

SOME SPIRITUAL ASPECTS OF PENTECOSTAL EDUCATION:
A PERSONAL JOURNEY

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1. Education as Spiritual Formation

Spiritual aspects of Pentecostal ministerial training are a great concern to serious educators. Some of us weigh the option of whether or not to include “spiritual” objectives in the preparation of a course syllabus. How much emphasis should be placed on “spiritual” aspects of a subject given the limitation of valuable classroom time that is so urgently needed to deal with issues of knowledge and content? We hesitate to dichotomize education into the categories of spiritual/academic. Is not everything we do in Christian education laced with spiritual overtones? We desire that the product of Christian education will bear the marks of a “spiritual” person according to a biblical definition of spirituality, but the path to the realization of that desire is often foggy.

Spiritual formation of a Pentecostal minister requires far more than excellent academic accomplishment. Hendricks and Clarke define “spirituality” in a theological sense as the relationship between the human spirit and the Holy Spirit “in lived experience and reflective understanding.”¹ That is, both our theory and our practice must somehow reflect our relationship with God. However, students in Pentecostal educational institutions often adhere to an understanding of what it means to be “spiritual” that reflects cultural or worldly practices that have been accepted in the church but which differs from the biblical definition. It is the responsibility of ministerial training schools at any level to counteract cultural presuppositions and practices that have

¹ Barbara Hendricks and Thomas E. Clarke, “Spiritual Formation for Mission,” in *Toward the 21st Century in Christian Mission*, eds. James M. Phillips and Robert T. Coote (Grand Rapids: Eerdmans, 1993), pp. 203-17 (204).

caused spiritual deformities in individuals. This involves building into the training process emphasis on “*reformation, conformation, and transformation*” (e.g., Rom 8:29; 2 Cor 3:18; Phil 3:21; Col 3:10)² that accompanied the birth of the Pentecostal movement.

The Pentecostal movement has been known from the beginning as a holiness movement. It may be debatable whether that reputation is as intact as it once was. We defend with great vigor the doctrinal positions we have held from the beginning as a movement, and we proclaim our unswerving allegiance to the authority of the scripture as our rule of faith and practice. It is a great tragedy that the practice of Pentecostal spirituality in some cases bears little resemblance to the characteristics of spirituality that are set forth so clearly in the Bible. It is imperative that the people in Pentecostal churches be disciplined in such a way that they will practice a biblical lifestyle. This responsibility lies with the leadership of each church, but since many church leaders are being trained in Pentecostal institutions, that responsibility must also be accepted, modeled, and taught in those institutions.

If we accept the premise that education is a vital part of “spiritual formation,” then “spirituality” must rise to the top of the agenda of Pentecostal educational institutions. The assumption that we can have the power of the Holy Spirit without a lifestyle displaying the fruit of the Spirit is little short of blatant mockery of a holy God and his inspired word. Pentecostal education, especially in earlier years, has been labeled by some critics as too heavy in practices and spiritual concerns at the expense of academic integrity. If we are sensing some slippage in the spiritual area, could it be that to appease or gain acceptance by our critics we have lessened emphasis on spirituality in our Pentecostal institutions? Or could it be that we have for the most part relegated spirituality to the chapel and prayer times for students? Or have we allowed others to set our educational agendas?

Galatians 5:16-26 defines “spirituality” in terms of lifestyle actions that reflect one’s spiritual condition—controlled by fleshly nature or by the Spirit. In the early years of the Pentecostal movement in the twentieth century, sanctification was measured by visible absence of a worldly lifestyle. Paul, the great biblical educator, brought correction to the Pentecostal Corinthians who desired to experience God’s blessing, but were not allowing the Spirit to transform them from their worldly ways.

² Hendricks and Clarke, “Spiritual Formation for Mission,” p. 204.

“I could not address you as spiritual.... You are still worldly” (1 Cor 3:1-3).³

Pentecostal institutions have responsibility for reteaching the doctrine of sanctification as the reality of God’s expectations for his people so that our products will be leaders who model true biblical spirituality and bring the church of Jesus Christ to his expected level of spiritual maturity. Donald Stamps comments regarding 1 Tim 3:1-2, “The standards listed for overseers are primarily moral and spiritual. The proven character of those who seek leadership in the church is more important than personality, preaching gifts, administrative abilities, or academic accomplishments.”⁴

2. Role of Education in the Formative Years of the Twentieth Century Pentecostal Movement

William Menzies wrote an important article in the Assemblies of God’s *Enrichment* magazine.⁵ He reminded us that the Pentecostal movement was born in revival. Many point to the outpouring of the Holy Spirit in Charles Parham’s Bible school in Topeka, Kansas, on January 1, 1901, as the origin of the modern Pentecostal movement. Menzies states it was “in Topeka [that] the theological identity of the modern Pentecostal movement was established.”⁶

Menzies articulates the important role education filled during those early years. From 1901 until 1914, many churches and missions were established. These produced an army of Spirit-baptized believers with a burning passion to proclaim the message to the entire world. However, these groups encountered many doctrinal and organizational problems. A key issue addressed at the meeting when the Assemblies of God was founded in 1914 was the formation of a Bible school for the training of young people.

The curricula during the early years of the institutions were strong in training for practical ministry, but an equally strong emphasis was placed

³ Scripture quotations are from New International Version.

⁴ Donald C. Stamps, “Moral Qualifications for Overseers,” in *The Full Life Study Bible* (Grand Rapids, MI: Zondervan, 1992), p. 1882-83 (1882).

⁵ William W. Menzies, “Lessons from the Past: What Our History Teaches Us,” *Enrichment* 4:4 (Fall, 1999), pp. 84-91.

⁶ Menzies, “Lessons from the Past,” p. xx.

on biblical authority as the rule for faith and practice. This balance helped guide the Assemblies of God through times of doctrinal controversy, with theological education serving like a rudder on a ship. The result has been one of the largest and fastest growing Pentecostal fellowships in the twentieth century.

While the past should be our teacher, it must never be allowed to hold us back from our future. Some are expressing concern that the balance has been lost in favor of an academic emphasis.

3. Call for Pentecostal Spirituality in Pentecostal Educational Institutions

Concerned leaders, including pastors, denominational executives and educators, are giving an urgent plea for a renewed emphasis on Pentecostal spirituality in all Pentecostal education institutions. Not all faculty agree regarding the tension between academics and the moving of the Holy Spirit in a Pentecostal classroom, but at least dialogue is taking place and the issues are being placed on the table.

Gary McGee states that an “openness to the fullness of the Spirit’s work as portrayed in the Book of Acts and as articulated in 1 Corinthians 12 and 14 established the paradigm of Pentecostal spirituality.”⁷ Theologian Russell Spittler makes the observation that, “much Pentecostal success in mission can be laid to their drive for personal religious experience, their evangelistic demand for decision, the experiential particularism involved in every baptism in the Holy Spirit. Pentecostal preaching is a call to personal experience with God—nothing less.”⁸

Pentecostal spirituality has played a major role in the rapid growth of the Pentecostal movement. Pentecostal ministers touched by the Spirit are unafraid to come against the dark side of spirituality, recognizing that the arena in which ministry takes place includes combating the activity of Satan. Anointed Pentecostal teaching is required in the classroom, and while the Spirit and the word combat and diffuse any efforts to thwart the effectiveness of the teaching/learning experience, there are times when

⁷ Gary B. McGee, “Pentecostals and Their Various Strategies for Global Mission: A Historical Assessment,” in *Called and Empowered: Global Mission in Pentecostal Perspective*, eds. Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (Peabody, MA: Hendrickson, 1991), pp. 203-24 (206).

⁸ Russell P. Spittler, “Implicit Values in Pentecostal Missions,” *Missiology* 16 (October, 1988), pp. 409-24 (413).

teacher and students must take the authority given them by Christ and rout the enemy forcibly. This must be modeled by instructors and experienced by students in educational institutions if it is to be practiced in their ministries.

The leadership of the Assemblies of God, U.S.A. called educators of the schools of the fellowship to a four-day seminar where they dialogued and wrestled with issues such as “Revival and the Professor” and “The Role of Mind and Spirit in the Classroom.” In one session fifty-five educators wrestled with the tension between academics and the moving of the Spirit in the Pentecostal classroom. “Participants agreed that the dynamic presence of the Holy Spirit would spark academic learning, not hinder it, when guided by professors experienced in Pentecost.”⁹ George Wood, General Secretary of the Assemblies of God U.S.A., said,

It is critical that in the classroom you deal with hermeneutics, exegesis and the like, but at some point we’ve got to pray students through to an experience that will give them...empowerment and help them to expect that a gateway in their own prayer life will open as they yield to the Spirit and speak as He gives utterance.¹⁰

Thomas Trask, General Superintendent of the Assemblies of God U.S.A. concluded,

If we are going to see a continuation of the move of the Spirit like we are seeing today, it won’t be because we have all the assets, tools and frills, but because we are abandoned to the power of the Spirit and dependent upon Him.¹¹

In an interview, Thomas Trask was asked what will be required of the Assemblies of God if it is to recapture its reason for being and remain effective in reaching the lost in the twenty-first century. Trask’s answer included,¹²

1. Remain focused on and dependent on the Holy Spirit.

⁹ Jeol Kilpatrick, *The AG News & Information Service*, #186, September 2, 1998, news@ag.org (September 2, 1998).

¹⁰ Kilpatrick, *The AG News & Information Service*, #186.

¹¹ Kilpatrick, *The AG News & Information Service*, #186.

¹² “Ask the Superintendent—Past Victory/Present Vision,” *Enrichment* 4:4 (Fall, 1999), pp. 13-14.

2. Maintain Word of God as our rule for doctrine and practice.
3. Remain people of prayer.
4. Recapture our reason for being—be evangelistic and reach the lost at any cost.
5. Disciple new converts.
6. Use our resources and allow the Spirit to breathe on us a fresh anointing.
7. Hunger for and desire a move of God.
8. Believe God for the supernatural, for the miraculous, for the outstanding, and He will do it!

Pentecostal education is a critical factor because of the tremendous influence it exerts over the trainees and their ministry in the churches of the organization to which they belong. James K. Bridges, General Treasurer of the Assemblies of God U.S.A., feels that “it is vital that we understand the purpose and function of our institutions in the context of the church and its mission.”¹³ The purpose of Pentecostal education in a Pentecostal institution is not only to train students to remain faithful to the inspired authoritative word of God, the tenets of faith of the organization, and the traditional lifestyle and practice, but to equip the students to function in Pentecostal power with the operation of spiritual gifts flowing through them and the congregation. Bridges further adds,

The young people coming to our schools deserve professors who model a genuine Pentecostal lifestyle with consistency and integrity.... We are responsible to create an atmosphere of faith and the presence of God through our teaching.... We must exhibit a current Pentecostal lifestyle and experience. We must have scholars experienced in Pentecostal ministry and worship.¹⁴

We cannot teach and model one thing in the Pentecostal educational institutions and expect our products to do something else in the churches where they will minister. Since we recognize that we need spiritual renewal and revival in the churches, we must conclude that spiritual renewal and revival are also needed in our ministerial training schools.

The Pentecostal church will be no stronger than its leaders. The majority of church leaders in many countries in Asia are now products of our Pentecostal educational institutions. We educators are determining

¹³ James K. Bridges, “Assemblies of God Schools and Scholars for the 21st Century,” *Enrichment* 4:4 (Fall, 1999), pp. 94-97 (95).

¹⁴ Bridges, “Assemblies of God Schools and Scholars,” pp. 96-97.

the spiritual vitality and ministries of the church by the way we shape and model Pentecostal ministry in our classrooms. When the students are grounded in the word and Pentecostal distinctives and have participated in the spiritual aspects of Pentecostalism in their educational experience, they are better prepared to plant and lead churches with the same emphasis and balance.

4. Need for a Pentecostal Philosophy of Ministry and Education

The emphasis placed on the spiritual aspects of the learning experience varies among Pentecostal educational institutions. There are many reasons for this variation. But in the final analysis it is the leadership and the teaching faculty that determine the emphasis. One's philosophy of ministry influences and, to a great extent, determines his or her philosophy of education. A pastor's philosophy of ministry is shaped not only by his/her biblical understanding and educational background, but also by his or her experience in Pentecostal ministry. Often leaders and teachers in Pentecostal institutions have arrived at their philosophy of ministry from biblical understanding and educational experience without having had extended ministry in a Pentecostal church setting. This could be a contributing factor to differing philosophies of the role of Pentecostal education in preparing pastors and church leaders for effective ministry in Pentecostal churches.

The need for a Pentecostal philosophy of education by all who lead and teach in Pentecostal educational institutions is a crucial factor in shaping the lives and ministries of their products. It is noteworthy that one of the stated purposes of the Asia Pacific Theological Association (APTA) is, "To provide a means for member schools to insure that their education is focused on the basic philosophy and the Pentecostal distinctives of the Assemblies of God."¹⁵ APTA's accreditation standard for faculty and staff reads,

The people involved in all phases of the operation of a school exert a strong influence on its product and its ultimate value to its constituency. The institution therefore seeks to engage and maintain a

¹⁵ Asia Pacific Theological Association, "Constitution and Bylaws (Manila, Philippines: Asia Pacific Theological Association, 1999), p. 6: Article V- "Purposes."

faculty...who will be most likely to accomplish the mission and goals for which it exists.¹⁶

One of the problems faced is that belief in a basic Pentecostal philosophy can be stated and Pentecostal distinctives can be taught as a part of the curriculum, but unless the Pentecostal philosophy of education and distinctives have been internalized and are being modeled and demonstrated in ministry by the administrators and faculty, they are no more than a set of doctrines that make the school Pentecostal in name only. This may be why Pentecostal distinctives are sometimes taught more as an academic exercise of providing students with a thorough understanding of their Pentecostal heritage and with less emphasis on the spiritual side of Pentecostal experience that results in lived out Pentecostal ministry.

Leadership is influence—we cannot lead further than we ourselves have gone. Leadership influences its product. In Pentecostal schools, what the product should “look like” must be kept in focus. Obviously, the product will look like us because we are their models and mentors. Of what value is the product to the constituency? Do our schools exist to produce degree-holders with much knowledge or ministers who will meet the needs of the Pentecostal constituency?

4.1 The Formal Curriculum

In recent years in Asia, the trend has been, especially for larger churches, to establish their own training programs, bypassing even traditional Pentecostal educational institutions. The point here is not to debate this issue, but to recognize this reality and to ponder contributing factors. When this happens, the pastor’s philosophy of ministry has influenced his or her philosophy of education, which sees the primary task of the pastor/teacher to be “for the equipping of the saints for the work of ministry” (Eph 4:12). This involves both training and empowering for ministry. Lyle Schaller observes:.

Congregations, not academic institutions, once again are becoming the primary place for training...staff members for large congregations. This is consistent and compatible, but further advanced, than a parallel

¹⁶ Asia Pacific Theological Association, *Accreditation Standards* (Manila, Philippines: Asia Pacific Theological Association, 1992), p. 12: Standard Three—“Faculty and Staff.”

trend: that is, for large churches to replace theological seminaries as the primary source for clergy.¹⁷

Academic achievement in a Pentecostal educational institution is important, but is not a guarantee of effectiveness in ministry. Peter Wagner, after discussing seven tombstone markers for seminaries, clearly states:

None of this should be interpreted to mean that I am advocating anti-intellectualism. The body of Christ needs the finest and best trained minds in its leadership.... Mental brilliance needs to be subsumed to spiritual character.¹⁸

Wagner further states, "Professors are favored who have the ability to impart life and vision and anointing to the students...to provide impartation, not information. The information will be there, of course, but it is not primary."¹⁹ Not all will agree with Wagner's use of the term "impartation," but the fact remains that when one is around a teacher or minister who exhibits faith and anointing to see the miraculous happen, it is much easier to believe God for the same in one's own life and ministry.

Wagner's perusal of the catalogs of non-traditional training institutions reveals a strong emphasis on practical and spiritual aspects of ministry with courses such as "Demonology Exposed," "Nurture of Prophetic Ministry," "Intercession for Revival," "Roots of Character, Understanding the Anointing," "Communion with God," "The Theology of Praise," and "Living by the Word of God." He points out that the "success or failure of these institutions is gauged by how well the graduates are doing in the ministry to which they have been called."²⁰

4.2 The Hidden Curriculum

One's philosophy of ministry and education also partly determines the hidden curriculum. What does the hidden curriculum teach? It answers the following questions,

¹⁷ Lyle Schaller, *The Senior Minister* (Nashville: Abingdon, 1988), p. 84.

¹⁸ Peter Wagner, *Churchquake* (Ventura, CA: Regal, 1999), p. 233.

¹⁹ Wagner, *Churchquake*, p. 236.

²⁰ Wagner, *Churchquake*, pp. 236-37.

1. Do faculty model the importance of chapel and prayer meetings by attending?
2. Do they arrive at such meetings on time?
3. Do faculty model Pentecostal ministry?
4. Do faculty flow in the gifts of the Spirit and encourage students to discover and release their giftings?
5. Do faculty model a desire for continual spiritual renewal and revival?
6. Do faculty make room for prophetic insight, vision, and understanding of spiritual things that come only from unencumbered communion with God?
7. Do faculty teach and model a ministry that is flowing in the supernatural?

I do not consider myself a polished example in all these areas, but my heart is longing to be the model that is so desperately needed in our schools. Recently, I was delighted to receive an email from a former student in a master's extension in Finland for Continental Theological Seminary, Belgium:

I want to thank you that you encouraged me in your prophecy on Wednesday 20th of May [1998] 9:15 a.m. In this prophecy you said, "God has given you that ministry. Give your gifts for God's purposes. He will mold you and bring you through the fire in that ministry. God sees in you something that you cannot see and God will accomplish His word during these days, weeks and years." Well, before that prophecy I was praying that God will guide me and encourage me, because God spoke to me about a very challenging ministry and then some difficulties appeared and it looked like this ministry is not for me. Today I am in that ministry in Russia, teaching in Karelian Bible Institute. I want to thank you again for your Spirit-filled teaching and this prophecy which encouraged me a lot.²¹

Very often the "hidden" curriculum is hidden more from the administrators and faculty members of a school than from the students. That is, the leaders are not aware of what they are teaching by their actions or lack of action.

²¹ Tero Ojasalo, "Greetings from Finland," Tero.Ojasalo@megabaud.fi (November 5, 1998).

4.3 Need for a Personal Philosophy of Ministry and Education

Every administrator and faculty member of a Pentecostal educational institution should have an articulated personal philosophy of ministry and education. This will determine to a great extent how he functions in and out of the classroom and what kind of model he will be for the students. This will also affect his objectives for the courses he teaches and the balance between academic and spiritual dimensions that he allows and encourages.

My own philosophy of Pentecostal education very much reflects my philosophy of ministry in a Pentecostal setting. I offer it here, not as a model, but as a sample.

The training of Pentecostal leaders must include a strong biblical and theological foundation—one that is academically credible, but balanced by an emphasis on the application of truth in a practical Pentecostal ministry. The student's educational experience must be in a Pentecostal environment where Spirit-anointed interaction and learning affect the mind and character. Students must be trained and mentored in such a way that they leave the school not only academically prepared with information and ministry skills, but also spiritually prepared with the touch of God upon them and the fire of the Holy Spirit within them.

Steps must be taken to insure the highest quality of academic training that is based on biblical and skill-building principles from the perspective of a philosophy of Pentecostal education that will result in a Pentecostal ministry that befits leadership in a Pentecostal church.

5. Some Easily Neglected Essentials of a Pentecostal Education

In the early years of the modern Pentecostal movement, there was a strong emphasis on the spiritual and practical dimensions of Pentecostal education. Peter Wagner observes that many early western missionaries who carried the gospel to the third world were not highly trained academically. This resulted in the establishment of training institutions that were "geared to a relatively low academic level, but the curricula were built around a practical ministry-oriented knowledge of the Bible. Their model was one of ministerial training rather than one of theological

education.”²² In many countries, especially in Asia today, the criticism of neglect of academic emphasis is no longer valid in many of the schools. In fact, some would argue that the correction to bring balance has resulted in the neglect of some spiritual aspects of Pentecostal education.

What are some of the easily neglected essentials of a Pentecostal education that must be in place to prepare Pentecostal leaders for effective ministry in this century?

5.1 Renewal and Revival

There must be a truly Pentecostal atmosphere and desire for renewal and revival in a Pentecostal educational institution. It was after the outpouring of the Holy Spirit on the day of Pentecost that the leaders who had been called, mentored, and equipped for ministry by Jesus went out endowed with power as instruments of the Holy Spirit.

A young miner, Evan Roberts, was a leader of the 1904 great spiritual awakening. Though not a great speaker nor highly educated, he had a passion for God, the word and prayer. God told him that revival was coming to Wales and that it would spread rapidly to England, Europe, Asia and Africa. In the first 30 days, 37,000 accepted Christ and 100,000 were converted within five months. An estimated two million came to Christ in England. Revival also came to America and it is believed that at least twenty million came to Christ while this revival burned there.²³

It was from Azusa Street in Los Angeles and the few students in the Bible school in Topeka, Kansas, that a spiritual renewal and Pentecostal empowerment ignited those present and later spread like wildfire around the world, resulting in a great harvest of souls during the twentieth century.

Why are renewal and revival so urgently needed in Pentecostal educational institutions in the twenty-first century? In too many places, the revival fires that once burned brightly have dimmed, and some have almost gone out. Bright identifies some of the compelling evidences of America's lost condition as the secularization of public life, the rise of social problems, the disintegration of the traditional family, and a spirit

²² Peter Wagner, "A Church Growth Perspective on Pentecostal Missions," in *Called and Empowered*, pp. 265-84 (278).

²³ Bill Bright, *The Coming Revival*, special international edition (Singapore: Campus Crusade Asia, 1995), pp. 79-82.

of selfishness.²⁴ Bright also describes an impotent church that “has become...influenced by the incessant onslaught of secular attitudes in movies, television, advertising and daily peer pressure...God is a mental concept to consider on Sunday morning.”²⁵ Over a period of time, a deterioration of spiritual values has occurred.

The concern for us in Asia is that western values are being embraced by multitudes as they imbibe western films, TV, magazines, music and books that portray humanistic and materialistic values as the desirable norm. The youth coming into the ministerial training schools in Asia are bringing these values with them, and too often these are not counteracted by the experience of genuine revival which results in conviction and repentance—a decisive turning away from such influences as will pull them down personally and render their ministry powerless.

However, the present picture is not as dismal for the church as it looked just a few years ago. Fresh winds of the Spirit are blowing in many places around the world. Many are experiencing a fresh Pentecost. A renewed hunger for God and his righteousness is gripping the hearts of many of God’s people. Revival and *reformation* come as people repent before a holy God and submit in total obedience to his word. The return to the supremacy of God’s word has been the basis for every spiritual awakening in history. God’s prescription for spiritual renewal and the healing of people and nations has not changed. The words of 2 Chro 7:14 are still valid for God’s people today:

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land.

We must humble ourselves before a holy God with a renewed commitment to prayer and the confession of sins.

5.2 Personal Encounter

The starting place for renewal and revival on our Pentecostal campuses is for the administrators and faculty to personally experience a fresh encounter with the fire of Pentecost. From that encounter, the fresh wind of the Spirit will blow into every class hour and chapel service, through the dining hall and dormitories, across the campus, penetrating

²⁴ Bright, *The Coming Revival*, pp. 50-56.

²⁵ Bright, *The Coming Revival*, p. 65.

the hearts of the students. Do we model Pentecostal reality? If not, why not? We have the theory. The question is: Do we have the fire ourselves?

Charles G. Finney defined that reality in compelling terms,

...This baptism imparted a great diversity of gifts that were used for the accomplishment of their [the apostles and brethren present on the day of Pentecost] work. It manifested itself in the following ways: The power of a holy life. The power of a self-sacrificing life. The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of loving enthusiasm in proclaiming the gospel. The power of teaching. The power of a loving and living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognized by them. The power of moral courage to proclaim the gospel and do the work of Christ, whatever it cost them...all these endowments were essential to their success; but neither separately nor all together did they constitute that power from on high that Christ promised, and that they manifestly received. That which they received as the supreme, crowning, and all-important means of success was the power to prevail with both God and man, the power to fasten *saving impressions* upon the minds of men.... All that I have named above were only means, which could never secure the end unless they were vitalized and made effectual by the power of God.²⁶

Finney, who was a lawyer, pastor, evangelist and college professor, further said,

Lack of the endowment of power from on high should be considered a disqualification for a pastor, a deacon or elder, a Sunday-school teacher, a professor in a Christian college and especially for a professor in a theological seminary.²⁷

He also instructs:

We must be willing to relinquish the control of how God pleases to pour out His spiritual power. Some try to prescribe to God when and how. God will come in His own way, and we must never limit Him.²⁸

²⁶ Lance Wubbels, comp. and ed., *Charles Finney on Spiritual Power: A 30-Day Devotional Treasury* (Lynnwood, WA: Emerald Books, 1998), Day 1.

²⁷ Wubbels, *Charles Finney on Spiritual Power*, Day 4.

²⁸ Wubbels, *Charles Finney on Spiritual Power*, Day 12.

We say much about dependence on the Holy Spirit, but how much do we keep under our own control?

As a Pentecostal educator, I have felt that I have tried to arrive at a proper balance between the academic and spiritual. But through the word, prayer, the testimonies of others, and the urging of the Holy Spirit, I became hungry and thirsty for God as never before. The Holy Spirit put me through a series of experiences that provided incentive for personal spiritual renewal and revival.

While teaching a master's course at Continental Theological Seminary, Brussels, Belgium, I found myself wrestling with the academic pressure of time and covering the content of the course or making room for the Holy Spirit as he quietly moved upon the students during a lecture. I finally gave in to the Spirit after a struggle and for over two hours he broke our hearts and did what I could not do to prepare the students to apply the biblical principles we were studying in their lives and ministries. We had been sensing a strong presence of the Spirit, not only in the classroom and chapel, but also in the dining hall and student lounge as we fellowshiped together. I later learned that several of the students were so hungry for God that they had arranged a prayer chain to accompany their educational experience. The Holy Spirit got my attention and I got a wonderful benefit—my back was healed that day as he moved among us.

Later, while teaching in Romania, the school president handed me a book on the subject of revival. I refused to read it because I had heard that some "strange manifestations" were occurring in that revival. My wife, Evelyn, took it to read, saying, "I am not interested in any fleshly manifestations. I am just hungry for God, and I don't want to miss anything He has for me." I joined her in pursuit of more of the manifest presence of God, and we got deeper into the word and prayer.

A while later, I was teaching a master's course in the Sydney and Australia. In the class we pastors and leaders expressed our hunger for God. One pastor said he had just returned from a revival meeting in Pensacola, Florida, U.S.A. He testified of being there with Frank Houston, who pastors a very large church in Sydney and is viewed by many as a pastor to pastors, a man greatly used by God over many years as he is now well over 70. The pastor told how Houston went after God with all his heart in every meeting. That evening, after watching an altar service on video and seeing hundreds respond to a message from God's word, I realized that I had been satisfied with much less than God had available for me and my ministry. I spent a few hours on my face before a holy God and got up a changed man. My teaching and preaching has

been revolutionized. Spiritually speaking, I crawl into the classroom to teach and to the pulpit to preach.

Gordon Anderson, president of North Central University in Minneapolis, Minnesota, U.S.A., is another educator who testifies that revival on his campus started with his personal renewal.

[The revival] started as...exploration personally of what it means to be an academic on fire. Through the work of the Spirit I feel the need to be a leader, not just a figurehead. I need to be someone who really demonstrates the power of the Spirit.... Is description without demonstration an acceptable model of education? My answer is no. True education requires knowledge and practice and application. I don't think we can prepare Pentecostal leaders who have theory without practice.... You can have all of God you want. The starting point is confession and repentance and getting rid of the excuses.²⁹

The Bulletin of Central Bible College, Springfield, Missouri, U.S.A., reminds us that, "Pentecost is not automatic. It must be reborn in each generation." Several goals are listed:

1. Present biblical truth with clarity – so that students will know about Pentecostal power.
2. Provide students with opportunities to experience Pentecost – you cannot give away what you do not have.
3. Strengthen the Pentecostal voice in Assemblies of God pulpits – by sending out ministers equipped to lead congregations, youth groups, and ministries into a living experience of Pentecostal power.³⁰

5.3 Pentecost in Academia

Del Tarr, former President of the Assemblies of God Theological Seminary, U.S.A., gives us a glimpse into his view of the need to balance the academic and the spiritual in a Pentecostal institution.

Because we covet the presence of God to be manifested and the gifts to operate, we are seeing healings in the classrooms. Professors are willing to stop in the middle of their teaching and let the Spirit minister

²⁹ It is quoted with the permission of the author, Gordon Anderson who is a president of North Central Bible College. His email address is president@ncbc.edu.

³⁰ "Extending the Legacy," in *The Bulletin* (Springfield, MO: Central Bible College, Summer 1999).

to students' needs.... But we have full accreditation and haven't relaxed the rigor of graduate education. If the Holy Spirit moves and classes are skipped or shortened, we make them up.... To say we are a Pentecostal seminary and not to have Pentecost in the classrooms, in the hall, in the prayer room, and in the chapel would be a misrepresentation. To be a truly Pentecostal seminary we must be people of the Spirit.... The seminary needs to remain a theological rudder for the movement—loyal to the Pentecostal distinctive, but not just defending the past.... The role of the seminary must be prophetic. It must be willing to point out how culture has infiltrated the church. It must speak to issues both inside and outside of the church with love and humility and perseverance.... Too often movements have thought you can't be educated and spiritual. That is erroneous. You can be well educated and still have the presence and power of God in your life. That is what we mean by knowledge on fire.³¹

Pastor Jim Cymbala of the Brooklyn Tabernacle in New York City expresses a concern for church leadership to have a proper perspective on human efforts versus the work of God.

Christianity is not predominantly a teaching religion.... The...church has made the sermon the centerpiece of the meeting, rather than the throne of grace, where God acts in people's lives. It is fine to explain *about* God, but far too few people today are experiencing the living Christ in their lives.... The teaching of sound doctrine is a prelude, if you will, to the supernatural. It is also a guide, a set of boundaries to keep emotion and exuberance within proper channels. But as Paul said, "The letter kills, but the Spirit gives life" (2 Cor 3:6). If the Spirit is not given an opening among us, if his work is not welcomed, if we are afraid of what he might do, we leave ourselves with nothing but death. Granted, extremists have done fanatical things in the name of the Holy Spirit that have frightened many sincere Christians away. Chaotic meetings with silly things going on and a lack of reverence for God have driven many to prefer a quiet, orderly lecture. But this is just another tactic of the enemy to make us throw out the baby with the bath water. Satan's tendency is always to push us toward one extreme or the other: deadness or fanaticism.... The old saying is true: If you have only the Word, you dry up. If you have only the Spirit, you blow up. But if you have both, you grow up.³²

³¹ "Knowledge on Fire: A Conversation with Del Tarr," *Pentecostal Evangel* (May 17, 1998), p. 6.

³² Jim Cymbala, *Fresh Wind, Fresh Fire* (Grand Rapids, MI: Zondervan, 1997), pp. 150-52.

In an Old Testament Survey class at the Hellenic Theological Institute in Athens, Greece, my wife Evelyn was emphasizing how Israel had failed in God's plan for the nation to represent him to the pagan nations surrounding them. One of the students expressed that God was impressing him to start an intercessory prayer group for Greece. As the class took time to pray for the Lord to give this man specific direction, the Holy Spirit took over the class and it became a major time of intercession. In months following, some of those students became regular intercessors and engaged in prayer walking and spiritual warfare against the powers of darkness in many archaeological sites where there are still demonic strongholds left over from the ancient Greek beliefs and practices. The mythological beliefs are thought to be dead today, but the spirits behind them are still very real. Some of these people have experienced hand-to-hand combat with forces of darkness. The point is that the academic lesson needed to be accompanied by the Holy Spirit's applying it so that we will not fail in our responsibility as Israel did.

If the faculty of Pentecostal educational institutions are not making room for and modeling Pentecostal experience, then the evidence points strongly to theory, information and head knowledge. Administrators and faculty must lead the way to the renewal that is so urgently needed at this moment in history. The desire for a fresh Pentecost and spiritual renewal, resulting in a flow of spiritual gifts, should never be a controversial issue in Pentecostal educational institutions. A danger is that we get so concerned that a "fleshly manifestation" might show up that we fail to experience the very orthodox biblical manifestations. Students must understand that leadership can guide renewal and revival according to biblical principles, fanning the flame of Pentecostal fire without fear that it will get out of control. Could it be that some are afraid of revival because we have been away from it for so long that we do not recognize it, or that our definition of revival does not fit what God is trying to do today? Or have we been so influenced by our theological training in non-Pentecostal institutions, our Pentecostal rituals, or our desire for acceptance by non-Pentecostals that we are uncomfortable with that which was once normal for Pentecostal people?

Pastor Alec Rowlands pressed these questions on students of Northwest College:

1. If what we are doing could be done with or without the manifest Presence of God, is it worth doing at all?
2. If the Book of Acts is not our model for the life and ministry of today's church, is there any other worth the energy?

3. If we have not seen the phenomena described in the Book of Acts, are we the New Testament Church or just a faded likeness which the world will reject?
4. If we conclude that we have strayed from God's blueprint for the Church, should we not be in sackcloth and solemn prayer until He cleanses our hearts and sends His power and presence back to us again?³³

Pentecostal educators must ever keep in focus that the leadership effectiveness of our graduates is shaped and influenced equally as much, or perhaps more, by a teacher's attitudes, lifestyle, example in righteousness, and pursuit of spiritual renewal and a fresh Pentecost than by his academic degrees and performance.

6. Keeping in Focus the Arena in Which Pentecostal Education and Ministry Occurs

Jesus had a clear understanding of the purposes for which he was sent to earth. He had a grasp of the spiritual nature of his mission and ministry, the importance of the anointing of the Holy Spirit, and the arena in which spiritual ministry takes place. "The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18,19).

The account of the baptism of Jesus and the Spirit of God descending like a dove and lighting on him before he began his public ministry clearly shows the urgency of the one who ministers doing so under the Spirit's anointing and power.

It is noteworthy that Jesus was led by the Spirit into the desert place where he was tempted by the devil (Matt 4:1). The Son of God was brought into the arena of spiritual warfare where the issue of authority was addressed. The representatives of the kingdom of light and the kingdom of darkness met each other face to face. Christ overcame Satan by the power of the Spirit and with the weapon of the word of God.

During Jesus' earthly ministry before his defeat of Satan on Calvary, he often confronted the forces of darkness and triumphed over them by

³³ Transcribed and adapted from a taped message by Alec Rowlands delivered at Northwest College of the Assemblies of God, Kirkland, WA, U.S.A., date unknown. Used by permission.

casting out demons, healing the sick, and performing supernatural acts by his authority and in the power of the Holy Spirit.

Paul graphically describes Christ's triumphant victory over Satan and his kingdom: "And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross" (Col 2:15). Christ stripped the demonic forces and satanic powers of their authority to hold mankind captive.

After Jesus' defeat of Satan on the cross and his resurrection, he came to his disciples saying, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations..." (Matt 28:18-29). "And these signs will accompany those who believe: in my name they will drive out demons ...they will place their hands on sick people, and they will get well" (Mark 16:17-18).

Even a brief survey of the apostles' ministry after the outpouring of the Holy Spirit on the day of Pentecost clearly portrays them continuing the ministry in the same way Jesus had modeled it—confronting the powers of darkness, casting out demons, healing the sick and performing ministry with signs following under the anointing and power of the Holy Spirit. The point is that even though Christ had defeated Satan at Calvary, the apostles' ministry was carried out in the arena of the spirit world where the authority of Christ triumphed by the power of the Holy Spirit. God has allowed Satan's kingdom of darkness to exist concurrently with His kingdom of light until Satan is thrown into the lake of fire to be tormented day and night forever (see Rev 20:10).

As "the disciples went out and preached the word everywhere ...the Lord...confirmed his word by the signs that accompanied it" (Mark 16:20). Luke states that "the apostles performed many miraculous signs and wonders among the people...more and more men and women believed in the Lord and were added to their number. As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits and all of them were healed" (Acts 5:12-15).

Those who minister in Asia are made keenly aware that ministry is in the arena of the spirit world where the Spirit of God confronts the forces of darkness, and victory is secured on the basis of the authority that Christ passed on to his disciples. Christ's defeat of Satan on the cross is activated and enforced through the minister who works in the power and anointing of the Spirit. "As we involve ourselves in spiritual warfare, it is imperative that we remember we are not trying to defeat the devil.

He is already defeated. We do not re-define, we re-present, the victory of the cross.”³⁴ Most people from non-Christian religious backgrounds are very familiar with the spirit world as their practices of appeasing evil spirits by offering them such things as food, flowers and even cigarettes would indicate. They often are convinced that the Christian God is the true God only when they witness a demonstration of power that is greater than the power of their gods.

Those working with Hindus and Buddhists are continually confronted with manifestations of demonic activity. Islam has allowed syncretism with animistic beliefs and practices. Anyone ministering in the Muslim world is very much aware of the demonic base of that religion. Paul states, “The things that mark an apostle—signs, wonders and miracles—were done among you with great perseverance” (2 Cor 12:12). Sobhi Malek clarifies and challenges,

Signs, wonders and miracles do not merely describe categories of miraculous acts. Rather, they are mighty deeds seen from three different aspects. In their ability to authenticate the message, they are signs. In that they evoke awe and astonishment, they are wonders. In their display of supernatural power, they are miracles. Paul states that these are things that mark an apostle. Indeed, today they should mark an apostle to Muslims.³⁵

Here, Malek seems to be using the term *apostle* as anyone *sent* to the Muslims. He also discusses the Islamic concept of power. “In any situation where there is conflict, victory with a show of power is a Muslim expectation.”³⁶ “Indeed, they respect power. For them, nonviolence is not a virtue; rather, it is despicable...God favors people with power.”³⁷ “Their respect for power allows the Christian witness to find an open door to minister.”³⁸

Recently while I was teaching a course in Indonesia on a Bible college campus, the student body was faced with a power encounter challenge. A Muslim “preacher” sensed a wonderful presence as, in his work, he made deliveries to the campus. He asked for a sign that would

³⁴ Dutch Sheets, *Intercessory Prayer* (Ventura, CA: Regal, 1996), p. 150.

³⁵ Sobhi Malek, “Islam Encountering Gospel Power” in *Called and Empowered*, pp. 180-97 (182).

³⁶ Malek, “Islam Encountering Gospel Power,” p. 185.

³⁷ Malek, “Islam Encountering Gospel Power,” p. 186.

³⁸ Malek, “Islam Encountering Gospel Power,” p. 186.

confirm to him if the presence was associated with the Christian God. One day, as he made a delivery, he saw angels over the campus. As a result he was convinced that the Christian God was real and that he does manifest his presence, and he accepted Christ as the plan of salvation was explained to him. His Muslim mentor became very angry and put a curse on this new convert's wife. She began to experience excruciating pain and there were marks like snake bites on different parts of her body. The mentor told the man it was an eleven-headed snake and that he would remove the curse if he would renounce Christianity. He also presented a challenge, stating that if anyone representing the Christian God could cut off even three of the eleven heads of the snake, he would be convinced and embrace Christianity. This was just developing as I finished my teaching, so I do not know the final outcome. But the point is that a demonstration of God's power is desperately needed in such a situation.

Several years ago when I was on that same campus, I had just completed teaching a course and was preparing to preach the missions convention for the Bible college. While walking around the campus and praying on a quiet afternoon, I heard footsteps like someone running up behind me. I turned and saw no one; but squashed pieces of fruit came flying past my head and fell to the ground a few feet ahead of me. It was an open area with no trees or place for anyone to hide and play tricks on me. I called my wife, and together we walked around the campus again. When we came to the place, she saw the fruit and we both felt a strong sense of demonic forces coming against us. The challenge was that we were encroaching on their territory and that they would destroy any fruit that would come from the missions convention to begin the next day. We and the students responded to that challenge by prayer and fasting, and the Holy Spirit moved powerfully all week long and many young people made themselves available to the Lord in any way that he desired to use them. Satan suffered a great blow that week—not because of fantastic preaching, but because of our depending on the power of God to withstand the power of the enemy. I believe the students were better equipped to fight the forces of darkness in their own ministries because of that experience.

Recently I was present at a meeting in a stadium in Malaysia where Carlos Anacondia from Argentina was ministering. These meetings were sponsored by the National Evangelical Christian Fellowship, of which several Pentecostal denominations are a part. Many that came for salvation each night began to exhibit demonic manifestations at the open-air altar on the big field. Workers who were equipped to do deliverance ministry waited in a prepared room while altar workers brought those

needing deliverance on stretchers, walked with them or carried them to the side room. During this time Anacondia was authoritatively ordering Satan to loose people from his bonds. Testimonies were given by hundreds of people who received Christ and were delivered from the forces of darkness during the three-day meeting. Pastors from hundreds of churches across Malaysia were involved as well as faculty members and students from the Pentecostal schools. This was a “hands-on” experience that helped students to be prepared for the real world of ministry outside the classroom.

Those working with Roman Catholic people in Asia realize quickly that syncretistic practices are prevalent. A “believer” can attend mass in the morning and in the afternoon offer prayers to a spirit that he believes lives out in his field. He may refuse to cut down a tree or move a huge stone because he fears displeasing the spirit who lives there. The wearing of amulets is very common; they are especially used on infants to protect them from sickness and death. Some who have professed salvation return to some animistic practices during crisis times. They may go to a witch doctor or a “faith healer” for help if they do not find healing in the church. There are students in Pentecostal Bible schools who are still being harassed by demonic forces because of activities they or their parents participated in before they came to Christ. I have ministered to students like this in several Bible schools in the Asia Pacific region. These young people are not demon possessed, but are being troubled because they need help to cut off any avenue that the enemy might use to take advantage of them.

Dutch Sheets tells of a minister friend who prayed for a girl in Guatemala who had been hopelessly paralyzed and unable to speak for two years. The minister discerned that the cause was demonic and, prompted by the Spirit, went to her wheelchair and quietly prayed, breaking the hold of Satan over her in the name of Jesus. Slowly over the next month she recovered. She then told why doctors could find no physical cause for her condition. Her teacher, also a witch doctor, had placed a curse on her for refusing to have sexual relationships with him. A short time later she became totally paralyzed, and could not even speak to reveal the cause and ask for help.³⁹ The reason for including this testimony is to reinforce the importance of ministering in the power of the Spirit, of “eagerly desiring the greater gifts” (1 Cor 12:31) and “following the way of love, and eagerly desiring spiritual gifts” (1 Cor 14:1).

³⁹ Sheets, *Intercessory Prayer*, pp. 57-58.

Several years ago, when I was serving as president of Immanuel Bible College in Cebu City, Philippines, a witch doctor set up his practice just outside the gate of the campus. Felipe spent every Monday in the cemetery, praying to the spirits for power. He would often come to the edge of the campus and endeavor to place a curse on the students and the school. His demonstration of power caused many to bring their sick to him for healing. His fame spread so that up to 1000 people came each day seeking his healing touch. We were told that he would "listen" attentively to the "spirits" and then treat the patient in whatever manner he was told. Our response as a school was to fast and pray; then we felt led to set up a loudspeaker and share the word and testimony with the people waiting to see Felipe. Unexplainably (to him), some of Felipe's patients began to die or to experience great distress, so that before long his popularity faded as his power source failed him. He was put out of business by the power of the living God.

Opal Reddin, concerned about the need for a Pentecostal's practice to match his doctrine, admonishes, "Let us not rest on bygone memories; many third- and fourth-generation Pentecostals have never seen a miracle. The term 'Pentecostal' can become just a title of a denomination unless we hear what the Spirit is saying to us."⁴⁰ Perhaps part of the problem is described by Dutch Sheets:

We forget that "we wrestle not against flesh and blood" (Eph. 6:12, KJV) and that the "weapons of our warfare are not carnal (2 Cor. 10:4, KJV). We are so afraid of becoming demon conscious (putting an overemphasis on them) that we become demon unconscious. Sometimes our quest for balance gets us out of balance."⁴¹

Jack Hayford contends that we need,

...to learn the place and time for anger, when we see Satan's wiles successfully destroying; for indignation, when the adversary's program violates territory that is rightfully Christ's; for boldness, when demonic hordes announce their presence; for attack, when the Holy Spirit prompts an advance.⁴²

⁴⁰ Opal Reddin, "Conclusion," in *Power Encounter: A Pentecostal Perspective*, ed. Opal L. Reddin (Springfield, MO: CBC Press, 1989), pp. 256-68 (260).

⁴¹ Sheets, *Intercessory Prayer*, p. 83.

⁴² Jack W. Hayford, *Prayer Is Invading the Impossible* (South Plainfield, NJ: Logos International, 1977), p. 45.

In ministry the danger is that we may deal with the symptoms rather than recognizing the spiritual or demonic nature of a situation. So much energy is wasted in combating one another. Paul gives helpful insight and instruction: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph 6:12).

Statements by Reinhard Bonnke might lead us to question the validity of our “Christianity” if we do not demonstrate God’s power in our ministries.

Power is the essence of the gospel.... A powerless gospel preacher is like an unwashed soap salesman.... Christianity is divine power in action.... You cannot write Christianity down and say, “That’s it.” The breath of God animates the gospel or it is a dead body of truth.... Christianity is the Holy Spirit in action making the Word of God happen.... The world needs people with a live link to heaven.... The gospel is neither a theory nor an abstraction, but the reality behind everything.... When you grasp what we are saying here, then you join the army with the battering ram of the Word of the cross. It will pulverize the strongholds of the devil.... The Holy Spirit is in league with the crucified Christ. They have one mind—to defeat the devil through the gospel.⁴³

The whole armor of God is the only prescription that works. The students must leave our Pentecostal institutions with the armor in place and must be disciplined and trained in a manner that prepares them for effective ministry in an arena where millions are bound in spiritual darkness and are held captive by the evil one. The inclusion of courses in the curriculum dealing with issues such as prayer in ministry, deliverance ministry, signs and wonders in ministry, etc. is a step in the right direction. However, the hidden curriculum is just as important where students see a supernatural ministry modeled by faculty and are given the opportunity to taste some measure of success even during their educational experience.

⁴³ Reinhard Bonnke, *Mighty Manifestations: The Gifts and Power of the Holy Spirit* (Eastbourne, East Sussex: Kingsway Publications, 1994), pp. 13-23.

7. Conclusion

An education in a Pentecostal institution does not carry with it an either-or option as it relates to the academic and the spiritual. It is like the old song of yesteryears, "Love and marriage go together like a horse and carriage.... You can't have one without the other." Knowledge, skills, and techniques are important, but the student must be touched by the Spirit and prepared as a spiritual person to be able to function as a Pentecostal in the real arena in which ministry takes place.

Ministry in Asia today is not so different than when Christ and the early Pentecostal church carried out successful ministry. In every age and culture the church contends with spiritual forces of evil in the heavenly realm and the powers of darkness of this world. The only way Satan and his cohorts will be defeated is as we minister in the power of the Holy Spirit, which releases Christ's authority which is sufficient to set people free.

The gospel is the power of God for the salvation of everyone who believes (see Rom 1:16), but it must be presented with signs following if many in Asia are to be convinced that Christ's power is stronger than the evil forces which hold millions bound in ungodly religious systems, including the "religion" of materialism in places where there is a higher standard of living.

Our concern in Pentecostal educational institutions must be the product of our schools. What must they be? What must they be able to do? We must never be satisfied that we help our students successfully master academic programs. The real test of the effectiveness of a Pentecostal institution is how the product is able to function in Pentecostal ministry.

A couple of years ago, I was teaching a master's course in Fiji. A pastor from Samoa came for the course. As I encouraged the class members to allow the Holy Spirit to minister to their needs, this discouraged brother, who was in danger of being lost to the ministry, testified that he experienced "a spiritual surgery." This prepared him to return to his pastorate, not only with wonderful knowledge and principles to use in his ministry, but with a fresh touch of God upon him so the power of God and the gifts of the Holy Spirit were free to flow through his life and ministry. I later visited him and his church, and his people could not thank me enough for what had happened to transform their pastor. Actually, I did nothing but make room for the Holy Spirit to work deeply in each of us.

The challenge and never-ending tension for Pentecostal educators is to find the proper balance for academic and spiritual objectives, or perhaps we could more properly say, to find ways to mesh these two aspects of education—cognitive and affective. If that is truly our goal, the Holy Spirit is more than willing to help us reach it.

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At any rate, Pentecostal education began firmly within the arena of ministerial training. The pattern of a national college with its supporting flock of churches is one that has been. 1 In the autumn of 2002, Assemblies of God had 14,858 students registered in its 19 colleges and universities. (personal communication). 2 Unpublished results of British Academy Small Grant 34643, W K Kay and A E Dyer. 3. Levels simple. They prepared men and women for the practical aspects of ministry, particularly preaching. The situation in Europe and in the United States was not the same. Needs to develop a personal philosophy of ministry and education that focuses on prayer, repentance, obedience to divine command, and a desire to change the world through the renewal of the church. The Pentecostal/charismatic movement is rooted in a holiness tradition that emphasizes sanctification and the specific role of the Holy Spirit in spiritual transformation. Contemporary Pentecostal/charismatic teaching has emphasized power over purity in relation to the doctrine of Spirit baptism. Pentecostal/charismatic leaders who lack a deep theology of holiness have the potential to regard their leadership to be satisfactory if they have ample spiritual power for ministry with little regard for spiritual transformation. This theological neglect of the Spirit's role in spiritual transformation has led, in part, to the widespread phenomena of moral failure in Pentecostal/charismatic leadership. The leadership Spirit tradition is well represented among several judges and the first two kings of the united Israelite kingdom. Cite this Item. Chapter 4 Full Circle Mission: A Possibility of Pentecostal Missiology. Chapter 4 Full Circle Mission: A Possibility of Pentecostal Missiology. (pp. 40-58). <https://doi.org/10.2307/j.ctv1ddcrcb.10>. Various elements are attributed to this, including the similarities between Pentecostal and tribal worldviews,¹ points of contact and conflicts². Being a Pentecostal missionary within Asia, I intend to evaluate various attempts made by numerous Christian groups to preach the Gospel. Whether the communicator is conscious or not, contextualization is a procedure that every Christian communicator is employing. Pentecostal aspects are those theological and spiritual praxes that defined early or classical Pentecostalism as Paul described in 1 Corinthians 12-14. Of particular import are the praxes of the. 1 Pew Research Center: Religious and Public Life, "Global Christianity: A Report on the Size and Distribution of the World's Christian Population," Pew Research Center, <http://www.pewforum.org/2011/12/19/global-christianity-exec/>. Williams has expressed a personal observation here notwithstanding similar Scriptural manifestations of the Spirit. 11 C. Arnold Snyder, *Anabaptist History and Theology: An Introduction*, 96. 12 Adrian Chatfield, "Zealous for the Lord: Enthusiasm and Dissent, Lovers and the Beloved: Brides of Christ," *Journal of Pentecostal Theology* 5(1997): 107-08. Pentecostalism is Protestantism with a spiritual flavour while Catholicism is Mithraism in disguise. Mithraism is druidism as are all religions including Buddhism etc. Which is why I am no longer in any church, only Word-based thus I am a messianic Torah adherent - the way all believers were until Constantine. Pentecostalism espouses a great deal of freedom under the guidance of the Holy Spirit. It eschews liturgical forms of worship (frequently called formalism), and criticize more set liturgies as stifling. Having been an active participant in such services and now an observer, it seems that Pentecostals also have a liturgy but never recognize it as such.