in temptation. Other times the attack is more intense and the mind is oppressed through constant barrages of demonic forces. It may become more extreme and then one finally succumbs to complete demonic control. The final battlefield, which is also the subtlest, is the flesh. The flesh or old nature is internal and as a result leads one into numerous sins. The flesh battle requires one to engage the process of spiritual formation and die to the old nature. This holistic process is not quick, nor easily navigated. Furthermore, practical activities are necessary to engage the process of the image of Christ to be formed.

7.2.4 Practical Transformation

The presentation of a pattern for Pentecostal spiritual formation requires practical activities for engagement. Spiritual Disciplines are able to fulfil this need. They are valuable yet objected to by some. Nevertheless, the seven disciplines suggested offer Spirit-filled leadership the means to engage with the Divine for the purpose of their own spiritual formation (Whitney 1991: 17). There are attitudes to approach the disciplines for fruitful exercise in developing the image of Christ. These attitudes are expectancy, attentiveness and humbleness (Foster 2008:21-35). One who approaches the disciplines with these attitudes for the purpose of growing in the image of Christ will be fruitful.

The first discipline is study of the scriptures, which is foundational for one's spiritual life. This discipline is the basis for what follows and provides direction for the other disciplines. Prayer is communion with the Divine. One abides with Christ through prayer regarding person and corporate issues. Worship is love towards God. This love progresses to ultimate union with the Divine. Confession is the fourth discipline, which when exercised appropriately releases the confessor from the burden of his or her sin, providing freedom in spiritual maturity. Additionally, fellowship avails disciples the joy of fulfilling their lives with God in community. Meditation gives clarity and accuracy to the discernment of the leader. Such practice is very difficult in a fast paced and mobile connected global community. Nevertheless, the value is necessary for those who would lead and navigate the challenges facing the Body of Christ currently. Finally, fasting provides freedom in one's life and ultimately results in authority in the spiritual realm due to surrendering to the will of God. All the disciplines presented here assist the Spirit-filled leader to grow in maturity and the image of Christ.

7.3 What is required for spiritual formation to occur

The requirements for spiritual formation are many. People may not simply engage in certain practices, hoping to somehow grow in the image of Christ (Waaijman 2006b:43). First, the mind-set or worldview will be challenged on theological grounds. Views regarding salvation, works and grace must be aligned to biblical principles rather than systematic theological positions currently held. The result will produce a biblically synergistic view of life with God. Secondly, fears of external forces penetrating one who engages in spiritual formation may be resolved with an examination of the scriptures and historical practices.

Additionally, one may fear the erosion of foundational beliefs and practices. However, spiritual formation will enhance intimacy with the Divine, which will result in greater emphasis on foundational principles in the leader's life.

Direction is also necessary for Pentecostals who would seek to engage in spiritual formation. Currently they have looked outside their denomination and history to gain insight from other groups within the global Christian community. Many will look to Eastern Orthodoxy, Roman Catholicism or other sections of the church. The result is unclear paths of spiritual formation. This thesis aims to provide Pentecostal leadership a direction consistent with their theological and practical history, thus maintaining the spiritual vitality Pentecostals desire. Additionally, Pentecostals desire holistic application. Spiritual formation that is purely interior or purely observable will both be rejected. However, a pattern that involves the entire person will be accepted. Furthermore, such formation includes the interior life, mind and body. The whole person is therefore engaged and being formed into the image of Christ.

Practical application is essential for Pentecostal spiritual formation. Theories of formation may be helpful in developing an entire process, yet practical application is essential. The direction offered here provides a way, and the disciplines provide the how to bring about a complete process of spiritual formation. The Spiritual Disciplines offer practical engagement for Pentecostal leaders to engage in spiritual formation.

7.4 Influence of Christian Spirituality

Christian spirituality provides insight from diverse groups within the larger Christian community. A challenge Pentecostals may raise is the lack of engagement from many in their own denominations. Nevertheless, this thesis provides a bridge for Pentecostals to engage more with the discipline of Christian spirituality in the future. Furthermore, the vast opportunity for exploration within the discipline invites all comers to participate without many theological restrictions that other disciplines may have. Pentecostals may choose to maintain a more theologically linked position when entering studies of spirituality. Nevertheless, much of the work done in examining the spiritual experience may help Pentecostalism to examine their history and experiences with the Divine and the emergence of Pentecostal spirituality. Following the forms of Waaijman (2006a:10), one may find great insight in Pentecostal spirituality as a counter-spirituality.

Christian spirituality offers fresh approaches to spiritual formation for Spirit-filled leaders. This is because it offers answers to the objections from both theological and philosophical perspectives. Furthermore, the interdisciplinary nature of the discipline may offer insight for examining holistic aspects of discipleship. The Spirit-filled community places great value on Theology as words about and from God, derived from study of the scriptures. This position will find value in interaction with the Christian spirituality for discipleship.

7.5 The way forward

Spirit-filled discipleship may be developed much more in the future. This thesis however provides a foundation and model for Pentecostal leadership to engage in spiritual formation. The model presented is a pattern that enables the leaders in this community to pursue spiritual formation into the image of Christ. The pattern presented of mind, body and spirit is a map for holistic spiritual formation that leads one to mature in the image of Christ. The life in the Spirit manifests in both gifts of the Spirit and the fruit of the Spirit. Gifts are clearly beyond one's production or work, yet require development for maturity in their use. The fruit of the Spirit is manifested in character transformation. Virtues, attitudes and dispositions that become like Christ's manifest the Spirit's working in the life of a disciple. The result of being filled with the Spirit is both gifts and fruit (Willard 2006:28). There are diverse gifts, which require various developments for different gifts. The fruit of the Spirit is to be demonstrated in all believers. Thus the pattern presented will lead Spirit-filled leaders to mature in spiritual life and display the fruit of the Spirit. Finally, acknowledging that spiritual warfare is currently in operation, Pentecostal leadership must engage in the various battlefields. The battle for the image of Christ to be formed will not be quickly won. This prolonged battle requires maturity and the fruit of the Spirit displayed for one to live continuously the victorious life. The entire purpose is not the history, pattern or disciplines; it is for the image of Christ to be formed.

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