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Evangelization: “Living and Leading Like Jesus...Until¹”

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Christian Churches Together in the USA (CCT-USA)

CCT-USA Encountering Luke 4.18 – “Is Jesus’ Proclamation Our Proclamation?”

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On a routine Saturday in Boston some 150 years ago, a quiet and unassuming Sunday School teacher by the name of Edward Kimball took the day to visit every young man in his class. He wanted to be sure that each one had come to know Christ. One of the students worked as a clerk in his uncle’s shoe store. Edward Kimball, the Sunday school teacher, entered the store, walked back to the stockroom where Dwight Lyman Moody was stocking the shelves, and confronted the youth with the importance of knowing Christ personally. In that stockroom D.L. Moody accepted Christ as his Savior (on April 21, 1855). Kimball had no idea that this act of faithful evangelistic witness on his part would reap such a rich harvest for heaven. It has been estimated that during his lifetime D.L. Moody traveled more than a million miles (before the days of commercial air travel) and spoke to more than 100 million people!

The story continues...

It was D.L. Moody who led Wilbur Chapman to the Lord. Chapman became a great evangelist in the generation succeeding Moody’s. During Chapman’s ministry in Chicago, a baseball player with the “Chicago White Stockings” had a Sunday off – as all professional ballplayers did in those days – and was standing in front of a bar on State Street. A gospel wagon from the Pacific Garden Mission came by, playing hymns and inviting people to the afternoon service down the street. This ballplayer, recognizing the hymns from his childhood, attended that service and received Christ as his personal Savior.

That afternoon encounter with Christ dramatically changed the life of Billy Sunday. He played baseball for two more years then left professional sports to minister in the YMCA in Chicago. Sometime later, Wilbur Chapman was passing through town and invited Billy Sunday to join his crusade team as an advance man, to help organize pastors and set up the evangelistic meetings. Sunday enthusiastically agreed. After two years, Chapman left the evangelistic ministry to become the pastor of one of the leading churches in America. Sunday felt stranded, but he refocused on national crusade evangelism and soon began to schedule his own crusades.

The story continues...

In one of Billy Sunday's meetings, a young man named Mordecai Hamm accepted Christ. Hamm became a great evangelist in the southeastern United States, ministering to massive crowds south of the Mason-Dixon Line. In one of those large crowds one night, a lanky North Carolina farm boy named Billy Graham stepped out and moved forward to accept Christ.²

And we know the rest of this story that continues to this day.

In relaying this incredible, God-orchestrated connectivity of persons, Joseph Stowell says, "What a phenomenal succession of faithful and stellar harvesters for the cause of eternity. Edward Kimball, the Sunday school teacher, was simply an unheralded follower who gave up a Saturday for the cause. Heaven is crowded with the results of his routine faithfulness."³

This story of simple and straightforward evangelistic witness, a Sunday school teacher experiencing Christ and exhibiting pastoral concern through expression of a verbal proclamation of the gospel, gets to the heart and ethos of Evangelical/Pentecostal understandings and practices of evangelization. The ministry of proclamation is central to our worldview of evangelization but there will be more for us to unpack as we work through this paper's general exposition (certainly not exhaustive) on the Evangelical/Pentecostal evangelization experience.

Overview

It is my hope to be faithful to my assignment from the 2007 Planning Committee by using the following pattern expressed in four main sections:

1. *Experiencing Christ* (central to the stated mission and vision of CCT-USA).
2. *Examining the Core* (of Evangelical/Pentecostal understandings of evangelization).
3. *Explaining the Causes* (of both faithfulness and failures in our family's integration of evangelization and social justice).
4. *Exploring Cooperation/Enabling Collaboration* (possible ways to offer common witness with other Christians).

It should be noted that, unless otherwise indicated, scriptural passages cited in this paper will be from the New International Version (NIV).

1. Experiencing Christ (central to the mission and vision of CCT-USA)

From our orientation materials and website information, today's *primary* attendees are the CCT-USA participants convened with the surrounding context of *a broader participant audience of younger leaders, students, and seminarians*.

Because of that broader context of our invited participants (younger leaders, students, and seminarians), I have borrowed my title, "Living and Leading Like Jesus...Until," from the engaging theme of a recent international gathering of younger evangelical leaders, convened just over four months ago (September 2006) in Malaysia. The "Lausanne Younger Leaders Gathering (YLG-06)" brought together 550 younger leaders from 112 nations, two-thirds of them from the "Global South". The demographic composite goal was younger leaders, female and male, between ages 25-35 that are *already* emerging as influential Christian leaders in churches, ministries, and the marketplace.

Organizers were careful to avoid descriptions such as "conference" or "consultation" but preferred the paradigm of a "gathering." About the gathered international younger leaders, Chairman Paul Stanley noted:

We want to inspire them to love and live and lead like Jesus and to move the gospel. We want to develop them in their ministries, to inform them of the state of the gospel and to connect them with each other and with the mentors. Our first hope is that they would connect with each other and develop peer relationships that will last into the future.⁴

I hope it would not be characterized as an unfair imposition for me to suggest that the "YLG-06" younger leaders theme be superimposed over and interfaced with our meeting this week. To the contrary, from what I have learned in my website preview of the CCT-USA history and vision (and experienced in the warm introductory fellowship of the past 24 hours) is this:

CCT places a priority on building relationships, getting to know each other, praying and worshipping together; commonly confessing faith in the Triune God with a belief in the Lord Jesus Christ as God and Savior according to the Scriptures.

That same review provides me with a December 6, 2006 CCT-USA Press Release that declares that tonight:

*In the symbolic action of lighting candles, all CCT Participants will commit themselves to 'grow closer together in Christ in order to strengthen our Christian witness in the world.'*⁵

I believe it is a cause for celebration in what seems to be centrally characteristic of today's younger Christian leaders, students, and seminarians -- especially evident in "The

Majority World of Christianity:”⁶ *The pursuit of a personal experience with the Triune God through the Lord Jesus Christ in the power of the Holy Spirit - with a corresponding passion to make Christ known among the nations.*

But wait!

Here’s hope for all of us middle and older, “former younger leaders” (after all I was a part of the original “Lausanne Younger Leaders Conference – Singapore 1987”⁷). The estimated number of about 120 women and men gathered in the Upper Room for a ten-day “tarrying meeting” were not demographically correct in that they were probably, on the average, older than the “twenty/thirty something” category. We know, for example, that one of the disciples was a middle-aged mother of a 33 year old younger leader; a younger leader who had been crucified and raised back to life out of a Garden Tomb just weeks prior to Pentecost (Acts 1.14).

After the Holy Spirit outpouring on *all* the 120 on the Day of Pentecost (cf. the language “all” and “each” in Acts 1.1-4), with the initial evidence of supernatural phenomena, a rough-and-ready “tested leader” - a blue-collar fisherman by trade - went public with the gospel, “*stood up*” (with eleven others) and “*spoke up*” into the face a hostile culture (*italics mine*):

Then Peter *stood up with the Eleven, raised his voice* and addressed the crowd: Fellow Jews and all of you who live in Jerusalem, *let me explain this to you*; listen carefully to what I say. These men are not drunk, as you suppose. It’s only nine in the morning! No, this is what was spoken by the prophet Joel:
In the last days, *God says*, I will pour my Spirit *on all people*. Your sons *and* daughters will prophesy, your *young men* will see visions, your *old men* will dream dreams. Even on my servants, *both men and women*, I will pour out my Spirit in those days, and *they will prophesy*. I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. *And everyone who calls on the name of the Lord will be saved* (Acts 2.14-21).

Among other descriptors, the God-initiated events and experiences of Acts 2 were *multicultural, international, interracial, and intergenerational*; and, most importantly, they were *transformational* – resulting in the evangelization of their generation.

Since we are meeting today under a Christ-centered theme, it is also important to remember that the events and experiences of Acts 2 were *Christocentric*, and were a *continuation* of the ministry of Jesus. It is apparent that when Luke starts his introduction to the Book of Acts, he sees it as a sequel to, an unfolding continuation of the Gospel of Luke (*italics mine*), “In my former book, Theophilus, I wrote about all that Jesus *began* to do and to teach ...” (Acts 1.1). If the Gospel of Luke was the story of all that Jesus began, then the Acts of the Apostles is the continuation of the ministry of Jesus (the

Pentecostal/Charismatic community would say a continuation to this very day and even until He appears again).

This fact was not lost on Peter in his first public declaration following his own personal Baptism in the Holy Spirit. With a fresh boldness (*italics mine*, “Brothers, I can tell you *confidently...*” Acts 2.29), he bears witness to Jesus Christ being squarely in the middle of the Pentecostal outpouring (*italics mine*, “*he [Jesus] has poured out*”):

“God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, *he* has received from the Father the promised Holy Spirit and *has poured out* what you now see and hear” (Acts 2.32-33).”

This continuing, active presence and power of Jesus Christ is evident in the closing declarations of two of the four gospel writers (*italics mine*):

Matthew

“And surely *I am with you always* to the very end of the age” (Matthew 28.20b).

(The Berkeley Version), “And, mind you, I am alongside you...”
(Weymouth Translation), “...day by day, until the close of the Age”⁸

Mark

“After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the *Lord worked with them* and confirmed his word by the signs that accompanied it” (Mark 16.19).⁹

So here we are, seeking to “*live and lead like Jesus...until He comes,*” asking today’s question, “Is Jesus’ Proclamation our proclamation.” Before laying out a basic overview of how Evangelicals and Pentecostals understand and carry out evangelization, let’s start with some basic beginning points in “*Experiencing Christ*” in Luke’s gospel.

How did *Jesus* go into *his* world and how does that model inform *us* as His followers today? How can we, how *should* we personally experience Christ in a way that leads to effective evangelization? There are many ways of Jesus described in the Gospels. In just the four chapters of Luke 3-6, at least eight exemplary ways are described. *Jesus went:*

1. *With God’s favor* (Luke 3.22) At his baptism,

“...the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’”

2. *Full of the Holy Spirit/Led by the Holy Spirit* (Luke 4.1)

“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil.”

3. *Guided by the Word of God* (Luke 4.4)

“Jesus answered, ‘It is written: ‘Man does not live by bread alone.’”

4. *With the power and anointing of the Holy Spirit* (Luke 4.14; 18-19)

“Jesus returned to Galilee in the power of the Spirit.”

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”

5. *With an intercultural focus* (Luke 4.25-27) ¹⁰

“I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed – only Naaman the Syrian.”¹¹

6. *With authority in teaching, deliverance, and healing* (Luke 4.32, 35-36, 38-39)

“They were amazed at his teaching, because his message had authority.”

“‘Be quiet!’ Jesus said sternly. ‘Come out of him!’ Then the demon threw the man down before them all and came out without injuring him. All the people were amazed and said to each other, ‘What is this teaching?’ With authority and power he gives orders to evil spirits and they come out!’”

“...they asked Jesus to help her. So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.”

7. *With a vision for those who had not heard the good news* (Luke 4. 43)

“I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent.”

8. *With an interdependent/ cooperative team partnership* (Luke 5-6, *italics mine*)

“When *they* had done so, *they* caught such a large number of fish that *their* nets began to break. So they signaled *their partners in the other boat* to come and help them, and they came and filled both boats so full that they began to sink” (5.6-7)

“For he (Simon Peter) and *all his companions* were astonished at the catch of fish *they* had taken, and so were James and John, the sons of Zebedee, Simon’s *partners*. Then Jesus said to Simon, ‘Don’t be afraid; from now on you will catch men.’ So *they* pulled their boats up on shore, left everything and followed him” (5.9-11).

“One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles...” (6.12-13).

Jesus Himself had clear mission and vision statements for His purpose on earth. There was no question about his self-image, his self-identity and destiny. I believe as we experience Him personally and corporately we can also have the same assurance as we face the challenges of the twenty-first century.¹² The following vision statements made *by Him* or from Biblical writers *about Him*. *Jesus Christ came to:*

- *Subdue* – “The reason the Son of God appeared was to destroy the devil’s work” (1 John 3.8).
- *Seek and Save* – “For the Son of Man came to seek and to save what was lost” (Luke 19.10).
- *Serve* – “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10.45).
- *Secure* (eternal life) – “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (John 10.10).
- *Sanctify and Separate* – “(Christ) gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good” (Titus 2.14).
- *Send* – “As the Father has sent me, I am sending you” (John 20.21).
- *Spiritize* (anoint, empower) – “God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2.32-33; see also Matthew 3.11; Mark 1.3; Luke 3.16; 24.49; John 1.33).¹³

2. Examining the Core (of Evangelical/Pentecostal understandings of evangelization)

Now, let's fast forward from the days of the faithful Sunday School teacher in Boston to the rapidly expanding global ministry of an international evangelist some 100 years later, and the connection brought by that evangelist to what became known as the Lausanne movement.

Naturally, the Evangelical/Pentecostal understandings and practices of evangelization are much broader and historically deeper than Billy Graham and the Lausanne movement. A diverse kaleidoscope of personalities, theological streams, and evangelistic practices could be traced. I have chosen the Lausanne story as a bench mark, however, because it seems to galvanize the general flavor of Evangelical and Pentecostal commitment to world evangelization.

It has been said that, "The story of Lausanne begins with Billy Graham."¹⁴ That is the opening line of Judd Birdsall's historical review published in the first Daily News Brief at the YLG-06 Younger Leaders gathering last September. Birdsall's story, "Lausanne: A Congress, a Covenant, a Committee," provided the necessary historical recap for events and processes that began forty years before the birth of his "twenty to thirty something" peers at the gathering.

Evangelist Billy Graham rose to prominence in the United States through the 1940s and 50s. As he began preaching internationally, says Birdsall, Graham developed a passion, "to unite all evangelicals in the common task of the total evangelization of the world." That converged in the 1966 World Congress on Evangelism in Berlin, Germany, co-sponsored by the Billy Graham Evangelistic Association and Christianity Today magazine (founded by Graham in 1956). The Berlin meeting brought together some 1,200 delegates from over 100 countries and inspired a number of follow-up conferences.

A few years later there was a perceived need by Graham and others for a larger, more diverse congress. A globally representative planning group was put in place in 1971 and a field office was opened in Lausanne, Switzerland. In July, 1974 some 2,700 participants from over 150 nations met in Lausanne for ten days of discussion, fellowship, worship and prayer.¹⁵ Thus, because of the conference location in the city of Lausanne, the name *Lausanne* Congress and the title of the *Lausanne Covenant*¹⁶ (one of the crowning achievements of the congress). In addition, a continuation committee formed out of the gathering was eventually named as the Lausanne Committee for World Evangelization (LCWE)."¹⁷

The Lausanne Covenant

With a brief Introduction and Conclusion, "The Lausanne Covenant" has fifteen sections (each with supporting scripture references) titled as follows:

1. The Purpose of God
2. The Authority and Power of The Bible
3. The Uniqueness and Universality of Christ
4. The Nature of Evangelism
5. Christian Social Responsibility
6. The Church and Evangelism
7. Cooperation in Evangelism
8. Churches in Evangelistic Partnership
9. The Urgency of The Evangelistic Task
10. Evangelism and Culture
11. Education and Leadership
12. Spiritual Conflict
13. Freedom and Persecution
14. The Power of The Holy Spirit
15. The Return of Christ

Fifteen years after the original Lausanne Congress, the so-called “Lausanne II” was convened in Manila in July 1989. The major affirmation document coming out of that gathering was “The Manila Manifesto.”¹⁸ More recently, the Lausanne Committee (LCWE) hosted a broadly representative “2004 Forum for World Evangelization” in Thailand,¹⁹ and is currently making plans for another international congress in 2010 to mark the centennial of the 1910 World Missionary Conference in Edinburgh, Scotland.

The Manila Manifesto

The Manila Manifesto has twenty-one affirmations, basically one sentence statements, twelve expanded sections (listed below), and an extended conclusion. While no attempt has been made in this paper to carefully exegete both documents (*The Lausanne Covenant* and *The Manila Manifesto*) to find similarities and differences, it is interesting that the *first* of the twenty-one affirmations of *The Manila Manifesto* states:

“1. We affirm our continuing commitment to the Lausanne Covenant as the basis of our cooperation in the Lausanne movement.”

The Twenty-One Affirmations (one sentence declarations)

The Whole Gospel

1. Our Human Predicament
2. Good News For Today
3. The Uniqueness of Jesus Christ
4. The Gospel and Social Responsibility

The Whole Church

5. God The Evangelist
6. The Human Witness
7. The Integrity of The Witnesses
8. The Local Church
9. Cooperating in Evangelism

The Whole World

10. The Modern World

11. The Challenge of AD 2000 and Beyond

12. Difficult Situations

Conclusion: Proclaim Christ Until He Comes

In examining the core of *Evangelical and Pentecostal understandings of evangelization*, the following *eight basic characteristics* capture the essential ethos and essence. These overview characteristics would be more fully expanded upon by a thorough reading of *The Lausanne Covenant* and *The Manila Manifesto*, as well as the numerous supporting papers and publications coming out of the series of congresses and consultations since Berlin 1966.

For us it can be said that evangelization is:

1. *Experiential*

We believe that one must know God personally through Jesus Christ and that our evangelistic witness flows out of that personal experience. *The Manila Manifesto* says it like this, “Our proclamation that Christ died to bring us to God appeals to people who are spiritually thirsty, but they will not believe us if we give no evidence of knowing the living God ourselves...”²⁰ The full experience of the Holy Spirit, said Arthur Glasser, “...will not only move the Church closer to Jesus at its center, but at the same time, press the Church to move out into the world in mission.”²¹

2. *Exegetical*

Statements regarding Biblical authority are central to *The Lausanne Covenant* and *The Manila Manifesto*.²² Because of their high regard for scripture, Evangelicals and Pentecostals have earned themselves the nickname of “people of The Book.” Anthropologist Eugene Nida called Latin American Pentecostals, “The Church of the Dirty Bibles.” There, he observed, the Bible is used frequently in worship services being read along by the poor with their soiled fingers as a reading guide.

Whenever and wherever there is rising deterrence from non-Christian religions and secularization, along with the alarming drift toward theological “slippage” in the Christian community, the ballast and balance of Biblical exegesis and theological scholarship is needed in the task of evangelization. In fact, let it be asserted that, “*Exegesis and evangelization need not, and cannot, be mutually exclusive.*”²³ In this light, it is encouraging, as one case in point, that national and regional meetings of the Evangelical Theological Society (ETS) and the Evangelical Missiological Society (EMS) in the United States are held in the same venue with integrated plenary sessions and cross-registration for workshop sessions. This “piggy back” arrangement, besides making school administrators

and accounting departments happy, makes a fundamental statement of unity and collaboration between the process of Biblical exegesis and evangelistic proclamation.²⁴

3. *Expressive*

The truth of the gospel is meant to be verbally expressed with the expectation of a verdict on the part of the listener. Even a cursory reading of scripture, starting with today's theme of *Jesus' proclamation* shows the centrality of proclamation in the ministry of evangelization, starting with our Lord Jesus Christ as the primary case in point (*italics mine*):

“The Spirit of the Lord is on me, because he has anointed me *to preach* good news to the poor. He has sent me *to proclaim* freedom for the prisoners and recovery of sight for the blind, to release the oppressed, *to proclaim* the year of the Lord's favor” (Luke 4.18 – 19).

George Peters asks the question:

What if Jesus had silently walked the paths of Galilee or the streets of Jerusalem? If He had only demonstrated the love of God and the compassion of His own heart, but had never proclaimed and expounded the motive, meaning and purpose of His life, service, death, and resurrection? If He had never informed us of the nature and mind of God?²⁵

The straightforward introduction of Jesus by the gospel writers shows him launching his public ministry with the ministry of proclamation (*italics mine*):

Mark 1.14 (King James Version), “Now after John was put in prison, Jesus came into Galilee, *preaching* the gospel of the kingdom of God” (“*proclaiming* the good news of God” NIV)

Luke 4.43-44, “I must *preach* the good news of the kingdom of God to the other towns also, because that is why I was sent. And *he kept on preaching* in the synagogues of Judea”

Note the symbiotic and successive correlation between being filled and anointed with the Holy Spirit and the verbal expression of the gospel in Jesus' proclamation and on into the public life of the early church (*italics mine*):²⁶

“And Jesus returned to Galilee *in the power of the Spirit...He taught* in their synagogues...*his message had authority*” (Luke 4.14, 15, 32).

Here is where an entire section of *The Lausanne Covenant* would illustrate the Evangelical/Pentecostal prioritization of proclamation:

4. The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(I Cor. 15.3, 4; Acts. 2.32-39; John 20.21; I Cor. 1.23; II Cor. 4.5; 5.11, 20; Luke 12.25-33; Mark 8.34; Acts 2.40, 47; Mark 10.43-45)²⁷

4. *Eschatologically urgent*

In Section 15 of *The Lausanne Covenant*, the expectation of the return of Jesus Christ is highlighted as a major motivational force in evangelization (Note, only the first three lines of Section 15 are cited below):

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end....

(Mark 14.61; Heb. 9.28; Mark 13.10; Acts 1.8-11; Matt. 28.20; Mark 13.21-23; John 2.18; 4.1-3; Luke 12.32; Rev. 21.1-5; II Pet. 3.13; Matt. 28.18)²⁸

“Proclaim Christ Until He Comes” was the congress theme at Lausanne II in Manila, reflected in the final lines of *The Manila Manifesto*:

Our covenant at Lausanne was 'to pray, to plan and to work together for the evangelization of the whole world.' Our manifesto at Manila is that the whole church is called to take the whole gospel to the whole world, proclaiming Christ until he comes, with all necessary urgency, unity and sacrifice. (Lu. 2.1-7; Mk.13.26, 27; Mk. 13.32-37; Ac. 1.8; Mt. 24.14; Mt. 28.20) ²⁹

Eschatological urgency is at the very heart and soul of the missionary fervor in early Pentecostalism. When supernatural phenomena burst on the scene at the Azusa Street revival and other locations in 1906, Pentecostals were sure that they were living in and directly experiencing the end-time restoration of New Testament apostolic power. Signs and wonders were a portent Christ's imminent return. Everything else was put aside for the urgent business of world evangelization. ³⁰ Scores of Pentecostal missionaries, most of them ill-prepared in language/culture learning and without adequate financial support, took off for the far-flung corners of the globe, "...expecting to remain there until the rapture, which they believed was very near at hand." ³¹ Pentecostal historian Vinson Synan characterized these early evangelists as, "missionaries of the one-way ticket." ³²

5. *Exposure and confrontation*

Whether it was with John the Baptist, Jesus of Nazareth, or the early church throughout the Book of Acts, the work of evangelization ultimately exposed and confronted evil powers in spiritual warfare (note, for example, the confrontation of Paul and Elymas, the sorcerer, in Acts 13.6-12).

Both statements, from Lausanne and from Manila, addressed this reality:

(Lausanne) *"We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer...."* ³³

(Manila) *"We affirm that spiritual warfare demands spiritual weapons, and that we must both preach the word in the power of the Spirit, and pray constantly that we may enter into Christ's victory over the principalities and powers of evil."* ³⁴

In the fifteen years between Lausanne (1974) and Lausanne II in Manila (1989), there had been a proliferation of discussion and publication on the topics of spiritual warfare, power encounter, and signs and wonders in world evangelization, much of it reflecting the realities and experiences from the burgeoning Pentecostal/Charismatic Movement in the Majority World. This was reflected in Neuza Itioka's article in which she makes the case for, "Recovering

the Biblical Worldview for Effective Mission.” Itioka, a Japanese-Brazilian missions leader, asserted that, “Certainly one of the most important issues worldwide missions must face in the 1990s is how to confront the destructive supernatural forces that oppose the missionary enterprise.”³⁵

Footnote 35 reviews some of the literary discussions of power encounter, signs and wonders, and spiritual warfare through the decade of the 1980s (not an exhaustive list). It is likely that these discussions and attention to these issues helped to produce the following statement in the 1989 *Manila Manifesto*:

All evangelism involves spiritual warfare with the principalities and powers of evil, in which only spiritual weapons can prevail, especially the Word and the Spirit, with prayer. We therefore call on all Christian people to be diligent in their prayers both for the renewal of the church and for the evangelization of the world.

Every true conversion involves a power encounter, in which the superior authority of Jesus Christ is demonstrated. There is no greater miracle than this, in which the believer is set free from the bondage of Satan and sin, fear and futility, darkness and death.

Although the miracles of Jesus were special, being signs of his Messiahship and anticipations of his perfect kingdom when all nature will be subject to him, we have no liberty to place limits on the power of the living Creator today. We reject both the skepticism which denies miracles and the presumption which demands them, both the timidity which shrinks from the fullness of the Spirit and the triumphalism which shrinks from the weakness in which Christ’s power is made perfect.

We repent of all self-confident attempts either to evangelize in our own strength or to dictate to the Holy Spirit. We determine in the future not to “grieve” or “quench” the Spirit, but rather to seek to spread the good news “with power, with the Holy Spirit and with deep conviction”. (2 Co. 5.20; Jn15.26, 27; Lk. 4.18; 1 Co.2.4; Jn 16.8-11; 1 Co.12.3; Eph.2.5; 1 Co. 12.12; Ro. 8.16; Gal. 5.22,23; Ac. 1.8; Jn. 16.14; Gal. 4.19; Eph. 6.10-12; 2 Co. 10.3-5; Eph. 6.17; Eph 6.18-20; 2 Th. 3.1; Ac. 26.17,18; 1 Th. 1.9-1-; Col. 1.13,14; Jn.2.11; 20.30,31; Jn.11.25; 1 Co. 15.20-28; Jer. 32.17; 2 Ti. 1.7; 2 Co.12.9,10; Jer. 17.5; Eph. 4.30; 1 Th. 5.19; 1 Th.1.5)
³⁶

In the Evangelical/Pentecostal family of churches there have also been discussions of and active experience with the realities of evil that are displayed in economic and political systems. This caused the Lausanne gathering in 1974 to issue a section of *The Lausanne Covenant* addressing “Freedom and Persecution” with a call to leaders of nations to safeguard the protections set forth in The Universal Declaration of Human Rights. The second half of that section reads:

We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(I Tim. 1.1-4; Acts 4.19; 5.29; Col. 3.24; Heb. 13.1-3; Luke 4.18; Gal. 5.11; 6.12; Matt. 5.10-12; John 15.18-21) ³⁷

By 1989 at Lausanne II in Manila, the language of confrontation and prophetic denunciation had become more expressive and direct, no doubt reflecting more input from the Majority World. For example, one of the opening twenty-one affirmations declared (underlining mine):

We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness. ³⁸

In the section called, "Good News for Today," there is the language of struggle in the concern for, "...the majority of the world's population who are destitute, suffering or oppressed," and the acknowledgement that scripture addresses, "...God's concern for the materially poor and our consequent duty to defend and care for them:"

The materially poor and powerless find in addition a new dignity as God's children, [the context of this section means after conversion and entrance by faith into the Kingdom of God] and the love of brothers and sisters who struggle with them for their liberation from everything which demeans or oppresses them. ³⁹

Finally, *The Manila Manifesto* section, "The Gospel and Social Responsibility," speaks of the Kingdom of God and, "...its demands of justice and peace" and the continuing paragraph that reads (underlining mine):

The proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are destructive violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of the family, abortion on demand, the drug traffic, and the abuse of human rights. In our concern for the poor, we are distressed by the burden of debt in the two-thirds world. We are also outraged by the inhuman conditions in which millions live, who bear God's image as we do. ⁴⁰

6. *Ecologically active*

Biblical evangelization should be seen as ecologically active, that is, bringing the message and realities of the kingdom of God into the social affairs of human beings and into responsible stewardship of all creation. Since I have outlined space for the integration of evangelization and social action, I will hold this discussion for point 3. ***Explaining the Cause*** (of faithfulness and failures in our family's integration of evangelization and social justice).

7. *Ecumenically interdependent*

Evangelical/Pentecostal understandings of evangelization have created an environment of interdependence and collaboration with other expressions of the Christian communion. More exposition on that topic is reserved for point 4. ***Exploring Cooperation/Enabling Collaboration*** (possible ways to offer common witness with other Christians).

8. *Egalitarian in recruitment and leadership*

As an adjective, the word "Egalitarian" is, "...characterized by belief in the equality of all people, especially in political, economic, or social life."⁴¹ Although there is much room for improvement, Evangelical/Pentecostal doctrine, experience, and evangelistic expression has been marked by the recognition of human equality and interdependence. Note the following citations from *The Manila Manifesto* as recognition of partnerships and equal involvement of women and men, laity and vocational clergy, youth and children, and all races and cultures:

13. *We affirm that we who claim to be members of the Body of Christ must transcend within our fellowship the barriers of race, gender and class.*

14. *We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.*⁴²

The Lausanne movement's motto is "The Whole Church taking the Whole Gospel to the Whole World." Expounding upon "The *Whole Church*" theme (*italics mine*), Section 6 of *The Manila Manifesto* develops the importance of "The Human Witness" (only a part of the section is cited; underlining mine):

God the evangelist gives his people the privilege of being his 'fellow workers.' For, although we cannot witness without him, he normally chooses to witness through us. He calls only some to be evangelists, missionaries or pastors, but he calls his whole church and every member of it to be his witnesses.

The privileged task of pastors and teachers is to lead God's people (laos) into maturity and to equip them for ministry. Pastors are not to monopolize ministries, but rather to multiply them, by encouraging others to use their gifts and by training disciples to make disciples. The domination of the laity by the clergy has been a great evil in the history of the church. It robs both laity and clergy of their God-intended roles, causes clergy breakdowns, weakens the church and hinders the spread of the gospel. More than that, it is fundamentally unbiblical. We therefore, who have for centuries insisted on 'the priesthood of all believers' now also insist on the ministry of all believers.

We gratefully recognize that children and young people enrich the church's worship and outreach by their enthusiasm and faith. We need to train them in discipleship and evangelism, so that they may reach their own generation for Christ.

God created men and women as equal bearers of his image, accepts them equally in Christ and poured out his Spirit on all flesh, sons and daughters alike. In addition, because the Holy Spirit distributes his gifts to women as well as to men, they must be given opportunities to exercise their gifts. We celebrate their distinguished record in the history of missions and are convinced that God calls women to similar roles today. Even though we are not fully agreed what forms their leadership should take, we do agree about the partnership in world evangelization which God intends men and women to enjoy. Suitable training must therefore be made available to both...

We repent of our share in discouraging the ministry of laity, especially of women and young people. We determine in the future to encourage all Christ's followers to take their place, rightfully and naturally, as his witnesses. For true evangelism comes from the overflow of a heart in love with Christ. That is why it belongs to all his people without exception.⁴³

A large part of the dynamic growth of the Pentecostal Movement (designated by Vinson Synan as "An Equal Opportunity Movement,"⁴⁴) is due to its ability since its inception to mobilize and effectively deploy women into evangelistic witness and church leadership.⁴⁵ In fact, seven of the twelve members of the interracial "Credential Committee" at the Azusa Street Mission in 1906 were women. This committee selected and proved candidates for ministerial licensing and supervised the deployment of evangelists across the nation and around the world.⁴⁶

The empowerment experience on the Day of Pentecost broke the last barrier of separation between humanity, according to Pentecostal Ecumenist David J. du Plessis (1905 – 1987). On the Day of Pentecost, du Plessis stated in a 1983 interview, Jesus,

“...baptized the women exactly like the men, and I say for the exact same purpose as the men are baptized so the women are baptized.”⁴⁷

This Biblical experiential equality was a great source of encouragement for Agnes Nevada Ozman, a young Bible college student in Topeka, Kansas. Evangelist Ozman, is said by Vinson Synan to be the first recipient of the Baptism of the Holy Spirit (an *inclusive* gift, intended for “all people” Acts 2.17⁴⁸) in the twentieth century (five years prior to the Azusa Street Revival). Within the backdrop of scripture, she recalled that *egalitarian experience* some years later:

As first former outpouring of the Spirit, the Word says: ‘Then returned they unto Jerusalem’ the eleven are named, and it reads: ‘These all continued with one accord in supplication with the women, and Mary the mother of Jesus’ was present and among those who tarried for the promise of the Father, and received the Holy Spirit. That is a great encouragement to us women today. We know God who gave the woman the languages spoken in them also is giving today.’⁴⁹

Ozman’s testimony provides a rearview mirror historical glance. Apparently, however, from all observations and forecasts for the future, equality in gender and race will mark global Christianity. In his widely celebrated *The Next Christendom: The Coming of Global Christianity*, this is the prediction of Philip Jenkins for “the new churches,” (characterized by Pentecostal/Charismatic beliefs and practices):

The new churches are succeeding because they fulfill new social needs, and this is as true in matters of gender as of race. No account of the new Southern movements can fail to recognize the pervasive role of women in these structures, if not as leaders then as devoted core members...Especially on this continent [Latin America], much of the best recent scholarship on Pentecostalism stresses the sweeping changes that religious conversion can make in the lives of women and their families. A North American audience is accustomed to seeing religious believers as reactionary on issues of women’s rights, but the new churches play a vital role in reshaping women’s lives, in allowing them to find their voices.⁵⁰

From the outset at Azusa Street and for the past 100 years, media observers and researchers have noted the flattening demographic affect of Pentecostalism. Pentecostal adherents, especially in the Southern World, come not from the ranks of the privileged, but from the powerless. In our history, most of our outstanding pastors, evangelists, and missionaries were laymen from the ranks of the working classes, with little or no education.

Thus, the release and participation of the laity (“laity” meaning men *and* women, boys *and* girls) is one of the most oft-quoted marks of Pentecostal/Charismatic growth cited both by inside participants and outside observers. In *An Introduction to Pentecostalism: Global Charismatic Christianity*, Allan Anderson provides this observation on early Pentecostalism’s appeal to the masses:

Cerebral and clerical Christianity had, in the minds of many people, already failed them. What was needed was a demonstration of power by people to whom ordinary people could easily relate. This was the democratization of Christianity, for henceforth the mystery of the gospel would no longer be reserved for a select privileged and educated few, but would be revealed to whoever was willing to receive [it] and pass it on.⁵¹

“Passing it on,” what the Sunday School teacher Edward Kimball did for D.L. Moody in a Boston shoe store, is the evangelistic *heritage* and *horizon* for the “*Pentecostalized evangelical family*.”⁵² We pray this also to be the mission and vision our brothers and sisters who are responsive and faithful to the Lord Jesus Christ in all Christian communions in this new millennium.

3. Explaining the Cause (of faithfulness and failures in our family’s integration of evangelization and social justice)

Earlier, in discussing Evangelical/Pentecostal core understandings, it was noted that one of the eight basic characteristics of evangelization is that it is *ecologically active*. At first hearing, this term could sound something like “*radioactive*,” i.e. something *toxic*. On the contrary, evangelization and integrated social action becomes a *tonic*, a healing and preserving influence in our ecological environment.

Technically understood, “*Ecology*” is defined as that branch of biology that deals with relations and interactions between organisms and their environment, including other organisms. “*Human ecology*,” is the branch of sociology that is concerned with studying the relationship between human groups and their physical and social environment.⁵³

“*Ecology*” as a term is derived from “*Oikos*” *home* + “*logy*” *study of* (simply put, the study of or discussion of our earthly home). For me, that suggests the importance for ecologically and socially responsible Christians to engage both *Ecology* (as a purely biological/physical science) and *Human Ecology* in a combined *discussion of humanity’s earthly home(s)*: the *physical created environment* and the *societies* in which we live.

I have tried to capture this, along with other balancing factors, in my own projection of what a future *Pentecostal* missiology should consider as an integrated paradigm for evangelization and social action (*italics* mine; the cited source also includes a diagram for illustration):

Central and integral to the paradigm of Figure 3 is a continued focus in Pentecostalism upon the Word (*exegesis*) and the Spirit (*experience*). This internal soul of Pentecostalism then reaches outward in continual prioritized *evangelism*, and across in *ecumenical* cooperation with those who are the true Body of Christ within every Christian communion. It reaches up in a constant *eschatological* expectation of Christ’s return while at the same time reaching

down [i.e. catchword “*Ecology*” to include as follows] in prophetic social activism and change, and in the responsible care of earth’s resources until the day of the new heavens and a new earth (Isaiah 65.17).⁵⁴

The author is not trained in natural science, environmental studies, or even qualified as a *social* scientist. Neither has he been able to conduct a careful study or a review of the literature and electronic communication in Christian circles that *applies scripture and theology to our mandate to care for and preserve our created environment*. A *scripturally*-based “ecological ethic”⁵⁵ is a commendable one and must be pursued. This would be a good point to reference the “Evangelical Environmental Network” and their *Creation Care* magazine (www.creationcare.org), an extension of “Evangelicals for Social Action” (www.esa-online.org).

Separated by fifteen years of “global conversation” in church and culture (from 1974 to 1989), it is noteworthy that *The Manila Manifesto* (1989) expresses “*a continuing commitment to social action*” (i.e. an affirmation of the Lausanne statements). As it relates to care and preservation of creation, a new and unique line in *The Manila Manifesto* is noticeable, i.e. the deploring of, “...all forms of exploitation of people and of the earth.”⁵⁶ (Footnote 56 is an extended summary overview of key consultations and publications germane to this issue).

The focus of *this* section, however, tries to be faithful more to the side of *human ecology* as it relates to the task (assigned by our organizing committee) of integrating evangelization and social justice.

Again, we return to the primary documents used for this overview, *The Lausanne Covenant* and *The Manila Manifesto*. First, from Lausanne (underlining mine):

5. *Christian Social Responsibility*

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should

not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17.26,31; Gen.18.25; Isa.1.17; Psa. 45.7; Gen.1.26,27; Jas.3.9; Lev.19.18; Luke 6.27,35; Jas. 2.14-26; Joh.3.3,5; Matt. 5.20; 6.33; II Cor. 3.18; Jas. 2.20)⁵⁷

The Manila statement appears under the rubric of “The Whole Gospel” (Lausanne II at Manila in 1989 emphasized “Whole Church, Whole Gospel, Whole World) and reads (underlining mine):

4. The Gospel and Social Responsibility

The authentic gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, as we preach the Kingdom of God we must be committed to its demands of justice and peace.

Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour. Yet Jesus not only proclaimed the Kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds. In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings and contexts, we also affirm that good news and good works are inseparable.

The proclamation of God’s kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are destructive violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of the family, abortion on demand, the drug traffic, and the abuse of human rights. In our concern for the poor, we are distressed by the burden of debt in the two-thirds world. We are also outraged by the inhuman conditions in which millions live, who bear God’s image as we do.

Our continuing commitment to social action is not a confusion of the kingdom of God with a Christianized society. It is, rather, a recognition that the biblical gospel has inescapable social implications. True mission should always be incarnational. It necessitates entering humbly into other

people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive powers. This cannot be done without personal sacrifices.

We repent that the narrowness of our concerns and vision has often kept us from proclaiming the lordship of Jesus Christ over all of life, private and public, local and global. We determine to obey his command to “seek first the kingdom of God and his righteousness”. (1 Th. 1.6-10; 1 Jn. 3.17; Ro.14.17; Ro. 10.14; Mt.12.28; 1 Jn. 3.18; Mt. 25.34-46; Ac. 6.1-4; Ro. 12.4-8; Mt. 5.16; Jer. 22.1-5; 11-17; 23.5-6; Am. 1.1-2,8; Is. 59; Lev. 25; Job 24.1-12; Eph. 2.8-10; Jn. 17.18; 20.21; Php. 2.5-8; Ac. 10.36; Mt. 6.33)⁵⁸

For goal of this meeting - *finding integration between evangelization and social justice* - a three-word declaration is central for understanding Evangelical/Pentecostal theology and practice of evangelism. Both documents from Lausanne and Manila state matter-of-factly that “*evangelism is primary*” (in *The Lausanne Covenant*, that phrase appears under Section 6. “The Church and Evangelism”).⁵⁹

Unless the author has missed it, the language of prioritization, that *evangelism is primary*, is missing from the conclusions of the 1987 “Stuttgart Consultation on Evangelism,” a gathering summarized in the anthology, Proclaiming Christ in Christ’s Way: Studies in Integral Evangelism.⁶⁰ The consultation participants, representing both evangelical *and* ecumenical traditions, viewed themselves as representatives, as it were, of, “a *movement for integral evangelism*” and an “overlap of traditions:”

The movement finds itself to be in the overlap between the evangelical and ecumenical traditions. Many in the ecumenical tradition have been struggling to recapture proclamation, invitational evangelism and the call to conversion. Many in the evangelical tradition have also been struggling to recapture the biblical and prophetic mandate for justice.⁶¹

One of the conclusions from the Stuttgart meeting, according to Christopher Sugden, was that, (*italics mine*) “...every evangelistic activity has a social dimension, and every social activity *in the name of Christ* has an evangelistic dimension.”⁶²

A number of years ago, I read (and have subsequently used in teaching) a very helpful clarification on this relationship between social action and evangelism. It was from African church leader, Gottfried Osei-Mensah (of Ghana) who was based in Kenya as the Executive Secretary of the Lausanne Committee for World Evangelization (LCWE). Osei-Mensah said that four words could demonstrate the different opinions held by Christians on this matter: *is, or, for, and*, stating them in these four options:

1. Social action *is* evangelism – anything and everything done as a social action could be called evangelism.

2. Social action *or* evangelism – a choice of one over against the other.
3. Social action *for* evangelism – using social action/benevolence as a method or channel towards opening up an opportunity for evangelistic witness.
4. Social action *and* evangelism – acknowledging that scripture commands *both*. (Most evangelicals and pentecostals would emphasize at this point, the “prioritization of evangelization,” or, to use the language of the Lausanne and Manila documents, “evangelism is primary.”⁶³

Over the years, after discussing Osei-Mensah’s categories with seminary students, local pastors and laity, and church leaders in various cultural settings, I have suggested a *fifth* option:

5. Social action *in* evangelism – evangelism in and of itself as an action and process is social action. John Stott, looking back to the 1982 Grand Rapids Consultation on “The Relationship Between Evangelism and Social Responsibility,”⁶⁴ said that, “...social activity is a consequence of, a bridge to, and a partner with evangelism.”⁶⁵

Another way to express this is to turn it around and formulate it as, “**Evangelism is Social Action.**”⁶⁶ This is the conclusion of Evangelist Luis Palau and the title of his 1990 article in World Vision magazine:

The people of this world create the problems of this world. If we can lead them to Christ, we will create a climate for other positive, practical changes to take place...Conversion leads to the greatest social action. As people’s lives are changed, they are different in their families, in their jobs, and in society.⁶⁷

Palau, an Argentine-born international evangelist whose well-recognized ministry has centered on the *kerigmatic* side of the church’s ministry stated:

I am proud to preach the gospel, which is the power of God, because nothing helps people more than introducing them to Jesus Christ. Evangelism saves people not only from dying without Christ, but also from living without him. As they live with him, and for him, they become salt and light in a world lost in sorrow, injustice, violence, hunger, and disease.⁶⁸

According to Pentecostal educator Murray Dempster, whose field is social ethics, “Walter Rauschenbusch held this same conviction when he stated unequivocally that the greatest contribution any person could make to the social order was the power of a regenerate personality.”⁶⁹ Dempster, in forging his thoughts for his thought-provoking essay, “Evangelism, Social Concern, and The Kingdom of God,” also interacts with the work of Stephen Charles, author of Biblical Ethics and Social Change:

Neither Rauschenbusch nor Mott would suggest, of course, that changed individuals automatically change society. Even so, genuine conversion does create a transformation of personal character that alters one's immediate network of social relationships and also has potential to stimulate activism for social change. This dynamic relationship between evangelism and social change has great significance when preaching the gospel of the kingdom to the poor. In the hearing of the gospel the poor can gain a new sense of who they really are and can be empowered to begin the struggle for justice. In overcoming the spirit of resignation to poverty, as Mott noted, '[N]othing so transforms the self-identity, self-worth, and initiative of a poor, oppressed person as a personal, living relationship with God in Christ.'⁷⁰

If the author may now be allowed to move over in a "dotted line" expansion from a broader "Evangelicalism," (whatever that may be⁷¹) to refer briefly to *Pentecostal/Charismatic* understandings (i.e. "pentecostalized evangelicalism") of this discussion. Pentecostal/Charismatic evangelization is obviously focused on, *but not limited to*, the prioritization of evangelization, church planting, and so-called "Great Commission" missions. At the same time, while remembering our global context from *David Barrett's original 1988 documentation of Pentecostal/Charismatic presence in 80% of the world's 3,300 largest cities*,⁷² there is an integrated social activism among us.

One could dare to say that, from the beginning of the modern Pentecostal awakening, there has *always been* a social awareness and activism in our churches, especially given the fact of our humble beginnings among the poor in numerous global venues.⁷³ Observers visiting the Azusa Street Mission in 1906, a ministry led by an, "...African American son of former slaves from Louisiana..." took notice that the attendees, "...included immigrants, prostitutes, and the poor."⁷⁴

What has been overlooked, says William Menzies of the Assemblies of God, "...is that Pentecostals have quietly gone about social renewal in unobtrusive ways, working with the poor of this world in unheralded corners."⁷⁵ Concurrent with the observation of Menzies (from the mid-1980s) there now has been twenty years of internal reflection and self-definition by Pentecostals and Charismatics on their mission and missiology.⁷⁶ At the risk of sounding triumphalistic,⁷⁷ (we're getting used to the accusation!) here is the author's own assessment of his church family:

*From the inception of the Pentecostal movement, our mission has always been missions. Indeed, Pentecostalism cannot be understood apart from its self-identity as a missionary movement raised up by God to evangelize the world in the last days.*⁷⁸

This internal self-examination asserts that the "broader mission" of the church has been part and parcel of the Pentecostal/Charismatic branch of the international Christian communion as a natural outgrowth of its *ethos* as a missionary movement.⁷⁹

Now making the rounds in the realms of “religion and public life” is the widely celebrated and highly publicized report, “Spirit and Power: A 10-Country Survey of Pentecostals,” The report, unveiled at the October 2006 “Spirit in The World” symposium,⁸⁰ sponsored by the John Templeton Foundation, is available as a 233 page pdf. File at the website for *The Pew Forum on Religion & Public Life*.⁸¹

In what could be qualified as “the understatement of the year,” the survey’s results are summarized in five journalistic sound bytes for public consumption, indicating that “renewalists” (A *World Christian Database* umbrella term referring to Pentecostals and Charismatics):

1. Are prevalent
2. Have distinctive experiences
3. Are intense in their beliefs
4. Support political engagement
5. Are morally conservative⁸²

Since we are interested in the social justice side of Evangelical/Pentecostal understandings of evangelization, let us turn briefly to look at the fourth result of the *Pew Forum* opinion survey, that Pentecostals “Support political engagement.” For most of us, that would be the most surprising of the survey results. The October 5 Press Release reads:

In nine of the 10 countries, at least half of Pentecostals and charismatics say that religious groups should express their views on day-to-day social and political questions. In the U.S., nearly eight-in-ten Pentecostals (79%) say that religious groups should do so, compared with 61% of the public as a whole. ‘That’s interesting, because Pentecostals were once thought of as non-political, at least in the United States. That doesn’t seem to be the case anymore,’ said John Green, the Pew Forum’s senior fellow in religion and American politics.⁸³

Interestingly, Reverend Harold Caballeros was the keynote speaker for the opening plenary banquet session at the “Spirit in The World” symposium. Caballeros, a former attorney, is the founder and Senior Pastor of the 12,000 member El Shaddai Church in Guatemala City, Guatemala, a charismatic congregation. Caballeros, who is running for the presidency of his country, is one of several Pentecostal/Charismatic ministers who have sought political office in recent years.⁸⁴

In his report and commentary on the Pew Forum report, seminary student Justin Evans states:

Religious expression in a political environment is a natural expression of missionary expansion. The Kingdom of God is more than spiritual; it is also material: ‘He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God’ (Micah 6.8). By their very nature, missionary movements are intrinsically

political, insofar as political involvement includes advancing social and moral concerns. Consider the words of Isaiah: ‘Learn to do good; seek justice, correct oppression; vindicate the orphan, defend the widow,’ (Isaiah 1.17). It should be no surprise that a missions movement is at its core concerned with social matters.⁸⁵

Evans is a graduate student at Gordon-Conwell Theological Seminary and a research assistant at The Center for The Study of Global Christianity (www.gcts.edu/ockenga/globalchristianity).

The opening of this section, *Explaining the Cause*, promised discussion of both faithfulness *and failures* in the Evangelical/Pentecostal integration of evangelization and social justice. Time and space limitations (as well as an incomplete knowledge base of this area on the part of the author) will not allow a lengthy discussion of the failures and limitations. If there has been self-congratulation on the part of Evangelicals and Pentecostals in the arena of evangelization and social justice, there is also sufficient room for self-criticism and needed help from outside observers. Perhaps this gathering will provide needed concerns and correctives.

At the risk of oversimplification, allow me to summarize our limitations with three subsections: *Publication Deficit*; *Premillennial Definitions*; *Partial Declarations*.

1. *Publication Deficit*

In the first place, as already mentioned, Pentecostals and Charismatics have not sufficiently told their stories (at least in more formal written formats) and need to develop more published publicized integrations of evangelization and social justice. A review of the footnotes in this paper will show that it has recently begun over the last quarter century. The Evangelicals, with older historic roots and a longer head start on theological training and publishing, have done a much better job at producing theological statements from international gatherings and advancing the discussions forward in academic and church leadership settings.

2. *Premillennial Definitions*

Allan Anderson traces five main features of global Pentecostalism and leads off with the significance of, “...the role of premillennial eschatology.”⁸⁶ This was an inherited theological construct pre-dating the rise of the contemporary Evangelical and Pentecostal movements. Much has been published on this eschatological inheritance but two books should be mentioned: Donald W. Dayton, *Theological Roots of Pentecostalism* (Zondervan Publishing 1987) and D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield Academic Press 1996). Also vital, especially relating to mission and evangelization, is Byron Klaus, “The Holy Spirit and Mission in Eschatological Perspective: A Pentecostal Viewpoint” in *Pneuma: The Journal of the Society for Pentecostal Studies* (Fall 2005).⁸⁷

It should be clarified, according to French L. Arrington, a Pentecostal New Testament scholar:

That the statements of faith of pentecostal denominations such as Church of God (Cleveland, TN), the Pentecostal Holiness Church, and the Assemblies of God commit them to premillennialism but not necessarily to dispensationalism. It has been, however, an easy exercise for many Pentecostals to adopt essential aspects of the Scofieldian dispensational system because it provides a convenient method of organizing biblical history and teaches that it is possible to fit the full range of prophetic Scripture into something like a complicated puzzle.

Nevertheless, the marriage of the Pentecostal emphasis to dispensationalism was strange in light of the dispensational assertion that the gifts of the Spirit, especially what has been called ‘the sensational gifts’ or ‘sign gifts’ (healing, faith, working of miracles, and tongues) were confined to the apostolic age.⁸⁸

Why should this be an issue as it relates to social justice? Because, a theological construct like Dispensationalism can blind us to the Biblical call for justice *for all* people(s). The same “urgent eschatology” that produced the early “missionaries of the one-way ticket,” with the resulting passion for world evangelization, also brought along the baggage of a preference, in our understandings of prophecy, for Zionism and the modern state of Israel as a political entity. The author can only speak for *Pentecostals* at this point, but suspects from his readings of statements in high level *evangelical* gatherings and publications, that Evangelicalism as a whole fits the same category.

It certainly is widely evident in *Charismatic* circles. For example, the same February 2007 issue of Charisma magazine that carries reports on Pentecostal ministry to inner-city gangs, a historical review of William Wilberforce’s successful efforts to abolish slavery in England,⁸⁹ and current efforts to end worldwide slavery in the form “human trafficking,” also has a highly visible (inside front cover) full page ad on the book by Pentecostal pastor John Hagee, Jerusalem Countdown: A Prelude to War (Front Line Publications, 2006).

Hagee is the founder of a new support movement called “Christians United for Israel” (www.cufi.org). According to Stephen Strang in his February 2007 *Charisma* column, “The enormous support by evangelical Christians [of CUFI] – especially in the charismatic community—is one of the most positive trends I see continuing in 2007.” In the same article, Strang claims that, “The war with religious extremists is the No.1 trend to watch in 2007.”⁹⁰

As an international publisher, Strang (born to Assembly of God parents) has used his sphere of influence in other arenas:

An active and influential voice in the charismatic movement, Strang has promoted racial reconciliation and ecumenicity. He supported and promoted the 'Memphis Miracle,' which was seen as a watershed event for racial reconciliation within pentecostalism. He has likewise promoted unity between classical Pentecostals and the charismatic movement, in all its diversity, particularly through his editorial direction at Charisma. Reconciliation has since moved him beyond the African-American community into other ethnic and minority groups, evidenced by the publication of Charisma in several international editions.⁹¹

While leaders such as Hagee and Strang may have well-documented and well-intentioned security concerns for Israel and the Middle East, one wonders if they, and a host of other Evangelical/Pentecostal could better use their high-profile print and electronic media influence to highlight all issues and all peoples of the Middle East.

The *Pew Forum* survey found that in six of the ten countries surveyed, at least half of the Pentecostals believe that Jesus will return to the earth during their lifetime; further, that the vast majority of them (more than 80% in each country surveyed) believe in "the rapture of the Church" (i.e. the teaching that before the world comes to an end the faithful will be rescued and taken up to heaven). Here's the oddity, at least to this writer, of what follows. At the same time, the survey reports that, in most countries, "...pentecostals are somewhat more likely than nonrenewalist Christians to sympathize more with Israel than with the Palestinians."⁹²

So here is the "failure" on the part of Evangelicals *and* Pentecostals as it relates to justice *for all*. Missiologists and field personnel conversant with the movement of the gospel among Muslims worldwide say that one of the biggest stumbling blocks in finding conversation with Muslims is their critique of the preference for Israel in the West, especially the message coming out of conservative political and Christian circles in the United States.

From my conversations with Christians in the Middle East and my own visits with Palestinian believers, the stumbling block is also present in the *Christian* community of the Middle East. "Lebanese Christians," Philip Yancey reminds us, "especially feel abandoned. In its single-minded support for Israel, the U.S. gives them, the largest proportional grouping of Christians in the Middle East, little reason for hope."⁹³

The author made the following observation in 1988 (not necessarily material for "winning friends and influencing people" in certain eschatological environments; *italics* mine):

If as Christians *we pray for the peace of Jerusalem* and are considerate of Israel in light of God's future dealings with them, we do right. But if, in the name of some eschatological scheme we have inherited from church history, we condone the militaristic adventures of the *secular state of Israel*, we may have gone beyond the limits of Scripture. When some *citizens of Israel themselves* cry out against aggression and the abuse of power in civil strife, how is it that *some American evangelicals* blindly place themselves in agreement to everything that is done by the Israeli government without calling for *reconciliation and justice in the name of the Prince of Peace*?

What of the hopes and aspirations of the Arab peoples of the Middle East? In the name of a particular system of prophetic interpretation, *do we forget* that the blood of our Lord was also shed for more than 800 million Muslims⁹⁴ in our world today? Will *our eschatology* cause us to relegate them to outer darkness, or will it commission us to reach them with the light of the gospel?

When we stand before the judgment seat of Christ our judgment will not be based upon *how correct we were* in our interpretation of Bible prophecy but rather upon *how obedient we were* to Jesus' clear-cut instructions to make disciples *of all nations* before the end came.

*Our eschatology must always motivate toward evangelization.*⁹⁵

Balancing the conversation will be assisted by referencing the issues and resources made available by such groups as "The Pentecostal Charismatic Peace Fellowship" (www.pcpf.org) and "Evangelicals for Middle East Understanding" (www.emeu.net). The reader is also advised to "Google" search the phrase "Evangelicals for Middle East Understanding" at (www.google.com) for indicators toward additional resources.

It is also noteworthy that Evangelical/Pentecostal missions movements (denominations and para-church groups) are among the leaders in responding to under serviced areas of the world, in highlighting the needs of Arab Christians and the "Muslim world," and mobilizing human and financial resources to reach the least evangelized "unreached people groups" (note also statements coming from *The Lausanne Covenant*⁹⁶ and *The Manila Manifesto*⁹⁷).

3. *Partial Declarations*

One of the rightfully deserved criticisms of Pentecostalism is that we have been highly eclectic in drawing upon historical and contemporary models of church life and teaching. By the sub-title, "*Partial Declarations*," I wish to convey that

Pentecostals have sometimes tried to live with the luxury of “selective denunciation” of social evils.

As could be predicted, the *Pew Forum* opinion survey found Pentecostals typically conservative and condemning of the “bread and butter” moral issues such as homosexuality, divorce, the abuse of alcohol, and abortion on demand.⁹⁸ On the other hand, observes Pentecostal ecumenist Cecil M. Robeck:

Pentecostals have typically overlooked those who are captive to the abuses of the unjust structures of society or ideology, and at times have turned their eyes away from the plight of those who are oppressed by their fellow human beings, whether by economic, political, social, military or even religious means.⁹⁹

As an illustration of Robeck’s claim, Harvey Cox¹⁰⁰ and Walter Hollenweger¹⁰¹ offer up a case study from the unfortunate silence of South African pentecostals, their apparent acceptance, and finally, their delayed repentance for their appeasement policy toward *apartheid*. In 1948, says Cox, a leading Pentecostal organization, “... stood firmly and publicly on the side of segregation,” but it was not until 1986 that, “...the first church document to question apartheid bearing the signatures of any pentecostal leaders appeared, hardly a pioneering act by then.”¹⁰²

Hollenweger points out that a similar statement against racism in the U.S. was published by North American Pentecostals (in 1994) and indicates that Americans do not have to go overseas to find ethical contradictions. “So it seems,” he observes, “that Pentecostals can understand the issue of global social justice – but they usually come late, when the battle is already over.”¹⁰³

With the trends indicated by the *Pew Forum* findings on Pentecostal support of political engagement, as well as additional academic studies, and media reports, Hollenweger’s assessment may soon be a dated observation – only time will tell.

4. Exploring Cooperation/Enabling Collaboration (possible ways to offer common witness with other Christians)

Possible starting points:

1. Revisit the commitments

Evangelicals/Pentecostals, revisit the existing documents. The Lausanne Covenant has two sections on cooperation: #7 “Cooperation in Evangelism,” and #8 “Churches in Evangelistic Partnership. The Manila Manifesto has a lengthy statement: #9 “Cooperating in Evangelism.”

2. *Repent of inconsistencies*

(Lausanne) “We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication.”

(Manila) “We confess our own share of responsibility for the brokenness of the Body of Christ, which is a major stumbling-block to world evangelization.”

3. *Reaffirm relational issues*

(Lausanne) “We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission.”

(Manila) “We determine to go on seeking that unity in truth for which Christ prayed.”

Paul Varo Martinson: “In its essence, social capital is trust, trust in one another...One of the most important gifts the church, as a community of trust, offers to the world is the way in which it helps to build up social capital –trust” (“Social Capital and the New Missionary Pragmatics,” in Martinson, Editor. Mission at the Dawn of the 21st Century: A Vision for The Church. Kirk House Publishers, 1999, p. 49).

4. *Reformulate our communication*

A careful examination of language and our communication style is needed. What do we mean and/or what is conveyed by terms such as “crusade, warfare, advance, expand, penetrate,” etc.?

5. *Reciprocate globally*

The world, and the church, is flat. Cf. Thomas L. Friedman, The World is Flat: A Brief History of The Twenty-First Century (Farrar, Straus, and Giroux, 2005).

What are the realities and repercussions of global interconnectivity from CCT-USA to the world, especially through our churches and constituents from other countries who reside among us?

6. *Recruit new leadership*

How do we work together to encourage women, youth, children, immigrants, ethnic newcomers in ministries of evangelization and faith-based activism?

Cf. Elizabeth D. Rios, “The Ladies Are Warriors: Latina Pentecostalism and Faith-Based Activism in New York City,” in McClung, Editor. Azusa Street and Beyond, pp. 217-229.

7. *Re-examine the Biblical gift/ministry of evangelist*

What can we learn and reproduce from Biblical models and from productive contemporary evangelists in our contexts?

8. *Return to the streets*

“We’ve been in the upper room with our spiritual gifts. But we are supposed to go to the streets with our tongues and healings and prophecies” -- Vinson Synan at the 1987 General Congress on the Holy Spirit and World Evangelization in New Orleans.

9. *Restate the primacy of the local church*

What is the shape and substance of local communities of faith and how will they carry out evangelization and social activism in this new century?

10. *Rely on the supremacy of Christ*

We rely on, “...Jesus Christ’s uniqueness (he has no peers) and finality (he has no successors...)” – John Stott in Proclaiming Christ in Christ’s Way, p. 210.

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Endnotes

¹ Conference theme for Lausanne Younger Leaders Gathering (YLG-06) where 550 younger leaders from 112 countries were convened in Port Dickson, Malaysia from September 24-30, 2006. Details at www.lausanne.org and www.ylg06blog.org.

² Joseph Stowell, Following Christ (Zondervan Publishing House, 1996), pp. 130-131.

³ *Ibid.*, p. 131.

⁴ Laurie Fortunak, "YLG-06: A 'Window on the World,'" in Naomi Frizzell, Editor, Daily News Brief, (Issue 1, September 24, 2006), p.1.

⁵ <http://www.christianchurchestogether.org/about/invitation.html>

⁶ Also called the "Southern World," and "Global South." Cf. The chapters by Allen Anderson, "Towards a Pentecostal Missiology for the Majority World," pp. 169-189; Grant McClung, "Third Millennium-Third Church," pp. 233-241; and Reuben Ezemadu, "The Role of the Majority Church in Missions," pp. 243-250 in Grant McClung, Editor. Azusa Street and Beyond: 100 Years of Commentary on the Global Pentecostal/Charismatic Movement (Bridge-Logos Publishers, 2006).

⁷ Limited review of the Singapore '87 event is to be found at www.lausanne.org. See also the author's personal report and reflections in Grant McClung, "Younger Leadership: Tomorrow is Today in World Evangelization," World Pentecost (Nr.14 September, 1987), pp.18-19; and "Singapore '87: Church Growth Questions for Today's Emerging Leaders," Global Church Growth (Volume XXIV, No.3 July-August-September, 1987), pp. 18-19.

⁸ The Berkeley and Weymouth translations from Curtis Vaughan, General Editor, The New Testament from 26 Translations (Zondervan Publishing House, 1967), p. 123.

⁹ See additional reflections by Karl Barth and William Carey on the continuing presence and active working of Jesus with the New Testament church and throughout church history until today in Francis M. DuBose, Editor, Classics of Christian Missions (Broadman Press, 1979); Karl Barth, "...the Church between Ascension and Second Coming is not without a master...Because of Jesus' presence, the sum and substance of our text, the Great Commission of the risen Lord to baptize and evangelize is valid throughout the days of this 'last' age" ("An Exegetical Study of Matthew 28.16-20," p.52); William Carey, "If the command of Christ to teach all nations extend only to the apostles, then, doubtless, the promise of the divine presence in this work must be so limited; but this is worded in such a manner as expressly precludes such an idea: 'Lo, I am with you always, even to the end of the world'" ("An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens," p. 27).

¹⁰ The essay by Don Richardson, "A Man for All Peoples," is an excellent exposition of the intercultural encounters of Jesus with Gentiles and Samaritans, in Ralph D. Winter and Steven C. Hawthorne, Editors, Perspectives on The World Christian Movement, Third Edition (William Carey Library, 1999), pp.104-107.

¹¹ Note the sidebar by Patrick Johnstone, "A Violent Reaction to Mercy" in Winter/Hawthorne, Perspectives, p. 106. Johnstone refers to the Nazareth account (Luke 4.16-30) when Jesus read from Isaiah 61 and offers a, "...novel and illuminating translation and paraphrase that goes as follows: 'They protested with one voice and were furious because he only spoke about (God's year of) mercy (and omitted the words about Messianic vengeance).' The Jews knew the passage well, and expected Jesus to go on to read the words in the second phrase of Isaiah 61.2, but he ended the reading in mid-sentence and omitted these words: '...and the day of vengeance of our God.' The astonishment of the Jews quickly turned to anger because the expected vengeance on the Gentiles was not expressed. Jesus made it worse by reminding the protesters of the ministry of Elijah to a leprous Syrian general and to a Sidonian widow. He amply demonstrated that he had deliberately omitted that phrase and that his intended ministry was not to wreak vengeance on the Gentiles, but to save them – even passing over the most needy people of Jewish society, the lepers and widows. This the Jews could not accept and provoked the extreme response of an attempted murder" (originally published in Patrick Johnstone, The Church is Bigger Than You Think (Christian Focus Publications, 1998).

¹² See Number 12 in the Evangelical Missiological Society series: Mike Barnett and Michael Pocock, Editors. The Centrality of Christ in Contemporary Missions (William Carey Library, 2005).

¹³ As listed in Grant McClung, Globalbeliever.com: Connecting To God's Work in Your World (Pathway Press, 2004), pp. 252-253.

¹⁴ Frizzell, Daily News Brief (Issue 1, September 29, 2006), p. 2. More on the history of the Lausanne movement at www.lausanne.org.

¹⁵ An official reference volume of the event, with papers and responses, is found in J.D. Douglas, Editor, Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland (World Wide Publications, 1975).

¹⁶ John Stott of England chaired the draft committee for the Covenant that was publically signed by Billy Graham and Anglican Bishop Jack Dain in a stirring closing ceremony. It was subsequently affirmed, according to Birdsall's report, "...by an overwhelming majority of the participants" (cf. Footnote 14). In addition to the publication of *The Lausanne Covenant* in the volume by Douglas (cf. Footnote 15) and scores of other printed versions in numerous world languages, the entire draft can be found at the Lausanne website under "Documents" at www.lausanne.org. There, one can also find *The Manila Manifesto* and over sixty "Lausanne Occasional Papers" (LOPs, the compilations of numerous LCWE sponsored conferences and consultations).

¹⁷ Birdsall in Frizzell, p. 5.

¹⁸ *The Manila Manifesto* can be viewed at the Lausanne website (cf. Footnote 16). A fifteen year summary of developments, consultations, and statements between Lausanne I (1974) and Lausanne II (1989) can be found in Christopher Sugden, "Evangelicals and Wholistic Evangelism," Vinay Samuel and Albrecht Hauser, Editors, Proclaiming Christ in Christ's Way: Studies in Integral Evangelism (Regnum Books, 1989), pp. 29 – 51. In addition, an indispensable volume is John Stott, Editor, Making Christ Known: Historic Mission Documents From the Lausanne Movement, 1974-1989 (Eerdmans Publishing, 1996).

¹⁹ The 2004 Forum generated 31 LOPs (Lausanne Occasional Papers) on topics as wide-ranging as bioethics, business as mission, persecution, and globalization. In addition to their availability at the Lausanne website (cf. Footnote 16), the Forum proceedings are compiled in a three-volume published set by David Claydon, Editor. A New Vision, A New Heart, A Renewed Call (William Carey Library, 2005).

²⁰ Section 7. "The Integrity of The Witnesses," in *The Manila Manifesto*; Cf. Billy Graham, "Are We Evangelists Acceptable To God," in J.D.Douglas, Editor. The Work of An Evangelist: International Congress for Itinerant Evangelists Amsterdam, The Netherlands (World Wide Publications, 1983), p. 73.

²¹ Foreword to Paul A. Pomerville, The Third Force in Missions (Hendrickson Publishers, 1985), p. vii.

²² Not only are there entire paragraphs on Biblical authority, such as Section 2, "The Authority and Power of The Bible" in *The Lausanne Covenant* but both documents are supported heavily with a wide array of Biblical references for each of their main sections.

²³ Grant McClung, "Pentecostal/Charismatic Perspectives on a Missiology for the Twenty-First Century," in Pneuma: The Journal of the Society for Pentecostal Studies (Vol.16, No.1, Spring 1994), p. 11; Cf. also McClung, "Pentecostal/Charismatic Perspectives on Missiological Education," in J.Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston, Editors. Missiological Education for The Twenty-First Century (Orbis Books 1996), pp. 57-66.

²⁴ More on the Evangelical Missiological Society is found at: www.emsweb.org and in their "Occasional Bulletin," published from EMS, P.O. Box 794, Wheaton, Illinois 60189.

²⁵ Saturation Evangelism (Zondervan Publishing, 1970), p. 19.

²⁶ Note the pattern, "filled with the Spirit and spoke boldly" in Acts 2.4; 4.31; 9.17,20; 12.9,10; 19.6 et al.

²⁷ Section 4, "The Nature of Evangelism," in *The Lausanne Covenant*.

²⁸ Section 15, "The Return of Christ," in *The Lausanne Covenant*.

²⁹ "Conclusion: Proclaim Christ Until He Comes," in *The Manila Manifesto*.

³⁰ Grant McClung, "Try To Get People Saved: Azusa 'Street Missiology,'" in McClung, Azusa Street and Beyond, p. 5; this chapter was first published as McClung, "'Try To Get People Saved: Revisiting the Paradigm of an Urgent Pentecostal Missiology,'" in Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, Editors. The Globalization of Pentecostalism: A Religion Made To Travel (Regnum Books International, 1999), pp. 30 – 51; cf. McClung, "Salvation Shock Troops," in Harold B. Smith, Editor. Pentecostals From The Inside Out (Victor Books/Christianity Today, 1990), pp. 80-90; see also the following by McClung on the unique contribution of Pentecostal/Charismatic understandings of evangelization: "The Pentecostal/Charismatic Contribution to World Evangelization," in Gerald H. Anderson, James M. Phillips, and Robert T. Coote, Editors. Mission in the Nineteen 90s (Eerdmans Publishing, 1991), pp. 65-70; McClung articles on "Evangelism" (pp. 617-620), "Evangelists" (pp. 620-623), "Exorcism" (pp.624-628) in Stanley M. Burgess, Editor, and Eduard M. Van Der Maas, Associate Editor. International Dictionary of Pentecostal and Charismatic Movements, Revised and Expanded Edition

(Zondervan Publishing, 2002); “‘Waiting on the Gift’: An Insider Looks Back on One Hundred Years of Pentecostal Witness,” in International Bulletin of Missionary Research (Vol. 30, No.2, April 2006), pp. 64-65; “Pentecostals: The Sequel,” in Christianity Today (April 2006), pp. 30-36); “People of Persuasion: Evangelism and the Pentecostal/Charismatic Revival,” in www.lausanneworldpulse.com/08-2006 (August 2006).

³¹ Cited in Donald Gee, The Pentecostal Movement (Elim Publications, 1949), p. 30.

³² The Spirit Said ‘Grow’ (MARC Publications, 1992), p. 39; Cf. also Allan Anderson, “Spreading Fires: The Globalization of Pentecostalism in the Twentieth Century,” in International Bulletin of Missionary Research (Vol. 31, No.1, January 2007), pp. 8-14; D. William Faupel, The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought (Sheffield Academic Press, 1996).

³³ The first lines of Section 12, “Spiritual Conflict,” in *The Lausanne Covenant*.

³⁴ Affirmation 11, *The Manila Manifesto*; Cf. also Lausanne Occasional Paper (LOP) #29, “Spiritual Conflict in Today’s Mission” and the report (“Gatherings”) on “Deliver Us From Evil Consultation,” Nairobi, Kenya (August 2000) on the Lausanne website www.lausanne.org.

³⁵ In Anderson, Phillips, and Coote, Mission in the Nineteen 90s, pp. 34-38. Some of the other publications that reflected the discussions of the 1980s included: John Wimber, Power Evangelism (Harper and Row Publishers, 1986); Kevin Springer, Editor, Power Encounters Among Christians in the Western World (Harper and Row Publishers, 1988); John White, When The Spirit Comes in Power: Signs and Wonders Among God’s People (InterVarsity Press, 1988); Don Williams, Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic (Servant Publications, 1989); Charles H. Kraft, Christianity With Power: Your Worldview and Your Experience of the Supernatural (Servant Publications, 1989); Opal L. Reddin, Editor, Power Encounter: A Pentecostal Perspective (Springfield, Missouri: Central Bible College Press, 1989); C. Peter Wagner and F. Douglas Pennoyer, Editors, Wrestling with Dark Angels (Regal Books, 1990). Cf. Charles H. Kraft, “Spiritual Warfare: A NeoCharismatic Perspective,” in Burgess and Van Der Maas, International Dictionary of Pentecostal and Charismatic Movements, pp. 1091 – 1096.

³⁶ Under Section 5. “God The Evangelist,” in *The Manila Manifesto*.

³⁷ Under Section 13. “Freedom and Persecution,” in *The Lausanne Covenant*.

³⁸ Affirmation 9 (of “The Twenty-One Affirmations), in *The Manila Manifesto*.

³⁹ In Section 2. “Good News For Today,” in *The Manila Manifesto*.

⁴⁰ In Section 4. “The Gospel and Social Responsibility,” in *The Manila Manifesto*.

⁴¹ “Egalitarian,” <http://dictionary.reference.com/browse/Egalitarian>

⁴² Affirmations 13 and 14, “The Twenty-One Affirmations of the Manila Manifesto,” in *The Manila Manifesto*.

⁴³ Section 6. “The Human Witness,” in *The Manila Manifesto*; Cf. also articles/sections by and about women in Douglas, Editor, The Work of An Evangelist.

⁴⁴ Vinson Synan, “An Equal Opportunity Movement,” in Smith, Editor, Pentecostals From The Inside Out, pp. 43-50).

⁴⁵ Cf. my section, “Your daughters shall prophesy,” in McClung, “Spontaneous Strategy of the Spirit,” in McClung, Editor, Azusa Street and Beyond, p.150; Cf. Chapters by Estrelida Alexander, “The Role of Women in the Azusa Street Revival” (pp. 61 – 77) and Pamela Holmes, “The ‘Place’ of Women in Pentecostal/Charismatic Ministry Since the Azusa Street Revival” (pp. 297 – 315) in Harold D. Hunter and Cecil M. Robeck, Jr., Editors, The Azusa Street Revival and Its Legacy (Pathway Press, 2006).

⁴⁶ Fred T. Corum, Compiler. Like as of Fire: A Reprint of the Old Azusa Street Papers (Collected and privately published by the compiler, 1981), p. 6.

⁴⁷ In Cecil M. Robeck, Jr. Compiler, Theology, News and Notes (Fuller Theological Seminary, March 1983), p. 6.

⁴⁸ McClung, “Waiting on the Gift,” International Bulletin of Missionary Research, p. 65.

⁴⁹ Agnes N.O. La Berge, What God Hath Wrought (Privately published by the author, no date), p. 31.

⁵⁰ (Oxford University Press, 2002), p. 75.

⁵¹ (Cambridge Press, 2004), page unknown.

⁵² Although now a common phrase (cf. a word/phrase search at www.google.com or other search engines) Russell P. Spittler, may be one of the original writers to speak of “the pentecostalization of the church.” Cf. Spittler, “Implicit Values in Pentecostal Missions,” in Missiology: An International Review (Vol. XVI, No.4, October 1988), p. 421; Helpful also, in the same issue Missiology is Donald W. Dayton, “The Holy Spirit and Christian Expansion in the Twentieth Century” (pp. 397-407). Although it is beyond the scope

of this paper (another discussion for another time!), Dayton is helpful in the following observation "...I am suggesting that Pentecostalism ought to be studied as *Pentecostalism*, without the assumptions created by assuming it to be a part of a larger genus called 'evangelicalism'...Indeed, one of the greatest dangers that the Pentecostal traditions face is that they will assimilate into 'evangelicalism' in such a way as to lose the distinctive features that are their major gifts to the rest of the church...I would thus prefer to emphasize the distance of Pentecostalism and related movements from the traditional churches – so much so that I wonder about the appropriateness of speaking of them (as I admit I have done above) as a form of Protestantism. I prefer the language of the 'third force' and see the movement as a corrective to the classical traditions of Christian faith. For this reason I would advise you to abandon the category of 'evangelical' in your discussions to cover the range of such 'third-force' traditions" (p. 403); also helpful, by Donald W. Dayton, Theological Roots of Pentecostalism (1987).

⁵³ Cf. <http://dictionary.reference.com/browse/ecology>

⁵⁴ McClung, "Try To Get People Saved: Azusa 'Street Missiology,'" in McClung, Editor. Azusa Street and Beyond, p.19 (Note also the diagram, "Figure 3. A Pentecostal Missiological Paradigm," p.18).

⁵⁵ The term "ecological ethic" is used by Harvey Cox in Chapter 12 "Healers and Ecologists: Primal Spirituality in Black Africa," in his Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century (Addison-Wesley Publishing, 1995), p. 245. It is doubtful, however, that Evangelicals and Pentecostals (though keen on the need for Biblical contextualization and indigenization) would buy into the value placed by Cox on generic "spirituality" and animistic-based "primal religion;" Also noteworthy in the discussion of ecology is the "Clean Air Initiative" published in the March 2006 Christianity Today. Signatories to the declaration included leading Evangelical and Pentecostal figures (some 25% of the names were recognized Pentecostals).

⁵⁶ Section 4, "The Gospel and Social Responsibility," in The Manila Manifesto. A statement on creation is also included in the "Kingdom Manifesto on The Whole Gospel," as follows: "WHEN CHRIST RETURNS, the whole creation will be healed and restored. So we will value the material elements of creation now and seek to demonstrate the kingdom here on earth," reported by Denison Jayasooria (Secretary, Steering Committee) in Word, Kingdom, & Spirit: An International Consultation to Discover and Celebrate God's Work in Evangelism, Social Responsibility and Renewal in the Holy Spirit (Malaysia: Centre for Community Studies, 1994); the **Word, Kingdom & Spirit International Consultation** was, "...the third gathering in a process begun in 1988 to bring together Charismatic/Pentecostals and Evangelical Social Activists. The first gathering on **Words, Works and Wonders**, held in January 1988 at Pasadena, USA recognized that 'an emphasis upon the Kingdom of God has become central in the theology of both evangelical social activists and Pentecostals/Charismatics'. At the second gathering on **Spirit, Kingdom, Church and Creation**, held in London (1990), there was enthusiasm to develop a Kingdom Manifesto and an international process was initiated" (from the Introduction in the Malaysia report by Jayasooria); cf. also reports in Transformation journal (Vol.5, No.4 October 1988; Vol.7, No.3, July 1990).

⁵⁷ Section 5, "Christian Social Responsibility," in The Lausanne Covenant.

⁵⁸ Section 4, "The Gospel and Social Responsibility," in The Manila Manifesto.

⁵⁹ The reader is referred again to www.lausanne.org where documents and summaries of various congresses and consultations on evangelism and social responsibility can be found. Noteworthy among the Lausanne occasional papers (LOPS) are, #20. "Evangelical Commitment to Simple Life-Style: Exposition and Commentary, #21 "Evangelism and Social Responsibility: An Evangelical Commitment," #22 "Christian Witness to the Urban Poor," #33 "Holistic Mission," #51 "Reconciliation as The Mission of God: Faithful Christian Witness in a World of Destructive Conflicts and Division."

⁶⁰ Samuel and Hauser, Editors (cf. Footnote 18).

⁶¹ Ibid, from the Introduction by Samuel and Hauser, p. 13.

⁶² Sudgen, "Evangelicals and Wholistic Evangelism," in Samuel and Hauser, Editors. Proclaiming Christ in Christ's Way, p. 40.

⁶³ Reference on Osei-Mensah model unknown. The source believed to be an article in World Vision magazine.

⁶⁴ The Grand Rapids 1982 summary report is found as a Lausanne Occasional Paper (LOP) on www.lausanne.org.

⁶⁵ John Stott, "A Note about the Stuttgart Statement on Evangelism," in Samuel and Hauser, Editors. Proclaiming Christ in Christ's Way, p.209.

⁶⁶ Luis Palau, "Evangelism *is* Social Action," in World Vision (April/May 1990), pp. 4-8.

⁶⁷ Ibid., pp. 4-5

⁶⁸ Ibid, p. 8

⁶⁹ Cited in Dempster's chapter, "Evangelism, Social Concern, and The Kingdom of God," in Murray A. Dempster, Byron D. Klaus, and Douglas Petersen, Editors, Called and Empowered: Global Mission in Pentecostal Perspective (Hendrickson Publishers, 1991), p. 26; the original Rauschenbusch quote is from Robert D. Cross, Editor. Christianity and the Social Crisis (Harper and Row, 1964), p.351; more on Rauschenbusch (1861- 1918), a key intellectual leader in the Social Gospel movement in the United States at http://en.wikipedia.org/wiki/Walter_Rauschenbusch.

⁷⁰ Dempster, pp. 26-27; the original citation from Mott is found in Stephen Charles Mott, Biblical Ethics and Social Change (Oxford University Press, 1982), p. 185.

⁷¹ Note the results of a recently published Barna Group survey, "Survey Explores Who Qualifies As an Evangelical," (January 18, 2007) with differing demographics, radical differences in beliefs, and divergent religious behavior among "evangelicals," www.barna.org.

⁷² David B. Barrett, "The Twentieth –Century Pentecostal/Charismatic Renewal in The Holy Spirit, With Its Goal of World Evangelization," International Bulletin of Missionary Research (Vol.12, No.3 1988), pp. 119-129; Cf. also the Barrett team's annual statistical update in David B. Barrett, Todd M. Johnson, and Peter F. Crossing, "Missiometrics 2007: Creating Your Own Analysis of Global Data," International Bulletin of Missionary Research (Vol.31, No.1 January 2007), pp. 25-32 and www.WorldChristianDatabase.org.

⁷³ Cf. Allan Anderson (et.al, on the origins of Pentecostalism simultaneously in various global venues), "Spreading Fires: The Globalization of Pentecostalism in the Twentieth Century," International Bulletin (January 2007), pp. 8-14.

⁷⁴ McClung, "Pentecostals: The Sequel," in Christianity Today, p. 32.

⁷⁵ William Menzies, "Current Pentecostal Theology of the End Times," The Pentecostal Minister (Fall 1988), p. 9.

⁷⁶ Cf. the post 1985 dates of publications by Pentecostal/Charismatic writers in the Endnotes of this paper.

⁷⁷ When called upon in 1990 to make an assessment of my own movement's missiology, I expressed concern over our potential "distraction" from our task and "surviving our own success" and brought in the observations of my Pentecostal colleague, Russell P. Spittler, "There are always the twin perils of triumphalism and elitism, says Russell Spittler, who relates the insights of Chicago church historian Martin Marty. Marty, says Spittler, 'once observed that Pentecostals used to argue God's approval upon them because they numbered so few. But more recently, he said, the proof has shifted to the fact that there are so many,'" McClung, "Mission in the 1990s: Three Views [Emilio Castro, David J. Bosch, Grant McClung]," International Bulletin of Missionary Research (Vol.14, No.4 October 1990), p. 154; original Spittler quotation is from, "Maintaining Distinctives: The Future of Pentecostalism," in Smith, Editor. Pentecostals From The Inside Out, p. 122.

⁷⁸ McClung, "Pentecostals: The Sequel," Christianity Today (April 2006), p. 30; also at www.christianitytoday.com.

⁷⁹ More on the "broader mission" and social involvement of the Pentecostal and Charismatic Movements found in such references (not an exhaustive listing) as: Jeffrey Hadden and Anson Shupe, Editors. Prophetic Religions and Politics: Religion and the Political Order, Volume I (Paragon House, 1986); Dempster, Klaus, Petersen, Editors. Called and Empowered (Hendrickson, 1991); Edward K. Pousson, Spreading The Flame: Charismatic Churches and Missions Today (Zondervan Publishing 1992); Harvey Cox, Fire From Heaven (Addison-Wesley, 1995); Dempster, Klaus, Petersen, Editors. The Globalization of Pentecostalism (Regnum 1999); Articles by Michael D. Palmer, "Ethics in The Classical Pentecostal Tradition," (pp.605-610) and Walter J. Hollenweger, "Social Justice and The Pentecostal/Charismatic Movement," (pp.1076-1079) in Burgess and Van Der Maas, Editors. International Dictionary of Pentecostal and Charismatic Movements (Zondervan 2002); Articles by Valerie G. Lowe, "No More Urban Slavery," (pp.34-39) and David Lee Mundy, "Who Will Cry for Justice," (pp.50-54) in Charisma (Vol. 32, No.7 February 2007); Mundy's Charisma article reports on the work of International Justice Mission, www.ijm.org.

⁸⁰ "Spirit in the World: An International Symposium on the Dynamics of Pentecostal Growth and Experience," October 5-7, 2006, hosted by the Center for Religion and Civic Culture at the University of Southern California.

⁸¹ “Spirit and Power: A 10-Country Survey of Pentecostals” The Pew Forum on Religion and Public Life (October 2006) at <http://pewforum.org/surveys/pentecostal>. The public opinion survey was conducted in the countries of the United States, Brazil, Chile, Guatemala, Kenya, Nigeria, South Africa, India, the Philippines, and South Korea. The methodology of the survey is found at the Pew Forum website in the Executive Summary under “About this Survey.”

⁸² <http://pewforum.org/press/index.php>

⁸³ Ibid.

⁸⁴ Drew Dyck, “Charismatic Pastor Seeks Guatemalan Presidency,” in *Charisma* (January 2007), p. 23.

⁸⁵ Justin Evans, “Pentecostals: Missions Movement or Voting Bloc?” in www.lausanneworldpulse.com/01-2007.

⁸⁶ Anderson, “Spreading Fires,” in *International Bulletin* (January 2007), p. 8.

⁸⁷ Volume 27, Number 2 (Fall 2005), pp. 322-342. Cf. also www.sps-usa.org.

⁸⁸ French L. Arrington, “Dispensationalism” (pp. 584-586) in Burgess and Van Der Maas, *International Dictionary of Pentecostal and Charismatic Movements*. Cf. also other *International Dictionary* articles on the topics of “Finis Jennings Dake,” “Pentecostal Perspectives on Eschatology,” and “Scofield Reference Bible.” By way of personal reflection, the author celebrates (in 2007) the fortieth year of his first ministerial “credentialed” in his denomination. His first gift, from the sponsoring pastor, was a *Scofield Reference Bible*.

⁸⁹ Cf. Clive Price, “The Day Slavery Died,” (pp.40-44) in *Charisma* (February 2007) ; also information on “Amazing Grace,” the film story about Wilberforce at: www.amazinggracemovie.com.

⁹⁰ Stephen Strang, “Trends to Watch in 2007,” *Charisma* (February 2007), p. 82.

⁹¹ Edward J. Gitre, “Strang, Stephen Edward,” in Burgess and Van Der Maas, *International Dictionary of Pentecostal and Charismatic Movements*, pp. 1107-1108.

⁹² “Spirit and Power” (Pew Forum “Executive Summary”).

⁹³ Philip Yancey, “Middle East Morass,” in *Christianity Today* (November 2006), p. 128.

⁹⁴ Take note of a Pentecostal/Charismatic “Declaration on Christian Attitudes Toward Muslims,” published by the Association of International Missions Services (AIMS) in cooperation with AIMS member agencies focusing on the Islamic world, www.aims.org; also published in McClung, *Globalbeliever.com*, pp. 133-135.

⁹⁵ First published in McClung, “The Forgotten Sign of the Times,” *The Pentecostal Minister* (Fall 1988), pp.13-14; also found in McClung, *Globalbeliever.com*, p. 59.

⁹⁶ Section 9, “The Urgency of The Evangelistic Task,” *The Lausanne Covenant*.

⁹⁷ Section 11, “The Challenge of AD 2000 and Beyond,” *The Manila Manifesto*.

⁹⁸ “Spirit and Power,” (Pew Forum “Executive Summary”).

⁹⁹ Cecil M. Robeck, Jr. “Pentecostals and Social Ethics,” *Pneuma: The Journal of the Society for Pentecostal Studies* (Vol. 9, Fall 1987), p. 104.

¹⁰⁰ Cox, *Fire From Heaven*, pp. 259-261.

¹⁰¹ Hollenweger, “Social Justice,” in Burgess and Van Der Maas, Editors. *The International Dictionary of Pentecostal and Charismatic Movements*, p. 1077.

¹⁰² Cox, *Fire From Heaven*, pp. 260-261.

¹⁰³ Hollenweger, “Social Justice,” *International Dictionary*, p. 1077. Also in the *International Dictionary*, note the articles: Edith Blumhofer and Chris R. Armstrong, “Assemblies of God” (Section V.E. on that article, “Memphis Miracle”); Walter J. Hollenweger, “Marxism and Pentecostalism,” (pp. 862-863); Jerry W. Shepperd, “Sociology of World Pentecostalism,” (pp.1083-1090); Michael Palmer, “Ethics in the Classical Pentecostal Tradition,” (pp. 605-610). In addition, cf. Allan Anderson, “The Dubious Legacy of Charles Parham: Racism and Cultural Insensitivities among Pentecostals,” *Pneuma: The Journal of the Society for Pentecostal Studies* (Vol. 27, No.1 Spring 2005), pp. 51-64.