

“The Pentecostal/Charismatic Contribution To Disciple-making Among the Least
Evangelized: A Focused, Broadened Agenda”
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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.¹

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."²

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.

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:"³ *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.*

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.

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”

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).

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.

The story of Lausanne begins with Billy Graham. Evangelist Billy Graham rose to prominence in the United States through the 1940s and 50s. As he began preaching internationally 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. Thus, because of the conference location in the city of Lausanne, the name *Lausanne* Congress and the title of the *Lausanne Covenant* (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).

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.” More recently, the Lausanne Committee (LCWE) hosted a broadly representative “2004 Forum for World Evangelization” in Thailand and is currently making plans for another international congress in 2010.

The Lausanne Covenant, The Manila Manifesto, and papers from the 2004 Thailand Forum can be read in their entirety, along with over sixty “Lausanne Occasional Papers” (LOPs) at the Lausanne website (www.lausanne.org) under “Documents.”

The Manila Manifesto

The Manila Manifesto has twenty-one affirmations, basically one sentence statements, twelve expanded sections (listed below), and an extended conclusion. It is noteworthy 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...”⁴ 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.”⁵

2. *Exegetical*

Statements regarding Biblical authority are central to *The Lausanne Covenant* and *The Manila Manifesto*.⁶ 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.*”⁷ 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.⁸

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 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? ⁹

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*): ¹⁰

"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)*¹¹

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)*¹²

“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)*¹³

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.¹⁴ 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."¹⁵ Pentecostal historian Vinson Synan characterized these early evangelists as, "missionaries of the one-way ticket."¹⁶

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..."*¹⁷

(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."*¹⁸

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."¹⁹

Consultations and literary discussions of power encounter, signs and wonders, and spiritual warfare highlighted the decade of the 1980s. 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)
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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.

(1 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) ²¹

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.*²²

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.*²³

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.*²⁴

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.

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.²⁵

“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).²⁶

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”*²⁷ 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.”²⁸ (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)²⁹

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)³⁰

As one seeks to find 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").³¹

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.³² 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.³³

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.”³⁴

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.”³⁵

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,”³⁶ said that, “...social activity is a consequence of, a bridge to, and a partner with evangelism.”³⁷

Another way to express this is to turn it around and formulate it as, “**Evangelism is Social Action.**”³⁸ 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.³⁹

Palau, an Argentine-born international evangelist whose well-recognized ministry has centered on the *kerygmatic* 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.⁴⁰

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.”⁴¹ 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.’⁴²

If the author may now be allowed to move over in a “dotted line” expansion from a broader “Evangelicalism,” (whatever that may be⁴³) 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*,⁴⁴ 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.⁴⁵ 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.”⁴⁶

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.”⁴⁷ 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.⁴⁸ At the risk of sounding triumphalistic,⁴⁹ (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.*⁵⁰

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.⁵¹

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,⁵² 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*.⁵³

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 conservative⁵⁴

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.⁵⁵

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.⁵⁶

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.⁵⁷

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7. Ecumenically interdependent

Evangelical/Pentecostal understandings of evangelization have created an environment of interdependence and collaboration with other expressions of the Christian communion.

Possible starting points:

a. *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.”

b. *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.”

c. *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.

d. *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.?

e. *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).

f. *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.

g. *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?

h. *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.

i. *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?

j. *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.

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.”⁵⁸ 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.*⁵⁹

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.⁶⁰

A large part of the dynamic growth of the Pentecostal Movement (designated by Vinson Synan as "An Equal Opportunity Movement,"⁶¹) is due to its ability since its inception

to mobilize and effectively deploy women into evangelistic witness and church leadership.⁶² 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.⁶³

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.”⁶⁴

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 2.17⁶⁵) 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.⁶⁶

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.⁶⁷

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.⁶⁸

“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*.”⁶⁹ We pray this also to be the mission and vision of our brothers and sisters who are responsive and faithful to the Lord Jesus Christ in all Christian communions in this new millennium.

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Endnotes

¹ Joseph Stowell, *Following Christ* (Zondervan Publishing House, 1996), pp. 130-131.

² *Ibid*, p. 131.

³ 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).

⁴ 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.

⁵ Foreword to Paul A. Pomerville, The Third Force in Missions (Hendrickson Publishers, 1985), p. vii.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ Saturation Evangelism (Zondervan Publishing, 1970), p. 19.

¹⁰ 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.

¹¹ Section 4, “The Nature of Evangelism,” in *The Lausanne Covenant*.

¹² Section 15, “The Return of Christ,” in *The Lausanne Covenant*.

¹³ “Conclusion: Proclaim Christ Until He Comes,” in *The Manila Manifesto*.

¹⁴ 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).

¹⁵ Cited in Donald Gee, The Pentecostal Movement (Elim Publications, 1949), p. 30.

¹⁶ 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).

¹⁷ The first lines of Section 12, “Spiritual Conflict,” in *The Lausanne Covenant*.

¹⁸ 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.

¹⁹ 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.
- ²⁰ Under Section 5. "God The Evangelist," in *The Manila Manifesto*.
- ²¹ Under Section 13. "Freedom and Persecution," in *The Lausanne Covenant*.
- ²² Affirmation 9 (of "The Twenty-One Affirmations), in *The Manila Manifesto*.
- ²³ In Section 2. "Good News For Today," in *The Manila Manifesto*.
- ²⁴ In Section 4. "The Gospel and Social Responsibility," in *The Manila Manifesto*.
- ²⁵ Cf. <http://dictionary.reference.com/browse/ecology>
- ²⁶ 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).
- ²⁷ 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).
- ²⁸ 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).
- ²⁹ Section 5, "Christian Social Responsibility," in *The Lausanne Covenant*.
- ³⁰ Section 4, "The Gospel and Social Responsibility," in *The Manila Manifesto*.
- ³¹ 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."
- ³² Samuel and Hauser, Editors (cf. Footnote 18).
- ³³ Ibid, from the Introduction by Samuel and Hauser, p. 13.
- ³⁴ Sudgen, "Evangelicals and Wholistic Evangelism," in Samuel and Hauser, Editors. *Proclaiming Christ in Christ's Way*, p. 40.
- ³⁵ Reference on Osei-Mensah model unknown. The source believed to be an article in *World Vision* magazine.
- ³⁶ The Grand Rapids 1982 summary report is found as a Lausanne Occasional Paper (LOP) on www.lausanne.org.
- ³⁷ John Stott, "A Note about the Stuttgart Statement on Evangelism," in Samuel and Hauser, Editors. *Proclaiming Christ in Christ's Way*, p.209.
- ³⁸ Luis Palau, "Evangelism *is* Social Action," in *World Vision* (April/May 1990), pp. 4-8.
- ³⁹ Ibid., pp. 4-5
- ⁴⁰ Ibid, p. 8

⁴¹ 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.

⁴² 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.

⁴³ 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.

⁴⁴ 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.

⁴⁵ 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.

⁴⁶ McClung, "Pentecostals: The Sequel," in Christianity Today, p. 32.

⁴⁷ William Menzies, "Current Pentecostal Theology of the End Times," The Pentecostal Minister (Fall 1988), p. 9.

⁴⁸ Cf. the post 1985 dates of publications by Pentecostal/Charismatic writers in the Endnotes of this paper.

⁴⁹ 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.

⁵⁰ McClung, "Pentecostals: The Sequel," Christianity Today (April 2006), p. 30; also at www.christianitytoday.com.

⁵¹ 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.

⁵² "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.

⁵³ "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.”

⁵⁴ <http://pewforum.org/press/index.php>

⁵⁵ Ibid.

⁵⁶ Drew Dyck, “Charismatic Pastor Seeks Guatemalan Presidency,” in *Charisma* (January 2007), p. 23.

⁵⁷ Justin Evans, “Pentecostals: Missions Movement or Voting Bloc?” in www.lausanneworldpulse.com/01-2007.

⁵⁸ “Egalitarian,” <http://dictionary.reference.com/browse/Egalitarian>

⁵⁹ Affirmations 13 and 14, “The Twenty-One Affirmations of the Manila Manifesto,” in *The Manila Manifesto*.

⁶⁰ 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*.

⁶¹ Vinson Synan, “An Equal Opportunity Movement,” in Smith, Editor. *Pentecostals From The Inside Out*, pp. 43-50).

⁶² 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).

⁶³ 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.

⁶⁴ In Cecil M. Robeck, Jr. Compiler, *Theology, News and Notes* (Fuller Theological Seminary, March 1983), p. 6.

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

⁶⁶ Agnes N.O. La Berge, *What God Hath Wrought* (Privately published by the author, no date), p. 31.

⁶⁷ (Oxford University Press, 2002), p. 75.

⁶⁸ (Cambridge Press, 2004), page unknown.

⁶⁹ 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).