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Disciple All Nations: Foursquare Fidelity to the Missional Mandate

Jeremy Wallace, D.Min.¹

“Dedicated unto the cause of inter-denominational and worldwide evangelism.”—Such words were engraved on the cornerstone of Angelus Temple under the directive of Aimee Semple McPherson. Since its earliest days the Foursquare movement has demonstrated a commitment to both inter-denominationalism and global evangelization. A decision to follow Jesus as the true Messiah and risen Lord is at once a decision to be led by Him and to lead others to do the same.

“Disciple All Nations”

The guiding theme of the 2018 Foursquare Education Symposium was “Disciple All Nations.” As a concordant gesture the Foursquare Scholars Fellowship (FSF) executive committee enthusiastically agreed to dedicate the second issue of *Quadrum* to this all-important theme.

Disciple. Discipleship is the lifeblood of the Church of Jesus Christ. Without it, the Body of Christ suffers, and the witness of the Gospel is compromised. In Jesus’ day, a *talmid* (Heb. “learner”) was committed to memorize the words and ways of his Rabbi.² The Rabbi’s ‘words,’ of course, encapsulated his distinctive thoughts, convictions teachings, worldview, and approach to life and ministry. His ‘ways’ included his day-to-day practices, his general behavior, and his distinctive ministerial praxis.

All. Although it is true that, hermeneutically speaking, there are times when the word “all” does not mean “all” in a situational and literary context, it remains undeniable that from her inception, the Church has upheld the belief that everyone is in need of redemption and, therefore, is commensurately in

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² See Bill Hull, *Choose the Life: Embracing a Life of Discipleship* (Grand Rapids: Baker Books, 2004).

need of a saving knowledge of Jesus Christ. Such a conviction—Jesus is Savior—is an essential “square” of the Foursquare Gospel. We seek to affirm what Scripture affirms: redemption is available to all people. Jesus desires that “none should perish but that all should come to repentance” (2 Pet. 3:9). Revelation 7:9-10 ESV (emphasis added) states, “*a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,¹⁰ and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”* Equally compelling a verse comes from the lips of Jesus Himself when he declared that the “gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come” (Matt. 24:14 ESV; emphasis added). *All* people need salvation and *all* people need discipleship.

Nations. While experiencing the realities of globalization in our current historical context we may be tempted to think of “nations” in the phrase “disciple all nations” simply in terms of nation-states and governments with spatial boundaries and borders. Jesus’ directive, however, to “*go therefore and make disciples of all nations*” (Matt. 28:19; emphasis added) did not refer to governing bodies of nation-states, but to “people-groups” (Gk. *ethna*). This is precisely what is depicted in the occurrence of Rev. 7:9-10. Indeed, one day every human being will confess the Lordship of Jesus Christ (Phil. 2:10-11).

This Present Issue

In the following issue the reader will see scholarly articles submitted by the following individuals: Amos Yong, Mike Larkin, Rick Mathis, Daniel Lucero and Andy Opie. Amos Yong, our guest contributor to *Quadrum*, outlines some reflections on missiological themes related to the world Christian movement he gained while serving as Dean of Regent University School of Divinity. While Mike Larkin makes a compelling case that the notion of “tridality” is fundamental to missiology and to thriving collaborative organizations, Rick Mathis explores the biblical and theological foundations of Foursquare disciple-making in order to recommend improvements in

Foursquare missioning activities vitally connected with its disciple-making. In our final two articles, Daniel Lucero provides the reader an evaluation of the “Foursquare Wheel’s” utility upon the Global Foursquare Church, and Andy Opie underscores the essentiality of hermeneutics in a local church’s maturation via theologizing their local context. May this issue stir the reader toward a greater fidelity to follow Jesus and lead others to do the same.

Missional Renewal: Pentecostal Perspectives to and from the Ends of the Earth

Amos Yong, Ph.D.¹

Introduction

In 2013, I wrote over two dozen blogs while I was serving as dean of the School of Divinity at Regent University in Virginia Beach, Virginia. Ten of these are collected in this article as they reflect on major missiological themes related to the world Christian movement that I was reflecting upon during this time.² While much of what follows was generated from specific sites I visited and conferences and related events I participated in literally around the world (as we shall soon see), they provide my own almost contemporary (then) “state-of-the-discussion” about the renewing work of the Holy Spirit in the church around the world.³ The concluding section

¹ Amos Yong (PhD Boston University) is Professor of Theology and Mission and director of the Center for Missiological Research at Fuller Theological Seminary, Pasadena, California; he carries ministerial credentials with the Assemblies of God and has authored or edited almost fifty books on a range of topics, many related to Pentecostal studies and Pentecostal theology.

² The first and the last blog remain available on the Missio Alliance website (<https://www.missioalliance.org/> – search under my name), while the other ten were originally uploaded on the Renewal Dynamics blog-site associated with the Center for Renewal Studies at Regent University School of Divinity (which is no longer accessible). I have not added any content to these original blogs, only correcting grammatical infelicities for publication here, eliminating dated references on occasion, smoothing out the transitions at a couple of places, and adding footnotes at various places, including in some instances where there were originally hyperlinks.

³ The theme of *renewal* was prominent for me in 2013 as part of my work overseeing the PhD in Renewal Studies at Regent University School of Divinity. Although the Center for Renewal Studies is no longer operational even as the theme of renewal no longer part of the Regent brand, I believe it remains a viable category for research and scholarly reflection related to the continual morphing of the global pentecostal-charismatic movement. I continue to co-edit, with Wolfgang Vondey (also formerly at Regent, now in the chair in mission and Pentecostal studies at the University of Birmingham), a book series, CHARIS: Christianity and Renewal – Interdisciplinary Studies, published by Springer/Palgrave Macmillan that promotes scholarship on this important them. See also my essay, “Poured

summarizes many of the major themes and provide a snapshot of “issues” the remain pertinent at the present time.

Although I wrote these blogs prior to transitioning from being a systematic theologian to being a missiologist (in 2014 when I joined Fuller Seminary’s School of Intercultural Studies), I am struck by how much of my reflections then grappled honestly with the changing nature of a post-denominational church amid a globalizing postcolonial, postmodern, and post-Christendom world. Then, and now, I believe that any constructive missional response will need to retrieve the radical Pentecost witness of the apostolic Christians for contemporary application.⁴ Intriguingly, as that missional vision was announced from the very beginning through the voices of those gathered “from every nation under heaven” (Acts 2:5b), so also, in hindsight, have these reflections been forged in conversation with fellow sojourners in the Spirit to and from the ends of the earth. These blog posts collected here provide points of entry into these issues even as they suggest that our envisioning of and participation in the mission of the Spirit in the present and coming days will need to be orchestrated by those upon whom the divine breath’s outpouring on all flesh will inspire and renew.

Interruptions of the Spirit and the Future of Mission⁵

These past three days I have been inspired at the Missio Alliance conference. My own role in the conference was fairly modest: a workshop on mission in a pluralistic world with a Dallas Willard scholar, Gary Black Jr. from Azusa Pacific University, and a plenary session on mission with Jo Saxton. Jo and I were invited to focus on the role of the Spirit, the gospel, and the future of mission.

Out on All Flesh: The Spirit, World Pentecostalism, and the Performance of Renewal Theology,” *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 6:1 (2007): 16-46.

⁴ In the interim, I published *The Missiological Spirit: Christian Mission Theology for the Third Millennium Global Context* (Eugene, Ore.: Cascade Books, 2014).

⁵ Originally appeared at Missio Alliance, 15 April 2013.

The title of our plenary was inspired by Jo, who wanted to foreground how the mission of the gospel oftentimes irrupts in and through our lives, for those of us willing to embrace and live into such, through the unexpected and unanticipated work of the Holy Spirit. While Jo did the “pentecostal thing” of testifying to the Spirit’s intruding work in her life, I did the “theologian thing” by reflecting on the “interrupting Spirit” of Pentecost in Acts 2: a phenomenology of interruption (2:5-13), the unbounded scope of the Spirit’s interruption (2:17-18), the personal identity of the interrupting Spirit as the Spirit of Christ (2:22-24), the diachronic identity of the Spirit from David Israel to Jesus (2:25-31), the radical interruptions of crucifixion and resurrection (2:32-36), the eschatological interruptions across space and time (2:37-39), and the interruptions of our status quo (2:40-47). Those interested in the details of this will need to wait for my extended commentary on Acts 2 (with Vince Le) that will appear in the World Bible Commentary later this year edited by Michael McClymond.⁶

What I found, however, was that my thoughts on the ways in which the Spirit disturbs our conventional ways of life was consistent with the major thrusts of the conference. David Fitch of Northern Seminary,⁷ one of the primary organizers of the conference, summarized it well in some ad hoc remarks by saying that Missio Alliance was about finding a missional way between those who take a my-way-or-highway approach on the right and those who adopt an accommodationist stance toward culture on the left. Hence this was not about attempting to find a *via media* for its own sake, but in order to preserve the missional task of the church in a post-Christendom world.

My own thoughts on the interrupting Spirit from Acts 2 resonate with this missional vision. The work of the Spirit in Acts unfolds the mission of

⁶ Amos Yong and Anh Vince Le, “Acts 2,” in Michael J. McClymond, ed., *Global Bible Commentary Online* (2013), available at [here](#); cf. Yong and Timothy T. N. Lim, “Acts 2 and Interreligious Engagement: Pentecostal and Evangelical Reflections,” in Or N. Rose, Homayra Ziad, and Soren M. Hessler, eds., *Words to Live By: Sacred Resources for Interreligious Engagement* (Maryknoll: Orbis Books, 2018), 41-52.

⁷ See also David E. Fitch, *Faithful Presence: Seven Disciplines that Shape the Church for Mission* (Downers Grove: IVP, 2016).

God for our times, if nothing else. Yet it does so precisely by establishing a people of God, indeed a fellowship of the Spirit, that lives into the footsteps of Jesus, himself the paradigmatic exemplar (in the Gospel of Luke) of what it means to lead a Spirit-filled, Spirit-empowered, and Spirit-interrupted life. Jesus proclaimed and embodied the coming reign of God and those upon whom he pours out of his Spirit (Acts 2:33) are invited to participate in that proclamation and embodiment – which means simply living according to the apostolic instantiation of Jesus’ Jubilee message. Doing so will bring about the missional “results” of apostolic obedience: “day by day the Lord added to their number those who were being saved” (Acts 2:47, NRSV). Focus on the work of the Spirit as inspiring a missional people will cut through the most difficult theological, political, and real-life issues of our time since it has to do with living out the redemptive witness of God in a hurting world. Yet doing so also requires that we be open to the interrupting work of the Spirit? We are ready for such disruption and commotion?

From “Empowered Evangelicals” and “Radical Middlers” to the Society of Vineyard Scholars⁸

It was a privileged to have been a guest at the fifth annual conference of the SVS – Society of Vineyard Scholars. As a renewal movement in its second generation, the Vineyard as a whole is *both* confronting the various challenges attending to *and* also embracing the many opportunities opened up by charting a way forward that builds and expands on the legacy of its charismatic founder John Wimber. A number of observations stand out for me as someone who is an outsider to the Vineyard but one sympathetic to its quest, at least as played out in the SVS, for a robustly charismatic and renewalist theological identity and self-understanding.

First, the conversations I had with Vineyarders (some within the group prefer Vinyardites) indicate that they are embracing the difficult but important task of ongoing self-discovery and self-identification. Under Wimber’s

⁸ Originally appeared on *Renewal Dynamics*, 22 April 2013.

leadership, the dominant projection was of the movement as “empowered evangelicals.” This has clearly allowed the Vineyard to influence and contribute to the ongoing charismatization of Evangelicalism in the contemporary North American landscape. However, contemporary Vineyarders looking into the middle of the twenty-first century are not convinced that such a posture will enable the movement to counteract the equally challenging trends that are evangelicalizing their charismatic sensibilities and commitments, often to the detriment of the vision and mission of church renewal that is at the heart of historic Vineyard distinctives.

A few years ago, an initial history of the early Vineyard was published by Bill Jackson (and Todd Hunter) as *The Quest for the Radical Middle: A History of the Vineyard*.⁹ I confirmed with some at the conference that this still adequately addresses the Vineyard self-understanding. I certainly can see that thoughtful Vineyarders continue to identify with such a “radical middle” path between various binary options as did those in the first generation that preceded them – i.e., between rigidly dispensational and liberal/existential notions of the reign of God (which notion remains central to Vineyard thought and praxis); between merely objective and wildly subjective understandings of the person and work of the Spirit; or between pragmatic or emergent and propositionalist or classical theological and practical orientations. Such trajectories embody not an anti-evangelical attitude but one that seeks a renewed Evangelicalism. Yet the label “radical middlers,” while catchy and accurate within the preceding scheme, does not in and of itself indicate the parameters within which Vineyarders are journeying and so is clumsy as an adequate theological description.

What I did observe was that the SVS is bringing together both established leaders and younger scholars and scholar-pastors in common quest. This group is looking for a way forward for Vineyard theology *and* practice that does not bifurcate the life of the mind from either the work of the Spirit or the heralding of the reign of God. Many also seem to have worked

⁹ See Bill Jackson, and Todd Hunter, *The Quest for the Radical Middle: A History of the Vineyard* (Cape Town, South Africa: Vineyard International Publishing, 1999).

through to a post-Western, post-modern, and post-Enlightenment set of sensibilities that allows them to embrace their task as an ongoing journey. I applaud this dynamic self-understanding. It not only allows for the ongoing renewal of the Vineyard within and amidst ever-prevalent but necessary institutionalizing impulses, but is also consistent with the legacy of their founder, especially his emphasis (derived from George Eldon Ladd) of the now-and-not-yet character of the coming reign of God.¹⁰ I would encourage SVS members to be in conversation with those in other (pentecostal/charismatic) renewal movements also seeking to retain a healthy, vital, and invigorated missional presence in the globalizing world of the twenty-first century, not only to learn from them but also to contribute to this important conversation that ought not be shut down (this would signal the end of renewal) which must always continue.

Global Renewal: A View from (Western) Canadian America¹¹

I have just spent a week – courtesy of my friend and current second vice-president of the Society for Pentecostal Studies, Michael Wilkinson – on the campus of Trinity Western University (TWU) and with its Associated Consortium of Theological Schools (ACTS), including the Canadian Pentecostal Seminary (CPS), lecturing on global renewal theology. So be sure, when the apostles were told that the outpouring of the Spirit was to empower them to bear witness to the gospel to the ends of the earth, they were thinking certainly of Rome rather than of Vancouver, British Columbia, much less Langley, BC, and even Abbotsford, BC (where I preached last Sunday, at Christian Life Community. Yet equally to be sure, the winds of the Spirit have blown north, as one scholarly volume is aptly titled,¹² so that Pentecost and

¹⁰ See also Douglas Erickson, *Living the Future: The Kingdom of God and the Holy Spirit in the Vineyard Movement* (Eugene: Pickwick, 2016).

¹¹ Originally appeared on *Renewal Dynamics*, 17 May 2013.

¹² See Michael Wilkinson and Peter Althouse, eds., *Winds from the North: Canadian Contributions to the Pentecostal Movement*, Religion in the Americas 10 (Leiden and Boston: Brill, 2010).

the renewing work of the Spirit has also – indeed, even! – occurred above the US border (Americans from the US may find hard to believe)!

Yet the renewal movement in Western Canada certainly has its own distinct flavor. British Columbian renewalists see commonalities stretching up and down the Pacific Northwest (PNW) rather than eastward across the vast Canadian expanse, meaning that there may be more in common to PNW renewalism than there is a more homogeneous Canadian Pentecostalism stretching from the central to the Maritime region in the far Eastern shore. But what are some of the characteristics of pentecostal and charismatic renewal Christianity in this area that is quite secular but also very cosmopolitan and multicultural?

While there is much to talk about, one feature that stands out is how renewalism can flourish as a minority tradition. By this, I am referring to the demographically minute segment of the population that is pentecostal, charismatic, and evangelical Christianity in a pluralistic (Western) Canada. Yet even with these constraints, some renewalists are forging new conversations and pathways. The CPS, for instance, realizes that graduate theological education in the (Western) Canadian context can only succeed when intentional and strategic collaboration across evangelical and even ecumenical and traditional lines are forged. ACTS thus includes pentecostal, evangelical, Baptist, Mennonite, Reformed, and even Roman Catholic partnerships. The future of renewal within this matrix is less an us-versus-them phenomenon but a matrix of more-or-less charismatically oriented or at least informed traditions in which each member or tradition of the theological community (body) has specific gifts that edify the whole for the common good (1 Cor. 12:12ff.).

So, renewal and revival may not be exploding across Western Canada like it is numerically in other parts of the world. However, sometimes being a part of a minority tradition teaches us some important lessons and opens up possibilities that we might not otherwise consider when our numbers are stronger and we are part of or have access to the dominant social order. So while renewal Christianity in (Western) Canada may lack some of the pizzazz of what is occurring in the global South (or even south of their border), I would

not underestimate its potential to demonstrate leadership in certain venues going forward. That is surely a mark of the Spirit, of whom we “do not know where it comes from or where it goes” (John 3:8).

Renewal and Disability: Turning the World Upside Down!¹³

It was at Thessalonica when Paul and his friends were first referred to as “These people who have been turning the world upside down” (Acts 17:6). I have just spent the last few days in an intensive and extensive seminar with Northwest University Masters of Arts in Theology and Culture students discussing an upside-down world, one in which the weak are the strong, the foolish reflect the brilliance of the gospel, and the disabled are the “indispensable” and those with “greater honor” (1 Cor. 12:22-23). This was no easy conversation, especially not given the pentecostal ethos, climate, and presuppositions operative. Pentecostals respond to disability in faith, believing for healing, praying for a miracle, and expecting the supernatural curing power of the Holy Spirit to show up. Sometimes, even oftentimes, such miraculous cures occur, and in the majority world context, entire families, even whole villages, come to Christ as a result. But what happens when those with disabilities do not get up from out of their wheelchairs? When those with mental illness do not – indeed cannot – stop taking their prescription medication? When Down syndrome children grow into adults, like my brother, without a chromosomal fix? All too often, their internalizing the implicit message behind faith healing leads them to consider themselves as second class citizens of the church (at best) or as unwelcome and as not belonging in the body of Christ (at worst)!

Confronting these challenges, we burrowed deep into the scriptural traditions, especially the Lukan corpus long central to the pentecostal imagination. All of a sudden, invited to reconsider the early Christian movement in light of disability perspectives, our apostolic heroes were understood as including those like the bent-over-woman (whose healing put

¹³ Originally appeared on *Renewal Dynamics*, 27 June 2013.

to shame – bent over in turn! – the synagogue leader; Luke 13:10-17); Zacchaeus, the one who became a disciple without being cured of his shortness (see Luke 19:1-10)¹⁴; and the Ethiopian eunuch (who was accepted despite suffering bodily impairments which would have excluded him from priestly service in the Old Testament; Acts 8:26-40), among others. Gradually, our paradigm for Spirit-empowered life and ministry was being turned upside down: it is not that those who are naturally talented and able-bodied are not used of God; it is that those who are most often least expected are or can be channels of the Spirit, if only the people of God were indeed attentive or receptive of such gifts.

So, what if “the blind, the lame, and the deaf” are no longer categories which we (the temporarily able-bodied) reduce so-called others to, but ones who are recipients of and participants in the coming reign of God and its eschatological banquet (see Luke 14:7-24)? I have written much more extensively about these matters elsewhere.¹⁵ But to the person, each of my students pushed to ask about what needed to happen in our lives, our churches, and our culture, if we were to reject the stigmas about disability, dispense with our stereotypes regarding people with disabilities, and repent of our “us” versus “them” mentality. The task involves nothing less than a turning upside down of our established conventions about “normalcy,” health, beauty, and other matters. Such requires, of course, also nothing less than a new and fresh Pentecost, one that will inspire such imaginativeness, enable such innovation, and empower a new “we” constituted by those across the spectrum of abilities to embody the values of the cross and the coming kingdom.

¹⁴ Yong, Zacchaeus: Short and Un-Seen,” in *Christian Reflection: A Series in Faith and Ethics – Disability* (Waco, Tex.: The Center for Christian Ethics at Baylor University, 2012), 11-17; reprinted as “Short, Saved, and Un-Seen: Zacchaeus and the Invisibility of Disability in the Bible,” in *NCC [National Council of Churches, India] Review* 84:9 (October 2014): 510-17.

¹⁵ E.g., Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, Texas: Baylor University Press, 2007), and *The Bible, Disability, and the Church: A New Vision of the People of God* (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Company, 2011).

The International Church of the Foursquare Gospel and Global Renewal¹⁶

Through the invitation of A. J. Swoboda, author of *Tongues and Trees: Toward a Pentecostal Ecological Theology*,¹⁷ I had the privilege of hanging out last week with the vanguard of the Foursquare gospellers in the Pacific Northwest (PNW) area. Preaching at Faith Center in Eugene Oregon and at Theophilus Church in the Hawthorne district of southeast Portland,¹⁸ and then engaging with three dozen of the denomination's ministers from the North Pacific (Oregon and Alaska) and Northwest (Washington and Northern Idaho) districts was a real treat. Although not one of the larger classical pentecostal denominations in North America, it is strongest in the PNW region, with hundreds of churches across Washington, Oregon, Alaska, and Northern Idaho.

But how can I know that the Foursquare in the PNW is at the vanguard of their church when I have not visited them around the rest of the country, much less the world? Two reasons: First, I could tell from the books they are reading, the questions they are asking, and the things they were passionate about, that they are at the forefront of classical pentecostal churches as a whole, about which I do know a little bit, in terms of engaging with present trends and anticipating future expressions of the coming reign of God. Second, a witness from an unexpected source: over dinner one evening with faculty from George Fox Seminary (where I graduated with the master's degree in

¹⁶ Originally appeared on *Renewal Dynamics*, July 2013.

¹⁷ A. J. Swoboda, *Tongues and Trees: Toward a Pentecostal Ecological Theology*, Journal of Pentecostal Theology Supplement Series (Blandford Forum, UK: Deo Publishing, 2013).

¹⁸ I have mentioned my preaching on various occasions already in this article; a book of sermons is available: *The Kerygmatic Spirit: Apostolic Preaching in the 21st Century*, edited by Josh Samuel, commentary and afterword by Tony Richie (Eugene, Ore.: Cascade Books, 2019), including sermon 10 in this volume which was preached at Theophilus Church on a return visit in 2015 (an audio of the 2015 sermon is also available here: http://bit.ly/amos_yong_audio).

Christian history and though back in 1993), I asked Native theologian Randy Woodley which church was doing exemplary work among Native populations in North America, and he responded without hesitation: the Foursquare, in terms of its empowering indigenous leaders. His response was completely unexpected but confirmed my sense that something important was happening among this relatively small group of Foursquare Gospellers here and around the country.¹⁹

In conversation with their various leaders, I came to discern that in some respects, the more or less adolescent phase of Foursquare development may actually be part of the key to its current vitality. What I mean is that, as they put it, it's only been in the last twenty-five years that the church leadership has transitioned from the McPherson family (since 1988),²⁰ and that has opened up to myriad conversations about its identity, mission, and vision. What is remarkable is that these discussions are not being prematurely foreclosed; but rather than being debilitating, they have instead invigorated a range of responses, at least in terms of exploratory practices, and it is these latter that have revitalized the church, especially in the PNW, even while keeping their discursive negotiations relevant and interesting.

While a sociologically reductionist "explication" of Foursquare PNW is certainly possible, I do not want to discount a theological – better: pneumatological – factor. Perhaps the renewing work of the Spirit is facilitated at least in part through a persisting adolescence that resists all of the suffocating aspects of ecclesial "maturation" (growing up). To be sure, such a "youthful" denominational or even institutional phase can be challenging in some respects, but if not hierarchically predetermined, may leave open conceptual and practical space for pentecostal mission to innovate for the renewal of the church. Those interested in global renewal may need to

¹⁹ See also Woodley, *Shalom and the Community of Creation: An Indigenous Vision* (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Company, 2012).

²⁰ The flexibility and innovativeness of founder Aimee McPherson's own ministry – e.g., Leah Payne, *Gender and Pentecostal Revivalism: Making a Female Ministry in the Early Twentieth Century*, CHARIS: Christianity and Renewal – Interdisciplinary Studies (New York: Palgrave Macmillan, 2015) – seems to have persisted over the last century, almost.

take a closer look at what is happening in the International Church of the Foursquare Gospel, especially in this “pagan” region of the PNW.²¹

From Azotus to Auckland: Renewal at the Bottom of the Earth?²²

As Philip found himself transported suddenly from the Gaza road to Azotus (Acts 8:40), so also I went to sleep on an airplane out of LAX and awoke in Auckland. I was here for the “Theology, Disability and the People of God” conference sponsored by Laidlaw and Carey Baptist Colleges,²³ but also preached at Titirangi Baptist Church and then spent half a day meeting with pentecostal scholars, pastors, and leaders here in New Zealand’s largest city. My hosts, Andrew Picard and Myk Habets at Carey and Graeme and Linda Flett and Fiona Sherwin at Laidlaw (among many others), were wonderful blessings, all on top of an already incredibly rich conference.

But what about global renewal close to the bottom of the world? Two major trends emerged for me in discussing the state of renewal here in Kiwi-land. First, the charismatic movement which arrived in the late 1960s has permeated much of the church. It is fair to say that there has been a widespread pentecostalization and charismatization of the churches in the last forty plus years, so much so that there are as many baptistostals and baptismatics – for instance (my nomenclature)²⁴ – as any other type of Christian. One might even talk about a “Hillsong-ization” of the churches, given the adoption of its music

²¹ See also Matthew Tallman, “Pentecostal Ecology: A Theological Paradigm for Pentecostal Environmentalism,” in Amos Yong, ed., *The Spirit Renews the Face of the Earth: Pentecostal Forays into Science and Theology of Creation* (Eugene, Ore.: Pickwick Press, 2009), 135-54.

²² Originally appeared on *Renewal Dynamics*, 5 July 2013.

²³ The conference volume, Myk Habets and Andrew Picard, eds., *Theology and the Experience of Disability: Interdisciplinary Perspectives from Voices Down Under* (Aldershot, UK: Ashgate, 2016), includes my plenary presentation: “Beyond Ableism: Disability and the Renewal of Theological Education.”

²⁴ More recently I gave a lecture on this topic: “Spirit-Baptized Witness: Toward a Baptistostal Theology and Praxis,” the annual Willson-Addis Endowed Lecture in Applied Christianity, George W. Truett Theological Seminary at Baylor University, Waco, Texas, 6 February 2018; the archive of this lecture is available on the Baylor University webpage.

and worship genres in many churches on both islands. On the other hand, the palpable presence of megachurches like Hillsong, particularly through the telecommunicative and other exchange networks of globe-trotting apostles, evangelists, and other “superstar” pastors and preachers, has also brought about a homogenization of renewal in this part of the world. So, on the one hand, there is a proliferation of renewal among the different churches, but on the other, there is a growing standardization of these streams according to a few megachurch templates.

Yet I also think there is a wild card that might provide a prophetic edge for Kiwi renewalists to lead global renewal from the bottom of the world, and that relates to if and how the hearts of Maori New Zealanders can be revitalized by the Holy Spirit. The Maori initially became Christians with the Treaty of Waitangi in 1840 which gave the indigenous islanders rights as British subjects; however, over the next century, more than 90% of Maori abandoned their Christian faith in large part because of what they felt were breaches of the Treaty by the European settlers. The issues remain hotly contested, even today. However, the fact is that the Maori constitute up to 15% of the Kiwi population and may be in the best position of any indigenous or native groups around the world to not only make a substantive contribution to their own future, but also work toward the common good of their country.²⁵

Although I am neither a prophet nor the son of one (cf. Amos 7:14), I would not be surprised if it is but a matter of time before the Maori embrace some form of renewal Christian expression, in part because of the depth of their spirituality. When that happens, they will further transform the religious landscape of New Zealand and, perhaps more importantly, rejuvenate Kiwi Christianity so it can become a prophetic exemplar of a post-Western and post-secular quest for justice and human flourishing along the way of Jesus as Messiah for the middle of the 21st century. If renewal continues to expand

²⁵ While Down Under I met Pentecostal Michael Frost whose PhD thesis is on Maori Pentecostalism; for a preliminary report, see Michael J. Frost, “Pentecostal Experience and the Affirmation of Ethnic Identity: Maori Experience and the Work of the Spirit in the Book of Acts,” *Pneuma: The Journal of the Society for Pentecostal Studies* 39:3 (2017): 295-317.

within and across the majority world, why might it not also be reinvigorated by Spirit-filled Maori at the bottom of the earth?

My friends at Laidlaw and Carey are alert to the possibilities and also working hard along many challenging fronts; but perhaps the Spirit of God has some surprises left even here in a thoroughly secular New Zealand – would it be unimaginable if such unfolded along some of the lines intuited above?

From the Areopagus to Alphacrucis: Down Under Renewal²⁶

My first visit to the continent of Australia was a memorable one. It included preaching at the Wesley International Congregation in the Central Business District (CBD) of Sydney (underneath the Westfield mall and the Sydney Tower) to a pan-Asian/multicultural, youthful, and charismatic congregation, and being hosted by Alphacrucis College in the Sydney suburbs for an *Empowered21* scholars' consultation on Asian Pentecostalism and then a two-day conference on "Pentecostal Theology and the Marketplace."²⁷ I also got to visit my auntie (my mother's sister) who I had not seen in over forty years: she had come to Sydney from Malaysia as a teenager in a nursing program in the early 1970s (when Australia had a shortage of nurses and sponsored them in from around the Pacific Rim), and my family emigrated from Malaysia shortly thereafter to the USA. The initial forces of globalization had taken her southeast and me and my family to America. Migration for us both at that time seemed to have taken us to the ends of the earth, although my trip Down Under this time around can also be seen as going from one end to another.

If the Wesley Mission draws its energy from the contemporary currents

²⁶ Originally appeared on *Renewal Dynamics*, 13 July 2013.

²⁷ For the former book project, see Vinson H. Synan and Amos Yong, eds., *Global Renewal Christianity: The Past, Present, and Future of Spirit-Empowered Movements*, vol. 1: *Asia and Oceania* (Lake Mary, Fla.: Charisma House, 2015); for the latter, see Paul Oslington, Paul S. Williams, and Mary Hirschfeld, eds., *Recent Developments in the Economics of Religion*, The International Library of Critical Writings in Economics 341 (Cheltenham, UK, and Northampton, Mass.: Edward Elgar Publishing, 2018).

of globalization (situated as it is within and even under the hub of an internationalized CBD), the E21 consultation explored, among other topics, the Asianization of Australian Pentecostalism even as the conference engaged with what might be called the Hillsong-ization of global Pentecostalism. Worship at the Wesley Mission evidenced the influence of Hillsong, albeit as refracted and reflected through the faces and voices of a pan-Asian youth choir in multicultural Aussie style. Then the consultation highlighted how although pentecostal churches in Australia are among the few that have been growing in the last decade (whilst other denominations and churches have been stagnant or declining, as in the Euro-American West), such growth has been significantly boosted by the world itself coming Down Under. That is the sense in which Australian Pentecostalism has been and is being especially Asianized, even as such Australasian and Oceanian Pentecostalism itself is being charismatized, or, more accurately, Hillsong-ized.

There is no doubt that when talking about global renewal Christianity the Hillsong Aussies are leading the way. Sydney is the third most expensive city in the world in part because Australia is also one of the wealthiest nations there is (per capita, that is), and thus the Christianity embodied by the Hillsong brand is one that features professionalism in style, an orientation toward success, and the pursuit of excellence (according to a range of market measures at least). To get underneath (or down under) global renewal, then, is to get or understand renewal Down Under. One cannot comprehend either apart from the other.²⁸

Two thousand years ago, St. Paul wandered into discussions at the Areopagus and began interacting with those “telling or hearing something new” (Acts 17:21). I have wondered with my Alphacrucis colleagues this past week about what is really new, and what is not so new under the sun, vis-à-vis the renewing work of the Spirit. With only 22.5 million Aussies, they oftentimes feel as if what is happening Down Under is insignificant against

²⁸ See Tanya Riches and Tom Wagner, eds., *The Hillsong Movement Examined: You Call Me Out Upon the Water*, CHARIS: Christianity and Renewal – Interdisciplinary Studies (New York: Palgrave Macmillan 2017).

the backdrop of the present global renewal movement. However, like it or not, and whatever else we might say or think about Hillsong ecclesially, theologically, and liturgically, there is no denying that at least for the moment, it is arguable that as they go, so goes global renewal.

My auntie left Muslim Malaysia over forty years ago to come to a country she did not anticipate would be increasingly secularized; today, however, a post-secular Australia is nurturing one of the wellsprings of global renewal. My own migration, part of a reverse missionary trend (from the Malaysian “rest” to the American “West”) now interfaces with global renewal dynamic that comes from Down Under and goes in multiple directions to the ends of the earth. My visit helps me to understand at least one trajectory of the wind of renewal; it remains to be seen where and how the perturbations of this breath will fluctuate...

The Future of Renewal: A Malaysian-American Reconnaissance²⁹

I left Malaysia, my place of birth, about 37 years ago, when my parents immigrated to the USA as missionaries to Chinese speaking immigrants in California.³⁰ I spent this past week in Kuala Lumpur (KL) – only my third trip back to my homeland, all since 2001 – enjoying visiting with my family, feasting (practically non-stop – forgive me Jesus!) on the distinctive Malaysian foods, enduring the humidity, and marveling at the incredible urbanization and modernization of this city (there are probably as many skyscrapers per square mile in the KL metropolitan area as anywhere, with many more to come). Having lived in America since 1976, I felt as if I was coming back to the ends of the end; in reality, I had gone as a 10-year old to the ends of the earth, and now have tasted home again.

While here I had the privilege of visiting some amazing congregations.

²⁹ Originally appeared on *Renewal Dynamics*, 22 July 2013.

³⁰ I reflect theologically on my immigrant experience in “The Im/Migrant Spirit: De/Constructing a Pentecostal Theology of Migration,” in Peter C. Phan and Elaine Padilla, eds., *Theology of Migration in the Abrahamic Religions*, Christianities of the World (New York: Palgrave Macmillan, 2014), 133-53/

My first Sunday I ministered at the oldest Assembly of God (AG) church (since 1934!) in the heart of the hustle and bustle of KL, First Assembly of God Church with my message interpreted into Cantonese and Mandarin in the two services. Then in the middle of the week, I got a chance to visit the church my father, Rev. Joseph Yong, pastored from 1969-1975, Glad Tidings Church, in Petaling Jaya (a KL suburb), now a megachurch with Cantonese, Mandarin, Tamil, and Indonesian sections and preparing to celebrate its 50th anniversary plus dedication of its grand “Vision Center.” My second Sunday was at the mega-Calvary Church, at their new and massive Calvary Convention Center (CCC), where wireless interpretation of the service (and my sermon) was provided into *Bahasa Malaysia and Cantonese*. *The 23rd World Pentecostal Conference will be held at the CCC during the last week of August (next month).*

In the midst of all this, I had the privilege of lecturing at the Bible College of Malaysia and then interacting with a number of the principals and leaders of the Malaysian Association of Theological Schools. Although theological education in this small country is no less challenging than in other parts of the world, yet even amidst the dominant Malay Muslim sociopolitical context and ethos, there is guarded optimism. Malaysia has long been an international crossroads, going back as far as the fourth century when its ports serviced trade routes between India and China. Today, it remains in many ways the hub of Asia, featuring indigenous Malays, East Asians (predominantly Chinese), and South Indians, among many other nationalities. There is a growing Malaysian diaspora around the world even as this fast-developing nation is also the migration destination for those from many other nations, tribes, and tongues.

Renewalists (pentecostals and charismatics) are found across the evangelical-ecumenical spectrum (the lines between these are a bit fuzzy in this context) even as classical pentecostal churches continue to thrive. While overt evangelization of Muslims remains legally prohibited, this does not

hinder believers from praying and believing for the renewal of the land.³¹ Observations about renewal happening in the East Malaysian context are encouraging toward these ends. There is a sense that just as the ends of the earth came to Jerusalem for the first century Pentecost followed by the apostolic sending back toward those same ends, so also is Malaysian church a multi-cultural fellowship of the Spirit poised for further and more palpable international impact. OK, so Malaysian Christians are not as numerous as South Korean ones, and they are certainly outnumbered by many other nations; but the Hebrew renewalist prophet cautioned against despising the day of small things (Zech. 4:10), so I would not count out the possibility of a global renewal catalyzed or precipitated through a new Pentecost across the Malay peninsula. Perhaps the tropical heat here prefigures fresh tongues of fire that will alight on KL and go from here to the (other) ends of the earth.

From the Clash to the Renewal of Civilizations: A View from Jakarta³²

That the “clash of civilizations” thesis regarding the coming Armageddon between Islam and the West, including Christianity in the most apocalyptic scenarios, remains an ominous possibility is no less felt in Indonesia than it is in various pockets around the world. Yet my recent visit to Jakarta, including stops at International English Service, Harvest Theological Seminary, Seminari Bethel (affiliated with the Church of God, Cleveland), and Gereja Bethel Indonesia GLOW Fellowship (in the Serpong suburb), suggest to me that the church in Indonesia may be poised to make a substantive contribution to the next generation of renewal theology. Here are two major reasons for my cautious optimism.

First, the postcolonial democratic philosophy of *pancasila* – literally, the “five principles” – puts Indonesian theologians in a unique position to contribute to theologies of interfaith encounter and relations, political

³¹ I reflect briefly on this matter in my brief essay, “Evangelism and the Political in Southeast Asia: A Pentecostal Perspective,” *Evangelical Review of Theology and Politics* 4 (2016): EF18-EF20.

³² Originally appeared on *Renewal Dynamics*, 29 July 2013.

theologies, public theologies, theologies of culture, theologies of contextualization, and theologies of mission in the context of 21st century globalization.³³ The many languages of the many people groups may potentially become a resource for an authentic Indonesian theological contribution to these various theological discourses. If so, Indonesian theologians would not have to repeat what western theologians have been or are saying on these matters but can interject their own constructive models and approaches. I believe that renewal theologies grounded in the “many tongues of Pentecost” narrative of Acts 2 are in as good a position as any to facilitate such contributions. The fact that renewal theologies note and even emphasize how the various languages of the world can be instruments of declaring the wondrous works of God (Acts 2:11) is arguably an optimal foundation for the next generation of Indonesians engaged in the constructive theological task.

This is because, second, the contemporary Indonesian state remains what might be called a “mediating” context, perhaps *par excellence*. What I mean is not only that *pancasila* might mediate between Islam (the dominant religious majority of the country) and a religiously pluralistic world, but also that the history of this country has itself been constituted through a series of mediations – for instance, between the colonial Dutch and Germans on the Western end (Sumatra) to the colonial Americans on the Eastern end (bordering the Filipino islands); between the indigenous Malay on the Northern side to the aboriginal Melanesians and Australians on the South/eastern side; between South Asian (Indian) and East Asian traders and their legacies and presences; between island-sharing with East Malaysians (in Borneo) on the one hand and with Pacific Islanders (Papua New Guineans) on the other hand; etc. Indonesian theologians who take their own histories, contexts, and geographies seriously are primed to think about a range of “islandic” theologies given the thousands of islands that make up the nation.

³³ E.g., my Indonesian theological colleague’s work: Joas Adiprasetya, *An Imaginative Glimpse: The Trinity and Multiple Religious Participation* (Eugene, Ore.: Pickwick Publications, 2013).

Such efforts will foreground the distinctive particularities comprising the peoples' lives amidst the crisscrossing trends that have marked the Indonesian experience over the last few millennia, and which modernization, urbanization, and globalization have accelerated.

Again, it seems to me, renewal theological sensibilities and intuitions are suitable for such a dynamic and yet important present task. Here, the ancient and yet future orientation of faith in the historic and also coming Christ can only be forged and articulated if there is a robust pneumatological theology that inspires Christian confession in a multi-lingual, cultural, and religious domain. Indonesia, in this sense, is a microcosm of what the world of the 21st century is increasingly becoming. Is it too much to hope that a home-grown Indonesian theology will be relevant not only for its people but for the global church, perhaps even sparking the renewal of the Christian theological tradition? I hope that its theologians will emerge, renewalists and otherwise, to take up the challenge of fulfilling the promise of a faithful and yet relevant Christian theology for the third millennium.³⁴

Renewal in Stereo – the Sounds of Renewal: What Hath Cambridge to Do with Azusa Street?³⁵

I have just spent a week at Oxford, first at the Oxford Center for Mission Studies (OCMS) and then at the second Congregational Music and Worship conference (CMWC) at Ripon College, Cuddesdon. A mere ten miles apart, yet my experiences this week have provided for me a stereophonic perspective on global renewal. I mean this in the following two respects.

First, the CMWC opened up a new set of windows into global Christianity. Here for the first time, I was surrounded not by religious studies scholars or theologians (my usual colleagues and conversation partners), but musicologists, ethnomusicologists, and worship studies scholars and

³⁴ For more on my re-engagement with Southeast Asian realities and dynamics, see my essay, "Diasporic Discipleship from West Asia through Southeast Asia and Beyond: A Dialogue with 1 Peter," *Asia Journal of Theology* 32:2 (October 2018): forthcoming.

³⁵ Originally appeared on *Renewal Dynamics*, 3 August 2013.

practitioners, among others. The field of congregational music and worship is rather heterogeneous, with many working in this arena deploying interdisciplinary tools. Besides this interdisciplinary ferment, the conversation was rich precisely because of the global scope of existing scholarship. Research on the music and worship practices around the world – not only the Euro-American West but also across Australasia, Africa, and Latin America – will always stimulate wide-ranging conversation, and certainly did so this week. Further, by my unscientific count, about one third of all presentations focused on or interfaced with renewal movements directly or took up issues related to such movements. As a scholar of global renewal, this is an educational heaven! More importantly, since I have always known how central music is to renewal spirituality and have in the last few years begun working on an edited book on global pentecostal and charismatic music and worship, participation in this conference confirmed for me how untapped this field of inquiry is for renewal (pentecostal and charismatic) studies.³⁶ If scholarship on global renewal has missed opportunities so far to explore these aspects of renewal Christianity, I am more convinced than ever that a musicological lens will sound out new trajectories of understanding of renewal praxis, mission, and lived realities, even while facilitating the kind of oral, aural, kinesthetic, aesthetic, affective, and sonic reflections that are desperately needed for renewal theology in its second century.³⁷

If the CMWC shone a musicological sound-scope on the global renewal movement, then work being done through the OCMS highlights how renewal is never far from the surface of global Christianity. The OCMS has brought together a diverse faculty to serve students especially from the majority world. Its holistic missiological approach recognizes that the gospel meets not just

³⁶ Leading to a collaborative project: Monique Ingalls and Amos Yong, eds., *The Spirit of Praise: Music and Worship in Global Pentecostal-Charismatic Christianity* (University Park, Penn.: Penn State University Press, 2015).

³⁷ E.g., Yong, “Worship in Many Tongues: The Power of Praise in the Vernacular,” *Worship Leader* 122 (May-June 2015): 14-17, and “The Power of Language: The Implications of Pentecost for Global Worship,” *Reformed Worship* 119 (March 2016): 28-33.

abstract souls but people embodied in various historical, social, cultural, geographical, and material contexts. Thus, any relevant theology of mission will have to take into account and be able to engage incarnationally and pentecostally with global realities and local particularities, simultaneously. Again, while the OCMS does not limit its research and scholarly initiatives to renewal movements specifically, yet there is also no denying that given the ongoing pentecostalizing and charismatizing of world Christianity, renewal movements and issues are intertwined in OCMS projects and discourses at many levels, not the least of which are the work of its students and the publications of OCMS's Regnum Books imprint.³⁸

My OCMS-CMWC conversations press home the fact that most of us realize but often forget: that global renewal is diverse, not only because of the shift of the center of Christianity to the global South, but also (even especially) because it has to be felt, heard, and experienced, not just read about. If OCMS emphasizes that the landscape of renewal crosses continental divides, then CMWC accentuates that the soundscape of renewal spans a wider range of instruments, genres, styles, and repertoires – among other musical dimensions – than its *waspel* (a new word I learned, referring to white intonations of black gospel music) or even Hillsong versions might grant. CMWC may not return to Oxford in the future (its third conference may be held elsewhere); but OCMS will continue to expand our understanding of global renewal even as the latter will continue to provide fodder for its students and researchers. Hence either temporarily (in CMWC) or even in the short-to-longer term (OCMS), Oxford will remain a site for snap- and sound-shots of renewal trends unleashed in part through Azusa Street a century ago, at least to video- and audio-graph as well as document its trajectories, if not also to be caught up in the winds of renewal.

³⁸ My own contribution is, with Chandler H. Im, eds., *Global Diasporas and Mission*, Regnum Edinburgh Centenary Series 23 (Oxford, UK: Regnum Books International, and Eugene, Ore.: Wipf & Stock, 2014).

Transitional Thoughts

What are my take-aways from these reflections, looking backward now and perhaps also anticipating renewal ahead? In the remaining space, I want to pause to briefly focus on theological education amidst the dynamics of world Christian renewal. We begin with the former matter, about which a number of considerations deserve mention.

First, there is a groundswell of theological education around the world. Bible institutes, leadership colleges, and other church-, network-, and megachurch-based training centers and programs have been and are proliferating. On the one hand this is exciting, reflecting the fact that there is one body of Christ and one fellowship of the Spirit constituted by many members (not only globally or internationally but even within any country or region); but on the other hand, this is itself one manifestation of wider trends related to ecclesial fragmentation. So, if a post-denominational church-scape opens up to these various possibilities, those institutions of theological education will emerge out of the pack that can engage the broadest spectrum of churches and point the way forward in the twenty-first century. In this pluralistic ecclesial context, seminaries and divinity and theological schools that are resolutely Bible-based, Christ-centered, and Spirit-empowered will speak the language of the churches more clearly than those who are not as triadically oriented.³⁹ Curricular innovations, pedagogical sensibilities, and scholarly initiatives attuned to these developments across the global church be in the best position to lead the discussion moving forward.

Second, however, institutions of theological education not only serve the church and empower the Christian mission but also have one foot always

³⁹ For instance, Yong, “Incarnation, Pentecost, and Virtual Spiritual Formation: Renewing Theological Education in Global Context,” in Teresa Chai, ed., *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honor of Wonsuk and Julie Ma* (Baguio City: Asia Pacific Theological Seminary Press, 2014), 27-38; cf. my “Finding the Holy Spirit at the Christian University: Renewal and the Future of Higher Education in the Pentecostal-Charismatic Tradition,” in Vinson Synan, ed., *Spirit-Empowered Christianity in the 21st Century: Insights, Analyses, and Future Trends* (Lake Mary, FL: Charisma House, 2011), 455-76 and 577-87.

in the academy. The fact that ecclesial interfaces with culture, society, and globalization are complicated in turn requires interdisciplinary understanding, without which the church's mission will be comprised either because of accommodation or irrelevance to the world. Such understanding must be informed by academic expertise across many fields of knowledge, precisely what theological faculties ought to provide as communities of (faithful) inquiry. The challenge of course is that such faculties have to be at least bilingual, interpreting scholarly discourses to the churches (and their students) while also translating ecclesial tongues to the academy. Perhaps this is in part why those who can embrace the multiplicity of tongues as declaring the wondrous works of God (Acts 2:11) are in a better position to facilitate theological education for the present global context.

This means, third, that the future of theological education will need to be evangelical and yet ecumenical (in serving churches across the Protestant, Catholic, and Orthodox spectrum), be relevant in interfaith matters (given that most Christians around the world find themselves as part of a minority tradition), and be adept across disciplinary lines.⁴⁰ Can the center hold amidst the various particularities and constituencies that have to be navigated? Perhaps it is naïve to think that renewal pedagogies are in as good a position as any to accomplish such expansive tasks. Theological education that is undertaken in the Holy Spirit is precisely for that reason also Christ-centered and biblically funded, although the reverse is not always the case. The opportunities are legion – may renewalists working in the arena of theological education ride the winds of the Spirit in order to be effective shapers of hearts, minds, and hands to make a difference in their churches, the academy, and the world.⁴¹

But what if the future of theological education is tied with a church

⁴⁰ E.g., Yong, "Beyond the Evangelical-Ecumenical Divide for Theological Education in the 21st Century: A Pentecostal Assist," *Theological Education* 49:1 (2014): 87-102, and "Guests of Religious Others: Theological Education in the Pluralistic World," *Theological Education* 47:1 (2012): 75-83.

⁴¹ I am working on a small book on this theme: *Spirited Theological Education: Renewing the Church in the World* (forthcoming).

which future prospects are questionable? What if, for instance, Pentecostalism and the charismatic renewal movements both rely on an established Christianity – some would say “Christendom” – especially in the sense that historically both are believed to have fed off a languishing Protestantism (in the Euro-American West) and ritualized Catholicism (across Latin America)? If so, then in a post-Christendom context, the question emerges: w(h)ither renewal movements in so far as they may have little or nothing to renew in a globalizing, transnationalizing, and dynamic religious marketplace?⁴² With historic, established, and tradition forms of institutional Christianity on the wane (some critics aver), what is left for renewal movements to do?

While a more complete response would have to be simultaneously and at least definitional, phenomenological, and theological along both fronts, a few considerations can help us determine w(h)ither global renewal in the present time. First, renewal movements are associated with revivalism and in many cases there are connections. Revivalism presumes a foundational identity that is in need of repair and renewalist strategies in such contexts assume that what is needed is reawakening to that primordial reality – not necessarily “Christendom” (with its pejorative connotations) but foundational Christian or Catholic commitment. In such a context, however, if the nature of Christian or Catholic identity is now in flux, as in the present post-Christendom climate, then renewal understood in that sense may also well be in decline.

But what if the emphasis were placed not on *renewal* but on *renewal*? What if *renewal* were understood in relationship to revitalization, reformation, and restoration instead? Revitalization movements, sociologically considered, involve both retrieval and construction: retrieval of more ancient or indigenous traditions re-appropriated for the purposes of cultural adaptation in response to wider social pressures. The Reformation, understood according

⁴² See Yong, “Many Tongues, Many Practices: Pentecost and Theology of Mission at 2010,” in Ogbu U. Kalu, Edmund Kee-Fook Chia, and Peter Vethanayagamony, eds., *Mission after Christendom: Emergent Themes in Contemporary Mission* (Louisville, Ky.: Westminster John Knox Press, 2010), 43-58, 160-63.

to the Renaissance programme of rebirth according to classical ideals, was motivated to return to ancient sources, including the Jewish and Christian scriptural authorities; however, the main lines of the Reformation tradition have also always realized that return is never a one-directional process, and hence has emphasized *ecclesia semper reformanda est* (Latin for "the church is always to be reformed") as involving the reappropriation of the past for present and dynamic purposes. Similarly, pentecostal movements were like other restorationists who preceded them in the sense of desiring to emulate, lived under the authority of, and be inspired by the early, primitive, or New Testament Christian community (hence pentecostals have been called restorationists and primitivists). However, restorationism in the biblical sense, including in the apostolic self-understanding, never could be reduced to merely a re-instantiation of the Mosaic ideal or the Davidic monarchy. Rather, the restoration that was hoped for (Matt. 17:11, Acts 1:6, 3:21) anticipated that past achievements would be surpassed in the messianic reign of God.⁴³

Christian theology also insists that what is yet to come is not merely a repetition of what has gone before or was lost. Being born again is not a mere matter of re-birth, as Nicodemus failed to comprehend. Redemption is not a mere matter of being bought back, as if only into a former condition. Resurrection is not a mere matter of resuscitation, as if only to die again. And the recreation of the world is not a mere matter of refurbishing the Garden of Eden. Rather, being born again, redeemed, resurrected, and recreated anticipates the New Jerusalem even if that also includes a garden, trees, and fruit for the healing of the nations.

Christian renewal, I want to claim, is but a species of such salvific dynamics, not merely in looking backward toward past ideals (here *renewal*), but also in looking forward toward what is now seen "in a mirror, dimly" (1 Cor. 13:12) – this latter accentuates the new (here *renewal*): "What no eye has

⁴³ At the end of these reflections, I am pleased to note that I have picked up on many of these important themes and topics in my forthcoming book: *Mission after Pentecost: The Bible, the Spirit, and the Missio Dei*, Mission in Global Community (Grand Rapids: Baker Academic, 2019).

seen, nor ear heard, nor the human heart conceived” (1 Cor. 2:9), and what is “far more than all we can ask or imagine” (Eph. 3:20). Renewal movements broadly considered therefore look back only insofar as such helps the looking ahead. The light of Christ hereby inspires, through the Holy Spirit, the impossible possibilities that may yet appear. This is the genius, if such may be so called, of renewal, that which generates the unpredictability that is both the cause of consternation and the source of its improvisational capacity.

Hence this ought not be read as a renewal apologetic; any *ism*, even a renewalism, in need of defense suggests that its renewing power has been domesticated by the forces of creational inertia – and may be just as well then to allow such to wither away. Instead, the preceding is hopeful that renewal movements, if nothing else, stimulate and motivate for the present tasks the new starts, the innovative desires, and the creative impulses unleashed at Pentecost. If this is so, it will urge us all to pay renewed attention to the divine *ruach*, whose sounds we hear and whose rustlings we feel, but we “do not know where it comes from or where it goes” (John 3:8).⁴⁴

⁴⁴ Thanks to Sophia Magallanes for inviting my contribution to this second issue of *Quadrant* and to Jeremy Wallace and the FSF Executive Committee for agreeing to accept this collection of blog posts for the journal (although any errors of fact or interpretation remain my own responsibility); I have worked much more with the Foursquare than even with the Assemblies of God over the years, so here’s to much success in their editorial work and for this scholarly initiative.

Tridality: A Missiological Test Case of a Diagnostic Methodology for the Evaluation of a Thriving Collaborative Organization

Michael Larkin Ph.D.¹

ABSTRACT:

Missiologists have long recognized the distinction between Modality (local church) and Sodality (parachurch/mission). However, in distinguishing between the two, a divide has been created which has impeded missiology by keeping them apart. This paper will argue that a third perspective, here named *Tridality*, can unite the two arms of the church's mission under apostolic leadership and bring the body of Christ back toward the vibrant expansion that Christ intended.

The historic and collective effort of the Church has evolved over the years through the local church and global mission strategizing together to evangelize new fields and establish indigenous churches. But, in the shift toward corporate structure and practice, Great Commission efforts have been institutionalized, which have inadvertently inhibited the practical releasing of the Holy Spirit in and through the lives of people called to go into all the world and make disciples. What began as Holy Spirit empowered, apostolic, entrepreneurial and evangelistic outreach of the early Church, has evolved into an increasingly administrative, institutionalized and sometimes individualistic structure with greater emphasis placed upon the development, strengthening, and maintaining of local and national (global) churches with less emphasis on pioneering new ministries in new frontiers of the world. For the Church to reach its fullest potential and effectiveness in mission outreach in the future, change is required in the institutional and organizational systems of the Church. There must be a return to the structure and practice that blends the efforts of local church and mission outreach, built on the foundation of apostolic and prophetic leadership with Jesus Christ as the Chief Cornerstone (Ephesians 2:20). Only then will the ecclesiastical, institutional, and

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organizational structures of the Church return to maximizing opportunities for global evangelism by incorporating the releasing and empowering of Holy Spirit led apostolic and entrepreneurial structures.

This challenge to change and re-focus the current mission outreach structure is being recognized in church organizations and related mission agencies around the world. Pastor Jack Hayford of the International Foursquare Church, when speaking to the Global Mission Committee of that denomination stated, “I do not believe that the local church has come to a place where it does not trust the global mission outreach of the denomination. I just do not think the local church even thinks about it.”² This dividing wall between local church ministry and global mission ministry must be resolved.

Church Structure Definitions

There are two predominate structures identified by missiologists for determining and propagating the redemptive purpose of God. Renowned missiologist, Ralph Winter, founder of the U.S. Center for World Missions termed these two structures “Modalities and Sodalities.”³ These two structures can be defined as denominational/local church structures and mission society/parachurch structures, or simply, “church and mission.” Both structures adequately describe the denomination or local church structures and mission agency or parachurch structure. However, neither adequately supports or takes into account the characteristics and strengths of Holy Spirit empowered Pentecostal mission structures and outreach throughout the world. The absence of debate on this topic often results in either acquiescence among Pentecostals to introduce or merge Holy Spirit phenomena and experience into

² International Church of the Foursquare Gospel, Mission Committee Meeting Minutes, October 2006.

³ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 224. Kuyper and Plantinga refer to the same structures as “Institution and Organism,” Abraham Kuyper, *Calvinism and Religion* (Lectures on Calvinism), 59. See also, Theodore Plantinga (Myodica, issue 25). Charles Mellis terms them “Come structures and Go structures.” Charles Mellis, *Committed Communities* (Pasadena: William Carey Library, 1983), 4.

existing non-Pentecostal, evangelical mission structures or overt encouragement to do the same. Simply put, the lack of effort to develop a defined alternative structure, with the inclusion of Pentecostal characteristics and legitimacy indicates a perceived lack of need for one. This supports the notion of reductionism where Pentecostal theology is limited to the study of “speaking in tongues”, or glossolalia and accompanying themes of pneumatology, especially in relationship to the doctrine of the baptism in the Holy Spirit and the gifts of the Spirit. Donald Dayton in his book, *Theological Roots of Pentecostalism* states, “Reductionism in the treatment of Pentecostal theology not only prevents the fullest understanding of the movement, but also precludes critical evaluation of its most distinctive claims.”⁴ Unfortunately, Pentecostal theology is rarely recognized in conjunction with Trinitarian theology when describing the active role of the Holy Spirit in global mission structures. However, it is significant that trinitarian theology is being discussed in determining the health and development of mission. Craig Van Gelder and Dwight J. Zscheile state “We must start with the Trinity in order to understand mission, for Trinity introduces us to a sending God who is a missionary God.”⁵

One particular characteristic of Pentecostalism which produces an applicable practice is the unifying traits of the Holy Spirit in collaborative ministry efforts and organizational structure. This stands contrary to the existing mission structures as defined and represented most dominantly in modality and sodality where there is an unnecessary separation. This is not to suggest that the Holy Spirit is absent in the application of both the two aforementioned structures developed by Winter and others. However, there is increasing acknowledgement regarding the active role and empowerment of the Holy Spirit while not necessarily adopting a Pentecostal position. Van Gelder and Zscheile speak to the reality of the church as a “sent” community

⁴ Donald W. Dayton, *Theological Roots of Pentecostalism* (Metuchen: Scarecrow Press, 1987), 17

⁵ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective* (Grand Rapids: Baker Academic, 2011), 6.

that “witnesses to God’s reign in Christ through the power of the Holy Spirit.”⁶ Additionally they rightfully state, “Recovering this dynamic movement for engagement with a post Christian culture continues to be pivotal for churches still enmeshed in the norms of a functional Christendom.”⁷

For a missional organization to thrive, maximizing opportunities for global evangelism, consideration must be given to the legitimacy of a mission structure that by definition includes the modality of local church, the sodality of mission outreach, and apostolic leadership with capacity for recognizing and utilizing the strengths of church and outreach for visionary development and implementation of the mission. Accompanying this there must be a diagnostic method for evaluating the distinctives and points of collaboration as to the existence and strength of this tripartite structure. The goal of this paper is not to determine or unnecessarily affirm the well documented existence of Pentecostal mission structures and missional efforts, but rather to determine, recognize and evaluate the distinctives that historically have resulted in maximizing the fruitfulness of these efforts. Further, the word Tridality is being introduced in this paper to describe the diagnostic methodology for the evaluation of a thriving collaborative organization to determine if health, development and growth is being maximized within the missional structure.⁸

⁶ Ibid., 106.

⁷ Ibid., 106.

⁸ The presentation and introduction of the word Tridality by this writer is the culmination of academic pursuit, organizational and business experience, and executive leadership in corporate, civic and private enterprise. There are numerous examples of tripartite structures, where all three components in collaborative effort, maximize health, development and growth. For example, and not limited to: Civic, For-Profit and Non-Profit for community development; Academics, Discipleship, Outreach for developing future church/global leadership; Body, Soul and Spirit for developing personal health and for the purposes of this paper, Modality, Sodality and Apostolic Leadership for maximizing kingdom of God expansion. Theologically speaking, the same could be said of redemptive work of the Trinity. The Father plans redemption, the Son achieves redemption, and the Spirit applies redemption. Each action is vital, and without even one, redemption fails.

If Pentecostal Mission Structure is viewed through the lens of the Ephesians 4 “Office Gifts” of Apostle, Prophet, Evangelist, Pastor and Teacher, the resulting picture is a Tridality where the two historically accepted structures of Modality and Sodality include the foundational leadership of the Apostle and Prophet. This third missional structure is the foundational platform that gives support for the structures of Modality and Sodality, and by uniting them it establishes and builds Christ’s Church.

Assumptions

There are a few assumptions that may arise in the process of analyzing Tridality by outside readers. The first and probably most obvious would be a presupposition that the role of the apostle, prophet and evangelist as stated in Ephesians 4:11 were temporary roles and functions within the structures of the early church with pastor and teacher being permanent positions in the church today. John Calvin in his commentary on Ephesians 4:11 writes, “It deserves attention, also, that, of the five offices which are enumerated, not more than the last two are intended to be perpetual. Apostles, Evangelists and Prophets were bestowed on the church for a limited time only...”⁹ Theologian J. Rodman Williams takes up this debate further in his reference to “apostolic succession.”

It is apparent that the above view of apostolicity is far removed from the position that the church as apostolic stands under the teaching and authority of the original New Testament apostles.

⁹ John Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians* (Grand Rapids: Baker Book House, 1979), 280. A full treatment of the debate about the modern legitimacy of the office of the apostle is beyond the scope of this paper. For excellent discussions on both sides, see Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, Mich.: Baker Academic, 2002), 133-136, 541-542; Andrew T. Lincoln, *Word Biblical Commentary*, vol. 42, *Ephesians* (Nashville: Thomas Nelson Publishers, 2014), 248-253; F.F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, *The New International Commentary on the New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1984), 304fn141, 345-349.

Actually, there is no suggestion of apostolic succession in the New Testament.¹⁰

Readers of this article who negate the legitimacy of modern-day apostles may reject the presentation of Tridality solely on the basis of contrary theological presuppositions. However, even though Paul was not one of the original twelve Apostles, Christ did select Paul as an apostle, “one who is sent” to represent the authority of the sender, after the ascension of Jesus and after the Day of Pentecost. Paul was sent by Christ, with full authority to establish the missional ministry structure of the Church. Bill Scheidler uses the term “Post-Ascension Apostle” in reference to the assignment given to Paul as a positional descriptive.¹¹ As a model for “post ascension apostle” Paul sets the standard for the continuation of modern day apostles where today an intentional placement by God of apostles and prophets as a functioning component in the unity, life and structure of the Body of Christ. This ministry function is foundational in the work of the Spirit in fulfilling the Great Commission, in both the local church and mission outreach. Doctors Van Cleave and Duffield state in the *Foundations of Pentecostal Theology*, “There have been “apostles” in every age of the Church, men with mighty gifts of the Spirit, men who through the power of the risen Christ have pushed the frontiers of the Church out to the ends of the earth.”¹²

An additional assumption and point of contention would be the argument that there are successful pastors of local congregations who are not Pentecostal, who do not contend for the active, evident gifts of the Holy Spirit, nor hold to the notion of the apostolic mantle and yet as a leader have great influence and have experienced significant growth in local church ministry and/or global mission outreach. While success may be found without the application of Tridality, this by no means disproves its effectiveness. Again, this becomes a form of reductionism where the legitimacy of Pentecostal

¹⁰ Rodman Williams, *Renewal Theology* (Grand Rapids: Zondervan 1996), 37.

¹¹ Bill Scheidler, *Apostles The Fathering Servant* (Portland: City Christian, 2001), 36, 52.

¹² Nathaniel Van Cleave, Guy P. Duffield *Foundations of Pentecostal Theology* (Los Angeles: LIFE Bible College, 1987), 350.

impact and ministry effectiveness is downplayed when in fact the world-wide Pentecostal Church is the “most explosive Christian movement of the twentieth century.”¹³ Author and historian David Moore states, “Not only the fastest growing segment of the Christian faith, the Pentecostal and Charismatic movements are far and away the most widespread and diverse expressions of the church, comprising roughly twenty-five percent of all Christians in the world.”¹⁴ The objective of this research was not to determine whether or not every denomination, church or para-church ministry functions as a Tridality, but rather is there a characteristically Pentecostal organizational and leadership structure which can possibly account for significant growth worldwide? Further, what are the diagnostic tools available to adequately discern, or serve as a template for evaluation and/or development of Tridality structures and systems now and in the future?

Finally, it might seem that apostolic ministry is a distinct and exclusive appointment separate from pastor, teacher, evangelist and prophet. Although each of the five-fold ministry roles hold distinct descriptive, it is reasonable to assume that a pastor may also hold teaching abilities, apostolic characteristics or operate in the prophetic. It would be unreasonable to state that all pastors are or should be apostolic or prophetic, or all teachers are or should be evangelistic. Similarly, it would be unreasonable to state that apostles are not pastors. The apostle Paul was prophetic, a teacher, an evangelist and a pastor with apostolic leadership characteristics evident. Paul is a model for modern day apostolic leadership and the characteristics and effectiveness of the same are evident today.

Theological Foundation for a Pentecostal Mission Structure

Throughout the life of an organization, systems and structures develop and become established, policies are generated, and resources categorized. The

¹³ Vinson Synan, “The Rise of Pentecostalism” in *Christian History*, no. 65 (Winter 2000), 17.

¹⁴ Jack W. Hayford and S. David Moore, *The Charismatic Century* (New York: Warner Faith, 2006), 3.

organizational structure, as with any living entity, either evolves and grows or it becomes stagnant and ineffective. As an organizational structure, the denomination and/or local church must diligently answer to corporate laws, accountability systems and governing entities in its fulfillment of stewardship and legal responsibility. However, if the Church, inclusive of all church structures, loses its identity as a living organism with a specific purpose and mandate, it will become stagnant and ineffective as an institution, and ultimately die. The Church as an organism is not dependent upon a denomination or a local church as institutions for survival; however, the denomination or local church as an institution is dependent upon the Church for life and relevancy to the heart and purpose of God.

In contemplating The Great Commission given to the followers of Christ, there are organizational issues surrounding its structures, strategies and accompanying systems (Matt 28:18-20; Mark 16:15-18; Luke 24:46-49; John 20:21; Acts 1:8). These organizational issues must be duly addressed for the Church as Christ's body to walk in unity and in the fullness of His purpose (Eph. 2:16; 4:1-3). There are few, if any, who would argue against the statement that the "mission" of the Church, the Great Commission, is not about structure, systems or strategies but rather about Jesus Christ and His purpose to restore all things to Himself (Acts 3:21). However, the means by which the commission is to be accomplished, beyond the incarnational intervention of God into the lives of mankind on this earth when the Word became flesh and dwelt among us, is for followers of Christ, His Church, to take up the task of being witnesses of Christ throughout the world. The follower of Christ, with the Word now dwelling within his heart and life by the Spirit of Christ, becomes an ambassador of the incarnational "mission" of Jesus throughout the world. In Paul's Epistle to the Philippians, he exhorts his readers to be in fellowship with one another, of one mind and unselfish position, esteeming each other above self (Phil 2:1-4). He also states in regard to the incarnational Christ that He did not look upon His own needs or condition but rather on the needs and condition of others. Jesus did not exercise His rights as the Son of God, being equal with God, but was willing to forgo His divine rights for the benefit of others. Jesus took the form of a servant, in the likeness of men,

humbling Himself even to the point of death on the cross. By dying, Jesus gave His life as ransom for the lives of men who would believe on Him as Lord and Savior, receiving the gift of eternal life by grace through faith (Phil 2:5-11).

In Paul's letters to the churches in Ephesus and Corinth, he metaphorically compares the Church structure to a human body with Christ as the head. He describes how each part (system, organ) of the human body must function in unity and yet with a specific purpose. There are multiple systems and structures within one human body. Each, along with its varying organs, is very distinct in form and function and yet is interdependent on each other. One is of no less value than another. Likewise, there are varying systems and structures within the Body of Christ, each with a unique form and function but interdependent on each other. The apostle Paul uses the figure of the human body to portray the spiritual unity of believers in this age, from Pentecost to the growth of the church. This mystical body is formed by the baptizing work of the Spirit, an operation that not only unites Christians to one another but to Christ (1Cor 12:12-13). Paul correlates body parts and functions with ministry gifts and purposes, stating that it is essential for followers of Christ with their varying gifts and callings to function in unity with one another as members of the same bodily structure, the Body of Christ (1 Cor 12:12-27; Eph 4:1-16). Moreover, in Ephesians 4:12 Paul uses a specific medical term (καταρτισμός) for *equip* which was commonly used in reference to setting a broken bone.¹⁵ The implication in this passage is that the purpose of the fivefold ministry is for the repairing of the Body of Christ inward (modality), so that the Body can minister outward (sodality).

From an organization perspective, there is significance with the illustration of the Body of Christ as the Church structure. Within any given organizational structure, there are varying components, purposes, and objectives. In considering the Church and its varying components, Paul's illustration would serve well in describing denominations, local church congregations, mission agencies, parachurch ministries, individual ministries, and individual members or followers of Christ. Each may be able to function

¹⁵ Hoehner, *Ephesians: An Exegetical Commentary*, 549-550.

independent of one another, but they would serve the purposes of Christ more effectively in working together. Interdependent structures are intrinsic and void of a competitive spirit, recognizing the benefit of the other with an understanding of the strength of the whole. Theologian Frank Macchia states, “There can only ultimately be one Church. A local church body that is divided from the expressions of the Body of Christ and that seeks to define itself without reference to the others is nothing less than a scandal.”¹⁶ Jesus establishes this ideal in His prayer regarding His followers, “...that they all may be one...” (John 17:21-23).

The challenge to this unity begins to occur in the early church, regarding organizational form and subsequent relational challenges, when the Gentiles become believers and followers of Christ. Up until this time, the local church in Jerusalem was predominantly converted Jews.¹⁷ In Paul’s epistle to the Ephesian church, he tells the Gentiles that they are no longer strangers to the household of God but because of the price that Jesus paid by dying on the cross, they are reconciled to Him and are now members and significant parts of His Church Body (Eph. 2:16). Additionally, “For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall” (Ephesians 2:14). This is a clear reference to the temple court, and the wall that separated the Gentiles from the interior of the Temple.¹⁸ Paul is saying that the barrier has been removed in Christ. It is noteworthy as well that the word translated *Gentiles* in 2:11 could just as easily be translated *nations*.¹⁹ So, the

¹⁶ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 201.

¹⁷ C. Peter Wagner, *Acts of the Holy Spirit* (Ventura: Regal Books, 2000), 135. See also Ben Witherington III. *The Acts of the Apostles* (Grand Rapids: Eerdmans Publishing, 1998), 161.

¹⁸ Lincoln, *Ephesians*, 141-143; contra Hoehner who sees the divider as the law (368-371). This alternative view could be adopted without changing the overall argument made here.

¹⁹ Cf. NASB translation of ἔθνος in Matthew 24:7, 9, 14, 25:32, 28:19; Mark 13:8, 10; Luke 7:5, 12:30, 21:24, 25, 23:2, 24:47; John 11:48, 11:50, 11:51, 11:52, 18:35; Acts 2:5, 7:7, 10:22, 10:35, 13:19, 14:16; 17:26, 24:2, 24:10, 24:17, 28:19, Romans 4:17, 4:18, 10:19, 16:26; Galatians 3:8; 1 Timothy 3:16; 1 Peter 2:9; and Revelation 11:2.

barrier is what restricts access to the interior of the Temple to only the Jews (an example of a flawed modality) and eliminates any possibility of outreach to the nations (a sodality effort). The mission of the church in Christ is not inwardly focused. The barrier, which negated sodality, has been removed. This is not merely important in order to invite the once excluded Gentiles in to their modality, but also to make room for a Tridality where the mission to both Jews and Gentiles would continue with the foundational leadership of the apostles and prophets.

Paul is giving significant perspective to the active and sovereign role of the Heavenly Father; the Holy Spirit in assisting a unified bond of peace; and one Lord, Jesus Christ, who exemplifies a life of lowliness, gentleness, longsuffering, and bearing with one another. The function of the Holy Spirit is notable as He comes to “walk alongside” the Church, endeavoring to keep unity in the bond of peace. This active participation of the Holy Spirit will further reveal itself in a Tridality, a Pentecostal Mission Structure.

There is little doubt that Paul wants to emphasize that “a walk worthy of their calling”²⁰ involves the unity of believers, without relational separation or division in the diversity of structural and organizational design. Moreau, Corwin and McGee in their book *Introducing World Missions* state, “It is possible, given right attitudes and clear thinking, to see healthy synergism rule the day wherein local church and institutions work together not only in implementation but also in setting agendas in conjunction with believers in a region to accomplish things that none could achieve alone.”²¹

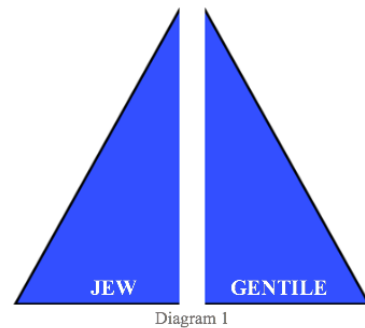
In his letter to the Ephesians, Paul addresses the Gentile believers, emphasizing that they “have been adopted” into the faith. This has significant value today for the Church of Jesus globally. The unity expressed here gives confidence regarding the expressed intention of God to bring everything in heaven and earth into alignment with His purposes and His call. In the unity

²⁰ Ephesians 4:1.

²¹ Scott A. Moreau, Gary R. Corwin, Gary B. McGee, *Introducing World Mission* (Grand Rapids: Baker, 2004), 282.

and health of the Body of Christ, life flows and transformation occurs. In the wholeness of His Body, there is no separation of ultimate purpose; there is only diversity of form for a specific function, in part as a contribution to the whole. The Spirit poured out and active in the Church is reflective of the fact that the loving communion of Jesus Christ and God the Father, was made available to others, including the Gentiles. Only in Christ Jesus, there is true reconciliation. God’s designed destiny and structure of the Church was that “every nation, tribe, tongue and people” be represented (Rev 7:9). Paul states, “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit” (1 Cor. 12:12, 13)

Diagram 1 illustrates the separation between the Jew and the Gentile. This separation, though spiritually abolished in Christ Jesus, unfortunately remains in place when the unity that God has for His Church is not fully embraced or appropriated.



The Body of Christ as a Pentecostal Mission Structure

In Acts, we see the development of the Body of Christ expressed in the life of the local church in Jerusalem and its corresponding “mission” to be a witness of Christ in “Jerusalem, Judea, Samaria, and to the ends of the earth.”²² We discover in Acts 6 that within the church there are varying needs, and therefore there must be varying structures, ministry assignments to meet those needs. The example as addressed by the Hellenists in Jerusalem are needs not being addressed by leadership and consequently additional ministry structure and assignment became necessary. Rather than this being a negative, the opportunity for ministry developed for a segment within the Body of Christ. Similarly, opportunities remain today in that there are social issues and community ministry needs not always cared for by the Church (a perceived

²² Acts 1:8.

negative). Therefore, it has become necessary for parachurch organizational structures (sodalities) to develop and this is ultimately a good thing.²³

In contemplation of Church structure, Church mission must be considered.²⁴ In 1952 at the International Missionary Council meeting in Willingen, Germany, the delegates to the conference representing the ecumenical missionary movement made a statement regarding the two structures of the “Church” of Jesus Christ and the “Mission” as the outward function of the Church. “There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world mission.”²⁵ Others have made similar statements regarding the connectivity between Church and Mission. Johannes Blauw wrote, “There is no other Church than the Church sent into the world and there is no other mission than that of the Church of Christ.”²⁶

As previously stated, the mission of the Church beyond the fellowship and discipleship of believers (modality) was to reach out to the Jews first and later to the Gentiles in Jerusalem, Judea, Samaria and to the ends of the earth (sodality). In Acts 13, we read Luke’s account where the Holy Spirit instructs the leaders in Antioch to set apart Paul and Barnabas for the work to which He had called them (Acts 13:2-3). Being “sent out” by the leaders of the Antioch church, in response to the directive given by the Holy Spirit, is representative of the second structure that was developing. Where the “local congregation” represents an organizational church structure, Paul’s missionary band represents a mission structure of the church. Winter writes that these two structures have “continuously appeared across centuries” and that “mission

²³ Charles Van Engen, *God’s Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 30-31.

²⁴ *Ibid.*, 29.

²⁵ International Missionary Council, *The Missionary Obligation of the Church* (London: Edinburgh House, 1952), 3.

²⁶ Johannes Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission* (Grand Rapids: Eerdmans, 1974), 121.

efforts today in any part of the world will be most effective only if both of these structures are fully and properly involved.”²⁷ He also states that the mission structure from its very inception was “highly significant to the growth and development of the Christian movement.”²⁸ Throughout Church history, the two structures of church and mission have served the Body of Christ and His purpose in the fulfillment of The Great Commission. There are several historic complimentary structures where church and mission have functioned simultaneously; however, they have not always existed in concert with one another. Examples would include the Roman diocese structure of the parish church and the monastic movement, one stationary in form, the other mobile, and both well established by the fourth century.²⁹ During the Reformation “the Protestant movement started out by attempting to do without any kind of sodality structure.”³⁰ Winter states, “What interests us most is the fact that in failing to exploit the power of the sodality, Protestants had no mechanism for missions for almost three hundred years.”³¹ According to Winter, it was William Carey’s book, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*, that “set off a rush” to the use of sodalities for the conversion of the heathen.³² Rejected by the modality structure, William Carey formed a sodality structure called the Baptist Missionary Society, referred to by Winter as an “organized but non-

²⁷ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 220.

²⁸ *Ibid.*, 220.

²⁹ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 220.

³⁰ *Ibid.*, 183.

³¹ *Ibid.*, 227. It should be noted that there were mission endeavors in the 18th century within and not outside of the Western world context. The Danish-Halle mission for example to the indigenous Indians in England and Scotland and the Moravian mission endeavors focused on the most despised and neglected people Moravian movement during this same time period. See R. Pierce Beaver, “The History of Mission Strategy” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 232-233.

³² *Ibid.*, 227.

ecclesiastical initiative of the warm hearted.”³³ Other mission societies (sodalities) apart from and yet related to denominational church structures (modalities) sprung up throughout the late 1700s and well into the 1800s.³⁴ “The nineteenth century is thus the first century in which Protestants were actively engaged in missions” and over time the once “independent structures which had been merely related to the denominations gradually became dominated by the churches.”³⁵ In the early twentieth century, there was a new wave of mission sodalities beginning to take form and gain recognition called “faith missions.”³⁶ This pattern would repeat itself shortly following the second World War when new independent sodalities were springing up paying “little attention to denominational leaders and their aspirations for church-centered missions.”³⁷ Just as there had been a history of tension and separation between the Jew and Gentile as stated by Paul in Ephesians 2, there has been historical separation between the two structures: church and mission, modality and sodality. Van Gelder and Zscheile state,

Unfortunately, ecclesiology and missiology have largely been treated separately within the rich resurgence of Trinitarian thought. This separation is likely a legacy of the earlier ‘church and mission/missions’ dichotomized view. It is critical that these be connected, as the missional church conversation has sought to do, so that the wealth of new insights into the Trinity can bear fruit for a more fully developed missional ecclesiology.³⁸

³³ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 227.

³⁴ David Barrett, “Five Statistical Eras of Global Mission” in *Missiology* (January 1974), 31

³⁵ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 186.

³⁶ *Ibid.*, 188.

³⁷ Ralph D. Winter, “The Two Structures of God’s Redemptive Mission” in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 188.

³⁸ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective* (Grand Rapids: Baker Academic, 2011), 103

The legitimacy for determining if a Tridality exists is found in the unifying structure of the church and mission. The challenge as we have come to understand, is not the lack of legitimacy of Church structures or Missions structures, but rather that the division between the two as acceptable and seemingly inevitable. Dave Hackett of visionSynergy states,

I am hard pressed to come up with any examples of "Apostolic leaders" who are embedded in denominational structures as well as in para-church structures. It seems to me that the divide between modalities and sodalities is still quite evident. Second-level-commitment people just do not function well in church structures and so often buck against the system.³⁹

Winter expresses both the necessity for the two structures and acknowledges the division relationally between the two. He states, "To this day among Protestants there continues to be deep confusion about the legitimacy and proper relationship of the two structures that have manifested themselves throughout the history of the Christian movement."⁴⁰ He takes the position that denominational mission structures are more concerned about establishing a church (modality on the field) than they are in continuing onward to the frontiers or un-reached peoples within the same land (sodality to the field). The emphasis for missionaries on the field transitions from ministry focused on reaching the lost to the organizational emphasis of building up denominational structures. Simply stated, a missionary enters into an unreached field typically part of a sodality structure, pioneers a church on the field, and transitions from sodality missionary to modality pastor of the congregation newly established on the field. The mission into that part of the world often ceases while effort is

³⁹ Dave Hackett, Associate Director visionSynergy. E-mail correspondence to author, November 1, 2006.

⁴⁰ Ralph D. Winter, "The Two Structures of God's Redemptive Mission" in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 188.

made to work through the stages of national church development. Van Engen describes the tension between church and mission through common conceptions that prove to be, whether true or not, fuel for the debate for the separation and division between the two.⁴¹ He lists opposing descriptions of modalities and sodalities:

...institutional organization versus an individualized fellowship; based in permanent facilities versus mobile; led by paid clergy versus led by self-sacrificing missionaries; institution-maintaining orientation versus an entrepreneurial, risk-taking orientation; an orderly polity versus a loose, ad-hoc organization; structured accountability and ownership versus unstructured independence and volunteerism; self-serving/self-supporting versus supported endlessly from outside; and self-governing/self-propagating versus controlled and promoted from outside.⁴²

For example, the history and effort of the Foursquare church has demonstrated that once a church establishes itself on the mission field through pioneering evangelistic efforts, the focus and need shifts to the stages of national church development whereby the church structure on the field works toward becoming self-supporting, self-governing and self-propagating.⁴³ The missionary often ceases to model evangelistic and mission outreach into the unreached cultures

⁴¹ Van Engen, *God's Missionary People*, 29.

⁴² *Ibid.*, 29.

⁴³ R. Pierce Beaver, "The History of Mission Strategy" in *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1999), 248 Dr. Beaver states that strategists of the 19th century, "Henry Venn along with Rufus Anderson arrived independently at practically the same basic principles and in later years mutually influenced each other. Together they established as the recognized strategic aim of Protestant mission the famous 'three-self' formula: the goal of mission is to plant and foster the development of churches which will be self-governing, self-supporting, and self-propagating."

beyond the proximate communities of the new/national local church. G. Osei-Mensah of Nairobi, Kenya writes,

The missionary comes from another culture to bring the message to people whom the Lord has laid upon their hearts... They have brought the gospel, set up a church, appointed leaders, slowed the spread of the gospel in a serious way, because it has not been seen as something that belongs to all of us. It has been seen as something that belonged to “them” and now they have given it to “us.” Thus, the international nature of the church is lost.⁴⁴

While Winter makes a valid point regarding the “deep confusion about the legitimacy and proper relationship of the two structures,” it does not require tolerant acceptance that the division between modality and sodality is inevitable and unchangeable. Winter concludes,

All that is attempted here is to explore some of the historical patterns which make it clear that God, through His Holy Spirit, has clearly and consistently used another structure other than (and sometimes instead of) the modality structure. It is our attempt here to help church leaders and others to understand the legitimacy of both structures, and the necessity for both structures not only to exist but to work together harmoniously for the fulfillment of the Great Commission, and for the fulfillment of all that God desires for our time.⁴⁵

Barnabas and Paul, sent by the Holy Spirit and released by the local church in Antioch, clearly represent Winter’s second structure.⁴⁶ However as Hackett states,

⁴⁴ Harold Fuller, *Mission-Church Dynamics* (Pasadena: William Carey Library, 1980), ix.

⁴⁵ Winter, “The Two Structures of God’s Redemptive Mission,” 189.

⁴⁶ C. Peter Wagner, *Acts of the Holy Spirit* (Venture: Regal Books, 2000), 289 Dr. Wagner when addressing this issue of being “sent” by the church in Antioch states, “Some scholars

With Paul, the key difference is church planting versus a continuing modality commitment. Paul was committed to establishing churches, but clearly his heart and focus was on creating churches and moving on. I would classify Paul solidly as a sodality-focused person, but one who incorporated churches very well and deeply into his sodality commitment. (Many socalities today do poorly with connecting with churches).⁴⁷

Both Winter and Hackett accurately describe the Apostle Paul's "sodality" heart, purpose and application. However, in reference to Paul, Hackett clearly states, as an apostle he "incorporated churches very well and deeply into his sodality commitment,"⁴⁸ an indicator and descriptive of the third function of the organizational structure of the Church - Tridality. This function of apostolic leadership within the Body of Christ is the "foundation" in which the church and mission is built upon. As a foundational element, the role and ministry of an apostle brings the two structures of modality and sodality together in harmony for effective and expanded outreach and mission. Once Paul helped to plant a new church on the mission field, he established, released and empowered new leadership to oversee the ministry. Rather than becoming an overseer himself, he moved on to the next frontier, modeling continued global mission expansion while remaining connected to the local church relationally. "In a span of about 20 years (four of which Paul was a prisoner), he traveled

point out an interesting use of two Greek words for "to send" here [Acts 13]. Obviously, the chief sending agent is the Holy Spirit, and the Greek verb in 'So, *being sent out by the Holy Spirit*' is *pempō*, which is usually a more proactive kind of sending or dispatching. The "send" in '*they sent them away*' is from the Greek word *apoluō*, which frequently means releasing something that has its own inherent source of energy. Thus, it could be said that "they released them". Certainly, we have a combination of the two kinds of sending and the spiritual power for missionary activity coming from the Holy Spirit."

⁴⁷ Dave Hackett, Associate Director visionSynergy. E-mail correspondence with this writer dated November 1, 2006.

⁴⁸ Hackett, E-mail correspondence with this writer dated November 1, 2006.

to over 100 cities, preached in at least 30 cities and established at least 10 strong reproducing churches.”⁴⁹ Paul was passionate toward the lost people of this world and their need to experience the love of Christ.⁵⁰ As evident in his epistles to these established churches, Paul maintained a father’s heart and perspective for the churches’ development and maturity although he had moved on to new frontiers. “Teacher and Missionary Paul” had become the “Apostle Paul” by characteristically speaking with a voice of unity, presenting a visionary mandate for the furtherance of the gospel of Christ and modeling a Holy Spirit empowered life and ministry.

The second point of challenge to Winter’s position is in his acknowledgement of the creative, active and consistent working of the Holy Spirit to develop and use both structures for God’s redemptive mission, without giving a place for the potential of the Holy Spirit to creatively unify the two structures in a blended partnership and effort. Once again, there is acquiescence to the division of the two structures with the hope that, although divided, they can work together harmoniously. Division of the Body of Christ, however, will prohibit it from reaching its full potential and maximum effect. It is only by the creative involvement, wisdom and power of the Holy Spirit, in the bond of peace and love, that there can be unified partnership between the two structures.

Diagram 2 (below) depicts this wall of separation between the church and mission, modality and sodality. This division has increasingly become a wall of competition as churches and mission agencies vie for the same territorial opportunities and the same resources of people and money. God never intended that His Church would be two divided structures working independent of each other. Scripture makes it clear that as Christ is one with the Father, so is His Church to be one with Him and one another. All ministry and outreach within the structure of Christ’s Church is purposed to be in alignment with Him and Him alone.

⁴⁹ Bill Scheidler, *Apostles: The Fathering Servant* (Portland: City Christian Publishing, 2001), 67.

⁵⁰ 2 Corinthians 5:11-14.

In his book, *Pentecost and Mission*, Dr. Boer gives attention to two contrasts regarding global missions. The first is the modern-day focus on the centrality of The Great Commission as the basis for missions, even though the early church had given little emphasis to it. Second, little attention and focus is being given to the effect of Pentecost on missions when it was Pentecost that

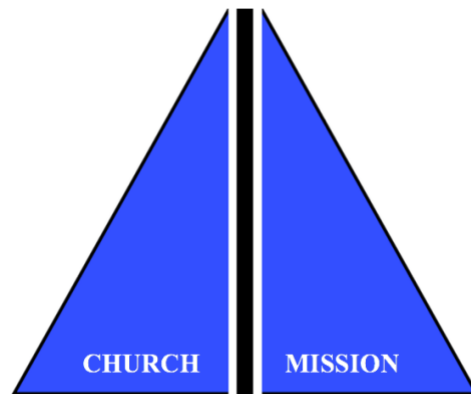


Diagram 2

initiated the expansion and growth of the early church.⁵¹ Dr. Boer states, “If the reason for the phenomenal missionary expansion of the early Church is not to be found in her conscience obedience to the command of Christ then, doubtless, Pentecost merits first consideration in an effort to determine wherein her success did lie.”⁵² Just before His ascension into heaven, Jesus told His followers, “Do not depart from Jerusalem, but wait for the Promise of the Father,” for, “John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”⁵³ He continued, “You shall receive power when the Holy Spirit comes upon you; and you shall be witnesses of me in Jerusalem, Judea, Samaria and to the ends of the earth.”⁵⁴ Dependency upon the Holy Spirit meant they trusted that He would reveal the reality and identity of Jesus to the hearts and minds of unbelievers. Paul writes to the church in Corinth, “...no one can say that Jesus is Lord except by the Holy Spirit.”⁵⁵ This of course is the desired outcome of all mission endeavors, not just Pentecostal efforts: that the lost would be saved. For the Pentecostal mission endeavor,

⁵¹ Harry R. Boer, *Pentecost and Mission* (Grand Rapids: Eerdmans Publishing, 1979), 15.

⁵² *Ibid.*, 15.

⁵³ Acts 1:4-5.

⁵⁴ Acts 1:8.

⁵⁵ 1 Corinthians 12:3b.

however, the dependency on the Holy Spirit for intentional, active engagement and participation is predominant.

Tridality Defines a Unified Pentecostal Mission Structure

The purpose of this paper has been to present the distinctives of Church and Mission through the understanding of Modality and Sodality while also stating the significant value of unification of the two structures under apostolic leadership, a Tridality. A mission structure recognized as a Tridality will evidence maximized Holy Spirit empowered, global missional outreach and ministry. However, there must also be a diagnostic tool for evaluating



Diagram 3

distinctives and points of collaboration towards establishing this unity, necessary for a thriving organizational environment. When all five Ephesians 4 “Office Gifts” of Apostle, Prophet, Evangelist, Pastor and Teacher are fully functioning, with Church and Mission in sync for the purposes of missional global impact for the expansion of God’s kingdom, a Tridality exists. Modality, the Church, is the domain where the office gifts of Pastor and Teacher are prominent. Simply, the Pastor creates an environment(s) where the vision or blueprint of God’s mission for that cultural context can thrive. The Teacher expands the blueprint into schematics for all to understand the gospel and discipleship in preparation to “send” and make more disciples. Sodality, the Mission, is the domain where the office gifts of Evangelist are prominent. Simply, the Evangelist recruits people to the blueprint of the gospel as contextualized in its society. The Apostle and Prophet announce, develop and implement the blueprint as received from God. Unity is the necessary appreciation and coordination of each domain to align in unity to the mission, herein described as the blueprint. Apostolic and Prophetic leadership, as the foundation for the missional structure is the office gifts where the distinct blueprint from heaven is revealed.

In addition to the five-fold office gifts described in Ephesians 4:11, are there other considerations in determining the appointment of the most qualified individuals for assignment and responsibility within a Tridality? Typically, when an individual performs well in a particular position, advancement and promotion follows course. However, what often happens if the individual performing well may not be suited for the next level of responsibility and a less effective outcome is experienced? For example, a pioneering missionary with an evangelistic passion and gift may not be the best fit for taking the pioneered church plant to the next levels of organization and nationalization. Earlier reference was made to four stages of national church development. It would seem logical and highly probable that each of the stages would require a different leader with different skill sets. But how often is the pioneering missionary left in the role to develop the national church, when the greatest gift would be to hand it off to someone with those skills while moving on to the next frontier?

Few would argue that people are all wired the same with the same skill sets, and yet rarely do people fully understand the questions to ask before the appointment to an assignment where those skill sets are very distinct to the role. In consideration of what denotes a Tridality, where the five-fold office gifts are in full operation, an analytic to assess and evaluate each of the environments, or the atmosphere in which each Office and Domain operates is presented here for consideration. There are five descriptive criteria on how people and organizations best thrive along a continuum of tolerance for risk, change, variables, sequence and ambiguity. Most successful organizations have intentionally placed within their structure, individuals with varying capacities for rates of change which ultimately affects productivity, advancement and multiplication. For the Kingdom of God to expand exponentially, all are commissioned as a part of the great task with varying capacities, gifts and assignments.

As previously determined, Tridality as a Pentecostal Mission Structure and similar to other structures and organizations, and certainly following the metaphoric descriptive of the Body of Christ, is a living organism and must adapt to the variables described for assessment and evaluation but must also

take into consideration an individual's capacity for the rates of change within the organization. For example, an apostolic leader will generally have a higher capacity for tolerating risk, change, and ambiguity with higher tolerance for multiple variables without concern for a particular sequence of events. The apostolic leader is more apt to present continual variations of and exponential opportunities in fulfilling the blueprint. The pastor or shepherd however, with concern and care for followers will necessarily have a lower tolerance for risk, change and ambiguity and may still function well with many variables but, in all likelihood, will want planning, operations and ministry to follow sequential routines with the care and protection for the health of the congregation in alignment with the blueprint. Where this comes into particular focus and consideration is in matching Modality and Sodality with five-fold office gifts and responsibilities, in light of varying levels of tolerance for risk, change, variables, sequence and ambiguity. All must be taken into consideration, measured and evaluated when determining or moving toward a Tridality.

Tridality best operates in an environment where the pace and tolerance embrace and thrive on high rates of change with an eye for and drive toward rational experimentation. For consideration regarding apostolic leadership, there are five characteristics of the apostle that are imperative to the unique qualifications and responsibilities of the assignment:

1. Apostolic Appointment - Sent by God and Modality (local church)
 2. Apostolic Authority - Evidence of Exponential Results
 3. Apostolic Mandate - The URGENCY of the Kingdom here and now with perseverance through trials and persecution
 4. Apostolic Vision - The BLUEPRINT for a unified mission
 5. Apostolic Empowerment – Active Holy Spirit Engagement.
- Each of these characteristics are reflective of the high capacity for rate of change

Sodality, on the other hand, best operates in an environment where the pace and tolerance embrace moderate rates of change and most often are looking for breakthrough strategies with an understanding for the need for

operational excellence while pursuing the Mission. And a Modality must also function with operational excellence in an environment where the pace and tolerance for change is low, seemingly a bit more routine in function but functioning toward the nurture and care of the Church.

Put simply, an apostolic leader is more comfortable with change and more prepared to adapt and lead through new challenges. This enables leaders within modalities and sodalities to adapt to constantly changing ministry situations. Such covering uniquely empowers the leader to organize, unite, and lead other leaders who are less comfortable with change. Their increased desire for routine, as compared with apostolic leadership, uniquely enable them to achieve success within their respective contexts of Modality and Sodality. The necessity for determining a Tridality is that the overarching apostolic leader is not only able to help leaders within Modality and Sodality, but also able to help them understand one another as well as how each fit into the larger vision of the Body of Christ. Far from abolishing Modality and Sodality, a Tridality empowers each to succeed to a larger degree under the attention and intentionality of apostolic leadership.

In closing, this presentation of Tridality is to raise awareness and increase attention to the fact that there are distinctive traits and characteristics to apostolic leadership and contribution to the unifying of Church and Mission, which concludes to a distinct Pentecostal Mission Structure. When this structure is coupled with a Pentecostal mission theology, the understanding of global impact and effect is maximized. Pentecostal Mission no longer represents a part of mission endeavors as phenomena to be explained but rather serves as a specific and very distinct contributor to global strategy and expansive growth. Where there is a functioning Tridality in place, exponential growth and kingdom expansion is the result.

DISCIPLE-MAKING IN FOURSQUARE MISSIONING

Rick Mathis, Ph.D.¹

ABSTRACT:

The article discusses the biblical and theological foundations of Foursquare disciple-making in order to recommend improvements in it and other missioning activities vitally connected with disciple-making, like pastoring, teaching, and leading. To achieve this purpose, it (1) examines Trinitarian *imago Dei* disciple-making initiated in the Garden of Eden, (2) highlights Aimee Semple McPherson's deep roots in both Wesleyan-holiness and Pentecostal theology and practice, (3) outlines key elements of the discipling model made clear in Jesus' discipling of Peter (2 Pet. 1:3-11), and (4) explains the model's affinity with Wesleyan-holiness theology and practice and some of its implications for disciple-making in Foursquare Missioning.

Introduction

Disciples (follower-learners) are “God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for [them] to do” (Eph. 2:10 NIV). Their making is at the heart of Trinitarian missioning. They are the divine remedy for Jesus’ charge, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field” (Matt. 9:37-38). Being a disciple of Christ is not merely a first stage in our life of walking with Jesus; “[w]e never move beyond being a disciple *on the way*.”² All disciples of Christ have two vital *missio Dei* tasks, to make disciples and to preach the gospel. These are the primary “good works” of Foursquare missioning.

¹ Rick’s academic ministry focuses on Missioning Care: Enhancing the Work and Care of Gospel Missioning. Presently he is writing a book built on his 2011 Fuller Seminary PhD study, “A Missioning Care Model for the US Foursquare Gospel Church Missionary Care System.” His primary study interests concern the relationships among 1) organization, group and member callings (being) and their works’ cultural structures/practices (doing) and 2) work and care, including their cultural, theological, biblical, and ethical footings.

² Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2016), 112.

The paper's goal is to discuss the biblical and theological foundations of Foursquare disciple-making in order to recommend improvements in Foursquare missioning activities vitally connected with its disciple-making, like pastoring, teaching and leadership development; e.g., the "quality of the church's leadership is directly proportional to the quality of [its] discipleship."³ To achieve the purpose, it (1) examines Trinitarian *imago Dei* disciple-making initiated in the Garden of Eden, (2) highlights Aimee Semple McPherson's deep roots in Wesleyan-holiness and Pentecostal theology and practice, (3) outlines the discipling model made clear in Jesus' discipling of Peter, and (4) highlights the model's affinity with Wesleyan-holiness theology and practice and its implications for Foursquare missioning.

Foursquare regards disciple-making as a critical missioning activity, made plain in this excerpt from the *Foursquare Philosophy of Education*:

"The Foursquare Church focuses its 'mission and ministry efforts on multiplying disciples, leaders, churches and national movements' with the aim of full participation in the Great Commission, preaching the gospel and making disciples of all nations. ... [M]inisterial education and training for credentialed ministers within The Foursquare Church must be holistic, strategic, contextual, missional, Pentecostal, and will be achieved through intentional partnerships."

In 2017, Foursquare published *Identity Keystones: What Makes Us Foursquare*, in which Foursquare pastor-scholars discuss the central finding in Sam Rockwell's 2013 study, a survey of 468 Foursquare ministers' agreement with Foursquare identity attributes."⁴ They assess the historical context and proofs that help support and explain his principal finding of five "domains of expertise" (strengths) in US Foursquare: (1) upholding an

³ Ibid., 127.

⁴ Sam Rockwell, "Our Unique Foursquare Identity and Opportunity." In *Identity Keystones: What Makes Us Foursquare*. Ed. Sam Rockwell (Los Angeles: The Foursquare Church, 2017), 20.

integrated mission, (2) advancing women to senior leadership, (3) exhibiting a Pentecostal ethos, (4) practicing indigenous empowerment, and (5) exhibiting moderation and a middle-of-the-road policy.”⁵

The authors identified several weaknesses in Foursquare disciple-making while discussing the strengths. For example, Steve Overman writes that Foursquare has in the past “sometimes neglected aspects of the gospel such as sustainability, Sabbath, and the full development of holistic personhood”, noting that only recently has it “begun to place an emphasis on the health of our leaders and churches ...[and] to pay growing attention to emotional health and care for the soul.”⁶ Jessie Cruickshank, who assesses the five-fold ministry in church organizations, writes, “There is high consistency in the apostolic, prophetic, and evangelistic functions.” “The shepherding functions are consistent, but not as high as the others”, and “there is less consistency in the expression of the teaching functions” in US Foursquare.⁷ These are big problems in Foursquare disciple-making that call for solutions.

***Imago Dei* Disciple-Making in Edenic Missioning**

When “in the beginning God created” (Gen. 1:1a), the apostle Paul says, He had already chosen “us in [Jesus Christ] *before the creation* of the world to be holy and blameless in His sight” (Eph. 1:4, italics added). Holiness is clearly an elemental purpose in humanity’s creation and God’s plan of salvation. Biblical Christianity embraces the Yahwist (second) creation account (Gen. 2:4b-7), that “the Lord God formed the man [Adam] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (2:7), as the source of humanity’s initial holiness. By His glory and goodness, the Triune God made Adam in Their image, breathing Their life into his dust-formed body and empowering Adam with everything he needed to live a holy life in his discipleship relationship with God.

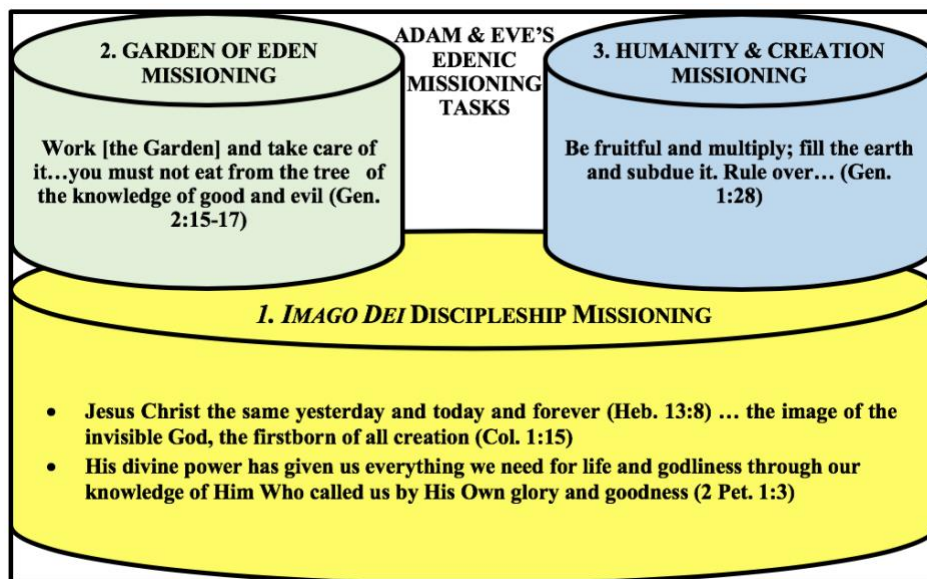
⁵ Ibid., 25.

⁶ Steve Overman, “Moderation,” in Rockwell, *Identity Keystones*, 152.

⁷ Jessie Cruickshank, “Foursquare Identity Through the Lens of the Five-Fold Ministry,” in Rockwell, *Identity Keystones*, 179.

Trinitarian *imago Dei* disciple-making began with Adam and Eve in Eden. God created the first disciples in His image to live in harmonious unity with God and the rest of creation. In the beginning they enjoyed a state of pure and innocent goodness. Intended by God to “love, serve and enjoy” [Him, they stood] “in a unique position within creation and before God as ...stewards, responsible to him, ... to mould, develop and care for all that God had made on earth”.⁸ And yes, God created Adam and Eve to work. His plan? That the first couple and their progeny should mature into His character and likeness (the *imago Dei*), as they, in continuing face-to-face relationship with Him, did their assigned tasks vis-à-vis Eden, humanity, and the rest of creation. Understanding how their Edenic work relates to present-day Trinitarian missioning can greatly benefit Foursquare missioning’s “work”,⁹ especially its disciple-making.

Adam and Eve’s principal Edenic missioning tasks illustrated in Figure 1 below, are discussed in the order implied or assigned in the creation narratives:



⁸ “The General of the Salvation Army,” *Salvation Army Handbook of Doctrine* (London: Salvation Books, 2010), 111.

⁹ “One works . . . when with consciousness of goals, one is active in producing or fashioning spiritual or material goods, values, or services,” Edwin G. Kaiser, *Theology of Work* (Westminster, MD: Newman Press, 1966), 5-6.

FIGURE 1: Adam and Eve’s Principal Edenic Missioning Tasks

1. Imago Dei Discipleship Missioning (implied tasking to both): made in His image, God purposed that Adam and Eve (body, soul, and spirit) in Eden, through the grace of face-to-face fellowship with Him, having direct spiritual access to His divine life and power, should mature into Christ-like *imago Dei* likeness while doing their assigned work re Eden and humanity/the rest of creation. Figure 2 (below) illustrates their discipling’s main goal – the maturation of their being, knowing and doing into God’s/Christ’s holy character and likeness.

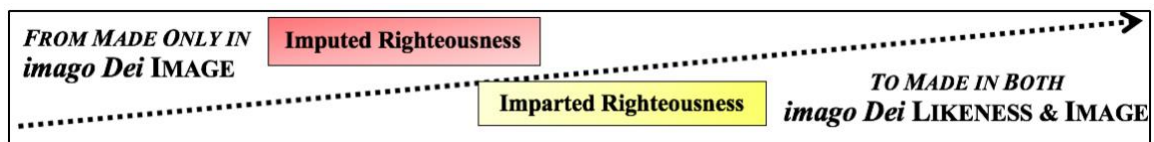


Figure 2: The Main Goal of Adam and Eve’s *Imago Dei* Discipling

2. Garden of Eden Missioning (direct verbal tasking to Adam, given before Eve’s creation): “work it [the Garden of Eden] and take care of it... You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” (Gen. 2:15-17), and
3. Humanity and Creation Missioning (direct verbal tasking to both): “Be fruitful and multiply; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature/ that moves on the ground” (Gen. 1:28).

Being made holy and blameless, Adam and Eve’s Edenic missioning labor was initially “without pain and anguish. With sin came the degradation of the concept [of work], the sorrow and tribulation”.¹⁰ Regrettably, with their

¹⁰ Ibid., 45.

expulsion from Eden, only one task, humanity and creation missioning, remained viable. Work was no longer beneficial as a discipline of holiness for the first couple: it came to be viewed as servitude or servility. Sin abruptly ended humanity's body, soul, and spirit face-to-face relationship with God and spiritual access to His divine life and power, making *imago Dei* discipleship impossible. Humanity's total inability to manage the knowledge of good and evil so despoiled it that a flood was required to cleanse humanity's evil in order to start over, with Noah, and Father Abraham, and Moses, and ..., and Jesus!

Yes, Jesus! The Savior's death on Calvary fulfills Gen. 3:15's "curse" of a ransomed One Who would crush the serpent's head. *Christus Victor* Jesus' glorious, triumphing, and finished work on the cross defeats the power of evil, restores work beyond its necessity "for life's sustenance, or to its relation to sin and punishment", and though remaining arduous, to what is arguably its central role in God's plan as "a means of holiness and perfection".¹¹ For example, Jesus restates and clarifies work's Edenic intentions, teaching His disciples to "work...for food that endures to eternal life" (Jn. 6:27). When His disciples ask, "What must we do to do the works God requires?", Jesus replies, "the work of God is this, to believe in the One He has sent." (Jn. 6:28-29). Disciple-making has always been the heart of Trinitarian missioning. God intent has always been that His disciples (His workmanship) work, both to advance His kingdom and their holiness in it.

Disciple-Making Is at the Heart of Trinitarian Missioning

Paul writes, "'The first man Adam became a living being'; the last Adam, a life-giving spirit" (Rom. 15:45). In both Adam's creation and Jesus' death and resurrection, God's grace and power are gloriously manifested. Through a new covenant in His holy blood, the life-giving spirit of the second Adam breathes new life and meaning into the three principal Edenic tasks:

¹¹ Ibid., 46, citing W. Bienert, *Die Arbeit nach der Lehre der Bibel* (Stuttgart, 1956), c. 801f.

imago Dei discipleship missioning, “Edenic” body of Christ missioning, and redemptive humanity and creation missioning.

Jesus’ redemptive work reverses humanity’s exclusion from Edenic relationship with God. His prayer “that all of [My disciples] may be one, Father, just as You are in Me and I am in You” (Jn. 17:21) seeks their inclusion in Edenic relationship with God. Their baptism “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19) signifies the life and work of the Trinity (Tri-Unity) of God in them: their baptism “by one Spirit into one body” (1 Cor. 12:13a), their being indwelt by the divine life of God’s Spirit (Rom. 8:9), and proleptically, their being fully united within the perichoretic life, love, work, and power of the Trinity.

All human efforts to logically describe Trinitarian unity, essence, and configuration, e.g., Their perichoretic love, life, relationality, and power and how believers are related to and within Them, fall short, as do all human efforts to embody Their perfection. But crystal clear is that the Great Commission and Great Commandments are at the core of God’s missioning plan, mind-bogglingly interwoven with the Godhead’s life, love, work, and power for making disciples.

As clear is The Trinity’s strategy to win the lost and to make disciples – Their disciples are to qualitatively demonstrate Trinitarian love, life, relationality, power, and holiness in and through their relationships with God and one another, unto all nations (*ethnē*), as they go about the principal *missio Dei* tasks, to preach the gospel and to make disciples. At the wise summit of His high priestly prayer, Jesus requests what will make His disciples most effective and productive in their Trinitarian missioning, asking the Father to bring them “to complete unity to let the world know that You sent Me and have loved them even as You have loved Me” (Jn. 17:22). Supporting His petition is the inscrutable truth that the fullest revelation to the nations of The Trinity’s being, knowing, and doing calls for a similar unity, wholeness, and oneness in Their disciples’ being, knowing, and doing. At the heart of *imago Dei* discipleship is the advance of this unity.

So, what does unity of being, knowing, and doing in a disciple look like? As in Eden, it is a unity plainly intended to grow over time. In the

writer's view, Adam and Eve, made in God's image, had not yet matured into God's likeness before The Fall. This view radically differs from Reformed thinking, that Adam and Eve were originally created in *imago Dei* likeness.¹² The reasoning of theologian *Irenaeus, Bishop of Lyons* (c. 130-202) explains *imago Dei* maturation in the same manner as is perceived by the writer:

We receive this divine likeness through the Holy Spirit, as the Holy Spirit works in and with us to make us perfect. We bear the divine image already, insofar as we are rational beings responsible for our decisions and capable of sustaining communion with God. But our likeness to God remains a destiny to be realized, and can be realized only as our spirit, longing, and striving for God, is received and transformed by God's own spirit.¹³

To “look like” God's being, knowing, and doing, i.e., mature into *imago Dei* likeness, Christ's disciples (follower-learners) must constantly exercise faith that appropriates both God's *grace* and *power*. Exercising faith in God's grace is obvious; disciples are saved only by means of personal faith in Jesus that accepts and abides in the grace of forgiveness and salvation that He wrought on the cross. The same is true of exercising faith in God's power and its meaning and role in the body of Christ. The Reformers tackled “the situation of proud men ...struggling for the creation of a new world with great confidence in themselves and their abilities”¹⁴, by truncating Pentecostal power to the early church. Their resolve as to humanity's total depravity (believing that Adam and Eve fell from “matured” likeness) and to God's

¹² “After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image, having the law of God written in their hearts, and the power to fulfill it.” *The Westminster Confession of Faith*, ch. 4.2.

¹³ Leroy T. Howe, *The Image of God: A Theology for Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 1995), 52-53.

¹⁴ Shaull, Richard & Cesar, Waldo. *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges* (Grand Rapids, MI: Eerdmans, 2000), 154.

resolute sovereignty keeps present day adherents from appropriating fully God's power as they offer their freedom, initiative and responsibility unto Christ in doing their works in the *missio Dei*.

Pentecostals, in contrast, having fully embraced the Lukan-Acts account of God's power as unchanged for today, gladly receive it as an essential resource to do their *missio Dei* work. While doing noticeably less well than the Reformers in thinking about their specific roles and tasks in the *missio Dei*, theirs has largely been "a theology on the move"; "Pentecostals have acted now and theologized later" says McClung, referring to the precipitous world-wide growth of their gospel.¹⁵ Perhaps the analysis that comes next will advance Foursquare and other Pentecostals' theologizing re the *missio Dei*.

The paper's discussion of the biblical and theological foundations of Foursquare disciple-making for the purpose of recommending improvements in Foursquare missioning activities will proceed under four subject headings: (1) the heart of Foursquare missioning, (2) Foursquare missioning theology, (3) *imago Dei* disciple-making in Foursquare missioning, and (4) implications of Be-Know-Do discipling for Foursquare missioning.

Since Calvinism and Arminianism are poles apart in their perspectives of redemption, the first two subjects may little interest Reformed thinkers, but both camps should benefit from the paper's exposition of Jesus' discipling vis-a-vis His disciples. 2 Pet. 1:4-7 outlines how His *imago Dei* discipling allowed Peter to leverage (grow) his faith in Christ's grace and to appropriate by faith the divine power that enabled him to grow in holiness, fulfill his calling in the *missio Dei*, and make certain his election and future in God's eternal kingdom. Peter makes plain that Jesus' discipling, wholly sourced in His divine power, "has given us everything we need for life and godliness through our knowledge of Him [v. 2, "of God and of Jesus"], Who called us by His Own glory and goodness" (2 Pet. 1:3).

¹⁵ McClung, L. Grant, Jr., ed. *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Bridge Publishing, 1986), 47.

The Heart of Foursquare Missioning

Does Pentecostalism define the principal theological assumptions resident in Foursquare missioning's heart? The answer is found in a major subtext of *Identity Keystones: What Makes Us Foursquare* (2017), that Aimee Semple McPherson's heart for God, though certainly filled with Pentecostal power, was as deeply grounded in Wesleyan-Methodist holiness. Perhaps this is why the book observes the Foursquare Church has long resisted framing its missioning solely with Pentecostal theology. These quotes from *Identity Keystones* are instructive:

1. In chapter 4, Aaron Friesen says Sister Aimee's "early attempts to...prevent [Pentecostal] fanaticism and unnecessary displays of emotion in public worship services [which] led to harsh criticism from other Pentecostal leaders and organizations. "In response to their criticisms, she communicated her firmly held conviction that Spirit-filled believers should be known as 'deep, holy, sober, godly, reverent, prayerful' without giving up their identity as Pentecostals. She concluded, 'to be spirit-filled is the grandest, proudest tribute of sobriety and piety one can possess.'"¹⁶
2. Earlier Friesen writes, "One way Foursquare has historically differentiated itself from some other Pentecostal groups is in its emphasis on fostering a Pentecostal environment that makes room for Spirit baptism and accompanying manifestations, while leaving room for some diversity in how such values are expressed doctrinally."¹⁷

¹⁶ Aaron Friesen, Foursquare's Distinct Pentecostal Ethos. In *Identity Keystones: What Makes Us Foursquare*. Rockwell, Sam, ed. (Los Angeles: The Foursquare Church, 2017), 100, quoting Aimee Semple McPherson, "Is McPherson Pentecostal? Yes or No?" *Bridal Call* 6.5 (October 1922), 7.

¹⁷ *Ibid.*, 85.

3. In chapter 5, Matt Temple summarizes how Sister Aimee “merged Pentecostal ethos, conservative Protestant theology and a deep concern for issues of social justice, ...The theology that emerged set the stage for contextual expressions of the Gospel that targeted the felt needs of the community with an inclusive welcome to diverse groups of people.”¹⁸
4. In chapter 3, Karen Tremper emphasizes how “Salvation Army co-founder Evangeline Booth... embodies a theological perspective of McPherson’s Salvation Army heritage [which] shaped her perspective at an early age that women could lead, and her primary example within the community of the Salvation Army was her mother.”¹⁹
5. Later in chapter 3, Tremper writes, “it was largely due to a restoration hermeneutic (that God was ‘restoring’ the primitive church of the New Testament) among Wesleyan-Holiness groups that allowed for a breaking with tradition on the subject of women in ministry.”²⁰

“By the end of the nineteenth century, the idea of a ‘baptism with the Spirit’ as a distinct experience giving power for service was the major theme in American revivalism. The groundwork was laid for [both] the birth of Pentecostalism”²¹ and the life and ministry of Aimee Semple McPherson. In 1907, two decades before founding the Foursquare Church, Aimee, having grown up in the home of a Salvationist mother and a Methodist father, was profoundly converted to Christ under the preaching of Pentecostal preacher Robert Semple, whom she married the next year. In 1909, Robert died shortly

¹⁸ Matt Temple, “Practicing Indigenous Empowerment,” in Rockwell, *Identity Keystones*, 115.

¹⁹ Karen Tremper, “Advancing Women in Senior Leadership,” in Rockwell, *Identity Keystones*, 63.

²⁰ *Ibid.*, 65.

²¹ Allan Heaton Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*. 2nd ed. (New York, NY: Cambridge University Press, 2014), 29.

after they began their missionary work in China. Sister Aimee, now a mother herself, returned home, helping with her mother's Salvation Army work, until 1912, when she remarried.

Sister Aimee's Pentecostal baptism with the Spirit and life-long Pentecostal ministry subsequent are beyond question. Yet there are convincing proofs in her life and ministry of the robust influence of her spiritual heritage in the Salvation Army, with its deep roots in Wesleyan-holiness. Dayton is right to call her 'Christ as Savior, Christ as Baptizer in the Holy Spirit, Christ as Healer, and Christ as Soon Coming King' "the sharpest, most concise expression of the logic of Pentecostal theology"²². While Sister's gospel message was patently Pentecostal, as evident were her deep passion for heart holiness and godliness and profound consciousness of the Holy Spirit's power to heal, restore, transform, and sanctify, all clearly present in the theology and practice of Wesleyan-holiness.

As insightful as it is intriguing is Friesen's account of President Rolf McPherson's discerning reply in the 1970's to members of the Pentecostal Fellowship of North America who claimed, "If we are Pentecostal, we need to say we believe in initial evidence"; "after a few moments of reflection [he] replied, genuinely, 'But we're not Pentecostal; we're Foursquare.'"²³ Had the claim been that Dr. McPherson emphasize his mother's Salvationist roots, one suspects that he would have answered, "But we're not Wesleyan-holiness; we're Foursquare."

In this regard, of note is Rockwell's 2013 study's recommendation that Foursquare: (1) nurture a theological identity that is deeper and broader than "a narrowly defined and doctrinaire Pentecostalism" and (2) celebrate and put forth its founder as "a prototypical leader who embodies its historic identity and at once anticipates the demography and spiritual dynamism of [its]

²² Donald W. Dayton, *The Theological Roots of Pentecostalism* (Landham, MD: Rowman and Littlefield, 1987), 22.

²³ Friesen, 82, who notes the source as "Dr. Risser via Steve Overman." (p. 194).

future”.²⁴ Perhaps Foursquare should also: (1) nurture a deeper understanding of its theological identity in the theology that preceded Pentecostalism and principally grounded it, Wesleyan-holiness and (2) more openly celebrate and reflect the theology operative in the founder’s heart. More excerpts from *Identity Keystones* that support the case being made include:

1. The Foursquare *Declaration of Faith* “affirms the Baptism of the Holy Spirit as the experience which empowers the believer ‘to glorify and exalt the Lord Jesus; to give inspired utterance in witnessing of Him; to foster the spirit of prayer, holiness and sobriety; to equip the individual and the church for practical, efficient, joyous, Spirit-filled soul-winning in the fields of life (emphasis added).”²⁵
2. The *Foursquare Licensing Process Guide* says that the Holy Spirit’s indwelling presence “provides the resources and care needed to reverse the damage done to the image of God,’ while, at the same time, referring to Spirit baptism as that which ‘awakens a new closeness to God,’ and ‘releases’ and ‘unlocks’ in a special way the charismatic work of Spirit.”²⁶
3. In chapter 2, Leah Payne attests to Aimee’s unmistakable Salvation Army heritage, “[A] central mission of Angelus Temple was ‘Food for the hungry, comfort for the lonely, aid for those who are ill, clothes for those in need all this and more’... Groups ... worked to meet the social needs of their community by maintaining a food bank, running an employment office, and creating rehabilitation programs for young women leaving prostitution. During the Great Depression, Angelus Temple fed

²⁴ Sam Rockwell, *Denominational Identity and Ministerial Identity Congruence Within the Foursquare Church*. (Santa Barbara, CA: Fielding Graduate University, 2013); excerpted from an abstract found at URL: <http://pqdtopen.proquest.com/#viewpdf?dispub=3554081>.

²⁵ Ibid., 85-86, quoting Aimee Semple McPherson, comp., *Declaration of Faith* (Los Angeles: Echo Park Evangelistic Association, n.d. [1923?], 16-17.

²⁶ Ibid., 90, citing *Foursquare License Processing Guide* (Los Angeles: ICFG, 2009), 10:3.

thousands of Los Angelinos per week; their efforts were more wide-reaching than the local or state government.”²⁷

Foursquare Missioning Theology

Specific to a denomination or movement’s missioning theology is its “missioning ethos”, the unique, God-inspired calling, identity, and basic assumptions, beliefs, and values about missioning shared by its members that constitute its essential being or *raison de être*,²⁸ Essential for discerning its “missioning ethos” is knowing its theology of how Trinitarian grace and power manifest The Trinity’s love and being to and through its disciples (follower-learners). The brief study ensuing of Pentecostalism and Wesleyan-holiness’s thinking on the subject should illumine Foursquare’s missioning ethos, especially regarding its disciple-making.

It is indisputable that Pentecostals openly accept both God’s grace and power as the primary means for advancing His kingdom. Their gospel’s strong Christological focus stresses the substitution theory or penal satisfaction view of the atonement, with world evangelization “the supreme purpose of the will of God for the Pentecostal revival.” They assert that the same visible demonstration of God’s grace and saving, delivering, rescuing, and healing power in the life and ministry of Christ and in the early church is available today. They emphasize “the outpouring of the Holy Spirit personally into the life of each believer” and view the Baptism of the Holy Spirit for the most part as power for ministry, especially evangelism.²⁹

Wesleyan-holiness, alternatively, takes a more therapeutic view of the Holy Spirit’s saving, healing, and perfecting grace and power in Christ. Dayton explains, “By justification we are saved from the guilt of sin and restored to God’s favour; by sanctification we are saved from the power and

²⁷ Leah Payne, “Integrated Mission: How Foursquare Balances Personal Salvation/Evangelism & Social Justice/Gospel,” in Rockwell, *Identity Keystones*, 47-48.

²⁸ Rick Dean Mathis, *A Missioning Care Model for the US Foursquare Gospel Church Missionary Care System* (Pasadena, CA: Fuller Theological Seminary, 2011), 166.

²⁹ McClung, 58–60, 66.

root of sin and restored to the image of God.”³⁰ Wesley viewed salvation as “a present deliverance from sin, a restoration of the soul to its primitive health, its original purity.” “The grace of Christ given in salvation [being] closely related to the power to produce the transformation of the heart and life.”³¹ He understood grace “as a restorative force, which liberates the will for freedom”³², “a ‘therapeutic’ model of grace and salvation.”³³ Overman calls Wesley “a forerunner of Pentecostalism ...[whose] stages of Christian development passed through justification and holiness, to culminate in what he termed ‘Perfection in Love.’”³⁴

Integrating Pentecostalism and Wesleyan-holiness vis-à-vis Foursquare is a bit thorny seeing as “Pentecostal theology has root[s] in the patristic, Reformation, and post-Reformation traditions”, though it is grounded principally in Wesleyan Methodist theology, filtered through the Holiness movement.³⁵ Beneficial to understanding why Wesleyan-Methodist theology has had the greatest influence on Pentecostalism is Methodist historian Nathan Hatch’s distinction between American Methodism from Calvinism:

Methodism in America transcended class barriers and empowered common people to make religion their own. Unlike Calvinism, which emphasized human corruption, divine

³⁰ Dayton, 46.

³¹ Lee, Samuel Yull, *Grace and Power in Pentecostal and Charismatic Theology* (Apeldoorn, The Netherlands: Theological University in Apeldoorn, 2002), 58.

³² Hatch, Nathan O., The Puzzle of American Methodism. In *Methodism and the Shaping of American Culture*. N. Hatch & J. Wigger, eds. (Nashville, TN: Kingswood Books, 2002), 248.

³³ Dayton, 119.

³⁴ Overman, citing Christensen, Michael J., “John Wesley: Christian Perfection as Faith-Filled with the Energy of Love” in *Partakers of the Divine Nature: The History and Development of Deification in the Christian Tradition*. M. Christensen and J.A. Wittung eds. (Grand Rapids, MI: Baker Academic, 2007), 219-232.

³⁵ John Kie Vining, “Soul Care in the Pentecostal Tradition.” In *Soul Care: A Pentecostal-Charismatic Perspective*. J.K. Vining and E.E. Decker, Jr. eds. (E. Rockaway, NY: Cummings & Hathaway Publishers, 1996).

initiative, and the authority of educated clergymen and inherited ecclesiastical structures, the Methodists proclaimed the breathtaking message of individual freedom, autonomy, responsibility, and achievement.³⁶

Methodism's influence on Pentecostalism is convoluted further because "Wesleyan followers have had difficulties with some of the terms ... used to describe the experience of holiness, including those of 'full salvation,' 'entire sanctification,' and 'perfection.' At first reading, [the terms] appear to speak of the final arrival on the pilgrimage of holiness, a static or completed stage in Christian discipleship."³⁷ Wesleyan scholar Albert Outler blames Wesley himself in part for not fully comprehending usage of the term "perfection":

'Somehow, [Wesley] could never grasp that people, formed by the traditions of Latin Christianity, were bound to understand "perfection" as *perfectus* (perfected – i.e., as a finished state of completed growth, *ne plus ultra!* (nothing beyond). For him, certainly since his own discoveries of the early fathers, "perfection" meant "perfecting" (*teleiosis* [in Greek]), with further horizons of love and participation in God always opening up beyond any given level of spiritual progress.'³⁸

Wesley saw the church not merely as a repository of doctrinal truth, but the community wherein believers are formed into the image of God. But with time, many Methodist holiness believers came to view "entire sanctification" more as an event, cure, or individual experience,³⁹ than a special Holy Spirit

³⁶ Hatch, 28.

³⁷ Robinson, Earl, "Wesleyan Distinctives in Salvation Army Theology," *Word and Deed: A Journal of Salvation Army Theology and Ministry* 6:2 (2004), 18.

³⁸ Ibid., 18-19, quoting Albert C. Outler, *Theology in the Wesleyan Spirit* (Nashville: Tidings, 1975), 5-6.

³⁹ Vining, 16, 19, 25.

imbuement of sanctifying power that secured believers on the pathway of biblical holiness. As Pentecostalism advanced, the “theme of ‘power’ dominant in [its] texts”⁴⁰ joined with this new and revised crisis or event view of Wesleyan holiness, with its believers expecting an instantaneous post-salvation second blessing. The result was that early in Pentecostal thinking, the apparently instantaneous perfecting became associated with divine healing,⁴¹ with the Pentecostal baptism in the Holy Spirit a “‘restorative force’ or ‘healing’, the idea of sanctifying grace [being] united with the power of the Holy Spirit”.⁴²

Vining is right that in the Wesleyan tradition, health and healing are inextricably linked to the “doctrine of salvation”, but his statement that “[t]he crisis experiences of justification and entire sanctification [“founded in God’s grace”] comprise the salvation process for Wesley”⁴³ is inaccurate. Wesleyan-holiness’s original belief “that ‘entire sanctification’ or ‘perfect love’ was the ‘second blessing’ or baptism with the Spirit”⁴⁴ never envisaged its meaning as “completed” *imago Dei* likeness or an end to the Spirit’s ongoing sanctification in the believer’s life.

Early US Pentecostals disregarded the original Wesleyan-holiness view of a “second blessing” or baptism with Holy Spirit sanctifying and perfecting power, adopting instead a “‘third blessing’ position, which had both the [crisis] ‘second blessing’ of sanctification and a ‘third blessing’ of ‘baptism with fire’... an enduement with power”, equating the ‘third blessing’ with ‘baptism in the Spirit’, usually evidenced by speaking in tongues.”⁴⁵ In making sense of (theologizing about) their movement’s wonders, early

⁴⁰ Dayton, 93.

⁴¹ Ibid., 23.

⁴² Lee, 58-59.

⁴³ Vining, 21.

⁴⁴ Anderson, 21.

⁴⁵ Ibid.

Pentecostals relied on a “reimagined” meaning of holiness that no longer taught how Wesleyan-holiness understood and obtained it.

Sister McPherson always clearly embraced the original view of holiness. Her strong opposition to Pentecostal fanaticism and its superfluous emotionality appears firmly centered in Wesleyan-holiness, given her “conviction that Spirit-filled believers should be known as ‘deep, holy, sober, godly, reverent, prayerful’ without giving up their identity as Pentecostals” and conclusion that “‘to be Spirit-filled is the grandest, proudest tribute of sobriety and piety one can possess.’”⁴⁶ In Sister’s heart, Spirit-filled power (“His divine power”, 2 Pet. 1:3) was The Trinity’s loving, gracious provision for His disciples of all the power they needed to effectively and productively pursue life, godliness, the Great Commission and Commandments, and His kingdom’s advance. Likely in her mind, just as speaking in tongues was an initial proof of a baptizing imbuement with Holy Spirit power, so also and perhaps even best evidence was manifest holiness and *imago Dei* likeness, “holy and blameless in His sight” (Eph. 1:4), in the Spirit-filled disciple.

Its Wesleyan-holiness roots apart, Foursquare is solidly Pentecostal. Contrasted with most Protestant scholasticism, where the “work of the Spirit is subsequent ... and subordinated to the work of Christ”, Pentecostals understand “salvation [as] the work of both Christ and the Spirit from beginning to end”.⁴⁷ This does not mean that Foursquare emphasizes equally the roles of Jesus Christ and the Holy Spirit in its gospel preaching. But overall, while centering its missioning on Jesus Christ (Savior, Baptizer, Healer, and King and “the same yesterday, today, and forever”), it boldly affirms as fully operative in and through Christ’s church today, the Holy Spirit’s power and activity as recorded in the biblical record.

Foursquare believers, saved by faith in Jesus and His substitutionary atonement, are empowered for service by receiving His Baptism in the Holy Spirit. In turn, they properly exercise the liberating freedom and power

⁴⁶ Friesen, 100.

⁴⁷ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 82.

obtained through their saving relationships with Jesus, the Holy Spirit empowers them to execute God's will, especially the Great Commission call to world-wide evangelism ("Around the world with the Foursquare gospel"). Bishop Newbigin's words aptly explain Foursquare thought that "responsibility, freedom, liberty are not commodities... to be handed over to the church when... they have reached maturity. Rather, they are given with the gospel"; "to receive the gospel means to be given freedom, to be given responsibility".⁴⁸ In view of the weaknesses identified in Foursquare sustainability, Sabbath, holistic personhood, emotional health, soul care, shepherding and teaching), its disciples arguably need help to properly exercise their freedom, human initiative, and responsibility in Christ. To this end, the Wesleyan-holiness theological framework is best-suited.

Reformed thinkers interpret Jesus' Luke 4 proclamation as a "visible socio-political, economic restructuring of relations among the people of God, achieved by his intervention in the person of Jesus as the one Anointed and endued with the Spirit".⁴⁹ Then again, Pentecostals believe Jesus was transforming the Jubilee tradition by proclaiming the reality of God's rescuing, liberating, and saving power to free humankind from the effects of The Fall in Himself, which His earthly life and work would confirm. Pentecostals assert that the freedom Jesus proclaimed in Himself is now available in and through His body, the Church, which in its gospel preaching is "a bearer of liberation, not just a crusader for liberation".⁵⁰ In general, Pentecostals view God's power in Christ as setting believers free from obsessing about social, political, and economic injustices and inequity, and empowering them to "wait for God's judgment in this world and the next, [while releasing them] to tackle the problems at hand through the leading of the Spirit and the instruction of the Scriptures".⁵¹

⁴⁸ Newbigin, Leslie, *A Word in Season: Perspectives on Christian World Missions* (Grand Rapids, MI: Eerdmans, 1994), 26.

⁴⁹ John Howard Yoder, *The Politics of Jesus* (Grand Rapids, MI: Eerdmans, 1994), 32.

⁵⁰ Newbigin, 60.

⁵¹ Shaull, 52.

In line with this Pentecostal cosmology, the outgrowth of Sister’s ministry has focused on gospel preaching, soul winning, healing, church planting, and foreign missions, precedent to “the [ultimate] reclaiming of the whole cosmos from the control of Satan and his servants”.⁵² In further consonance, away from Angelus Temple itself, social outreach and social justice have had a more limited role in “Around the world with the Foursquare Gospel” missioning.⁵³

Figure 3 – The Dual Theology of Disciple-Making in Foursquare Missioning (below) illustrates the theologies that ground Foursquare missioning vis-à-vis disciple-making. In Sister Aimee’s heart, the Holy Spirit’s sanctifying grace and power at work in the hearts of her disciples was as essential to the Foursquare gospel message as its four-fold proclamation of Jesus Christ. In proclaiming Jesus’ life and ministry in the power of the Holy Spirit, the Foursquare gospel teaches its disciples to appropriate God’s grace and power by faith as the chief means: 1) to produce *imago* Dei likeness in its disciples and the church (Wesleyan-holiness theology), and (2) to advance God’s kingdom in humanity and the world (Pentecostal theology).

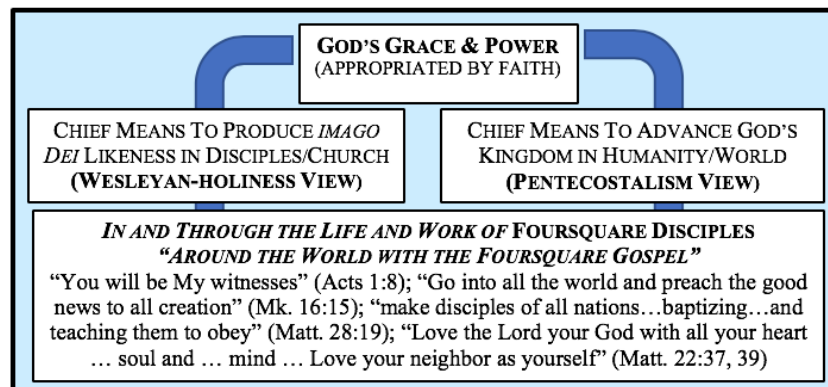


Figure 3: The Dual Theology of Disciple-Making in Foursquare Missioning

⁵² Roger S. Greenway and Timothy M. Monsma, *Cities: Missions New Frontier*. 2nd ed. (Grand Rapids, MI: Baker Books, 2000), 74.

⁵³ Except for Payne’s description of Angelus Temple’s Salvationist-fashioned outreach, the paper has not focused on Foursquare social outreach or social justice initiatives, chiefly because its disciple-making has been so limitedly connected with these activities.

To be saved and brought into God's kingdom is to be incorporated into a state of being transformed by the liberating life and ministry of Jesus Christ in the sanctifying grace and power of the Holy Spirit. This is the fullness of the Foursquare gospel. Yong says, "salvation [is] human participation in the saving work of God through Christ by the Holy Spirit".⁵⁴ The Foursquare gospel is a "Spirit Christology", a "pneumatological soteriology",⁵⁵ centered wholly in Christ's work on the cross. As God's word of humankind's rescue and liberation through Jesus Christ in the power of the Holy Spirit, it is Foursquare missioning's clearest understanding of its calling in appropriating and sharing God's grace and power to advance His kingdom.

Foursquare disciples' holiness (wholeness, healing, integrity, godliness, etc.) empowers its gospel's advance. As a condition precedent in those who seek to make disciples and to preach the good news, holiness "is the realization of the Christ life within us... It is the renewal of our humanity according to the pattern or image of God our Creator."⁵⁶ "[T]his maturing [relates] to our development toward three particular objectives: '...1) love (of God and neighbor), 2) trust (in Christ and the sufficiency of His grace, and 3) joy (upwelling in the heart from ... the indwelling Spirit). This is "holy living" to love God (inward holiness) and neighbor (outward holiness) with all your heart, to trust securely in Christ's merits, and to live joyously "in the Spirit"!'"⁵⁷

***Imago Dei* Disciple-Making in Foursquare Missioning**

This section discusses the *imago Dei* discipling that Jesus used/uses with His follower-learners, what the writer calls "Be-Know-Do Discipling"⁵⁸. Outlined clearly in 2 Pet. 1:3-11, Be-Know-Do Discipling

⁵⁴ Yong, 120.

⁵⁵ Ibid., 86.

⁵⁶ The General of the Salvation Army, 193.

⁵⁷ Robinson, 19, quoting Outler, 72.

⁵⁸ Be-Know-Do Discipling is a part of the writer's in-progress study of "The PARA-CARE of Jesus"; i.e., Jesus' practices, attitudes, relationships, and actions [PARA] that

teaches Jesus’ disciples to (1) leverage their faith in Him, (2) obtain life and godliness through their knowledge of Him, (3) be transformed into His holy likeness through active participation with Him and others in His life, power, and missioning tasks, and (4) progressively develop their health, well-being, and capacities for *missio Dei* work, thus ensuring their election and future in God’s eternal kingdom. The conditions precedent for Be-Know-Do Discipling are that its disciples have: (1) a personal saving relationship with Jesus and (2) direct access to God’s grace and power. “His [Jesus’] divine power [which] has given us everything we need for life and godliness through our knowledge of Him [v. 2, “of God and of Jesus”], Who called us by His Own glory and goodness” (2 Pet. 1:3).

After Christ’s finished work at Calvary reversed humanity’s exclusion from Edenic relationship with God, The Trinity’s goal of *imago Dei* likeness (illustrated a second time in Figure 4 below) was once more a “Go!” By means of His grace and power, through a personal saving relationship with God in Christ, humans could again fulfill the *imago Dei* discipleship missioning task. Being made in His image, they could now have a face-to-face (body, soul, and spirit) relationship with God. Through saving faith, they obtained imputed righteousness and direct spiritual access to God’s divine life and power, enabling their progressive growth and maturation into the likeness of God (imparted righteousness) as they went about their assigned works in His church, humanity, and the rest of creation.

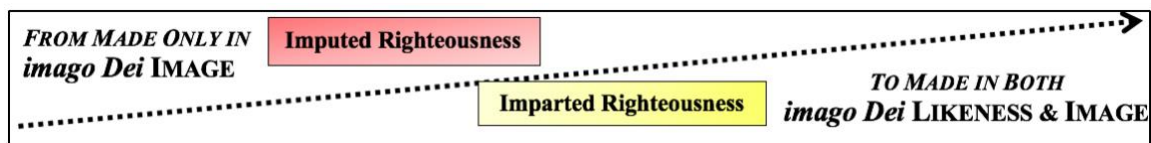


Figure 4: The Goal of Imago Dei Discipleship Missioning

cover, assist, resource, and enable [CARE] the health, well-being, and missioning capacities of His disciples. PARA-CARE was “coined” in his 2011 study of Foursquare missionary care cited earlier, p. v.

During the resurrected Jesus' first meetings with His disciples (the ten first and Thomas, a week later), all believed and received the Holy Spirit.⁵⁹ Jesus' word and breath did not initiate their *imago Dei* discipling begun years before, but instead instantly regenerated their spirits. Thus joined in spiritual fellowship as Christ's embryonic "body", Edenic-like participation in God's perichoretic love, life, relationality, and power became theirs, with power to be God's witnesses to follow shortly. Of course, participating in the divine nature does not make one divine, but it assuredly helps one made in God's image in becoming increasingly transformed into His likeness.⁶⁰

Before their spiritual regeneration, the disciples' *imago Dei* discipling (impacting their whole persons – body, soul, and spirit) had begun on the day each met Jesus, continuing as each walked with Him, both then and after His ascension. As a group, their pre-ascension discipling progress appears less than admirable. With the obvious exception of Peter, the biblical record of the other disciples' personal missteps (undoubtedly many) is sparse. Peter's mistakes and blunders, punctuated by some successes, are eternally recorded in God's Word, seemingly misstep-by-misstep, and in detail. Likely this is because Peter openly and humbly shared in his post-Pentecost preaching and discipling how Jesus had personally disciplined him.

Except for Judas' defection, Jesus' *imago Dei* discipling clearly "worked". Once baptized in the Holy Spirit, the apostles were abundantly effective and productive in their works for and knowledge of Jesus Christ. The Bible makes plain that Jesus' discipling of Peter was anything but a smooth, "step-by-step" life-long process. Peter's *imago Dei* discipling learning experiences were messy, complicated, exasperating, and chaotic, but nonetheless effective and productive in empowering and transforming him

⁵⁹ "'As the Father has sent Me, I am sending you.' And with that He breathed on them and said, 'Receive the Holy Spirit'" (Jn. 20: 21-22).

⁶⁰ As concerns *imago Dei* discipleship and actual participation in God's divinity, Howe writes, "We 'are' that image insofar as God forms us in accordance with it and insofar as we imitate it and participate in it. ...Our being in God, however..., is less a matter of ...direct participation, than it is of exhibiting tendencies and inclinations to live 'toward' God by means of acts of obedience and love", 34.

into Christ's holy likeness. Is Peter's discipling relationship with Jesus a "normative" example of *imago Dei* discipling? If it is, as the writer believes, then other disciples may gain comfort knowing that no one becomes "like Jesus" – "the image of the invisible God, the firstborn over all creation" (Col. 1:15) and perfected human *imago Dei* – without being in a life-long, intimate discipling relationship with Him that often involves messy, complicated, exasperating, and chaotic experiences. But then, that's how much learning takes place, especially in relationships, through trial and error, with lots of mistakes.

Foursquare scholar John Amstutz's *Discipling and Multiplying Leaders: Lessons in Leadership from Peter and Paul*,⁶¹ is a superb study of the parts in Peter's outline of life-long *imago Dei* discipling. It does not, however, examine the relationships among the parts. 2 Pet. 1:5-7 clearly views the parts' relationships as essential in *imago Dei* discipling: "make every effort to *add to* your faith, goodness; and to [*add to*] goodness, knowledge; and to [*add to*] knowledge, etc." [emphasis added/implied].

Processual steps re discipling are important, but Bible scholars and teachers must see that *imago Dei* discipling's overall pattern, relationships, and activities form a *living system* (of earthly/divine relationships) with unified practices, attitudes, relationships, and actions (PARA) that cover, assist, resource, and enable (CARE for) the health, well-being, and missioning capacities of Jesus' disciples.⁶² To properly understand a living system's parts, one *must* first study *the relationships among its parts* in order to learn the system's "whole" or overall configuration and thus comprehend its parts' true meaning. In systems thinking, "the relationships are primary ... the parts ... that comprise the system are secondary".⁶³

⁶¹ John L. Amstutz, *Discipling and Multiplying Leaders: Lessons in Leadership from Peter and Paul* (Fresno, CA: Editorial Reneuvo, 2015).

⁶² Re PARA-CARE, see footnote 58 above.

⁶³ Fritjof Capra, *The Web of Life* (New York: Anchor Books 1996), 73 (emphasis in original).

In the *imago Dei* discipling system, the starting point, “faith” in Christ, is the only way a disciple enters and participates in the system. Once in the system, he or she is taught, “add to your faith goodness, and to goodness, knowledge ...” (2 Pet. 1:5). In *imago Dei* discipling, 2 Pet. 1:5-7’s eight virtues or attributes, ever (eternally) present in the disciple, need continuous, cyclical, and active learning cultivation for their growth, development, and maturation. So why does Peter stress “add to” re the virtues? It is because he learned directly from Jesus that the most effective and productive discipling learning occurred in discipling relationships, events, and activities involving systemically-connected amalgams of the virtues. Conversely, discipling learning built on a single virtue or serially separated virtues was less effective and productive.

To crudely illustrate this vital point, Peter would say a training workshop built on the “meaning” of the connections among the virtues of “self-control, perseverance, and godliness” is better than three classes to study each virtue separately. In other words, *imago Dei* discipling learning is most effective and productive when (1) the virtues are sequenced properly and (2) the learning involves relationships, events, and activities where disciples study and/or experience the meaning found at the nexus or connections among the virtues. Thus, believers maximize their growth through discipling practices, attitudes, relationships, and actions (PARA) built on one or more amalgams (“add to”) or relationships of the eight virtues or attributes.

Figure 5 (below) illustrates how to best mature disciples into *imago Dei* likeness that “looks like” Trinitarian being, knowing, and doing. The amalgams of the virtues best for grounding learning activities suitable to this end are:

- (1) Being – faith, goodness, and knowledge;
- (2) Knowing – self-control, perseverance, and godliness, and
- (3) Doing – godliness, brotherly kindness, love.

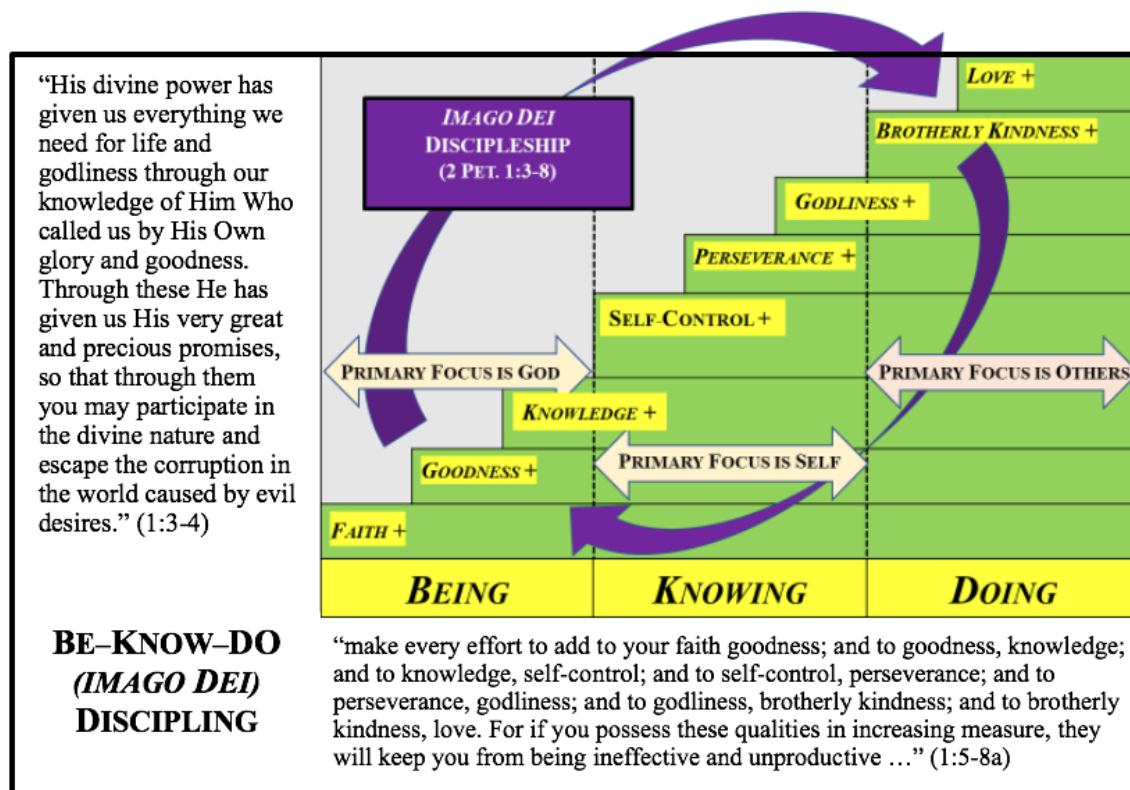


Figure 5: Be-Know-Do (*imago Dei*) Discipling (2 Pet. 1:3-8)

Peter says that possessing “these qualities in increasing measure” by active, regular participation in Be-Know-Do Discipling learning activities will keep Christ’s follower-learners “from being ineffective and unproductive in [their] knowledge of our Lord Jesus Christ” (2 Pet. 1:8).

The writer believes that Jesus’ discipling of His disciples was fashioned after the same *imago Dei* discipling the Father (and Spirit) used to “perfect” Him. Jesus, fully human, was born the perfect “image” of the *imago Dei*, and as the “second Adam”, when He died, Jesus was the perfected “likeness” of the *imago Dei*. *Imago Dei* discipling helped Jesus fully mature into His perfected *imago Dei* likeness, making Him the ideal holy sacrifice: “He learned obedience from what He suffered and, once made perfect, ... became the source of eternal salvation for all who obey Him” (Heb. 5:7-9); “In bringing many sons and daughters to glory, it was fitting that God, for Whom

and through Whom everything exists, should make the pioneer of their salvation perfect through what He suffered” (Heb. 2:10).

Chart A (below) highlights the principal systemic features of Be-Know-Do (*imago Dei*) Discipling.⁶⁴ For example, in “Be Discipling”, the disciple’s focus is upward on Jesus, God, and the Word. The main growth task is to root the disciple’s faith in an abiding personal relationship with Jesus to know Him, His goodness, and His Word. The central developmental goal is being with Jesus, the perfect *imago Dei*, to follow Him and seek after His heart. Be Discipling learning activities consist of amalgams of faith, goodness, and knowledge to build disciples’ faith and teach them how to use divine power to redeem the effects of their origins and foundations.

BE-KNOW-DO (IMAGO DEI) DISCIPLING		
BE DISCIPLING	KNOW DISCIPLING	DO DISCIPLING
“full of goodness, complete in knowledge” (<i>Rom. 15:14</i>)	“suffering produces perseverance; perseverance character; and character, hope” (<i>Rom. 5:3-4</i>)	“endure everything for the ... elect, that they too may obtain ... salvation” (<i>2 Tim. 2:10</i>)
<u>UPWARD FOCUS</u> Jesus/God and His Word	<u>INWARD FOCUS</u> The Disciple’s Soul, Body, Spirit	<u>OUTWARD FOCUS</u> Others and Doing God’s Works
<u>MAIN GROWTH TASK</u> To root one’s faith in an abiding personal relationship with Jesus to know Him, His goodness, and His Word	<u>MAIN GROWTH TASK</u> To grow according to God’s Word and plan by drawing on His power to be godly and do what is good	<u>MAIN GROWTH TASK</u> To obey Great Commission and Great Commandments to advance God’s kingdom on earth as it is in heaven
<u>DEVELOPMENTAL GOAL</u> To be with Jesus, the perfect <i>imago Dei</i> , to learn His heart	<u>DEVELOPMENTAL GOAL</u> To know <i>imago Dei</i> likeness in heart, mind, soul & strength	<u>DEVELOPMENTAL GOAL</u> To do God’s will, fostering <i>imago Dei</i> likeness in others

⁶⁴ A notable feature of Be-Know-Do is its overall consonance with the classical philosophical ways of thinking about human existence: *ontology* (being), *epistemology* (knowing), *deontology* (doing), *teleology* (outcomes), and *virtue ethics* (the moral life).

<u>APPROPRIATING POWER TO DEVELOP FAITH</u> To redeem one's roots (origins and foundations)		<u>APPROPRIATING POWER TO DEVELOP HOPE</u> To redeem one's ruts (attitudes and habits)		<u>APPROPRIATING POWER TO DEVELOP LOVE</u> To redeem one's relationships with others		
<i>"His divine power has given us everything we need for life and godliness through our knowledge of Him Who called us by His Own glory and goodness. Through these He has given us His very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires." (2 Pet. 1:3-4)</i>						
GOODNESS	KNOWLEDGE	SELF- CONTROL	PERSEVERANCE	GODLINESS	PHILEO	AGAPE
<i>"For if you possess these qualities in increasing measure, they will keep you from becoming ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and <u>blind</u>, and has forgotten that he has been cleansed from his past sins. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:8-11)</i>						

**Chart A: Principal Systemic Features of Be-Know-Do (*imago Dei*)
Discipling**

Figure 6 (below) contains eight examples of Jesus' *imago Dei* discipling vis-à-vis Peter, with arrows identifying the amalgams of virtues at work in each. For instance, the event "Peter cuts off chief priest's servant's ear" is a learning activity grounded in a mix of three virtues (self-control, perseverance, godliness). Presumably a traumatic event in Peter's life, it well-illustrates "Know Discipling", where the disciple's focus is inward. Its *main growth task* is to grow according to God's Word and plan by drawing on His power to be godly and do what is good. Its *central developmental goal* is for the disciple to know *imago Dei* likeness (holiness) in heart, mind, soul and strength.

The event showcases Peter's fleshly self-confidence, self-reliance, and self-styled wisdom in using his wits, natural strength, and a sword to do what he mistook to be God's will. "Know Discipling" trains disciples to identify and put to death their body and soul's fleshly, carnal desires unto sin, in order to gradually, increasingly become more holy. "You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to

put on the new self, created to be like God in true righteousness and holiness” (Eph. 4:22-24).

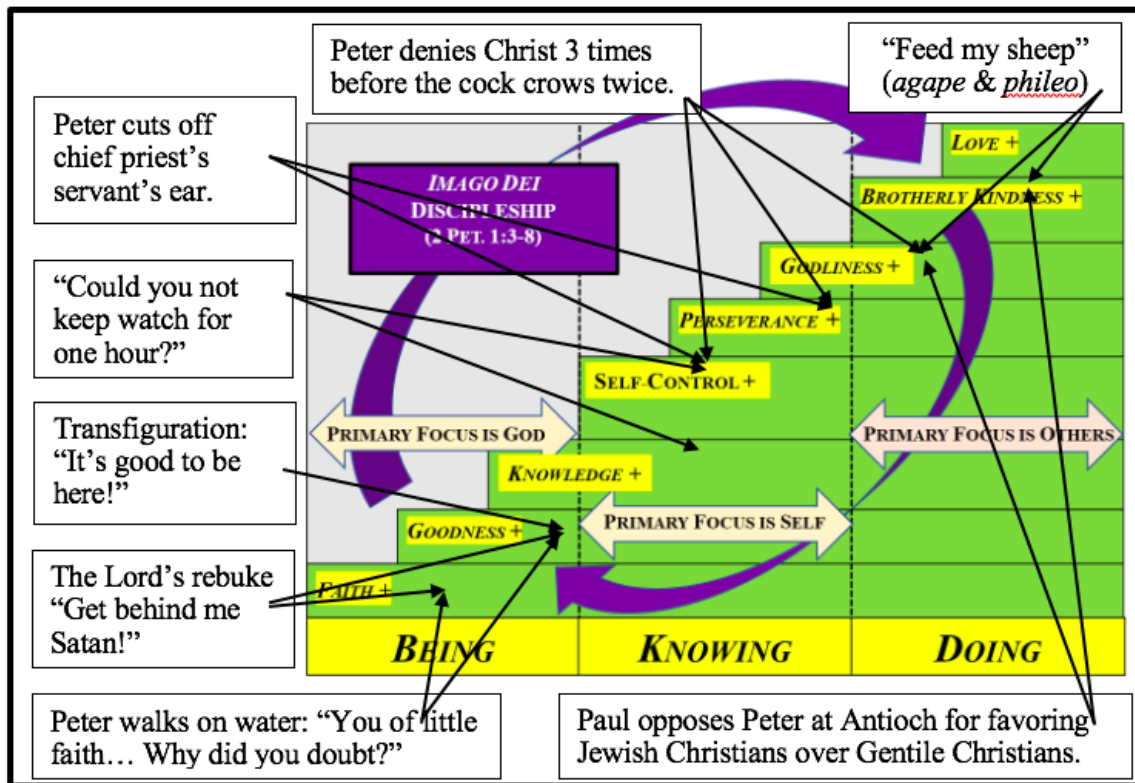


Figure 6: Examples of Jesus' *imago Dei* Discipling of Peter

“Know Discipling” helps disciples overcome the four primary manifestations of fleshly self-power that Nee identifies as: (1) natural strength, (2) self-conceit, pride, and being hard and unyielding toward God, (3) self-styled wisdom (with many opinions and plans), and (4) seeking emotional sensation in spiritual experiences.⁶⁵ All four manifestations were arguably present when Peter cut off the chief priest’s servant’s ear. Figure 7 – Relationships Among the Principal Elements of “Know Discipling” (below) further clarifies Know Discipling’s virtues, their configuration, and their meaning.

⁶⁵ Nee Watchman, *The Spiritual Man – Volume I*. (New York, NY: Christian Fellowship Publishers, 1968).

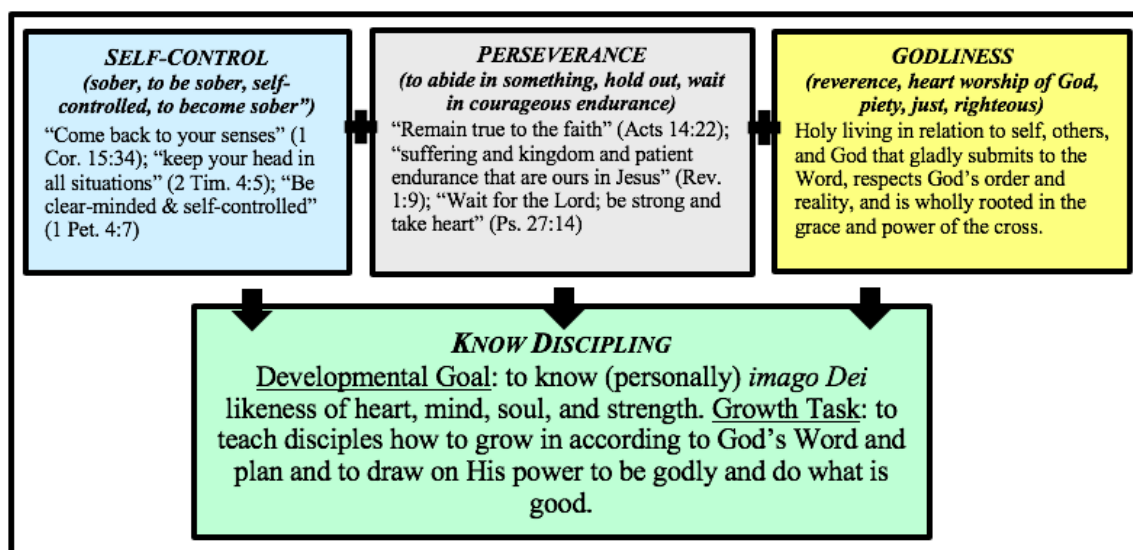


Figure 7: Relationships Among the Principal Elements of Know Discipling⁶⁶

Imago Dei likeness is the primary goal of Be-Know-Do Discipling such that disciples learn to abide in Jesus, inhabit His grace and power, and live holy, loving and godly lives. It involves collaborative, highly relational divine activity in which disciples are taught, “continue to work out your salvation with fear and trembling for it is God Who works in you to will and to act in order to fulfill His good purpose” (Phil. 2:12b-13). Every so often its disciples must develop obedience through trials, sometimes akin to Jesus’ Mount of Olives anguish (Lk. 22:39-44). And when the Spirit prompts them to deal with their sin, carnal flesh, and repeated mistakes, God’s loving correction often will perfect them when they have rightly appropriated His divine power and escaped the corruption in the world caused by evil desires.

In their life-long relational journey with Jesus, the master discipler, Be-Know-Do disciples should expect lots of laughter, joy, self-discovery, growth, health and ever-increasing holiness, but also, travail, sorrow, pain, and even anguish in varying measures. They must be taught and encouraged: “God disciplines us for our good, that we may share in His holiness” (Heb. 12:10);

⁶⁶ Word studies used to fashion Figure 7 are from *Theological Dictionary of the New Testament: Abridged in One Volume*. Gerhard Kittel and Gerhard Friedrich, Eds. Trans. by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1985).

“Endure hardship as discipline; God is treating you as sons” and daughters (Heb. 12:7); “Make every effort to live in peace with all men and to be holy; without holiness, no one will see the Lord” (Heb. 12:14); and “You ought to live holy and godly lives as you look forward to the day of God and speed its coming” (2 Pet. 3:11).

Making “holy” disciples is a principal goal in all Christian churches.; e.g., in stage one of the classic Eastern Orthodox model of spiritual development (“the practice of virtues”) , the disciple listens “to his conscience and by exerting the power of his free will, struggles with God’s help to escape from enslavement to passionate impulses[;] ... [G]radually he attains purity of heart; and it is this that constitutes the ultimate aim of the first stage.”⁶⁷ The struggle (“*with God’s help*”) includes “shutting the door against the temptations or provocations of the enemy...[and] warfare against the passions.”⁶⁸ While Eastern Orthodoxy is right to stress the power of free will, its theology and practice do not well account for how God’s power perfects a disciple’s will in using his or her freedom in Christ.

In Wesleyan-holiness however, “*with God’s help*” involves Be-Know-Do (*imago Dei*) Discipling to show disciples how to yield their will unto God in order to rely wholly on God’s grace and power wrought on the cross and mediated by the Holy Spirit in their practice of virtues” leading to ripening personal holiness. In Wesleyan-holiness theology and practice, the pursuit of *imago Dei* likeness continues to be a chief aspiration and fundamental goal.e.g., current Salvation Army doctrine states,

“We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. ...Holiness is the realization of the Christ-life within us. ...It is

⁶⁷ Bishop Kallistos Ware, *The Orthodox Way* (Crestwood, NY: St. Vladimir’s Seminary Press, 1995), 106 (emphasis added).

⁶⁸ *Ibid.*, 115-116.

the renewal of our humanity according to the pattern or image of God our Creator.”⁶⁹

Ridgeway explains the Wesleyan view of the *imago Dei* as heart holiness and the proper functioning of the human person physically, genetically, socially, and psychologically. He puts forth Wesleyan-holiness’s two-fold solution for humanity’s fallenness, (1) their *imago Dei* needs reconciliation (new birth and regeneration) and sanctification, and (2) their creatureliness needs healing and maturity.⁷⁰ While acknowledging the Wesleyan view of “infirmities” re human sin and carnality, he agrees with Nee that the ongoing crucifixion of a disciple’s selfish nature is a must for acquiring holiness. Ridgeway views Gal. 2:20’s (“I have been crucified with Christ”) use of the perfect tense for “crucified” as “a continued actualization of the initial action”:

“Literally, Paul declares: ‘I am in the state of having been crucified with Christ, and the results continue in effect.’ This is indeed more than volitional renunciation; it is in fact an experiential actualization. ...Crucifixion of the selfish nature may thus be seen as the way into the ‘not I, but Christ’ life (Gal. 2:20). It is a state that can be maintained only by walking in the Spirit (Gal. 5:16, 25). ...the actualized crucifixion of the flesh, executed by the Holy Spirit, renders the flesh inoperative as an inner selfish force for evil – a force that clamors for appeasement and asserts its own self-sufficiency.”⁷¹

⁶⁹ “The General of the Salvation Army,” 191-193.

⁷⁰ James M. Ridgeway, “Psychology: Theology of the Human Psyche,” in *A Contemporary Wesleyan Theology: Biblical, Systematic, and Practical*. C.W. Carter, Ed. (Grand Rapids, MI: Francis Asbury Press, 1983).

⁷¹ *Ibid.*, 912-914. He continues, “Representing human nature however, with its physical and psychical needs and demands, it [the flesh] will continue to provide a source of tension in the spiritual life of the believer until the day of final redemption,” 914.

Regrettably, believers who exploit personal “grit” instead of divine power to attempt to gain God’s imparted righteousness fail to grasp that “[t]o the extent that life in the Spirit is life in communion with Christ, it has a center that transcends the self and strives to approach all dimensions of life from the perspective of Christ”,⁷² not that of the selfish nature.

Foursquare believers who pursue God’s will using fleshly self-confidence and self-reliance abandon the way of holiness. The Foursquare pathway of holiness (e.g., wholeness, healing, integrity, godliness, etc.) is rooted deeply in Wesleyan-holiness, with its unbending biblical call that disciples persistently surrender themselves (their freedom, autonomy, responsibility, and achievement) unto God, *having been crucified* (again, “a continued actualization of the initial action”) with Christ, on the cross. In Wesleyan-holiness practice, believers learn to emulate the Savior Who as the Son of Man wholly submitted His perfected and true self unto God, His power, and His holy justice at Calvary. Only then, through Christ’s apparent weakness and utterly selfless yielding of His life on the cross, was God’s saving grace and holy, redeeming, cleansing, and sanctifying power released. The working of divine power always presupposes weakness; Paul writes, “My grace is sufficient for you, for my power is made perfect in weakness” (1 Cor. 12:9). Jesus’ example on the cross is the beacon that lights the pathway of holiness His disciples must walk to access His divine power that gives them everything they need for life and godliness (2 Pet. 1:3).

In her recent best-seller, Angela Duckworth discusses four steps to develop “grit” (the combination of passion and perseverance that make high achievers so special), (1) interest (they follow their passion), (2) practice (they strive to improve specific weaknesses and seek out challenges they cannot yet meet), (3) purpose (they use their interest to contribute to the well-being of others), and (4) hope (having an expectation that our own efforts can improve our future).⁷³ Clearly relevant to Be-Know-Do Discipling, the four steps alone

⁷² Shaull, 197.

⁷³ Angela Duckworth, *Grit: The Power of Passion and Perseverance* (New York, NY: Scribner, 2016), 8, 95, 121, 143, 169.

are insufficient to the task of developing the true spiritual “grit” of self-control, perseverance, and godliness that empowers a disciple’s inward *imago Dei* holiness.

Only active faith that personally, daily appropriates God’s grace and power on the cross can produce *imago Dei* likeness (the imparted righteousness of holiness in being, knowing, and doing). “I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, Who loved me and gave Himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!” (Gal. 2:20-21). To this end, Know Discipling: (1) helps disciples embrace the true power of the cross, (2) teaches them to mature in holiness of soul, body, and spirit, by yielding their true self (with its weaknesses, evil desires, and soulish self-life) to God and learning the proper use of His Word, plan, and power in and through their lives, and (3) allows them to obtain imparted holiness that will enable them to properly handle their innate awareness of good and evil. Wesleyan-holiness is clearly the right theology for improving *imago Dei* disciple-making in Foursquare missioning.

In the writer’s personal Be-Know-Do discipling experiences, much like Peter’s, the crucifixion of one’s flesh is often more “caught, than taught”. The past perfect “I have been crucified” directs disciples to willingly and continually yield themselves to God and His perfect will through Spirit-appointed, often messy, complicated, exasperating, chaotic, and very personal Garden of Gethsemane struggles as they take up their crosses. This is one of the Spirit’s primary ways to teach believers how to inhabit by faith the living reality of their own crucifixion with Christ and thereby access His divine power. Of course, the Spirit never permits access to Christ’s sanctifying divine power to those who would seek it by force of will or personal grit.

Crucifying the flesh occurs most often (and best) in the context of disciples’ relationships with one another, largely as a result of disciples’ active involvement in the body of Christ. It is best guided by the nurture of “maturing” shepherding disciplers, fully capable of lovingly dealing with bad behavior, even at times with bold correctives like, “Get behind me, Satan!” or

“You of little faith”. Having been taught by the Spirit to die daily to their personal fleshly desires/selves, Be-Know-Do disciplers are empowered to selflessly offer, with the “grit” of holy passion and perseverance, true service to God and others. Until one learns the holiness practice of crucifying one’s flesh, he or she cannot effectively or productively disciple or lead others.

Implications of Be-Know-Do Discipling for Foursquare Missioning

Be-Know-Do Discipling is wholly consonant with the Wesleyan-holiness and Pentecostal theologies that ground Foursquare missioning. While their respective theologies emphasize appropriating God’s grace and power by faith differently, together they well-ground Foursquare missioning’s primary tasks, *imago Dei* discipling and *missio Dei* advance. Wesleyan-holiness views God’s grace and power as the chief means to produce *imago Dei* likeness in disciples and the church; it is well-suited for instructing and empowering Foursquare disciple-making. Pentecostalism sees God’s grace and power as the chief means to advance God’s kingdom in humanity and the world; it is well-suited for evangelizing souls (precedent to making disciples) and for empowering disciples to do their work in God’s kingdom.

By actively participating in Be-Know-Do events and activities themselves, disciplers become more effective, productive, and holy. Learning events and activities built on amalgams of the eight virtues (e.g., through program and course design, learning goals, teaching styles, individual and team assignments, and assessments) enhance disciples’ exercise and development of *imago Dei* being, knowing, and doing. Be-Know-Do Discipling is beneficial for encouraging, collaborating with, and helping disciples discern and develop their faith, callings, gifts and expertise so that their self-narratives (and at times, their/our collective-narratives) are more firmly grounded in both Christ’s resurrection life, power, and love and in God’s historic Gospel mission.⁷⁴ In turn, its disciples gain godly, Christian

⁷⁴ Of course, Be-Know-Do has limits. For example, using a discipling activity, practice, or strategy found effective and productive with one disciple or a group of disciples (e.g., local church, national church, global movement, or nations (peoples/*ethnē*) sometimes doesn’t work in other cultures. In discipling missiology, the targeted “culture” needs to have

perspectives of truth and life for better engaging their societies and cultures with God's love and truth.

In view of the Trinitarian strategy for *missio Dei* advance, that disciples should reveal God's love and truth to the world in *unity*, discipling relationships and the programs supporting them should strive for this unity. Be-Know-Do in Christian higher education calls for unifying educational processes and culturally perceptive, biblically grounded human relations systems and policies to integrate disciples' faith with their academic, professional, and service learning and labors along with their on-going biblical, relational, spiritual, and social lives.

Of course, imitating the world is a major stumbling block to becoming conformed to Christ's likeness. And given the myriad differences in human ways of being, knowing, and doing, clearly "It's a jungle out there!" "New" scholarly thinking is powerfully invigorating and intoxicatingly compelling, but its value as truth for believers depends on its congruence with God's Word (Truth with a big T) and His love. Being, knowing, and doing "like" God requires much more than mere academic or biblical knowledge. Precept upon precept, and only with great care, may one use God's word and divine power to *discern* His academic, social/emotional, and spiritual perspectives to combat the perversity and damage that worldly thinking and behavior pose to biblical life and godliness.

While bible studies and godly academics can aid a disciple's skills of discernment, more helpful are Holy Spirit led and empowered Be-Know-Do growth and development experiences and activities, such as callings, spiritual disciplines, submitted yokings, worship, active church participation, faith works, and myriad life experiences that prompt the disciple to crucify his or her flesh. Daily God redeems and renews His followers' ways, morals, and thinking; His Spirit's constant training and testing of God's Word in their lives markedly enhances their ability to discern, test, and approve of His will (cf. Rom. 12:2).

cultural and philosophical supports sufficiently like those found in the donor culture that produced the discipling activity, practice, or strategy.

In providing a detailed ledger of the real-life happenings of Peter's Be-Know-Do discipling, the Bible encourages Be-Know-Do nurturers, disciplers, and educators to reveal God's love and truth to others by drawing deeply on and openly sharing with them the Be-Know-Do relationships, knowledge, experiences, and activities that Holy Spirit sanctification has used and is using to transform them "into His likeness with ever-increasing glory, which comes from the Lord Who is the Spirit" (2 Cor 3:18b). In relating to those whom they serve, effective Be-Know-Do disciplers should cultivate personal vulnerability, humility, openness, and Paul's mindset that "even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you" (Phil. 2:17).

In imparting "God-like" holiness to His disciples, the Spirit uses Christ's redemptive grace and power to fully reverse their inherited Adamic incapacity to rightly handle the knowledge of good and evil. Thus, wherever "arguments and every pretension that sets itself up against the knowledge of God" abound, Be-Know-Do disciples have learned the crucial necessity of taking "captive every thought to make it obedient to Christ" (2 Cor. 10:5). Instead of approaching worldly ideas with inordinate caution or fear based on too narrow a reading of their bibles or the leanings of their sinful flesh, "entirely sanctified" (i.e., continually maturing) Be-Know-Do shepherds, disciplers, Christian educators, and other disciples prayerfully seek God's wisdom in making the ideas' useful for the principal tasks of the *missio Dei*.

Sophisticated paradigms of the self like *modernity's* reflexive project of the self (e.g., the self freely builds its own narrative) and the *postmodern* social self (e.g., the self, centered in its unique social context, is socially constructed), that so broadly shape worldly ideas of human being, knowing, and doing, are "*off-script*" distortions of the Truth (with a big T) that God's grace is the *sine qua non* there can be no truly autonomous (free-will) self. But viewed in the light of God's Word and His gospel purposes and Wesley's concept of God's grace "as a restorative force which liberates the will for

freedom”,⁷⁵ these paradigms can supply believers with truth (with a small t) to help them better understand their (and others’) freedom in Christ.

Of course, neither separately nor together are such paradigms fit for the task of showing disciples how to develop fully their true *imago Dei* intellectual, social, emotional, and spiritual potential in Christ. To this end the Bible plainly teaches that disciples achieve their *imago Dei* likeness potential only as God frees them from conformity to the world, empowering and transforming them to live godly and loving lives so that their self-narratives are “*on-script*”, i.e., grounded in Christ and God’s Story as they co-labor with God and others to work out their “salvation [involving His unique plan for all of us] with fear and trembling, for it is God Who works in [us] to will and act according to His good purpose” (Phil. 2:12b-13). His Story is the foundation of all human personhood, purpose and learning.

And while life, relationality, unity, power and holiness are essential in Trinitarian gospel missioning, *love* (Jn 17:23, 1 Cor. 13:13) is unquestionably the preeminent condition precedent to fully activating excellence in Christian discipling and education that builds godly perspectives of truth and life in follower-learners of Christ. Responding to the lawyer who sought truth leading to eternal life, Jesus told the story of the good Samaritan, illustrating God’s view of the true nature and power of the love that God had intended as the grounding for the Jewish legal system’s *summum bonum*, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind” and “love your neighbor as yourself” (Lk. 10:27). The surest pathway to fulfilling the Great Commandments is biblical holiness.

The noble pursuit of Be-Know-Do discipling excellence and success must be done with increasingly pure motives by hearts and minds that possess of God’s imparted love and holiness; otherwise, human striving for excellence can too easily trigger fleshly selfish ambition and bitter envy, so inimical to godly excellence. When these problems arise, God’s principal remedy is His sanctifying grace and power, profoundly disarming and healing personal revelations vis-à-vis His gloriously loving disciplines, and of course, the daily

⁷⁵ Lee, 248.

crucifying process available to believers through Christ's identificational work on the cross.

Effectual discipling, pastoring, and teaching of those bound by bitter envy and selfish ambition requires firm, truthful, loving, and patient restorative embrace that directs disciples to deal with their carnal natures and the recurrent painful roots of their fleshly impulses in the light of Christ's death, salvation, and power to redeem and transform. It calls for Be-Know-Do leaders who are themselves Be-Know-Do disciples; indeed, "great leaders are the result of great discipleship"⁷⁶. The Holy Spirit's sanctifying power continually seeks to equip us to help one another participate in the divine nature and escape the corruption in the world caused by our evil desires (2 Pet. 1:3) so that we may together obtain "life and godliness through our knowledge of Him Who called us by His Own glory and goodness" (2 Pet 1:3); for "without holiness, no one will see the Lord" (Heb. 12:14).

"Blessed are the pure in heart, for they will see God" (Matt. 5:8)

⁷⁶ Amstutz, 9.

The “Foursquare Wheel” – How it Turns for the Global Foursquare Church

Daniel W. Lucero, Ph.D.¹

ABSTRACT:

The “Foursquare Wheel” was developed as a Four-Stage Development tool to define process steps towards maturity typical for a Foursquare National Church. Around since the 1990’s, the “Foursquare Wheel” provides progressive, definable steps, in a process with maturing as the end goal, has proven flexible and found added application to the understanding, definition of and measuring of the maturing processes at the: 1) individual level (a believer); 2) local church level; and 3) at the International Foursquare Church Structural level. Historical background information is provided on Global Foursquare Church developments over the past 40 years and the author has applied the “Foursquare Wheel” to gauge and define process steps for the development to maturity of Regional Councils – a relatively new structural construct, introduced in 2005 for the expansion of Global Foursquare Church. The “Foursquare Wheel” has gone well beyond its initial intent and the significance of its ability to adjust, adapt and be applied at not just multiple levels is remarkable. The future of the “Foursquare Wheel” remains bright as it is further being used to influence the development of more effective assessment tools, less subjective in nature than those presently in use by The Foursquare Church, to help align all the parts of the Global Foursquare Church to its ultimate goal of obtaining holistic and “full maturity” at all levels of its Global Body. That the “Foursquare Wheel” is establishing common language and a “Foursquare Culture” that is sustainably and infinitely reproducing healthy, mature, culturally appropriate disciples, leaders and churches, so as to make possible the continuous spread of the Gospel to those yet unreached, is highlighted.

Global Foursquare Dynamics

The Global Church of the Foursquare Gospel exists to glorify God and advance His kingdom in obedience to Jesus Christ’s mandate to, 1) preach the Gospel - presenting Jesus Christ, God’s Son, as the Savior, the Baptizer with

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the Holy Spirit, the Healer, and the soon coming King - and, 2) to make disciples of all nations (Mark 16:15; Matthew 28:19)². This guiding statement of purpose and mission intent has been universally embraced wherever the Foursquare Church exists globally irrespective of continent or culture. Two statements – one oft quoted by its founder, Aimee Semple McPherson, that the International Church of the Foursquare Gospel is called to “unity in essentials, liberty in non-essentials, and charity in all things³” and the other stamped on the cornerstone of the first Foursquare Church she planted, Angeles Temple, that states, “Dedicated unto the cause of interdenominational and worldwide evangelism”, are the words that probably still today most fundamentally capture the Foursquare ethos and guide the Global Foursquare Movement. These two statements express the purpose, spirit, and scope of the International Church of the Foursquare Gospel, one of the present global expanding Christian movements⁴.

Founded and incorporated in Los Angeles California (USA) in 1922 under the leadership of Sister Aimee as she is fondly referred to in foursquare circles, the Foursquare Church has grown today to fulfill her vision that “the sun never set on the Foursquare Flag”⁵. In 2018, it is estimated that the Global Foursquare Church is comprised of upwards of 100,000 local churches found in some 160 countries and territories around the world⁶.

² “Articles of Incorporation and Bylaws of the International Church of the Foursquare Gospel,” (1993 edition), inside front cover.

³ Though often attribute to Sister Aimee Semple McPherson by Foursquare Church members as she stood firmly on its values - this quotation is generally attributed to Saint Augustine (354-430 A.D. - “In the household of faith we should have unity in essentials, liberty in non-essentials, and charity in all things.”

⁴ John Amstutz, *Disciples of All Nations*, Rev. Ed. (Fresno, CA: Reneuvo, 2013), 16.

⁵ Aimee Semple McPherson, *This is That* (Los Angeles, CA: Bridal Call Publishing House, 1921).

⁶ Estimated numbers from current Global Annual Reports provided through FMI to the Global Council. These numbers are actually estimates, and could even be higher, as there are a number of nations where Foursquare is unable to register and for security reason only rough estimates can be provided. A Foursquare National Church is usually registered in its country of origin and has a National Leader selected by his/her peers (usually a group or

How the International Church of the Foursquare Gospel developed to its present-day stature should be of interest not only to the Global Foursquare Church, but to the greater body of Christ as numbers can never the whole story tell! This paper will look at “The Foursquare Wheel” – a model developed in the 1990’s by the U.S. Foursquare Church that has played and continues to play a significant role in the development of the Global Foursquare Church. “The Foursquare Wheel” defines what a healthy 4-Stage maturing process looks like for a National Church’s development that balances both quantity and quality. The value of the “Foursquare Wheel” has continued to grow, as it finds new applicability at multiple levels within the International Foursquare Church’s march towards “fullness” defined by the “Foursquare Wheel” itself, as arriving at “Full Stage 4 Maturity”. In this paper we will discover that today the “Foursquare Wheel” has effective applicability for the development of the Global Foursquare Church at the Individual; Local; National and International levels.

The Foursquare Church and the Foursquare Wheel

Though founded in the 1920s, according to Dr. John Amstutz the process of clarifying the vision of the Foursquare Church movement’s purpose, mission, and strategy advanced considerably in the 1990s when the Foursquare Church confirmed and adopted the following statements⁷:

Purpose: our reason for existence

The International Church of the Foursquare Gospel exists to glorify God and advance His kingdom in obedience to Jesus Christ’s mandate to preach the gospel and make disciples of all nations/peoples (Mark 16:15; Matthew 28:19). Therefore, we are “Dedicated unto the cause of interdenominational and worldwide evangelism.”

movement of churches that gather locally with a diverse and developing leadership base on a national level.)

⁷ Amstutz, 23.

Mission: our assignment

In fulfillment of our biblical purpose we believe we are called to present Jesus Christ, God's Son, as "the Savior, the Healer, the Baptizer with the Holy Spirit and the coming King" and to establish healthy, mature, culturally appropriate, reproducing churches. Therefore, we are dedicated to the development of churches, which are reproducible, making possible the continuous spread of the gospel to those yet unreached.

Strategy: our plan and goals

In order to fulfill its biblical purpose and historic mission the International Church of the Foursquare Gospel seeks to follow the pattern of Spirit-empowered church development found in the New Testament epistles and the book of Acts (Acts 1:8). Therefore, a four-stage developmental process known as "The Foursquare Wheel" (Diagram 1) is followed both in North America and throughout the world.

The Foursquare Wheel: *National Church Development*

Fundamentally, the "Foursquare Wheel" diagrams a process of the maturing and development of sustainable Foursquare *National Church Movements* – a key component of and the undergirding of the Global Foursquare Church Movement. As observed in Diagram 1, the "Foursquare Wheel" starts from a Stage-1 place of initiation and successively provides and defines Stage sensitive indicators or markers for a National Church as it journeys towards Stage 4 Full-Maturity.

The 4-Stage, relevant and observable indicators, of the "Foursquare Wheel" are defined and fully expounded upon by Dr. John Amstutz in his book *Disciples of All Nations*⁸. Anyone who has had the pleasure to have been taught by or talk with Dr. Amstutz will know that he is quick to say that he did not "invent" the "Foursquare Wheel". He gives great credit to others (most

⁸ Ibid.

notable Don McGregor⁹) and indicates that the 4-Stage “Foursquare Wheel” was drawn from studying the book of Acts and Biblical patterns of National Church Development experienced and observed in National Foursquare Churches around the world¹⁰.

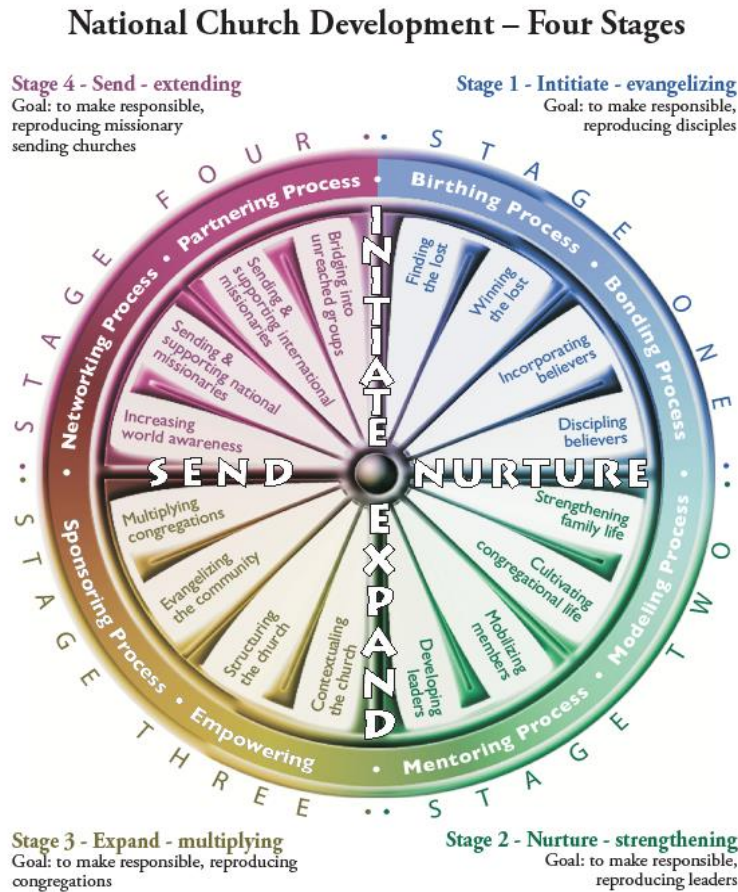


Diagram 1. The “Foursquare Wheel” with detailed 4-Stage process indicators or markers applicable to the observable development in the maturing process of a National Church.

⁹ Don (and his wife Sally) were Foursquare Missionaries to the Philippines from 1958 to 1972. Don was, and still is, a tremendous influence to missional leaders the world over and was Director of FMI in the 1990s.

¹⁰ Amstutz, 14.

Stage-1: An Initiating/ Pioneering Stage with the Goal of Producing *Disciples*

The church starts when workers bring the lost to Christ and plant local congregations with the most strategic starting point being a key regional or national religious, political or cultural center of the nation in question. The ultimate goal is not to just make converts but to make responsible *disciples* who immediately incorporate the sustainable ability to evangelize and reproduce themselves in other disciples. The church at Thessalonica in Greece started this way (Acts 17:1-9; 1 Thess. 1:1-10).

Stage 2: An Establishing / Nurturing Stage with the Goal of Producing *Leaders*

In this Stage-2 the church grows stronger when the disciples developed in Stage-1 become leaders and lead in giving practical Christian teaching so as to train and rise up more leaders. The new disciples (from Stage-1) need to receive both teaching AND modeling in “sound doctrine,” so as to tie that into the practical application of their faith in Christ both in the home and in the community where they live to become grounded leaders (in Stage-2). The end goal is to see developed responsible, reproducing **leaders** who serve their families and the local church.

Stage 3: An Expanding/Empowering Stage with the Goal of Producing *Churches*

In this Stage-3 there will be observable indicators that the National Church, led by leaders developed in Stage-2, has become organized or structured in a way appropriate to the culture in which it finds itself and is able to self-govern and self-support itself in the life and functions it both initiates and carries out. It is very important that all “activities’ in an observable Stage-3 work be culturally appropriate and infinitely reproducible, making possible the continuous spread of the Gospel to those yet unreached. The ultimate goal of measurement is to observe responsible local congregations, led by leaders (Stage-2) that are planting other *churches*. Together there should be an observable coalescence of multiple local churches (congregations) that form

a National Church movement capable of reaching the entire “nation” where it has been planted. The church at Ephesus in Turkey developed and multiplied this way (Acts 19-20).

Stage-4: A Sending and Multiplying Stage with the Goal of Producing Movements

In Stage-4, the National Church as developed in Stage-3, has reached a level of maturity and is reaching out to people of other cultures and languages both within and without its borders. The Stage-4 goal is a responsible National Church that now sends and supports workers who serve other cultures and countries and creates *movements* of their own. So, the developmental process as observable and definable in Stages-1 to 3 begins a new, within a new group of people as the Gospel is preached and new churches start, making possible the continuous infinite sustainable spread of the Gospel to other cultures and groups until all are reached! In obedience to the Holy Spirit, the church at Antioch in Syria became such a church when they sent out Paul and Barnabas (Acts 13:1-4).

The Historical Context for the Development and Use of the Foursquare Wheel

The “Foursquare Wheel” provides progressive, definable steps, in a process with maturing as the end goal. Established for application towards the development processes of a National Church, the “Foursquare Wheel”, is today finding value and application to the understanding, definition of and measuring of the maturing processes of in the life of: 1) a person (an individual believer); 2) a local church; and 3) at the International Foursquare Church Structure level. It is striking that the “Foursquare Wheel” has value for people and churches alike. Remember that as originally defined by Amstutz “Each stage in the cycle has the goal of producing what is infinitely reproducible”¹¹ which is a desired outcome at all the described “stages” of development,

¹¹ Ibid.

especially as the sustainability of the maturing process is of great importance for health to be assured within the Foursquare Church or any movement.

The Foursquare Wheel at the Individual Level

The “Foursquare Wheel” holds a central place in “Discipleship Leadership Training” (DLT) materials recently developed under the oversight of Rev. Gary Matsdorf. This training material has been commissioned by the Global Council¹² of the Foursquare Church for worldwide usage in each of the present 15 Regional Councils of the Global Foursquare Church to strengthen global Foursquare discipleship initiatives. Matsdorf writes of “Stage-4” Maturity as the end result of having “Mature Foursquare Nations, Local Churches and People”¹³. In the DLT material, Matsdorf defines a Foursquare “4-Stage Nation” like Amstutz with evidence that in Stage-1 it produces responsible reproducing disciples and plants new churches. In Stage-2 it is measured by its ability to produce reproducing leaders and in Stage-3 by its ability to multiply churches and come together as a National Movement. In Stage-4 this “4-Stage” National Church is measured by its ability to send reproducing missionaries cross-culturally.

Yet Matsdorf goes further and adapts the “Foursquare Wheel” by applying it to the maturing process of an individual and defining a mature “4-Stage Foursquare Individual” in Stage-1 as a disciple/leader who values evangelism, discipleship and church planting. In Stage-2, they are committed personally to knowing Jesus passionately and to growing in Jesus. In Stage-3, they serve the Lord according to their gifting and calling, and in Stage-4, they influence others for Christ. Matsdorf in this excellent DLT material goes on to extensively define a list of 19 invaluable attributes that would be indicators

¹² A Foursquare Global representative body made up of delegates from each of the 15 Regional Councils and also delegates from select Stage 4 mission sending national churches that play a significant role regionally or globally.

¹³ Gary Matsdorf, Discipleship and Leadership Training (DLT) materials developed for the Foursquare Global Council and taught at Doorn, The Netherlands in February 2017, unpublished material.

of a fully mature disciple/ individual that allows the determination of a fully mature “4-Stage” Foursquare believer¹⁴!

The Foursquare Wheel at the Local Church Level

Matsdorf goes on further to apply the “Foursquare Wheel” to the maturing and growth processes desired of and observed in a “healthy” local church by defining the 4-Stage indicators as: 1) a Stage-1 healthy and mature local church evangelizes and disciples; 2) In Stage-2 it makes responsible disciples and trains leaders; 3) In Stage-3 it sends out trained leaders to plant churches; and 4) In Stage-4 it develops and networks in sending missionaries cross culturally.

Thus the “Foursquare Wheel” has proved to be flexible and has been adapted and applied at the 1) Individual, 2) Local Church and 3) National Church levels in defining Stage appropriate maturity markers that should be observed within the Foursquare Church at these various levels. The “Foursquare Wheel” has further been adapted and applied at the International level. This has been seen in its application to a relatively new and burgeoning global construct of the International Foursquare Church called the Regional Council.

Global Foursquare Church Development and Regional Councils: A Brief History¹⁵

The Foursquare movement officially started in January 1923, with the opening of Angelus Temple and most if not all of its global evangelistic vision and missionary efforts were generated from the U.S. Foursquare Church through the first 50 or so years under the umbrella of Foursquare Missions International¹⁶ (FMI) and its directors.

¹⁴ Ibid.

¹⁵ Foursquare Global Council – Regional Chair Orientation Manual REV3 (unpublished material), 2017.

¹⁶ FMI (Foursquare Missions International): The Missions Arm of the US National Foursquare Church who has also traditionally led and established the Apostolic oversight

In April of 1982, the Lord impressed upon then ICFG President Rolf McPherson and the FMI Director Leland Edwards to convene the first Global Leadership Conference in Lake Arrowhead, CA. Through various speakers, the Lord challenged the participating national leaders to join the U.S. in gathering a global harvest and to establish mission goals for each nation.

Six years later, in May 1988 a second Global Leadership Conference was convened also in Arrowhead Springs, CA., to celebrate the amazing growth of Foursquare from being in just 37 countries in 1982, to now being in around 140 countries that year.

The Foursquare Global Council

In November 1999, under the leadership of Paul Risser (ICFG President) and Mike Larkin (FMI Director), 43 Foursquare leaders from 19 nations met in Los Angeles to explore ways in which they could more closely collaborate to reach our world with the Gospel. These nations were all already sending missionaries into the world. In May 2005, as a follow up, the first ever Global Council meeting as part of the U.S. Convention was convened in Chicago, IL, in which 16 global regions—the Americas (4), Europe (4), Middle East, Africa (3), and Asia (4)—were established and strategies set to pursue better and more effectively coordinated missionary efforts around the world between all National Foursquare Churches.

In September 2009, on behalf of the larger Global Council, the first 5-member Executive Committee of the Global Council was established as “Global Elders”¹⁷. This simultaneously led to the establishment of 5 FMI

and coordination of the Global Foursquare Church the world over since the founding of The Foursquare Church in Los Angeles, CA. USA in the 1920s.

¹⁷ The original 5 “Global Elders” which laid the ground work for the construct of the present day Executive Council of the Global Council were: Rolando Hernandez (Central America), Wilson Badejo (West Africa), Ihsan Ozbek (Middle East), John Henry Nosen (NW Europe), and Leslie Keegel (South Asia).

Regional Representatives¹⁸ to work along side and support these Executive Committee Elders for Global Foursquare Church mission and development.

In 2010, the Global Council invited the newly appointed U.S. Foursquare president, Glenn Burris, Jr., to chair the global community and in June 2012 another Global Summit was held, right after the U.S. Church convention in Phoenix, AZ. At this gathering, some 200 delegates representing over 70 National Foursquare Churches worked together on mission and strategy and most notably adopted six global distinctives that were commonly manifest and embraced around the world in the Foursquare Church regardless of culture or continent. This was considered a *Kairos* moment in which the U.S. and Global Churches confirmed to move from a Parent-Child relationship to a Partnering Relationship in reaching the world with the Gospel. This process has repeatedly been phrased and communicated as a process whereby the US Foursquare Church (ICFG) – the initiators and “Pioneers” of The International Foursquare Church who had moved to “Parents”, now intentionally would move to be “Partners” with the growing Global Foursquare Church, which is in fact 60 times larger outside compared to inside the United States.

The Foursquare Global Council and Regional Councils

The Foursquare Global Council is a body of respected and distinctly elected international pastors and leaders who serve designated terms in an eldership capacity on behalf of the Global Foursquare Church. The purpose of the Global Council is to within the Global Foursquare Church advance the Kingdom of Christ to reach the nations, bringing hope, salvation and restoration through intentional and proactive collaborative partnerships in a united vision as led by the Holy Spirit.

The Global Council is today comprised of the Regional Chairs from each of the denomination’s 15 Region Councils found across the globe. Each

¹⁸ These first 5 FMI Regional Representatives tasked as such were: George Butron (Asia), Serafin Contreras (Latin America), Dan Lucero (Francophone Nations), Beto Paz (Africa) and Jeff Roper (Europe).

Regional Council is a representative body of those National Foursquare Churches joined together in an area (i.e., region) made up of populations of people or nations, defined according to either geography or affinity criteria (language, culture, ethnicity, religion, demographics, etc.) The Regional Chairs are elected by the National Leaders of their respective Regional Councils to represent them at the Global Council. Each nation, irrespective of the development stage of its Foursquare Church, is a member of one of the present day 15 Regions and thus represented at the Global Council level. The Global Council further includes individuals who are invited to serve in the capacity of advisors and/or non-voting members as well as representatives of significant Global Foursquare Churches.

The author – one of the original 5 FMI Regional Representatives established in 2009, worked hand in hand with the first 5 Global Elders (today's Executive Council of the Global Council) and had as a first task to assess the status and development of the Regional Councils (there were 13 in 2009). An initial fact finding assessment was carried out. The author in attempting to chart ideal Regional Council development in accordance with Foursquare values, applied and adapted the “Foursquare Wheel” as a tool to define the maturing and development process expected of a Regional Council. This was the first time the “Foursquare Wheel” was modified and made applicable for use on the International level for the Foursquare Church.

The Foursquare Wheel at the International Church Level

The “Foursquare Wheel” when adapted as a tool to assess the maturity processes in the life of a Regional Council, defines Stage-4 maturity ultimately in the ability of a Regional Council to serve National Churches in their pursuit of Stage-4 maturity and goals or “activities” to get there – with particular emphasis on mission. A fully mature Foursquare National Church is, as a reminder, according to the “Foursquare Wheel”, characterized as sending out their own missionaries to other nations and “people groups¹⁹”,

¹⁹ A missiological way to divide the world's populations into distinct groupings based on the affinities of individuals according to such criteria as culture, language, ethnicity, etc.

with particular focus on the “un-reached²⁰” peoples of the world to start Church Movements. A fully mature Stage-4 Regional Council would therefore effectively serve each of the Foursquare National Churches in its Region to fully develop in their establishment as movements of healthy, culturally integrated, economically sustainable and infinitely reproducible National Churches. Table 1 defines the “Principal Characterizing Focus” of each Stage of a maturing Regional Council as follows: Stage-1: Fellowship; Stage-2: Vision and Leadership; Stage-3: Accountability and Governance; and Stage-4: Stewardship. So a fully mature Stage-4 Regional Council would function in such a way so as to inspire, serve, multiply, and coordinate ministry throughout its Region in an “Apostolic” sense of service.

Table 1: The 4 Stages of Development of a Regional Council (RC)

	<u>Stage 1</u>	<u>Stage 2</u>	<u>Stage 3</u>	<u>Stage 4</u>
Functions/ Roles of Regional Council (RC)	Relationship and Fellowship	Leadership Development	FNC* Development	FNC Multipli-cation
Description	Fellowship	Vision & Leadership	Accountability & Governance	Stewardship
Leadership Selection	Appointment by GC** / ICFG-FMI	Appointment by GC / ICFG-FMI	Election by RC members	Election by RC members
Representation in GC	GC decides	Yes	Yes	Yes
Four Self Theology	Express	Multiply	Govern	Support

*FNC = Foursquare National Church; **GC= Global Council;

²⁰ A missiological reference to a group of people that have yet to have the Gospel permeate and find a place in their world-view/ belief system and who are usually through religious and/or political reasons closed off from and removed from easy access to hear the preaching of the Gospel.

It is important to note in this model that a Regional Council should not deviate from its' primary focus and purpose which is to develop each National Foursquare Church in its Region, as there could be a tendency to warp into an "Administrative Overseer" – seeking to be served rather than to serve. Also, the Regional Council's goal is to align to serve, shepherd and encourage the National Foursquare Churches within their Regions to reach full maturity and to fulfill their God-given mandates, and not have as an ultimate goal to replace or do the work of any Foursquare National Churches. The only exception being in instances where there is no Foursquare National work or presence in a nation, in which case the Regional Council should function as an initiator to begin the Stage 1 process of opening a nation to Foursquare. Additionally, each Regional Council should work to foster and build strong relational networks amongst the pastors and leaders of the National Foursquare Churches of their Region. To properly fulfill its mandate, a Regional Council needs to understand that different kinds of "service" are required according to the stage of development of a National Foursquare Church. For instance, a National Foursquare Church in a Stage-1 level of development would benefit from much more emphasis on evangelism and leadership development than would a National Foursquare Church in a Stage-4 level of development, where coordination or relationship might be more helpful (Table 2).

Table 2: Responsibilities of Regional Council by Stage of Development

The following table lists key areas of responsibility/oversight and indicates whether the Sending church/FMI or the RC/GC will fulfill each responsibility according to the Regional Council stage of development.

	<u>Stage 1</u>	<u>Stage 2</u>	<u>Stage 3</u>	<u>Stage 4</u>
1. Doctrine				
2. Leadership/Fellowship	X*	X	X	X
3. Vision/Mission/Strategy		X	X	X
4. Accountability/Polity/ Intervention	Sending Church	Sending Church /RC	RC/Sending Church	RC/GC

5. Credentialing			X	X
6. Stewardship				X
Roles FMI / Sending Church accomplishes	3-5	4-5	5	Partners

* X denotes when the RC carries out this area of responsibility

As observed in Table 2, initially, the Sending Churches²¹ and/or FMI may provide oversight of the Regional Council by default, but, as the Regional Council matures (especially into the Stage-3 and 4 levels) the model denotes it will need to assume more and more of the responsibilities formerly led by the Sending Churches/FMI. As Regional Councils develop, at no time will the need of the “Apostolic” involvement of other National Foursquare Churches go away. All National Foursquare Churches, especially those in Stages-3 and 4, should according to the model, continue to be encouraged to partner in the opening of new nations (i.e., the sending out of missionaries), evangelism, church-planting and leadership development efforts of other National Foursquare Churches in their Region as well as other Regions where relationship has been established. A Regional Council therefore at the Stage-3 or 4 level, should work with all Global National Foursquare Churches and other Regional Councils for the advancement of the Foursquare Church and Gospel in their respective Regions. Oversight may, in extreme cases (e.g., doctrinal or moral failure), involve intervention. Thus, the importance to see the dynamic “cyclical” aspect and interaction at the National and International levels when adapting and applying the “Foursquare Wheel” as a Model for both assessing and encouraging maturity at these levels.

At all times, the Regional Council will focus on pursuing and maintaining the integrity of Foursquare distinctives and values, as well as its mission and vision for its Region, which will be done in growing partnership with the Global Council. Ultimately each Regional Council will be an entity committed to and focused on the “mission” that “healthy” ministry will come

²¹ A Foursquare National Church, usually Stage 4, which has sent out / supports a missionary that is opening a new country.

forth from Foursquare National Churches that are mutually maturing and connecting and which fulfill the mandate of the Great Commission - that all “people groups” will hear the Gospel especially those the most un-reached.

THE FOURSQUARE WHEEL: NEW DEPLOYMENT & APPLICATION

The “Foursquare Wheel” and the National Strategic Assessment (NSA) Survey Tool

While we have seen how the ‘Foursquare Wheel’ has proven to be an adaptable tool for helping to define the process indicators of maturing Individuals and Local, National and International Church Structures within the Global Foursquare Church, it has also very recently served to develop a National Strategic Assessment (NSA) survey tool. Using the “Foursquare Wheel” as a foundation, the NSA Survey was developed that was Stage Specific and attempted to ask and receive answers to Stage specific indicators to determine where a National Foursquare Church was “on their journey of maturity”. In 2016, the NSA Survey was commissioned by the Global Council to ascertain the health of The Global Foursquare Church and has to date been taken as an assessment tool by some 35 Global Foursquare National Church Movements.²²

The articulated intent of the Assessment Committee who developed the NSA Survey was to create an objective profile of the “State of Global Foursquare Church” by surveying numerous National Foursquare Churches in order to answer these critical questions:

- What is the condition of the “flock” globally, as well as in participating countries?
- How are nations progressing according to the 4-STAGE MODEL?
- Which National Churches are strong/weak in which specific

²² National Strategic Assessment, 2016 Report to the Global Council (unpublished material).

areas?

- Which Kingdom aspects should be prioritized for the greatest global impact?

In the final Report provided to the Global Council from the assessment of 35 National Foursquare Church works, it was clear that the process behind why the NSA Questionnaire was developed so as to help each National Foursquare Church to first and foremost see itself on a “development process” journey. The NSA Survey was developed using the “Foursquare Wheel” by strategically developing Stage-sensitive questions so as to ascertain needs or weakness that might be hindering the development of a National Church towards “Stage-4 Full Maturity”. The Assessment Committee in their final report aptly stated that the goals (based on the “Foursquare Wheel”) had “a purpose far larger than merely collecting data!” The initial intent of this was to help each National Church start to take the necessary steps toward the following:²³

1. Identify weaknesses and prioritize them for correction/action (beginning with needs in the first two Stages), so they (National Churches) continue to advance toward the day when they invest beyond their borders (i.e. – Stage-4 Maturity)
2. Discover strengths, and offer help/expertise to the entire global family by sharing ‘best practices’. This is the main contribution the Global Council can make as part of FMI’s and the US Church’s efforts to move their relationship with the international community from ‘Parent’ to ‘Partner’.

The Stage-sensitive data collected from the NSA Survey administered to 35 Foursquare National Churches remains unpublished. The data would probably require some additional statistical analysis and cleanup to be

²³ Daniel A. Brown, “National Assessment Project Report to the Foursquare Global Council,” 4, (unpublished report).

publishable, but nonetheless was a tremendous first step in moving the Foursquare Church from just collecting static data to using the “Foursquare Wheel” to strategically define and assess Stage relevant indicators of a National Church’s “journey to maturity”. That the “Foursquare Wheel” could prove adaptable in this way is very promising and gives much hope that the ability to assess, in a clearer and more concise manner, the “journey” of a National Church towards the ultimate goal of Stage-4 Maturity is possible. Nothing can be more desirous than to see the “Foursquare Wheel” used as a tool to help a National Churches towards health, so as to more effectively produce: disciples (Stage-1); leaders (Stage-2), churches (Stage-3) and open new Nations and people groups (Stage-4) in a way which according to Foursquare values is infinitely reproducible, making possible the continuous spread of the gospel to those yet unreached.

In the Final NSA Report submitted to the Foursquare Global Council it was noted “one of the most helpful aspects of the 4-Stage model is its suggestion that a nation’s best efforts ought to be directed at underdeveloped elements in the earliest Stages. Strengthening elements in Stages-1 & 2 can often ‘fix’ issues in Stages 3 & 4, but not vice-versa. That the model reminds us that we will do better to address weaknesses in earlier Stages in order to fix results in later “Stages” is, in this author’s opinion, of utmost significance. The Final NSA report further noted that regional differences appeared not to effect or skew the data, and that ‘culture’ seems to have little effect on how nations scored as the NSA Survey was taken by National Churches from 5 different continents. Results indicated that the real contrast among National Churches seemed more to do with how they were originally founded and what Stage they were in and concluded that “Regions are far less significant than Stages, and the Global Council may want to consider grouping countries by Stages for training/resourcing purposes”. While such conclusions on the findings need further scrutiny – the fact that more strategic analysis of “maturity” was incorporated into the NSA Survey is an encouraging development for the Global Foursquare Church.

The Foursquare Global Council in response to early NSA findings that indicated weakness in many National Foursquare Churches in producing

disciples (Stage-1) and leaders (Stage-2), hired its first full time employee in 2016 in the person of Rev Gary Matsdorf as the Global Education Coordinator to focus solely on the objective of developing “Discipleship and Leadership Training” (DLT)²⁴ material for the Global Foursquare Church to address these weakness the NSA Survey was able to reveal from aligning its methodology to the “Foursquare Wheel.”²⁵

The “Foursquare Wheel” and National Church “Spiritual Reports”

Another data collection point to examine for effectiveness and purpose of the Global Foursquare Church are annual reports called National Church “Spiritual Reports”. These Reports have been collected annually by The Foursquare Church since its’ founding in 1923. The responsibility of collection of these reports has been handled by the US Foursquare Church and carried out through FMI. This is because the US Foursquare Church has been both “Pioneer” and “Parent” of the Global Foursquare Church through the work of its Missions Department -FMI.²⁶

The Spiritual Report consists of a questionnaire seeking static numeric data responses to questions, with room for a few testimonies and pictures sent to each National Church. National Foursquare Churches report on such “snapshot” data as: number of National Church members, number of Local Churches and meeting places, decisions for Christ, baptisms in the Holy

²⁴ Matsdorf.

²⁵ The DLT Program, as of March 2018, has been launched in all 15 Foursquare Regions of the world. The end goal of this DLT program is to over the next 2 to 5 years enhance the Foursquare Church culture globally such that all the members and leaders of National Foursquare Churches are committed to and practicing the goals of making disciples and training leaders from a Spirit-filled perspective – all with a common DNA as articulated through DLT.

²⁶ One can read of the global mission development of the Foursquare Church in both Chapter one of John Amstutz’s *Disciples of All Nations* and the comprehensive work of Nathaniel M. Van Cleave, *The Vine and the Branches: A History of the International Church of the Foursquare Gospel* (Los Angeles, CA: International Church of the Foursquare Gospel, 1992).

Spirit, baptisms in water, number of sick prayed for and other administrative questions concerning the number of licensed and ordained ministers, names of the National Church Board Members, Missionaries on Foreign Soil, Number of Bible Colleges (1 year, 2 year, 4 year) etc.

While this information permits to track and provide a numeric picture of growth and indicate “New Countries” where Foursquare is penetrating, it does little to provide a true measure of the actual health and/or advancement of a National Foursquare Church towards the ultimate goal which is its’ Stage-4 maturity! Remember according to both the “Foursquare Wheel” and as defined in the Foursquare Missions Statement adopted by The Foursquare Church in the 1990s, the goal of The Foursquare Church is to see developed “mature sustainable culturally appropriate, reproducing churches, which are infinitely reproducible, making possible the continuous spread of the gospel to those yet unreached.” The annual report, other than providing numbers, gives no measurement, other than inferred, of this goal.

Additionally, annual reports, though simple in content are far from harmoniously interpreted and/or uniformly answered from one country to the next. There has always been strong cultural interpretation and variations on what constitutes answers to such questions as what is a “Church or Meeting Place”? What constitutes a “member”? How to measure, record and report a decision for Christ? and so on ... This has unfortunately held true for a number of the officially measured parameters that are asked in the “Spiritual Report” from which yearly data on “The State of The Global Foursquare Church” are celebrated at the US and other Foursquare National Church Conventions the world over.

The data collected from the “Spiritual Report” has over the years been extremely helpful in determining numeric trends - such as “How many churches and meeting places” exist globally and increases in this number from one year to the next. Yet this information, as with the majority of data collected annually in the Global Foursquare Church’s “Spiritual Report” is unable to be used to assess the true health of the “churches and meeting places” or “licensed ministers” reported from a given Foursquare National Church from year to year. These sheer numbers have sometimes no correlation

with, nor are they able to determine maturity and health of a Foursquare National Church. Thus while there has been since the 1990's a development tool in the "Foursquare Wheel", used as a tool to frame the process of National Churches growing towards Maturity, the Spiritual Report has in no way been aligned to this tool. Numbers in and of themselves are unable to indicate if a National Church has the ability to infinitely reproduce itself in such a way as to assure that the spread of the "Foursquare Gospel" would be to all nations and people groups and most importantly would result in the "Making of Disciples of ALL the Nations"!

While one can, and certainly the FMI missionaries who have a relationship closest to the National Church reporting, infer certain things from the Spiritual Report, at best it is all quite subjective inferences. That the Global Foursquare Church celebrates and may say "things are going better" because there is an increase in numbers of licensed ministers or local churches globally from one year to another can not necessarily be correlated to say that a National Church is in "good health" and/or on track to become a Fully Mature Stage-4 Nation. Numbers as stated provide only a "snap-shot" picture of a National Church and at best are only static pieces of information describing the numeric state of a Foursquare National Church "at a specific point in time". The Spiritual Report has therefore had almost no value as an assessment tool for National Church development. Because how can one know if the increased "newly" counted licensed ministers of a National Church are in fact truly "equipped to preach the Gospel" and "Make Disciples of All Nations and Peoples" (Mark 16:15; Matthew 28:19) which is the goal accepted as the "*raison d'être*" of The Foursquare Church in its Purpose and Mission Statements.

It should further be noted as Foursquare National Leaders and Missionaries know, as does any individual working in statistics, that just numbers do not the whole story tell! From the authors own personal story in

dealing with revival numbers and “evangelistic” report results coming out of Africa – almost all of Africa must be doing very very good²⁷!

Concerning the numbers of new churches – the Spiritual Report does not allow for one to differentiate between what are actually numbers of “New Church Plants” (a sign of indigenous health) versus what are numbers of “New Churches Adopted” into a National Foursquare Church Organization during a year. Not that there is anything inherently wrong in the adoption of churches but just a reported number of “New Churches” does not allow the Global Foursquare Church to know if the infinitely reproducible seed that we know the Gospel to be is actually functioning in the local churches of the National Church reporting. The Annual Spiritual Report in no way has been able to indicate if a National Church has a verifiable process in place where maturing disciples produce disciples (Stage 1), and leaders produce leaders (Stage 2), and churches produce churches (Stage 3) and National Churches start other National Church Movements the world over (Stage 4).

Also need it be said that the Spiritual Reports of National Churches have at times been known to evolve into quests to report increases in each area of measurement from year to year so as to satisfy personal agendas, egos or just the “self-worth” of those reporting. Thus the Global Foursquare “Spiritual Reports” are sadly still being produced annually with out adequate regard to its ability to assess the health and maturity of the National Foursquare Churches reporting. It is the authors feeling that this must be addressed by the Global Council of the Foursquare Church, as it seeks to align and grow in the goals it has self-defined in the “Foursquare Wheel” of having healthy, sustainable, infinitely reproducing global church growth and discipleship.

²⁷ In the author’s own lifetime, on many occasions, when discussing with other missionaries or mission agencies the “State of the Church in Africa,” in a sad, often ironic (or even sadder and sarcastic) tone, it has been said that the entire population of Africa would have had to have been saved three times over to substantiate the incredible numbers of revival being reported. While there is no doubt there is evidenced and verifiable growth in the African Church – the frequently incredible reports coming out of Africa are often unsubstantiated. This unfortunately causes great skepticism when reviewing reports of especially “conversions” occurring in Africa.

This gap between what the Spiritual Reports measures (National Church growth) and what it would measure if aligned to the “Foursquare Wheel” (National Church health and “maturity”) has generated discussion between FMI and the forming Global Council. FMI Area Missionaries, though hard pressed to go “on the record” have suggested and at times “wondered aloud”, if the Global Spiritual Report, in its present format would best serve to be abandoned. This has began the conversation of applying the “Foursquare Wheel” to reformat the Spiritual Reports so as to improve it to more objectively measure health and sustainable church growth in light of maturity which would render data collected more valuable for strategic interpretation. For the moment, it has been decided to keep doing yearly “Spiritual Reports” while awaiting its realignment to correlate it to the “Foursquare Wheel” and development processes as discussed.

Recommendations and Considerations

Furthermore, it must be noted that though clearly and officially adopted in the 1990’s as the anchor of strategy for the development process of the Foursquare Church, and defined as such, one cannot say that the “Foursquare Wheel” has always found universal acceptance within the Global Foursquare Church. Though vital to the global development of the Foursquare Church it has not always been adopted nor embraced with similar enthusiasm globally in each country. Even amongst the US Foursquare Churches, there is for many local Pastors a still on-going timid relationship with this mission tool.

It is important to note that the “Foursquare Wheel” should not be treated or considered (and most definitely never be applied) as a rigid template by which all Individuals, and Local, National or International Church “bodies” within Foursquare are to identically follow on their course towards “maturity”. As explained, it is a model that identifies 4-Stages of progressive maturity and each Stage should more appropriately be viewed as a phase defined by a broad category of characteristics that help one understand the transitional aspects of a maturing process. In its original application to National Church development, it would be more appropriate to look at the defined “Stages-1 to 4” of the “Foursquare Wheel” much like one follows and

monitors the life of a human being who successively passes from birth to childhood to adolescence to adulthood. But unlike in the life of a human being, the use of the word “Wheel” aptly and positively implies that the “Foursquare Wheel” is a process that is continually happening at each Stage and is not a linear process that would imply that once a National Church moves from Stage-1 to Stage-2, that Stage-1 disappears. On the contrary to properly satisfy and fulfill what is defined as full maturity at any given Stage and most definitely final Stage-4 maturity all the earlier Stages need to be fully functioning. Once a National Church progresses, for example from Stage-1 to Stage-2, to be fully in Stage-2 means that all the process indicators and markers of Stage-1 continue to occur fully and continually if Stage-2 Status is to be attributed. This would equally be applicable when the “Foursquare Wheel” is adapted to apply to and evaluate the process of maturation for the Individual as well as for Local and International Foursquare Church “bodies”.

In internal Foursquare Missions International (FMI) dialogues and communications, it has been noted that in many areas of the world the terms as presently defined and employed by Amstutz in the “Foursquare Wheel”, are at times less than culturally appropriate when dealing with the multiple cultures and global contexts in which The Foursquare Church operates today. Especially as we take to heart the deep implications of the Mission assignment adopted by the Foursquare Church in the 1990’s with the stated goal to:

establish healthy, mature, *culturally appropriate*, reproducing churches. Therefore, we are dedicated to the development of churches which are infinitely reproducible, making possible the continuous spread of the gospel to those yet unreached.

To foster the ethos of partnership necessary to end up with “maturing *culturally appropriate*, infinitely reproducible churches” in all the nations on the earth, it appears important to reconsider the unintended implications of the one-way terms used in the present “Foursquare Wheel” when referring to National Church Development for each Stage such as 1) initiate, 2) nurture, 3) expand and 4) send. Missionary discussions amongst some in FMI have

suggested to consider replacing these with such words as 1) connect (or bond), 2) trust (so as to model), 3) mature (or empower) and 4) multiply. This is a debate, but the possibility to employ more relationally appropriate words that connote the “shared” relational responsibility in the processes that the “Foursquare Wheel” is attempting to define, could allow for the more effective use of this tool towards the designed goal of seeing more fully mature, multiplying Individuals, Local and National Churches and International bodies within Foursquare that are reaching “others” both within and without their cultural specific borders.

Another observation of note from the missionaries and national leaders, who are essentially the chief “field practitioners” of Foursquare Global National Church Development, is that the “Foursquare Wheel”, as defined by Stages, is almost never a neat and progressive linear process where Stage-3 follows Stage-2 and precedes Stage-4. Often, due to the gifting of the individuals and unique situation of the process as each National Church moves towards maturity, we often observe in early Stages behavior or exhibited indicators not normally expected until a more advanced Stage of development (if strictly adhering to the “Foursquare Wheel”). This is the case in the often-observed phenomenon of the sending out of missionaries to another country (a Stage-4 indicator) by National Churches functioning in their Initiation (Stage-1) and Nurture Stages (Stage-2). In this case the individual Apostolic gifting of the leaders of a newly opened and “initiating” National Church work (Stage-1) simply follow their gifting and empower and send out missionaries, rather than to wait and adhere to the sequential process as described in the “Foursquare Wheel” to do this when they are in Stage-4. This is where we see that the “Foursquare Wheel” is not a tool intended to “dictate or drive life” but more appropriately is a tool to monitor and describe the life processes of maturity. Yet, we can confidently say, that the “Foursquare Wheel” can, in this case, predict that a Stage-1 National Church sending out a missionary to another “nation or people group”, is less appropriately positioned to care for and nurture these sent missionaries than would be a Stage-3 or Stage-4 National Church. Thus the “Foursquare Wheel, while a tool of inestimable value, is only such when applied appropriately and not as a rigid linear

template intended to control or direct a sequential series of processes towards maturity.

Conclusion

The significance of the ability and usefulness of the “Foursquare Wheel” to adjust, adapt and be applied at not just the National Church level (as initially intended) but to prove so valuable at the Individual, Local Church and International Church levels is remarkable. Additionally, that the “Foursquare Wheel” can further be used foundationally to develop assessment tools, less subjective in nature than those presently in use by The Foursquare Church, to measure where Individuals, Local, National and International Foursquare Church bodies are as they process towards “full maturity”, is of even more significance.

Yet, as affirmative as all this is, the author still sees room for more work and clarification. The “Foursquare Wheel”, while showing amazing usefulness, flexibility and adaptability to the on-going work of its initial goals to model maturity has, for those embracing it, been even more invaluable in bringing together the Global Foursquare Church around a common language, goal and objective - the pursuit of maturity and “Making of All Nations Disciples”. That the Global Foursquare Church can continue to pursue “common and shared” goals clearly articulated and focused on such objectives (Maturity and Discipleship Making) can only but help the Global Foursquare Church – its individual members, Local Churches, National Churches and newly constructing Regional and Global Councils to grow stronger together in unity, purpose and fruitfulness so that much fruit will continue to be produced by the Foursquare Global Church, and most importantly that this fruit will remain and continue to be infinitely multiplied in the years to come.

Theologizing as a Sign of Discipleship: The Role Hermeneutics Plays in Diverse Contexts

Andy Opie, M.A.¹

Abstract:

This article will explore how hermeneutics influences the process of theologizing as text, context, the Holy Spirit and the global church intersect. It overviews the art of hermeneutics and observes hermeneutics in diverse contemporary contexts. Special attention is paid to Hwa Yung as he details his context in SE Asia. New contexts in time and place raise new questions for scripture, and this paper hopes to map how young churches mature in the facet of theologizing. the process for theologizing looks like a dance moving between our interactions with the Holy Spirit, Christology, scripture, the local context, the local church, and the global church.

When a child is born, the parent hopes to pass on their faith. As the child grows older, the parent models their faith and teaches their child the story of God. Over time, a parent hopes their child will own their faith. No parent wants their children living off of a borrowed faith to take hold of Christianity as their own. Children will not always replicate the faith of their parents identically, but Christianity will be understood at its core and lived out through the life of a new generation of Christians. In the same way, older churches model how to read and understand faith so that they can pass down theology to younger churches. As the church has spread Christianity through the world, the planted churches began to know God based off the theology of the existing churches. The planting churches hope to see the younger churches mature and own their faith. Theologizing can be criterion for describing a mature church.

For the purpose of this paper, we will define theology as speaking about God. In the ancient practice of *theologia*, the understanding of God or way of

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God would be passed on by a teacher to their pupils in a small scale exponentially reproducible format.² This would be done as the students lived close enough to see the theology of the teacher match their life. The theology became embodied both in the mentor and the student. The early church father, Evagrius Ponticus, claimed that a theologian prays truly and one who prays truly is a theologian.³ Theology, while built upon scripture and church tradition, is an active process as new questions are raised by new contexts.

We will investigate what theologizing entails, who determines theology, and what factors are at work as a church does theology. The perceived hierarchy of theology in prestigious institutions and reputable journals describe who can be at the theological table of conversation. One wonders if these are helpful, hindering or neutral to the church maturing worldwide. As missionaries bringing the Christian faith to new peoples, we must ask what we are bringing. Are we bringing people a library or a life, a philosophy or a faith, a jar or the water? This paper will explore how hermeneutics influences the process of theologizing as text, context, the Holy Spirit and the global church intersect.

Hermeneutics is an art and a dance between God and humanity within the confines of Scripture, its context, the work of the Holy Spirit and the local, global, and historic Church. Hermeneutics can be a place of division in the church rather than a place of learning together. Learning together comes through intercultural conversations, which does not come easy. Robert Schreiter in *The New Catholicity* states that “intercultural hermeneutics explores the conditions that make communication possible across cultural boundaries”⁴ A dialogue about scripture develops as people from different angles converse, bringing out new insights helpful to both perspectives. Historian Andrew Walls approaches the question of perspectives with the metaphor of a theater. As we sit in one seat of an auditorium, we see the actors

² Robin Young, "Theologia in the Early Church" *Communio* 24 (1997): 681-90.

³ *Philokalia* vol. 1. Trans. and Ed. by G.E.H. Palmer, Philip Sherrard, and Kallistos Ware (London: Faber & Faber, 1979).

⁴ Robert Schreiter, *The New Catholicity* (Maryknoll: Orbis, 1997).

and the story unfold in a particular way. If we are prevented from seeing the stage due to a beam or shadows, we interpret the story differently than another person who has a different view.⁵ Walls expresses a key function in the interpretation of scripture. In our space and time, we only see partially. This echoes Paul's claim, "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known." (I Cor 13:12)

One mark of a church growing in maturity can be observed as the church begins to own its theology. When a church theologizes, there is an inner engine which helps the church transmit this talking about God to others. Theologizing becomes a mark to define or describe an indigenous church as a church that coheres with its social location and faith claims along with the contours of what makes a church thrive. Churches propped up by outside forces, whether finances, governance, or theology, ultimately shortchange the sustainability and longevity of a church. Andrew Walls talks about the church being at home in its culture through what he terms "the indigenizing principle."⁶ When a church can be at home, rooted in the local soil, then the church can more organically reproduce. Theologizing has become one feature identified with maturely disciplined churches. Some use the "Three-Self Model" to describe indigenous churches: self-propagating, self-governing, and self-supporting. William Smalley added self-theologizing.⁷ Critiques abound regarding the indigenous church. However, as we work to disciple all nations, one outcome will hopefully be maturing churches. The role of theologizing within young churches will be explored below.

As one interprets the story of God in the text of scripture, one enters the Biblical world in order to know God more and better live out God's story. This paper starts by surveying historic methods and philosophical understandings of hermeneutics. Second, we will explore the case for local theologizing with special attention to the theological approach of Hwa Yung.

⁵ Andrew Walls, *The Missionary Movement in Christian History* (Maryknoll: Orbis, 1996).

⁶ Ibid., 7.

⁷ Paul Hiebert, "The Flaw of the Excluded Middle." *Missiology* 10. no. 1 (1982): 35-47.

Finally, this paper will provide an approach for fostering local theologizing as part of a larger global theological conversation.

The Church and Hermeneutics in History

When we speak of global hermeneutics in how others approach scripture, we can also look through time. Andrew Walls paints this picture well when he describes how an alien might view the church through space and time, noting vast differences between different churches historically.⁸ Would we deny that any of these churches theologized? Maybe some in the churches, but for the most part, Christians throughout history developed theology which the church today builds upon. Over and against this, for nearly two centuries there has been a push within hermeneutics for one interpretation of scripture, what the author intended. In taking this approach, does this presuppose the hermeneutics which precede this time were insufficient or wrong? David Steinmetz raises concerns regarding the contemporary approach of finding the one meaning or interpretation of scripture as pre-modern readings allowed for multiple meanings.⁹ Before the historical-critical approach, the church believed in multiple meanings to scripture. “The possible meanings...belong to the life of the Bible in the encounter between author and reader as they belong to the life of any act of the human imagination.”¹⁰ Throughout time, there have been many approaches to hermeneutics, allegorical, moral interpretation, mystical, and more, with their benefits and hindrances to the hermeneutic process, just as our contemporary approaches have. These epochs were never questioned as being part of Christian history, or the Christian community. Giants in the history of Christian tradition such as Origen, Augustine, Gregory the Great, Thomas Aquinas, Patrick, Benedict, Bernard of Clairvaux, Martin Luther, and more did not necessarily use the approaches to hermeneutics dominant in some circles of the church today. This raises the

⁸ Andrew Walls, *The Missionary Movement in Christian History* (Maryknoll: Orbis, 1996).

⁹ David Steinmetz, “The Superiority of Pre-Critical Exegesis” *Theology Today*, 37.1 (1980): 27-38.

¹⁰ *Ibid.*, 37.

question, what makes modern methods to hermeneutics as privileged against other approaches?

What is Hermeneutics?

Ultimately, the goal of hermeneutics is interpretation. One who has wrestled with the process of hermeneutics which will help our development of the discussion is Paul Ricoeur. “Hermeneutics is the theory of the operations of understanding in their relation to the interpretation of texts.”¹¹ Ricoeur develops the philosophical underpinnings to hermeneutics. He brings out the science of knowing and understanding, while yet illuminating the art in how one interprets something from another text. Within the science and art of hermeneutics, there are two components at work, the text and the interpreter.¹² One might argue that a third component, the Holy Spirit, intertwines the first two making for a three-fold cord. Cephas Omenyo, a theologian from Ghana, argues for hermeneutics as an art, but also a science of understanding what a text originally meant before asking what the text means for us today in our context.¹³ Ultimately, hermeneutics is understanding scripture and how it transforms our life. Often the dictum of one interpretation with many applications gets used in discussing how the Bible is interpreted. However, we all come to scripture with our own cultural biases. Gadamer addresses this by saying that if we do not have a perspective, we would see nothing as we work to interpret scripture.¹⁴ There is not an opportunity to escape the place one begins as one moves to interpret a text. Intercultural hermeneutics picks up on this concept. Hermeneutics is largely culturally

¹¹ Paul Ricoeur, “The Task of Hermeneutics” in *Hermeneutics and the Human Sciences*. Edited by John B. Thompson (Cambridge: Cambridge University Press, 1981), 43-62.

¹² Paul Ricoeur, “Existence and Hermeneutics” in *The Conflict of Interpretations*. Edited by Don Ihde (Chicago: Northwestern University Press, 1974), 3-24.

¹³ Cephas Omenyo and Wonderful Adjei Arthur, “The Bible Says! Neo-Prophetic Hermeneutics in Africa.” *Studies in World Christianity* 19.1 (2013): 50-70.

¹⁴ Hans Georg Gadamer, *Truth and Method* (New York: Continuum, 2006).

informed as the text also informs the culture.¹⁵ At one level, no one can find the perfect interpretation. At another level, we are able to understand scripture.

The Social Location of Theologizing

The social location of a church makes a difference to how they do theology. The questions being asked of scripture shape what people read from scripture. Andrew Walls draws this idea out without using the terminology here. He illustrates how through space and time different churches have emphasized different aspects of the gospel through varied patterns of worship and ritual. He uses the illustration of a play on stage with the spectators sitting in the theater. Each person has a different angle in which they see and interpret the play. If the life and work of Jesus is the play enacted on the stage, we only receive one view, perhaps blocked by a large hat, or a pillar buttressing the auditorium. For Walls, this is why the church will better understand the gospel as they listen to disparate voices.¹⁶ We will give some examples to help illustrate the role one's context makes on their approach to the scriptures.

Today, theologians have discovered some short-comings in the dominant method of hermeneutics found in the so-called West. Theo Sundermeier gives one example of the critique. "Western hermeneutics, according to Sundermeier, promotes an egocentric (not to mention logocentric and text-centric) interpretation that ignores other people."¹⁷ Others from Africa, Asia and Latin America level concerns with hermeneutics from North America and Western Europe. We will give some examples from Africa before turning to a case study from Asia.

David Tuesday Adamo speaks to the Eurocentric methods of hermeneutics arguing that while this approach may help in Europe it is found

¹⁵ Frans Wisjen, "What is Intercultural About Intercultural Theology?" *Gema Teologi* 38.2 (2014): 185-192.

¹⁶ Andrew Walls, *The Missionary Movement in Christian History* (Maryknoll: Orbis, 1996).

¹⁷ David Congdon, "Emancipatory Intercultural Hermeneutics: Interpreting Theo Sundermeier's Differenzhermeneutik." *Mission Studies* 33.2 (2016): 127-146.

wanting in other contexts with issues such as abject poverty, witches and wizards, ancestors and land domination.¹⁸ Before going further, a survey of hermeneutics from Africa will reveal there is not one approach which can be labelled African. Omenyo surveys charismatic churches in Ghana, stating that charismatics interpret the Bible literally.¹⁹ In other words, charismatic churches in Africa believe in the power of God as told in the Bible, power over the demonic, power for speaking in tongues, and power for wealth among others. Before we elevate the African approach above all others, there are some cautions which can be taken. Nicoletta Gatti applauds the work of African scholars from the 1960s which helped bring an awareness to the African context when it comes to theologizing. However, she holds some concerns. “Too much stress on context runs the risk of a pseudo Biblical theology.”²⁰ She wants a balance between the text and context as the two are in dialogue with one another. The emphasis on context “runs the risk of mixing Christian ideas with African tradition.”²¹ Even with these cautions, the African context opened many more pieces of the scriptures to be appropriated and used in the Christian life.

The Bible gives all peoples an opportunity to access the things of God. Gerald West claims that when missionaries brought the Bible, they believed the Bible would “speak for itself,” but this did not always occur in the ways the missionaries presumed.²² The context for African brought new questions to scripture. The context brought new perspectives. The two issues of context and text work together in tension. “So, ABS (African Biblical Studies) takes

¹⁸ David Tuesday Adamo, "What is African Biblical Hermeneutics?" *Black Theology* 13.1 (2015):59-72.

¹⁹ Cephas Omenyo and Wonderful Adjei Arthur, 50-70.

²⁰ Nicoletta Gatti, "Toward a Dialogic Hermeneutics", *Horizons in Biblical Theology* 39 (2017): 46-67.

²¹ *Ibid.*, 47.

²² Gerald West, "Indigenous Biblical Hermeneutics: Voicing Continuity and Distinctiveness." In *Postcolonial Perspectives in African Biblical Interpretation*, Eds. M. Duba, A. Mbuvi and D. Mbuqayesango (Atlanta: SBL Press, 2012), 85-96.

both the African and the biblical realities as equal partners in dialogue, resulting in a distinctive juxtaposition of questions, approaches and interpretations”²³ Quickly, one can observe the rich tapestry of African approaches to scripture. Mbengu Nyiawung categorizes the varied ways of hermeneutics in the African context with three distinct types.

(1) Afro centric approach with several different streams: emergence of four main exegetical methods: liberation hermeneutics (feminist hermeneutic and deference hermeneutic), White South African hermeneutic, Missiological hermeneutic and neo-traditional hermeneutic. (2) Secondly is the enculturation of biblical hermeneutic, inaugurated by Justin Ukpong in 1996, which has further been enhanced by Loba-Mkole (2008) as intercultural Biblical Exegesis. (3) Thirdly is that which focuses on the context of the audience. It began with 'the comparative method' wherein the reader facilitated the dialogue between The African context and Bible texts.²⁴

Through the prism of observing several approaches to hermeneutics in another context, one can understand the lack of one hermeneutic model to comprehensively satisfy Christians everywhere. The idea of hermeneutics being a universal instrument for trained specialists to interpret the Bible creates a distance unintended by scripture itself. One scholar notes a growing chasm between the academic and the popular level when it comes to hermeneutics. “It does not scratch where it is itching.”²⁵ The goal in interpreting scripture is to help people live into God’s way. In order to help people, do theology for the purpose of living their theology, the context

²³ Mbuvi, Andrew. "African Biblical Studies." *Currents in Biblical Research* 15.2 (2017): 149-178.

²⁴ Mbengu Nyiawung, "Contextualizing Biblical exegesis: What is the African biblical hermeneutic approach?" *HTS* 69.1 (2013).

²⁵ Nicoletta Gatti, "Toward a Dialogic Hermeneutics", *Horizons in Biblical Theology* 39 (2017): 46-67.

matters. Adamo argues that all hermeneutics is contextual as all interpretation takes place from a particular context. Furthermore, Adamo asserts contextual hermeneutics claims to be less than 100% accurate as no interpreter can be fully objective and find the right interpretation as culture colors how we read scripture.²⁶ In this brief journey through some approaches to African theologizing, one gains an appreciation for the social location of the interpreter. In the same way that a “Western” reader of scripture cannot escape their context, neither can a person from Africa, Asia or Latin America. In the next section, we will put some flesh to the theory with some case studies.

Case Studies from Africa

The first case we will explore regarding theology which is rooted in a local context comes from a context in Africa. John Mbiti narrates a fictitious story of an African returning after theological studies at a prestigious university in Europe. The story tells how this African left to study theology in England. He learned the languages of theology, Greek, Hebrew, Latin, German, French, as well as the required courses. After years away, he returned, excited to get back to his home with all the new found training he acquired. On his flight, he paid for the excess baggage, so he could bring the Bible in the many languages he learned. He also brought many of the theologians with him in their books.

When the newly minted theologian returned to his village, the community came out to greet him, young and old. Some of the children, he had never seen yet. They came to celebrate one of their own returning after all of his training. The local church anticipated how wonderful it might be for a scholar to be with them and to lead them. He had been nine-and-a-half years studying in England from when he left Africa until he defended his dissertation on a theologian from the European Middle Ages. The joy of returning to his village could be felt by all in attendance. In the midst of the exuberance, he overheard a women’s voice screeching. It was his older sister,

²⁶ David Tuesday Adamo, "What is African Biblical Hermeneutics?" *Black Theology* 13.1 (2015): 59-72.

who now had six children. She was in serious trouble, rolling on the ground. The crowd parted, and as one made way for the honored guest, the man with the training, to do something. At the same time, he asked for somebody to call an ambulance. He wondered why nobody had called one yet. He froze, bewildered, thinking back to his studies. As he asked again for an ambulance, a boy responded. There are no hospitals within 50-miles. The people begged the man to do something, urging him to intervene. They said, “She has a spirit; the hospital cannot help this situation.” The chief said, “You spent so many years studying theology abroad, do something.” Then he turned to his books, remembering Bultmann. He insists that his sister is not possessed. The people shout, “Help your sister; she is possessed!” He shouts back, “But Bultmann has demythologized demon possession.”²⁷

The point is clear: some theologies fail to address the real needs of believers because they only answer a limited set of questions asked by a particular context. Fortunately, engaging questions from a global perspective allows us to see that the whole of scripture is useful. Mbiti shares the above fictional story to illustrate his point for a broader theology. He concludes his observation applauding the great missionary work of the past two centuries while also asking for an accompanying theological outreach by saying this: “Thus, the Church has become kerygmatically universal, but is still theologically provincial, in spite of the great giants of theology. This is a serious dilemma, and if we do not resolve it, it will destroy our foundations as the Church in the world.”²⁸

The Hermeneutics of a People Matter

What are we interpreting? Vincent Donovan shares his journey to understanding the basics of the gospel as he served among the Maasai people in East Africa. Donovan discovered the Christianity he brought to Africa came with baggage, cultural scraps clinging to the basics of scripture. In his book,

²⁷ John Mbiti, “Theological Impotence and the Universality of the Church” *Lutheran World* 4 (1974): 251-260.

²⁸ *Ibid.*, 253.

Christianity Rediscovered, Donovan calls the gospel “the naked gospel.”²⁹ Donovan found different issues among nomadic people known for cattle farming across the plateaus of East Africa. Donovan discovered there were large holes in the language and culture of the Maasai people when it came to traditional Christianity.³⁰ When Donovan confronted the contrasting way that God was understood by the Maasai people and his own academic tradition, Donovan decided to return to scripture. He went back to investigate the basics of the Christian faith.

In his work with the Maasai people, Donovan discovered a truth regarding the missionary principle of sharing the gospel with new people. When the gospel moves into new places, and people respond to the gospel, “the people will be singing a new song.”³¹ The church will look new, sound new, and interpret scripture with fresh eyes. There is a new thing happening.³² When a people respond to the gospel, a gospel they understand in their own culture and norms, a church is born. The goal for theologizing is to see a church take the gospel, to be shaped and challenged by the gospel in such a way that the church runs with the baton, grasping the gospel as theirs. With respect to hermeneutics, Donovan asks if the interpretation of scripture we give to a people is the only interpretation (Donovan 2003).³³ The more we learn the basics of Christianity, and peel back the layers of culture which surround our understanding of our faith, the more other perspectives can be appreciated. The church grows as they own their theology, putting down roots in the local soil, whether in Asia, Africa or anywhere else.

Case study from Hwa Yung and Southeast Asia

Let us move the conversation from African soil to Asian soil. The idea of Christianity taking root in local soil goes further with the work of Hwa

²⁹ Vincent Donovan, *Christianity Rediscovered* (Maryknoll: Orbis, 2003).

³⁰ Ibid.

³¹ Ibid., xix.

³² Ibid.

³³ Ibid.

Yung, a Methodist bishop from Malaysia. Hwa's interaction with different theological approaches moves the conversation to Asia. Hwa chronicles his journey toward asking for a theology which relates to the context he found himself as he contributed an essay to the book, *Shaping a Global Theological Mind*. Hwa grew up in Malaysia as part of a church influenced by liberal theology from America. Within this church, Hwa found a social gospel perpetuated by "liberal" theology, which was inadequate in several areas. First, this teaching did not line up with classical Christian teaching. Second, liberalism fell short of the full "orbedness" of the Bible—that is, it failed to accept all of what Scripture says for itself. Finally, the social gospel did not answer the questions from his Malaysian context and was not answering the longings of the "human inner spiritual quest." During his university years in Australia, Hwa found "western" "evangelical" theology appealing but inadequate in several areas. In "western" "evangelical" theology, Hwa observed a disproportionate emphasis on evangelism and conversion but a neglect of concern for social issues. For Hwa, both theologies retained a dichotomy foreign to the holistic Chinese tradition in which he was raised. At the same time, "western" "evangelical" and "liberal" theology did not make sense to a plain reading of scripture.³⁴

As Hwa continued to investigate theology, he began studies at a prestigious school in England. Hwa's studies opened his eyes to another aspect to so called Western evangelical theology which he found mystifying. Western evangelical theology defended the supernatural in the Bible while denying the supernatural in the present time. For Hwa, at least the liberals consistently did not believe in the miracles of the Bible. It was hard for Hwa to see why many "evangelical", so-called "Bible-believing" theologians worked so hard to describe why miracles no longer occur. Hwa described the time a professor who defended miracles in the Bible but could not explain the story in Daniel of the three men surviving the fiery furnace. The professor thought there must have been some kind of misunderstood natural cause for the men surviving the fire. Hwa responded by sharing from his context in

³⁴ Yung Hwa, *Mangoes or Bananas?* (Oxford: Regnum, 1997).

Malaysia how people walk on fiery coals regularly as displays of spiritual power. The professor responded by saying he could not comment on that as he had never seen it before.³⁵ This observation led Hwa an understanding regarding theology. “I concluded from that encounter that I could learn a lot of good Western theology from my theological teachers in England, but I will probably not learn much to help me minister in my culture. And what good would theology do if it cannot empower us for the latter?”³⁶ Hwa was yearning for a hermeneutic which allows scripture to speak to his context.

Hwa provides a theological perspective that parallels Paul Heibert’s missiological perspective concerning the principle of the “excluded middle.”³⁷ The rationality and science that drives much theology has left holes that do not address issues where the spirit world is interacted with on a daily basis.

When the theology exported by the missionaries remains foreign, the new Christian community has not fully been converted. William Smalley discusses the issue from two conversions people experience as missionaries bring the gospel. They first have a conversion of faith, and second still need a conversion of their culture. Otherwise, they continue to practice their old customs (Smalley 1958).³⁸ For the church to truly reproduce organically, the church will own its theology as a lived reality both spiritually and culturally. These aspects are not disconnected but integrated. Paul Hiebert speaks of a split-level Christianity, where the mind becomes converted, but the whole of life is not fully embracing Christian faith.³⁹ Hwa demonstrates through the Asian context how intertwined the social location and the spiritual world might be.

As we observe Hwa for a case study on what theologizing might look like in one context, the contours of an Asian theology begin to form. Hwa

³⁵ Ibid., 69.

³⁶ Ibid.

³⁷ Paul Hiebert, “The Flaw of the Excluded Middle.” *Missiology* 10. no. 1 (1982): 35-47.

³⁸ William Smalley, “Cultural Implications of an Indigenous Church” *Missiology* (1958): 51-65.

³⁹ Hiebert.

wants an “contextual” theology. In essence, contextual theology makes sense to the context, there are concrete ways that the theology interacts with the lived reality of the people. Hwa asks for a theology rooted in the soil of Asia.⁴⁰ He remarks on how Bultmann’s theology became helpful for many in contextual theology but still brought outside assumptions as one who understood prisoner of war situations in Nazi Germany. These were not yet the socio-political concerns of places in Africa, Asia and Latin America.⁴¹ These are similar concerns to what Lamin Sanneh understands in the way the gospel is communicated. When the translation of the message takes root in local languages, the revitalization of language and culture takes place as the scriptures challenge and affirm the local cultures.⁴² For Sanneh, the issue goes beyond contextualization but into translation. The goal for scripture transmission from one people to another is for the people receiving the message to formulate the message in their own understanding, their own words and concepts.

Theology is not static but dynamic. A hermeneutic built upon the historic foundation of theology and asking questions from our social location allows us to speak about God in our situation. The writings of the New Testament were born out of the missionary context of the early church. This is what led Martin Kahler to say mission is the mother of Theology.⁴³ To summarize this view, the writings of Paul came to address concerns from specific contexts in a missionary time. The early councils called by the church fathers addressed concerns and questions of a particular time and place.

The work for a theology which bubbles up from an Asian context has been underway for many years. The reasons for many people outside of Asia not reading the theologians from China, India, Japan and elsewhere are varied and complicated. Those that do interact with theologians from Asia often read

⁴⁰ Hwa, 4.

⁴¹ Ibid.

⁴² Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*. (Maryknoll: Orbis, 1989)

⁴³ David Bosch, *Transforming Mission* (Maryknoll: Orbis, 1991).

those who have studied in the academia and who have had their work published. They are not interacting with those in the grass roots.⁴⁴ Concerning a theology which has largely become abstract, Hwa claims that a “Indian and Chinese minds would never feel at home with a purely ‘speculative theology’.”⁴⁵ In *Mangoes or Bananas*, Hwa overviews and critiques multiple theologians from Asia from diverse backgrounds. These theologians are categorized into pre-WWII and post-WWII theologians, and further divided according to their theological tradition. Rather than surveying the approaches to theology from Asia here, it will suffice to say that theology in Asia has many facets. The most helpful aspect of Hwa’s discussion of the approaches to theology came in his criteria for assessing the authenticity of an indigenous Asian Theology, or as coherent to an Asian perspective. The four criteria for Hwa included: 1. An engagement with the socio-political context, 2. Pastoral and evangelistic, 3. Enculturated, and 4. Faithful to the historic faith.⁴⁶ These criteria give an interconnected sense to the theology working for how the church lives out life with God in a particular space while remaining true to the universal church and her teachings. In other words, Hwa is describing a framework for hermeneutics as theologizing takes place in particular places. “Ultimately, any authentic indigenous theology, any theology for that matter must be missiological and pastoral.”⁴⁷

In conclusion, Hwa asks for someone who is both strong in understanding scripture and strong in understanding the Asian context.⁴⁸ As one who resides in my own home culture of the United States, it is hard to find one who truly understands his or her own culture, much less the scriptures. Being true to one’s self drives Hwa’s work. This is why he paints the picture of a banana or a mango. He does not want a theologian who is

⁴⁴ Craig Keener, “Scripture and Context: An Evangelical Exploration” *The Asbury Journal* 70.1 (2015): 17-62.

⁴⁵ Hwa, 25.

⁴⁶ Hwa, 61-122.

⁴⁷ *Ibid.*, 19.

⁴⁸ *Ibid.*

yellow on the outside but white on the inside. Hwa wants the mango which is yellow on the outside and yellow on the inside.⁴⁹ When a Christian can fully embody their theology from the inside out, they will have one mark of the disciple as we seek to disciple all nations.

Toward an Embrace of Global Theologizing

If a goal of missionary work is to see maturing churches, with one essential aspect being local churches or national churches owning their theology, an acknowledgement of reciprocity will be in order. The churches from North America and Western Europe can begin a learning relationship with churches from Asia, Africa and Latin America in which both groups come together to learn from one another. In opening up the conversation to listen to voices from different contexts than our own, a wider approach to theologizing will aid the effort. This paper seeks to engage some ways that theologizing can be done which will assist the global conversation by looking at the role of the Holy Spirit and Christology along with the role of the global and historic church.

The Holy Spirit

In reading scripture after Pentecost, one sees a wider understanding of what God was saying in the Hebrew Bible. Paul uses references from the Jewish scriptures regularly in his writings with new twists to the original readings. Paul's interpretive method included several factors which will help shape how scripture is handled today. Drake Williams concludes his research on Paul's approach to scripture with four factors Paul employed. These factors carried more weight depending on the context and use of scripture in Paul's writing. First, the Holy Spirit shaped Paul's interpretation. Second, a Christological lens helped Paul use the Jewish scriptures. Third, Paul's understanding of the church guided his interpretation. Fourth, the new time in

⁴⁹ Ibid.

which Paul found himself molded his interpretive method (Williams 2001).⁵⁰ Each of these approaches will work in concert with one another as this section sketches an approach to theologizing which draws on multiple voices.

First, the Holy Spirit guides the interpretive process. There is something of revelation which is hidden. This hiddenness may be related to the wisdom literature and Job in particular which contrasted hiddenness and revelation. The revealed thing is made to be seen.⁵¹ Throughout history, the church has leaned on the Holy Spirit to illumine the reading of scripture. A couple of examples may suffice. John Calvin claimed that a valid understanding of scripture rests on the enlightenment of the Holy Spirit.⁵² Another example comes from Karl Barth. For Barth, the Holy Spirit gives us our understanding of scripture.⁵³ A contemporary example comes from Amos Yong who argues for scripture to be read from a post-Pentecost perspective. “Something more for the human interpretation of the divine presence and activity opened up on the Day of Pentecost in this world.”⁵⁴ For millennia, the hermeneutic task could not be undertaken without the aid of the Holy Spirit.

The text in I Corinthians 2:6-16 lays out a treatise on how the Holy Spirit helps Christians understand God. Paul wants the reader to know the wisdom of God (v. 6-8). He highlights the role of the Holy Spirit again and again in how we grasp this wisdom from God (v. 10-13). In the final portion of this passage, Paul says we can know God, because we have the mind of

⁵⁰ Williams, Drake, “Wisdom of the Wise: The Presence and Function of Scripture in 1 Cor. 1:18-3:23” *Tyndale Bulletin* 52.2 (2001): 315-317.

⁵¹ Sophia Magallanes, “Job’s Hidden Way: Understanding Job as a Wisdom Figure in the Poetical Dialogues.” In *Job of Uz: Suffering of the Righteous and the Justice of God*. Ed. Mischael Caspi and John Greene. Piscataway, NJ: Gorgias Press, 2012).

⁵² John Wyckoff, *Pneuma and Logos: The Role of the Spirit in Biblical Hermeneutics* (Eugene, OR: Wipf & Stock, 2010), as cited in Keener, 13.

⁵³ Wyckoff, 46-48, as cited in Keener, 15.

⁵⁴ Amos Yong, “The Science, Sighs, and Signs of Interpretation: An Asian American Post-Pentecostal Hermeneutics in a Multi-, Inter-, and Trans-cultural World” in *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*, 177-195. Edited by K.J. Archer and L.W. Oliverio, Jr. (New York: Palgrave MacMillan, 2016).

Christ, which is another way of saying we have the Spirit (v. 14-16). In summarizing the passage, Paul seems to be saying, spiritual people understand spiritual truths, while those without the Spirit are left in the dark. The Holy Spirit helps Christians read the Bible with eyes enlightened.

Central to understanding God and his revelation for Paul is the Holy Spirit. “The Spirit is the key to everything—Paul's preaching (vv. 4-5, 13), their conversion (vv. 4-5,12), and especially their understanding of the content of his preaching as the true wisdom of God (vv. 6-13)”.⁵⁵ The Holy Spirit does more than explain something but draws out what we do not understand on our own. In other words, the Holy Spirit helps us see what we do not see. Cikard Grindheim links Paul's use of the Holy Spirit with that of Daniel in understanding the things of God. “The function of this quotation is to explain the concept of hiddenness, not that of revelation.”⁵⁶

There is an agency which transcends the work of the missionary, or an agency which comes alongside the work of the one sharing truth. Paul, the missionary, understands he could not communicate the message of the cross without the Holy Spirit interacting with people. Ben Witherington sums up his argument for the agency of the Holy Spirit by saying the way man knows God or God comes to be known by man is through the Holy Spirit.⁵⁷ Paul works in this discussion to speak to our embrace of the Spirit in order to know the mysteries of God. The mystery which is revealed in this age to help see the age to come is what the Spirit helps the Christian to know.⁵⁸ In today's world of interpretation, the Spirit will not say something now which will contradict what the Spirit was doing in the work of inspiring the original text.⁵⁹

Interpretation with the aid of the Spirit might seem peculiarly Pentecostal. Perhaps Pentecostals are more inclined to give place to the Holy

⁵⁵ Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 2014).

⁵⁶ Sigurd Grindheim, "Wisdom for the Perfect: Paul's Challenge to the Corinthian Church (1 Corinthians 2:6-16)" *Journal of Biblical Literature* 121.4 (2002): 689-709.

⁵⁷ Ben Witherington, *Conflict and Community in Corinth* (Grand Rapids: Eerdmans, 1995).

⁵⁸ C.K. Barrett, *The First Epistle to the Corinthians* (Peabody, MA: Hendrickson, 1993).

⁵⁹ Keener.

Spirit and the function of the Holy Spirit in these aspects of theologizing. However, the above argument demonstrates the distinction is not between categories of Christians but those who are Christian against those who are simply natural human beings.⁶⁰ Reading scripture through the lens both of what happened at Pentecost and with an understanding that comes from Pentecostal epistemology will help the church globally interact together in this dance of theologizing. There is a pedagogy with the Holy Spirit, a way of understanding which comes via the Holy Spirit.⁶¹ It is this matter of spiritual things which voices from Africa and Asia mentioned above are calling theology to include. It is this epistemology which fueled the Pentecostal revivals of the early twentieth century.⁶² Pentecostals leaned on the Holy Spirit to give them insight into the things of God, but this does not have to be peculiar to one group of the church. All in the church have equal access to this Spirit to theologize.

The Spirit of Wisdom is given to us in Ephesians 1 to help us with an understanding of knowledge. The Spirit comes to Christians without merit, without qualifications, and one benefit is the enlightenment which the Spirit gives to understand scripture. With this in mind, the question of who can interpret scripture can be recast. There are no longer privileged centers where theology happens. “If we have the Spirit, do we really need to control politically the reading of texts in God’s community, the church, where the least should be the greatest?”⁶³ The Holy Spirit becomes the great levelling field providing all peoples equal access to knowing God. As the Holy Spirit helps Christians understand theology, there are other pieces to the puzzle of theologizing. Next, we will turn our attention to the place of Christology in hermeneutics.

⁶⁰ Cf. Hays and Witherington.

⁶¹ Keener.

⁶² Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll: Orbis Books, 2007).

⁶³ Keener, 87.

Christology

Another component to Paul's theologizing as mentioned above comes in his Christology as a lens for his theologizing. Some say this is particular to his understanding of the cross.⁶⁴ However, there might be more to the way Christ shapes Paul's theology. Particularly, the person and teaching of Christ come together with the work of Christ on the cross come together in shaping a Christology. In discussing intercultural theology, a strong Christology will be the key.⁶⁵ In all contexts, Christ needs to be the starting point and foundation to understand the hermeneutic process of interpretation. Along this vein, the key question for African Biblical Studies is Christ asking, "Who do you say I am?." ⁶⁶ All contexts should have something similar to this.

Christology has long been a way to help theologizing in the church going back to the early church councils. In more modern times, the way Christ is seen helps guide the theologizing in Africa, Asia and Latin America. For example, different metaphors have been employed in Africa to help in theologizing: Jesus as Master of Initiation, Jesus as Healer (Medicine man or Witch Doctor), and Jesus as Ancestor, and more. Each of these models have limitations in helping the African know God. Tite Tienou leverages the concept of Jesus as guest to help give understanding to a Christology which leads to Jesus as mediator. Admitting to the limitations, Tienou believes this metaphor stands stronger than other contextual formulations of Christ in Africa. As hospitality is a value in Africa, it is also a universal concept. As the reciprocation of knowing someone in a guest-host relationship forms, we can know Christ and ultimately be known by God.⁶⁷ Christology will help in the hermeneutic process as we take into consideration the person and work of Jesus.

⁶⁴ Cf. Williams and Grindheim.

⁶⁵ Wisjen.

⁶⁶ Mbuvi, 151.

⁶⁷ Tite Tienou, "Jesus as Guest: A Christology for a Time of Global Fragmentation." Paper presented at the ETS Regional Meeting, Moody Bible Institute, Chicago, Illinois, March 2012.

The Hermeneutic Community

In doing contextual theologizing, one begins to understand, not only from Hwa Yung, that there is a necessity for theology to be rooted in local soil.⁶⁸ One cannot own their theology if they are simply duplicating the work from another commentary or study tool. Often, we have left study of scripture to a personal and private matter. The letters of the New Testament were written to communities, to local churches. The local community becomes the one discharged to interpret the letters from Paul or the other New Testament authors. William Smalley called this self-theologizing.⁶⁹ Paul Hiebert picked up on this as well.⁷⁰ The idea of the church as a “hermeneutic community,” suggested by a number of theologians and recently described by Lydia Neufield Harder, can be helpful here.⁷¹ One wonders if theologizing can happen in isolation at all. There is an intersection between the Spirit, the text and the community. However, the community is also a contextualized community with socio-cultural traditions that shape the life of the community. The community is not separate from its context as it interprets scripture.⁷² The issues of context shape the interpretive community which should compel churches toward global conversations.

The Global Church

Along with the role of the local church in theologizing, the global church should be involved in dialogue as theologizing happens. As the church moves on mission, the church will encounter new challenges and new questions. Jay Moon details one such question which arose in the Ghanaian

⁶⁸ Hwa.

⁶⁹ Smalley.

⁷⁰ Hiebert.

⁷¹ Lydia Neufield Harder, *The Challenge is in the Naming* (Eugene, OR: Wipf & Stock, 2018).

⁷² Rudolfo Galvan Estrada, “Is a Contextualized Hermeneutic the Future of Pentecostal Readings?” *Pneuma* 37 (2015): 341-55.

context while he was a missionary. As part of the solution to a local issue regarding spirits and spirit worship, Moon suggested the local church dialogue with the regional and global church.⁷³ There is a wisdom which can be gained in conversation as well as an ability to learn from one another. This is not simply a way for the global church to impose theological restrictions on a local church, but for the local church to bring new insights from scripture to the global church. The local and global church can work reciprocally in theologizing in ongoing conversations. In the same way, our New Testament gives us theology as Paul answered the questions of young mission churches regarding things as diverse as the Lord's Supper to eating meat offered to idols. We can learn from local situations. The local church can wrestle through their theologizing as the regional and global church partners with them.

Craig Keener challenges the church to a global conversation, listening to the voices from disparate local contexts. He desires that the Western academics would be open to seeing their "blind spots" as others bring perspectives to scripture. At the same time, Keener would not want to privilege any one culture over another.⁷⁴ The dance in understanding scripture comes as we embrace our lack of knowing with certainty and acknowledging we need more partners in the process. We rely on a strong Christology, the work of the Holy Spirit, the local community of faith, and engage with the global church in theological conversations. As we are willing to listen to other vantage points, we can learn together. "Yet we also will hear the text more clearly when we listen to one another, because Christians in some cultures will intuitively hear customs and concepts in particular passages in ways closer to the original context."⁷⁵ Today, these conversations globally are taking place more frequently, and hopefully they will continue to increase in with sponsors like the Paul G. Hiebert Center for World Christianity and

⁷³ W. Jay Moon, "Should We Drum or Listen to the Teng Nyhono?" *Missiology* 32.2 (2004): 203-15.

⁷⁴ Keener, 80-81.

⁷⁵ Keener, 69-70.

Global Theology, as well as with people like Lamin Sanneh at Yale and Andrew Walls in Edinburgh.

Conclusion

In conclusion, this paper has given an overview to the art of hermeneutics and surveyed several approaches to theology in different contexts, with particular attention to the work of Hwa Yung. In one sense, we observe the church globally has much in common while also demonstrating great diversity. As we explored the issue of theologizing as one facet of a church becoming mature, we saw the issue as layered. On the one hand, all Christians are able to theologize as they come to truly know God and speak with God. On the other hand, the process for theologizing looks like a dance moving between our interactions with the Holy Spirit, Christology, scripture, the local context, the local church, and the global church. These movements are not static but dynamic, each building off of the last interaction. The Holy Spirit constantly guides and illuminates our insights as we move between the local context, scripture, and the church both local and global. This movement is not linear. It does not necessarily start at one point and build to another point. Neither is it endlessly spiral. The hermeneutic approach is flexible and dynamic with the spontaneity and creativity of dance. We understand Christ and his work better as the Holy Spirit enlightens our perspective. We also bring new questions to the scriptures as the gospel moves into new contexts. In these new contexts, we come back to our historic and global faith to find a creative tension in how we understand God and his revelation. As we participate in God's mission to disciple all nations, we observe the church maturing as young churches enter the process of theologizing and making sense of their own context in light of God and his scripture. At the same time, these churches make sense of scripture through the lens of their own context.