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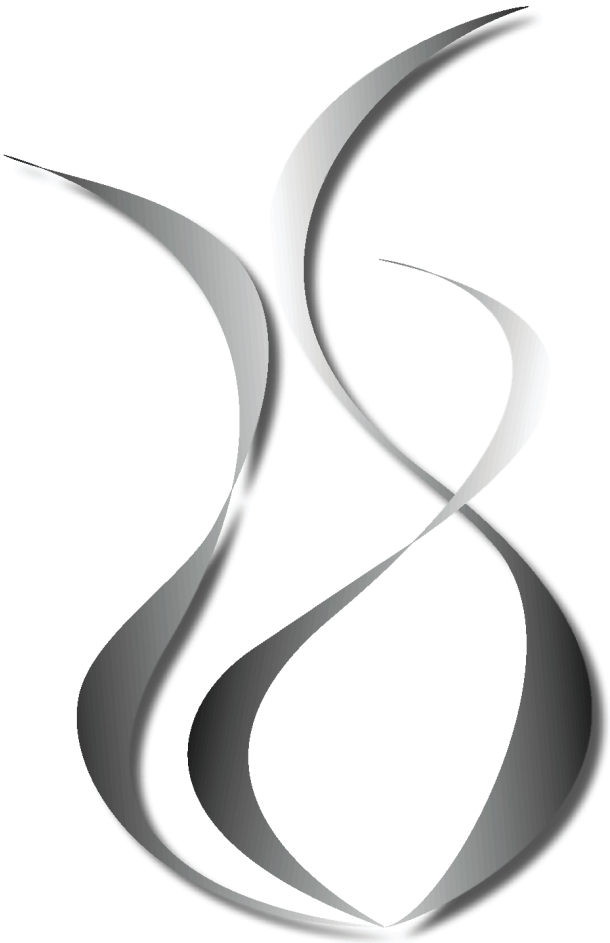

Australasian Pentecostal Studies

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Editorial: Mission on the Margins

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In the elevation of the crucified Christ as the ultimate expression of the nature and character of God, Christian faith sets out a reversal of the values and priorities that typically sustain society. The gospel is explicit; the kingdom of God prioritises the poor, lame and outcast, over and against those who are normally given right of way, the wealthy, famous and highly educated (especially those who studied in the "right" schools). But while the message of Jesus is clear, the church has almost always struggled to embody this upside-down way of living in its own life and ministry.

In this issue we begin with an exploration of ministry to two groups of people who, by definition, exist at the margins of society. In the first article, Lauren McGrow argues for the need to re-examine our understanding of the choices made by women who work as prostitutes. This challenging article is the product of Lauren's involvement as an employee of a mission working with prostitutes in the inner city of Sydney, as well as her formal reflections arising from her doctoral thesis focused on the challenges of this ministry. She begins with an evocative (potentially provocative) question – "can a woman be both a working prostitute and a faith-filled Christian?" Her response finds it originating text in the words of Jesus, *Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.* (Matt 21:31b NRSV). There is a tendency to read this text in a manner that disparages both prostitutes and Pharisees – *the prostitutes have almost no chance of getting into the kingdom and you have less chance than they.* Lauren invites an alternate reading, one that asks us to see the prostitute as someone in whom the kingdom of God is at work now - not only at some future time when she may be "converted" and leave the industry. This is a new way of thinking about working women, who are not simply "whores" and " sinners" but "humans" who, like each one of us, are good and bad, beautiful and ugly, saint and sinner, a mess of contradictions who nonetheless are encountered by the crucified Christ, whose power is made manifest in our weakness. This way of looking at the prostitute invites a new

way of ministry to them. In fact, it suggests that ministry "to them" is best understood as a conversation "with them," a journey of mutual self discovery.

Tobias Brandner writes from his experience as a prison chaplain for the Hong Kong Correctional Services Department (and as Assistant Professor for church history and missiology at the Divinity School of Chung Chi College, Chinese University of Hong Kong). His article is both a celebration of Pentecostal/charismatic ministry to these people on the margins, as well as a critical response to a form of outreach that too often fails to take into account the complex psycho social reality of prison life. What is noteworthy in his wide ranging description is the strong resonance between the spirituality and attitudes of Pentecostal faith with Asian spirituality in general and the characteristics of prison life in particular. Pentecostal affirmation of spiritual powers speaks to a community of men who feel trapped by the dark side of those powers and in need of spiritual freedom. In the Pentecostal understanding of the gospel, with its encouragement to radical transformation in the power of the Spirit, there is also a powerful sense of both liberation from past failures and a renewed sense of agency, an empowerment in the face of the ongoing dehumanising experience of life behind bars. He pays particular attention to the importance of Pentecostal worship, especially that which is not aimed *at* inmates but invites their participation and their testimony. More problematically, Tobias describes the tendency of Pentecostals to utilise the word of faith message in prison ministry, with its "manipulative understanding of God" distorting the experience of faith for people that are "accustomed to manipulative human relationships." He describes the tendency for such ministries to become distorted by the hierarchical nature of the relationship between minister and prisoner and within the prison community. This gives rise to the danger of emotional and relational abuse. Tobias concludes his paper by warning against condescension. This is essentially the same conclusion as that reached by Lauren in her discussion of prostitution. Mission to both prisoners and prostitutes is not meant to be a unidirectional top-down exercise. Rather, we are called to minister out of our own weakness, share Christ with others, and (to cite Tobias) "meet Christ in them."

From ministry on the margins we take a somewhat surprising turn with Stephen Fogarty to consider the leadership style of David Yonggi Cho. Cho is

the founding and senior pastor of the world's largest church, located in Seoul Korea. As the pastor of a mega-church his story is a long way from that of the previous two articles. Notwithstanding his influence, authority and prestige, however, Fogarty makes the case that he embodies servant leadership. Cho's deliberate efforts to model his Ministry on the spirit empowered example of Jesus, matched with a deep spirituality and humble character, encourages followers to engage in self sacrificial service. In this article Fogarty explores Cho's leadership in the light of both Trinitarian theology and leadership theory, specifically transformational and servant leadership.

For the purpose of this editorial there is no need to me to summarise the final three articles. This is not because they are less important but because they touch on topics more familiar to readers of this journal. David Hymes, missionary with the Assemblies of God World Missions and Academic Dean of Central Bible College, Tokyo, engages in a thoroughgoing analysis of the Old Testament teaching on dreams and visions, for the purpose of grounding a Pentecostal/charismatic theology of the same. This is an important study of a topic too often neglected in both academic contexts and practical spirituality and discipleship. Indeed, for all its focus on the power of the Spirit, there has been a degree of reluctance in Pentecostal circles to proactively embrace the possibility of God speaking through such mediums. In grounding his work in the Old Testament text, David challenges the Pentecostal community to take a wider view of the revelatory power of the Spirit. The final two articles draw on the Pauline corpus. Chris Baker considers the importance of religious experience in the life of the apostle Paul, and the centrality of the Spirit in shaping that experience. Adam White analyses Paul's understanding of the positive relationship between spirituality and structured learning for the purpose of coming to maturity.

Shane

PS it is necessary for me to issue a brief apology for the late publication of this issue of the journal. I had a major accident in October of 2010 that rendered me a quadriplegic and kept me in hospital for more than seven months. I am thankful to Mark Hutchinson for publishing the previous issue of the journal during the early months of my "imprisonment". This current

issue has been delayed because of the slow pace of my recovery - as I learn to function with this new body. Everything just seems to take me longer! I would especially like to thank the contributors and subscribers for their patience.

Between a Rock and a Hard Place: Rethinking Methods and Outcomes in Prostitution Ministry

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Abstract
In much Christian outreach to the sex industry little account is taken of the complexity of life choices made to enter or continue in prostitution. Often a dualistic frame is utilized by Christians in understanding women in 'the life'. This paper attempts to find another way, even a middle way, for Christian outreach programs by asking some hard questions of methods and outcomes. Using a number of examples which outline the complexity of lived experiences of prostitutes and drawing upon the concept of interstitiality – or in-betweenness – a more sensitive (and postcolonial) understanding of women in prostitution and ministry is articulated.

The Missionary Position

When it comes to the sensitive topic of prostitution, some Christians begin with a moralising framework that identifies sex work as "deviance, victimisation or violence."[1] These passionately articulated positions about prostitution usually share a narrow context of understanding which is focused on female individual morality or social and structural oppression.[2] Women sex workers[3] are typically understood as either profoundly immoral (whores) or as suffering deep anguish (victims). At the same time that Christians express concern about the salvation of sex workers, they can also be resistant to acknowledging gender, race, class and globalization as aspects of theological understanding.[4] Yet when these 'big picture' perspectives are taken into account, it is often to the detriment of real women in prostitution, whose strong and multiple voices are silenced by the powerful

1 Laura Maria Augustin, Sex at the Margins: Migration, Labour Markets and the Rescue Industry, London (Zed Books) 2007, 137.

2 Joyce Ann Mercer, Red Light Means Stop! Teaching Theology through Exposure Learning in Manila's Red Light District, in: Teaching Theology and Religion 5/2 2002, 92.

3 In this paper, the words prostitute and sex worker will be used interchangeably, to indicate a female who trades sexual service for economic benefit or other payment.

4 Mercer, 92.

missiological misuse of victimiztion and rescue narratives. This binary logic has also found a very strong foothold in current religious discourse around the issue of sex trafficking in recent years.[5] In their zealous endeavours, pastoral practitioners insist that "prostitutes put their trust in God, they stop working in this field and start a new life."[6] Through practical evangelism, people of faith ultimately want all women in prostitution (both trafficked and not) to admit their need for help and so turn to God and in this prevailing model, it is Protestant, Evangelical and Pentecostal ministries of compassion that play the role of liberator, bringing healing and demanding repentance, in Jesus' name.

The purpose of evangelism and outreach to prostitutes is simple – to encourage acceptance of Jesus as personal Saviour, which then brings about a life-changing experience, including exit from prostitution. Yet this sort of outreach has an overwhelming emphasis on an internal dualistic approach to mission based upon sin, on the one hand and salvation, on the other.[7] Mission organisations (and the ministers who work for them) are the custodians of this salvation, whereas prostitutes, especially street sex workers, are regularly identified as sinners, outside of the purposes of the church and ignorant of the salvation granted by God. In the words of German Catholic feminist mission theologian, Katja Heidemanns, "this concept of mission is predominately committed to a one-way traffic model of sender and receiver,"[8] which, in this case, means that missionaries play the powerful and active role of reaching out to marginalised women, while prostitutes passively receive the 'gift' of Christian salvation. But what of the evocative question - can a woman be

5 In much of the discussion of human trafficking and sexual exploitation, there has been a failure to recognise the racist and dominating language used, which often assumes that women from the South are passive and inexperienced victims whereas women from the West make their own empowered choices regarding sexual service. In this heated debate, little account is taken of well researched counterevidence which suggests that the global prostitution industry takes many forms, exists under extremely diverse conditions and exhibits a subjective complexity that flies in the face of such oversimplification and dualistic labelling. Ronald Weitzer, Moral Crusade Against Prostitution, in: Society March/April 2006, 34.

6 Scharlaken Koord, A New Beginning, www.totheildesvolks.nl/engels/scharlaken_koord.htm accessed 03/05/2006.

7 Carol A. Myscofski, Book Review: Daughters of Rahab: Prostitution and the Church of Liberation in Brazil by Margaret Eletta Guider, in: Journal of the American Academy of Religion 65/1 Spring 1997, 224.

8 Katja Heidemanns, Missiology of Risk?: Explorations in Mission Theology from a German Feminist Perspective, in: International Review of Mission 93/368 January 2004, 107.

both a working prostitute and a faith-filled Christian?[9]

The Prostitute Speaks

In a prayer report from a mission to prostitutes in Germany, facilitated by Rahab International, it is asserted that the outreach workers are doing "whatever it takes to bring these women to new life and freedom in Christ."[10] Yet an ambiguous story is told of a woman named Annetta[11] who "commutes from Poland daily to work here on the street so that she can take care of her son in Poznan. She often asks for scriptures. She says she knows that what she is doing is bad but can see no other way. Every Sunday she goes to church with her son."[12] There is so much to honour in this woman's brief and poignant narrative, recognition that her choices are good, not bad and that she has strength and courage to make the journey each day. She puts her faith in Christ already and is taking responsibility for raising an offspring. Yet a celebration of Annetta's deeply moral commitment to her child or affirmation of the prostitute's strong and living faith, especially in the midst of global economic instability, is strangely absent. Dramatically, the prayer document has a persistent attitude of 'sharing the gospel' with all of those encountered on the street and in the brothel, rather than acknowledging the competence and complexity of the prostitute as Christian and as human. Essentially, female sex workers cannot be faith-filled Christians, living righteously and courageously in the midst of life's circumstances. Rather, women like Annetta are portrayed as powerless victims, who must be saved from their own oppression and sin through salvific ministry. This contemporary evangelistic approach – which first and foremost sees sex work as a problem to be resolved – often fails to honour the lived experiences of women and generalises the life of the prostitute. Neither does this missionary method leave room for the development of deep spirituality, including a sense of divine presence, a common reliance on prayer for work

9 Following in the footsteps of Marcella Althaus-Reid, and other feminist thinkers and theologians, this paper embraces "a questioning perspective which anticipates non-essentialism, the need for theological agency and postcolonial suspicion." Marcella Althaus-Reid, From Goddess to Queer Theology: The State we are in now, in: Feminist Theology 13/2 2005, 266.

10 Patricia Green, Patricia's Prayer/News from Berlin, www.wouk.org/2008/05/pdf/patricia_green_may_08.pdf accessed 01/09/2008.

11 All names changed.

12 Green, accessed 01/09/2008.

protection and a relational realness, that is widely noted amongst women in prostitution.[13] Finally this focus on victimization, oppression and the authoritative arrangements of middle-class morality work again to assert control of the powerful in contemporary prostitution ministry.

For many years in New South Wales in Australia, I was involved with Christian support and outreach to prostitutes, both within a church environment as well as with a faith-based organisation. I met Natalie when first beginning to do this work and we got to know one another over the next few years. I found her to be a gracious and caring human being who had an amazing faith and knowledge of Jesus. She loved literature, philosophy and had been involved in theatre acting as well as professional photography. She and her husband were practising Christians who loved God, prayed regularly and were always open to deep discussions of Scripture. Natalie was also a sex worker who, over the years, had developed a small and select clientele, forming very personal relationships with each of her customers through sharing faith, life and intimacy. In time, Natalie indicated that she was a sex worker because it suited her lifestyle, gave her a great deal of flexibility and control around her customer base as well as an excellent income. With her incredible potential, creativity and caring as well as deep faith, I became determined to help her 'escape' the sex industry, which was holding her back from reaching full potential. For months, years even, I – along with other Christian workers - actively persuaded her to make the move away from paid sex. Supporting Natalie to live a frugal life, we encouraged her to reach out for something better and were determined to see her succeed where she had failed. After yet another morning of discussing job training options, she frankly stated, "I don't want you to help me leave prostitution, I want you to help me get through this day." Eating and praying together, discussing theology, being creative as well sharing our ups and downs was what Natalie valued. Whereas the Christians in her life had focused upon a fixed outcome (leaving prostitution) as a sign of healing and redemption, Natalie was determined to deal with her own daily circumstances, finding redemption in the midst of life. She desired relationships that were supportive, direct, present, faithful and loving. In essence, she demanded that we participate in a rich fellowship of Christian community which also encompassed her. Natalie's

13 Edwina Gateley, I Hear A Seed Growing, Trabuco Canyon (Source Books) 1990, 68 – 69, 78, 82.

candour and integrity was a turning point as I slowly began to discard my own stubborn agenda and genuinely listen as many women expressed their truth through stories of joy, laughter and lament. I came to see that often women in prostitution held a strong faith in God as well as a deep understanding and acceptance of flawed humanity, in their own hearts and in the lives of others. The words of Jesus came alive: Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. (Matt 21:31b NRSV)

In theological terms, Natalie and Annetta's circumstances destabilize traditional religious boundaries, questioning any perceived gap between sinner and saved. They also problematize accepted prostitute identity (whore / victim) and thus the rationale for mission becomes unsure here. These women, and many others like them, present a radical challenge to the "moral imagination,"[14] the autonomous identity and the work of Christian ministers in this field. And so a shift in consciousness is demanded. Now I am not saying that women should not be supported to exit prostitution, if they so choose. What I am saying is that many do not and "paradoxically, this does not seem to be an issue for God who includes women [like Natalie and Annetta] as partners in bringing about the divine plan of salvation."[15]

Certain Christian programs need to rethink their good intentions in how they understand the issues of prostitution and also how females are approached through pastoral endeavours. When there is little acknowledgement of hierarchical, moralising constructions, such as sinner/saved, whore/victim, bad girl/good girl, voluntary/forced, any 'salvation' that is offered is severely distorted by labels that deny the complexity of life as well as further stigmatize and disempower women in the industry. When it comes to prostitutes, "the theological dilemma of salvation, that is, the either/or of a dualist Christian theology obsessed with separating instead of thinking togetherness in difference, is rooted in a sexual encoding of spirituality."[16] In a very real sense, this impulse to separate and sexualise removes living context and rejects the humanity of sex workers who become pawns representing the success of traditional patriarchal paradigms. Can mission be re-

14 Margaret Eletta Guider, Daughters of Rahab: Prostitution and the Church of Liberation in Brazil, Minneapolis (Augsburg Fortress Press) 1995, 36.

15 Guider, 35.

16 Althaus-Reid, 265.

imagined with sensitivity and with great awareness of the harm that this can cause?[17] New pastoral attitudes which break out of this objectification and take seriously living encounters with women in prostitution are what matter most here. Labels applied by Christian groups, such as victim or sinner, do not even begin to describe the kind of characteristics and life stories of women in the sex industry and further work to alienate prostitutes from their own integrated and embodied experiences of life, faith, sex work and self. It is my belief that deconstructing these oppressive absolutes will help to create a sort of breathing space for the emergence of a deeper awareness[18] and understanding, which is more respectful towards the women who actually do the work, as well giving missionaries (and their supporters) an opportunity to radically consider their own ideological investments.

Beyond Existing Boundaries

To begin, openness to ambiguous perspectives is needed by faith based organisations. If Karen Peterson-Iyer, in her feminist ethical analysis of prostitution is correct, then "sex-industry work ... is neither an act of complete freedom nor one of complete slavery."19 Inadvertently, her thoughtful investigation brings this heated debate to a fleeting philosophical space, where one dimensional categories are not nuanced enough in understanding lived experiences. This is an in-between space of opaqueness where circumstances rather than driving ideologies count. Why must this knowledge be suppressed by some of those Christian practitioners who are quick to recognize the tragedy and trauma of the sex industry but so often fail to celebrate characteristics of hope, joy, empowerment, pleasure, wisdom, humour, truth, survival and strength in the lives and vocation of sex working women?20 In this regard, the concept of interstitiality can be useful in beginning to comprehend the complexity of prostitution and ways forward that are beyond the constrictions of Western binary logic. Here we are crossing conceptual boundaries, in the hope of disrupting traditional understandings

17 Letty M. Russell, God, Gold, Glory and Gender – A Postcolonial View of Mission, in: International Review of Mission 93/568 January 2004, 41.

18 Catherine Keller, On the Mystery – Discerning God in Process, Minneapolis (Fortress Press) 2008, 138 – 139.

19 Karen Peterson-Iyer, Prostitution: A Feminist Ethical Analysis, in: Journal of Feminist Studies in Religion 14/2 Fall 1998, 37.

20 Melissa Ditmore and Will Rockwell, Editorial, in: Research for Sex Work 11 July 2009, 1.

to develop fundamentally new ways of thinking about sex work.21 The idea of the interstice has been well developed by Homi Bhabha and further articulated in postcolonial studies across many academic fields, including theology.

> The word "interstice" comes from the Latin roots inter (between) and sistere (to stand). Literally, it means to "stand between" or "stand in the middle." It generally refers to a space between things: a chink in a fence, a gap in the clouds, a DMZ [de-militarised zone] between nations at war, the potentially infinite space between two musical notes.[22]

Rather than understanding and describing sex workers as being in one category or another, could women be located somewhere in the midpoint, actively making meaning and finding life in a fluid and flexible space that defies reification. We have come to the edge of unknowing and this is the interstitial space. Rather than clinging to one of two positions and excluding all alternatives, might a better way be to acknowledge this in-between opening which does not compartmentalise women as victim or whore? Females in prostitution are "neither/or but kind of both and not quite either," [23] to bring into play the curdled words of philosopher Maria Lugones. To perceive richly this interstitial space means that sex workers are acknowledged and affirmed by missionaries in their passionate and pragmatic multiplicity, without rescue or labelling and with a genuine recognition of their own sense of agency. In *Borderlands,*[24] the feminist author Gloria Anzaldúa explores the experience of the interstitial space and its appropriate use as a metaphor in understanding her own identity amid daily life as a Mexican-American woman. This she names as *mestiza* consciousness and her connection with the lived experience and insight of sex workers is vital here.

> Nothing is thrust out, the good, the bad, and the ugly, nothing rejected, nothing abandoned. Not only does she sustain contradictions, she turns

21 Robert Masson, The Force of Analogy, in: Anglican Theological Review 87/3 Summer 2005, 475.

22 Heinz Insu Fenkl, Towards a Theory of the Interstitial [Version 1.0]: The Interstitial DMZ, www.interstitialarts.org/essays/fenkl_interstitial_dmz.php accessed 09/08/2007.

23 Maria Lugones, Purity, Impurity and Separation, in: Signs 19/2 Winter 1994, 465.

24 Gloria Anzaldúa, Borderlands: The New Mestiza, San Francisco (Aunt Lute) 1987.

> the ambivalence into something else. She knows that, in order to cope with ambiguity and contradictions, she needs to remain flexible. By breaking down binary dualisms, the *mestiza* creates a third space, the in between, or the border, where contradictions co-exist.[25]

Take the story of Annetta outlined earlier, in negotiating her life circumstances; she has transgressed hegemonic systems of religious decency by openly asserting faith as well as continuing to work in the sex industry, which seems to be a contradiction for many Christians. Yet, Annetta knows Christ and lives in a place that is beyond dualistic, traditional readings of sex industry work and spirituality. Are those ministers who work with her able to sense and support this 'togetherness in difference' that pulses through her story? In this situation – and in the lives of many other women also - the pattern of leading prostitutes to individual personal salvation and then demanding an absolute work/life change becomes non-beneficial and even abusive. Can Christian missionaries follow the lead of many women in prostitution, as well as feminists, and move from "unitary and convergent reasoning towards divergent thinking, [with a] new perspective which includes rather than excludes?"[26] This will only be the result of ongoing dialogue with women rather than a monologue[27] which has been characteristic of traditional models of Christian mission and views of sex work. So rather than reinforcing the stigma of an either/or approach by requiring prostitutes to adhere to fixed salvific and sexual stereotypes, would these faith based organisations serve women better by being flexible and actively acknowledging and celebrating the resilient personal choices made to enter and continue in the sex industry, thus recognising that in-between space and engaging women there? To quote philosopher and author Geraldine Finn who eloquently rages about the pigeonholing of living human subjects within old patriarchal narratives of dualism, "my point is that the traditional discourses and institutions of politics, ethics and spirituality do not serve their vision well, do not do justice to the space-between: in fact, obscure and obfuscate it under categories that ultimately reproduce more of the Same."[28]

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25 Mariana Barcinski and Vrinda Kalia, Extending the Boundaries of the Dialogical Self: Speaking from within the Feminist Perspective, in: Culture Psychology 11/101 2005, 103.

26 Barcinski and Kalia, 103.

27 Barcinski and Kalia, 103.

28 Geraldine Finn, The Politics of Spirituality: The Spirituality of Politics, in:

With Finn I would argue that most traditional and contemporary methods of mission do not serve well the magnificent visions of liberation that Christianity upholds, by reproducing dichotomous discourse and failing to engage and rejoice in the dynamic space-in-between with real women in prostitution.

Standing in the Gap

What is the role of the Christian minister in this interstitial space? And where does the gospel of liberation, so strongly embraced by Protestant, Evangelical and Pentecostal pastoral practitioners, connect with women in prostitution? "If Christian mission can be conducted in an atmosphere of respect ... then a posture of solidarity and indeed of listening can and should be adopted. Mission today has to be collaborative and humble."[29] An attitude of open and unbiased listening could be an awakening point for those outside of the sex industry who want to minister with women. Such attentiveness may help missionaries to comprehend that those in prostitution often have a much deeper awareness of ambiguity and plurality than many Christians would care to know and may also give further insight into the fact that women report both positive and negative experiences of the sex industry. Dualistic mission is extremely patronising to the resilience and complex realities of women in prostitution and rigorous listening to the stories, ambiguities and circumstances of sex workers will help to challenge and complicate long-held polarising frameworks.

Ultimately, Christian witness is about being with and for prostitutes and not diminishing women through an approach that is based on strict binary codes, nor compartmentalising their lives through fierce ideological conjecture. Real appreciation for the difficult work they do (rather than revulsion or judgement) will also assist in developing creative theological connections between females in prostitution and Christians. This comes down to respect, which means that the basic integrity of each sex working woman as a worthy and moral being is openly affirmed, but not for the purpose of conversion and salvific ministry.[30] This would be a radical approach

Feminist Theology 11/3 2003, 340.

29 Serene Jones and Paul Lakeland (Eds), Constructive Theology – A Contemporary Approach to Classical Themes, Minneapolis (Fortress Press) 2005, 237.

30 James H. Zahniser and Craig A. Boyd, The Work of Love, the Practice of Compassion and the Homosexual Neighbour, in: Journal of Psychology and

for many mission organisations that are usually so focused on getting female prostitutes 'cleaned up'. Listening to and respecting those in the sex industry, with stillness and reserve, would seem to strongly go against the grain for many proactive, focused mission workers but this sort of openness to what is - without rescue or forgiveness offered - could draw ministers into an experience of that interstitial space where they may begin to understand that the sparks of redemption are often found in the hearts and lives of female prostitutes, rather than an external, imposed reality, belonging only to Christians. This focus could potentially work to subtly shift power from church groups who hold sin/salvation frameworks to a deeper awareness of divine presence in and for the world, thus dislocating that sense of all-knowing which often characterises this type of mission work. We have returned to that interstitial space, living it, holding it and being held (tenderly) in the midst of deep discomfort and uncertainty. In Christian mystical traditions as well as postcolonial feminist theory, this "state of alert in-betweeness is called critical non-knowingness"[31] and it is imperative that Christians in this field acknowledge and be embraced by a sense of not always knowing, if they are to find authenticity with women in the sex industry. In the end, being present in this capacity means a profound acceptance of women on their own terms, neither imposing nor controlling salvation in accord with traditional Christian claims to know divine will for others.[32] "If we are not open and ready for these kinds of truth, and the moment of true mutuality that happens in the "between" of dialogue, we live in a false reality."[33] When Henri Nouwen went to live and work in a community of people with disabilities (L'Arche in France), he quickly came to see that his desire to impart Christian blessing to needy people was somewhat arrogantly mistaken. Rather, what he was being called to do was be transformed himself, by allowing those who were considered the most vulnerable to reveal their own inner sacredness and strength to the world. Nouwen has called this the 'Reverse Mission'.

Christianity 27/3 2008, 217.

31 Catherine Keller, Face of the Deep: A Theology of Becoming, London (Routledge) 2003, 204.

32 Guider, 146.

33 Dawn M. Nothwehr, Mutuality and Mission: A No 'Other' Way, in: Mission Studies 21/2 2004, 261.

> These 'reversals' are signs of God's Spirit. The poor have a mission to the rich, the blacks have a mission to the whites, the handicapped have a mission to the 'normal', the gay people have a mission to the straight, the dying have a mission to the living. Those whom the world has made into victims God has chosen to be bearers of good news.[34]

Is it time for Protestant, Evangelical and Pentecostal ministries of compassion to also welcome this mission of reversal with women in prostitution? So many times it is the prostitute who is perceived with brokenness, needing Christian care and assistance. She is mute on the margins, lacking ambiguity or difference and indeterminate in personal power and is the archetypal victim, if not sinner. Why not instead acknowledge new and unspoken forms of flourishing,[35] which move beyond traditional modes of sin and repentance and also see more than victimization, anguish and sexual categorisation in the lives of sex working women? What about "enlarging the frameworks of Christian spirituality through the dimensions of women's lives which belong to our totality, and affirm that otherness is not the taboo border but rather is the generative margin for speaking and hearing"[36] of the relational grace often wonderfully present? What about listening and learning from female sex workers as they express new ways of being human and experiencing salvation instead of distancing ourselves through binary division and withdrawing from the reality of life?[37] Could pastoral workers go towards the riskiness of this reverse mission with the women, towards bodies abused and also loved, towards ambiguity and joy, towards the complexity of human nature, toward darkly luminous[38] moments in relationship, towards profound recognition and respect, towards that upside-down dynamism which is a sign of the Spirit of Life? In this way, we will begin to "develop a paradigm of mission and to discover a new language which enables us to move towards recognising God as the one who is present and active in ways unknown to us, in unexpected places and paths."[39]

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34 Henri J.M. Nouwen, Here and Now – Living in the Spirit, London (Darton, Longman and Todd) 1994, 45.

35 Chopp, Rebecca. The Power to Speak – Feminism, Language, God, Eugene (Wipf and Stock Publishers) 2002, 72.

36 Chopp, 20.

37 Chopp, 11.

38 Keller, 201.

39 Heidemanns, 110.

Finally and urgently, can the evangelistic church hear the clear and piercing voices of feminist theologians who continue to expose the tyranny of religious sexism throughout the world? Surely this wide-ranging critique serves as a cautionary for pastoral practitioners who are ministering with females in prostitution for the purpose of Christian conversion and compassion? Elizabeth Johnson in her renowned work *She Who Is* has powerfully articulated the oppressive metanarratives that inform and undergird religious dogma, with a focus on Catholicism, and she is worth quoting at length here.

> For most of ... [church] history women have been subordinated in theological theory and ecclesial practice at every turn. ... Women's sexuality has been derided as unclean and its use governed by norms laid down by men. Conversely, they have been depersonalized as a romantic, unsexed ideal whose fulfilment lies mainly in motherhood. ... They are called to honor a male savior sent by a male God whose legitimate representatives can only be male, all of which places their persons precisely as female in a peripheral role. Their femaleness is judged to be not suitable as metaphor for speech about God. In a word, women occupy a marginal place in the official life of the church, that is, necessarily there but of restricted value.[40]

What would be the benefit of calling sex workers to participation in the life of the church if this is what awaits them? Perhaps it is safer to be a woman in prostitution than it is to be a woman in Christianity? But enough of that dualist frame! "Feminist theology ... can best be construed as discourses from the margins that free women's voices to transform, rather than merely correct, the social-symbolic order."[41] Could prostitutes and Christians - thinking togetherness in difference in that interstitial space – begin to transform the social-symbolic order and create new discourses, language and meanings that are profoundly real, creative and inclusive, affirming the multiplicity of women's lives and power? Embracing changes and challenges to male-based religious expression is imperative at this point in history, not only for the benefit of women in prostitution, but for all people and it is something that must be self-consciously explored by missionaries in this

40 Elizabeth A. Johnson, She Who Is – The Mystery of God in Feminist Theological Discourse, New York (Crossroads) 1992, 26.

41 Chopp, 16.

field, as they listen to and respect the experiences of sex workers.

In summary, and as briefly outlined in this paper, a renewed missiological endeavour with sex workers may be possible through equitable listening, real respect, humility about the church's mission as well as openness to a broader scope of Christian spirituality not based upon separation and sexualisation and finally, with a strong denunciation of oppressive gender models that have traditionally been embraced.

What could be anticipated by Protestant, Evangelical and Pentecostal Christian missionaries if they were to walk this uncertain path together with women in prostitution? Ultimately that is unknown, but what may just be discovered are the resonant characteristics of an interstitial life; loss, love, insight and interdependence.[42]

Standing in the Gap

To return to my original question,[43] can I conclude with the beautiful words of Gabriela Silva Leite, a former sex worker and sociologist in Brazil, who has acted for many years for the civil rights and human dignity of prostitutes.

> I do not believe in evangelism for evangelism's sake. Like most of my colleagues, I am a Christian, and like them I feel an immense vacuum concerning religiosity when faced with our culture. Prostitution is very old and as such has created its own culture, which is not respected by Christian evangelists. ... A major challenge for the future is to prepare a theology that takes this culture into account. ... Our love for Jesus Christ and our self-respect will help greatly our religious understanding, as will our knowledge that in the past we were very important people for Christ and for the formation of Christianity. We want light to shine on our Christian story.[44]

There is a great opportunity for pastoral practitioners to chart new directions here along with women in prostitution. To employ the words of Katja

42 Keller, 230.

43 Is it possible for a woman to be a sex worker and a faith-filled Christian?

44 Gabriela Silva Leite, The Prostitute Movement in Brazil: Culture and Religiosity, in: International Review of Mission 85/338 July 1996, 425 – 426.

Heidemanns once again, this would require "a daring attitude of expectation and openness, of careful attentiveness to people's experiences of suffering and salvation, and a courageous willingness to continuous learning from them, even if people's responses to the salvific call of the Spirit might escape the control of the official precepts."[45] To remain present, open and energised with these perspectives in tension, and become adapted to deep uncertainty in such a confronting ministry context is a difficult theological invitation, yet this is the fissure, this is the gap, this is the in-between space where bodily life is to be lived, in fullness and with audacity. It is "a space of contradictions and struggle. It is a space occupied by a clash of voices and a multiplicity of experiences. It is the space where a new consciousness emerges."[46] Is this not where pastoral practitioners can find themselves also, in the interstitial spaces of ambiguity, joining women there in a narrative process of "breaking down barriers, exploring relationships and advocating for multiplicity while resisting relativism,"[47] thereby receiving and offering a profound depth of Life?

45 Heidemanns, 111.

46 Barcinski and Kalia, 103.

47 Jen Arner and Rachel Joffe Falmagne, Deconstructing Dualisms: The Both/And Conceptual Orientation and its' Variant Linguistic Form, in: Feminism and Psychology 17/37 2007, 357.

Charismatic Faith and Prison Ministry

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Abstract
In its past century's worldwide spread, Pentecostal faith has touched all possible ethnic, cultural, and social groups. As an originally counter-cultural movement, it has always been particularly effective in touching people at the margins of society. Among the groups touched are people in prison. Prison ministry worldwide has had a strong link to Pentecostal-charismatic spirituality. The paper is based on observations of somebody involved in prison ministry in Hong Kong. It gives a systematic survey of the central points of convergence between Christian faith life in prison and revivalist and charismatic faith and it critically assesses the strengths and dangers of such faith in prison. The analysis may stand for the Pentecostal-charismatic encounter with other groups at the margins of society.

The starting point of this paper is the observation that Christian prison ministry groups tend to have strong links to charismatic spirituality, that spiritual life in prison shows some charismatic characteristics, and that such spirituality appears to be successful among inmates. This essay asks about the cause, nature and origin of this convergence. As an originally counter-cultural movement, Pentecostalism has always been particularly effective in touching people at the margins of society. Among the groups touched are people in prison. This paper gives an analysis of the different points of convergence between the revivalist and charismatic tradition and the Christian faith and ministry in prison. By giving a short account of the history of modern prison ministry the first section tells how the revivalist and Pentecostal- charismatic tradition historically influenced prison ministry; the next two sections depict revivalist elements of independent faith groups in prison and how elements of popular faith merge with prison culture; the fourth section explains the links between radical faith and inmates'

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personalities; the next two sections show how revivalist faith successfully leads inmates in their process of healing. A final chapter critically assesses the strengths and dangers of charismatic spirituality in the specific 'totalitarian' context[2] of prison.

A short note regarding the methodology of this essay: The essay is based on *participating observation* from many years of prison ministry in the ethnically Chinese context of Hong Kong and from several visits to prisons in other cultural contexts. This ministry included the cooperation with a broad variety of Christian groups and individuals who joined the author in his activities, among them Christians from charismatic, from non-charismatic evangelical, and from all historical Protestant traditions. This essay does neither attempt to quantify the extent of charismatic faith nor to qualify charismatic faith's success in comparison to non-charismatic faith. The faith traditions to be found in prison are as diverse as elsewhere and their success depends on a variety of factors. The essay simply tries to describe and understand the particular *points of convergence* and affinities between charismatic faith and prison ministry.

1. Agents of spiritual change: Christian care for those in prison in past and present.

Christianity has always had a strong concern for those in prison.[3] Imprisonment is not only an important topic of the Bible, but, indeed, a very concrete experience of many people in the Bible. The biblical narrations regarding imprisonment show a belief that prisons are special places of revelation and that prisoners have a particular relationship to God.[4]

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2 Erving Goffman, Asylums. Essays on the Condition of the Social Situation of Mental Patients and Other Inmates (Garden City, NY: Anchor Books, 1961).

3 For a general understanding of the history of the prison, the most useful resource book is Norval Morris and David J. Rothman (ed.), The Oxford History of the Prison. The Practice of Punishment in Western Society, (New York, Oxford University Press, 1995). Regarding the Christian contribution to the evolution of modern penology and criminal law, see Gerald Austin McHugh, Christian Faith and Criminal Justice. Toward a Christian Response to Crime and Punishment (New York, Paulist Press, 1978). Lee Griffith's The Fall of the Prison: Biblical Perspectives on Prison Abolition (Grand Rapids, Michigan, Eerdmans, 1993), offers interesting historical information about the dissident and prophetic tradition of the church.

4 Griffith, The Fall of the Prison, 138.

In the post-biblical Christian history, the Christian care for prisoners, for prisons as penal institutions, and for punishment as a judicial process reveals a peculiar doubled-sidedness. On one hand the church has, ever since becoming a dominant element of Occidental society, been a *constructing element*, participating in the establishment of a legal and judicial system that controls and exerts power. In this process, and as a central institution of society, the church lost its independence towards justice and punishment. It became increasingly part of a repressive social order and turned into an institution that exerted power and was even responsible for *running prisons*, first developed as *penitential cells*.[5] On the other hand, there is a tradition of Christians *using imprisonment as a lens through which to see God*. They understand prison as a living parable that points to fundamental experiences in human existence – corporality, limitation, suffering, chains, hopelessness, and death. This second tradition stands in critical tension with the social-constructive tradition and, historically, expressed itself in various forms of care, compassion, and solidarity with those in prison. It is in this context that Christian ministry to those in prison emerged, partly through chaplains, partly through lay visitors. Chaplains not exclusively, but more commonly belonged to Christian mainstream traditions, while the lay ministry, again not exclusively, was more related to the revivalist tradition, more specifically the emerging voluntary missionary and evangelical groups of the 18th and 19th century, most importantly Methodist Christians and Quakers, later Holiness groups like the Salvation Army or the Volunteers Prison League. These groups did not only focus on individual spiritual change, but equally on the destructive aspects of imprisonment as a whole. Important prison and justice reform movements were triggered by such revivalist groups as the Quakers and the Methodists, most importantly John Wesley, his friend John Howard who inspired the prison reform movement of the late 18th century with his publication *The State of the Prison in England and Wales* (1777), and the Quaker Elizabeth Fry (1780-1845) who not only established a prison visitation program that brought Christian education to female inmates, but equally used her influence to propose reforms to the prison system.

5 McHugh, Christian Faith and Criminal Justice, 21; Alan R. Duce, "Prison Chaplaincy", in: Alastair V. Campbell, A Dictionary of Pastoral Care (New York: Crossroad, 1987), 219.

This emphasis on revivalist lay ministry groups continued to shape prison-ministry well into the 20th century. Since the 1960s, as Pentecostal spirituality increasingly influenced historical and traditional denominations, lay-based prison ministry grew significantly. Many local prison ministry initiatives have emerged and formed national prison ministry associations, the most well-known among them Prison Fellowship International (PFI), an international NGO that now brings together national ministries from around 110 countries. A core concern of many Prison Fellowship groups continues to be prison and justice reform and the introduction of elements of restorative justice.

Among the volunteer prison visitors, two groups deserve particular attention: On the one hand, there are former offenders who became Christians while in prison and continue to care for those among whom they used to live. On the other hand, there are businesspeople who, underneath their success in the world, realize that Christian existence calls them to the radical other side of society. At the beginning of the 21st century, there is a revival of *faith-based initiatives* for rehabilitation of criminal offenders and for persons with mental health problems or histories of substance abuse. A very interesting development is the emergence of faith based prisons or prison units (see more below). Other developments include Christian therapeutic communities that combine spiritual, cognitive, emotional, relational, moral, and behavioural transformation with vocational training and life skill education.[6] In these therapeutic communities or fellowships, ex-offenders, often former addicts, play an important role as peer-counsellors and role models.

This short outline of the historical development of Christian ministry to those in prison shows how the revivalist faith tradition was crucial in inspiring the emergence of lay-based prison care groups and how it continues to give crucial inspiration to prison ministry, both in the spiritual transformation of individuals, as in the reform of the prison system. The historical outline gives us a basic understanding of the people involved in prison ministry. The most important evangelists are, however, not visitors from outside, but inmates themselves who, after their conversion, begin to reach out to their fellow

6 See George De Leon, The Therapeutic Community. Theory, Model, and Method, (New York: Springer Publishing, 2000); Nick Manning, The Therapeutic Community Movement. Charisma and Routinization (London: Routledge, 1989).

inmates and share their faith with them. Our next observation starts from them.

2. An example: the revivalist church behind bars

The 'church behind bars'[7] is not the same as faith-based prisons. The latter are prisons or prison units run by Christian organizations that try to bring about change among the inmates through a wide variety of religious programs. Faith-based prisons first evolved in Brazil in the 1970s and have, since then, spread into different countries and penal contexts: not only in Latin America and the United States, but also in Europe, Asia (Singapore), and Oceania (Australia and New Zealand).[8] Faith-based programs for and with prisoners show broad variety depending on the different contextual needs, the interests of those involved, and the abilities of supporting volunteer groups.

The church behind bars, in contrast, is more independent from the outside church.[9] Prison ministry usually encourages inmates to conduct their own religious activities in addition to the occasional programs by outside visitors. A church led and administered by inmates is a truly local and indigenous church, and only such a church can grow to become a solid spiritual home for inmates. A church that depends on occasional visits from outside volunteers – or even on the more regular visits of the prison chaplain – does not give the inmates a sense of responsibility. Thus, aiming at a church behind bars is a simple missiological necessity. And in many prisons around the world vibrant independent prison faith groups have emerged. These independent faith groups are not restricted to Christianity, as the success of the Nation of Islam in U.S. prisons shows. However, the most famous among these groups is the Christian revival at the Los Olmos High Security Prison in Argentina. This strongly charismatic revival has inspired Christians around the world

7 On the 'church behind bars' see the more extended discussion in Dale K. Pace, A Christian's Guide to Effective Jail and Prison Ministries (Old Tappan, New Jersey: Fleming H. Revell Company, 1976), 199-214.

8 A comprehensive and independent description of projects within this development can be found in Jonathan Burnside, Nancy Loucks, Joanna R. Adler, and Gerry Rose, My Brother's Keeper: Faith-Based Units in Prisons (Cullompton, Devon: Wilan Publishing, 2005).

9 Troy Rienstra, "Partners in the gospel", Christian Century, 123/20 (2006), gives an inmate's view of the empowering effect of the church behind bars.

and has been reported on various charismatic Christian platforms.[10] It is said that nearly half of the 3,000 inmates of the prison converted to Christ and started to have regular worship and prayer chains.

Of course, one of the preconditions for a strong church behind bars is a relatively high degree of inmates' internal interaction. Only then can inmates gather freely and enjoy a self-determined religious life. In a context like Hong Kong or similar Singapore, where there is a high level of internal segregation and control, only small prayer groups, restricted to the smaller number of interested inmates from only one workshop, can gather for joint prayer, Bible reading, and occasional singing. They depend on at least one charismatic leader who gathers the small group and encourages them. The situation is different in prisons that are run with less internal restrictions, as personally witnessed for instance in South Africa or learnt from South America. Here, groups of inmates operate independently under different forms of leadership.

A good number of such groups go on steadily and keep attracting new inmates. If they survive the transfer of the founding leader, they have obviously reached an important stage of maturity. Groups are usually more stable among prisoners with long sentences who do not face frequent transfers, but they may also become monotonous without fresh input from new members. Some of these groups consist of only two or three inmates regularly reading the Bible during lunch break and discussing it. Others have full worship services with music, prayer, joint Bible study, and possibly a message from one of the leaders. Despite the narrow theological perspective of many of these groups, they show openness towards other inmates and the staff, and they can have a positive impact on the whole atmosphere of a unit. Many prison officers have revised their negative image of prisoners after witnessing the steadiness and reliability of such faith groups over an extended period. Prison management does not mind these groups' meetings, as long as their overall authority is not jeopardized. These groups are particularly powerful tools of evangelism: many inmates start to believe because the spirit, the gentleness and the genuine interaction of such a group has touched them.

10 See for instance the website of Every Home for Christ http://www.ehc.org/newsview.jsp?sectionid=4&id=141 (accessed on 3 June 2011); further the report about the revival by Michael Richardson and Juan Zuccharelli, Revival behind Bars, Glendale: Professional Word Publication, 1995.

Of course, churches behind bars also have their inherent dangers, possibly most importantly that they absorb and reflect the dominant sub-culture of the prison and turn evangelism into a kind of recruitment similar to the recruitment of criminal sub-culture. This danger applies, however, not only to independent gatherings of inmates, but also to those with visitors involved. It is indeed as much a temptation for inmate leaders of revivalist groups in prison as for Christian visitors or chaplains who act as spiritual leaders in prison to take the position of a 'big brother' and to dominate the group in the spirit of an authoritarian head who expects unquestioned loyalty in response to his (indeed, this is mostly a male behavior) service and support.

Los Olmos does not stand alone, but has found parallels in prison groups around the world, both among inmate groups led by Christians from outside the prison and those led by Christian inmates themselves. The next section introduces several factors that influence prison spirituality and often shape it in a revivalist, charismatic, or counter-cultural way.

3. Popular religion shaping Christian faith in prison

That Pentecostalism grows by including and transforming elements of preexisting popular religion has been pointed out by Harvey Cox and others afterhim.[11] Prisons are places where popular religion is thriving. When analyzing how popular religion affects the spirituality and theology of many Christian groups in prison and shapes them in a charismatic way, two main aspects need to be mentioned. The first one is the belief in the powerful presence of demonic powers, and the second one is the belief in the effectiveness of prayer. For the context of this author's observation, it is the *Chinese popular religion* with its roots in animism and ancestor worship that builds the background of most Christians in prison. In simple terms, Chinese popular faith expects people to venerate their ancestors – to express their gratitude to them and to bring offerings that provide a good life in the realm of death. The fate that people await after death and the judgment that they receive

11 Harvey Cox, Fire from heaven. The rise of Pentecostal spirituality and the reshaping of religion in the twenty-first century (Reading, Mass.: Perseus, 1995), 219-22, with reference to the Korean context; his thesis was corroborated by research regarding other background, regarding the Chinese context, see for example Gotthard Oblau, "Pentecostal by Default? Contemporary Christianity in China", in: Allan Anderson and Edmond Tang (2005), ed.: Asian and Pentecostal. The Charismatic Face of Christianity in Asia (Regnum Books International), 411-436.

depends first on their behavior and deeds during their lifetime, i.e., the merits that they have accumulated, and second on offerings from their offspring.[12] If someone has died in tragic circumstances, unredeemed and without reconciliation, possibly as result of a killing or an accident without subsequent redemption of the negative energies, he or she may return to the world and haunt the living offspring. Although other contexts in Asia differ from the specific Chinese form of ancestor worshiping, we find a similar magic worldview through many Asian cultures. In this worldview, spirits are all around us and humans need to pacify them through religious rituals like prayers or offerings.

This worldview is also dominant among those in prison: It is common to hear inmates use the vocabulary of magic to interpret their crimes. Their relapses or their failures in life are understood as the result of spirits working in their lives. Equally, stories of encounters with spirits and demons during the night are widespread. Inmates who experienced conversion find it, not surprising, easy to understand the biblical message because it depicts individuals in a continuous struggle within a world populated by demons and evil spirits.

The dominant magic worldview of many people in prison, probably beyond the Asian context, is supported by an important aspect of prison life: Where many inmates face day after day with little hope, where isolation from life outside prison keeps them in an emotional and spiritual limbo, *magic superstition and credulity* grow. Many prisoners cling to anything that can positively influence their present misery. Anything that promises instant change and redemption seems particularly appealing. Inmates thus respond particularly positively to a religious faith that is based on a magic understanding of the effect of faith. They believe something like a magic potion is necessary to break through the vicious circle in which they find themselves caught. Only a radical break with the previous life, a change and complete discontinuity with all that has shaped the preceding life, is adequate to respond to the present misery. This enchanted world view with its belief in the continuous power of demons and spirits and the perception of life as a battle field between competing forces resonates with charismatic spirituality

12 Tik-sang Liu, A Nameless but Active Religion: An Anthropologist's View of Local Religion in Hong Kong and Macao, China Quarterly 2003, 388f.; Tam Wai Lun, „Local Religion in Contemporary China", in: James Miller (ed.), Chinese Religions in Contemporary Societies (Santa Barbara: ABC Clio, 2006), 66.

and, in the case of religious conversion, finds its appropriate continuation there.

> I remember a group of inmates convicted of sex offenses who, during our prayer fellowship, regularly shared how much the demons (魔鬼 *mo gui, or* 心魔 *xin mo*) were still at work in their bodies. This was their way to express how much they felt obsessed by sexual fantasies and how they had failed to put them to rest. To explain their obsessions within such a religious framework is psychologically questionable, because it separates desire from self and puts the blame on an outside power, Satan. However, it does reflect their genuine and obviously true feeling of lacking control and of being subject to something beyond their own power.

Blaming an external agent, any spiritual and demonic power, for a particularly detestable crime helps mitigate the terrible burden of guilt at a point where a person is not yet ready to fully face responsibility for a crime. It also gives support where a person is at his or her weakest, surrounding the person's failure with a stable framework. Inmates who have turned to faith then look back to their previous moral failures with a sense of moral achievement and even superiority.

The other element of the Chinese worldview that links Christian faith in prison with charismatic spirituality is its practicality. Chinese popular faith believes that the spiritual realm can be influenced through our religious acts and moral lifestyle: we will receive as we have done, if not in this life, then in the life after death. Prayers are straightforward. People pray for wealth, for health, for success in examinations or, in the context of prison, for early release. Prayers, similar to other religious acts, are believed to directly influence people's fates and the spiritual realm. We are easily reminded of the tradition of prosperity teaching of E.W. Kenyon and the popularization of his teaching in the Faith teaching of Kenneth E. Hagin.

Prosperity teaching has been strongly criticized, not least by representatives of the revivalist tradition:[13] psychologically, prosperity

13 See particularly the critical discussion by Evangelicals that is published as Andrew Perriman (ed.), Faith, Health and Prosperity. A Report on 'Word of Faith' and 'Positive Confession' Theologies by ACUTE (the

teaching has been criticized for its equation of belief and success meaning that the absence of success, be it continued illness or poverty or other problems, are due to a lack of faith. Prosperity teaching thus makes a person not only suffer under the manifest problem, but also under the spiritual failure. Practically, it has been criticized for the possibility of abuse through charismatic healers. Theologically, it has been criticized for its triumphalism that denies the dimension of the cross, the reality of suffering and injustice, and the experience of prayers not answered.

While these points of criticism are not particularly linked to the faith context of prison, there is one aspect that is more specifically linked to the situation of those in prison. The danger of a belief in a direct effectiveness of prayers is that it reinforces typical elements of inmates' thoughts, as it may lead to a *manipulative understanding of God* – even more so for someone accustomed to manipulative human relationships. Many inmates have grown up learning that feelings and relationships are for sale; they have behind them a history of manipulation and emotional abuse. They have learnt to assess relationships in terms of *material benefits* and to emphasize the importance of money in human relationships. They easily extend this manipulative understanding of relationships to God: 'If you bless me materially, I will believe in you.'

> A deal with God can, however, be a starting point for serious spiritual growth. I remember A-Keung, who had been a regular gambler. At one point, he promised God that if this last time, he would bless him with winning the game, he would give up gambling and turn to Christ. It happened – and A-Keung has become an honest and committed Christian. However, whether such a starting point can develop into a stable spiritual basis remains questionable.

While the expectation and the occasional experience of direct effectiveness of prayer can be a first step in a process of spiritual transformation that leads to deeper faith capable of integrating the experience of 'unheard' prayers,

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Evangelical Alliance Commission on Unity and Truth among Evangelicals), Paternoster(2003). Maybe the most concise critic of the movement comes from C.S. Lewis: "I didnt go to religion to make me happy. I always knew a bottle of Port would do that. If you want a religion to make you feel really comfortable, I certainly don't recommend Christianity." C.S. Lewis, God in the Docks: Essays in Theology and Ethics (Grand Rapids: Eerdmans, 1970), 58.

it is often enough bound in manipulative relations and expectations of immediate spiritual change.

4. Inmate personalities and radical faith

Charismatic faith shows a thoroughness, zeal, and radicalism that other Christian faith traditions sometimes lack. Being related to what is most valuable to us, faith necessarily is radical. However, when radicalism combines with a certain personality structure, radicalism can turn into a strategy of escaping reality. Radical faith finds a good nurturing ground in prison, where many inmates have a strong body, but a *weak personality:*[14] they have a weak sense of personal identity and worth, they have little self-esteem, and they have no clear concept of who they are. They have a rather low ability to tolerate frustration, to control impulses, or to organize their life. Many inmates are unwilling to take up adult responsibilities or to handle everyday relationships in a mature way. They have a strong tendency to form dependent relationships, and many deep wounds from their childhood or adolescence have brought chaos to their emotional life. The prison environment amplifies dependency as inmates unlearn independent ways of resolving problems. Such persons are easily attracted by strict theological views, by a faith within narrow margins, and by the promise of instant success. Combined with this kind of personality structure, radical faith can turn into a mechanism to repress chaos – the chaos of prison life in general or the chaos of each person's personal life in particular. A radical faith offers a clear break with the past and a new beginning that puts the failed old self completely to rest. People in general crave for certainties in their life. For people whose life goes through the breakdown and crisis experience that imprisonment often means, new certainties become even more crucial. Inmates may find such certainties in the narrowly understood teaching of religion.

The strict religious framework can offer a way to better understand one's crime, namely as a result of a failed spiritual life and rejection of God – in the words of an inmate: "I was bound by desires for drugs, for sex, and for money. Now I am free. I have laid down my bondage at the foot of the cross." Some may go a step further and blame the devil for their crime: "It was not me, but somebody else was at work within me.

14 Howard Clinebell, Basic Types of Pastoral Care and Counseling. Resources for the Ministry of Healing and Growth (Nashville: Abingdon Press, 1984), 174ff. offers a list of characteristics of ego weakness.

Now, Christ is at work within me and He has helped me to drive out Satan."

A radical spiritual life offers a meaningful way of coping with the daily emptiness of prison life. It offers a strong surface identity and an idealized self-image that stands in contrast to the dehumanizing experience of imprisonment where, in many contexts, numbers replace names, where, in most contexts, the prison uniforms replace individual clothes, and where the monotony of every day takes away all joy. The daily experience of powerlessness stops causing constant pain, as true power is found elsewhere. The daily frustrations and unpleasant events are merely the small challenges of a benign God who, through them, raises the faithful inmate's ability for self-control.

The radicalism of faith groups in prison is reinforced by applause from religious volunteers who are impressed by the spiritual fervor of many inmates. In this way, both sides benefit from a *convergence* where the interests of Christians from the outside and the needs of inmates on the inside merge. Radical Christian faith groups are attracted to prisons because they set their hope on the prisons as places from where, in a countercultural mode, the revival of the churches takes its starting point.[15] Prisons appear as strategic places with a crucial impact in the extension of God's kingdom where Christ's battle against Satan begins.[16] Inmates respond positively to such spirituality – it strengthens and encourages them to play such a crucial role in God's plan of salvation.

5. Charismatic counseling

In this section, I try to show how, through what elements, and to what extent a Pentecostal-charismatic perspective is effective in counseling in the prison context. Counseling in prison shares its basic principles with counseling in other contexts, but has peculiarities that are unique to prison,

15 See the article in the Free Christian Press on 27 January 2011, reporting on the Crossroad Bible Institute's mission outreach to prison (accessed through the internet on 9 Aug 2011), http://www.freechristianpress.com/missions/prison-ministry-welcome-in-uk-could-spark-revival/

16 See the report of Edgardo Silvoso, from the Evangelical Beacon about a visit to the Olmos Prison, Argentina (accessed through internet on 9 Aug 2011), http://www.pastornet.net.au/renewal/journal16/16h%20Global.htm. See further the critical discussion of strategic-level spiritual warfare in Randy Friesen, "Equipping Principles for Spiritual Warfare", Direction (Winnipeg, MB), 29/2 (2000), 142-52.

the most important being the radical power difference between counselor and counselee, more neutrally speaking visitor and inmate. While a counseling relationship always includes an element of inequality, and while the experience of powerlessness is a common existential issue, this aspect is exacerbated by the limitation imposed by prisons: Visitors can come and go as they like, while inmates are bound to stay. Visitors can choose to render certain services or not, while inmates have little to offer in reciprocity besides their affection and gratitude. Visitors can initiate encounters and all kinds of programs, while inmates depend fully on steps taken by visitors. Moreover, ministry in prison involves another inequality that is possibly more significant: an *emotional inequality, or a relational dependency*. Visitors gain excessive relational power as they turn into important sources of love and warmth in the lives of inmates who, deprived of their previous nurturing networks, yearn for close relationships and acceptance. Inmates strongly respond to the visitors' presence and their offers of help, and they willingly believe in order to deepen a friendship that has become so vital when deprived of loving and caring mutual relationships. Another distinctiveness of counseling in prison is that the participants are behaviourally different from most church groups: dominantly young male adults and thus an age group that is less dominant in many churches, often with limited education, limited interest for intellectual discourse, and strongly interested in physical expression.

When considering what a Pentecostal-charismatic perspective in counseling offers to prison ministry, an immediate problem is that it appears difficult to get hold of recognized descriptions about what Pentecostal-charismatic counseling is or whether it is in anyway different from other traditions. There is little in the way of specific 'charismatic counseling' literature.[17]

17 Most dictionaries lack reference to charismatic counseling or, if they have, describe it in very general form. An example of this non-specific description is the article by R.P. Spittler, "Charismatic Pastoral Care", in: Rodney J. Hunter (ed.), Dictionary of Pastoral Care and Counseling (Nashville: Abingdon Press, 1990), 141f. Spittler simply lists some general features of charismatic religious practice, among them healing, glossolalic prayer, and others. Rather about spiritual direction from a charismatic perspective than about counseling is Oliver McMahan, Spiritual Direction in the Pentecostal/Charismatic Tradition, in: Gary W. Moon and David G. Benner (eds.), Spiritual Direction and the Care of Souls. A Guide to Christian Approaches and Practices (Downers Grove: InterVarsity Press, 2004), 156. The books by Marvin G. Gilbert and Raymond T. Brock, The Holy Spirit and Counseling: Theology and Theory, 2 vols. (Peabody, Mass.: Henrickson, 1985) and John K. Vining and E.E. Decker (eds.), Soul care: A Pentecostal-charismatic perspective (New York:

We can only indirectly approach it by referring to terms like *healing, spiritual deliverance, spiritual guidance or spiritual warfare*.[18] Counseling is understood as part of the progressive pursuit of holiness and one of its most powerful tools is the prayer. Reflecting my observations about the context of prison above, I like to subsume my understanding of counseling in a charismatic perspective in the prison context under the following aspects: *Physicality, mutuality, empowerment, spiritual warfare, spiritual guidance, reframing,* and what I like to call *salvation realism.*

The term 'salvation realism' needs explanation: It stands in contrast to a soteriology that sees man in a dialectic tension, a simultaneity of God's justification and a continuing power of sin, as e.g. in the Lutheran tradition where salvation is understood relationally, as change in how God sees me; habitual change of my person – the actual sanctification process – is *de*emphasized. In contrast, the Pentecostal-charismatic tradition's emphasis on sanctification claims real and significant change to happen. While Lutheran soteriology has its strength in providing a realistic perspective on human existence, it lacks incentive for effective change. In a prison context where many people carry deep wounds and need thorough healing, an approach that provides more incentive, offers more guidance, aims more at cognitive-behavioral change, and stresses spiritual discipline may be more appropriate.

One of the typical ways through which cognitive change happens is *reframing*. Although reframing is a common term in counseling, not restricted to charismatic tradition, I like to show that it has a special affinity to charismatic faith expressions. Reframing assumes that the way we look at reality has a direct effect on how this reality shapes us. A key element in reframing is that it *has a self-fulfilling element*, like a student who learns in the first driving lesson to focus on the direction he or she wants to drive. When we focus on an obstacle we will naturally move towards it: if we focus on failure, we will fail. If we focus on the reality of imprisonment, we will see only bars all around us. The positive direction of thought uncovered by reframing releases a strengthening energy that turns an originally narrow reality into one that is dynamic and full of potential. Reframing is not

Cummings and Hathaway, 1996) could not be accessed for this paper.

18 Oliver McMahan, "Spiritual Direction in the Pentecostal/Charismatic Tradition", 156; Anderson, An Introduction to Pentecostalism (Cambridge: Cambridge University Press, 2004), 234.

concerned about the roots of psychological suffering, but about how to solve it. An example of reframing is when inmates say that their arrest has actually been a blessing in disguise, e.g.:

> "If it were not for being here, I might have already been killed." Or: "Imprisonment saved me from going further down the road of drug addiction." "It is God who brought me to prison so that I would be saved." Or: "God has shown me a way to learn about Him and get close to Him through encountering Christ behind bars."

Such reframing, although at times hard to be taken without reservation, is a kind of surrender that trusts in the Spirit's guidance in a special life situation. It has an auto-suggestive effect and turns the primarily negative experience of imprisonment into a positive experience that allows new direction or may even have saved one's life. Many inmates discover quitting smoking, gambling, or swearing as possible behaviour changes applicable to life in prison. They equally recognize that success in achieving such goals strengthens a person's confidence.

It is important to note that it matters where suggestions for reframing comes from. If it comes from an inmate, it is his or her active and successful way of reframing a painful experience. It gives significance to an experience of distress and meaning to a time that is usually seen as void of meaning. It is, however, crucial *not to impose reframing on others*. It can be very cynical when a visitor says: "At least by going to prison you have met the Lord Jesus Christ." Such a statement – and I have heard it many times – extends the image of a punishing God, gives legitimacy to punishment, and is insensitive to the reality of suffering involved in imprisonment. Visitors' *spiritual guidance* of inmates in their process of reframing and cognitive shifts happens through appropriate questions.[19]

The techniques that aim at bringing cognitive shifts show affinity to various more or less serious psychological schools, among them the psychology of positive thinking, popularized by Norman Vincent Peale (1952), *The Power*

19 Andrew Lester and Howard W. Stone: Helping Parishioners Envision the Future, in: Stone, Howard W. (ed.), Strategies for Brief Pastoral Counseling (Minneapolis: Fortress Press 2001), 49ff. offer a variety of methods how a person can be helped to develop hope.

of Positive Thinking, cognitive restructuring,[20] personal excellence training, motivation-based management styles, or success modeling in athletics and dozens of pop-psychology schools. One of their common principles is *'Fake it till you make it!'* Although in many ways problematic and open for abuse, it is certainly a principle that is effective to trigger cognitive change and it is a principle that is not alien to the Pentecostal tradition, particularly to its Faith Movement (Word of Faith).[21] They share the idea that many problems and conflicts have their roots in wrong thought, in negative programming and in harmful perceptions that can be overcome through conscious training.[22] Mind and language can remold and change reality. Faith groups are training grounds for such cognitive change to happen.[23]

6. Charismatic worship in prison

These processes of reframing, of spiritual guidance, and of cognitive and behavioral training now happen less in the traditional word-based and one-to-one therapeutic setting, but in the collective experience of worship celebration that may include music and bodily movements. Here, the experiential, one may say physical needs of young men with often little education and limited strength of verbal expression find satisfaction. The extended singing and the bodily involvement have an energizing, strengthening, and reframing power on many inmates. The non-verbal character of worship touches on the different aspects of human life, spiritually and bodily. The singing and the movement of the music contrast the overwhelming dullness of prison. Some of the most powerful experiences of visitors are connected to joint worship that offers a radically alternative experience to the overall atmosphere of prison: The power of a group of male basses singing together, the silence of a meditative worship, a prayer where individuals jointly address God. All are 'peak experiences' of encounter with the Holy Spirit and bring participants in touch with transcendence.

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20 L.R. Probst, "Cognitive Psychology and Psychotherapy", in: Rodney J. Hunter (ed.), Dictionary of Pastoral Care and Counseling (Nashville: Abingdon Press, 1990), 189.

21 See for instance the critical comments on http://www.rapidnet.com/~jbeard/bdm/Psychology/posit.htm

22 See for example the American Community Corrections Institute's list of erroneous beliefs, in http://www.accilifeskills.com/cognitiverestructuring.php.

23 An example of an empirical study about one such cognitive-behavioral program is offered by Stephen T. Hall, "Faith-Based Cognitive Programs in Corrections", Corrections Today 65/7 (2003), 108ff.

> During a period of time, I had invited a charismatic preacher to lead the worship services in prison. The services included patterns with clearly reframing effects – for example, when he invited people to respond with shouts of 'Hallelujah', or when he led in prayer and invited people to speak after him. Such an expressive worship turns into a training ground for people to learn alternative language and perception patterns. The worship has a collectively reframing effect and can cause real transformation by dissolving destructive patterns by which to perceive reality.

Another key aspect of charismatic counseling is *empowerment.* It similarly happens more in the collective setting than in the one-to-one encounter. Empowerment counters the radical experience of disempowerment in the prison context. It is enhanced by the mutuality and equality of joint celebration and worshipping where inmates themselves may take up leadership roles and visitors turn into guests. Worship that is prepared, designed, and conducted by people from outside for those inside remains alien to the inmates, no matter how well-planned it is. It is a service for the benefit of the inmates and turns them into recipients. On the other hand, a worship, where the planning and the leadership belong to the inmates, turns them into subjects and gives them ownership over what they plan. The content and style of such worship will naturally reflect the concerns and questions of the inmates. When inmates join together to plan and conduct worship, they enter into a community of like-mindedness that allows them to see their situation in relation to other people and experience something of normal life. Any program that treats inmates as subjects and counters the norm of disempowerment will revive inmates and strengthen their subject status.

Worship transcends the one-to-one dimension, receives a cumulative effect, and can affect large parts of a prison community. It is a place where both visitors and inmates grow together and overcome the separation between those *there* and us *here*. If such collective convergence takes off, it can turn a group of individual prisoners and visitors, each one alone in their loneliness, into a healing community. Here, communication happens as much through non-verbal means. Pain is, in part, resistant to language and cannot really be shared. In the words of Elaine Scarry, 'whatever pain achieves, it achieves

in part through its unsharability, and it ensures this unsharability through its resistance to language.'[24] Although the chance to express pain verbally should be regarded as an important element in a healing process, we must constantly be aware that pain not only resists communication but empathy as well. Chaplains or other full-time care persons of those in prison do well to remember that, eventually, they cannot really grasp what it means to be in prison. It is a typical professional deformation when this principle is forgotten.

Testimonials play an important role in such worships. They give inmates a rare chance of publicly presenting themselves in a different light to how they are usually perceived and to redefine themselves.[25] Testimonies from both visitors and inmates about their experiences of brokenness and grace encourage others to admit their own failure and brokenness. From my experience, the testimonies with the deepest impact are those that stress the on-going spiritual struggle, admit the less glorious sides of their life, and do not hide their wounds.

> A visitor shared during worship his own history of alcoholism and what made him overcome it and grow from there. What made his sharing particularly moving was that he was not looking back on a remote past but reflecting on issues that he still struggled with. Although he had experienced God's grace in being transformed, his sharing lacked any victorious triumphalism.

A visitor who frankly admits wounds moves closer to the inmates than somebody who appears surrounded by an aura of glory. The same applies to ex-offenders who share the stories of their journeys. Seeing an ex-offender in the role of a visitor, integrated in the life and ministry of the church, allows inmates to get a glimpse of what is also possible for them. Seeing how an ex-offender has successfully changed his or her life gives hope.

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24 See about pain and pain's resistance to language Elaine Scarry, The Body in Pain: The Making and Unmaking of the World (New York: Oxford University Press, 1985), 4ff; further Craig Haney, Reforming Punishment. Psychological Limits to the Pains of Imprisonment (Washington, DC: American Psychological Association, 2006). 9f.

25 Harvey Cox, Fire from heaven, 133.

Finally, we can interpret the worship as a whole and the prayer in particular, both the individual and the prayer in the one-to-one setting, as part of a spiritual warfare that transforms the prison as a whole.

> A powerful charismatic message describing such transformation is the story of Paul and Silas in prison: their incessant prayer and singing caused an earthquake that shattered the prison and brought freedom to all the inmates (Acts 16:16-40).

Spiritual warfare relates to many inmates' experience of standing in an existential struggle against demonic forces. In the midst of all their struggles for dignity, for recovery, for revival in a most difficult environment, they can experience something even greater: the presence and power of the Spirit.[26] Revivalist worships, singing that can be heard throughout the prison, celebrations of joy and sometimes hearty laughter, build the most powerful contrast reality to the depressing atmosphere that prisons often deliberately create.

7.Concluding remarks

As a conclusion, I like to highlight four critical aspects of charismatic spirituality in prison. First, a Pentecostal-charismatic spirituality that is too rigidly concerned with a narrowly defined path of sanctification, Christian perfection, or spirit baptism, even more so if spirit baptism is understood as manifested by speaking in tongues, does not work in the prison context. One may have noted that my survey of points of convergence between charismatic spirituality and prison ministry has only in passing and indirectly touched on some of the core points of Pentecostal-charismatic theology. The reason is that such theological elements are not relevant for the prison context. For instance, speaking in tongues in a public setting is, at least from my experience, not something that appeals to inmates.

> Inmates who spend every day from morning to evening together are reluctant to risk to appear mad. I remember that when running an Alpha Course in prison, I had invited a famous charismatic preacher to lead through the three sections on the Holy Spirit. The result of her and her helper trying to convey the blessing of the Holy

26 Richard Shaull and Waldo Cesar, Pentecostalism and the future of the Christian churches. Promises, limitations, challenges (Grand Rapids, Mich.: Eerdmans, 2000), 162.

> Spirit to the inmates was rather sobering. Some of the inmates left the worship room; some stopped joining at all. Some later confided to me that they felt embarrassed; others reported that they found the whole atmosphere spooky.

Equally, the teaching of premillennialism is of little appeal to those in prison. Although inmates surely like the idea of being released from their tribulations, they don't like the idea of a rapture before having been out of prison and been reunited with their family in normal life.

A second aspect has to do with the danger of abuse. Although this is generally a danger in a context of charismatic leadership,[27] the strong dependence needs that are typical for the prison context exacerbate this danger and increase the risk of manipulation. People in crisis (as many people in prison are, at least for some periods) are highly receptive. They are less defensive, more vulnerable, more accessible to help from outside, more willing to enter into dependent relationships, and more open to new ways of coping with problems. This emotional state is, of course, also an opportunity for spiritual change. But the heightened vulnerability and accessibility can also be exploited when visitors take quick advantage to turn inmates to Christ, or when they lead people into deeper dependency and into regressive forms of faith. Such evangelism turns the biblical message of the cross upside down; it expresses a mentality of conquest and extension of one's own 'empire', and puts the inmates in a situation of 'my way or the highway'. Structurally, it is not much different to Triad recruitment. Insensitive evangelism makes inmates feel that their relational bond with visitors is conditional on positive reception of the Christian faith.

Closely related to this aspect is a third point: Prisons are places that, in the word of one inmate "completely sap people's energies and strengths". Even though inmates in some Asian contexts (more so than in the West, according to my experience) maintain a facade of normality, one does not need to dig deep to touch on feelings of overwhelming paralysis and frustration. J.K. Rowling's description of the dementors, the guards of the wizard prison, soulless creatures sucking all joy and hope from those they encounter, comes

27 See for instance the presentation of Steve Fogarty at last year's APAC meeting, "The Dark Side of Charismatic Leadership", Kuala Lumpur, 17-18 August 2010.

very close to the dominant feeling of people in prison. It is a great temptation for visitors to counter such dominant hopelessness and weariness with activism. Charismatic spirituality has a strongly activist element, not only in its evangelistic zeal, but equally in its spontaneity and in its extraversion.[28] Such communicative behaviour can indeed be an asset and strength in a context of general lethargy and can pull inmates out from their apathy and boredom. There is, however, a danger that the visitors' activist interaction with inmates overpowers them and fails to take into account the imbalance between the two. In that case, it loses its empowering strength; the liberating and life-giving power of the gospel is spoiled. Visitors' interventions should abstain from any triumphalistic vision of change. Change should emerge from the striving of an inmate and not be the activist project of a visitor. Charismatic visitors who come as a spiritual whirlwind with energy and the will to shake the foundations of the prison often leave an even greater emptiness behind.

Finally, prison ministry – as other ministries to people at the margins of society – is commonly perceived as a ministry of compassion and as part of the *diaconia* of the church. This applies equally to Pentecostal-charismatic as to other Christian groups' social engagement. It is true that Jesus was often moved by compassion to the people when engaging in caring acts. However, we stand at a different position: When we base our social engagement on compassion, we are in danger of approaching those in need with condescendence.

Such an attitude reinstates a separation that is part of the root cause of pain, as particularly evident for those in prison. Instead, we need again and again to return to what Matthew remembers as Jesus' last speech and what he presents as Jesus' soteriological legacy: We feed the poor, welcome the stranger, clothe the naked, and visit the sick and those in prison not out of compassion, but as spiritual discipline, to meet Christ in them.

28 Leslie J. Francis and Susan H. Jones, "Personality and Charismatic Experience among Adult Christians", Pastoral Psychology 45/6 (1997), 426.

The Servant Leadership of David Yonggi Cho

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Abstract
David Yonggi Cho is one of the most effective church leaders of the twentieth century. While his leadership style has been characterized as charismatic, transcendent, and spiritual, Cho understands himself to be a servant leader emulating the example of Jesus and empowered by the Holy Spirit. Servant leadership posits that service to followers is the primary responsibility of leaders and the essence of ethical leadership. Servant leadership can be effective because it inspires followers to engage in servant leadership and to work for the good of the organization. The distinctive construct of servant leadership consists of a natural inclination to serve, having the priorities of followers first, organizations second, and leader last, having spirituality as the source of motivation, and engaging in self-sacrificial behavior. This can be conceptualized in six dimensions of behavior: voluntary subordination; authentic self; covenantal relationship; responsible morality; transcendental spirituality; and transforming influence. When examined through this lens Cho is a servant leader. His servant leadership and his effectiveness as a leader are likely to be enhanced by grounding his self-concept and his methodology in Christian thinking regarding the leadership example of Jesus and the implications of the relational nature of the triune God.

Introduction

To lead is to be an agent of change and to guide followers toward the accomplishment of worthwhile goals (Yukl, 2006). Leadership is the process of influencing followers to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives. On the basis of this understanding of leadership David Yonggi Cho is deservedly recognised as one of the most effective church leaders of the twentieth century. He has directed a process of influence that has resulted in monumental accomplishments in terms of the growth and influence of Christianity in Korea and throughout the world. He has demonstrated the capacity and will to rally men and women to a common purpose, and the character to inspire confidence within his followers.

Lim (2004) observes that Cho has been 'a charismatic leader *par* excellence, yet he remained humble and simple, a model of mature spirituality and servant-leadership' (p. 206). Yoido Full Gospel Church (YFGC) had by the end of 1994 grown to be the largest congregation in the world with a membership of 700,000 (Lee, 2004). Cho has also overseen the establishment of one university, seven Bible seminaries, a daily newspaper, various welfare organizations, and a missions organization that had sent 600 missionaries throughout the world as of 2003 (Hong, 2004; Lee, 2004). His achievements through his leadership of YFGC are remarkable. In this paper I seek to examine the effectiveness of Cho as a leader through the lens of Servant Leadership theory (Greenleaf, 1997; Sendjaya, Sarros & Santora, 2008).

Characterizations of Cho's Leadership Style

Cho's leadership has been characterized as being charismatic (Hong, 2000), transcendent (Lee, 2001), and spiritual (Lim, 2004).

Cho as Charismatic Leader

Hong (2000) interprets Cho's leadership as charismatic and points out that his followers perceive him as possessing charisma. The notion of charismatic leadership is derived from the Greek word *charisma* which means 'divinely inspired gift.' Charismatic leaders typically articulate an inspirational vision for an organization's future that motivates its members to extraordinary effort and achievement and generate enthusiasm among the members of the organization by presenting new opportunities and solutions, and by connecting the needs of the members of the organization to the projected vision (House & Howell, 1992). The followers of charismatic leaders perceive them to be endowed with qualities not found in ordinary leaders. This perception of the charismatic leader's qualities motivates followers to higher levels of commitment and task performance than would otherwise be the case. A positive correlation between charismatic leadership and follower performance and satisfaction has been demonstrated in various empirical studies (Shamir, House & Arthur, 1993; Shamir, Zakey & Popper, 1998).

Hong's characterization of Cho as a charismatic leader is valid. Cho's articulation of strong and bold vision, his willingness to take on high personal risks, to engage in self-sacrifice, and to act in innovative, unconventional and

effective ways to achieve the vision stamp him as a charismatic leader. His confidence, dedication to his convictions, and high energy and persistence are charismatic leadership qualities. The results of his charismatic leadership are evident in YFGC and its many associated ministries. Cho's success has created and enhanced his charisma in the eyes of his followers. Cho's leadership and its impact on his followers and on the efficiency and effectiveness of the various ministries he leads stamp him as a charismatic leader.

Cho as Transcendent Leader

Lee (2001) proposes that Cho is a transcendent leader. The concept of transcendent leadership is Lee's own proposal and is not a recognized theory of leadership. Lee posits that Cho's transcendent leadership is the result of three dimensions: the human aspect, the divine aspect, and methodology. The human aspect refers to charismatic and transformational qualities in Cho's leadership style including the articulation of a positive vision, the demonstration of exceptional personal qualities, and strong confidence and convictions. The divine aspect refers to Cho's reliance on the Holy Spirit and his commitment to prayer. The methodology refers to factors such as Cho's skill in developing leaders and delegation of authority and tasks as evidenced in the home cell system in YFGC.

Lee's proposal is underdeveloped theoretically and empirically untested. The leadership behaviors he refers to are conceptualized in existing leadership theories including charismatic, transformational, and servant leadeship. However, Lee is correct in emphasizing the transcendent and spiritual dimension of Cho's leadership.

Cho as Spiritual Leader

Lim (2004) suggests that Cho exercises spiritual leadership. By this he means that 'the spiritual quality of Cho's leadership' is its foremost characteristic (p. 183). Lim cites integrity, humility, simplicity of lifestyle, teachableness, and generosity as characteristics of Cho's spiritual leadership. He also links spiritual leadership to Cho's 'experience of special supernatural endowment' including his strong sense of divine calling and mission, his many supernatural experiences, and his strong orientation to the Holy Spirit (p. 184).

Fry (2003) argues that spiritual leadership incorporates vision, hope, faith, and altruistic love which foster higher levels of organizational commitment and productivity among followers. Employees who work for organizations they consider to be spiritual are less fearful, more ethical, and more committed. Spiritual leadership entails creating a vision wherein organization members experience a sense of calling that provides meaning to their lives and their involvement in the organization. It also incorporates establishing a social and organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of belonging and membership.

The spirituality of a leader is the sum of the beliefs, values, attitudes, behaviors, decisions, and relationships that the leader expresses. Christian s pirituality is usually connected to the example of Jesus and typically focuses on his demonstration of servant leadership. The apostle Paul typifies this approach in Philippians chapter two when he exhorts his readers to humility and service and grounds his exhortation in the example of Jesus. Lim's characterization of Cho's leadership as spiritual is in line with this Christian interpretation and is valid.

Cho's Self-Understanding of His Leadership Style

While Cho can validly be understood as a charismatic, transcendent, and spiritual leader, he typically refers to himself as a servant leader. A thematic analysis of Cho's writings on leadership indicates that he usually writes to and for pastoral leaders within the church (Cho, 1995, 1996a, 1997, 2002, 2005). Most of his references and quoted examples refer to pastoral ministry and leadership. Cho advocates servant leadership modeled on the example of Jesus. His dominant theme is the need for leaders to be filled with and obedient to the Holy Spirit. Cho usually attributes his success in church leadership to his own reliance upon the Holy Spirit. He also places significant emphasis on the value of devotion to Scripture and prayer, and the importance of vision and faith.

Cho (2002, 2005) maintains that the secret to church growth is first and foremost the leader's reliance upon and obedience to the Holy Spirit. He also emphasizes the importance of leaders being devoted to reading and preaching God's Word and to prayer. Other important themes are that pastoral ministry is service to others which should be motivated by love for others, that

servant leadership involves self-sacrifice, and that effective leadership involves the casting of vision, enthusiasm, and a positive attitude. Cho (1996a, 2005) advocates the need for leaders to be goal oriented and to be passionate and positive in the pursuit of set goals. He links vision and goal-orientation to faith in God's word and its demonstration through the spoken word and bold action. The secret to such leadership behavior is reliance upon the Holy Spirit.

Cho advocates servant leadership as appropriate to church leaders and other Christian leaders. He understands his own leadership as being based on service to God and to the members of the church he leads. Servant l eadership behaviors that he advocates include practicing humility, leading and influencing by personal example, and working for the well being of others. Cho also emphasizes the need for leaders to be visionary and to inspire others to achieve corporate goals. This aspect of leadership incorporates the behaviors of inspiring faith and hope, setting goals, demonstrating enthusiasm for and conviction to organizational objectives, and proclaiming a positive message. Cho's leadership reflections and his self-understanding of his own leadership focus on behaviors that are incorporated into servant leadership theory.

Cho as Servant Leader

Servant leadership as popularized by Greenleaf (1997) posits that service to followers is the primary responsibility of leaders and the essence of ethical leadership. Service includes nurturing, defending, and empowering followers (Patterson, 2004). A servant leader is concerned for the needs of followers and seeks their well being along with the well being of the organization. Servant leadership promotes the development of people through the sharing of power, community building, the practice of authenticity in leadership, and the provision of leadership for the good of followers. Greenleaf believes that followers of servant leaders are inspired to become servant leaders themselves. The results of servant leadership include higher ethical standards within organizations and greater value placed on human worth. Social injustice and inequality are opposed and the weak and marginal members of society are treated with respect and appreciation.

Sendjaya, Sarros, and Santora (2008) define the distinctive construct of servant leadership as consisting of a natural inclination to serve,

having the priorities of followers first, organizations second, and leader last, having spirituality as the source of motivation, and engaging in self-sacrificial behavior. Cho's emphasis on leadership being service to God and to the members of the church resonates with servant leadership theory. His advocated behaviors of practicing humility, leading and influencing by personal example, and working for the well being of others are essential servant leadership behaviors. His understanding of his leadership as being an expression of his spirituality and a demonstration of self-sacrifice are consistent with servant leadership theory. Sendjaya, Sarros, and Santora (2008) suggest that servant leadership can be conceptualized in six dimensions of behavior: voluntary subordination; authentic self; covenantal relationship; responsible morality; transcendental spirituality; and transforming influence.

Voluntary Subordination

Voluntary subordination is a leader's willingness to take up opportunities to serve others whenever there is a legitimate need regardless of the nature of the service, the person served, or the mood of the servant leader (Blanchard & Hodges, 2003). This voluntary nature of service implies that servant leadership is more about 'being a servant' than just merely 'doing acts of service', thus reflecting the leader's character (Jaworski, 1997). The readiness to renounce the superior status attached to leadership and to embrace greatness by way of servanthood is considered a hallmark of servant leadership (Greenleaf, 1997). Jesus demonstrates servant leadership, describing himself as being 'among you as one who serves' (Luke 22:27).

Cho demonstrates a willingness to be a servant and to engage in acts of service to God and to his followers. He understands himself as a servant and does not appear to pursue the privileges that his position affords him. He frequently cites the example of Jesus as appropriate for Christian leaders. He maintains a consistent focus on exercising leadership for the good of church staff and members and commitment to a lifestyle of simplicity. Cho (2002) teaches that love is the appropriate motivational force for leadership (pp. 178-9, 187). He states that leaders should exhibit great dedication to serving people in order to develop their talents and grow as persons (2002, 175-180). He believes that his followers respond positively to his leadership because they understand that he genuinely loves them (1997a).

Lim (2004) suggests that Cho exercises leadership 'in servanthood for the good of his co-pastors and church members, and not in domination and exploitation for the good of himself and his family' (p. 184). Cho has displayed commitment to a 'simple yet comfortable lifestyle' (Cho, 1984, p. 37) and has not used the opportunities provided to accumulate massive wealth or pursue a lavish lifestyle. He is conscious of the need for appropriate motives in Christian ministry and of his role as an example to his followers, and has lived a life of self-discipline and hard work (Cho, 2002). He understands that his leadership is an expression of submission to God. He states that 'My church is not the church of Paul Yonggi Cho, although I am the founding pastor. My church belongs to the Lord Jesus Christ and cannot be centered on my personality. … Although the people hold me in high esteem and are loyal, they can do without me" (Cho, 1984, p. 41). Cho's leadership demonstrates voluntary subordination.

Authentic Self

Authentic self is the capacity of the servant leader to lead authentically (Autry, 2001), as manifested in their consistent display of humility (McGee-Cooper & Looper, 2001), integrity (Wong & Page, 2003), accountability (Block, 1993), security (Palmer, 1998), and vulnerability (Patterson, 2004). Palmer (1998, p. 202) notes that in stark contrast to insecure leaders who 'operate with a deep, unexamined insecurity about their own identity', servant leaders are able to work behind the scenes willingly without constant acknowledgement or approval from others. Their secure sense of self enables them to be accountable and vulnerable to others, marked by the absence of self defensiveness when criticize and the capacity to 'abandon themselves to the strengths of others' (Sendjaya, Sarros, &Santora, 2008).

Cho demonstrates humility and willingness to engage in activities that are a reflection of his authentic spirituality and which do not necessarily enhance his visibility and reputation. His leadership flows out of his being as a servant of Jesus Christ and he is secure in his self-understanding. He exhibits security and accountability within the structure of YFGC. Cho is secure enough to demonstrate vulnerability in discussing his shortcomings and failures. He demonstrates authentic self in his leadership.

Covenantal Relationship

Covenantal relationship refers to the unqualified acceptance that servant leaders extend to all of their followers. The authenticity of servant leaders significantly shapes and affects their relationships to others. Servant leaders engage with and accept others for who they are, not for how they make servant leaders feel (Greenleaf, 1997). This unqualified acceptance enables other people to experiment, grow, and be creative without fear (Daft & Lengel, 2000). Graham and Organ (1993) characterize this type of relationship as a covenant-based relationship, which is an intensely personal bond marked by shared values, open-ended commitment, mutual trust, and concern for the welfare of the other party.

Cho has established a covenantal relationship with the members of his church. The loyalty and respect directed towards him is widespread and consistent. There are strong ties of loyalty to Cho's leadership that have endured crises and conflicts. While Cho is somewhat remote as the leader of such a large organization, the members of YFGC feel that he grants them acceptance and that he is accessible if not easily available. Cho has not established a significant psychological power and status distance between himself and the church organization and membership. He has made some groundbreaking decisions in embracing and empowering others. His training, empowering and appointing of women as cell leaders was a radical step in Korea. Lee (2004) observes that 'the cell-group system brought liberation to the status of women in Korea' (p. 7). The establishment in 1982 of the 'Love in Practice' or 'Sharing Movement' to provide basic necessities to the poor, and the establishment of orphanages, homes for the aged, and medical clinics have contributed to social transformation and enhanced the sense of covenantal relationship between Cho, the church, and the community. He demonstrates covenantal relationship with his followers.

Responsible Morality

Responsible morality is the ethical predisposition of a servant leader to ensure that both the ends they seek and the means they employ are morally legitimized, thoughtfully reasoned, and ethically justified (Sendjaya, 2005). This ethical predisposition is likely because servant leaders appeal to higher ideals, moral values, and the higher-order needs of followers (Yukl, 2006).

Servant leadership fosters reflective behaviours which bring about positive changes in the ethical climate of the organization (Ciulla, 1995). Servant leadership is ethical leadership.

Ethical leadership behavior is the organizational process of leaders acting in a manner consistent with agreed upon standards of character, decency, and integrity, which upholds clear, measurable, and legal standards, fostering the common good over personal self-interest (Sendjaya, Sarros, & Santora, 2008). Ethical leadership is essential for organizational legitimacy, earns the confidence and loyalty of organizational members, and enhances organizational moral climate and conduct.

Ethical organizational cultures are based on alignment between formal structures, processes, and policies, consistent ethical behavior of top leadership, and informal recognition of heroes, stories, rituals, and language that inspire organizational members to behave in a manner consistent with high ethical standards that have been set by executive leadership. Ethical leadership is the lynchpin in the achievement and maintenance of such culture. Leaders must embody the organization's values in their own behavior and must articulate those values in a way that is compelling for employees and all other stakeholders.

Cho recognizes that the exercise of authority and power entails ethical challenges for the leader which impact relationships with followers. Servant leadership employs relational power which facilitates good moral dialogue between leaders and followers. Cho understands this implicitly and uses his own moral example and his consistent teaching on following Christ and holiness to promote morality and moral reasoning. He is confident that commitment to Christ results in internalized principles of justice and mercy which should over-rule the expectation of others, the attainment of reward, or the avoidance of punishment. He rigorously opposes the compromise of ethical principles and promotes a positive ethical climate within the church and its related organizations.

His voluntarily subordination of his own interests in the service of others and his demonstration of humility, integrity, accountability, security, and

vulnerability enhance his moral authority. His ethical predisposition in seeking to ensure that both the ends sought and the means employed enable him to exert a transforming influence on his followers. Cho exercises responsible morality.

Transcendent Spirituality

Transcendental spirituality is a product of the covenant-based and moral-laden relationships that servant leaders promote. Servant leadership responds to the needs of individuals whose lives in today's modern workplace are often characterized by disconnectedness, compartmentalization, and disorientation, by restoring a sense of wholeness and fostering a holistic, integrated life (Fairholm, 1997; Mitroff & Denton, 1999). Servant leaders are also attuned to the idea of calling in seeking to make a difference in the lives of others through service, from which one derives the meaning and purpose of life. Servant leadership is imbued with spiritual values. Fry (2003, p. 708) claims that 'the servant leader brings together service and meaning – the leader is attuned to basic spiritual values and, in serving them serves others including colleagues, the organization, and society'.

Cho's spirituality is the foundation of his leadership and exerts a powerful influence on his followers. He exhibits a constant orientation to the leading of the Holy Spirit, whom he refers to as his Senior Partner (Cho, 1989). He strongly emphasizes that ministry flows from communion with the Spirit in prayer. He is 'a man of prayer' (Lee, 2004, p. 14), who commences every day with early morning prayer (Cho, 2006) and who engages in prolonged periods of prayer and fasting. Cho (1984) describes the commencement of his ministry in 1958 as 'spending my nights in prayer' (p. 14). He declares that 'Prayer is the key to successful Christian living as well as the foundation for church growth' (Cho, 1992, p. 27).

Cho's spiritual motivation is his sense of divine calling and his commitment to Jesus Christ and the leading of the Holy Spirit. He understands his ministry as being based on supernatural endowment. His supernatural experiences started with his miraculous healing from tuberculosis and his dramatic conversion. These are the starting points for his sense of calling and for his ministry. His recollection of his conversion introduces the theme

of dependence on God that has characterized his ministry and teaching. Cho recounts that through reading the Bible he became aware of his inability to help himself and of his need for the help of Jesus Christ. He states, 'Christ gave confidence, faith, and peace to those who came to receive help. This tremendous powerful message thrilled my heart' (Cho, 1996, p. 13). In his messages and writings he claims direct contact with God and endowment of ministry gifting and empowerment. He attributes his success to God's grace and will and sees each of his major ministry steps as the result of supernatural guidance.

His spirituality is religious and transcendent and creates a sense of interconnectedness between his self-concept and his ministry and mission. He sees his work as meaningful and intrinsically motivating. On the basis of his personal example he has been able to encourage his followers to adopt a similar spirituality and to have such spiritual experiences. Cho exhibits transcendent spirituality in his leadership.

Transforming Influence

Transforming Influence is the impact of servant leadership on other people. Greenleaf (1997) argues that servant leadership is demonstrated whenever those served by servant leaders are positively transformed in multiple dimensions (e.g. emotionally, intellectually, socially, and spiritually) into servant leaders themselves. Graham (1991) maintains that servant leadership is contagious. The personal transformation that servant leaders bring about in others occurs collectively and repeatedly, and in turn, stimulates positive changes in organizations and societies (Russell & Stone, 2002). This transforming influence occurs as the leader projects vision, models through personal example, empowers others, and establishes trust (Russell & Stone, 2002).

Cho believes that his authority as a leader comes from his exercise of love towards his followers and his practice of humility and transparency. He states 'they know that I genuinely love them. If I make a mistake, I publicly confess it to them and ask them to pray for me' (Cho, 1997a, p.94-95). Lim (2004) suggests that Cho's servant leadership has 'enhanced the productivity of his church, since it elicits greater dedication to the organization and its goals from

the constituents' (p. 190). Cho has consistently emphasized the value of vision and goals for successful leadership. He states, 'Unless you have vision imparted to you by God, I don't believe the church will ever grow in a genuine way.'

Cho's positive and hopeful messages have inspired faith and commitment in his followers. Lee (2004) observes that 'Cho presents a positive, active faith to his people and encourages them to practice it daily. This reformed thought has brought changes in many lives' (p. 21). Menzies (2004) states that God used Cho to 'herald a positive message for very discouraged people who needed to hear about the possibilities, the hope that flows from the gospel of Jesus Christ' (p. 29). Lee (2001) demonstrates that Cho's messages are typically characterized by the themes of hope and success. He emphasizes the blessings available to believers through faith in Christ, the fullness of the Holy Spirit as the key to a successful life, ands healing. He observes that 'Cho's sermons influenced people. They began changing. The depressed and the burdened cherished hopes and dreams. … As they changed their way of thinking, having a positive aptitude of behavior, miracles happened' (Lee, 2001, p. 131).

Cho continues to exert a transforming influence on Korean church and society and upon the Christian church worldwide. He has cast and fulfilled the vision of a large and influential church and has become a model and mentor to ministerial leaders and followers throughout the world. Cho's leadership exerts a transforming influence on his followers and throughout the Christian church.

Cho as Effective Leader

Cho is a servant leader according to his self-concept and when analyzed though the lens of servant leadership theory. He is also a remarkably effective leader. It is likely that an empirical study of Cho's leadership and its impact would demonstrate a link between the practice of servant leadership and effectiveness in accomplishing organizational outcomes. The theoretical development and empirical testing of servant leadership theory is a recent and continuing endeavour. However, there is empirical support for a link between servant leadership and effectiveness (Sendjaya, Sarros, & Santora, 2008). Followers who recognize their leaders as truly following the

ideals of servant leadership are more likely to become servants themselves, which decreases customer churn and increases the long-term profitability and success of an organization. Cho's accomplishments and influence demonstrate the effectiveness of servant leadership.

Christian Foundations for Enhancing Servant Leadership

Cho exemplifies the attempt to achieve the integration of Christian spirituality and leadership practice. He consistently makes connection between the practice of leadership and the example of Jesus. This connection provides promise in the endeavour to enhance the theoretical basis for the Christian practice of servant leadership. The New Testament documents portray Jesus as a leader who loves and provides for his followers, who is able to give the direction and instruction that is necessary to produce successful ministry, who confronts and corrects weakness and failure, and who restores those who respond to him.

In particular, Paul's use of Jesus as our example in Philippians chapter two emphasizes the need for leaders to engage in loving and community enhancing behavior. Jesus' self-sacrificial leadership is an expression of divine love. He engenders in his followers a sense of respect, commitment, and service. As Thurston and Ryan (2005) point out, 'our wholeness and unity as a community come through renunciation of the natural, selfish state and the appropriation of Jesus' self-giving, to which God responded positively' (p. 90)." Witherington (1994) suggests that 'Christ becomes the ultimate example of one who did not pursue his own interests or selfishly take advantage of rights, privileges, or status that were properly his, but rather "emptied himself"' (p.66). To live as a follower of Jesus is to act in status-rejecting ways and to be prepared to suffer for others.

Related to the leadership example of Jesus is the connection which scripture allows us to draw between God's nature and leadership. The apostle Paul calls his followers to imitate him as he imitates Jesus Christ. Jesus' life is a demonstration of God's nature lived in human context. He prays that we his disciples will be one even as he and the Father are one. Connecting these statements leads to the conclusion that leadership can and should reflect the nature of God. The biblical data provides us with a remarkable insight into

God's nature, that God is three and one, three in one. The attempts of the early Christian church to explain this data led to the conclusion 'that there can be in God a sharing of being which does not subvert his unity' (Gunton, 1995, p.938)." This in turn led to an understanding that the being of God 'is the persons in relation to one another' (Gunton, 1991, p. 74)." God is what he is in virtue of what the Father, Son, and Spirit give to and receive from one other. It is in the mutual relations of giving and receiving that each of the divine persons both manifests his own personhood and affirms that of the other persons.

Moltmann (1981) suggests that the doctrine of the Trinity points 'towards a community of men and women without supremacy and without subjection' (p. 192). Community is the appropriate way of organizing human organizations. This is so firstly because it reflects the nature of the God in whose image humans are created. It is so secondly because it recognizes the fundamental equality of persons and allows for the development and expression of human potential. Power relationships exist within every organization. The dynamics of power can be used to create interdependence and mature relationships or to foster relationships of dependence and control. Contemporary leaders should use their power to release the potential of all the members of their organization.

When we apply trinitarian theology to organizational understanding, the picture that emerges is that an organization is likely to function at its optimum when there is a fundamental equality of persons expressed in mutual giving and receiving. This leads to the conclusion that hierarchical structures and authoritative leadership styles which generate dependency, helplessness and servitude do not reflect God's nature nor do they enhance human or organizational potential. The more an organization is characterized by symmetrical and decentralized distribution of power and freely affirmed interaction, the more will it corresponds to the nature of God and the more likely it is to unleash the human potential of its participants.

An organization reflecting the trinitarian community can have both leadership and rich diversity without a heavily autocratic hierarchy. It can be a community with a structure and a chain of command but without superiors

and subordinates. As Moltmann says, the community of the Father, Son, and Holy Spirit finds its earthly reflection, 'not in the autocracy of a single ruler but in the democratic community of free people' (p. 198). Any organization can be conceived of as 'a community in which people are defined through their relations with one another and in their significance for one another, not in opposition to one another, in terms of power and possession' (Volf, 1998, p. 198). At the very least, the application of trinitarian principles would affirm the value of every member of the church, and reduce any sense of alienation between leaders and followers.

The example of Jesus and the Christian understanding of the triune God provide the basis for a relational and collaborative approach to leadership that is appropriate for the Christian church. The theory of servant leadership provides an approach to organizational leadership that complements these Christian insights. Cho's leadership of YFGC provides an example of the integration of Christian understanding and servant leadership theory. The further development of this integration is likely to provide fruitful insights into effective leadership within churches and other organizations.

Conclusion

David Ynggi Cho is demonstrably one of the most effective church leaders of the twentieth century. His achievements and influence are significant. His impact upon his followers within YFGC has inspired them to work together to create a very large and influential church. While Cho's leadership and effectiveness can be understood within various theoretical frameworks, Cho understands himself to be a servant leader.

When assessed on the basis of the conceptualized dimensions of servant leadership behavior Cho proves to be a servant leader. His servant leadership and his effectiveness as a leader are likely to be enhanced by grounding his self-concept and his methodology in Christian thinking regarding the leadership example of Jesus and the implications of the relational nature of the triune God.

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Toward an Old Testament Theology of Dreams and Visions from a Pentecostal-Charismatic Perspective[1]

By David C. Hymes

Abstract

This paper sets out to develop Old Testament grounding for the ongoing practice of dreams and visions in Pentecostal-charismatic spirituality. It sets out the openness of the early church to dreams and visions and notes the tendency towards suspicion after Aquinas. This situation is paralleled in Pentecostalism, which initially affirmed the importance of divine revelation through dreams and visions but has tended in recent decades to neglect the topic and, therefore, the practice. By providing a comprehensive analysis of dreams and visions in the Old Testament, it seeks to provide a platform for the Pentecostal community to re-engage with these elements of the experience of baptism in the Spirit.

> "Is it not known to all the people that the dream is the most usual way that God reveals himself to man?" [Tertullian]

1. Introduction

Dreams have been understood to be a significant expression of the outpouring of God's spirit in the Old Testament, along with prophecy and visions (Joel 2.28; Num 12.6). However, the biblical witness does not seem to be univocal about the validity of dreams and their prophetic authority (Deut 13.1-6/12.32-13.5; Jer 23.25-32). In spite of this supposed incongruity, dreams and their interpretations have played an important role in the stories of biblical characters and genres ranging from Jacob to Daniel, from the patriarchal narratives to apocalyptic tales. Most interesting is the way in which dreams have often been a bridge between the Israelites and their foreign overlords, hinting at divine communication with those outside the covenant community.

1 I want to thank Rev. Akimoto for bringing this topic to my mind through supervising his M.A. thesis on Dreams and Gen 20.

At the same time, dreams have been the means for some Israelites to experience a theophany that would transform their lives, with grave import to the covenantal community (1 Sam 3; Gen 15.1-6).

Several works have investigated dreams and visions within specific pericopes such as those in Genesis[2] or the book of 1 Samuel[3] with new insights that have been assisted by both new and old discoveries in ancient Near Eastern literature[4] as well as those in the Greco-Roman world. There have also been studies that have tried to present an overarching investigation into the topic throughout the Old Testament[5] and those that have attempted to lay the groundwork for identifying the theological import of dreams and visions as depicted in biblical traditions.[6]

In this study I would like to first of all, contribute to the on-going discussion concerning the biblical-theological import of dreams and visions within the Old Testament in light of the recent flood of scholarly research. Rather than

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2 Diana Lipton, *Revisions of the Night: Politics and Promises in the Patriarchal Dreams of Genesis*, JSOTSup 288 (Sheffield: Sheffield Academic Press, 1999); R. Pirson, *The Lord of the Dreams: A Semantic and Literary Analysis of Genesis 37–50*, JSOTSup 355 (Sheffield: Sheffield Academic Press, 2002); Jörg Lanckau, *Der Herr der Träume: Eine Studie zur Funktion des Traumes in der Josefsgeschichte der Hebräischen Bibel*. ATANA 85 (Zürich: TVZ, 2006).

3 Robert Karl Gnuse, *The Dream Theophany of Samuel: Its Structure in Relation to Ancient Near Eastern Dreams and Its Theological Significance* (Lanham: University Press of America, 1984).

4 Leo Oppenheim, *The Interpretation of Dreams in the Ancient Near East: With a Translation of an Assyrian Dream Book* (Transactions of the American Philosophical Society, 1956); Leo Oppenheim, "Mantic Dreams in the Ancient Near East," in *The Dream and Human Societies*, ed. G. von Grunebaum and R. Caillois (Berkeley and Los Angeles: University of California Press, 1966), 341-50; Jean-Marie Husser, *Dreams and Dream Narratives in the Biblical World*, Biblical Seminar 63 (Sheffield: Sheffield Academic Press, 1999), 27-85; Curtiss Hoffman, "Dumuzi's Dream: Dream Analysis in Ancient Mesopotamia," *Dreaming* 14, no. 4 (2004): 240-251; J. Donald Hughes, "Dream Interpretation in Ancient Civilizations," *Dreaming* 10, no. 1 (2000): 7-18; Scott Noegel, "Dreams and Dream Interpretations in Mesopotamia and in the Hebrew Bible," in *Dreams: A Reader on Religious, Cultural, and Psychological Dimensions of Dreaming*, ed. Kelly Bulkeley (New York: Palgrave, 2001), 45-71.

5 Ernst Ehrlich, *Der Traum im Alten Testament*, BZAW 73 (Berlin: De Gruyter, 1953); Shaul Bar, *A Letter that Has Not Been Read: Dreams in the Hebrew Bible*, MHUC 25 (Cincinnati: Hebrew Union College Press, 2001); Husser, *Dreams and Dream Narratives*, 88-178.

6 Walter Brueggemann, "Holy intrusion: the power of dreams in the Bible," *Christian Century* 122, no. 13 (June 28, 2005), 28-31; Robert Gnuse, "Dreams and their theological significance in the biblical tradition," *Currents in Theology and Mission* 8, no. 3 (1981), 166-171.

categorizing the dreams and visions according to form-critical, source-critical or a functional system, I will investigate their diversity under the general rubric of divine communication.

Furthermore, I would like to approach this study from a Pentecostal-Charismatic perspectival approach. This is because it has been axiomatic for Pentecostal-Charismatics and their outside observers to include dreams and visions in their understanding of present-day divine communication. However, even a cursory review of Pentecostal-Charismatic literature, both old and new, reveals that they do not accept dreams and visions uncritically. Just as the biblical literature is not univocal, so also the Pentecostal-Charismatic tradition includes cautionary warnings about its nebulous nature and potential abuse.

In this paper I will be laying the foundation for a monograph length study of a biblical theology of dreams from a Pentecostal-Charismatic perspective. This means that my ultimate goal is to include the New Testament in the purview of a Pentecostal-Charismatic Theology of Dreams.

2. History of Research on Dreams in the Old Testament and some methodological issues

One of the earliest studies that continues to have impact on the subject of dreams in the Old Testament is that of E. L. Ehrlich in 1953. His study is a broad survey of the different biblical pericopes clustering them into six themes including "incubation, symbolic dreams, divine orders and instructions transmitted through dreams, dreams as vehicles of divine revelation, dreams in comparison, and the rejection of dreams as vehicles of revelation."[7] Ehrlich highlights two important areas of concern. First is the question of the presence of the practise of incubation in ancient Israel. Ehrlich concludes that only 1 Kgs 3, the narrative concerning Solomon's dream at Gibeon, may be considered an example of incubation.[8] Secondly, Ehrlich is deeply interested in the attitude expressed in the Old Testament concerning dreams as valid revelation. Here the bulk of symbolic dreams, such as those in the Joseph

7 Lipton, *Revisions of the Night*, 10.

8 Ehrlich, *Der Traum im Alten Testament*, 55. See also C. L. Seow, "The Syro-Palestinian Context of Solomon's Dream," *HTR* 77, no. 2 (1984), 146-9.

stories (Gen 37, 40-41), the dream of the Midianite in the Gideon narrative (Judg 7) and Nebuchadnezzar's dreams in the book of Daniel (Dan 2; 4) are positive examples. It is only in texts such as Deut 13.2-6, Isa 29.7-8, and Jer 23.25-32, 27.9-10, 29.8-9 that a negative view is expressed. Ehrlich's interest in the reception of dreams and their revelatory nature has been continued in the more recent study by Bar. His conclusion to the dilemma is that "the objection to dreams may be rooted in Israelite prophecy's rejection of determinism."[9] Since on the one hand prophecy allows for the possibility of a person repenting and changing their ways and thereby avoiding the prophesied fate, the fatalism expressed in a dream about what will happen comes into conflict.

The pentateuchal passages, according to Ehrlich, have been influenced by the then dominant source-critical analysis. The E-source is claimed to have been especially interested in dream revelations. This source-critical approach has both been contested and defended in recent scholarly literature. Lichtenstein has argued that there are several Genesis passages where a clear division between a J and E-source cannot be made based on the presence of a dream-theophany.[10] Furthermore a chronological development of positive or negative reception of dream revelations is not viable because ancient Near Eastern texts in general do not make such rigid demarcations.[11] In fact Num 12.4-9 argues for the coexistence of both dream-theophanies and direct communications.[12] Before and after Lichtenstein's article, scholarly debate on the existence of a separate E-source has leaned toward questioning this theory. Gnuse on the other hand has gone against this scholarly trend and proposed that at least "'pools of oral tradition' in the Elohistic mode, maybe [sic] never a source, and the use of the dream format, whether or not it may truly be called indirect revelation, was favored by this theological tradition."[13]

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9 Bar, *A Letter that Has Not Been Read*, 141.

10 Murray Lichtenstein, "Dream Theophany and the E Document," *JANES* 1, no. 2 (1969), 46-8. Lichtenstein is specifically dealing with Gen 15 and 28.

11 Lichtenstein, "Dream Theophany and the E Document," 49-54.

12 Lichtenstein, "Dream Theophany and the E Document," 49.

13 Robert Gnuse, *Dreams and Dream Reports in the Writings of Josephus: A Traditio-Historical Analysis*, AGJU. 36 (Leiden: E.J. Brill, 1996), 77. See also Robert Gnuse, "Dreams in the Night – Scholarly Mirage or Theophanic Formula?: The Dream Report as a Motif of the So-Called Elohist Tradition," *BZ* 39 (1995), 28-53 and Robert Gnuse, "Redefining the Elohist," *JBL* 119, no. 2 (2000), 201-220.

Gnuse has had to re-date the Elohist to the seventh century B.C.E. and postulate that Elohist devotees continued to exist in the northern regions of Israel after the fall of Samaria. Gnuse's attempted rehabilitation of the Elohist however, lacks strong support and more recent scholars have chosen to work with the pentateuchal dream material from a final text approach.

The landmark study by Oppenheim divided dreams into "message dreams" and "symbolic dreams" and has been the starting point for most modern studies of dreams in the Old Testament.[14] This typology was not necessarily new; Husser has pointed out the same classification was used by Artimedorus of Daldis in the second century C.E.[15] Oppenheim's work, however, was focused on a broad analysis of dream literature throughout the ancient Near East and thereby it has shaped the scholarly discussion and focused the analysis in a more form-critical direction. Gnuse has summarized Oppenheim's analysis along with other scholars' material by the following form-critical characterization:

> (1) *auditory message dream reports*, containing the following components – theophany, recipient, dream reference, reference to night, message, termination of dream; (2) *visual message dream reports*, containing an image with a clear message for the dreamer; and (3) *symbolic message dream reports*, containing somewhat bizarre visual images in a complex fashion which requires a professional dream interpreter to decode them.[16]

Building specifically on Oppenhiem's form-critical method, Flannery-Daily notes that there are twenty-eight dream narratives recorded in the Hebrew Bible.[17] They are: Gen 15.12-21; 20.3-7; 26.24; 29.10-22; 31.10-13; 31.24; 37.5-7; 37.9; 40.9-15; 40.16-19; 41.1-4; 41.5-8; 46.2-4; Num 22.9-13; 22.20-21; Judg 7.13-14; 1 Sam 3.2-5; 3.5b-6; 3.6b-15; 1 Kgs 3.5-15; 19.5-7;

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14 Oppenheim, *The Interpretation of Dreams in the Ancient Near East*, 185-217. See also Gnuse, *The Dream Theophany of Samuel*, 16-21.

15 Husser, *Dreams and Dream Narratives*, 22-24.

16 Robert Gnuse, "Redefining the Elohist," *JBL* 119, no. 2 (2000), 207.

17 Frances Flannery-Dailey, "Lessons on Early Jewish Apocalypticism and Mysticism from Dream Literature," in *Paradise Now: Essays on Early Jewish and Christian Mysticism*, ed. April DeConick (Atlanta: Society of Biblical Literature, 2006), 233.

Zech 1.8-4.2; Job 4.12-21; Dan 2.31-35; 4.4-18; 7.1-28; Jer 30.1-31.26.

Noegel has noted two major weaknesses to Oppenheim's study. First, Oppenheim did not make a "distinction between literary and historical text."[18] Second, as helpful as Oppenheim's typology is, there are many dream accounts that do not fit into the basic twofold system. I would also add that there is much that can be learnt through passages that use references to dreams and visions figuratively. With the use of similes and metaphors a picture of the connotations involved in such terms as dreams and visions could round out the investigations in their ancient use.

3. Review of Pentecostal-Charismatic material on Dreams and Visions

3.1 Pre-Pentecostal-Charismatic

In the biblical and early post-biblical world, both Jews and Christians considered dreams and visions an important avenue of divine communication.[19] In fact, post-biblical Hellenistic Jewish interest sharply increased with over a hundred dream narratives being recorded in early Jewish extra-canonical literature according to Flannery-Dailey.[20]

The early church accepted dreams and visions as an important component of Christian thought.[21] Patricia Cox Miller concludes a short study of dreams in patristic literature with the following summary:

> As Athanasius remarked, dreams and the soul's reason formed a pair, and even Tertullian admitted that dreams were a source – even a major source – for theological knowing. Origen saw interpretation as a kind of extension of dream-like inspiration, and for Perpetua, dream and "real life" formed an unbroken continuum. These voices testify to a way of thinking, lying dormant in the Western religious tradition, that has been largely neglected: that the language of the dream was an

18 Noegel, "Dreams and Dream Interpretation," 46.

19 Morton Kelsey, *God, Dreams, and Revelation: a Christian interpretation of dreams*, Rev. and expanded ed. (Minneapolis: Augsburg Press, 1991), 93.

20 Flannery-Dailey, "Lessons on Early Jewish Apocalypticism," 231.

21 See Kelsey, *God, Dreams, and Revelation*, 99-114.

> important religious language for early Christians, as it was for their cultural fellows.[22]

Jerome along with many others understood their dreams as God's directives. However they were not unaware of the problems. Jerome in fact, cautioned against a possible negative use of dreams when dealing with such texts as Jer 23.35-32. In a crucial negative assessment of dreams, Jerome inserted the word "dreams" into the text of Lev 19.26 and Deut 18.10,[23] adding it to the list of unauthorized cult activities. Jerome's assessment of dreams as divination followed an understanding that was common in the Greco-Roman world. Dodson has noted that

> In the Greco-Roman world, dreams were understood as a form of divination and so were part of the religious experience and practice of that time. In addition to divinatory practices in general, dreams were also associated with magic and cultic activities – healings, incubation, the establishment of altars and cults, votive offerings, and dream interpreters. Because not all dreams proved to be significant (divinatory), there developed theories and classification of dreams by professional dream interpreters and philosophical traditions. In general, however, the belief and value associated with dreams were one of divine origin and purpose.[24]

The early period of acceptance of dreams as valid divine communication continued to erode as the church was established and speculative thinking which characterized the developing period ended. Now a growing allergy to dream/vision based revelation that might contradict or threaten the established church's authority became evident, along with the proof-texting from Jerome's translation.[25]

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22 Patricia Cox Miller, ""A dubious twilight" : reflections on dreams in patristic literature.," *Church History* 55, no. 2 (1986), 164. See also her longer work Patricia Cox Miller, *Dreams in Late Antiquity: Studies in the Imagination of a Culture* (Princeton: Princeton University Press, 1997).

23 Kelsey, *God, dreams, and revelation*, 138-39.

24 Derek Dodson, "Reading Dreams: An Audience-Critical Approach to the Dreams in the Gospel of Matthew," (Ph.D. diss., Baylor University, 2006), 283-84. See also pp. 18-88.

25 Kelsey, *God, dreams, and revelation*, 146.

Morton Kelsey has argued that it was Thomas Aquinas' use of Aristotelian philosophy as a basis for his theology that specifically changed the acceptance of dreams and visions within the church.[26] Aristotle denied that dreams were divine communication and instead viewed them from a more naturalistic perspective. Although Aquinas was cautious in dealing with many sides of the issue, focusing on such things as prophecy, revelation, dreams and sleep, his later readers moved away from the idea that God spoke via dreams. For Aquinas a dream may be considered divine communication if it could be proved that it originated from God rather than demons or one's own opinion.[27] It is interesting to note that Num 12.6 was the crux for Aquinas, as Kelsey points out, but ultimately he "went contrary to the Bible and the fathers in this matter of revelation."[28] Dreams were viewed as having a naturalistic cause which later worked well with Descartes who was willing to understand reality as twofold, a material reality and a rational consciousness.[29]

Another development that I will only mention briefly is the doctrine of scriptures and a cessationist interpretation. This has influenced some fundamentalists' interpretation of dreams and visions. For example Richard Ruble writes, "it is doubtful that God has communicated with men by dreams since the close of the canon."[30]

In summary, it is noted that both biblical and early Christian traditions accepted dreams and visions as divine communication. Problems began to develop as the church became more established and dreams and visions were slowly viewed as a threat to the church's authority. It was Aquinas who incorporated a more Aristotelian view of dreams causing a change in perspective. Finally, cessationism added nails to the coffin in some conservative quarters even as acceptance of dreams and visions became popular, albeit influenced somewhat by Descartes.

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26 Kelsey, *God, dreams, and revelation*, 152ff.

27 *Replies to the Objections*, 11, 11.9-95.6.

28 Kelsey, *God, dreams, and revelation*, 154.

29 Kelsey, *God, dreams, and revelation*, 192.

30 Richard L. Ruble, "Doctrine of dreams," *BibSac* 125, no. 500 (1968), 364.

3.2 Early Pentecostal Samplings

Dreams and visions along with glossolalia, prophecy and interpretation were the bread and butter of early Pentecostal spirituality. Hollenweger, according to Peter Hocken, observes that Pentecostalism added "dreams and visions in personal and public forms of worship" as a new element to their form of Christianity. In fact dreams and visions "function as a kind of icon for the individual and the community."[31] Writings from this era presuppose that God was leading and communicating via this means. Yet from time to time, the validity of dreams and visions had to be argued.

Narver Gortner wrote several articles that gave warnings based on dreams. In the process he gave an emotional appeal for dreams and visions:

> God in the ages that have gone by spoke to people in visions and in dreams. He did not speak to all in this way, but in every age there were some to whom He thus revealed Himself. He changes not. There He speaks in this way to some at the present time there can be no doubt in the minds of many who have thus heard from heaven. . . . Some of us believe that God still speaks in this way sometimes for the reason that we do not doubt the testimony of some deeply spiritual people who tell us that they have thus heard from God . . . . Whenever God mightily manifests His presence and power in the earth He speaks to some people in visions and in dreams. . . . Let us not undervalue God's voice when He speaks. But let us not at the same time forget that all visions and dreams should be interpreted in the light of the written Word. If any have revelations that do not tally with the Word, whether they be through other tongues or through dreams and visions, it is evident that they are not revelations from God; for God does not contradict Himself. And it is possible that the devil, as well as God, may sometimes speak to people in visions and dreams.[32]

The dreams and their interpretations in early literature focused on decoding often highly symbolic messages that promoted specific teachings,

31 Peter Hocken, *The Challenges of the Pentecostal, Charismatic, and Messianic Jewish Movements: The Tensions of the Spirit* (Farnham: Ashgate Pub. Ltd, 2009), 9.

32 Narver J. Gorner, "Visions and Dreams," *The Weekly Evangel* (March 9, 1918), 4-5. See also Arthur W. Frodsham, "The Ass and the Lamb," *The Pentecostal Evangel* (November 5, 1932), 14-5.

e.g., the rapture or the parousia. Still others interlaced eschatological-apocalyptic imagery with warnings about international politics. Another trend within the dream logic of early Pentecostals was a strong emphasis on the personal and spiritual nature of dreams and visions. Here individuals record and interpret dreams that warned believers and even clergy to repent or else they would face dire consequences. The missionary reports, on the other hand, told stories of people being converted.

Warnings against the misuse of dreams and visions however, can be found earlier in the Pentecostal movement. Already in 1907, a cautionary note is struck in the following statement from *The Apostolic Faith*:

> This Gospel cost us too much to run off into fanaticism and be led by visions and dreams. When we get spiritual, there is greater temptation to get puffed up. We must put all visions and dreams on the square of God's Word and try them. The Word must prove all things. When we throw down God's truth, the plummet of His Word, it shows up the counterfeit.[33]

It did not take long for some within the fledgling Assemblies of God, U.S.A. to also strike a similar chord. John McAlister, in 1929 attempted to rein in the abuses that seem to be concomitant with dream revelations. He writes,

> . . . we believe in dreams and visions, tongues and interpretations. They have their place, but when folks throw themselves open to these things and expect to be guided and instructed and governed by them, they are on dangerous ground. God has declared that all Scripture is given for this purpose, and He has never intended that the Church should be guided by dreams and visions, tongues and interpretations, and they are, in comparison with the Word as chaff to the wheat.[34]

There seems to have been several important issues at stake. First, spiritual pride among those that were ignorant of scriptures turned these people into elite spoke-persons for God. Second, dreams and visions smacked of

33 *The Apostolic Faith*, Vol. 1, no. 6 (February-March, 1907), 1.

34 John McAlister, "Dreams and Visions," *The Pentecostal Evangel* (April 6, 1929), 2.

illegitimate revelation. McAlister boxes his opponents into a corner with his concluding statement: "If we are on speaking terms with the Lord He can reveal His terms to us, not through a medium, nor by special revelation, nor by trances, but by His Word through the Spirit."[35]

It may be that the cautious stance taken by early Pentecostal-Charismatics derived from situations not unlike those of the late patristic – early scholastic periods where the institution's authority needed to be maintained. John Miller noted about dreams and visions in early Judaism and Christianity: "dreams/visions represent an appeal to divine authority. This appeal is all the more problematic when one considers the prevailing individual nature of the dream/vision experience."[36]

3.3 Examples of Modern Pentecostal-Charismatic understanding

With the advent of the Charismatic renewal one may think that the understanding of dreams as divine revelation would increase. However several scholars have argued that this is not so. Neitz noted a sharp differentiation between dreams and visions has been noteworthy among Charismatics. While visions are valued as communication coming from outside the individual and therefore from God, dreams, which nonbelievers could also experience, were devalued since they lack distinctive signs.[37] In another study, Thomas Csordas has noted that among catholic charismatic healers that he studied there was a strong tendency to exclude dreams from what he understands as revelatory imagery. He explains this finding as indicating that these charismatics understood revelatory imagery as necessitating spontaneity was a proof of divine origins.[38] Dreams lack this component and therefore were downplayed.

Furthermore Csordas proffers that charismatics prefer "conscious rather than unconscious engagement with the deity."[39]

35 McAlister, "Dreams and Visions," 3.

36 John B. F. Miller, "Dreams/visions and the Experience of God in Luke-Acts," in *Experientia, Volume 1 Inquiry into Religious Experience in Early Judaism and Early Christianity*, ed. Frances Flannery, Colleen Shantz, and Rodney Alan Werline, vol. 40, SBL Symposium Series (Atlanta: SBL, 2008), 180.

37 Mary Jo Neitz, *Charisma and Community: a study of religious commitment within the charismatic renewal* (Transaction Publishers, 1987), 105.

38 Thomas J. Csordas, *The Sacred Self: a cultural phenomenology of charismatic healing* (University of California Press, 1997), 93-4.

39 Csordas, *The Sacred Self*, 95.

Two recent examples of those that argue for a revelatory quality to dreams and visions are Jack Deere[40] and Bill Johnson.[41] Deere originally comes from a fundamentalist/ dispensationalist background in which cessationism was his orientation. His entrance into the Pentecostal-Charismatic worldview was through close associations with people like John Wimber, Paul Cain and the Vineyard movement. Bill Johnson however, is a second generation Pentecostal minister who has since left the Assemblies of God and continues to minister in the broader Pentecostal-Charismatic world.

Jack Deere's book *Surprised by the Voice of God* attempts to convince a lay readership that God communicates with people today. He writes, "I have found that if I expect his voice, if I really *need* his voice, and if I am diligent in learning how to recognize his voice, he speaks to me regularly and sometimes in amazing ways."[42] The means that God uses, according to Deere, things like dreams, visions, and impressions that were normal in New Testament Christianity.[43]

Deere helpfully defines what he understands as dreams and visions:

> Dreams consist of images – accompanied by thoughts and emotions – we 'see' while we are asleep. The images may tell a coherent story or seem to make no sense at all. Visions are dreams we have while we are awake, and trances are a visionary state that occurs while we are awake. People in trances have a profound loss of consciousness of their surroundings, as well as a loss of bodily functions. In a visions or trance we also may hear an audible voice.[44]

These dreams and visions were the normative way that God communicated to the Old Testament prophets and in the New Testament it was a "normal

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40 Jack Deere, *Surprised by the Voice of God: How God Speaks Today Through Prophecies, Dreams, and Visions* (Grand Rapids: Zondervan Pub. House, 1996), 217-32.

41 Bill Johnson, *Dreaming with God: Secrets to redesigning your world through God's creative flow* (Shippensburg: Destiny Image Publishers, 2006), 67-85.

42 Deere, *Surprised by the Voice of God*, 17.

43 Deere, *Surprised by the Voice of God*, 50.

44 Deere, *Surprised by the Voice of God*, 144.

experience for the whole church."[45] These means may be used to encourage, guide and warn the believer.[46]

Deere does not seem to find the symbolic nature of many dreams problematic:

> Frequently, however, the most symbolic dreams are also the most meaningful dreams. One benefit of symbolism in our dreams is that it causes us to depend on God for the illumination of the dream. Symbols also let us know that we didn't make up the dream. Dreaming in symbols we don't normally use and can't understand is a sign that the dreams are not coming out of some conscious opinion that we hold.[47]

These symbolic dreams are then interpreted "contextually with the illumination of the Holy Spirit."[48] The symbolic nature of dreams, Deere believes, makes it easier to understand God's perspective more clearly. Strangely, Deere does not deal extensively with the misuse or abuse of dreams and their interpretation.[49]

Deere continues to place the Bible as the primary way in which God communicates with people, it is still the believer's absolute standard.[50] Deere argues however, that with a cessationist reading of the scriptures one seems to forget that an interpretative process is involved. "The Holy Spirit often speaks through our experiences in ways consistent with Scripture, and even in ways that challenge us to correct our wrong interpretations of Scripture."[51]

Deere's presentation of prophecy, dreams and visions along with other more mundane phenomena that may be used by God to speak to a person is basically convincing. However it suffers from the fact that it is almost impossible to validate the prophecies, dream testimonials and interpretations,[52]

45 Deere, *Surprised by the Voice of God*, 145.

46 Deere, *Surprised by the Voice of God*, 220.

47 Deere, *Surprised by the Voice of God*, 225.

48 Deere, *Surprised by the Voice of God*, 225.

49 Deere, *Surprised by the Voice of God*, 228.

50 Deere, *Surprised by the Voice of God*, 100.

51 Deere, *Surprised by the Voice of God*, 127.

52 J. Lanier Burns, "Surprised by the voice of God: how God speaks today through prophecies, dreams, and visions," *Bibsac* 154, no. 615 (1997), 374. I would not agree with Burns' cessationist stance, however his

to say nothing about the reliance on the now defamed Paul Cain. Sadly, Jack Deere falls into the trap of the either/or fallacy, when it comes to the use of intelligence rather than a both/and for hearing God's voice.[53] The Pentecostal-Charismatic world has long struggled with this issue, producing a one hundred year history rift with heresies and a naïve acceptance of charlatans, along with its proclivity to hear God's voice by means other than scripture.

As is quite often the case with modern Pentecostal-Charismatics, Bill Johnson has expanded the meaning of dreams, merging many times a metaphorical use along with a literal one. He includes creativity that is intended to be in line with God's will and a manifestation of God's Spirit working via wisdom in his discussions.[54] Johnson suggests that a person may position themselves better to receive visions and dreams by being open to the mysterious working of God and avoiding an overly rational faith. He writes, "a yielded imagination becomes a sanctified imagination; and its the sanctified imagination that is positioned for visions and dreams."[55] The visions that Johnson is referring to are both literal ("external") and subjective experience ("internal"). He notes, "visions come both to the natural eye and to the eyes of the heart."[56] As to dreams, Johnson understands them as the progression of a daydream like expression often misunderstood as one's own imagination, to a full trance-like experience. He refers to symbolic dreams in which a process of interpretation is necessary. Both visions and dreams become clearer when one is "leaning into God," a phrase that means "anticipating God to act or speak at any time."[57]

Overall, Johnson has a positive view concerning dreams and visions as God's communication to an individual. He does not deal with the problematic aspects in either the interpretation of symbolic dreams or the possibility that

observation concerning Deere's book lacking any means of validation is important.

53 See Deere, *Surprised by the Voice of God*, 252-69. Actually Deere's understanding of intelligence is limited and does not take into consideration that there are multi-forms of genius. Furthermore his criticism of a Bible deist is directed at non-Pentecostal-Charismatics, while Pentecostal-Charismatics have the opposite problem.

54 Johnson, *Dreaming with God*, 37-52.

55 Johnson, *Dreaming with God*, 67.

56 Johnson, *Dreaming with God*, 74.

57 Johnson, *Dreaming with God*, 86.

the visions are self-motivated or downright wrong. His warnings are directed more toward those who over-rationalize their spiritual lives and are not open to a direct/indirect communication from God. In fact terms such as parables, riddles or unusual coincidences and circumstances are used to represent symbols or activities that need to be spiritually re-interpreted. Johnson follows these phenomenons with a description of how prophecy stands out in this process of God's communication. It is interesting to note that when it comes to prophecy, Johnson finally mentions that this means may be dangerous. Other means such as testimonies and the use of one's senses complete his understanding of how God communicates with believers. He even notes that one should "give God your nights" which follows the understanding of sleep as a time in which a person is vulnerable and open to God.[58]

Both Deere and Johnson have a positive view toward dreams and visions. They both spend little time warning their readers about potential dangers.[59] They have chosen to err on the side of attempting to hear from God rather than emphasizing the potential abuses that may occur. In this they differ from some of the earlier Pentecostal-Charismatics who dealt with abuses in dreams and visions. Furthermore both Deere and Johnson have a view of the supernatural sphere that differs from both biblical literature and older Pentecostal-Charismatics who drew a clear line between the supernatural and everyday occurrences.

One other issue is the role of scripture in divine communication. Although there is a long history of contrasting the scriptures and other means of revelation such as spiritual gifts or dreams and visions, it is important to note that both have an element of interpretation. This is especially true for symbolic dreams, where the interpretation carries a heavier revelatory weight. Both Johnson and Deere play down this element in dreams and visions. In polemic fashion both over-emphasize the interpretative element in using the scriptures as divine communication. There is however an important difference. While scripture needs interpretation, this interpretation process has rules (Hermeneutics) and is open to collective or community review.

58 Johnson, *Dreaming with God*, 133.

59 N.B. Johnson, *Dreaming with God*, 148, suggests that one may falsely interpret scripture implying a specific leading or make wrong claims concerning hearing from God, but "to succeed, one must be willing to fail."

Dreams and visions with their interpretation and applications tend to be more individualistic and therefore rife with problems.

4. The Semantic-field of Dreams and Visions in the Old Testament

The term at the core of this study is the root *hlm* which has both verbal and nominal forms.[60] Etymological studies of this root have not been too helpful in narrowing the meaning. The suggestion that the meaning "dream, to dream" developed from a prior concept of "to be strong" as in Job 39.4 or a hypothetical semantic evolution which include "to reach puberty" or "to have erotic dreams" are speculative at best.[61] Nor do these concepts contribute to a theological understanding. Contextually, there are often references to the night time or sleep that indicate that the term is dealing with dreams.[62]

A common misnomer is to attempt to make a clear differentiation between dreams and visions. It has been noted earlier that in studies dealing with Charismatics, a sharp line is drawn between the two. However, this is not done in either the Old Testament or the New Testament. The two most commonly used texts are Joel 2.28 and Num 12.6, however neither of these verses should be interpreted as making a clear distinction between dreams and visions.[63] In fact it is better to consider the triad of dreams, visions, and prophecy as intersecting sets. Both dreams and visions at times are the means whereby one may prophecy and at times the dreams or the visions may indicate divine communication without specifically referring to a prophetic nature.

It is probably more profitable to investigate the broader semantic-field of dreams and visions without dividing the two, the only problem is that this increases the material to be investigated. Shaul Bar moves in this direction when he studies pericopes that use two special terms for visions (חָזָה and

60 The nominal form occurs 65 times in 55 verses, while the verbal form occurs 29 times with Job 39.4 and Isa 38.16 having the unique meaning "to become strong" or "to restore to health." See Ludwig Koehler, Walter Baumgartner, M. E. J. Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament,* electronic ed. (Leiden and New York: E. J. Brill, 1999), 320.

61 Husser, *Dreams and Dream Narrative*, 88; Gnuse, *The Dream Theophany*, 59; Bar, *A Letter that Has Not Been Read*, 10-11; J. Bergman, M. Ottosson and G. J. Botterweck, "חָלַם," in TDOT, Vol. 4 (Grand Rapids: William B. Eerdmans Publishing Company, 1980), 427.

62 Husser, *Dreams and Dream Narrative*, 88. Gnuse, *The Dream Theophany*, 60, overstates the situation when he writes, "the ḥ^{a}lôm always occurs at night."

63 Dan 1.17 and Zech 10.2 also place the root חזה and חולה in close proximity.

מַרְאֶה). He concludes that "they are similar to the phenomenon designated by the word חֲלוֹם 'dream'." However, a major problem exists in that there is a strong scholarly consensus that the roots of these two nouns should be contrasted. Vision (חזה) is found in texts dealing with early and classical prophets. It later was used as a general term for the reception of revelation. The root "to see" (ראה) on the other hand focused more on the visual nature of the revelation.

The use of the word "night" (לילה) following "dream" (חלום) is most likely synonymous with phrases that are translated as: "a vision of the night" (חזון/חזות הלילה; Job 33.15; Isa 29.7 and חזיון תיארמ הליל). Lichtenstein notes that these phrases are similar to the Akkadian phrase tabrīt mūši, which also represents šuttu 'dream'. All-in-all, dreams and visions intersect in their semantic-fields.

In a much broader sense a sleep state or even a nocturnal time period may indicate communication with God. McAlpine isolated Jer 31.26 and Psa 139.18 along with both Job 35.10-11 and Psa 16.7 and concluded that these verses indicated an understanding that the speakers were in communication with God while asleep; however there is no evidence of dreams or visions in the text.[64] This means that sleep, with the many different words and phrases that are used to express this state, should be included in the larger semantic-field of dreams and visions.

On what might be understood as the opposite pole of the semantic-field of sleep is that of prophecy (נבא). Multiple texts have dreams and prophecy/prophets in parallel contexts with Joel 2.28 as an excellent case-in-point. Here prophecy, dreams and visions are probably used in a parallel fashion with very little difference in meaning. This would imply a broad semantic-field from prophecy to sleep with dreams and visions somewhere in between, and overlapping. M. Weippert has offered a helpful description of a prophet that is relevant to dreams and visions which include both biblical and non-biblical settings:

64 Thomas H. McAlpine, *Sleep, Divine & Human, in the Old Testament*, JSOTSup 38 (Sheffield: JSOT Press, 1987), 161.

> A prophet(ess) is a person, male or female, who (1) through a cognitive experience, a vision or an audition, a dream or the like, becomes the subject of revelation of a deity, or several deities, and (2) is conscious of being commissioned by the deity/deities in question to convey the revelation in speech, or through metalinguistic behaviour, to a third party who constitutes the actual recipient of the message.[65]

From Weippert's description we note that the cognitive experience may involve a dream, visions or audition. Furthermore, interpretations of a symbolic dream may very well fit into the second component.

5. Dreams and Visions, Some Observations

5.1 General Observations

Dreams in the Hebrew Bible are not the primary subject matter of the texts in which they appear. Instead they have specific rhetorical functions within the larger pericope. Noegel for example notes that:

> Biblical dream accounts. . . cannot be seen as wholly historical and cannot be divorced entirely from their redactional, polemical, and literary contexts. When seen from a literary perspective, dreams, however categorized, often appear to govern the narrative's compositional structure and to serve theological agendas.[66]

A good example of the literary function of dreams in larger narratives can be observed in Gen 37. Here, Joseph's two dreams are the basis for what takes place throughout the narrative. As Longacre states, "the dreams . . . provide the inciting incident for the action that follows."[67] This is true not only for the selling of Joseph and his life in Egypt, but also the dreams themselves point to the means whereby Jacob and his whole family are brought down to

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65 M. Weippert, 'Aspekte israelitischer Prophetie im Lichte verwandter Erscheinungen des Alten Orients', in *Ad bene et fideliter seminandum: Festgabe für Karlheinz Deller zum 21. Februar 1987*, ed. G. Mauer and U. Magen (Neukirchen-Vluyn: Neukirchener Verlag, 1988), 289-90 in H. M. Barstad, "No Prophets? Recent Developments in Biblical Prophetic Research and Ancient Near Eastern Prophecy," *JSOT* 57 (1993), 46.

66 Noegel, "Dreams and Dreaming," 54.

67 Robert Longacre, *Joseph: A Story of Divine Providence*, 2nd ed. (Winona Lake: Eisenbrauns, 2003), 41.

Egypt. In other words "the dream takes on the role of an *initial prophecy*."[68]

Diana Lipton has also insisted on the integral role that dreams play in the patriarchal narratives. Investigating Gen 15.1-21, 20.1-18, 28.10-22, 31.10-13 and 31.24, she notes six common themes:

> each dream is (1) received at a time of anxiety or danger; (2) concerns descendants; (3) signals a change in status; (4) highlights divine involvement in human affairs; (5) deals with the relationship between Israelites and non-Israelites; and (6) concerns absence from the land.[69]

Several of these themes may be understood as politically motivated as quite often the recording of dreams are in ancient Near Eastern texts, however it is important to note here that they function contextually. The fact that dreams appear at critical times (1) indicate their connectedness to the immediate context. Themes 2-3 and 5-6 apply the dreams to the development of the narrative, propelling the storyline into the future. Theme 4, highlights divine involvement in human affairs, which is a crucial theological element that ties to the thesis that dreams have a revelatory function.

5.2 A Positive Occurrences

Although biblical dreams are primarily literary in nature, they show a consistent pattern revealing that which is unknown to the individual who receives the dream and usually affects a larger group. Even the account of Solomon's dream in 1 Kgs 3.1-15 (parallel 2 Chron 1.7-13) has the king requesting for an understanding mind to lead the people of God (3.9). This then, was for a larger group.

Noegel has noticed only one side of this common thread. He writes, "like message dreams in Mesopotamian historical and literary works, biblical message dreams served to legitimatize the political, national, or military concerns of the dreamer, who is invariably someone of great importance."[70] He surveys Gen 20, 28, 31 and 1 Sam 3 and focuses on the effects that

68 Husser, *Dreams and Dream Narratives*, 103.

69 Lipton, *Revisions of the Night*, 220.

70 Noegel, "Dreams and Dreaming," 56.

dreams have on the dreamer. Yet in each of these pericopes it is not only the dreamer but the descendants or the larger Israelite community that is ultimately advantaged.

Biblical literature tends to stress the role of the interpreter. Noegel argues that a possible polemic is involved in which foreigners with their divinatory activities (Deut 13.2-6 and 18.9-15) are contrasted with the Israelite interpreters.[71] Examples such as Joseph (Gen 40-41), and Daniel (Dan 2, 4) tend to support his postulation. However, as he himself recognizes, the interpretation by the Midianite in Judges 7.13-15 is an exception to this pattern. The aforementioned dream narratives are those that would normally be classified as symbolic in nature. Noegel's observation is especially vulnerable in message-dreams. In Gen 20, Abimelech is fully cognizant of the dream's significance and even confronts Abraham. In Gen 31.24 the same thing can be said of Laban's dream, where he is warned not to say or do anything good or bad to Jacob.[72]

Kaufmann's early discussion on dreams and their connection to prophecy is helpful in clarifying the role of the interpretation and its importance. He noted that when it comes to symbolic dreams, because Israel never really developed "a science of dream interpretation," the emphasis of the revelatory component of the dream was placed in the hands of the interpreter. He writes, "the symbolic vision is not regarded as the essence of the revelation; the heart of the matter is the divine interpretation that immediately follows it. . . . It is YHWH who causes dreams, and it is he who provides an explanation of their meaning."[73] This does not mean that biblical symbolic dreams have nothing in common with their ancient Near Eastern counterparts. Noegel, once again has given multiple examples of the use of puns as the interpretative key to symbolic dreams in both Mesopotamian and Israelite dream interpretation.[74]

Biblical dreams function in narratives as the means whereby God does not have to be physically present at a scene and yet can directly affect the dream-

71 Noegel, "Dreams and Dreaming," 55.

72 The LXX has only λαλήσης μετὰ Ιακωβ πονηρά

73 Yehezek Kaufmann, *The Religion of Israel: From its Beginnings to the Babylonian Exile*, trans. Moshe Greenberg (Chicago: The University of Chicago Press, 1960), 94.

74 See Noegel, "Dreams and Dreaming," 50-1, 56-8.

ers and his/her community in the narrative. The characterization of God in biblical narratives has been a difficult task for narratologists and general readers alike. Yairah Amit deals with this problem in her analysis of biblical narrative.

> The need to promote the idea of a remote deity, in which the shrine is the dwelling place not of the deity itself but of its name, calls for new considerations even in the sphere of stories. If God remains in heaven, God must be taken off the list of personae on stage. Thus, stories were created to which God is generally behind the scenes and intervenes only in indirect ways, such as through dreams or through the prophets. I do not maintain that this is true throughout the biblical stories. I do argue, however, that those stories in which God is behind the scenes reflect the desire for a deity that cannot be depicted and as much as possible to avoid attributing flesh-and-blood qualities to Him. God's position in these stories is affected by two differing perceptions of God's management style of the world: intervening or observing; among us or above us; and acting or only supervising. The more anthropomorphic and concrete the concept, the more God is seen as intervening, being among us, and acting. On the other hand, the greater God's distance from the human sphere and flesh-and-blood terms, the more God is projected as an observing deity who only supervises events. God's portrayal differs greatly from one story to the next.[75]

Dream narratives, as Amit notes, provide a means where God is depicted as behind the scenes and yet able to intervene, albeit in an indirect fashion.

5.3 Doubtful Value or Abuse?

Beginning with Num 12.6-8, it has been argued that both dreams and visions are secondary to prophecy. However this text is not a comparison between dreams and visions with normative prophecy. The poem is comparing Moses with prophets in general and concluding that Moses is the "incomparable mediator between Yhwh and Israel."[76] The text does however introduce a

75 Yairah Amit, *Reading Biblical Narratives: Literary Criticism and the Hebrew Bible* (Minneapolis: Fortress Press, 2001), 83.

76 Thomas C. Römer, "Israel's sojourn in the wilderness and the construction of the Book of Numbers,"

range of prophetic activities in which both visions and dreams are included. This does not mean that a hierarchy of methodology did not exist in ancient Israel. It is just that this pericope does not make the distinction. However it is interesting to note that even in Mesopotamia, dreams and their interpretations were not considered to be as reliable as "other forms of divination such as extispicy (divining from animal viscera) and later astrology."[77]

Although Jerome's translation of Deut 18.10 inserted the term *somnia* "dreams" into the verse, the major pluriform witnesses to the text have excluded dreams and visions from this list of prohibited activities. In fact, the paralleling of the terms prophet and dreamer of dreams in Deut 13.2-4 suggests that if used correctly, dreams were a valid means of divine communication, at least on par with prophecy.

Unlike Deut 18.10-11 which excluded dreams and visions from the lists of unauthorized cult activities to gain divine communication, Jer 27.9, 29.8 and Zech 10.2 include dreams in their lists. In both Jeremiah verses, prophecy is listed together with dreams and other divinatory activities. In these two verses the charge is that a false message is proclaimed and not the method that is being used. Zech 10.2 on the other hand does not include prophecy. Instead a strange occurrence of *teraphim* along with diviners are the parallel terms. As Ehrlich points out, dreams are here rejected because they are listed with other disreputable (*anrüchigen*) means.[78]

Therefore, with the exception of Zech 10.2, most biblical texts that have been rallied to present a negative assessment of dreams and/or visions as divine communication indicate more of a problem with abuse rather than technique. The fact that the methodology can be associated with divination is worthy of note. However, since it is possible to understand the term divination as including prophecy[79] even a negative understanding of Zech 10 may be reformed.

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in *Reflection and Refraction: Studies in Biblical Historiography in Honour of A. Graeme Auld*, ed. Robert Rezetko, Timothy H. Lim and W. Brian Aucker (Leiden: Brill, 2006), 440.

77 Noegel, "Dreams and Dreaming," 46.

78 Ehrlich, *Der Traum im Alten Testament*, 169.

79 See Anne Marie Kitz, "Prophecy as Divination," *CBQ* 65, no. 1 (2003), 22-42.

The most negative depiction of dreams occurs in Jer 23.23-32.[80] Here it is common to understand that dreams as a means of attaining divine communication is being demeaned. However Thomas Overholt has perceptively parsed the logic of the pericope. Focusing on v. 28, he notes the comparison of dreams with chaff as prophecy is to wheat. Overholt concludes that "the chaff-wheat analogy of v. 28b is between dreams *and* words which lead the people astray (vv. 26f.; cf. vv. 13, 32) and dreams *and* words which call a wayward people to repentance."[81] In this way Jer 23 follows the lead of Deut 13.2-6 which condemns the inappropriate use of a valid methodology.[82] Although a majority of scholars have argued that both Deuteronomy and the book of Jeremiah condemn dream revelation,[83] I am unconvinced. In each case, it is the abuse of the method of divine communication that causes the problems. Furthermore as Bob Becking has argued, Jeremiah actually uses dreams in Jer 30-31 and in fact Jer 31.26 may be a positive assessment of dreams.[84]

5.4 Some Connotations

The Old Testament contains several verses where dreams are used metaphorically or with other figurative forms. Although they are not full-fledged narratives, they are useful in defining the literary image of dreams. Also, I propose that these metaphorical uses may contain an interpretative crux that elucidates the theological significance of dreams and visions.[85]

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80 Gnuse, *The Dream Theophany of Samuel*, 87; Husser, *Dreams and Dream Narratives*, 141.

81 Thomas W. Overholt, *The Threat of Falsehood: A Study of the Theology of the Book of Jeremiah*, Studies in Biblical Theology, Second Series 16 (Naperville: Alec R. Allenson Inc., 1970), 68. Recently Bob Becking, "Means of Revelation in the Book of Jeremiah," in *Prophecy in the Book of Jeremiah*, ed. Hans M. Barstad and Reinhard G. Kratz, BZAW 388 (Berlin: Walter de Gruyter, 2009), 41-2, understands the comparison at face value. Husser, *Dreams and Dream Narratives*, 141, makes the distinction in a little different way. He writes, "Jeremiah's criticism is not of dreams as such; his point is that reference to this type of inspiration – can probably also to the contents of the oracles themselves – can lead to forgetting the name of Yahweh."

82 See Bar, *A Letter that Has Not Been Read*, 113.

83 Gnuse, "Redefining the Elohist," 209-10.

84 Becking, "Means of Revelation in the Book of Jeremiah," 42, notes that Jer 31.26 is a positive assessment of dreams. In fact Jer. 30-31 is a direct outcome of dreaming. See also Bob Becking, *Between Fear and Freedom: Essays on the Interpretation of Jeremiah 30-31* (Leiden and Boston: Brill, 2004), 72.

85 See Katheryn Pfisterer Darr, *Isaiah's Vision and the Family of God* (Louisville: Westminster John Knox Press, 1994), 36-45, on the use of figurative language and its significance for biblical interpretation.

Three pericopes use dreams and/or visions of the night in a similar way and should be investigated together: Isa 29.7-8, Job 20.8 and Psa 73.20. In Isa 29.7-8 dreams and visions of the night are presented as synonymous, both used to illustrate the military ineffectiveness of the multitude of nations against Ariel. Furthermore in an extensive simile, eating and drinking in a dream, which leaves the dreamer, hunger and thirsty is understood as descriptive of the illusory military hopes of the nations.[86] The bottom-line is that "dreams and visions are understood as something unreal."[87] Is it possible to say that the figurative use here does not necessarily demean dreams and visions as a source of divine communication since reality as it is and what it might be are different? The simile here helps to clarify the meaning of dreams and visions, indicating that they are that which is not happening now.[88]

In Job 20.8, a similar use of dreams and night visions are noteworthy. Here dreams fly away, while visions are chased away. Both are used to illustrate that the "wealth and strength of the wicked" are fleeting.[89] Hartley summarizes the gist of the part of Zohar's vociferous retort: "just as the morning light chases away night visions, so the community will quickly rid itself of all memory of this evildoer."[90] This verse however, helps define dreams and visions as involving a duration of time that can move swiftly to its extinction. Here dreams and visions are seen as transitory, an event that passes by swiftly. Once again dreams and visions are not being portrayed as negative in themselves.[91]

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86 See Joseph Blenkinsopp, *Isaiah 1-39, A New Translation with Introduction and Commentary*, The Anchor Bible 19 (New York: Doubleday, 2000), 402.

87 Ehrlich, *Der Traum im alten Testament*, 153. The translation is mine. See also Bar, *A Letter that Has Not Been Read*, 126.

88 This understanding flies in the face of the introductory comments by both Gnuse, *Dreams and Dream Reports in the Writings of Josephus*, 34-35 and Frances Flannery-Dailey, *Dreamers, Scribes, And Priests: Jewish Dreams In The Hellenistic And Roman Eras* (Leiden: Brill Academic Publishers, 2004), 17, who have argued that in the ancient Near East a clear demarcation is not made between dreams and reality.

89 Bar, *A Letter that Has Not Been Read*, 127 and Ehrlich, *Der Traum im alten Testament*, 153.

90 John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 305.

91 It is important to note that in Job 4.12-16; 7.13-14 and 33.14-16 dreams and visions are specifically indicated as divine communication. The speakers are both Eliphaz and Job himself.

Finally in Psa 73.20, it is once again the wicked that are described as being judged by God in a fashion similar to when a person wakes up from a dream. Kraus unpacks vv. 18-20 and describes the life that denies God:

It is gone suddenly, "like a dream" (v. 20). It has no reality because it was not based on God. You awake and they are gone. You stand up and shake off the troublesome dream. The point of this disclosure can be summed up by saying that the life that denies god, however much it may expand and flourish, has no abiding quality, no future.[92]

The aforementioned passages, all deal with the wicked or adversaries of some sort and in each case dreams were used to describe a sudden alteration of their situation or realization that the situation was different than supposed. In each case the reckoning was described as dream or vision like. None of these passages argue against understanding dreams and/or visions as valid means of divine communication.

In Psa 126.1, like Isa 27.7-8, the dream expresses an unreal state (*unwirklichkeit*)[93] that the people experience when they are returning to Zion. Here it is not the offensive nation or a wicked individual. The sense of unreality is important for understanding the significance of dreams and its relationship to prophecy. Prophecy is not tied to a deterministic concept and it represents divine communication that presupposes that the receiver must respond in one way or another, i.e., repent or take courage, etc. Then dreams and visions are also not deterministic or set as that which must happen.

Qoheleth 5.2, 6 however presents a slightly different understanding of dreams as unreal or illusory. Here the added component is that dreams have a frequentative aspect about them, since in both occurrences "many" (ברב) is used in close proximity to the word "dreams." In 5.2 we may read the initial clause as "for dreams come with much preoccupation," while in v. 6 "many dreams and vanities (לבה)," are referred. If the reading of v.2 is correct then it may be that this text is the first and only Old Testament passage that has a natural-human origin to dreams.

92 Hans-Joachim Kraus, *Theology of the Psalms*, trans. Keith Crim (Minneapolis: Augsburg Publishing House, 1986), 172.

93 Ehrlich, *Der Traum im alten Testament*, 154.

The figurative use of dreams and in some part visions of the night centers around the concepts of unreal and illusory. The fleeting nature of dreams as they quickly dissipate and the repetitiveness of dreams and all that cause them, colors the concept of dreams in the larger biblical materials.

5.5 Dreams and Visions as Divine Communication

Almost all dream narratives depict divine communication in one form or another, i.e., either the dream/vision itself when it takes the form of a direct message or via the interpretation when it is more symbolic.

The series of occurrences of dreams and/or visions of the night and sleep in Job include the concept of divine communication with some unique twists. In a speech by Eliphaz (Job 4.12-16), a vision of the night which is defined as being in a state of deep sleep (המדרת) introduces and gives credibility to an otherworldly communication in vv. 17-21. The spirit or wind (חור) that makes the hair on the individual's body stand-up (v.15) and the vision (והארמ) of a form (הנומת) that leads to silence (הממר) and finally a voice (לוק), all create an eerie atmosphere. Here the character of Eliphaz, attempts to raise his argument by citing a prophetic level utterance that should convince Job of his culpability. Many of the terms used here are also found in literature dealing with prophecy or divine communication in one form or another. The passage is unique because the otherworldly communication does not seem to be from God, but the general concept that dreams/visions/sleep yield divine communication is present.

In Job 7.13-14, Job is speaking and refers to dreams, visions, sleep, and rest along with divine communication. What stands out in the pericope is that the dreams and visions terrorize (ינתתח and ינתעבת) Job rather than comfort or warn him. But Bar notes that "the terror they caused notwithstanding, dreams and visions represented a legitimate instrument for communication between the Lord and Job."[94]

One final pericope, Job 33.14-16, is an Elihu speech and once again refers to the process of divine communication involved in dreams, visions and sleep. Elihu is interacting with the two prior texts that dealt with divine communication in dreams and visions. Unlike Eliphaz, Elihu understands this divine

94 Bar, *A Letter that Has Not Been Read*, 138.

revelation as being a regular event. On the other hand, unlike Job, Elihu views dreams, visions and sleep as a warning to Job.[95]

In each case the passages from the book of Job confirm the interpretation that the Old Testament understands dreams, visions and sleep as divine communication.

Numbers 11-12 plays an important role in the understanding of prophecy, dreams and visions, especially from a Pentecostal-Charismatic perspective. Since I have dealt with these chapters on many occasions,[96] I will simply summarize my argument. Central to an understanding of Num 11 is that it needs to be read within the larger literary parameters of Num 10.11-14.45. Here the ideal departure from Mount Sinai is marred by an escalating series of insubordination and rebellion against Moses and Yahweh. In spite of and in the very context of this growing sin, Moses is able to graciously wish that all Yahweh's people would become prophets and be given the spirit (חור). The spirit is integrally related to the bearing of the burden of the people by the elders which causes them to prophecy momentarily and yet parallels the spirit that Moses wishes would be given to all the people so that they may all be prophets. This chapter understands prophesying and the reception of the spirit as generally within a revelatory context, but not in isolation to the problem of murmuring and the developing counter-memory about how wonderful Egypt was. Prophecy therefore, involves divine communication so that the rejection of leadership, demand to return to Egypt and the ultimate rejection of Yahweh (Num 13-14) may be avoided. At the same time when the Israelites reject Yahweh they are made culpable due to this possibility.

Chapter 12 contextually fine-tunes the wish of Moses. In this chapter a personal and continued leadership struggle is an opportunity to make a distinction between Israelite prophets of Yahweh and the superior leadership and authority of Moses. In other words Num 12 clarifies a potential extreme

95 David J. A. Clines, *Job 21-37*, Word Biblical Commentary 18A (Nashville: Thomas Nelson Publishers, 2006), 731.

96 See also David C. Hymes, "Numbers 12: Of Priests, Prophets or 'None of the Above'," *AJBI* 24 (1998), 3-22; David C. Hymes, "A Pluriform Analysis of Numbers 10.11-14.45," (Ph.D. diss., University of Wales, Bangor, 2010), 80-180 and David C. Hymes, "Numbers 11: A Pentecostal Perspective," in *Central Bible College - 60th Anniversary Volume* (Tokyo: Central Bible College, 2010), 175-203.

reading of Num 11. Here in 12.6b-8a, prophecy is understood as a process in which God makes himself known (עדותא) and speaks (וב־רבדא) through visions (הארמב) and dreams (סולחב). When compared to the more direct ("mouth to mouth" – הפ־לא הפ) and seeing the form of Yahweh which Moses is allowed, the prophet receives divine communication in a riddle-like state (תדיחב). It is possible, but not provable that this riddle-like state is a reference to symbolic dreams that need interpretation. Moses on the other hand is God's special servant (ידבע) and is therefore superior to the run-of-the-mill prophet.Num 11-12 therefore gives both purpose and means to normative prophecy that could be experienced by all with divine communication as its center. The purpose here is to deal with the growing problem of murmuring and to counter the counter-memory of Egypt and therefore establish culpability. The means involves dreams and visions, which are not as clear as that received by Moses, God's special servant.

6. Conclusion: Significance for a Pentecostal Charismatic Perspectival Theology of Dreams and Visions

The history of dreams and visions within the biblical, post-biblical, patristic and scholastic periods is one of overall acceptance. The potential disruptive nature of dreams and visions was a developing threat to the authority of the established leadership. However, dreams and visions were not rejected outright as divine communication. According to Kelsey, it was the use of Aristotelian thought by Thomas Aquinas that turned the tide and viewed dreams and visions from a rationalistic perspective. The advent of cessationism further complicated the use of dreams and visions.

The early Pentecostal-Charismatic world was naturally open to dreams and visions along with prophecy. There is ample documentation indicating that dreams and visions were often used and cited. At the same time the early Pentecostal-Charismatics had to deal with many of the abuses that are concomitant with such methods, forcing a certain level of caution. In more recent years, however, the topic of dreams and visions and their importance for Pentecostal spirituality has fallen into neglect - aside from a few charismatic exceptions (Deere and Johnson). It might be said that this pattern mirrors that of the traditional church; that the institutionalisation of Pentecostalism has tended to sideline its focus on the charismatic experience of divine revelation

by way of dream and vision. This paper, therefore, is intended as a reminder and a challenge.

It reminds us, first, of both the Pentecostal heritage and the importance of this form of revelation in the Bible; in this case the Old Testament narrative. The study of the semantic-field of dreams and visions yields a broad continuum of sleep, dreams, visions and prophecy. With this continuum a deterministic approach to dreams and visions is avoided, while providing both private and public aspects to divine communication. Further, a study of many biblical texts that refer to dreams and visions concludes that with few exceptions the biblical witness attests to the viability of divine communication through dreams and visions.

In this light, second, the paper intends to challenge us to respond to the biblical narrative and the Pentecostal heritage by re-embracing an experiential conception of divine revelation. This should occur at a pastoral and a lay level, but it should also include the academy. Pentecostal-Charismatics have not been known for their expertise in biblical criticism. However prior studies of dreams, visions, sleep and prophecy suggest that the Pentecostal-Charismatic scholar should learn the language of source, form and redaction-criticism to more effectively dialogue in this sphere.[97] Also an awareness of ancient Near Eastern literature and the phenomena that is depicted within it is necessary to further analyze the biblical material and apply it within a Pentecostal-Charismatic setting. This paper has not dealt with the New Testament text nor has it had the scope to address broader systematic theological questions. As such topics are addressed in Pentecostal academies, they might find their way into the minds of students and the practices of churches. Such, anyway, is the goal of this paper.

97 See Walter J. Hollenweger, "The Critical Tradition of Pentecostalism," *JPT* 1 (1992), 7-17 and Wonsuk Ma, "Biblical Studies in the Pentecostal Tradition: Yesterday, Today, and Tomorrow," in *The Globalization of Pentecostalism: A Religion Made to Travel*. eds. Murray W. Dempster, Byron D. Klaus and Douglas Petersen (Oxford: Regnum Books International, 1999), 61-2.

Paul and Religious Experience: The Impact of Paul's Experience of the Spirit on his Awareness of God's Salvation-History.

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Abstract
This paper builds on recent emphases in biblical scholarship that have recognised the importance of narrative theology, apocalypticism and religious experience in the self understanding and vocation of the apostle Paul. It develops the thesis that Paul understands God's decisive act in Israel's history, in the sending of Jesus the Messiah in order to establish the kingdom of God, to be a work of the Spirit that is encountered by the experience of the Spirit. To illustrate the point the paper focuses on Paul's experience of Christ at conversion, identifying the centrality of the Spirit in this encounter. Paul not only recognized the importance of this experience of the Spirit as significant for his own life, but argued that the concrete experience of the Spirit confirms the incorporation of the Gentiles into the people God.

The Current State of Religious Experience

Trends are volatile phenomena. They come and go, rise and fall, and revolutionise or simply distract. An emerging trend within contemporary biblical scholarship is that of religious experience. It is the contention of this paper that such a trend exists as a profitable and necessary approach to discussion on the thought of the Apostle Paul specifically.

The recent trend of religious experience has been highlighted by Luke Timothy Johnson as a long neglected approach to the NT texts, and his remarks have been heard by key writers in their subsequent studies.[1]

1 L.T. Johnson, Religious Experience in Earliest Christianity: A Missing Dimension in New Testament Studies, Minneapolis, MN: Fortress Press, 1998. Johnson's influence is specifically observed in a recent Festschrift in his honour, Between Experience and Interpretation: Engaging the Writings of the New Testament, M.F. Foskett, O.W. Allen Jr. (eds.), Nashville, TN: Abingdon Press, 2008. See also C.C. Newman who insightfully acknowledges the vacuum of the role of experience within Pauline scholarship in "Transforming Images of Paul: A Review Essay of Alan Segal, Paul the Convert," EQ 64:1 (1992): 61-74.

The growing prominence of religious experience as a method of biblical interpretation has now been seen in the formation of a distinct section within the Society of Biblical Literature devoted to the study of religious experience in early Judaism and early Christianity,[2] and in specialized studies that develop particular themes or arguments utilizing religious experience as a method.[3] While it is necessary to acknowledge that religious experience has sporadically existed as a method in biblical scholarship over the last century, the prominence of the method is only now beginning to emerge as a recognizably viable and powerful means of analysis of the NT material. This is particularly the case with regard to Pauline studies. Closely aligned with religious experience as a method is the recent interest in Jewish and Christian apocalypticism and Jewish and Christian mysticism and a reading of Paul according to such categories.

While an adequate common definition of any of these terms is still elusive,[4] the apparent overlap between religious experience, apocalypticism and mysticism provides an intriguing blend of potential enquiry points.[5]

While analysis of religious experience is on the rise in biblical scholarship, it is surprising the limited extent to which the Spirit is incorporated into the discussion on religious experience, early Jewish and Christian mysticisman-

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2 Identified as 'the Experientia Group'. See the symposium of studies now compiled as Experientia, Volume 1: Inquiry into Religious Experience in Early Judaism and Early Christianity, SBL Symposium Series, F. Flannery, C. Shantz, R. A. Werline (eds.), Atlanta, GA: Society of Biblical Literature, 2008.

3 L. Hurtado has most prominently applied religious experience in his analysis of the early Church's religious devotion to Christ, How on Earth Did Jesus Become a God? Historical Questions about Earliest Devotion to Jesus, Grand Rapids, MI: Eerdmans, 2005, specifically ch. 8, "Religious Experience and Religious Innovation in the New Testament,"; S. Callahan has applied religious experience to women in Women Who Hear Voices: The Challenge of Religious Experience, Madeleva Lecture in Spirituality, Mahwah, NJ: Paulist Press, 2003.

4 Much of the discussion rests on identifying an adequate definition of what is meant by "mysticism" specifically. For evidence of the diversity of opinion in relation to Jewish and Christian Mysticism, see the collection of definitions complied in "'Early Jewish and Christian Mysticism,' A Collage of Working Definitions," A.D. DeConick (ed.) SBL 2001 Seminar Papers, Num. 40, Atlanta, Georgia: Scholars Press, 2001, pp. 278-304, cf., J. Knight, "The Mystical Understanding in the Ascension of Isaiah," SBL 2000 Seminar Papers, Num. 39, Atlanta, Georgia: Scholars Press, 2000, pp. 103-129.

5 Indeed, Segal claims that the separate literary genres of Apocalypticism and Mysticism are in fact "not unrelated experiences," and should not be separated, Paul the Convert, p. 38.

dapocalypticism. Notable exceptions have appeared in scholarship,[6] yet there does not exist an enquiry into the impact of religious experience of the Spirit on the narrative worldview of Paul.[7]

It is the contention of this paper that precisely such a discussion on the Spirit in Paul's experience will be fruitful. The extent to which religious experience plays a role in the formation of Paul's narrative worldview of God's salvation-history will be the focus of this investigation, and the argument maintained that the Spirit remains an integral component of Paul's thinking on his placement within God's plan of salvation. We shall first need to give a brief overview of a new approach to biblical theology – that of narrative worldview – and then enter into a discussion on the impact of Paul's religious experience of the Spirit on his thought.

The New Reading: Narrative Theology

A perennial shift has occurred in recent approaches to biblical theology. While many post-enlightenment texts, influenced by rational and systematic forms of thought, structured their work according to structured theological categories, such compartmentalization resulted in a certain distance from the biblical texts with which they were concerned. Not that what was produced was not 'biblical', rather, a simple comparison between biblical text and systematic text was much like comparing an apple and a seed from which it

6 With application to the Spirit specifically, see H. Gunkel, The Influence of the Holy Spirit; H.B. Swete, The Holy Spirit in the New Testament, Eugene, OR: Wipf and Stock, 1998, orig. 1908; H.W. Robinson, The Christian Experience of the Holy Spirit, London, UK: Nisbet & Co, reprinted 1947, orig. 1928. More recently, see the work of Dunn "Religious Experience in the New Testament" in Between Experience and Interpretation, pp. 3-15 and "Towards the Spirit of Christ: The Emergence of the Distinctive Features of Christian Pneumatology," in The Work of the Spirit – Pneumatology and Pentecostalism, M. Welker (ed.), Grand Rapids, MI: Eerdmans, 2006; .J.E. Morgan-Wynne, Holy Spirit and Religious Experience in Christian Literature ca. AD 90-200, Studies in Christian History and Thought, Milton Keynes, MK: Paternoster, 2006; C. Tibbs, Religious Experience of the Pneuma: Communication with the Spirit World in 1 Corinthians 12 and 14, WUNT 2.230, Tübingen, DE: Mohr Siebeck, 2007; C.L. Westfall, "Paul's Experience and a Pauline Theology of the Spirit," in Defining Issues in Pentecostalism: Classical and Emergent, McMaster Theological Studies Series, S.M. Studebaker (ed.), Eugene, OR: Pickwick Pub imprint of Wipf and Stock, 2008, pp. 123-143.

7 Cf., M.J. Gorman, Cruciformity: Paul's Narrative Spirituality of the Cross, Grand Rapids, MI/ Cambridge, UK: Eerdmans, 2001, "Yet most accounts of Paul the theologian and of Paul's theology pay insufficient attention to his religious experience – his spirituality – and to his fondness for narrating that experience," p. 3

was produced. This form of systematization was viewed as a necessary task since the bible was a varied assortment of texts, written by numerous authors utilizing a plurality of genres. A mix of this assortment naturally calls for systematization and order. But recent processes of rummaging and piecing together the various puzzle pieces have produced a fresh approach to the task by highlighting the importance of narrative in the ordering process.[8] Whereas the enlightenment birthed rationalized categories ordered according to logic, post-modernism naturally highlights the role of story, or narrative, in the task of order, thus the categories utilized are not logical positions that are intrinsically internally consistent, rather the points are derived from certain points in the progression of a particular story.

While I am aware that to argue post-modern categories of thought is to risk the danger of anachronism, that is, to impose on the text a thought form from a later time, such a narrative approach can be seen to reflect much more closely the thought of the NT authors and Paul in particular.

Such an approach can be seen in recent studies that utilize and engage with narrative as a means of understanding Paul's thought.[9] A simple perusal of Paul's letters will indicate the extent to which his thought is framed, not by logical categories of Theology, Soteriology, Christology, etc, but rather by certain *points* in a narrative. Clearly, the decisive change in Paul stems directly from Christ and the Spirit. As N.T. Wright has remarked, "Paul's theology can…be plotted most accurately and fully on the basis that it represents his rethinking, in the light of Jesus and the divine spirit, of the fundamental Jewish beliefs: monotheism (of the creational and covenantal sort), election, and eschatology. This theology was integrated with the rethought narrative world

8 For an OT example see W. Brueggemann,Theology of the Old Testament, Minneapolis, MN: Fortress Press, 2005.

9 See R.B. Hays, The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1-4:11, SBLDS 56, Chico, CL: Scholars Press, 1983; S.E. Fowl, The Story of Christ in the Ethics of Paul: An Analysis of the Function of the Hymnic Material in the Pauline Corpus, JSNTSS 36, Sheffield, UK: Sheffield Academic Press, 1990B; N.T. Wright,The Climax of the Covenant: Christ and the Law in Pauline Theology, Minneapolis, MN: Fortress Press, 1991; The New Testament and the People of God, Minneapolis, MN: Fortress Press, 1992; B. Witherington III, Paul's Narrative Thought World: The Tapestry of Tragedy and Triumph, Louisville, KT: Westminster John Knox Press, 1994; J.D.G. Dunn, The Theology of Paul the Apostle, London, UK: Eerdmans, 1998, pp. 17-19; M.J. Gorman, Cruciformity.

at every point."[10] Wright's work, while immensely helpful in situating Paul's thought within a Jewish framework, has unfortunately not given attention to the role of religious experience of the Spirit. Richard Hays in his published doctoral thesis has come closer to religious experience (but not by religious experience of the Spirit) in application to Gal 3:1-4:11. Hays has stated his argument clearly:

> In this study, I propose the thesis that any attempt to account for the nature and method of Paul's theological language must reckon with the centrality of *narrative* elements in his thought. As we shall see…in certain key theological passages in his letters, the framework of Paul's thought is constituted neither by a system of doctrines nor by his personal religious experience but by a 'sacred story,' a narrative structure. In these texts, Paul 'theologizes' by reflecting upon this story as an ordering pattern for thought and experience; he deals with the 'variable elements' of the concrete situation…by interpreting them within the framework of his 'sacred story,' which is a story about Jesus Christ.[11]

Hays has rightly emphasized the overarching importance of the narrative structure of Paul's thought, yet his comments with regard to religious experience (in response to earlier Pauline studies) results in a far wider dichotomy than which I feel is necessary. While I agree with Hays that religious experience cannot be identified as the 'core' of Paul's thought,[12] it nonetheless plays a far more significant role within the life and thought of Paul then that which Hays has argued. Ben Witherington has helpfully noted that the narrative structure of Paul's thought "involves elements from other traditions (Jewish, Greco-Roman, Christian), elements of logic (e.g., the syllogism in

10 N.T. Wright, The New Testament and the People of God, p. 407.

11 Hays, The Faith of Jesus Christ, p. 6. Hays relies upon Stephen Crites for the phrase 'sacred story', "The Narrative Quality of Experience," JAAR 39 (1971): 295.

12 Hays argues that "these heavily 'experience' –centered interpretations [of the religionsgeschichtliche Schule] do not provide an adequate basis for answering the question about the 'core' of Paul's thought. No one contests the fact that Paul underwent intense personal religious experience, but the question is this: what were the structures of thought within which this experience took place and by means of which he tried to communicate it to others? This question cannot be answered by an appeal to a nonverbal mystical experience, because the experience receives its shape in, with, and through the language with which it is apprehended and interpreted," The Faith of Jesus Christ, p. 4.

1 Cor 15:13ff.), and perhaps most important, elements drawn from Paul's own and other Christians' experiences of God in Christ."[13] While I agree that Witherington is closer than Hays to our thesis by raising the possibility that Paul's own experiences were "perhaps most important," Witherington has still left open the role of the Spirit within Paul's religious experience and the impact of these experiences on his narrative thought world. The nature of the relationship between narrative structure and religious experience therefore presents itself as a viable point of discussion.

A Brief Pauline Narrative Worldview

It is necessary before we examine Paul's own experience of the Spirit and the impact of this on his narrative thought world to briefly offer a broad Pauline narrative worldview. It is well known that the Hebrew Scriptures function as the landscape within which Paul views the horizon.[14] As Witherington broadly summarises, "It is a Story that focuses on God's relationship to humankind, from the beginning of the human race in Adam to its climax in the eschatological Adam, and beyond. It is a Story about creation and creature and their redemption by, in, and through Jesus Christ."[15] For Paul, God was the sole ruler and creator of all things who alone was to be worshipped (Rom 1:19-25; 1 Cor 8:6).[16] He knew that sin and death entered the world through Adam, with the consequence that death came to all humanity (Rom 5:12-21, cf., 1 Cor 15:45), and in this way God's creation was now subject to death and decay (Rom 8:19-22). While such an effect was significant, Paul also saw the action of God's call to Abraham as a means by which a solution was offered to the problem of sin and death. The call of Abraham marks the beginning of God's plan to redeem and re-create a people whom recognize and respond to his status as the only true God of the cosmos (Gal 3-4; Rom 4). The promises of God to Abraham of a family, through whom all the nations will be blessed, signifies God's intention for Abraham. While the polytheism of the surrounding Gentile nations blinded them from recognizing the one true sovereign and creator God, it was the formation of a holy people who worshipped God

13 Witherington, Paul's Narrative Thought World, p. 3.

14 R. B. Hays, Echoes of Scripture in the Letters of Paul, New Haven: Yale University Press, 1989.

15 Witherington, Paul's Narrative Thought World, p. 2.

16 R. Bauckham, Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity, Grand Rapids, MI/Cambridge, UK: Eerdmans, 2009/Carlisle, UK: Paternoster, 2008.

alone that would initiate such an ingathering. While Abraham himself was a Gentile, before God he was vindicated and identified as righteous on the basis of his faith in God (Rom 4:16-18). Only following this act of vindication was Abraham given any covenantal requirements (i.e. circumcision) as a sign of his continued faithfulness to the promises of God. The freedom of Abraham's descendents from bondage in Egypt, led by the Spirit, was for Paul a further sign of God's continued faithfulness to his promise to bless the nations through Israel, his chosen people.

Despite Israel's idolatry and unfaithfulness to the covenant expressed in their lapse of monolatry, the giving of the law to Moses at Sinai was intended both to define sin and to hem it in (Gal 3; Rom 5:20-21, 7:7-25).

The Deuteronomic choice of life or death, blessing or curse was designed to demonstrate that God would be faithful to his covenant, despite the presence of sin within Israel. The choice to remain faithful to God himself, rested in the hands of Israel. The consequent exile of Israel, after a long and tumultuous cycle of faithfulness and unfaithfulness to God confirmed the overarching reign of sin and death even over the people of God (1 Cor 10:1-11). While God was faithful to all his promises, the effectual action of God was ultimately seen in the coming of Jesus the Messiah to rescue Israel from their slavery to sin through his death (Gal 2:15-21, 3:1; 1 Cor 1:18-2:5; Rom 3:25, 4:24-25, 6:1-14; Phil 2:5-11, 3:10-11) and resurrection (1 Cor 15; Rom 1:3-4, 6:4-5, 8:11), and in the outpouring of the Spirit in order to overcome sin and the flesh (Gal 3:1-5, 5:13-6:10; 1 Cor 12:12-13; Rom 8:1-17). These simultaneous dual factors, the coming of Messiah and the sending of the Spirit, were integral to God's plan to reach the pagan nations, now through the church (Rom 15: 14-22, 16:25-27) for the ultimate purpose of converting all the nations to the one true sovereign and creator God.[17]

As a Jew immersed within the worldview of Second Temple Judaism that was characterized by an increased expectation of the appearance of the Messiah, Paul looked back to the anticipatory emphasis on the story of God and his people Israel and the promises attached to the covenant that form the

17 See Wright, The New Testament and the People of God, pp. 403-409 and idem., Paul: In Fresh Perspective, Minneapolis, MN: Fortress Press, 2005.

core plot of the Hebrew Scriptures.[18] It cannot be doubted that Paul's pre-Christian experience was informed by the understanding that Israel had been unfaithful to God's covenant, and increased fidelity, concretized by Torah observance, would initiate the coming of Messiah.[19] The emergence of a movement claiming Jesus of Nazareth, a condemned Jew by Roman crucifixion, as Messiah, would not fit this paradigm. The end of exile was sure to ensue the coming of Messiah, yet political, social and to a varying degree, religious domination was still wielding its oppressive hand. Additionally, the jettisoning of Torah appeared to unfasten the public demonstration of faithfulness to God's covenant.

The extent to which the pre-Christian Paul persecuted the Christian church is evidence both for his zealous commitment to the covenant given to Moses and to his self-awareness of his placement within the narrative of God's salvation history. To extinguish an unfaithful and contentious strand of Judaism was to proclaim a sign of faithfulness to Torah and to situate himself within the present status of those righteous before God, i.e. those considered truly within the people of God. The expectation of the Messiah naturally anticipated the ingathering of the nations. For the pre-Christian Paul, Jesus of Nazareth had not fulfilled the appropriate criteria.[20] His experience had not altered the present reality of the story. For the Christian Paul, God had acted decisively in Israel's history by sending Jesus the Messiah and poured out the Spirit in order to break in the kingdom of God. Paul, as a result of his conversion found himself, along with the primitive Christian community, located within this narrative at a time of growing awareness of the reality of this story. In fact, Paul's own conversion and call can be understood as Paul's realization that his life and mission to that point had been in defense of a misguided understanding of God's story. It was a turning of the page, and a re-reading of the plot was the necessary response. Paul's subsequent mission

18 On the hope and expectation of First Century Judaism, see Wright, The New Testament and the People of God, pp. 280-338.

19 This situates Paul within the Pharisaic tradition, M. Hengel, The Pre-Christian Paul, London, UK: SCM Press/Philadelphia, PA: Trinity Press International, 1991. Cf., Phil 3:5.

20 M. Hengel's comments are apt: "That the crucified Messiah (Χριστός σταυρωμένος, 1 Cor 1:23), Jesus of Nazareth, was a σκάνδαλον, a serious religious stumbling block, for the Jews did not rest only on the experience of the Christian missionary Paul; it had first been his own innermost conviction as the Pharisaic teacher Sha'ul," The Pre-Christian Paul, p. 64.

to the Gentiles was a fundamental product of his conscious awareness of the role he played within this narrative.

It is within this conviction that the role of the Spirit in the life of Paul and the early Pauline communities, constituted with a strong Gentile orientation, plays an integral part in Pauline thought. It is the mapping of Pauline thought according to this narrative of God's redemptive activity in Jesus the Messiah, affected by the Spirit, that drives the focus of this paper. More specifically, it is the relationship of the experience of the Spirit as the confirmation of the reality of Paul's placement within this narrative that drives home the importance of religious experience of the Spirit as a fundamental necessary component to any discussion on the identity and activity of the Spirit, at least within the thought of Paul.

The Role of Religious Experience within Paul's Christian Narrative WorldviewThe importance of religious experience of the Spirit for Paul is seen in two fundamental points. Firstly, in Paul's own experience of conversion, and secondly, in the presuppositional manner in which Paul can assume a common experience of the Spirit at conversion with his Gentile converts.[21] Discussion on Paul's conversion naturally centers on his recognition of Jesus as Messiah. While this is necessarily a fundamental component of Paul's perception of God's engagement with Israel, now evidenced in Jesus of Nazareth, it nonetheless runs the risk of excluding the importance of the Spirit. To understand the profound change in the pre-Christian Paul – that is, his awareness that a new page had been turned in the larger story of God –

21 These two focus points constitute the heart of F. Philip's thesis: "Paul's early Christian thinking on the Holy Spirit is based on the belief that God has bestowed the Spirit upon the Gentiles apart from Torah observance. This conviction in turn is rooted primarily in his own Damascus experience and secondarily in his experience with and as a missionary of the Hellenistic community in Antioch," The Origins of Pauline Pneumatology: The Eschatological Bestowal of the Spirit Upon Gentiles in Judaism and in the Early Development of Paul's Theology, WUNT 2.194, Tübingen, DE: Mohr Siebeck, 2005, p. 27. While there are many parallels between the arguments of Philip and this paper, the point of departure lies in the application of Paul's experience of the Spirit. Philip applies his study to "Paul's conviction[s] about the bestowal of the Spirit upon the Gentiles apart from Torah obedience" (p. 28) while I am interested in the impact of Paul's experience of the Spirit on his own self-understanding of God's salvation-history. In a similar vein to Philip, but with a more focused attention on the law, see J.A. Bertone, 'The Law of the Spirit': Experience of the Spirit and Displacement of the Law in Romans 8:1-16, Studies in Biblical Literature Vol. 86, NY, NY: Peter Lang, 2005.

the nature of the event must be discussed from the perspective of religious experience of both Christ and the Spirit.[22] This highlights Gal 1:11-16, 1 Cor 15:1-11 and 2 Cor 3:7-4:6 as viable entry points into Paul's own conversion experience.[23]

Paul's Conversion and the Resurrected Christ: Gal 1:11-16 and 1 Cor 15:1-11

It is a curious observation that all three passages (Gal 1:11-16, 1 Cor 15:1-11 and 2 Cor 3:7-4:6, to be discussed below) in their context reflect a similar line of thought. Each passage rests within a discussion of either Paul's pre-Christian experience of persecution against the Church for their unfaithfulness to Torah (Gal 1:13-14; 1 Cor 15:9), or Paul's strong attack against opponents whose agenda is to impose Torah observance on his Gentile recipients as a sign of their covenant membership (Gal 1:11-12, cf., 3:23-4:7; 2 Cor 3:1-4:6). Each passage also emphasizes Paul's own experience in some particular way, particularly, as this paper will argue, 2 Cor 3:7-4:6 in a more opaque manner within Paul's broader argument. The significance of this will be noted as my argument progresses. But first, Gal 1 and 1 Cor 15 and their relevance to Paul's experience of Christ.

Both texts contrast Paul's earlier way of life within Judaism, which was characterized by violent persecution of the Church, and his experience of the risen and exalted Christ. Key to the discussion is the growing consensus that Paul's background within Judaism was also framed and influenced by apocalypticism. Gal 1:12 and 16 are informative not only for its verbal echoes, but also for its function within Paul's argument. The gospel that Paul preached to the Galatians was neither received from nor taught by any man (ἄνθρωπος) but (ἀλλὰ, in strong contrast to) was received 'through a revelation of Jesus Christ' (δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ). That the objective genitive ('of Jesus Christ') reading should be applied here in

22 While the record of Paul's conversion in Acts could provide interesting discussion points, this paper will restrict any analysis to Paul's own self-reflection, evidenced in the following texts.

23 While 2 Cor 12:1-10 is an important passage with regard to Paul's own mystical orientation and has been prominent within recent discussion, I will discuss only those texts that have a bearing upon Paul's own conversion experience. See Morray- Jones, "Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul's Apostolate, Part 1, idem., "Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul's Apostolate, Part 2; P.R. Gooder, Only the Third Heaven?.

contrast to the subjective genitive ('from Jesus Christ') is demonstrated from 1:16.[24] Paul expands on this statement to claim that God 'was pleased to reveal (ἀποκαλύψαι) his Son in me' (ἐν ἐμοί). That the experience Paul recounts is a revelation of Christ himself appears to be demanded by the use of Paul's prepositions which indicate that what occurred was not 'to' Paul but rather 'in' (ἐν) Paul.[25] The use of ἀποκάλυψις terminology also orients Paul's experience within the world of First Century Jewish Apocalypticism towards the objective genitive reading. These verbal echoes with Jewish. Apocalypticism confirm the powerful nature of the experience.

The significance of God revealing his Son in Paul is observed firstly, in the locative sense of ἐν.[26] It is in Paul himself that the revelation of God's Son took place. The image Paul constructs is not so much a picture of rational reflection but rather of transformative experience at the sight of the exalted Christ. So much so, that Paul's immediate response was not to consult any man but to go to Arabia (1:16-17). Why would Paul need any consultation, even from the eminent Jerusalem Apostles, when his experience of Christ was evidence enough of the reality of Jesus as Messiah? No engagement with Jerusalem altered Paul's fundamental experience and the interpretation he gave to it (Gal 2:1-10). Paul's experience of the exalted Christ was so profound that it produced a radical and unexpected reversal of all that Paul had dismissed as contradictory to Jewish expectations, and that no engagement with the Jerusalem Apostles was necessary in order to legitimate what had occurred. In this sense, an experience had occurred in Paul that did not happen 'to' him but was clearly demonstrated by what ensued 'in' him, i.e. his profound reversal. There is no basis for alternate gospels because such gospels are clearly incongruent with Paul's experience of the risen Christ. For Paul, his experience is decisive.[27]

24 With F.F. Bruce, Commentary on Galatians, NIGTC, Grand Rapids, MI: Eerdmans, 1982, p. 89; R.Y.K. Fung, The Epistle to the Galatians, NICNT, Grand Rapids, MI: Eerdmans, 1988, p. 54; F.J. Matera, Galatians, Sacra Pagina, Collegeville, Minnesota: The Liturgical Press, 1992, p. 56, 59.

25 As Fee notes, if Paul wished to convey the sense of 'to' he would have utilized the dative. G.D. Fee, Galatians, Pentecostal Commentary, Dorset, UK: Deo, 2007, p. 46, fn. 27. A. Segal further identifies this as a reference to Paul's reception of the Spirit: "Paul can say, as he does in Gal. 1:16 that 'God was pleased to reveal His Son in me [en emoi].' This is not a simple dative but refers to his having received in him the Spirit, in his case through his conversion." A. Segal, Paul the Convert, p.64.

26 Fee, Galatians, pp.45-46.

27 That Paul grounds his entire argument from 1:11-2:21 on the basis of this experience of Christ remains a

Secondly, the purpose of God revealing his Son in Paul is in order that (ἵνα) Paul 'might preach him [i.e. Christ] among the Gentiles' (1:16). What this demonstrates is Paul's own response to the significance of the event. Paul's conversion experience, now seen from the perspective of a call like that of Jeremiah and Isaiah, was the critical occasion which reoriented Paul's self-understanding of his place within God's salvation-history.[28] Paul therefore stands within that strand of Second Temple Judaism that expected the ingathering of the nations at the coming of Messiah. What indicated this coming of Messiah for Paul? His own experience of Jesus of Nazareth. Paul's consequent missionary activity simply reflects the line of Jewish thought that viewed Messiah as responsible for fulfilling the promise given to Abraham that through Israel, all the nations would be blessed.

It is therefore with some sense of surprise that we shift to 1 Cor 15:1-11 and observe Paul arguing what appears to be a contrary position to Gal 1:11ff. – that he received the tradition of the gospel, including the resurrection of Jesus, which was passed onto him. But a closer inspection would posit that the two passages are not so far apart. It appears that in 1 Cor 15:1-11 Paul is describing Gal 1:11-2:21 but in reverse. That Paul includes his own experience of Christ as the final sequence in a series (15:3-8), his experience in fact is consistent with yet not determined by the preceding tradition. In other words, Paul's experience was enough to legitimate the reality of the resurrection of Christ, yet the tradition Paul describes to the Corinthians cemented that which all the Churches received (cf. 1:2). What then was the nature of Paul's experience here? Unlike Gal 1:11, 16, Paul does not use the apocalyptic terminology directly here,[29] but he clearly is referring to an experience of the resurrected Christ in much the same way. That this is not a 'vision' in the sense of an ethereal, spiritual, metaphorical, non-concrete experience[30] is evidenced in the grounds of Paul's entire argument: Christ was

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confounding recognition for modern readers who are suspicious of the role of experience, particularly in the field of theology.

28 Matera, Galatians, pp. 62-63; cf., Segal, "Conversion is an appropriate term for discussing Paul's religious experience, although Paul did not himself use it," Paul the Convert, p. 72.

29 But see 1 Cor 15:24-25, 51-52, particularly Paul's use of μυστήριον.

30 Cf., Fee, The First Epistle to the Corinthians, NICNT, Grand Rapids, MI: Eerdmans, 1987, pp. 725-726.

seen (ὤφθη,) by Paul,[31] and what was viewed was the resurrected Christ.[32] That Christ was embodied is the presupposition, for to interpret Paul as merely experiencing a 'vision' that portrayed Christ as either angelic or ethereal, would completely undermine Paul's entire argument to the Corinthians. That the issue is the bodily resurrection of Christ necessitates that what Paul himself viewed was just this resurrection body. This therefore legitimates his argument that the Corinthians, like Christ, will receive a resurrected body also. As with Gal 1:11-17, Paul's argument is grounded in his own experience of the exalted Christ, explicitly confirmed in 1 Cor 9:1. Alternative perspectives on the nature of the resurrection contradicts not only the tradition the Corinthians received but also Paul's own experience. Additionally, as with Gal 1:11-17, Paul's experience was the impetus for his reversal and for the proclamation of the gospel to the Gentiles (15:9-11). Thus both texts, Gal 1:11-17 and 1 Cor 15:1-11 demonstrate the experiential nature of Paul's conversion to Christ, particularly his reflection of this experience with apocalyptic terminology.

Paul's Conversion and the Spirit

It should be clear that the argument to this point has not been concentrated on the Spirit. The preceding discussion has been necessary in order to highlight the experiential nature of Paul's conversion experience, and the impact this experience had on Paul's subsequent proclamation to the Gentiles. Further, the content of Paul's proclamation centered on Jesus the Christ, and thus the expected coming of the Messiah had occurred within God's salvation-history. But the dual expectation in Second Temple Judaism was that God would not only send the Messiah, but would pour out his Spirit as a sign that the new age had begun. It is the contention of this paper that Paul's conversion, and subsequent Christian life, was characterized by religious experiences, experiences that were pivotal for Paul's self-awareness of his place within the broader narrative of God's plan for not only Israel but all nations. Therefore it is necessary to enquire into Paul's religious experience of the Spirit to balance the discussion of the expectations of Second Temple Judaism.

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31 In the same way that Peter, the twelve, James, the 500 and all the apostles saw Christ (15:5-8). Cf., Fee, The First Epistle to the Corinthians, p. 728, fn. 73.

32 Cf., A.C. Thiselton, The First Epistle to the Corinthians, NIGTC, Grand Rapids, MI/Cambridge, UK: Eerdmans, pp. 1197-1203.

While the majority of scholarship has accepted the validity of Paul's conversion experience as an appearance of Christ, they are more reluctant to ascribe the experience to that of the Spirit. Such hesitancy is grounded in the fact that in discussion of his conversion, Paul does not explicitly reference the Spirit. [33] To proceed forward, there are two potential avenues that present themselves as viable enquiry points.[34] Firstly, the role of the Spirit within Paul's Apocalyptic thought, and secondly, the possible allusions to Paul's conversion experience in 2 Cor 3 and the activity of the Spirit.

The Second Temple period, in which Paul was situated, was consistent in identifying the Spirit as inspiring charismatic activity, specifically prophecy and wisdom. Because of the prominence of the role of the Spirit within such charismatic experiences, the Spirit became identified as the Spirit of Prophecy. [35] The relationship of the Spirit to Apocalyptic thought, however, is an underdeveloped area of research and this is remarkable in the light of the clear overlap between the role of the Spirit as inspiring charismatic insight and the apocalyptic understanding of revelation and mystery as that which is unveiled. That Paul reflects this shared tradition of the Spirit and apocalyptic thought is demonstrated in 1 Cor 2:6-16 where the role of the Spirit is that of unveiling the mystery of the gospel; that is, the crucified Christ as the power and wisdom of God (1:24). 'God's wisdom' (i.e. Christ) is a mystery (μυστήριον) hidden (2:7) but revealed (ἀποκαλύπτω) by the Spirit (2:10)

33 Cf., F. Philip, "The Damascus event for Paul was an experience of the Spirit. What is disturbing for the present research is Paul's silence on the role of the Holy Spirit in his autobiographical statements, particularly when he refers to his conversion/call experience," Philip, The Origins of Pauline Pneumatology, p. 166.

34 Recent scholarship, represented by the work of G.D. Fee ("Paul's Conversion as Key to His Understanding of the Spirit," in The Road From Damascus: The Impact of Paul's Conversion on His Life, Thought and Ministry, R.N. Longenecker (ed.), Grand Rapids, MI: Eerdmans, 1997, pp. 166-183; G.D. Fee, God's Empowering Presence: The Holy Spirit in the Letters of Paul, Peabody, MA: Hendrickson, 1994) and F. Philip (The Origins of Pauline Pneumatology, pp. 166-168), follow the syllogistic line of reasoning that a) since Paul demonstrates that his converts experienced the Spirit at conversion, and b) since Paul also includes himself in reference to his converts' experience of the Spirit at conversion, then c) Paul himself must have experienced the Spirit at conversion. While this deductive reasoning is valid and the result statement (c) surely correct, this paper will attempt to arrive at the same conclusion through a fresh proposal in order to develop the discussion.

35 M.M.B. Turner, The Holy Spirit and Spiritual Gifts: Then and Now, Carlisle, UK: Paternoster, 1996, pp. 7-20, idem., Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts, JPTSupS 9, , Sheffield, UK: Sheffield Academic Press, 1996; J.R. Levison, The Spirit in First-Century Judaism, Leiden, UK: Brill, 1997.

to the Corinthians.[36] That Paul is included in such an experience is confirmed by the emphatic position of ἡμῖν in 2:10 and the inclusive statements of 2:12 (cf. ἡμεῖς) that refer to the shared experience of Paul and the Corinthians. Paul himself acknowledges that no one speaking by the Spirit of God can say 'Jesus is Lord' (1 Cor 12:3), for the Spirit inspired recognition of the identity of Jesus. While not explicitly referenced, it is not too difficult a move to understand Paul's statement 'the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God' (Rom 16:25-26) – i.e., Christ – as reference to the inspiring activity of the Spirit. So too Paul's response to 'a revelation' in Gal 2:2 is likely to have been at the direction of the Spirit.[37] Such a reference is confirmed by Paul's understanding of revelation as occurring under the influence of the Spirit in 1 Cor 14. That 14:6 links γνῶσις, προφητεία and διδαχή with ἀποκάλυψις, all terms that are recognized as Spirit inspired activity elsewhere in Paul,[38] is a sure sign that in Paul's thinking, revelations were the domain of the Spirit. 14:26 is also evidence of such reasoning in Paul where to ἀποκάλυψις and διδαχή is added ψαλμός, γλῶσσα, ἑρμηνεία.[39] Indeed, the revelatory insight of the Spirit is so profound for Paul, that he advises the Corinthian church that 'if a revelation comes to someone who is sitting down, the first speaker should stop' (14:30).

Paul's language of mystery (μυστήριον) is largely utilized as a description of God's action in Christ (1 Cor 2:1, 7, 4:1; cf. Col 1:26-27, 2:2, 4:3), yet, like ἀποκάλυψις, the linking of προφητεία, γνῶσις and πίστις to μυστήριον in 13:2 demonstrates the proximity of Paul's thinking with regard to the activity of the Spirit.[40] Even more direct is Paul's understanding of γλῶσσα

36 Kim confirms this reading of 1 Cor 2:10: "Although Paul does not refer to the mediating role of the Spirit for the Damascus revelation elsewhere, we are to think that he presupposes it when he describes his Damascus experience as God's call of him analogous to the calls of the prophets of the OT and as God's revelation (Gal 1:12, 16). For in the OT and Judaism the prophetic and apocalyptic revelations are regularly attributed to the mediating agency of the Spirit," S. Kim, The Origins of Paul's Gospel, WUNT 2.4, Tübingen, DE: Mohr Siebeck, 1981, p. 78-79. See p. 79, fn. 2 for references to the Spirit's agency. Cf., D. Aune, Apocalypticism, Prophecy and Magic in Early Christianity: Collected Essays, WUNT 199, Tübingen, DE: Mohr Siebeck, 2006, p. 295.

37 With Fee, Galatians, p. 58.

38 γνῶσις - 1:5-7, 12:8; προφητεία - 12:8, 28-29, 14:1, 37; διδαχή – 2:13, 12:28-29.

39 γλῶσσα and ἑρμηνεία – 12:7-11; γλῶσσα – 14:1-2, 13-17.

40 Cf. Paul's use of μυστήριον in Rom 11:25 and 1 Cor 15:51.

as 'speaking mysteries by the Spirit' (πνεύματι δὲ λαλεῖ μυστήρια, 14:2). That this line of reasoning is appropriate is confirmed by the later text of Ephesians where the Spirit is directly responsible for granting understanding of revelations and mysteries, specifically the mystery of the Messiah revealed so that Gentiles may become heirs along with Israel of the promise of Jesus (1:17, 3:2-13).[41] These overlapping terms reflect Paul's location within an apocalyptic framework and illustrate the proximity with which apocalyptic thought is connected with Spirit inspired activity. That Paul describes his conversion experience in apocalyptic terminology thus demonstrates, albeit indirectly, that the Spirit was involved in his experience of the resurrected Christ. Such a discussion demonstrates that Paul understood the Spirit to be at work in the revelatory experience of apocalypticism.[42]

The second avenue to pursue is the text of 2 Cor 3:7-4:6. S. Kim, and recently A. Segal and F. Philip, have noted the possible allusions to Paul's conversion experience here.[43] Indeed, Segal claims that, among other passages in Paul, 2 Cor 3:18 is "critical to understanding Paul's experience of conversion."[44] This avenue provides itself as a viable emerging interpretation when the nature of Paul's religious experience is taken seriously, particularly in relation to the Spirit. That this passage is a reference to Paul's own conversion experience is confirmed by the use of Paul's language to describe the exalted Christ which makes this record consistent with Gal 1:11-16 and 1 Cor 15:1-11. The language of δόξα demonstrates Paul's particular angle of attack against the Corinthian criticism of his style of ministry (4:1-6). While the broader context of the passage is polemical in nature, it is fascinating to observe that the force of Paul's response is not grounded in a deductive argument. While admittedly Paul does utilize a logical argument when contrasting the superiority of the new covenant over the old, the thrust of the argument is grounded in his experience of glory. This experience of Paul is the force of his defense, for he knows that the glory of the new covenant is far great-

41 Whether the writer of Ephesians is Paul or a later writer in his name, the converging lines of evidence here between Spirit activity and the language of ἀποκάλυψις and μυστήρια is evidence that the Pauline tradition was read in this fashion.

42 This furthers Philip's recognition, The Origins of Pauline Pneumatology, p. 181.

43 Kim, The Origin of Paul's Gospel, pp. 5-13; 233-239; Segal, Paul the Convert, pp. 58-71; Philip, The Origins of Pauline Pneumatology, pp. 182-193.

44 Segal, Paul the Convert, p. 59.

er than the glory of the old covenant. It is Paul's experience of δόξα at his conversion that is the reality of the claim.

The experiential nature of Paul's discussion in 2 Cor 3:7-4:6 is developed when the role of the Spirit is recognized as an integral component of his argument. While the exegetical issues are many, what remains clear from 3:16-18 is that the Spirit plays a vital role in Paul's experience, particularly as it relates to δόξα. Paul understands the present role of the Spirit as that of YHWH in the Exodus episode. In his paraphrase of Ex 34:34, Paul deliberately broadens the subject indefinitely so that 'anyone' who turns (ἐπιστρέψῃ) to the 'Lord' has the veil removed in order to ready the application of the verse to the role of the Spirit in v.17.[45] That YHWH is understood as 'Lord' in v.16 is presupposed from the Exodus citation, yet a re-reading of v.16 in the light of Paul's interpretive reading of his own present Christian experience of the Spirit offers an informative insight into Paul's understanding of the role of the Spirit. Paul understands that the function of the 'Lord' of the Exodus passage is in fact the present function of the Spirit in his own experience. When anyone turns (ἐπιστρέψῃ) to the 'Lord', the Spirit, they undergo a conversion experience, and ἐπιστρέψῃ should be understood with this sense in mind.[46] Further, the role of the Spirit is understood by Paul as unveiling hearts that are blind to Christ (3:14). The focus of Paul's understanding of the Spirit is nonetheless observed in the controversial statement: "and we all who with unveiled faces behold as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, which comes from the Lord, who is the Spirit," (v.18).[47] While this verse is known notoriously for its exegetical difficulties, I wish to focus on the subject of the mirror – 'the glory of the Lord' for my purposes here.

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45 That ἐπιστρέψῃ is best taken as an indefinite reference rather than a specific reference to either Jews, Israel, Moses, or heart[s] appears to make the most sense of Paul's argument. See M.J. Harris, The Second Epistle to the Corinthians, NIGTC, Grand Rapids, MI: Eerdmans/Milton Keynes, MK: Paternoster, 2005, p. 308.

46 See G.D. Fee, Pauline Christology: An Exegetical-Theological Study, Peabody, MA: Hendrickson, 2007, p. 177; M. Thrall, A Critical and Exegetical Commentary on the Second Epistle to the Corinthians, Vol. 1, ICC, Edinburgh, UK: T&T Clark, 1994, p. 273; Wright, The Climax of the Covenant, p. 183, fn 33.

47 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ κυρίου πνεύματος.

To my reading, it appears only natural that the 'Lord' in this passage consistently be a reference to the Spirit, since Paul has spent the entire preceding verse clarifying that he has the work of the Spirit as 'Lord' in mind at conversion. That in v.16 Paul identifies the Spirit as 'the Spirit of the Lord' only further strengthens his understanding of the Spirit as functioning in the same way as YHWH in the Exodus narrative. 'The Spirit of the Lord' simply becomes an alternate form of identifying the 'Lord' as the Spirit.[48] The genitive construction emphasizes the Spirit's activity and therefore it should be understood appositionally ('The Spirit, who is the Lord'), and repeating in parallel fashion Paul's clarification that it is the Spirit to whom Christians turn to in present Christian experience. Thus 'Now the Lord is the Spirit' and 'The Spirit, who is the Lord' function as parallel statements that repeat the one idea, typical of Hebrew thinking.[49] With this exegesis in place, v.18 must therefore not be a reference to YHWH,[50] nor Christ, but the Spirit as the 'Lord.' Paul's pained clarification must be heard at this point, particularly when each occurrence of κύριος is paired, deliberately in my view, with πνεῦμα three times – 3:17(x2), 18. τὴν δόξαν κυρίου is thus a reference to the Spirit and the appositional phrase ἀπὸ κυρίου πνεύματος confirms this, as does the pairing of δόξα with πνεύμα in v.8 ('will not the ministry of the Spirit be even more glorious?').[51] Such an interpretation points towards Paul's phrase ἀπὸ δόξης εἰς δόξαν as "a descrip-

48 This supports the arguments of recent scholarship, specifically E. Wong, "The Lord is the Spirit (2 Cor 3:17a)," ETL 61 (1985): 48-72 and Thrall, Second Epistle to the Corinthians, pp. 278-282; B. Witherington III, Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians, Grand Rapids, MI/Cambridge, UK: Eerdmans, 1995, p. 382; Harris, The Second Epistle to the Corinthians, p. 309-312; against I. Hermann, Kyrios und Pneuma: Studien zur Christologie der paulinischen Hauptbriefe, SANT 2., Munich, DE: Kösel, 1961 who argues that κύριος refers to Christ.

49 Fee, Pauline Christology, pp.177-180, J. Lambrecht, Second Corinthians, Sacra Pagina 8, Collegeville, Minnesota: The Liturgical Press, 1999, pp. 54-55, P. Barnett, The Second Epistle to the Corinthians, NICNT, Grand Rapids, MI: Eerdmans, 1997, pp. 199-201, argue that the κύριος of the phrase "The Spirit of the Lord" refers to Christ. In contrast, R.P. Martin, 2 Corinthians, WBC 40, Waco, TX: Word, 1986, pp. 70-71, Thrall, Second Epistle to the Corinthians, pp. 274-275; J.D.G. Dunn, "2 Corinthians 3:17 – "The Lord is the Spirit," in his The Christ and the Spirit, Vol.1, Grand Rapids, MI: Eerdmans, 1998, pp. 115-125 and F.J. Matera, II Corinthians: A Commentary, The New Testament Library, Louisville, UK: Westminster John Knox Press, 2003, p. 96, Harris, The Second Epistle to the Corinthians, p. 312 read κύριος as YHWH. For further references, see Harris, The Second Epistle to the Corinthians, pp. 309-313.

50 Against Thrall, Second Epistle to the Corinthians, p. 283, Harris, The Second Epistle to the Corinthians, p. 314-315.

51 Against Philip, The Origins of Pauline Pneumatology, p. 191.

tion of progression from one state of glory to a further state."[52] The source of this glory (ἀπὸ δόξης) is the Spirit, whom Paul has already identified as the 'glory of the Lord,' and such an experience stems from conversion to the Spirit (cf., vs.16-17).

This exegesis therefore understands 'the glory of the Lord' to be Paul's own experience of the Spirit at the time of his conversion. That Paul has his own conversion experience in mind here is confirmed by his explicit use of ἡμεῖς πάντες where he includes himself in this description.[53] Turning to the Spirit is precisely the parallel experience of Paul when he saw the risen Christ on the road to Damascus. Of interest here is the close proximity in Paul's thought between δόξα and Christ (4:4,6). 4:4 pairs δόξα and Christ together in a somewhat convoluted fashion ('the light of the gospel of the glory of Christ') while 4:6 is more distant and identifies the δόξα as God's own glory yet seen in the face of Christ. This rather widely applied use of δόξα as reference to the Spirit (3:18), Christ (4:4) and God (4:6) appears to be Paul's attempt to synthesise his own experience at his conversion. The significance of this exegesis is seen in that the Spirit, as well as Christ, is the missing dynamic between Paul's own experience and that of his Jewish contemporaries who presumably (3:14-15) have not experienced the Spirit and this convinces Paul that the narrative of God's salvation-history has taken a crucial step forward.

To return to an earlier observation, like Gal 1:11-16 and 1 Cor 15:1-11, 2 Cor 3:7-4:6 occurs within a polemical context which demonstrates Paul's reaction against Jewish opponents. The significance of this observation emerges as a crucial point in discussion on the activity of the Spirit within Paul's conversion for if, as this paper argues, Paul's experience of the Spirit was of a fundamentally undeniable nature which confirmed Paul's self-understanding of his position within God's salvation-history, then the force of his argument against the Judaizers who elevate Torah observance as a necessary component of Christian identity is in fact grounded in this experience of the glory of the Spirit. In each case, Gal 1:11-16, 1 Cor 15:1-11 and 2 Cor 3:7-4:6, Paul points to his experience of the exalted Christ and the Spirit as evidence of

52 Thrall, Second Epistle to the Corinthians, p. 286.

53 Whether Paul here refers to only the Apostolic office or all believers does not affect my argument, yet suffice to say that Paul does not give any sense of qualification to the referent. So with Thrall, it appears best to understand the phrase with the sense 'all believers,' Thrall, Second Epistle to the Corinthians, p. 282.

his own perception of his placement within the expected age to come. The surprising observation of Paul's reference to his conversion to the Spirit in 2 Cor 3:7-4:6 is that his form of argumentation is not primarily logically deduced but phenomenologically assumed with his recipients, with whom he attempts to convince of the same realization that they now exist within the coming age of the Messiah and the Spirit. It is this identification between Paul and his own (particularly) Gentile recipients to which we now turn.

Paul's Gentile Converts and the Spirit

Gordon Fee, and recently Finny Philip have already demonstrated the extent to which Paul presupposed an experience of the Spirit at conversion with his recipients, and the crucial role of the Spirit within Paul's own arguments.[54] While I do not wish to replay the evidence here (this has been achieved admirably by Fee), the affirmation of the reality of religious experience of the Spirit at conversion by Paul and his early Gentile recipients is a telling development in understanding the thought of Paul. That Paul highlights experience of the Spirit, and assumes that the incorporation of this experience into his argument will necessarily give him the upper hand in his rhetoric, is surely an indication of the importance of this experience in Paul's own thinking. The truth that Paul's Gentile recipients experienced a powerful encounter with the Spirit of God is undeniable, it is rather the reality of the conversion event that is of crucial significance. As a Pharisaic Jew situated within Second Temple Judaism, Paul's expectation that at the coming of the Messiah the Spirit would be poured out and the new age begun was axiomatic. That Paul himself experienced the Spirit and also witnessed the outpouring of the Spirit upon his Gentile recipients is the vital key to understanding the vibrant and zealous commitment of Paul to his missionary endeavors. The reality of the reception of the Spirit by both Jews and Gentiles remained for Paul the key sign that his generation had indeed witnessed the long awaited new chapter in God's salvation-history. Paul understood his Gentile converts to be evidence of this new chapter precisely because their experience validated the expectation of the outpouring of the Spirit. This reality was grounded not only in a propositional belief in Jesus as Messiah (Gal 2:15-16), but also in the accompanying experience of the Spirit (Gal 3:1-5). Like a hand in glove, one cannot exist without the other.

54 Fee, "Paul's Conversion as Key to His Understanding of the Spirit," pp. 172-177; Philip, The Origins of Pauline Pneumatology.

Coupled with the acknowledgement of the experience of the Spirit by Paul's recipients is the observation that the occasions with which Paul refers back to his own conversion experience of Christ and the Spirit occur within polemical contexts that defend his perspective on the new covenant. This surely indicates the close proximity with which the Spirit is related to Paul's own reflection on the present standing of Gentile believers. This preceding discussion has helped to refocus on and understand better the intensity with which Paul reacted to Jewish threats to his gospel, particularly the role of the Mosaic Law in the new covenant. To concede to Torah observance would deny the complete validity of the Spirit as the key sign of those who now constitute the people of God. For Paul, the Spirit exists as the fulfillment of the promise given to Abraham in Gen 12 (Gal 3:14) and therefore this reception (Gal 3:1-5) is the guarantee of ones present status among the children of God (Gal 4:6-7). The fierceness with which Paul combats acquiescence to Torah observance is, in his view, a regression in the story of God's plan of redemption (Gal 4:8-11). Paul assumes that his Gentile recipients' experience of the Spirit at conversion and in their ongoing spiritual life is the key evidence of the present state of affairs in the narrative of God's engagement with creation. That Paul's Gentile converts have also received the Spirit remains the confirming criteria that prompted and motivated Paul's conviction that God's story had taken a new turn.

Conclusion

The present paper has developed the thesis that religious experience of the Spirit, when taken seriously in its rhetorical contexts, can be applied to specific areas of Paul's thought with great reward. The application of religious experience of the Spirit to Paul's own comprehension of his place within the narrative of God's salvation-history is one avenue which demonstrates itself as a viable point of enquiry. We have seen that Paul's own experience of Christ at his conversion was understood in apocalyptic terms, and that the Spirit, at least within Paul's own thinking, was intimately related to apocalyptic activity. This provided an appropriate demonstration of the involvement of the Spirit within Paul's apocalyptic experience of Christ at conversion, and also an experience of the Spirit at Paul's conversion as a developing interpretation of 2 Cor 3:1-4:6. Paul not only recognized the importance of this experience of the Spirit at conversion as significant for his own life but

expanded his understanding of the work of the Spirit to include the incorporation of the Gentiles into the people God. For Paul, it is the experience of the Spirit that confirms the concrete reality of the current point of the narrative of God's salvation-history. Paul sees himself in the story at a specific point because his own experience of the Spirit and the experience of his Gentile converts confirmed it.

Knowledge and Transformation: towards a 'Pentecostal Paideia'

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Abstract
In response to the tendency for Pentecostals to emphasise spirituality over and against formal and academic means of knowing, this paper insists that Scripture holds together a notion of spiritual experience with the importance of structured learning for personal transformation and maturity. This argument is based on a socio-historical analysis of Paul's discussion of the concept of paideia.

Introduction

Some 20 years ago, Gordon Fee, in discussing the character of Pentecostal hermeneutics, made two very salient observations. In the first place, he noted that their attitude towards scripture regularly included a disregard for scientific exegesis; 'scripture is the word of God and is to be obeyed. In place of scientific hermeneutics there developed a kind of pragmatic hermeneutics – obey what should be taken literally; spiritualise, allegorise, or devotionalise the rest.'[1] Secondly, he argued that 'in general, the Pentecostal's experience has preceded their hermeneutics. In a sense, the Pentecostal tends to exegete his or her experience.'[2] This was certainly true 20 years ago, but as has been recently pointed out in this journal, is still true today

> Pentecostal culture has a reputation (deserved or otherwise) for its reluctance to engage in the task of critical reflection, and this reluctance is particularly acute in Australia, with its critique of criticism itself, and its relentless insistence on positive thinking. This culture, derived from the fundamentalist response to the liberal takeover of institutions of higher learning, and expressed in "word of faith" and "prosperity" doctrines, declares that "negativity is an enemy to life."[3]

1 Gordon D. Fee, Gospel and Spirit: Issues in New Testament Hermeneutics (Baker Academic, 1991), 86.

2 Ibid.

3 Shane Clifton, "Editorial: The Courage to be Prophets," Australasian Pentecostal Studies 12 (2009): 5.

It would be superfluous to point out the tension within Pentecostal churches between the 'lay person' and the 'academic.' The perception of Pentecostals by those outside our denomination as having a 'shallow theology' is also in many ways stereotypical. This all requires little spelling out. What this paper proposes however – maybe a little audaciously – is a challenge to this situation.

The Pentecostal approach to scripture is fairly simple, 'the bible is the basic rule of faith and practice and supplies the corrective and interpretive authority for all religious experience... a central question in biblical study is "how do we live a Christian life according to the scriptures?"'[4] The underlying ethos of this approach is a desire to obey God and live according to His will. This much is clear. However in adopting such an approach, many of us, in a sad irony, have overlooked clear instruction towards deeper critical engagement. In what follows, I wish to investigate several passages within Paul's letters that would seem to challenge us towards a Christian 'higher education.' Looking at some of Paul's language in relation to Greek paideia (education), I propose that what Paul has in mind for his churches is a form of 'Christian paideia,' with its ministers charged with the responsibility to instruct, and indeed transform, its members. We begin our investigation in 1 Corinthians.

Knowledge and transformation

In 1 Corinthians 1-4, Paul is attempting to resolve divisions (schismata) in the church; these have come as a result of members taking sides over Paul or Apollos as to who their preferred teacher is. Paul begins the letter by addressing this problem as it is no doubt the most pressing issue the church faces and one which, if left unresolved, will unravel everything Paul has accomplished in the city. He begins his argument in 1.10 with the following

> I implore you brothers and sisters, in the name of our Lord Jesus Christ, that all of you speak the same language and that there may not be divisions among you; but rather that you be made complete (katērtismenoi) in the same mind (noi) and in the same purpose

4 Scott A. Ellington, "Pentecostalism and the Authority of Scripture," Journal of Pentecostal Theology 9 (1996): 19.

(gnōmē).[5]

The term here katērtismenoi comes from the root word katartizō and refers to putting something in order or to put into proper condition.[6] In Galatians 6.1, Paul tells the church that if anyone is caught in sin, the ones who live by the Spirit (hoi pneumatikoi)[7] are to restore (katartizete) that person. In 1 Thessalonians 3.10, Paul desires to return to the church after being separated from them so that he can supply (katartisai) what is lacking in their faith. The author of Hebrews prays that God himself will equip them (katartisai) with everything good for doing His will. Finally, in Luke 6.40, Jesus reminds his disciples that a student (mathētēs) is not above their teacher (didaskolos), but a student that is fully trained (katērtismenos) is like their teacher.

Examples abound, but we can see from this brief selection that a prominent motif in the NT is transformation and development by means of instruction. Paul's desire for the Corinthians is that they be made complete as a church; that is, they must resolve their divisions so that they can become a unified church. But for this to happen, they must be united in both mind and purpose. These two terms both have educational connotations. The first term nous, typically translated 'mind,' refers to the intellect, understanding or way of thinking.[8] Similarly, the second term gnōme, here translated 'purpose,' has, among other nuances, the sense of opinion, judgement, or way of thinking about an issue.[9] In other words, Paul sees as a solution to the Corinthian divisions, instruction in regards to things of God.

Greco-Roman paideia

This correlation between instruction and transformed behaviour was familiar in the first century. In Greek paideia, the students were set on a course towards maturity; it was the goal of education to turn a boy into a man[10] who would embody the ideal values of the culture and ultimately lead the masses who could not afford this training. The famous teacher of rhetoric Quintilian,

5 Translation mine

6 BDAG

7 The term hoi pneumatikoi is synonymous in Paul with hoi teleiois 'the mature;' cf. 1 Cor. 2.6, 15

8 BDAG

9 BDAG

10 Education almost ubiquitously a male domain.

says that the young (or for that matter, any age) should strive with all their hearts and devote all their efforts to the pursuit of virtue and eloquence; 'and perchance it may be granted to us to attain to the perfection that we seek.'[11] He sees the gradual levels of study as being much the same as a child who is gradually able to handle increasingly more solid food

> I have no objection to a little exuberance in the young learner. Nay, I would urge teachers too like nurses to be careful to provide softer food for still undeveloped minds and to suffer them to take their fill of the milk of the more attractive studies. For the time being the body may be somewhat plump, but maturer years will reduce it to a sparer habit.[12]

He argues that the passing years will 'skim off much of the froth, reason will file away many excrescences, and something too will be removed by what I may perhaps call the wear and tear of life.'[13] Philo, the Jewish philosopher and contemporary of Paul, uses a similar idea

> Do you not see that our bodies do not use solid and costly food before they have first, in their age of infancy, used such as had no variety, and consisted merely of milk? And, in the same way, think also that infantine food is prepared for the soul, namely the encyclical sciences, and the contemplations which are directed to each of them; but that the more perfect and becoming food, namely the virtues, is prepared for those who are really full-grown men.[14]

The Greek philosopher Epictetus also uses this analogy in the context of education, specifically in regards to the maturing of our judgements. He says 'it is not the things themselves that disturb men, but their judgements about these things.' He insists that when we are hindered, or disturbed, or grieved, we should not blame anyone but ourselves, in other

11 Quintilian, Inst. 12.1.31

12 Quintilian, Inst. 2.4.1

13 Quintilian, Inst. 2.4.7

14 Philo, De Cong. 19; on another occasion he says: 'seeing that for babes milk is food, but for grown men wheaten bread, there must also be soul-nourishment, such as is milk-like suited to the time of the childhood, in the shape of the preliminary stages of school-learning, and such as is adapted to grown men in the shape of instructions leading the way through wisdom and temperance and all virtue;' De Agr. 9

words, our own judgements. According to him, it is the part of an uneducated person 'to blame others where he himself fares ill; to blame himself is the part of one whose education has begun; to blame neither another nor his own self is the part of one whose education is already complete.'[15] He encourages his listeners thusly

> Are you not willing, at this late date, like children, to be weaned and to partake of more solid food, and not to cry for mammies and nurses, old wives' lamentations? "But if I leave, I shall cause those women sorrow?" You cause them sorrow? Not at all, but it will be the same thing that causes sorrow to you yourself, bad judgement. What, then, can you do? Get rid of that judgement, and, if they do well, they will themselves get rid of their judgement; otherwise, they will come to grief and have only themselves to thank for it.[16]

We can see clearly a recognised process whereby the learner was gradually matured and over time exposed to heavier and 'meatier' study. However, this was not always the case for some of the students; in fact a major concern was with students who came to school to learn, but were easily distracted or not there to be changed by what they heard. Philo complains that some who attended lectures, though they were in attendance, had their minds elsewhere: some to marine and mercantile affairs, others to rents and agriculture, some to public honours and affairs of state, others to revenging themselves upon their enemies; but as far as the subjects of the discussion were concerned, they were completely deaf, present with their bodies only. Worse still, he complains, when they did attend, they would sit all that time only listening, and, having departed, not recollect a word of what was said.[17] These ones then, were more concerned with a career than being transformed through virtue.

According to Epictetus, some would resort to the philosophers merely because they wanted to make a display at a banquet of their knowledge, he asks 'what else is he doing but trying to win the admiration of some senator sitting by his side?'[18] He says elsewhere, 'that is why the philosophers

15 Epictetus, Enc. 5

16 Epictetus, 2.16.40

17 Philo, De Cong. 65-66

18 Epictetus, 1.26.9

admonish us not to be satisfied with merely learning, but to add thereto practice also, and then training.'[19] He argues that 'to store away bread and wine in a pantry is one thing, and to eat it is another.' The reason, he suggests, is because

> What is eaten is digested, distributed, becomes sinews, flesh, bones, blood, a good complexion, easy breathing. What is stored away [on the other hand] you can readily take and show whenever you please, but you get no good from it except in so far as you are reputed to possess it.'[20]

Plutarch says the same

> Some of these beginners, like birds, are led by their flightiness and ambition to alight on the resplendent heights of the Natural Sciences; while others go in for the disputations, knotty problems, and quibbles; but the majority enter a course in Logic and Argumentation, where they straightway stock themselves up for the practice of sophistry.[21]

In other words, the teaching of philosophy was aimed towards transformation in the listener. It was meant to be understood and applied in order to inform and transform behaviour permanently, according to the values and beliefs of the particular school. The problem however, was some of the students were only after 'sound bite' philosophy; mere phrases or extracts of philosophical systems so that they would sound sophisticated and impress at dinner parties. This obviously flew right in the face of the teachers, since, as far as they were concerned, it wasn't enough to simply attend a lecture, you also needed to be changed by it too. Seneca, the Roman orator and also contemporary of Paul, refers to these students as 'squatters,' people who regard the philosopher's lecture room 'merely as a sort of lounging-place for their leisure.' He says 'they do not set about to lay aside any faults there, or to receive a rule of life, by which they may test their characters; they merely wish to enjoy to the full the delights of the ear.' He says moreover that some arrive 'even with notebooks, not to take down the matter, but only the words, that they may presently repeat them to others with as little profit to these as they

19 Epictetus, 2.9.13-14

20 Epictetus, 2.9.18

21 Plutarch, Mor. 78F

themselves received when they heard them.'[22]

In other words, education in antiquity was intended to be the means by which a person was shaped and their behaviour informed. The products of paideia were obvious, they were typically the elite orators and sophists, the noted philosophers or the statesmen and high officials of the community. In practise, oratorical displays and political speeches in the forum or the theatre were at their core a competition in paideia, whereby the most eloquent was deemed the most educated. Gleason demonstrates that in this culture, paideia, for both Roman and Greek gentlemen, was a form of symbolic capital. It reflected the time and effort spent in receiving a rhetorical education, thus eloquence was the essential precondition of its display. The performers who attracted the largest crowds valorised paideia by making it appear to be the prize of a bruising competition for status dominance.[23] Moreover, this rhetorical performer embodied his culture's idea of cultivated manliness. That is, the physical control of his voice, carriage, facial expression and gesture and control of his emotions under competitive stress were all vital parts of his self presentation and overall evaluation as a man.[24] Thus it was commonly understood in the first century that education equalled transformed behaviour. Paideia was the process of 'enculturation' into the community's particular values and beliefs. But what does this have to do with the church?

Christian paideia

It has been convincingly argued in recent scholarship, that the ekklēsia would have resembled a type of philosophical school.[25] Indeed the members of the church would have, in some respects, identified themselves in this way. The classicist E. A. Judge notes

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22 Seneca, Ep. 108.3-7

23 Maud Gleason, Making Men: Sophists and Self-Presentation in Ancient Rome (Princeton University Press, 2008), xxi.

24 Ibid., xxii.

25 See for example H. Conzelmann, "Paulus Und Die Weisheit," New Testament Studies 12, no. 3 (1966): 231-244. Thomas Schmeller, Schulen im Neuen Testament? (Herder, Freiburg, 2001). Wayne A. Meeks, The First Urban Christians: The Social World of the Apostle Paul, 2nd ed. (Yale University Press, 2003), 81-84. James R. Harrison, "Paul and the Gymnasiarchs: Two Approaches to Pastoral Formation in Antiquity," in Paul: Jew, Greek, and Roman, ed. Stanley E. Porter (Brill, 2009), 141-178. Et al.

> In asserting a new source and method of knowing about the ultimate realities of the world, and about how one should live in it, Paul is occupying the territory that belonged to higher education. He is promoting a new kind of community education for adults.[26]

Judge defines this 'Christian school' in the following: 'What we are observing is a matter of adult education, or indeed, as the apostles might have put it, a kind of higher education "in Christ," which is the complete development of man.'[27] In other words, for Paul, one dimension of the church, as he understands it, is as a form of 'Christian paideia' whereby its members are taken along an educational path towards spiritual maturity. Indeed, this understanding seems to be causing the problems in Corinth. In 1 Corinthians 3.1-3, Paul has deemed their divisive behaviour as childish and immature and that they themselves are 'mere infants in Christ' (nēpioi en Christō); he tells them that he is unable to teach them the 'meatier wisdom' they so desire, but can only give them milk because they are not yet mature (teleiois). The educational imagery is obvious, particularly in light of the above discussion. Moreover, in 2.9 he refers to the church as theou oikodomē (God's building) and himself as the sophos arkitektōn (wise master builder) committed with the task of epoikodomeō (building upon) Christ as the foundation. There is little doubt from this, that Paul understood his role as a teacher and builder of the body. His role was to instruct the church towards transformation and maturity. This is also demonstrated in other passages.

In Philippians 1.9-10, Paul prays that the church's love would abound increasingly in knowledge (epignōsei) and depth of insight (aisthēsei); as a result of this, they will be able to discern what is best and be pure and blameless for the day of Christ. Again we see a correlation between knowledge and behaviour. The first term epignōsis, as a cognate of the familiar term gnōsis, is typically understood as knowledge of information.[28] The second term, aisthēsis, only turns up once in the NT, and refers to the

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26 E. A Judge, "The Reaction Against Classical Education in the New Testament," Journal of Christian Education 77 (1983): 12.

27 E. A Judge, "The Conflict of Educational Aims in the New Testament," in The first Christians in the Roman world: Augustan and New Testament essays, ed. E. A. Judge and James R. Harrison (Mohr Siebeck, 2008), 697.

28 See for example 1 Tim. 2.4; Tit. 1.1; et al.

ability to discern knowledge.[29] This knowledge and discernment, he prays, will lead to holiness and readiness for Christ's return. In Colossians 1.9-10, Paul[30] prays the following

> We continually ask God to fill you (plērothēte) with the knowledge (epignōsin) of his will through all the wisdom (sophia) and understanding (synesei) that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge (epignōsei) of God.

This prayer comes in response to an imminent threat from possibly Jewish heretics in the church. Paul makes clear that the only way to overcome such a threat is to be filled (plēroō) with the knowledge of God in all wisdom (sophia) and understanding (synesis); both prominent terms in Greek education. In Ephesians 3.18-19, Paul[31] again prays that the church would be able to grasp the full dimensions of Christ's love; that they would know (gnōnai [root: gynōskō]) this love that surpasses all knowledge (gnōsis), and may be filled with all the fullness (plērōma [cognate: plēroō]) of God.

We can see then an educational ideal in Paul, and indeed, the whole NT. The means to counter heresy, the method of producing maturity, the process by which we attain the fullness of God is all found in 'Christian paideia.' Moreover, in Ephesians 4.11-14, we see this constellation of terms come together in a beautiful picture of what Paul (and indeed Christ) desires for the church

> So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip (pros ton katartismon 'towards the completion [of]') his people for works of service, so that the body of Christ may be built up (eis oikodomēn) until we all reach unity in the faith and in the knowledge (epignōseōs) of the Son of God and become mature (teleion), attaining to the whole measure of the fullness (plēromatos) of Christ. Then we will no longer be infants (nēpioi), tossed back and forth

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30 I take Colossians to be a 'genuine Pauline letter;' however the conclusion of this debate is not pertinent to the present discussion.

31 I take Ephesians also to be a 'genuine Pauline letter;' though as above, authorship is not pertinent.

> by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.[32]

Paul sees his role as not just an apostle, but also as a teacher (didaskolos) of a 'Christian paideia.' He desires that the members of the body grow and mature in greater knowledge of God; moreover, that their lives reflect the values and beliefs of Christ's ekklēsia. This can only come through instruction in the things of God.

Concluding thoughts

The challenge seems clear. The Pentecostal ethos is towards transformation, this is pointed out as being a work of the Spirit in the believer's life. Indeed, this ethos is one of the great strengths of our movement and something that must be held at the forefront of our mission. However, as we can see from only a few brief passages, part of this transformation is a direct result of knowledge and instruction. Certainly what is in mind in these texts is a serious critical engagement of the bible on the part of both the pastor/teacher and the church member. Moreover, it is not one at the cost of the other (i.e. knowledge or 'life of the Spirit'), rather it is both. In fact it would not be a stretch to say that the absence of one is the inevitable weakness of the other. We as Pentecostals therefore, have an obligation to our own hermeneutic; if we desire to 'read the bible and do what it says,' then we must take seriously the passages that instruct us to be instructed. We cannot jettison our desire to be led by the Spirit, but we must also incorporate with this serious reflection of the biblical text; in doing so, perhaps we will begin to move closer towards a 'Pentecostal paideia.'

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Book Review

Wariboko, Nimi. *The Pentecostal Principle: Ethical Methodology in New Spirit*. Eerdmans Publishing: Grand Rapids. 2012

Review by Andrew Youd

As Christians we live in a world that has taken off beyond control. We can acknowledge the frenetic pace of globalised life, the rapid transformation and development of technologies, the competitive nature of economics and culture, and the destructive violence done to the stability of meaning. Within this world we live in the shadow of, and participate in, the cacophony of voices that dominates the public conversations, conversation that the church is often found struggling to keep up with, let alone influence. In this environment there is need to re-cast our public theology. One such movement that has taken to the winds of contemporary life is Pentecostalism, and it is Nimi Wariboko in his book *The Pentecostal Principle: Ethical Methodology in New Spirit* (2012), who has sought to present a Pentecostal ethical response for our time. The book is the latest in the series 'Pentecostal Manifestos', edited by James K. A. Smith and Amos Yong, a series which aims at promoting the voice of the next generation of Pentecostal scholars for the global church and beyond.

Nimi Woriboko's contribution is a 'Pentecostal-theological intervention in the methodology of social ethics.'[1] It is a work that engages with mainstream voices in theology, ethics and beyond, but also seeks to translate Pentecostal meaning into the theological/philosophical language of our time. Wariboko proposes the pentecostal principle and he does so in practice drawing from two wells. On the one hand he takes Tillich's dichotomy of 'Catholic Substance' and 'Protestant Principle' and the embryonic resolution of 'concrete spirit' to develop what he labels as the "Pentecostal principle". On the other hand he engages with and interprets various aspects of Pentecostalism that seem to correlate with, or speak into, modern society and the contemporary

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discussion. In this sense his work stands also as an interpretation and/or apology for Pentecostalism in the theological and philosophical language of contemporary academia.

Wariboko's pentecostal principle builds upon the historical-ontological discussion from Paul Tillich. Tillich's Catholic Substance and Protestant Principle are an interpretation of ecclesial history as paradigmatic of historical-social flux. That is, the tension between the instituted forms (substance) and the impulse to react and reform (free principle). Wariboko responds to this by drawing upon an analysis of Pentecostal theology and practice as not just being chronologically subsequent to the dichotomy but additionally historically paradigmatic (in part) and therefore informing the actual resolution of Tillich's problem. Wariboko does not aim to promote Pentecostalism as the universal principle, he writes "[t]his work attempts to lay bare the "inner greatness," the "historical-ontological essence" of Pentecostalism as a phenomenon of our epoch without conferring ontological dignity on any Pentecostal movement on the ontic level."[2] He writes, "[t] he pentecostal principle compels us to think of the whole communion as straining toward Pentecostalism tending toward infinity, endeavouring toward the new."[3]

There is a sociological and epistemological correlation taking place whereby substance universalizes and absolutises the true in the form, whereas principle reacts and rejects to the canonization of the true in the fallible but leaves no symbols or structures of meaning. We can see this in contemporary sociology which examines the forces on communities towards stability and change. This relates to rituals and structures but more importantly is revealed in contemporary society's epistemology and cultural hermeneutics. The result is an impasse in meaningful social discourse because it has rejected (past) frameworks of meaning and therefore has the inability to construct and evaluate meaningful social discourse. Viewing life through either epistemological lens is limiting and we must have a Public Theology that incorporates yet moves beyond this dichotomy if all participants are to participate meaningfully within today's world in order to work for a better future.

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Wariboko's contribution is to build a conceptual framework which can acknowledge the appropriateness and good of traditions, laws etc. but can embrace change, not as the end to the past but the ground of the beginning and potential. Theologically he grounds this in principles such as freedom, creativity, and the infinite of God and a correlation with Acts 2 and Pentecostalism.

The pentecostal principle is not the end judgment, but the beginning. It consists of freedom, creativity, emergence, potentiality and play. It is not a metaphysics but a methodology, an essence of understanding. He develops an ethical methodology which is about pure mediation, pure means. It moves beyond the codifications of rules, forms, institutions, and positions, and also to move beyond various *telos* which limits outcomes to embrace the new, the contingent, change and 'surprise'. That is, it is a methodology whose *telos* is the means, the method. This is elucidated by engaging with and incorporating emergence theory. This is a theory that embraces the laws, norms and meaning of the past but without a sense of determinism, leaving room for contingency, new meaning and potentiality. More than this it is a recognition that life in the Spirit is one of newness with no end; we never arrive and always embrace the future in the ground of possibility. In this sense he is providing a public theology, a methodology for public discourse in which no perspective has the philosophical home court, no team coerces, but must live and work together and somehow construct a meaningful society for human flourishing. He writes, "The question here is how the institution, practice, or position fits with the movement toward the unconditional good of actualizing potentials in relation to divine depths of existence. The good is actualized fitness; it is maximized existence"[4] Wariboko is someone who has looked at the depths that deconstruction philosophy has created and did not withdraw, but embraced the true within it and brought an ethic that can allow Christians and others to engage in public discourse well. There is room in this conceptual framework for Christians to engage in social policy debate with integrity to who they are but also recognizing the open and ever progressing nature of life and thought.

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As if this wasn't enough, he does all this while also articulating Pentecostal theology and practice interpreting them into contemporary theological and philosophical categories. It is a good example of theology that is faithful to one's own Christian Perspective that helps to describe but also to promote attributes as relevant beyond its own sphere. His articulation of 'play' as a central characteristic to Pentecostal theology, practice and worship is illuminating. Play is for its own sake, it is improvisational, creative and open. These can be seen in Pentecostal worship which embraces the surprise from God, the spontaneous and can be without specific utility. One can see how this both relates to his ethical methodology but also contributes to Christian theological methodology and practice.

Reading this book one will walk away inspired, challenged but also with questions. His writing is dense, and would best suit the postgraduate student or teacher; but the reader who labors with his work will find his style and poetic flare enjoyable. His hermeneutic of the Bible and also the Pentecostal movement as a text is thematic with an analogical approach that can become metaphoric and at times idealistic. One might say he is generous in his interpretation of the bible and his description of Pentecostalism and this could be problematic, others might say he represents Pentecostalism well. Nonetheless he paints a portrait that has value and could be prescriptive to Pentecostalism but assuredly informing to those outside its tradition. There is much to Christian Tradition that is left unsaid and the implications of the pentecostal principle he proposes is yet to be worked out in other areas of theology. In his own words, "[t]he project is unfinished. It awaits you, the reader's creative philosophical and theological reflections, spiritual imagination, and collaboration to be complete."[5]

Wariboko does two things and he does them well. He engages with the topic in light of the most contemporary thought, contributing to the discussion, and he models how to do so from one's own perspective. Wariboko presents a bold response and a noteworthy pentecostal contribution to public theology and ethics.

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