

THE EARLY PENTECOSTALS' EXPERIENCE
OF DIVINE GUIDANCE IN MISSION IN THE
LIGHT OF LUKE-ACTS

A Thesis submitted for the degree of Master of Philosophy

By

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Abstract of the Thesis

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The present study investigates the early Pentecostals' experience of divine guidance in mission in the light of Luke-Acts. On the heels of Pentecostal revivals in North America and England at the beginning of the twentieth century, experience of divine guidance that led them to 'home and foreign mission' was a significant element that distinguished the movement along with their emphasis on baptism in the Spirit. While the previous studies focused on the baptism in the Spirit, a comprehensive analysis of their experience of divine guidance is not sufficiently explored. The early Pentecostal literature: newsletters, magazines and journals, abound with testimonies of direct experience of the Spirit and the risen Lord guiding them to diverse geographical destinations and people groups through speaking in tongues, visions, voices, prophecies, signs and wonders. They constantly corroborated these experiences with the Lukan narrative, believing that the Pentecostal revival and its prolific growth were guided by God as the early apostles were guided. They believed that the apostles' religious experiences during the establishment of the early Church that Luke narrated in his twin volumes are restored in the twentieth century Pentecostal revival.

The study aims to critically evaluate the early Pentecostals' use of the Lukan guidance passages as normative model for their experience of divine guidance. While the previous Lukan scholarship acknowledged Luke's emphasis on divine intervention and guidance at strategic points of the narrative its continuation to the present as a normative model for the present mission have not arrived at a consensus. Besides the early Pentecostals' emphasis on the baptism of the Spirit as empowerment for mission they believed that the Spirit guided them through speech, prophecy and visions. Moreover, they ascribed the leadership of the movement to the risen Lord which led to them to undermine ecclesiastical structures, and organizing in the early decades.

While the early Pentecostals juxtaposed similar roles to the Spirit and the risen Lord in guiding their mission based on the Lukan narrative, they rarely strived to articulate the relationship between the Spirit and the risen Lord in the post-Pentecost era of the Church. Despite the early Pentecostals' allegiance to the Lukan narrative, the centrality of God in the Lukan narrative is relatively absent in their use of Luke-Acts. Thus the study will critically evaluate their reading of the Lukan narrative and its application into their mission praxis. The study will contribute to the growing discussion on Pentecostal theology and hermeneutics.

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List of Abbreviations

| | |
|--------------------|---|
| <i>AF</i> | <i>The Apostolic Faith</i> (Pentecostal periodical published from Portland, and Los Angeles, USA) |
| AG | The Assemblies of God Church |
| <i>AM</i> | <i>The Apostolic Messenger</i> (Pentecostal periodical published from Winnipeg, Canada) |
| ANE | Ancient Near Eastern |
| <i>BM</i> | <i>The Bridegroom's Messenger</i> (Pentecostal periodical published from Atlanta) |
| BBH | Baker Book House |
| <i>CBQ</i> | <i>Catholic Biblical Quarterly</i> |
| <i>CoG Evangel</i> | <i>Church of God Evangel</i> (Pentecostal periodical published from Atlanta, USA) |
| <i>CJPCR</i> | <i>Cyber Journal for Pentecostal Charismatic Research</i> |
| CUP | Cambridge University Press |
| <i>Conf.</i> | <i>Confidence: A Pentecostal Paper for Great Britain</i> (Published from Sunderland, UK) |
| <i>EJPM</i> | <i>Encounter Journal for Pentecostal Ministry</i> |
| EPUG | Editrice Pontificia Universita Gregoriana |
| <i>EQ</i> | <i>Evangelical Quarterly</i> |
| GPH | Gospel Publishing House |
| <i>HTR</i> | <i>Harvard Theological Review</i> |
| HUP | Harvard University Press |
| <i>Int.</i> | <i>Interpretation</i> |
| IUP | Indiana University Press |
| <i>IBMR</i> | <i>International Bulletin of Missionary Research</i> |
| <i>JEPTA</i> | <i>Journal of the European Pentecostal Theological Association</i> |
| <i>JPT</i> | <i>Journal of Pentecostal Theology</i> |
| <i>JSNT</i> | <i>Journal for the Study of the New Testament</i> |
| <i>JSSR</i> | <i>Journal for the Scientific Study of Religion</i> |
| <i>JSTOR</i> | <i>Journal Store</i> |
| <i>NovT</i> | <i>Novum Testamentum</i> |
| <i>NTS</i> | <i>New Testament Studies</i> |
| <i>NIDPCM</i> | <i>The New International Dictionary of Pentecostal and Charismatic Movements</i> |
| SAP | Sheffield Academic Press |
| SUP | Sheffield University Press |
| <i>TDNT</i> | <i>Theological Dictionary of the New Testament</i> |
| YUP | Yale University Press |
| <i>WBC</i> | <i>Word Biblical Commentary</i> |
| <i>WW</i> | <i>Word and the World</i> |

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Chapter 1

Introduction

Reliance on God's guidance in life and ministry was one of the significant aspects of Pentecostal spirituality that I have encountered as I was raised in the tradition of the Indian Pentecostal Church of God (IPC),¹ which adheres to classical Pentecostal beliefs and practices. I grew up listening to testimonies of missionaries who were working in un-evangelised, antagonistic, poverty-stricken regions of India, testifying about their experiences of continuous divine guidance that enabled them to pursue missionary work in adverse conditions. In my tradition, even today, God's 'calling' and 'sending' of an individual to a mission field through a vision, a voice, or a prophecy has priority over one's educational qualifications, skills, and commitment. Moreover, they prioritize supernatural directions over planning, strategies, and one's own personal commitment to mission.

Pentecostals in general, ground their beliefs and practices in Scripture and especially, they consider experiences of the early apostles recorded in the Lukan narrative as a normative basis for their mission ventures. However, my theological education at United Theological College (UTC) – a leading non-denominational theological school in Bengaluru (Bangalore), India – challenged my Pentecostal understanding of mission. Courses on 'Christian mission' taught at UTC rarely linked it with the Lukan narrative, especially signs and wonders and supernatural interventions in mission. In contrast, Jesus' Nazareth manifesto recorded in Luke 4:18 was often cited in mission discussions (in the class room as well as in the chapel services) in order to emphasise God's preferential option for the poor in mission. God's liberative activities from social injustices, oppression and poverty in the context of the 'third world' were central to mission praxis. The role of the Holy Spirit rarely occurred in the discussion. My Pentecostal understanding of the Spirit-led mission accompanied with signs and wonders and encountering the supernatural did not concur with this view of mission. This motivated me to critically examine Pentecostals' experience of divine guidance in mission by focusing on Luke-Acts. The fundamental questions that led me to this study are as follows:

¹ IPC is one of the largest south Indian Pentecostal denominations established by Indian Pentecostal leaders in 1934. (Saju, *Kerala Pentacostu Charitram* [Malayalam] (Kottayam, India: Good News Publication, 1994), 176; Michael Bergunder, *The South Indian Pentecostal Movement in the Twentieth Century* (Grand Rapids, Michigan: W B Eerdmans Pub. Co., 2008), 32.

1. What is the significance of divine guidance in the early Pentecostal mission?
2. How did the early Pentecostals read guidance passages of Luke-Acts and apply them into their mission praxis?
3. Are the instances of divine guidance narrated in Luke-Acts normative? Are they historical information or a model to be followed?
4. What is the theology of divine guidance?

This chapter will explain the scope and method employed in this study followed by a brief description of a few preliminary issues that will clearly define the framework of this study.

1.1. Definition of Divine Guidance

Before defining the phrase ‘divine guidance’ this section will observe its traditional practice. Several major ancient traditions perpetuated the belief that a supernatural power guided human beings in their decisions and activities. For instance, the Israelites consulted seers (1Sam. 9:9, 11, 18, etc.) and used Urim and Thummim (Exod. 28:30; Lev. 8:8) to enquire of the Lord. The prophets served as mediators of divine revelations throughout the history of Israel. Similarly, Greco-Roman literature reflects the practice of divination through observing omens (such as bird behaviour) or consulting special centres such as Delphi for divine guidance.² Aune describes the Greco-Roman background of the prophetic traditions of both the Old Testament and the New Testament that partly deal with divine guidance.³ At present, divine guidance plays a significant role in the life of Christians across traditions and denominations. Willard rightly observes the great degree of interest in the subject matter at present.⁴ However, perception of divine guidance varies from one tradition to another largely depending on the ‘reading’⁵ of Scripture.

The following is a working definition of divine guidance for the present study: Divine guidance is an individual’s inclination to act in a particular way or making a decision concerning a particular task or a personal resolution to change one’s belief, values, or direction of life, caused by God’s intervention through supernatural means. Experiences of visions, prophecies, hearing voices, etc are predominant means of divine

² *Herodotus* I:13, 14, 26, 46-48; 2:84, 143; Homer, *Iliad* 1:41-46; Plutarch, *Lives*, I, LCL. 5, 6, XI; XVI are few examples.

³ David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), chapters 2 and 3.

⁴ Dallas Willard, *In Search of Guidance: Developing a Conversational Relationship with God* (New York: Harper Collins, 1993), 15, 16.

⁵ The term ‘reading’, indicates the hermeneutical process of the reader, which is explained in the next section.

guidance. The early Pentecostals considered signs and wonders also as a means of divine guidance. They believed that irruptive events such as signs and wonders that accompanied their preaching had a crucial role in influencing the mental disposition of the recipients, which led them to faith in Christ.

1.2. Scope and Methodology of the Study

This study aims to analyse the early Pentecostals' reading of the Lukan guidance passages⁶ with regard to their mission in particular. The term 'Pentecostals' used in this study represents the classical Pentecostal tradition. Since the present investigation is limited to the early Pentecostalism, later developments such as the Charismatic movement and the Third Wave are not included. Considering the space limitations, the study will explore Pentecostals' testimonies, teachings, and reports with regard to divine guidance, only from two early centres: America and England.⁷ They have frequently used select passages from Luke-Acts that narrate divine guidance in order to substantiate their religious experience (for instance, guidance through the Spirit [Acts 8:29; 7:56; 13:2],⁸ the risen Lord [Luke 24:49; Acts 2:39],⁹ visions [Acts 2:17; 9:1ff],¹⁰

⁶ The present study will consider Luke and Acts as the work of the same author because of their thematic continuity and stylistic coherence. In both volumes the author has presented numerous instances of divine guidance (directing the characters to a specific action or decision), which involve angelic appearances, visions, voices or prophecies. The present study will not analyze all instances, but will study the passages that the early Pentecostals constantly used to substantiate their experience of divine guidance in mission.

⁷ By confining to two early centres, this study does not disregard the worldwide development of the movement in the early decade of 1900. Within the limited scope a detailed analysis of Pentecostals' testimonies of divine guidance in other centres is not feasible. The present Pentecostal historians, Allan Anderson, (*An Introduction to Pentecostalism* [Cambridge: CUP, 2004], 166-183), Bergunder (*South Indian*), and Aaron T. Friesen (*Norming the Abnormal* [Eugene, Oregon: Pickwick Publications, 2013], 14) reject the western origins of the movement, especially, Los Angeles as the 'Jerusalem'.

⁸ W. F. Carothers, 'The Gift of Interpretation', *Conf.* 3.11 (Sunderland, November 1910), 256. 'Report from Mr. Cecil Polhill', *Conf.* 2.4 (Sunderland, April 1909), 85. (Carothers, a local minister in Houston Texas, was a close associate of Charles Parham. W. J. Seymour joined the school opened by Parham and Carothers (<https://www.biblicaltraining.org/library/pentecostal-churches> accessed on 11/11/13). (*Confidence* is a British Pentecostal journal edited by Alexander A. Boddy, one of the key pioneers of the Pentecostal movement in Britain).

⁹ N. A., 'Testimony of a Seeker after God', *Conf.* 7 (Sunderland, October 1908), 4. (In this study, citations, mostly from *The Apostolic Faith* (one of the early American Pentecostal journals published from Portland) will be acknowledged without the name of the author. Therefore, the abbreviation 'NA' represents 'no author'. Majority of the articles and testimonies, particularly in this journal were published without the name of the author. The publishers expected the readers to perceive the miraculous healing, visions and other missionary activities reported in the journal as the works of the Lord. [refer to § 4.1 below])

¹⁰ N. A., 'Heavenly Visions', *AF* 1.6 (Portland, February to March 1907), 2; Cecil Polhill, 'Report from Mr. Cecil Polhill', *Conf.* 4.2 (Sunderland, April 1909), 9; N. A., *AF* 1.7 (Los Angeles, April 1907), 3. (N. A., 'Information', *AF* 8 (Portland, July 1909), 1; N. A., 'No Other Name but Jesus', *AF* 9 (Portland, August, September 1909), 1; N. A., 'Prayer Over this Paper' *AF* 12 (Portland, January 1910), 2).

signs and wonders [Luke 21:34; Acts 2:18; 19:12]¹¹ and speaking in tongues [Acts 2:4; 10:45]¹²).

The following chapters will critically evaluate their use of the selected texts. The time frame is limited to the first three decades of the twentieth century (1900 to 1930). Though Mittelstadt classifies this as the ‘pre-critical’ period,¹³ most of the distinct teachings of the movement emerged during this period:

(a) The Trinitarian affirmation was well established when they identified oneness Pentecostal teaching as the ‘new issue’. The general council of AG took the lead to clarify their Trinitarian conviction in contrast to oneness Pentecostals.

(b) The predominant pneumatological emphasis – baptism in the Spirit as empowerment for mission – was established as the primary distinctive of the movement.¹⁴ The teaching on initial evidence was firmly rooted.

(c) The Christological affirmation – the foursquare gospel:¹⁵ Jesus the Saviour, giver of the Spirit, healer, and coming king – became another robust theological foundation laid during this period.

(d) Their emphasis on eschatology, clearly expressed in their teachings on ‘latter rain’ developed during this time.

(e) Organisationally, the major Pentecostal denominations, Assemblies of God and Church of God, were formed with a distinct statement of faith during this stage.

Though these significant theological stances were revised in the later period, most of them remain as pillars of global Pentecostalism as it entered the second century of its existence. Along with all these significant features, Pentecostals’ emphasis on divine guidance took shape during this period. However, Pentecostal scholarship rarely focused on their emphasis on divine guidance as their distinctive mark of identity.

Testimonies, teachings, and articles published in journals, newsletters and magazines are the primary sources for the present study. Those who experienced the

¹¹ N. A., ‘Wonders in Heavens Above’, *AF* 1.4 (Los Angeles, December 1906), 4; N. A., ‘The Lord is Speaking in the Earth Today’, *AF* 1.12 (Los Angeles, January 1908), 1; N. A., ‘Signs of the Coming of Jesus’, *AF* 7 (Portland, May-June 1909), 3. N. A., ‘The Place was Shaken’, *AF* 10 (Los Angeles, November 1909), 4.

¹² H. G. Garr, ‘A Letter from Garr’, *Supplement to Confi.* (Sunderland, May 1908), 2; A. A. Boddy, ‘The London Conference’, *Confi.* 5.2 (Sunderland, February 1912); N. A. ‘Tongues in Public Assembly’, *Confi.* 7.12 (Sunderland, December 1914), 234; N. A., ‘The Second Chapter of Acts’, *AF* 1.2 (Los Angeles, October 1906), 2.

¹³ Martin W. Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition* (Cleveland, Tennessee: CPT Press, 2010), 3.

¹⁴ Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (London: SCM Press, 2007), 17ff.; Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, Michigan: Baker Academic, 1987), 35-114.

¹⁵ The early Pentecostals who adhered to the holiness tradition added one more element to the foursquare tradition, i.e., Jesus the sanctifier, and made it a fivefold gospel.

new wave of revival published and circulated these journals, especially from Los Angeles and Portland in North America and from Sunderland, England, with the aim of spreading the news around the globe about the experience of the Spirit baptism, healings, and other signs that occurred in these two centres. These journals included reports from other early centres in Asia as well as Europe.¹⁶ The chief objective of these publications was to motivate others to experience the baptism of the Holy Spirit. The early Pentecostals expressed their theology through testimonies, sermons, and journal articles. By means of these journals and magazines, they have reported their experiences in correspondence with Scripture, especially from Luke-Acts. However, their intention was not to present any well-articulated theological tenets of the movement; rather it was to report their experience of what God was doing in and through them. Anderson observes,

The materials contain hidden assumptions about what 'ought' to be happening, and were influenced by the particular movements of which they were an integral part. Nevertheless, these periodicals are still important sources of information and illustration concerning the missionaries, their beliefs, strategies, and assumptions.¹⁷

Therefore, the present study will evaluate early Pentecostals' use of guidance passages of Luke-Acts, especially focusing on the Pentecostal literature produced during this period.

The word 'reading' indicates the process of hermeneutics in which the reader and his/her context occupy a significant role. The reader approaches the text with his/her own presuppositions formed by experience and ideology.¹⁸ Anderson asserts that one cannot interpret with pure objectivity.¹⁹ The interpreter's presupposition plays a significant role in the process of hermeneutics.²⁰ This is true with Pentecostals' reading of Luke-Acts. A number of scholars recognise that Pentecostals read differently from other Christian traditions, which this section will discuss further. In McLean's opinion, Pentecostal hermeneutics affirms that God acts now in the same ways God acted in biblical times, and provides both internal and external witness of the Spirit for this age as well as the biblical age.²¹ Therefore, Pentecostals' reading of guidance passages enables them to easily relate to the early apostles' experience. Similarly, Dayton

¹⁶ For a detailed description of the early Pentecostal periodicals and its worldwide circulation, refer to Anderson, *Spreading*, 11-13.

¹⁷ Anderson, *Spreading*, 13.

¹⁸ Wolfgang Iser, 'Reading Process: A Phenomenological Approach', *JSTOR* (Winter, 1972), 279-299; Adele Berlin, 'The Role of the Text in the Reading Process', *Semeia* (January, 1993), 143-147.

¹⁹ Anderson, *Introduction*, 8.

²⁰ What Anderson perceives about historiography (*Spreading*, 5) is true with regard to hermeneutics as well (Thomas Howe, *Objectivity in Biblical Interpretation* [Longwood, Florida: Advantage Books, 2004]).

²¹ Mark McLean, 'Towards a Pentecostal Hermeneutics', *Pneuma* 6.2 (September 1984), 35-56.

endorses the idea that Pentecostals have ‘a distinctive Pentecostal manner of appropriating the Scriptures’.²² He adds, ‘In contrast to magisterial Protestantism which tends to read the New Testament through Pauline eyes, Pentecostalism reads the rest of the New Testament through Lukan eyes, especially with the lenses provided by the book of Acts’.²³ Menzies’ observation clarifies what Dayton asserts. According to Menzies, Pentecostals perceive the stories of Acts as their stories, ‘stories of divine guidance offered through dreams and visions; stories of wonderful miracles bringing joy and open hearts..., stories of the Holy Spirit’s power enabling ordinary disciples to do extraordinary things of God’.²⁴ He further observes that Pentecostals never viewed the gulf that separates their world from that of the text. The fusing of horizons with that of the text takes place naturally without a lot of reflection.²⁵ This fusion of horizons has shaped Pentecostals’ perception and experience of divine guidance. However, Menzies does not endorse a post-modern, reader oriented method, which tends to validate the readers’ ideology at the expense of the meaning of the text.²⁶ Stronstad clarifies what Dayton and Menzies observe about the distinct Pentecostal hermeneutics,²⁷ an interpretative method that is closely bound to experience. He argues that

charismatic experience in particular and spiritual experience in general give the interpreter of relevant biblical texts an experiential presupposition that transcends the rational or cognitive presuppositions of scientific exegesis. Furthermore, this charismatic experience results in an understanding, empathy, and sensitivity to the text, and priorities in relation to the text that other interpreters do not and cannot have.²⁸

Thus, the study reveals that the Pentecostals have a distinct hermeneutics. However, it is necessary to investigate whether Pentecostals’ reading of guidance passages concur with Luke’s presentation of divine guidance in his twin volumes. The key question that leads the study will be whether the instances of supernatural guidance narrated in Luke-Acts are normative for Pentecostal mission today. In order to answer this question, the first part of each chapter will critically analyse the early Pentecostals’ testimonies and teachings from the primary sources. The second part will study the selected texts from the Lukan narrative, which they have predominantly employed to

²² Dayton, *Roots*, 23.

²³ *Ibid.*

²⁴ Robert P. Menzies, ‘Sending of the Seventy and Luke’s Purpose’, in Paul Alexander, Jordan Daniel May and Robert G. Reid (eds.), *Trajectories in the Book of Acts* (Eugene, Oregon: Wipf and Stock, 2010), 87.

²⁵ *Ibid.*

²⁶ Robert P. Menzies, ‘Jumping off the Postmodern Bandwagon’ *Pneuma* 16.1 (1994), 115-120.

²⁷ Dayton, *Roots*, 23; Robert P. Menzies, *Pentecost: This Story is Our Story* (Springfield, Missouri: GPH, 2013), 22.

²⁸ Roger Stronstad, ‘Pentecostal Experience and Hermeneutics’, *Enrichment Journal* (Springfield, Missouri, Fall, 2010).

support their experience in order to evaluate the result of Pentecostals' reading of guidance passages.

The study will bring together witnesses of early Pentecostals' experience of divine guidance and exegetical analysis of relevant passages from Luke-Acts. As stated above, the teachings and ideologies developed in the early stage continue to have its impact over global Pentecostalism, though much of it has undergone a radical evolution. In Mittelstadt's observation, the gulf between academic articulation, belief, and practice of Pentecostals remains unresolved, though it has entered the scholarly marketplace.²⁹ A Pentecostal scholar, Atkinson, in his recent work points out the gulf between academic articulation and Pentecostals' practice.³⁰ The integration of academic research and practice of the present church is a necessity which is vivid in Moule's statement, 'Any true insights into the meaning of Luke or of his sources should not be left on a merely academic level, but should be made available and applied to the church's witness at the present time'.³¹ According to Moule, the process begins from the text and its results are made available and applied to the church tradition. However, Pentecostals' reading, as demonstrated above, is not an application of systematised theological stance derived from the text to the church tradition; rather, it is a 'reading' informed by experience. In fact, it is a cyclic process. The text of Acts played a crucial role in shaping the movement in North America (§3 below will explore this in detail). The pioneering members of the movement perceived their experience as the recurrence of Acts 2. Consequently, they reiterated Peter's statement, 'this is that'.³²

In the ensuing years, their reading of the biblical texts with experiential presupposition formed their doctrinal stance. Therefore, many of those who study a particular aspect of Pentecostalism commence with Pentecostals' experience and move to Scripture. For instance, Albrecht investigates Pentecostal spirituality by employing ritual studies.³³ He believes that 'spirituality' is a lived experience, which actualises a fundamental dimension of human beings.³⁴ Thus, he studies rituals and symbols of Pentecostalism through observing three congregations in North America. While Albrecht's study highlights several significant features of Pentecostal spirituality, it

²⁹ Mittelstadt, *Reading*, 8.

³⁰ William P. Atkinson, *Trinity after Pentecost* (Eugene, Oregon: Pickwick Publications, 2013), 2.

³¹ C. F. D. Moule, 'The Christology of Acts', in L. E. Keck and J. L. Martyn (eds.), *Studies in Luke-Acts* (London: SPCK, 1966), 159.

³² T. Smart, 'This is That,' *AM* 1.1 (Winnipeg, February-March 1908), 1.

³³ Daniel E. Albrecht, 'Pentecostal Spirituality: Ecumenical Potential and Challenges', *CJPCR* (July, 1997) 1-42.

³⁴ *Ibid.*

does not go beyond the symbols and rituals to examine the scriptural undergirding that lie beneath each ritual. Bergman raises a pertinent question with regard to the limits of the ritual study Albrecht follows.³⁵ She enquires whether one can ask the question, ‘Does the ‘power’ language of the Spirit veer into impersonal energy or is the Holy Spirit a personalised presence?’, within the ritual study Albrecht proposed.³⁶ Cartledge’s recent study stands closer to Albrecht’s work in terms of methodology.³⁷ He employs rescripting as a methodological tool in order to develop the ordinary Pentecostal theology.³⁸ He proposes that scholarly engagement on the ‘script’ provided by ordinary theology (testimonies of Pentecostal believers) is a form of re-scripting.³⁹ In order to rescript Pentecostal theology, Cartledge combines phenomenological as well as theological description with Pentecostals’ faith and practice. It is commendable that he does not neglect theology in favour of social science.⁴⁰ The present investigation employs an exegetical approach to the ‘script’ produced by the testimonies of the early Pentecostals. Since the early Pentecostals constantly sought correspondence of their experiences with Scripture, especially with the book of Acts, the present study will ‘rescript’ it in the light of exegesis of relevant passages from Luke-Acts. The next section will clarify the place of the present investigation in the larger context of scholarly enquiry of Pentecostals’ beliefs and practices.

1.3. The Context of the Study

The present investigation will specifically focus on Pentecostals’ experience of divine guidance. While the burgeoning Pentecostal scholarship spent most of its efforts on Pentecostal Pneumatology, a comprehensive approach to God’s act of guidance in mission is less explored. Though scholars recognise the Spirit as the leader of mission,⁴¹ comparatively less attention is given to Pentecostals’ experience of divine guidance through the risen Lord, signs and wonders. The paucity of studies on Pentecostals’ experience of divine guidance is evident even from a cursory reading of recent works. For instance, Parker studies Pentecostals’ discernment and decision making.⁴² While he

³⁵ Lucy Bergman, Book Review, *Journal of Religion* (January 2001), 139-140.

³⁶ *Ibid.*

³⁷ Mark. J. Cartledge, *Testimony in the Spirit* (Surry: Ashgate, 2010). Both works focus on empirical data provided by selected churches. However, Cartledge employs both sociological as well as theological perspectives, unlike Albrecht who studies it only on phenomenological ground.

³⁸ *Ibid.*, 16, 17.

³⁹ *Ibid.*, 17.

⁴⁰ *Ibid.*, 15.

⁴¹ Anderson, *Introduction*, 207; Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008), 249-252.

⁴² Stephen E. Parker, *Led by the Spirit: Towards a Practical Theology of Pentecostal Discernment and Decision Making* (Sheffield: SAP, 1996), 117-144.

analyses Pentecostals' decision making on two grounds, psychology and the theology of Paul Tillich, he does not investigate how Pentecostals use guidance passages to substantiate their experience. Furthermore, Mittelstadt's comprehensive analysis of Pentecostal scholarship based on Luke-Acts has only a passing comment on the subject matter.⁴³ In his opinion, Pentecostals may study the question of guidance and discernment by incorporating an integrative approach, which might include psychological and emotional components of guidance through the eyes of Lukan characters.⁴⁴ In addition, Warrington's monograph on Pentecostal theology has allowed only a limited space for the discussion of divine guidance, in a small section with the subtitle, 'The Spirit Guides Believers'. This section hardly explores the Spirit's guidance of mission in Luke-Acts.⁴⁵ Even in other scholarly works, Pentecostals' use of Lukan guidance passages is a less trodden ground.⁴⁶

God's guidance through tongues, voices, visions, trance, signs and wonders has prominence in the early Pentecostals' mission. They envisaged correspondence between their experiences of divine guidance with Luke's portrayal of God's direction of the redemptive history through similar irruptive events.⁴⁷ An earnest quest for experiencing divine intervention and guidance was central to the early Pentecostals. Previous studies have approached these phenomena exegetically,⁴⁸ historically,⁴⁹ and theologically.⁵⁰ Dayton observes that Pentecostals' 'direct access to the experience of Pentecost leads quickly to the claim to have restored the "apostolic faith" and all the supernatural elements reported in the New Testament'.⁵¹ Thus, for the early Pentecostals, divine guidance not only was one's subjective inclination to perform a specific action, which is 'led by the Spirit', but also involves a range of religious experience, which God

⁴³ Mittelstadt, *Reading*, 152.

⁴⁴ *Ibid.*, 152.

⁴⁵ Warrington, *Theology*, 66-69.

⁴⁶ The early Pentecostals perceived the Spirit as well as the Lord as their leaders of the movement based on Luke-Acts. For instance, refer to N. A., 'Bible Pentecost', *AF* 1.3 (Los Angeles, November 1906), 1; N. A., 'Pentecost with Signs Following: Jesus Our Projector and Great Shepherd', *AF* 1.4 (Los Angeles, December 1906), 1. However, Pentecostal scholarship has not delved deeply into this perception.

⁴⁷ N. A., 'The Old-Time Pentecost', *AF* 1.1 (Los Angeles, September 1906), 1; Levi R. Lupton, 'This is That', in 'New Acts', (Alliance, Ohio) cited in *AF* 1.7 (Los Angeles, April 1907), 3.

⁴⁸ Roger Stronstad, *The Charismatic Theology of St Luke* (Peabody, Massachusetts: Hendrickson Publishers, 1984); Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: SAP, 1994); James B. Shelton, *Mighty in Words and Deeds: The Role of the Holy Spirit in Luke-Acts* (Peabody, Massachusetts: Hendrickson Publishers, 1991).

⁴⁹ Gray B. McGee, *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody, Massachusetts: Hendrickson Publishers, 1991); Friesen, *Norming*.

⁵⁰ John Michael Penney, *The Missionary Emphasis of Lukan Pneumatology* (Sheffield: SAP, 1997); Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religion* (Sheffield: SAP, 2000).

⁵¹ Dayton, *Roots*, 26.

communicated supernaturally through God's agents. While Pentecostals highly esteem their experience of divine intervention and guidance, they insist that it must be well-rooted in Scripture. Therefore, two factors are significant to understand Pentecostals' experience of divine guidance in mission:

- (1) Pentecostals' use of Lukan guidance passages.
- (2) Their distinct emphasis on divine guidance.

The next two sections will analyse these two factors.

1.4. The Early Pentecostals' use of Luke-Acts

Scripture is fundamental to Pentecostals' belief and practice. Menzies rightly asserts that Pentecostals are 'people of the book'.⁵² He further observes that 'although Pentecostals certainly encourage spiritual experience they always do so with a constant eye to Scripture'.⁵³ The phrase, 'scripturalness of the experience' appeared in *AF* evinces the centrality of Scripture for the early Pentecostals.⁵⁴ Boddy, writing in *Confidence*, only as editor, has expressed a similar idea: 'All experiences should correspond with the Word of God. In this great work, the Scriptures must be our guide. Those who have any different guide soon wander from the truth'.⁵⁵ The early Pentecostals insisted that they only look at the Bible as their fundamental guide.⁵⁶ Moreover, their emphasis on the use of Scripture mitigated the significance of theological education and theological articulation in their preaching and teaching (the next chapter will explore this in detail). The early Pentecostals' attitude towards theology is evident in a statement recorded in *AF*, 'There was a time when we were fed upon theological chips, shavings, and wind. But now the long, long night is past. We are feeding upon the Word which is revealed by the Holy Ghost – the whole Word and nothing but Word'.⁵⁷

While they acclaimed Scripture as their guide, its use was largely limited to select portions of Scripture, especially the Lukan narrative, as it is usually phrased 'the canon within the canon'. The early Pentecostals believed that their experiences of divine guidance are re-enactments of similar instances recorded in Scripture, especially in Luke-Acts. Therefore, this section will examine the significance of Luke-Acts in

⁵² Menzies, *Pentecost*, 14.

⁵³ *Ibid.*

⁵⁴ N. A., 'The Promise of the Father and Speaking in Tongues', *AF* 1.9 (Los Angeles, September 1907), 3.

⁵⁵ A. Boddy, 'The Pentecostal Baptism: Counsel to Leaders and Others', *Conf.* 4.1 (Sunderland, January 1911), 6.

⁵⁶ N. A., 'The Pentecostal Baptism Restored', *AF*, 1.2 (Los Angeles, October 1906), 1; Lattau, 'Pentecostal Movement in the Light of the Scripture', *Conf.* 2.1 (Sunderland, January 1909), 1.

⁵⁷ N. A., *AF* 1.7 (Los Angeles, April 1907), 3.

Pentecostals' theology and praxis. The Lukan narrative has a prime role in shaping the twentieth-century Pentecostal revival.⁵⁸ The revival in the Bethel Bible School in Topeka, Kansas, under the leadership of Charles Fox Parham was the result of an intensive study of the book of Acts. They followed a method of studying the Bible based on different topics.⁵⁹ As a part of their regular study, Parham assigned the students to focus on baptism in the Spirit based on the book of Acts. One of the early periodicals *AF* reported:

Five years ago, God put it into this man's heart (Bro, Charles Parham) to go over to Topeka, Kansas, to educate missionaries to carry the gospel. It was a faith school and the Bible was the only text book. The students had gathered there without tuition or board, God sending in the means to carry on the work. Most of the students had been religious workers and said they had received the baptism with the Holy Ghost number of years ago. Bro. Parham became convinced that there was no religious school that tallied up with the second chapter of Acts. Just before the first of January, 1901, the Bible School began to study the word on the baptism with the Holy Ghost to discover the Bible evidence of this baptism that they might obtain it.⁶⁰

A number of features adopted in the initial study of the book of Acts in the Bethel Bible School spearheaded the Pentecostals' use of the Bible in the following decades of its development. It was divorced from rational, in-depth systematisation of biblical truths and application of any critical method. When Parham's students noticed that speaking in tongues was a common denominator in three significant revivals recorded in Acts 2:4; 10:46 and 19:6, they concluded that speaking in tongues, which occurred in these three incidents could be a 'pattern' of the Spirit baptism. They began to pray for it specifically.⁶¹ Thus, Luke's presentation of revival in three different geographical locations (Jerusalem, Caesarea, and Ephesus) and different ethnic backgrounds (Jewish as well as Gentile) became a fundamental basis for Pentecostals to insist that the outpouring of the Spirit with the evidence of speaking in tongues is the distinct mark of worldwide Pentecostal revival.⁶² The early Pentecostals termed it as 'bible evidence'.⁶³ Thus, from the outset of the movement, they used the book of Acts to establish the doctrine of 'initial evidence'.⁶⁴

In the ensuing years, the book of Acts became the normative document for several other vital aspects of the emerging Pentecostal tradition. The title of an article in

⁵⁸ Carl Brumback, *Suddenly from Heaven: A History of AG* (Springfield, Missouri: GPH, 1917), 22.

⁵⁹ William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, Missouri, GPH, 1971), 36.

⁶⁰ N. A., 'The Pentecostal Baptism Restored', *AF* 1.2 (Los Angeles, October 1906), 1.

⁶¹ Menzies, *Anointed*, 36.

⁶² Bible studies focused on tongues in the periodicals often refer to the events in Acts 2, 10 and 19 as the fundamental basis for the distinct nature of Pentecostal revival. N. A., 'The Promise Still Good', *AF* 1.1 (Los Angeles, September 1906), 3.

⁶³ N. A. 'The Pentecost has Come', *AF* 1.1 (Los Angeles, September 1906), 1.

⁶⁴ Menzies, *Anointed*, 37.

AF: 'Jesus is Visiting his People:... Pentecost as in the Book of Acts',⁶⁵ clearly indicates Pentecostals' attempts to harmonise their present experience with the Lukan narrative. They used the Lukan narrative to propose that Spirit-led believers make decisions under the guidance of the Spirit. Divine guidance is a dominant motif in the Lukan narrative. The following chapters of the present investigation will clarify this further. One of the tasks of the present study is to explore how this motif influenced the early Pentecostals' reading of the narrative, which eventually shaped their mission praxis in the formative years.

The following chapter will demonstrate that the early Pentecostals used the Lukan narrative, especially the book of Acts, to support their emphasis on experiencing the supernatural. The Lukan feature of 'sudden irruption' of the supernatural in Pentecostal worship, mission ventures or even in daily affairs is deeply embedded in Pentecostal spirituality (the next section will explore this further). The Pentecostals' fascination for the 'sudden' influx is evident in the title of one of the early attempts of compiling the history of the AG church by Brumback '*Suddenly from Heaven*'.⁶⁶ They envisaged the continuation of the apostolic age not in theory but in practice. Thus, for the early Pentecostals Luke-Acts became their fundamental 'scriptural basis' to establish their supernatural experiences.

The above assessment clarifies that the beginning of the Pentecostal revival was motivated from the study of the book of Acts. Consequently, they believed that signs and wonders, especially in relation to God's guidance in mission, would recur in their mission ventures. In fact, the early Pentecostals laid a distinct emphasis on their experience of divine guidance, which is based on Luke-Acts. The next section will discuss three major factors that indicate the Pentecostals' distinct emphasis on divine guidance.

1.5. The Early Pentecostals' Distinct Emphasis on Divine Guidance

Highly prolific and divergent natures of Pentecostalism from the very beginning have led both insiders and outsiders to constantly ask the question: who is a Pentecostal? Or what is Pentecostalism? As mentioned before, most of the answers to these questions revolved around two major distinctives: (a) the Spirit baptism and (b) speaking in tongues.⁶⁷ In the early stage, the pioneers of the movement held the

⁶⁵ N. A., AF 2.16 (Los Angeles, September 1908), 1. A similar title appeared in an earlier issue AF 1.1 (Los Angeles, September 1906), 1.

⁶⁶ Brumback, *Suddenly*, 1.

⁶⁷ Anderson, *Introduction*, 9 -15; Friesen, *Norming*, 6ff; Menzies, *Pentecost*, 13.

experience of baptism in the Spirit with the evidence of speaking in tongues as the distinct experience of the new movement that marked its identity in Christian history.⁶⁸ Thus, Pentecostals' perception of the meaning and purpose of the baptism in the Spirit, especially with regard to the Lukan narrative, occupied the centre stage in all scholarly investigations.⁶⁹ However, Pentecostals' emphasis on divine guidance was neglected in the discussion of its identity. Pentecostals perceive themselves as a Spirit-led community. Thus, the whole gamut of Pentecostal experience cannot be reduced to baptism of the Spirit and *glossalalia*. Some of the observers of the movement attested this with clarity.⁷⁰ Dayton, for instance, postulates three reasons against defining Pentecostalism based on speaking in tongues: (1) tongues do not distinguish Pentecostalism from other religious movements; (2) the tendency of historical studies to focus on the practice of tongues in Topeka, Kansas, or Los Angeles discourages careful theological and historical analysis of the development of the movement and (3) the attention given to the practice of *glossalalia* has diverted interpreters from theological categories of analysis.⁷¹ In the light of these observations, Dayton demonstrates other significant theological roots of Pentecostalism, apart from speaking in tongues.

Similarly, Friesen addresses the issue of tongues as the initial evidence and concludes that the classical Pentecostal position on speaking in tongues as initial evidence has been controversial throughout the history, and the denominations under his scrutiny have revolutionised their stance on the issue.⁷² Further, Bergunder who studies South Indian Pentecostalism expresses a similar opinion. He asserts, 'Direct experience is not limited to speaking in tongues, but God also regularly imparts himself in direct manner to believers with visions, dreams, and prophecy'.⁷³ He adds that 'such manifestations are largely found in testimonies concerning key religious occurrences

⁶⁸ The early Pentecostals' perception of 'receiving the Pentecost, with signs following' or 'receiving the Bible sign,' etc., refers to speaking in tongues as a defining factor of the movement. For example, refer to Margaret E. Howell, 'Our Secretary's Testimony', *Conf.* 1 (Sunderland, April 1908), 3; A. A. Boddy, 'A Visit to Scotland', *Conf.* 1 (Sunderland, April 1908), 9; N. A., 'Many Witness to the Power of the Blood and of the Holy Ghost', *AF* (Los Angeles, April 1907), 1.

⁶⁹ Dunn's revolutionary work is a critical evaluation of Pentecostal distinctive (J. D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today* [London: SCM Press, 1970]). In the ensuing years several works defended the Pentecostal position: Howard Ervin, (*Conversion-Initiation and the Baptism in the Holy Spirit: An Engaging Critique of James D. G. Dunn's 'Baptism in the Spirit'* [Peabody, Massachusetts: Hendrickson Publishers, 1984]); Stronstad (*Theology*); Shelton, (*Mighty*); Menzies, (*Empowered*), and William P. Atkinson, (*Baptism in the Spirit: Luke-Acts and the Dunn Debate* [Eugene: Pickwick Publications, 2011]). Historical studies too highlight Pentecostals' emphasis on speaking in tongues, e. g., McGee, *Evidence*; Friesen, *Norming*.

⁷⁰ Dayton, *Roots*, 15 -17; Friesen, *Norming*, 3, 4.

⁷¹ Dayton, *Roots*, 15, 16.

⁷² Friesen, *Norming*, 262ff.

⁷³ Bergunder, *South Indian*, 130.

such as conversion, Spirit baptism, or call to ministry. Visions, dreams, and prophecies are also strongly confirmed constituents of Pentecostal everyday religion'.⁷⁴ Thus, the doctrine of initial evidence alone does not fully explain the question 'what is Pentecostalism'?

Obviously, along with the practice of tongues, God's guidance through irruptive events is one of the dominant features of Pentecostals' mission. Their eagerness to identify with the early apostles' experiences of supernatural interventions and guidance recorded in the book of Acts serves as a distinct feature of Pentecostal spirituality. While the early Pentecostals concur with evangelical convictions in admitting the authority of the Word of God and salvation only through Christ, they moved beyond these convictions and emphasise religious experiences of the early church recorded in the book of Acts. While some evangelicals believe that the supernatural interventions and guidance through angelic appearances, Christophanies, signs, and wonders are confined to the period of the Church's foundation,⁷⁵ Pentecostals believe that God continues to guide their mission through such irruptive events in their life and ministry.

Friesen explores divine guidance from an evangelical point of view.⁷⁶ However, he departs from the 'traditional view' (as he terms it) of the will of God and argues that God does not have a specific will for an individual: rather, God has given humans the ability to decide in response to God's moral will.⁷⁷ He observes instances of divine guidance recorded in the book of Acts and categorised them into a 'special' category.⁷⁸ The attempt to explain biblical examples of specific guidance as confined to a 'special' category of people, for specific purpose and especially confining these experiences to formative years of the church categorically denies the overall message of Luke-Acts, which will be clarified later in the study. Willard is another evangelical author who studies divine guidance.⁷⁹ He asserts in contrast to Friesen that each believer must develop a face-to-face conversational relationship with God, which is vital for God's guidance.⁸⁰ However, what is hugely lacking in Willard's work is the dimension of the Holy Spirit's role in materialising this relationship between human beings and God.

⁷⁴ Ibid.

⁷⁵ McLean points out that some evangelicals confine God's activity to the formative period and during canonization (McLean, 'Hermeneutics', 40). In the same vein, Menzies clearly describes the point of departure between Pentecostals and Evangelicals (Menzies, *Pentecost*, 25).

⁷⁶ Garry Friesen, *Decision Making and the Will of God: A Biblical Alternative* (Portland: Multnomah Press, 1980), 252.

⁷⁷ Ibid.

⁷⁸ Ibid., 90.

⁷⁹ Willard, *Guidance*, 1ff.

⁸⁰ Ibid., xiii, 17.

Pentecostals' experience of the Spirit's leading is not a theological abstraction but a concrete experience.

The study will further demonstrate that the early Pentecostals identified with the early apostles in assuming their role as missionaries. They believed that God guides them as Peter, Philip, Paul, and Ananias were guided during the period of the early Church. Therefore, Pentecostals' distinct identity is not confined to their practice of *glossalalia*; in addition, their emphasis on divine guidance through irruptive events as portrayed in Luke-Acts also served as a vital distinctive of the movement. The following subsection will demonstrate how divine guidance pervaded three crucial aspects of Pentecostalism: (a) origin and organization of the movement (b) Pentecostals' mission (c) Pentecostals' emphasis on supernatural manifestations

1.5.1. Origin and Organisation of Pentecostalism and Divine Guidance

The movement was diversified from the beginning⁸¹ and continued to exist as acephalous (lacking a clearly defined leader) and fissiparous (tending to break up into parts or break away from a main body). In Gerlach's and Hine's assessment, this situation arises from 'the concept of individual access to the spiritual source of authority... tends to prevent organizational solidarity and centralized control'.⁸² However, a later publication of Gerlach and Hine, asserted that 'Although Pentecostalism has been historically splintered by "personal, organizational, and ideological differences", there has been continued interaction among the splinters that stems from the conceptual commonality of the baptism experience and the conceptual authority of a non-human leaders'.⁸³ As it entered the second century of its existence, the tendency to diversify remains the same. Chroniclers of Pentecostal movement clearly indicate this dilemma.⁸⁴ According to Barrett and Johnson's survey, by 2002 there were seven hundred and forty Pentecostal denominations in two hundred and twenty five countries.⁸⁵ Therefore, constructing a unified picture of the early Pentecostals' understanding of experiencing God's intervention and guidance in mission based on the Lukan narrative is a complex task.

⁸¹ Warrington, *Theology*, 12; Anderson, *Spreading*, 282.

⁸² Luther P Gerlach and Virginia H. Hine, 'Five Factors Crucial to the Growth and Spread of a Modern Religious Movement', *JSSR* (March 1, 1968), 22-40.

⁸³ Luther P. Gerlach and Virginia H. Hine, *People, Power, Change Movements of Social Transformation* (New York: Bobbs-Merrill, 1970), 61.

⁸⁴ This complexity is visible in scholarly attempts to define the movement. For example: Anderson, *Introduction*, 8; Menzies, *Pentecost*, 12.

⁸⁵ Barrett and Johnson list several categories other than 'Pentecostals' which is not included here. David B. Barrett and Todd M. Johnson, 'Global Statistics', in Stanly M Burgess (ed.), *NIDPCM* (Grand Rapids: Zondervan, 2002), 284-301.

Multiple emphasis of the movement led to the diversity of the movement. Distinguishing baptism in the Holy Spirit from the experience of regeneration as the work of the Spirit⁸⁶ evolved as the chief distinctive of the movement. Though some perceive it as a unifying factor, several other points of difference contributed to the divergence of the movement. For instance, disagreements on tongues as the initial evidence,⁸⁷ the emergence of oneness Pentecostalism (which was termed as new issue), the debate on two and three works of grace,⁸⁸ etc indicate the heterogeneous nature of the Pentecostalism during the initial stage.

Along with the diverse nature of the movement, the pioneers of the movement abstained from theological articulation and training.⁸⁹ Their teachings, sermons, and testimonies derived from their unique reading of Scripture. Their reliance on the guidance of the Spirit was one of the fundamental reasons for their reservations towards theological reflections and training. A statement from the editorial note of *BM* clarifies this: ‘Preparation in training schools is good, but God is pushing some out without these advantages. They are equipped with power from on high; and we are persuaded that it is better to lack this learning than to lack this power’.⁹⁰ The early Pentecostals asserted that Acts 1:8 is the key to their success. They believed that this power is sufficient to overcome any kind of barriers (geographic, cultural, linguistic) in their mission venture (this will be discussed further in the following chapters). The minutes of the first general body of AG in 1914 stated,

Time is too precious, Jesus is coming too soon and education has proven too futile. While we appreciate the educated apostle, it surely made him a zealous persecutor of Jesus, as it does of many today. It is not so much the lack of education that renders the church of today so powerless. It is the lack of knowledge of God and the power of the Holy Ghost.⁹¹

Obviously, the cognitive element of education was minimised due to dependence on the Spirit’s guidance. To support this view the council quoted three Scripture portions (two of which are from the Lukan narrative): tarry at Jerusalem for power from on high (Luke 24:49; Acts 1:4); ‘the Spirit will lead them to all truth’ (John 16:13) and ‘will teach them’ (Luke 12:12) and bring to remember whatsoever he spoke to them. During the preliminary decades of Pentecostal movement, the leaders used Scripture alone as their fundamental mandate for their life and mission. Therefore,

⁸⁶ Ibid.

⁸⁷ Friesen, *Norming*, 20ff.

⁸⁸ Dayton, *Roots*, 19.

⁸⁹ Their testimonies, minutes of the general body meetings, teachings etc., consist of numerous evidence of Pentecostals’ reservation towards academic inquiry of their doctrines, beliefs, and practices in the early stage.

⁹⁰ E. A. Sexton, ‘Editorial’ *BM* 1.9 (Atlanta, March 1908), 1.

⁹¹ ‘The Gospel School’, Minutes of the General Council of the Assemblies of God in the United States of America (Hot Spring, Ohio, April 1914), 13.

during this period they relied on guidance of the Spirit for almost everything (personal life, preaching/teaching and mission). Brumback quoted Goss' observation, 'A preacher who did not dig up some new slant on a Scripture, or get some new revelation to his own heart... were considered slow, stupid, unspiritual... because of this, no doubt, many new revelations began to cause confusion.'⁹²

In short, in the early decades, Pentecostalism spread around the globe without a clearly defined leader, doctrinal position with theological sophistication, and an organised structure with a central governing body. The early Pentecostals, especially in North America, have attributed the origin of the movement to divine initiative.⁹³ The study will demonstrate that their fascination for the events in the book of Acts certainly played a crucial role in shaping this view. When the later chroniclers of the movement studied it from sociological and cultural perspectives, the emphasis on divine origin of the movement became tangential.⁹⁴ The early Pentecostals envisaged the Spirit as well as the Lord as the directors of the movement based on Luke's portrayal of the early church's spiritual experience in the book of Acts. Thus, their emphasis on divine guidance was central to its formative process:

1) The origin of the movement was seen as supernatural. Brumback (one of the earliest Pentecostal historiographer) stated,

Church historians are prone to interpret revivals solely on the basis of the earthly rather than the heavenly. So often they emphasised the human elements, the social, economic, political, or merely religious problems of the hour, while almost totally ignoring the divine element, the coming again, spiritually, of the Lord to His People.⁹⁵

One of the pioneering American leaders of the revival, William J. Seymour, testified that 'it was a divine call that brought me to Los Angeles', which resulted in the initial revival.⁹⁶ The writer of the article saw this event as a recurrence of Cornelius calling Peter to his house.⁹⁷ Similarly, Bartlemann, an itinerant Holiness evangelist who joined Pentecostal movement, testified, 'God was working at Azusa'.⁹⁸

2) The early Pentecostals who came out of other denominations were reluctant to form themselves as an organisation because they relied on divine guidance. The first

⁹² E. E. Goss, *Winds*, 155 quoted by Brumback, *Suddenly*, 191.

⁹³ Friesen lists the early Pentecostal historiographers who presented the Pentecostal revivals as spontaneous outpouring of the Spirit around the world, which includes Stanley Frodsham, *With Sings Following*, 53; Gee, *The Pentecostal Movement*, 29-30 and Brumback, *Suddenly*, 48, 343 quoted by Friesen, (*Norming*, 7).

⁹⁴ Friesen, *Norming*, 8.

⁹⁵ Brumback, *Suddenly*, 1-2.

⁹⁶ N. A., 'Pentecost with Signs Following: Seven Months of Pentecostal Shower. Jesus our Projector and Great Shepherd', *AF* 1.4 (Los Angeles, December 1906), 1.

⁹⁷ *Ibid.*

⁹⁸ F. Bartlemann, *Azusa Street* (Plainfield, New Jersey: Bridge Publishing, 1925) quoted by William K. Kay and Anne E. Dyer, *Pentecostal and Charismatic Studies* (London: SCM Press, 2004), 14.

general body of AG in America recognised that the ‘general assembly’ (the universal Church) is an ‘organism of God’ and the purpose of organising into a general council is not to promote sectarianism and human organisation, which may separate them from others in the body of Christ.⁹⁹ The British AG also had a similar affirmation.¹⁰⁰ The early efforts of the pioneers for unity between different early centres were grounded in the book of Acts.¹⁰¹

3) The early Pentecostals believed in divine leadership of the movement, where human leaders only have a subordinate role. The first AG minutes reflect their position,¹⁰² ‘As this great movement of God has no man nor set of men at the head of it but God to guide and mould it into clean cut Scriptural paths by the Holy Spirit’.¹⁰³ A similar statement was made in one of the earliest issues of *AF*, ‘No collections are taken, no bills have been posted to advertise the meeting, no church or organisation is at the back of it, all who are in touch with God realized as soon as they enter the meeting that the Holy Ghost is the leader’.¹⁰⁴

4) God guided their mission through the Spirit by sending missionaries to different geographical destinations (this study will analyse it in chapter 4) and guiding them to conduct evangelistic meetings.¹⁰⁵

5) Signs and wonders guided nonbelievers to Christ. The early Pentecostals believed that signs and wonders accompanying their preaching as recorded in the book of Acts indicate evidence of divine attestation of their mission. The study will discuss this further (in chapter 5).

6) Publishers of journals, especially from North America, expressed their dependence on divine guidance. As stated earlier, most of the articles published in the journal *Apostolic Faith* were anonymous. In their view, the anonymity was to give glory to Jesus. They stated, ‘We earnestly invoke God¹⁰⁶ to manage the publication of this sheet and he is the editor-in-chief and the business manager. We publish it with the clear leading of the Lord’.¹⁰⁷ Furthermore, initial Pentecostal denominations perceived the book of Acts as their model in their efforts to organise during the ensuing years. One of the minutes from 1906 demonstrates this: ‘the assembly discussed the advisability of

⁹⁹ *Minutes of the General Council of AG* (Hot Spring, April 2-12, 1914), 4.

¹⁰⁰ Gee, *Wind*, 127.

¹⁰¹ T. B. Barratt, ‘An Urgent Plea for Charity and Unity’, *Conf.* 4.3 (Sunderland: March 1911), 63, 34; N. A., ‘The Evangel’s Mission’, *CoG Evangel* 5.37 (Cleveland, Tennessee, September 1914), 3.

¹⁰² N. A., ‘Pentecost’, *AF* 1.3 (Los Angeles, December 1906), 1.

¹⁰³ *Minutes of AG* (Springfield, April 1914), 4.

¹⁰⁴ N. A., ‘Bible Pentecost’, *AF* 1.3 (Los Angeles, November 1906), 1.

¹⁰⁵ Warrington, *Theology*, 251.

¹⁰⁶ The early Pentecostals used the terms God and the Lord interchangeably as in this instance.

¹⁰⁷ N. A., ‘The Lord Leads’, *AF* 1.1 (Los Angeles, September 1906), 4.

each local church making and preserving its own records considering it in harmony with the New Testament teachings, and advised each local church to make and preserve records of all church procedure, the Acts of Apostles as example'.¹⁰⁸

The early Pentecostals' testimonies, teachings, and reports clearly indicate that according to them, the twentieth century Pentecostal revival was caused by God's initiative and guidance.¹⁰⁹ They believed that God would guide every aspect of the movement: leadership, sending missionaries to the mission field, making important decisions, etc. Pentecostals' emphasis on mission is closely bound to their origin and development. They perceive mission as a divinely directed enterprise rather than a human endeavour. The next section will elaborate on this.

1.5.2. The Early Pentecostals' Emphasis on Divine Guidance in Mission

Mission has been central for Pentecostals from the beginning. Wilson rightly asserts that 'the missionary task for many came close to being their movement's organizational reason for being'.¹¹⁰ One of the prominent teachings of Pentecostals, the baptism of the Spirit is empowerment for mission, has gained grounds through exegetical analysis of the Lukan narrative.¹¹¹ Thus, Pentecostals' close association with the Lukan narrative led them to perceive mission as witnessing empowered by the Spirit. Land quotes from *AF*, 'All who had "gotten their Pentecost" were witnesses, tellers of good news'.¹¹² Thus, Pentecostals understand Christian mission as 'telling the good news to the ends of the world'. Anderson observes that one of the reasons for Pentecostals' fast growth is due to their strong emphasis on mission.¹¹³ He further remarks that 'people called "missionaries" are doing that job because the Spirit directed them to do it, often through some spiritual revelation like a prophecy, a dream or a vision and even through audible voice perceived to be that of God'.¹¹⁴ Similarly,

¹⁰⁸ The Minutes of Annual Assemblies of the Churches of East Tennessee North Georgia and Western North Carolina held on January 26, 27, 1906.

¹⁰⁹ N. A. 'Pentecost has Come: Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts', *AF* 1.1 (Los Angeles, September 1906), 1; N. A., 'The Old-Time Pentecost', *AF* 1.1 (Los Angeles, September 1906), 2. N. A. 'The Pentecostal Baptism Restored: The Promised Latter Rain Now Being Poured out on God's Humble People', *AF* 1.1 (Los Angeles, October 1906), 1. E. A. Sexton, 'What hath God Wrought', *BM* 1 (Atlanta, December 1907), 2. A. A. Boddy, 'New Pentecost', *Conf.* 1 (Sunderland, April 1908), 5.

¹¹⁰ Evert Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990* (Oxford: Regnum Books, 1997), 15.

¹¹¹ A detailed analysis into the discussion of this subject is beyond the scope of the present investigation. A few examples of the prominent scholars who argued the case are Menzies, *Empowered* (especially chapters 2-5) Roger Stronstad, *The Prophethood of all Believers* (Sheffield: SAP, 1999).

¹¹² Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: SAP, 1993), 19.

¹¹³ Anderson, *Introduction*, 206.

¹¹⁴ *Ibid.*

Mittelstadt presents several scholars who specifically study Luke's guidance passages in Acts and concludes with them that 'Luke's integrative use of Scripture, prayer, Christology, storytelling, and Pneumatology... provide a paradigm for missiological discernment linked to Jesus' promise in Acts 1:8'.¹¹⁵

From the beginning of the Pentecostal movement, they envisage mission as a natural outcome of their experience of baptism in the Spirit. Consequently, they believed that God has commissioned, sent, and directed them to specific mission fields through various means. The analysis of their testimonies and teachings in the following chapters will demonstrate that this belief was shaped by the Lukan narrative, especially the middle of Luke-Acts (Luke 24 – Acts 1), which predominantly describes Jesus' command to his disciples to be his witnesses after receiving the power from on high. Thus, for the early Pentecostals, divine initiative that lead them into the mission through visions and voices was the primary motivating factor for mission, as it is presented in the book of Acts, rather than believers' obedience to the Great Commission stated in Matthew 28:18, 19.

The effect of Pentecostals' reading of the Lukan narrative with regard to mission resulted in a new situation in mission history. As discussed above in the early stage, the pioneers of the movement believed that since God guided their mission ventures, training, planning, and strategising were not necessary because the Spirit baptized and empowered believers were guided by the Spirit. The present study will analyse the early Pentecostals' unique reading of the guidance passages in the following chapters. One of such instances is their view on speaking in tongues. The early Pentecostals, especially in America believed that speaking in tongues accompanied by baptism of the Spirit was a gift to overcome language barriers for foreign mission.¹¹⁶ The present study will critically analyse in detail how the early Pentecostals perceived their experience of speaking in tongues, signs and wonders, etc., in the context of mission based on the Lukan narrative.

Some perceive the Acts narrative, especially the event of Pentecost, as Luke's description of how all of it began (as a historical record). One of the most debated works in this regard is Dunn's *Baptism in the Spirit*, in which he concludes,

As the beginning of the new age of the Spirit, the new covenant, the Church, it is what happened at Pentecost and not before, which is normative for those who would enter the age, Covenant and the Church. The (pre-Christian) experience of the 120 prior to Pentecost can *never* provide a pattern for the experience of new Christians now. As well, we might make the civilization of the Roman Empire the standard for civilization today as make the experience of the earthly

¹¹⁵ Mittelstadt, *Reading*, 93.

¹¹⁶ N. A., 'The Old Time Pentecost', *AF* 1.1 (Los Angeles, September 1906), 1.

contemporaries of Jesus the standard for Spiritual experience today... in one sense therefore, Pentecost can never be repeated – for the new age is here and cannot be ushered in again.¹¹⁷

In contrast, the Pentecostals perceive it as a model to be followed today. Pentecostals' emphasis on mission and their missionary praxis clearly reflect the centrality of mission in Acts in three significant ways:

(1) Luke has presented mission as a divinely initiated and guided enterprise. At every juncture of the Lukan narrative, the chief characters are guided through angels, the Spirit, visions, voices, and prophecy.¹¹⁸ Cosgrove, Squires, Bock, et al., observe Luke's emphasis on mission as fulfilment of the plan of God as a major focus of Luke-Acts.¹¹⁹

(2) Luke has emphasised the universality of mission. The geographical spread of mission from Jerusalem to the ends of the earth as programmatically stated in Acts 1:8 is a well explained fact about the Lukan narrative.¹²⁰ Luke has presented how mission has traversed cultural, ethnic, and geographic boundaries through divine guidance.

(3) Finally, mission praxis in Luke-Acts is communitarian. Not only did the apostles carry out the mission but divine guidance directed non-apostles as well in mission: Stephen, Philip, Ananias are highlighted as representatives of non-apostles who engage in the mission. As Stronstad rightly observes, the Spirit-baptized community is a community of prophets.¹²¹

All these three significant factors evident in the Lukan narrative have shaped Pentecostals' mission praxis. The present study will critically evaluate Pentecostals' claim that the instances of divine guidance narrated in Luke-Acts serve as a paradigm for their mission today. Thus, it is significant to explore Pentecostals' understanding of supernatural elements involved in Luke-Acts that is closely associated with missional guidance.

1.5.3. Pentecostals' Emphasis on Supernatural Manifestations and Divine Guidance

The early Pentecostals' experience of divine guidance in mission is closely bound to their spirituality, which emphasises experiencing manifestation of supernatural corporately and individually. According to Pentecostals, the term 'supernatural' means

¹¹⁷ Dunn, *Baptism*, 53.

¹¹⁸ David E. Aune and Meek Wayne (eds.), *New Testament in its Literary Environment* (Philadelphia, Westminster Press, 1987) 133-135.

¹¹⁹ Charles C. Cosgrove, 'The divine $\delta\epsilon\iota$ in Luke-Acts', *NovT* XXVI.2, (1984), 171; John T. Squires, *The Plan of God in Luke-Acts* (Cambridge: CUP, 1993). Darrell L. Bock, *A Theology of Luke and Acts* (Grand Rapids, Michigan: Zondervan, 2012).

¹²⁰ J. G. Muthuraj, 'Mission and Universalism in Luke-Acts' <http://www.biblicalstudies.org.uk/> accessed on June 30, 2014.

¹²¹ Stronstad, *Prophethood*.

any action, experience, or event that goes beyond their understanding of ‘the natural’, or its source or cause is divine or demonic.¹²² Therefore, they envisaged that the source of their guidance in mission is divine. Wacker observes that the supernatural emphasis has been their hallmark trait from the very beginning of the movement.¹²³ As mentioned above, for Pentecostals, divine guidance is not only a subjective inclination to make a decision or perform an action but it also involves an experience of supernatural intervention. They envisaged their religious experiences as evidence of supernatural guidance in mission.¹²⁴ Poloma, in her study of the Assemblies of God, observes divine guidance as a key factor for the reticulate organisation, which result in a healthy pluralism that contributed to its growth.¹²⁵ In her opinion, Pentecostals’ religious experience plays a crucial role in protesting modernity and such experiences, however, are but one factor is important in explaining the success of this denomination.¹²⁶ She adds, ‘Its future resets not only in providing a medium for encountering the supernatural but in its continued ability to fuse the natural and supernatural, the emotional and rational, the charismatic and institutional in a decidedly postmodern way’.¹²⁷ However, her study did not focus on Pentecostals’ normative use of supernatural elements in the Lukan narrative.

The present study will demonstrate in the following chapters that corporate worship, camp meetings, cottage prayer meetings and tent revival meetings were opportunities for the early Pentecostals to encounter the supernatural and one of the chief outcomes was guidance to mission. For the early Pentecostals, their experience of visions of Jesus, speaking in tongues, and other signs and wonders such as divine healing during such meetings were evidence of divine guidance in mission. The early leaders constantly referred to Luke-Acts in order to make sure that these experiences were ‘in line with Scripture’.

The early Pentecostals’ use of the Lukan narrative reveals that Luke’s emphasis on supernatural manifestations in his twin volumes has a vital role in shaping Pentecostals’ spirituality. The cessationists like Warfield, who was a major proponent of

¹²² This study is focusing only on the divine aspect.

¹²³ Grant Wacker, ‘The Functions of Faith in Primitive Pentecostalism’, *HTR* 77:3-4 (1984), 353-75.

¹²⁴ N. A., ‘In a Divine Trance’, *AF* 1.8 (Los Angeles, May 1907), 3; C. C. Featherstone, ‘A Startling Statement’, *BM* 1.2 (Atlanta, November 1907), 3.

¹²⁵ Margaret M. Poloma, *The Assemblies of God at the Crossroads: Charismata and Institutional Dilemmas* (Knoxville: The University of Tennessee Press, 1989), 10.

¹²⁶ *Ibid.*, xix.

¹²⁷ *Ibid.*

ceasing of the miraculous activities,¹²⁸ restrict supernatural intervention and guidance to biblical times, whereas Pentecostals believe in its continuance. The battle on the continuation of spiritual gifts, miracles, as well as supernatural manifestations and guidance is fought on biblical and theological grounds.¹²⁹ However, some analysts of Pentecostalism observe their belief and experience of supernatural through the lens of anthropology, psychology, or sociology. For instance, a North American non-Pentecostal, Cox employs sociology of religion in his work, *Fire from Heaven*, in order to evaluate Pentecostals' emphasis on supernatural experiences.¹³⁰ He approaches Pentecostalism sympathetically and argues that Pentecostals' experience of ecstatic utterances marked the reappearance of primal speech. Dreams, trances, and healing indicate the restoration of primal piety, and their emphasis on eschatology indicates reappearance of primal hope.¹³¹ In my view, one important contribution of Cox's study is identifying Pentecostals' emphasis on visions, trances and healing as a distinctive mark of Pentecostalism along with speaking in tongues and eschatology. However, his reduction of these phenomena to sociological criteria denies the supernatural involvement in the movement and portrays Pentecostals' religious experiences as emerging from the inner core of humanity.

As mentioned before, Albrecht as an insider approaches Pentecostal spirituality based on ritual studies.¹³² He provides valuable insights into Pentecostal spirituality from a ritual point of view. Although he examines the modern Pentecostal churches, their spirituality and belief in the activities of the supernatural is not substantially different from the early Pentecostals.¹³³ In his analysis of six indigenous elements of Pentecostalism, he observes Pentecostals' emphasis on supernatural manifestations and states that

The Pentecostal realm envisions a world subject to invasions by the supernatural element. Pentecostals teach adherents to expect encounters with the supernatural. For the Pentecostals the line between natural and supernatural is permeable, but the two categories are radically separate. This of course is seen in the rites, but for the Pentecostal it is extended from the Sunday communal ritual to the world at large. Even mundane elements of life are envisioned as the territory for

¹²⁸ Benjamin Breckinridge Warfield, *Counterfeit Miracles* (New York: Charles Scribner's Sons, 1918).

¹²⁹ John Ruthven, *On Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Sheffield: SUP, 1993).

¹³⁰ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and Re-Shaping of Religion in the Twenty-First Century* (London: Cassel, 1996).

¹³¹ *Ibid.*, 82.

¹³² Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: SAP, 1999).

¹³³ Refer to §2 above.

supernatural exploits. Claims of signs, wonders, and miracles are not limited to the regions of the Sunday ritual. They are to be part of daily life.¹³⁴

Albrecht admits Pentecostals' hesitation to employ the word 'rites' to their religious practices. Thus, throughout his work, he expresses a positive approach to each element of Pentecostal rites affirming that rituals are inherently good in themselves. Pentecostal worship is the locus of his study, and he specifically focuses on three modern churches in North America (Pentecostal, Charismatic, and Third Wave). His inference of the rigid form of ritualism involved in a Pentecostal's religious life, especially in worship, is undeniable.¹³⁵ In fact, through his analysis, he exposes the lack of genuine guidance of the Spirit and manifestation of supernatural in the present form of Pentecostal worship, which he infers from his scrutiny of the three churches. While one cannot deny the fact that Pentecostals' religious practices have elements of rites, four significant factors indicate gross denial of the distinct nature of Pentecostals' spirituality in perceiving it in ritualistic terms. (1) Performance of religious rites indicates a routine activity without genuine experience of the supernatural.¹³⁶ Albrecht does not clarify the relationship between Pentecostal rituals and spiritual experiences. (2) The ritualisation of the Spirit's guidance in worship denies the role of the Spirit as the leader of the movement. For instance, describing testimonies of spiritual experiences, word of knowledge, prophecies, and visions as performance of rites denies Pentecostals' experience of the Spirit. (3) Pentecostals' emphasis and practice of spontaneity and orality of their worship indicate their nonconformity to ritualism. (4) Genuine response to spiritual experiences in worship signifies their experience of the supernatural, which is not limited by an act of ritual. The present study will demonstrate that Pentecostals' experience of supernatural guidance is at the very core of their spirituality, and it is not confined to ritual space and ritual time: rather, it pervades to daily life of Pentecostals, and Scripture, especially the Lukan narrative, has a crucial role in shaping it.

Pentecostals' focus on Scripture demoted church traditions. At the early stage, they parted with theology and practice of some preceding movements.¹³⁷ They rejected liturgical traditions, allegiance to creeds, and dogmas. Blumhofer refers to this as

¹³⁴ Albrecht, *Rites*, 241.

¹³⁵ *Ibid.*, 150-75.

¹³⁶ Ronald Grimes, *Beginnings in Ritual Studies* (London: UPA, 1982), 5-7.

¹³⁷ For more critical analysis, refer to Dayton, *Roots*, 35ff.

Pentecostals' 'comeoutist' tendency.¹³⁸ Rejection of following creeds and dogmas was substituted by their focus on Scripture. The statement of an early Pentecostal writer clarifies it: 'Our doctrine is the doctrine of Christ and his apostles. Our creed is the creed of the Book'.¹³⁹ Obviously, the early Pentecostals resisted any established form of leadership, but relied on the guidance of the Spirit. Warrington asserts that 'a clue in our quest to locate the core of Pentecostalism may be gleaned from the early Pentecostals who were suspicious of creeds and preferred to concentrate on shared experience'.¹⁴⁰

This study will demonstrate that Pentecostals' emphasis on supernatural intervention and guidance is highly indebted to the Lukan narrative. As mentioned before they do not read supernatural elements in Luke-Acts with a hermeneutics of suspicion. They believe that the outpouring of the Spirit on the day of Pentecost with audible and visible signs is a repeatable event.¹⁴¹ Their experience of supernatural guidance is therefore crucial for their mission praxis. Two factors of the Lukan narrative are central to Pentecostals' perception of experiencing supernatural in their corporate and individual lives: (1) Luke repeatedly used the terms 'seeing' and 'hearing' in order to stress the manifestation of supernatural and divine guidance. Luke's additional reference to 'hearing' in the Gospel (4:21; 5:1; 6:18, 27; 7:1 cf. Mt. 4:25-5:1; 7:28) as well as in Acts is evidence of his emphasis.¹⁴² Crump asserts that 'seeing' represents both physical sight (e. g., Luke 2:48; 5:2) and metaphorical usage that indicate inner significance (e. g., Luke 2:30; Acts 11:23).¹⁴³ Michaelis observes that 'often seeing and hearing together constitute the totality of sensual and spiritual perception'¹⁴⁴ and for Crump, it signifies public 'testimony'.¹⁴⁵ However, Michaelis and Crump do not explore further its significance for guidance. Obviously, Luke employed seeing/hearing not as a mere physical activity but as an act of following divine direction which led to deeper perception and appropriate response to the plan of God. Audible, visible, and other sensory perceptions of the supernatural are highly significant for Pentecostals,

¹³⁸ Edith I. Blumhofer, 'Restoration as Revival: Early American Pentecostalism', in Edith I. Blumhofer and Randall Balmer (eds.), *Modern Christian Revivals* (Urbana: University of Illinois Press, 1993), 148-150.

¹³⁹ N. A., 'Jesus Only', *AF* 3.6 (Portland, April 1909), 2.

¹⁴⁰ Warrington, *Theology*, 20.

¹⁴¹ N. A., 'Supernatural Occurrences: A Little Girls' Experience', *The Evening Light and CoG Evangel* 1.4 (Atlanta, April 1910) 2; N. A., 'Bible Pentecost', *AF* 1.3 (Los Angeles, November 1906), 1.

¹⁴² Seeing leading to conviction (Acts 1:3; 3:9; 4:13, 14; 11:33); hearing leading to conviction (Acts 2:37; 4:4; 2:10:33; 17:3); seeing and hearing combined (Acts 2:2, 3; 2:33; 4:20; 8:6; 9:3, 4; 10:11, 13; 19:26; 22:6, 7, 14, 15; 26:13, 14; 28: 26, 27). For a detailed analysis of Luke's usage of the terms, refer to David Crump, *Jesus the Intercessor* (Tübingen: Mohr [Paul Siebeck], 1992), 35.

¹⁴³ Crump, *Intercessor*, 35.

¹⁴⁴ Wilhelm Michaelis, 'ὄραω', *TDNT* vol. V, 341.

¹⁴⁵ Crump, *Intercessor*, 38.

especially in their mission. (2) Luke presents God as the central character who directs history. While God regularly guides the chief characters of the narrative, it does not in any way reduce their role and personal will in the story. (3) The boundary between the natural and the supernatural is vague in the Lukan narrative.¹⁴⁶ Albrecht's statement above clarifies that Pentecostals' perception of supernatural comes closer to Luke's presentation.

The analysis so far clarifies that Pentecostals have a distinct emphasis on divine guidance and the Lukan narrative has a dominant role in shaping it. Their emphasis on experiencing the supernatural implies that God, who led the apostles in the first century as it is described in Luke-Acts, is leading the Church's mission today. The study will explore further the role of the Spirit, the risen Lord, and signs and wonders following their preaching guiding the Pentecostal mission today.

1.6. Arrangement of the Chapters

This study will contribute to the growing conversation on Pentecostal hermeneutics as well as mission. The following chapters will analyse the early Pentecostals' teachings and testimonies concerning their experience of divine guidance in mission and their normative use of the Lukan narrative to substantiate their claim of divine guidance. In order to achieve this goal, the following part of the study is divided into four chapters.

The second chapter is a survey of literature. A detailed analysis on the subject matter of the present study is rare in the previous scholarship. The first part of this chapter will review selected works that focus on the origin, distinctive (experience, theology and spirituality) and Pneumatology of Pentecostals. While the previous studies identify the early Pentecostals' emphasis on divine guidance and their reliance on the Lukan narrative, a detailed survey of specific instances remain as a gap. The second part of this chapter will review the previous Lukan scholarship by focusing on specific themes related to divine guidance.

Divine guidance through the Spirit will be the focus of the third chapter. As stated above (§2), since the early Pentecostals' reading of Scripture is with experiential presupposition, each chapter begins with the experience of divine guidance. Atkinson presents a valid reason for beginning with the experience of the Spirit.¹⁴⁷ He states that since all our experience of God is directly through the Spirit, it is a right starting point

¹⁴⁶ Crump, *Intercessor*, 36

¹⁴⁷ Atkinson, *Trinity*, 39.

in discussing Pentecostal's theological articulation.¹⁴⁸ Pentecostals' experience of the Spirit's guidance has a priority over their articulation of God the Father and the risen Lord. Yong rightly observes that Pentecostal theology is 'Spirit driven and Christ centred'.¹⁴⁹ The early Pentecostal literature presents the Spirit as the director of mission through their reading of the Lukan narrative. They testify their experience of the Spirit guiding them predominantly in three ways: (a) direct guidance of the Spirit through voices; (b) guidance through speaking in tongues. While the section on tongues in chapter 3 focuses on the early Pentecostals' perception of tongues as a sign, this chapter will critically evaluate their perception of tongues as the Spirit's activity of guidance. (c) Guidance through visions. The early Pentecostals asserted that these experiences corroborate with the early apostles' experience recorded in the book of Acts. The subsequent section of chapter 3 will exegete selected passages that the early Pentecostals regularly used to corroborate their experience. The present study will explore further the Spirit's role in guiding mission.

The fourth chapter will explore the role of the risen Lord in guiding Pentecostals' mission. The first section of this chapter will analyse the early Pentecostals' experience of the risen Lord. This section will demonstrate that they affirmed specific roles of the risen Lord as the Saviour, giver of the Spirit, healer, and the coming king. They shared several experiences of visions of Jesus, healing and hearing voices of Jesus that guided them in mission. Furthermore, the first part will also bring out evidences for their reliance on Luke-Acts. The subsequent part will critically analyse selected texts from Luke-Acts to examine the early Pentecostals' experience of guidance through the risen Lord. One significant goal of this section is to clarify the relationship between the Spirit and the risen Lord in guiding believers in mission.

The fifth chapter will explore God's guidance through signs and wonders. Pentecostals' emphasis on signs and wonders indicates their intense passion for manifestation of the supernatural. Visibility and audibility of what God performs has a significant place in Pentecostals' understanding of guidance. The first part of this chapter will analyse evidences of Pentecostals' experience of three different kinds of signs and wonders: (a) divine healings as a sign that led people to Christ; (b) speaking in tongues as a miracle of language that guided nonbelievers to Christ. The early Pentecostals believed that these experiences of signs and wonders are a recurrence of

¹⁴⁸ Ibid.

¹⁴⁹ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, Michigan: Baker Academic, 2005), 28.

what Luke has narrated in the book of Acts. The second part of the chapter will exegetically analyse Luke's presentation of signs and wonders its role and purpose in mission. The goal of this chapter is to answer two important questions viz.: (1) Did signs and wonders serve as a means of divine guidance in Acts? (2) Are signs and wonders narrated in Acts normative for Pentecostals' mission today?

In the final analysis, the early Pentecostals' relative neglect of God the Father's role in guidance will be briefly discussed. While strongly affirming the Trinitarian convictions, Pentecostals neglect distinctive testimony of their perception of God's plan and direction of the redemption history, which Luke has succinctly presented in his twin volumes. The early Pentecostals' testimonies rarely reflect Luke's emphasis on God's direction of mission in spite of their frequent reference to Luke-Acts. Thus, the study aims to explore the early Pentecostals' significance of divine guidance in mission as well as Pentecostals' theology of divine guidance.

Chapter 2

Literature Review

2.1. Introduction

The previous chapter has clarified Pentecostals' reliance on the book of Acts in order to substantiate their religious experience of divine guidance in mission. Luke's emphasis on irruptive events at every turn of the story was normative for the early Pentecostals' religious experiences, especially for mission. However, the initial decades of the Pentecostal movement developed and spread around the world without any substantial interaction with the growing Lukan scholarship. The literary quality of the narrative,¹ thematic richness² and broad spectrum of information from the time of Jesus and the apostles have raised the interest of several New Testament investigators to dig deep into the Lukan soil. In 1966, van Unnik depicted the significance of the Lukan narrative in the modern scholarship by describing it as 'a storm centre in contemporary scholarship'.³ However, the storm kept raging behind the text, exploring the time of Luke and the time prior to Luke in order to find the meaning of what Luke has narrated. Especially, the exegetes of Lukan corpus investigated Luke's emphasis on God's intervention and guidance of history through intermediaries by placing Luke-Acts in its literary background. In contrast, Pentecostals' reception of the Lukan narrative and their entry into the scholarly marketplace marked a new milestone in the Lukan research. This chapter aims to review previous studies on divine guidance in particular. The first part will review Pentecostal studies and the second part Lukan scholarship on divine guidance in mission.

2.2. Pentecostal Scholarship on Divine guidance

As observed in chapter 1, though divine guidance was central for the Pentecostal movement comprehensive studies are rare.⁴ The initial decades of the movement were dominated by emphasis on divine guidance in their mission ventures. Ever since Pentecostalism entered the academic arena in the later part of the twentieth century, Pentecostal scholars began to make debut contributions to knowledge especially in the

¹ Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation* Vol. 1 (Philadelphia: Fortress Press, 1986), 28.

² The significance of the narrative is evident from the vast range of scholarship engaging with the narrative. Liberals, conservatives, evangelicals and Pentecostals have ploughed the rich soil of the Lukan narrative.

³ W. Van Unnik, "Luke-Acts, a Storm Centre in Contemporary Scholarship" in *Studies in Luke-Acts* ed. L. Keck and J.L. Martyn (Philadelphia: Fortress Press, 1980; originally published 1966), pp. 15-32.

⁴ Refer to chapter 1 §2.

area of Pentecostal history, exegetical investigation of baptism in the Spirit focusing on Luke-Acts, and studies on speaking in tongues (this chapter will review these areas in the following subsections). The list would be extensive if other areas are included.⁵ However, a comprehensive analysis of the early Pentecostals' experience on divine guidance in particular, remains as a gap. This section will present Pentecostal studies that have contributed to their experience of divine guidance in mission. They are classified into four categories viz.: Origin of the movement, Pentecostal distinctive, Luke-Acts and the Pentecostal tradition, and Pentecostal Pneumatology.

2.2.1. The Origin of the Movement

Scholars are in consensus that several revival movements of nineteenth century contributed to the formation of Pentecostalism. Though intellectual articulation or academic foundation was comparatively rare in the early stage of the movement, efforts to explore the origin, growth, and spread of the movement commenced not later than the second decade of its existence.⁶ Since the present topic, 'divine guidance' is closely connected to the origin and spread of the movement, it is necessary to review previous studies that sketched the global rise of Pentecostalism and its theological roots that prepared the ground for the movement. An elaborate survey of all Pentecostal histories is beyond the scope of this study, but this section will explore specifically the early chroniclers' perception of various aspects related to Pentecostals' experience and teaching on divine guidance in mission.

Donald Dayton presents a theological analysis of the movement.⁷ He clearly demonstrates its theological roots running into several key evangelical movements of the preceding century, for instance, Methodism, Holiness and Keswick movements. Dayton is one of the early scholars who explored the theological roots of the movement. Thus, he clarifies that Pentecostalism emerged from several strands of spiritual awakenings staged in the previous centuries. He observes that while several evangelical revival movements contributed to the formation of Pentecostal theology, they have a unique hermeneutics.⁸ He adds that they read Scripture distinctly from the magisterial Protestantism. He has also identified their heavy dependence on the Lukan narrative for

⁵ For a detailed bibliography refer, Mittelstadt, *Reading*, 171-205.

⁶ Brumback, *Suddenly*; Bloch-Hoell Nils, *The Pentecostal Movement: Its Origin and Development and Distinctive Character* (Oslo: Universitetforlaget, 1964); Donald Gee, *Wind and Flame: Incorporating the former book "the Pentecostal Movement" with Additional Chapters* (Cleveland, Tennessee: Assemblies of God Publishing House, 1967); J. Hollenweger, *The Pentecostals* (London: SCM Press, 1976); Dayton, *Roots*; Anderson, *Introduction; Spreading*.

⁷ Dayton, *Roots*.

⁸ *Ibid.*, 23

their theology and praxis. One of the key issues that the young movement faced was the discussion on various stages of salvation, which has its roots in theological developments of the previous century. Dayton's work describes how the early Pentecostals' distinct teaching on baptism in the Spirit eventually took shape in its formative stage.

He further observes that their restorationist theology emphasizes their experience of the supernatural, which also counters the classical Protestants who tend to argue for the cessation of charismata.⁹ Dayton observes the early Pentecostals attaching missional significance to irruptive events. He states,

This assertion, then, of direct access to the experience of Pentecost leads quickly to the claim to have restored the "apostolic faith" and all the supernatural elements reported in the New Testament. Among these is divine healing, which became not only a gift of God to his people in suffering, but also a sign of the Spirit's presence to the believers and a form of witness to the unbelievers in the work of evangelism.

Dayton clearly indicates the early Pentecostals' perception of the dual function of signs and wonders to both believers and unbelievers. While explaining the theological roots of the movement, he highlights the early Pentecostals' emphasis on the restoration of their experience of the supernatural. However, he did not explore this further, nor investigate its scriptural foundation. Experiencing signs and wonders are the work of the supernatural that accredit the word and lead people to faith according to the early Pentecostals. Chapter 5 below will analyse further Pentecostals' emphasis on signs as a means of divine act of guidance, especially in the context of mission.

Allan Anderson, a contemporary Pentecostal historian, presents a comprehensive survey of global Pentecostalism in his publication of 2004.¹⁰ After defining Pentecostalism, he portrays the nature of Pentecostals' belief and practices in different geographical regions of the world. In the first part of the book, he incorporates a brief history of the movement in different continents. He discusses the centrality of the charismata in the movement¹¹ and demonstrates how these elements were central to the movement's spread in these geographical centres. He concurs with Dayton that the restoration of spiritual experiences described in the book of Acts and Pauline epistles, especially 1 Corinthians, formed the basis for the modern Pentecostal movement.¹² Moreover, he clarifies the strands that linked Pentecostalism to various revival movements of the nineteenth century.¹³

⁹ *Ibid.*, 26.

¹⁰ Anderson, *Introduction*.

¹¹ *Ibid.*, 19, 20.

¹² *Ibid.*

¹³ *Ibid.*, 21-38.

The section on mission, in particular, portrays the Pentecostals' emphasis on guidance of the Spirit.¹⁴ He clearly distinguishes Pentecostal Missiology from the old Catholic view of mission (mission as *Missio Dei*) and the distinction is clearly the Pentecostals' reliance on guidance of the Spirit rather than obedience to the Great Commission.¹⁵ In this section, he portrays Pentecostals' distinct emphasis on signs and wonders that accompany their preaching. These not only confirm the preached Word but also have the value of persuading people to leave their old beliefs and become Christians.¹⁶ Anderson obviously identifies Pentecostals' perception of the persuasive value of signs and wonders in mission.

Another significant work from the same author, *Spreading Fire* published in 2007, presents the global spread of the movement.¹⁷ He draws information from primary sources of the early Pentecostalism in order to compile this volume. He examines history, theology, and praxis of Pentecostalism in the first two decades of its inception. He disagrees with the view that that the movement originated in America and demonstrates how similar kind of revival (where people experienced baptism in the Spirit and speaking in tongues) occurred in the non-western nations at the beginning of the twentieth century. One of the aims of this book is to unearth the untold stories of the so called native works in the non-western regions where early Pentecostalism originated and spread.

The second part of the book explores Pentecostals' missiology and theology. Just as in his previous volume, he asserts that signs and wonders contributed to the rapid growth of the movement.¹⁸ He states, 'Healing permeates the writings and activities of many early Pentecostal missionaries. The numerous healings reported by them confirmed that God's Word was true, his power was evidently on their missionary efforts, and as a result, many were persuaded to become Christians'.¹⁹ The element of persuasion through signs and wonders indicates Pentecostals' emphasis on God's guidance of unbelievers to faith, which the present study will explore further in chapter 5.

William K. Kay, in his survey of the origin and development of Pentecostalism has not only presented its theological background but also explored the socio-economic and political factors that contributed to the birth and perpetuation of the movement in

¹⁴ Ibid., 206-224.

¹⁵ Ibid., 207.

¹⁶ Ibid., 211.

¹⁷ Anderson, *Spreading*.

¹⁸ Ibid., 215-217.

¹⁹ Ibid., 216.

different geographical regions of the world.²⁰ He asserts that ‘this is not only a story of doctrines. The doctrines were believed by people immersed in political and social situations in certain historical circumstances and with implicit and explicit assumption that drew them towards the future’.²¹ In his historiography of Pentecostalism, he strikes a balance between what God does in the history as well as the influence of socio-economic factors in the further development of the movement in different regions of the world. He asserts that one cannot neglect one of these factors in favour of the other. He states, ‘If we can see an interaction between human beings and social and cultural factors, we can surely see a similar interaction between human beings and the Holy Spirit. And if we can see the Holy Spirit at work, then we can see God at work in human history’.²² Furthermore, he points out the early Pentecostals’ aversion towards organization due to their reliance on the Holy Spirit.²³ As it was mentioned in the previous chapter, the early Pentecostals’ reliance on divine guidance prevented some from organizing in the early stage. He further adds that, as the movement began to grow organisation became inevitable.²⁴ He demonstrates how organising contributed to the sustenance of the movement towards the future.

The first part of the book elaborates the historical development of Pentecostalism in different continents. Unlike other chroniclers, Kay exposes socio-economic and political factors that contributed to the growth of the movement in this section. Subsequent to the section on history of Pentecostalism, he discusses theology as well as sociology in this volume. He defines theology as ‘talking logically about God, applying reason to our own spiritual experience.’²⁵ He further asserts that Pentecostal theology set aside the old perceptions of theology existing in the different strands of Christianity. Christianity in 1700 put God firmly in heaven, God as the watchmaker who invented the world, wound up the clock and left it to function on its own, applying Newton’s cause and effect law. Protestantism emerging in the 1800s emphasised morality and for them education produced charity but God was a long way away. Roman Catholic theology found the activity of God focused in the sacraments. In contrast to all these tenets, Pentecostalism emphasised the active presence and involvement of God in the lives of believers through the work of the Spirit.²⁶ While Kay

²⁰ William K. Kay, *Pentecostalism* (London: SCM Press, 2009).

²¹ *Ibid.*, 25.

²² *Ibid.*, 22.

²³ *Ibid.*, 55.

²⁴ *Ibid.*, 74.

²⁵ *Ibid.*, 214.

²⁶ *Ibid.*, 223.

rightly points out the unique status of Pentecostal theology as the emphasis of God's action, 'here and now' a critical analysis of their emphasis on God's guidance in mission remains as a gap.

The review of the selected chroniclers of the movement in this section reveals that though several strands of Christianity (especially evangelicalism of the nineteenth century) contributed to the birth of Pentecostalism, the Pentecostals' emphasis on the active presence and involvement of God in the lives of believers marked its distinct identity in Christianity, in contrast to its predecessors. Their emphasis of imminence of God in their mission and life is the hallmark of Pentecostalism from the beginning. Pentecostal historians also observed that Pentecostal traditions across the world considered speaking in tongues, signs and wonders, visions, and prophecy as manifestations of God's intervention in the life of the believers. However, the previous historiographers of the movement do not give sufficient attention to the early Pentecostals' emphasis on divine guidance in mission based on the Lukan narrative. As mentioned before, the rise of Pentecostal academia led a number of Pentecostal scholars to explore the distinct theology of the movement. The next section will review select Pentecostal scholars who present Pentecostal theology.

2.2.2. Pentecostal Distinctive: Experience, Theology and Spirituality

From the early stage, the Pentecostals' experience of baptism in the Spirit with the evidence of speaking in tongues emerged as the identifying distinctive of the new movement. However, this study demonstrated in the previous chapter that *glossalalia* alone cannot fully explain the identity of the movement; rather, their experience of the divine guidance is also a defining factor.²⁷ Hence, this section will review previous studies that investigated their experience, theology, as well as spirituality.

Margaret M. Poloma explores the relationship between charismata and institutional stability of the AG church.²⁸ One of the major focuses of her study is on the contribution of religious experiences for its origin and growth. In her view, especially divine guidance is a crucial experience that characterizes the existence of the denomination. She observes that 'many ministries – denominational, congregational and parachurch – have reportedly been established as a result of "divine guidance"'.²⁹ Although she studies the modern form of the denomination, she asserts that the leaders strived to maintain their emphasis on the dependence on divine guidance right from the

²⁷ Refer to chapter 1 § 5.

²⁸ Poloma, *Crossroads*.

²⁹ *Ibid.*, 10.

beginning.³⁰ She asserts, ‘the belief in and experience of divine guidance by pastors and their congregations alike may well be an important factor tempering what is usually the sociologically inevitable “routinization of charismata”’.³¹ She adds, ‘It is perhaps this belief, more than any other single factor that accounts for the maintenance of a reticulate organization that characterizes the denomination’.³² Poloma closely observes significant charismatic experiences prevalent in the denomination through sociological lens. She maintains a middle-ground in her analysis, where she does not rule out charismatic experiences as anomalies, and abnormalities (from a sociological perspective), rather she describes it as ‘paranormal’.³³ Moreover, she maintains that the charismatic experience is a ‘protest to the modernity’.³⁴ While her study is significant in understanding the denominations’ success in maintaining organisational stability along with personal participation in charismata, they are reduced to sociological categories. For instance, religious experience, according to her, is affective action as described by Weber, a sociologist. The central argument of her work the dilemmas caused by institutionalisation of Assemblies of God. In her opinion the charisma that was central to the formation and growth of Pentecostalism in the early decades which was prophetic gave way to more priestly models.

While her study highlights the significance of religious experiences, especially the role of divine guidance in the growth of the movement she hardly investigates Pentecostals’ use of Scripture, especially the role of the Lukan narrative in shaping Pentecostals’ worldview. Therefore, her study failed to investigate Pentecostals’ experience of the Spirit and their understanding of the Lord’s leadership of the movement based on their use of Scripture, which is fundamental for their experience of divine guidance.

Harvey Cox’s monograph³⁵ is widely discussed among the Pentecostal scholars.³⁶ Cox is not an insider to the Pentecostal experience but he claims to be a close observant of the movement for several years. He evaluates various aspects of Pentecostal spirituality (tongues, visions, healing etc) and proposes that they represent

³⁰ Ibid., 9.

³¹ Ibid.

³² Ibid.

³³ Ibid., 21-28.

³⁴ Ibid., 4f.

³⁵ Cox, *Fire*.

³⁶ Yong evaluates Pentecostals’ response to Cox in his work (*Discerning*, 15).

elements of primal religiosities from Asia, Africa, and Europe.³⁷ In Cox's view, Pentecostal spirituality is the reappearance of primal spirituality. He asserts that,

Pentecostalism has succeeded because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called 'primal spirituality,' that largely unprocessed nucleus of the psyche in which the unending struggle for a sense of purpose and significance goes on.³⁸

He evaluates Pentecostals' distinct practice from a phenomenological, and sociology of religions point of views. He adds that 'the inner significance of speaking in tongues and praying in the spirit can be found in something [*sic*] virtually every spiritual tradition in human history teaches in one way or another'.³⁹ Furthermore, he perceives the phenomenon of speaking in tongues as an outburst of the 'spiritual lava', speaking to the spiritual crisis of our era, where people are normally prevented from opening themselves to deeper insight and exultant feelings.⁴⁰

His phenomenological description of Pentecostal spirituality is a modern philosopher's evaluation of a religious phenomenon. He hardly refers to the work of the Spirit and centrality of Christ in the movement. Moreover, his work fails to describe how Pentecostals' enthusiasm for mission and how it fits into primal spirituality. If the 'ecstatic experiences', as he terms them, were drawing on the inner core of human religiosity and if it is merely a parallel experience of any other religious experiences how would this argument explain Pentecostals' experience of guidance to specific mission destinations and other similar experiences. Therefore, Cox's evaluation fails to reflect the Pentecostals' experience of God.

Daniel E. Albrecht's study employs a ritual approach to Pentecostal and Charismatic spirituality.⁴¹ He explores Pentecostals' emphasis on the supernatural. He closely observes all significant religious activities and experiences of a few selected communities and draws his conclusions. He divides Pentecostals' rituals into micro and macro rituals, which cover daily and weekly services and various details within a given worship service. The previous chapter discussed Albrecht's work at considerable length⁴² indicating that his attempt to classify Pentecostal's religious experiences under rites is not appropriate. Though Cox and Albrecht study modern Pentecostal churches, the spirituality and theology of both early and later Pentecostals are not fundamentally different. While both studies are engaging, intriguing and challenging they have not

³⁷ Ibid., 81-88.

³⁸ Ibid.

³⁹ Ibid., 92.

⁴⁰ Ibid., 82.

⁴¹ Albrecht, *Rites*. 1-42.

⁴² Refer to Chapter 1 § 5.3 above.

clearly demonstrated the essence of Pentecostals' religious experiences. One major flaw of their conclusion is their failure to explore the connection between Pentecostals' religious experience and their normative use of the Lukan narrative, which is the focus of the present investigation.

*Jon Ruthven*⁴³ examines the protestant/evangelical view on cessation of the spiritual gifts and miracles in the post-apostolic/biblical era. His major focus is on the works of Benjamin Warfield (1851-1921), a major proponent of the cessation theory. He argues that Warfield's view on the modern miracles is a major influence on the evangelicals. The question of continuity of miracles from the apostolic time is the central factor. Pentecostals' emphasis on their experience of the Spirit as well as signs and wonders today is firmly grounded in the belief that the biblical miracles and gifts are continuing today. He lists the chief arguments of the cessationist camp:

(1) the essential role of miraculous charismata is to accredit true doctrine or its bearers, (2) while God may providentially act in unusual, even striking ways, true miracles are limited to epochs of special divine revelation, that is, those within the biblical period; and (3) miracles are judged by the doctrines they purport to accredit: if the doctrines are false, or alter orthodox doctrines, their accompanying miracles are necessarily counterfeit.⁴⁴

Thus, for the cessationists miracles are like scaffoldings, when the structure is completed the scaffoldings are removed and the structure stands on its own. He further indicates that the idea of cessation of the Spirit originated from Judaism. The Jewish proponents of cessationism proposed that prophecy and miracles are replaced by study of the Torah. Ruthven asserts that a similar tendency reappeared with the modern Protestants. Miracles and charismata ceased and the truth is now available through Scripture. In the two main chapters of this volume, Ruthven exposes the philosophical atmosphere of the nineteenth century that shaped Warfield's thoughts and demonstrates its flaws and internal inconsistencies in his hermeneutics. Warfield's effort to attribute miracles to humans' inherent power is insufficient to explain the discontinuity of biblical miracles.

The continuity of the charismata at present is fundamental for the early Pentecostals' experience of divine guidance. As mentioned in the previous chapter the early Pentecostals' self-understanding pointed to a providential understanding of the revival: a truly spontaneous and simultaneous revival on Pentecostal lines in widely separate places. While this self-understanding is contentious, their understanding of God's action in the present as in the biblical time is fundamental for their religious experiences, which is the subject matter of the present study. The observers who study

⁴³ Ruthven, *Cessation*.

⁴⁴ *Ibid.*, 23.

other aspects of Pentecostalism have shed more light on this aspect. Following works will clarify it further.

Steven J. Land, in his book highlights the apocalyptic nature of Pentecostal spirituality and their emphasis on the Kingdom of God.⁴⁵ He emphasises the pragmatic and narrative nature of Pentecostal spirituality with four significant aspects of the movement viz., ‘fusion-fission tensions, oral-narrative formation, spirit-body correspondence, and finally, crisis-development dialectic’.⁴⁶ He adds that for the Pentecostals, the starting point for such an undertaking is the Holy Spirit who is ‘God with us’. The God who was present among Israel is now present as the Holy Spirit.⁴⁷ He defends the Pentecostals’ belief that the ‘Holy Spirit brings the Father and the Son who, through the Spirit, abide with and in the believers’.⁴⁸ Lands’ observations, especially the role of the Spirit in guiding the believers⁴⁹ and the Pentecostals’ primacy on experience (orthopraxy)⁵⁰ are significant for the present investigation.

Land observes Pentecostals’ emphasis on personal experience. He states,

The “lighted pathway” of early Pentecostals was the “highway of holiness” whose road signs were clearly marked on the testimony maps so that new sojourners would keep the way. These stages were steps which referred to the “experiences” which were to be expected and which in their cumulative and interacting complexity constituted “the Pentecostal experience”.⁵¹

He adds that crisis or intervention of God in the form of new birth, sanctification, Spirit filling, healings, prophecies, and call to ministry is significant for the Pentecostals. In contrast to Cox, Land clearly demonstrates the centrality of religious experience in their spirituality, which is not drawing on the inner core of human but on the Holy Spirit. As the other previous scholars, though his study implies the early Pentecostals’ emphasis on divine guidance, an in-depth examination of its meaning and function is absent in Land’s work.

Keith Warrington presents a comprehensive volume that covers several significant aspects of the Pentecostal theology.⁵² In his well documented work, he strives to present Pentecostals’ unique theological articulation by collating a wide range of sources from both early Pentecostal literature as well as contemporary Pentecostal scholars. He describes the most significant theological themes from a Pentecostal perspective. Though he does not directly deal with Pentecostals’ emphasis on divine

⁴⁵ Land, *Spirituality*, 16-18.

⁴⁶ *Ibid.*, 97.

⁴⁷ *Ibid.*

⁴⁸ *Ibid.*, 32.

⁴⁹ *Ibid.*, 39.

⁵⁰ *Ibid.*, 46.

⁵¹ *Ibid.*, 78.

⁵² Warrington, *Theology*, 18.

guidance in mission, two significant aspects of his study contribute to the present investigation: (1) the narrative nature of their theology, and (2) their significance of encountering God experientially.

Unlike Dayton, Warrington underscores the narrative nature of Pentecostal theology. He asserts,

Pentecostals do not simply affirm a list of biblical beliefs; they have encountered them experientially. Thus, the baptism in the Spirit is not simply to be recognized as a distinctive doctrinal feature of Pentecostal theology but to be understood as reflecting that which is central to Pentecostalism, namely encounter and experience.⁵³

He argues that ‘Pentecostals (traditionally) do not think theologically so much as live out their theology practically’.⁵⁴ In contrast to Cox and Albrecht, Pentecostals’ significance of encountering God is one of the key aspects of Pentecostalism that Warrington rightly highlights throughout his work.⁵⁵ He asserts that the Pentecostals perceive their religious experience as an integral part of their spirituality, which indicates their encounter with God.⁵⁶ He adds that ‘they aim to know God experientially, whether it is via an intellectual recognition of his being, or an emotional appreciation of his character and it is this that often makes them functionally different within the Christian tradition’.⁵⁷ He rightly observed Pentecostals’ experience of God in all the three levels, cognitive, affective and behavioural.

His emphasis on the encountering and experiencing God serves as a fundamental template in elaborating each theological theme. Pentecostals emphasise experiencing the Spirit (described through its manifestations) rather than intellectually articulating and knowing the Spirit as the third person in the Trinity.⁵⁸ He goes on to explain the relationship between the Spirit and Jesus, as well as the Spirit and believers. The present investigation will further demonstrate that divine guidance in mission is essentially the product of this relationship between the Spirit and believers. Concurring with other Pentecostal, Lukan scholars such as Menzies and Shelton, he maintains that the relationship between the Spirit and Jesus is paradigmatic for the disciples’ relationship with the Spirit in the book of Acts.⁵⁹

William P. Atkinson in a recent work specifically explores the Pentecostals’ perception of the Trinity underscoring the significance of experience in

⁵³ Ibid., 22.

⁵⁴ Ibid., 16.

⁵⁵ Ibid., 20, 214, 219.

⁵⁶ Ibid., 15, 48, 253.

⁵⁷ Ibid.

⁵⁸ Ibid., 44-51.

⁵⁹ Ibid., 57.

Pentecostalism.⁶⁰ He agrees with Land and Warrington that Pentecostals are pragmatist, those who want to see the effect or a result.⁶¹ He further observes that experience is integral for one's belief. He substantiates this by following Yong's description,

in the development of a worldview – “worldmaking” – this process of inference and abduction involves: classifying experiences; weighting them for relevance, value, and so forth; ordering them; adding and deleting to fill in gaps and leave out trivia; and ‘deformation’ in which perceptions are revised imaginatively.⁶²

Atkinson, thus, clarifies that one's experience of God leads to a ‘pneumatological imagination’, which further leads to belief.⁶³ He practically demonstrates how this pneumatological imagination functions by using his own religious experience as a source for articulating theologically as a Pentecostal.⁶⁴ He testifies that though he has been informed about the Christian message it sunk in only through the influence of the Spirit.⁶⁵ The early Pentecostals' teachings and testimonies of divine guidance is therefore their personal experience of God, which is shaped by the Lukan narrative. The present study aims to evaluate their perception of divine guidance in mission, fundamental for the further growth and spread of the movement.

This review of previous scholarship on Pentecostal distinctive, theology and experience indicate two significant points

1. Pentecostals' emphasis on orthopraxy over orthodoxy made them distinct from other Christian traditions. Their emphasis on experiencing God's imminence through their religious experience is central for their mission.
2. Their experiences are founded on Scripture and they believe that the religious experience of the early Church has not ceased but is restored and available for all Christians at present.

Pentecostal scholarship has substantiated their emphasis on experience based on Scripture. As mentioned in the previous chapter the Lukan narrative has been their fundamental text that provided them sufficient scriptural basis for their teachings and experience, which is the focus of the next section.

2.2.3. Luke-Acts and the Pentecostal Tradition

This short section will review two recent works specifically focussing on the use of the Lukan narrative in the Pentecostal tradition. As mentioned in the last chapter the

⁶⁰ Atkinson, *Trinity*, 12-16.

⁶¹ *Ibid.*, 12-16

⁶² Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipac & Stock Publishers, 2002), 144, quoted by Atkinson, *Trinity*, 13, 14.

⁶³ Atkinson, *Trinity*, 16.

⁶⁴ *Ibid.*, 40.

⁶⁵ *Ibid.*

Lukan narrative has been the scriptural basis for Pentecostalism from the beginning. The Pentecostals' entry into the academic realm led to critical interaction with the Lukan narrative in defining various aspects of the movement. However, the emphasis on divine guidance based on the Lukan narrative remains missing in these studies.

Robert Menzies, in a recent work, *Pentecost: this Story is our Story*, clearly articulates how the Lukan narrative has shaped Pentecostalism.⁶⁶ This monograph is closest to the present study. In a lucid style, he presents how Pentecostals identify with the story of Luke-Acts for their belief and practices. As mentioned in the previous chapter he rightly asserts that the Pentecostal revival and its growth are firmly rooted in Scripture.⁶⁷ He observes that the socio-cultural, psychological and other factors stated as the reason for the origin of the movement by some of the chroniclers of the movement were not an appropriate evaluation.⁶⁸ He defends the Pentecostal distinctive with the support of exegetical analysis of relevant passages from Luke-Acts demonstrating that the story of the early Church shaped the modern Pentecostalism. God who actively directed the early apostles continues to do the same today. He highlights the Pentecostal distinctives such as baptism in the Spirit, speaking in tongues, as well as signs and wonders, and demonstrates how these cardinal teachings are well rooted in the text of Luke-Acts. The exegesis of relevant texts from Luke-Acts with an application to the present day practice of the Pentecostals in each section confirms that the Pentecostals' religious experiences are rooted in Scripture. However, Menzies, in this volume, does not explore Pentecostals' emphasis on divine guidance and their dependence on the Lukan narrative, which has numerous instances of divine guidance in mission.

Martin W. Mittelstadt, a Pentecostal scholar precisely presents Pentecostals' reading of the Lukan narrative from the origin to the present.⁶⁹ He divides the Pentecostal history into four stages. He observes that critical and academic articulation were absent in the first stage, thus they remained unnoticed. In the second stage, the Pentecostal scholars entered the intellectual marketplace. In the third stage, they came out of the shadows establishing their presence in wider areas in the academic arena. In the fourth stage, the unique status of Pentecostalism was applied to other significant issues of the time such as social justice, ecumenism, and interreligious dialogue and so on. He highlights the relevance of Luke-Acts to the Pentecostal tradition, moving from the early Pentecostals' tendency of seeing parallels between their experience and similar

⁶⁶ Menzies, *Pentecost*, 21-27.

⁶⁷ *Ibid.*, 9.

⁶⁸ *Ibid.*, 16.

⁶⁹ Mittelstadt, *Reading*.

experience recorded in Acts by stating ‘this is that’ to a more profound articulation of other major disciplines of Christian theology. Mittelstadt is a significant dialogue partner throughout the present study. His research on early Pentecostalism, mission, and emphasis on Lukan scholarship are significant for the present investigation. The paucity of sufficient engagement with the early Pentecostals’ emphasis on divine guidance is evident in Mittelstadt’s monograph.⁷⁰

Menzies and Mittelstadt describe the significance of the Lukan narrative in the Pentecostal tradition. Menzies proposes the reason for Pentecostals’ genuine connection with the story of the Lukan narrative, embracing it as their story. According to him, their experience of the Spirit and its influence over their life and mission enable them to identify with the narrative. Mittelstadt systematically presents a diachronic survey of Pentecostals’ use of the Lukan narrative from the pre-critical stage to their entry into the scholarly marketplace and also highlights future prospects of research and indicates the possibilities of Pentecostals’ contribution to the academic world. However, the review of these studies reveals a lacuna in the Pentecostal studies with regard to their emphasis on divine guidance based on the Lukan narrative. The Pentecostals’ Pneumatology, the central aspect of Pentecostals’ orthopraxy and orthodoxy, is the subject matter of the next section.

2.2.4. Pentecostal Pneumatology

The work of the Holy Spirit was central to the early Pentecostals’ experience of divine guidance. Moreover, the early Pentecostals’ dependence on the Lukan narrative has reinstated Luke’s significance of the work of the Spirit in the redemption history.⁷¹ However, it took approximately seventy years, after the initial Pentecostal revival, for their view of the Spirit to enter the scholarly market place, which Mittelstadt observes in his work.⁷² Yet studies specifically focusing on the Pentecostals’ experience of divine guidance through the Spirit are rare. Certainly, Pentecostal scholars’ investigation on Luke’s portrayal of the work of the Spirit is significant for the present study. The Pentecostal scholars’ discussion on their emphasis on the baptism of the Spirit immensely draws on the contributions of previous studies on the work of the Holy Spirit in the early Church presented through the New Testament writers. Therefore, before analysing specifically Pentecostal scholarship on the Lukan Pneumatology the first part of this section will briefly review investigations on the New Testament Pneumatology

⁷⁰ Ibid., 152.

⁷¹ Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, Michigan: BBH, 2002), 12.

⁷² Ibid., 46ff.

(from the nineteenth century) that paved the foundation for profound discussion on the subject in the twentieth century.

Turner observes that from the time of Pfleiderer (1873) and Weiss (1873), followed by Gunkel (1888) and, Wendt (1888), a range of views about the early Christian understanding of the Spirit enriched the understanding of the New Testament Pneumatology.⁷³ According to Pfleiderer the non-Pauline early Christian community (*Urgeminde*) viewed the Spirit essentially in the Old Testament terms as Spirit of revelation, a divine substance which granted supernatural power that produce miracles.⁷⁴ Gunkel identified the difference between Pauline and non-Pauline Pneumatology.⁷⁵ Even before the Pentecostal revival that emphasized the influence ('manifestation' in their term) of Spirit Gunkel identified the work of the Spirit in the early Church individuals' experience of the Spirit. He further argued that according to Paul the activity of the Spirit in the life of a Christian is marked by ethical living.⁷⁶ Weiss argued that the Spirit as the God-given principle is uniquely Pauline. In short, three significant issues dominated in these studies: (1) the difference in the perception between Paul and the non-Pauline early Christian community, (2) the source of teaching about the Spirit as Jewish or Hellenistic, and (3) The Spirit as the ethical principle of Christian living or the power that wrought miracles. Several scholarly works of the past enabled the later generation scholars to draw a systematic account of Luke's unique Pneumatology that is fundamental for the discussion of Luke's emphasis on divine guidance through the Spirit.

Eduard Schweizer observed Luke's distinct presentation of the Spirit in Luke-Acts. He proposed that while Matthew and Mark presented Jesus as a pneumatic by following chiefly the Old Testament understanding of the Spirit, Luke's presentation was different.⁷⁷ According to Luke, Jesus was the Lord of the Spirit and as the risen Lord, he dispensed the Spirit to the eschatological community.⁷⁸ He further observed that Paul follows the Hellenistic idea of the Spirit. The Spirit generates faith that leads an individual to salvation. According to Schweizer, the fundamental difference between

⁷³ Turner, *Power*, 21.

⁷⁴ O. Pfleiderer, *Der Paulinismus* (Leipzig: Hinrichs, 1873) quoted by Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield: SAP, 1996), 21.

⁷⁵ Hermann Gunkel, *The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teaching of the Apostle Paul* (Philadelphia: Fortress Press, 1979 [Translation from his German volume originally published in 1888]), 28.

⁷⁶ *Ibid.*

⁷⁷ Eduard Schweizer, 'The Spirit of Power: The Uniformity and Diversity of the Concept of the Holy Spirit in the New Testament', *Int.* 6 (1952), 259-78 and 'πνεῦμα', *TDNT*, VI, 389-455.

⁷⁸ *Ibid.*

Luke and Paul was the soteriological function of the Spirit. While for Luke, the Spirit is a pointer to the things to come, for Paul, the Spirit is the saving power that unites humans to God. The major difference between Paul and Luke, according to Schweizer, was their perception of the Spirit's role in a believer's life. For Paul, the Spirit was the centre of Christian life, but for Luke, the Spirit was a special endowment to fulfil a specific task as it was portrayed in the Old Testament. In contrast to von Baer and Lampe, Schweizer argues that the Spirit is not the source of miracles in Luke-Acts, only of speech.⁷⁹

The discussion on the nature of the Spirit's person and activity in the Lukan narrative continued. Some of the significant questions the present study will pursue further are:

1. Did Luke present the Spirit as the supernatural agent who guided the believers in mission as the early Pentecostals envisaged?
2. In Luke's understanding did the Spirit guide only a special category or was the guidance in mission available for all believers?
3. Does Lukan narrative indicate the continuity of the Spirit's activity of guidance in mission to the future church?

Geoffrey Lampe's writings have contributed further to the twentieth century investigations of the Holy Spirit.⁸⁰ He claims that Luke does not present the Spirit as the inner principle of a believer's life; rather, for Luke the Spirit is the Spirit of prophecy.⁸¹ According to Lampe, Luke understood the Spirit to be the divine power, which guided and motivated the ministry of Jesus. He adds that 'Luke is by no means always as clear as this the 'gift of the Spirit' is the personal presence of God. For the most part he thinks of this gift as prophetic inspiration and the power which in the ministry of Jesus and in the mission of his apostles' work "signs and wonders"'.⁸² Lampe continues to argue that though Luke's presentation of the day of Pentecost signifies the inauguration of a new era Luke has singled out a specific group of people who are specially inspired, such as Stephen, Barnabas, described as full of faith and the Holy Spirit. Thus, Luke's account of the early Church fails to bear out his suggestion, based on Joel's prophecy (Acts 2:17ff), that it has been constituted to be a community of prophets.⁸³ He further suggests

⁷⁹ Schweizer, 'πνεῦμα', *TDNT*, VI, 389-455.

⁸⁰ Geoffrey Lampe, *God as Spirit* (London: SCM Press, 1977).

⁸¹ *Ibid.*, 65.

⁸² *Ibid.*, 66.

⁸³ *Ibid.*, 67-69.

that the day of Pentecost (Acts 2) is a theological construction in order to show that the Spirit that inspires and empowers the proclamation of the gospel has suspended law.

Lampe's argument has several internal inconsistencies. Primarily his interpretation of Luke's language of 'filled' and 'full of the Spirit' as indicative of 'special category' is not convincing. Further, his observation that Luke's proof-texting of Joel's prophecy has not been well represented in the rest of the narrative is not conceivable. Luke has unpacked each element of the programmatic insertion of Joel's prophecy (visions, dreams, signs and wonders, and salvation) in the rest of the narrative (the present study will clarify this further). Similarly, he has not justified the source of speaking in tongues which is absent in the Old Testament, when he argues that the day of Pentecost is a theological construction based on the Sinai theophany.

James D. G. Dunn's 1970 publication that critically engaged with the classical Pentecostals' distinctive teaching of baptism in the Spirit has stimulated wider discussion among the Pentecostal scholars.⁸⁴ His analysis of the issue supported by exegetical study of relevant passages from the Lukan narrative, as well as Pauline epistles challenged the Pentecostals to articulate and clarify their distinctive teaching on the baptism in the Spirit. Following the position of Büchsel and Schweizer, Dunn argues that the baptism of the Spirit is a soteriological act that enables the believer to enter the new aeon of salvation history.⁸⁵ Büchsel and Dunn substantiate their argument by asserting that the baptism of Jesus and the day of Pentecost are two significant parallel events Luke has placed in his narrative in order to show his reader its significance. However, while Büchsel insists that Jesus' sense of Sonship flowed from the reception of the Spirit, for Dunn, it was Jesus' initiation into a new age. Similarly, the reception of the Spirit on the day of Pentecost is the disciples' initiation into the new age.

He challenges the Pentecostal's position regarding the baptism of the Spirit as a *donum superadditum*.⁸⁶ According to Dunn, Luke does not distinguish between the work of the Spirit for conversion initiation and the baptism in the Spirit.⁸⁷ In his view, one cannot separate the experience of the Spirit at conversion and the gift of the Spirit according to the New Testament writers. In advancing his argument further, he points

⁸⁴ Dunn, *Baptism*.

⁸⁵ Friedrich Büchsel, *Der Geist Gottes im Neuen Testament* (Gütersloh: Bertelsmann, 1926), 165; Dunn, *Baptism*, 4, 23-27.

⁸⁶ Dunn, *Baptism*.

⁸⁷ *Ibid.*, 4.

out the danger of the tendency to homogenize the New Testament writings and placing all the New Testament writers on the same pedestal.⁸⁸

His work led to scholarly responses from Pentecostal scholars in the following decades. Ervin, a Pentecostal scholar presented a point by point response to Dunn's arguments, in publication a decade later.⁸⁹ Thus, he argues that the bestowal of the Spirit in John 20:20 must be viewed distinctly from Acts 2. In short, according to Dunn, the Pentecost (Acts 2) indicates the beginning of a new era for the disciples just as Jesus entered the new era of his messianic office at his baptism; both characterized by the descent of the Spirit.⁹⁰ Thus, for him the Pentecost is not a repeatable event, a view categorically contrary to the classical Pentecostals' teaching.

Dunn's arguments represent the evangelical perception of the Acts narrative as a historical account, which does not have the normative value that the Pentecostals attribute to it. His division of Luke's presentation of salvation history into various epochs (influenced by Conzelmann) and his denial of a second stage in the reception of the Spirit in the Lukan narrative triggered scholarly discussion on the subject in the following years. Within the limited space, this section will review a few of them.

Roger Stronstad's⁹¹ Master's dissertation published in the early 80's appeared as a trail blazer for the newly emerging Pentecostal scholarship. Pinnock's statements in the forward of this volume clearly reflect the new tide of Pentecostal scholarship. He states 'with the appearance of this book we may be seeing the first motion of a wave of intellectually convincing Pentecostal theology which will sweep in upon us in the next decades'. His prediction materialized in the following decades. Stronstad asserts that the debate on the baptism in the Spirit (whether it should be one act of the Spirit at conversion initiation or a second separate blessing distinct from the conversion experience) is an issue of hermeneutics.⁹² He suggests three important hermeneutical factors essential to approach Luke-Acts: (1) the literary and theological homogeneity of Luke-Acts, (2) the theological character of Lukan historiography (3) the independence of Luke as a theologian. On this ground, he points out the danger of dividing the Lukan history into different epochs, proposed by Conzelmann. Furthermore, he rightly points out the tendency of imposing Pauline Pneumatology over Luke, one of the major

⁸⁸ Ibid., 39.

⁸⁹ Ervin, *Conversion-Initiation*.

⁹⁰ Ibid., 40.

⁹¹ Stronstad, *Charismatic*.

⁹² Ibid., 2.

weaknesses of Dunn's position. Luke is complementary to Paul but not homogeneous with the Pauline corpus.

He establishes that the Lukan narrative consists of a charismatic theology, by placing the Lukan narrative in its Septuagint background. He argues, in contrast to Hull, Conzelmann, Dunn and Lofthouse, that Acts do not have a theological discontinuity from Luke. Thus, the activity of the Spirit in the life of Jesus is analogous to the activity of the Spirit in the life of the disciples. He observes five epochs of the history of Israel where the activities of the Spirit had a significant role.⁹³

Stronstad suggests four important points in association with Luke's unique usage of the phrase 'filled by the Spirit': (1) gift of the Spirit on the day of Pentecost is not a unique event but one of several occasions to follow; (2) it is individual as well as collective; (3) it is not a once-for-all experience but a repeatable experience; (4) it always describes inspiration.⁹⁴ He further observes that the Spirit's role in mission is that of taking the initiative.⁹⁵ In the final analysis, he states that Luke follows the Old Testament pattern of the charismatic Spirit. His focus on the charismatic nature of Luke's theology certainly agrees with Pentecostals' emphasis on the experience of the Spirit based on the Lukan narrative. Though briefly, Stronstad presents the role of the Spirit as the initiator and guide of mission in the Acts narrative. The present study will explore this further to include the nature of the Spirit's guidance through speech, tongues and visions.

Robert Menzies in his revised PhD dissertation *Empowered for Witness* addresses the issue of baptism in the Spirit raised by Dunn.⁹⁶ The first part of his study explores the Pneumatology of pre-Christian Judaism. The second part investigates the Pneumatology of the post-Pauline church, which Luke portrayed in Acts. In contrast to Dunn, he observes that the disciples received the Spirit not as a soteriological principle of new life and cleansing but as empowerment for mission.⁹⁷ In contrast to Stronstad and Shelton, he does not associate the Spirit's activities with miracles, but the Spirit in the Lukan narrative is the Spirit of prophecy. He argues that Joel's prophecy is programmatic for the rest of the Acts narrative where Luke develops the activities of the Spirit: prophetic speech, visions, and dreams.

⁹³ Ibid., 20-24.

⁹⁴ Ibid., 53, 54.

⁹⁵ Ibid., 72.

⁹⁶ Menzies, *Empowered*.

⁹⁷ Ibid., 279.

His work strengthened the classical Pentecostal view of the reception of the Spirit as a *donum superadditum*.⁹⁸ According to him, the reception of the Spirit is for the expansion of the kingdom. In contrast to Dunn, Jesus' anointing at the time of baptism was not an entry into a new era as the Messiah but his entry into the messianic task.⁹⁹ Thus, the Pentecost in the book of Acts is analogous for the disciples where they enter into the mission empowered by the Spirit. While he emphasizes the aspect of empowerment by the Spirit, Luke's emphasis on the act of guidance is not explored in detail. The advance of mission through the preaching accredited by signs and wonders and visions throughout the Acts narrative characterizes the significance of divine guidance in mission, which is not sufficiently reflected in his analysis.

James B. Shelton through his analysis of the role of the Spirit in Luke-Acts¹⁰⁰ reinforced the classical Pentecostal view of the subsequent reception of the Spirit as charismatic experience of the believers for the empowerment for mission. According to Shelton, the Spirit initiates and directs every step of Christian mission equipping them to preach with boldness, perform miracles, and supply whatever strengths, skills, or qualities may be necessary for the task to which they are called. He argues that as Jesus was mighty in words and deeds through the anointing of the Spirit, the believers too will be mighty in words and in deeds through the anointing of the Spirit.

In contrast to Menzies, Shelton associates the Spirit with miracles.¹⁰¹ He observes that miracles are wrought in the Lukan narrative with a diversity of other means such as inspired speech, and speaking in the name of Jesus. He states that the Spirit-anointed Jesus performed miracles and poured out this same Spirit on the believer; therefore, his church is endowed to perform God's wonders. He further observes that the Holy Spirit is the director of missions in the Lukan narrative. Just like the Spirit superintended the work of Jesus, he does the same with the apostles in their mission.¹⁰² While he has dedicated a section to describe the Spirit's role in directing the mission strategically,¹⁰³ other important means of guidance in the Lukan narrative are not explored in detail (visions, signs and wonders, angels and the risen Lord).

M. M. B. Turner takes a mediating position in the debate. He observes that one significant function of the Spirit of prophecy in the pre-Christian Jewish writings is

⁹⁸ Ibid.

⁹⁹ Ibid., 137.

¹⁰⁰ Shelton, *Mighty*.

¹⁰¹ Ibid., 74-84.

¹⁰² Ibid., 125.

¹⁰³ Ibid., 126.

providing charismatic revelation and guidance.¹⁰⁴ He further argues that the function of the Spirit in Luke-Acts is not empowerment for mission alone but the Spirit engages in the life of the congregation for tasks other than mission. It guides people who are not directly engaged in mission (Acts 5:3, 9; 6:3; 11:28; Acts 20:23; 21:4, 11 etc).¹⁰⁵ Thus, he asserts that the Lukan understanding of the Spirit is not merely confined to prophetic empowerment (*donum superadditum*) for mission alone, but it engages in a variety of activities.¹⁰⁶ He disagrees with Menzies' position on subsequence on the ground that there is no difference in the activities of a person who had the subsequent experience of the Spirit from that of the Pauline soteriological gift.¹⁰⁷

According to Stronstad and Menzies, the Lukan understanding of baptism of the Spirit is not essentially soteriological; rather it is a *donum superadditum*, a Christian's second blessing, especially the power for service.¹⁰⁸ Atkinson evaluates various positions on the debate over baptism in the Spirit by summarising key Pentecostal scholars and presents a case in favour of the classical Pentecostal position based on the Lukan narrative.¹⁰⁹ Baer, Haya-Prats, Turner, and Shelton maintain a mediating position that emphasises the function of the Holy Spirit in Luke-Acts as the Spirit of prophecy of Judaism.¹¹⁰ Though the phrase 'Spirit of prophecy' is absent in the pre-Christian Jewish writings, it refers to specific functions of the Holy Spirit in the Church era that the New Testament writers perceived from the Jewish tradition.¹¹¹

Pentecostal scholars have established the classical Pentecostal position of subsequence with considerable depth by means of exegetical investigation into the Lukan narrative. Stronstad, Menzies, Shelton, et al., convincingly argued that the chief function of the Spirit in the Lukan narrative is empowerment for mission which involves revelation, inspired speech, visions, guidance etc. Thus, obviously for Luke the Spirit's activities are less soteriological and predominantly missional. The present task is to build further on this ground, particularly, the nature of the Spirit's guidance in mission. The major focus will be on the early Pentecostals' experience of the Spirit's

¹⁰⁴ Max Turner, *The Holy Spirit and Spiritual Gifts Then and Now* (Carlisle: Paternoster, 1999), 8-10.

¹⁰⁵ *Ibid.*, 49.

¹⁰⁶ *Ibid.*, 55.

¹⁰⁷ *Ibid.*, 150.

¹⁰⁸ Stronstad, *Charismatic*, 12; Menzies, *Empowered*, 47-49.

¹⁰⁹ Atkinson, *Baptism*.

¹¹⁰ Hans Von Baer, *Der heilige Geist in den Lukasschriften* (Stuttgart: Khlhammer, 1926), 149, 220-21; Gonzalo Haya-Prats, *L'Esprit Force de L'Eglise* (Paris : Cerf, 1975) 37, 147, 173; Turner, *Power*, 185; Shelton, *Mighty*, 135.

¹¹¹ Hur argues that the usage of the term 'Spirit of prophecy' for the Holy Spirit is anachronistic, Ju Hur, *A Dynamic Reading of the Holy Spirit in Luke-Acts* (Sheffield: SAP, 2001), 25.

guidance and their use of the Lukan narrative. Their testimonies describe their experience of the Spirit guiding them in mission through voices, prophetic words, and speaking in tongues. They believe that the Spirit guided them to specific geographical destinations, enabled them to make decisions through the above mentioned means. The present study will therefore focus on the early Pentecostals' use of specific passages from Luke-Acts that deal with the Spirit's guidance in mission.

This section reviewed previous studies that dealt with the origin, distinctive emphasis, and Pneumatology of the Pentecostal movement. In the initial stage, the Pentecostals' reading of the Lukan guidance passages was divorced from academic analysis. They emphasised experiencing God's guidance for their mission endeavours and organizational existence. However, in the later stage, as Pentecostals entered the academic marketplace, critical studies of the movement clarified its distinct identity, theology, and practice. While one section of scholars (for instance, Albrecht and Cox) attempted to trace back the emergence of Pentecostalism to socio-religious roots, another group (Land, Warrington, Menzies, and Atkinson) presented the significance of Pentecostals' experience of God as the key to understand its distinct identity. Historiographers of the movement have highlighted the theological roots of the movement in the nineteenth century revivals (Dayton, Anderson, and Kay) Moreover, the study reveals that the Pentecostals' reading of Luke-Acts has a crucial role in shaping their experience.

The history of Pentecostals describes their religious experiences, which is firmly rooted in Scripture. Pentecostals do not confine their experience of the Spirit to the conversion experience (soteriological). The Lukan narrative provided them the scriptural support to emphasise the Spirit's continuing empowerment and guidance for mission. Pentecostal exegetes convincingly demonstrate that Luke is a theologian in his own right and his presentation of the activities of the Spirit must be perceived as complementary to Paul's Pneumatology and not homogeneous. This paves a strong foundation to investigate the early Pentecostals' experience of divine guidance, which is rooted in their reading of Luke-Acts. Having analysed previous Pentecostal scholarship the following sections will focus on specific theological themes from Luke-Acts that are closely connected to divine guidance.

3.3. Lukan Scholarship on Divine Guidance

Luke's emphasis on divine guidance is evident in the irruptive intervention of the divine through a variety of means at crucial junctures of the narrative. Thus, in

Luke-Acts a number of supernatural agents guided human characters in their decision making and actions. In Luke's second volume, signs and wonders are supernatural events that influenced their mental disposition in favour of the gospel message. The Lukan scholarship investigates the prominence of God's role in history portrayed in Luke-Acts. While studies on Luke's emphasis on divine guidance in particular are scarce, the literature on Lukan Pneumatology (which is surveyed in the previous section), Christology, mission, signs and wonders, and the centrality of God in the narrative underscore the guidance motif in Luke-Acts. This section will review relevant works that deal with divine guidance in the Lukan narrative.

2.3.1. Divine Guidance and Mission in Luke-Acts

One of the major outcomes of the twentieth century Pentecostal revival was the missionary outreach by the Spirit-baptised and the Spirit-filled missionaries to the foreign lands. Their dependence on the book of Acts was one of the reasons for the early Pentecostals' emphasis on mission to the foreign lands. The guidance motif is integral to almost all instances of mission ventures narrated in the book of Acts. Thus, the Lukan narrative shaped the early Pentecostals' experience of divine guidance in mission. However, a detailed analysis of their use of the Lukan guidance passages in mission remains as a gap. This section will briefly survey a few previous works that specifically focus on Luke's mission emphasis.

Gallagher and *Hertig* in an edited volume bring together the experience of missionaries from the mission fields of different parts of the world and the Acts narrative, especially the passages that emphasize mission.¹¹² This collection of articles highlights the continuity of mission from the apostolic days to the present. The authors of various articles have made 'genuine connections between the narrative of Acts, their personal narratives, and narratives of the postmodern context – all with implications for mission'.¹¹³ However, Luke's emphasis on God's guidance of mission is absent in the narrative. Furthermore, Pentecostals' use of the Lukan narrative, which is fundamental to their mission, is not represented in this edited volume.

John Michael Penney, a Pentecostal scholar, highlights Luke's missionary emphasis in his volume.¹¹⁴ He demonstrates how a variety of Lukan themes converges at the central thrust of the narrative, i.e., mission. He rightly observes that Spirit acts as

¹¹² Robert L. Gallagher and Paul Hertig (eds.), *Mission in Acts: Ancient Narrative in Contemporary Context* (New York: Orbis Books, 2004).

¹¹³ *Ibid.*, 1.

¹¹⁴ John Michael Penney, *The Missionary Emphasis of Lukan Pneumatology* (Sheffield: SAP, 1997).

the director of mission guiding the mission endeavours of the apostles. According to Penney, the Spirit serves not merely as a force to compensate for the ascended Christ, but the power of Christ to bring God's promises to fruition. He adds that for Luke, incorporation into the community of the faithful means sharing in the pneumatic mission.¹¹⁵ The Spirit is sovereign in directing mission. The Spirit is not a power that the church can domesticate.¹¹⁶ Having considered some of the crucial issues of the narrative, in the final chapter, he elucidates that the Spirit guides predominantly through prophetic speech. Finally, he asserts that the Spirit of prophecy is the Spirit of mission. Penney successfully relates the classical Pentecostals' emphasis of the baptism of the Spirit, exercise of spiritual gifts and its significance for mission throughout his volume.¹¹⁷ Moreover, he distinctly highlights the supernatural guidance in mission under the direction of the Spirit. Thus, Penney clearly indicates the guidance motif of the Lukan narrative. However, the Pentecostals' emphasis on guidance through tongues, visions, voices, and signs and wonders in mission did not get sufficient attention in his work. Therefore, the present study seeks to explore further the early Pentecostals' use of Lukan guidance passages.

Robert Menzies' recent article contributes to the present investigation.¹¹⁸ The motivation for the study is from his visit to the Yoido Assemblies of God church in Seoul, South Korea, where David Yonggi Cho, the founder of the church explained how he was guided through a vision to establish the biggest church. He admits that his analysis of Peter's quotation of Joel's prophecy in this doctoral dissertation did not give adequate attention to Luke's redaction of prioritizing vision over dreams, which he explores in this article. He explains how visions, signs, and wonders were significant for the Acts narrative based on Acts 2:17, 18.¹¹⁹ He asserts that 'visions play a huge role in the story of Acts. God used visions to guide the church at key, pivotal points in its mission'.¹²⁰ He further adds that not only the mention of visions abounds, in Acts but they also appear at strategic points in the mission of the apostles.

One of the key purposes of this article is to demonstrate that Acts 2:17-21 is a paradigm for Pentecostal mission. He argues that Luke's presentation of visions, as a major means of divine guidance enabling the expansion of the early church is

¹¹⁵ Ibid., 122.

¹¹⁶ Ibid.

¹¹⁷ Ibid., 13-18, 106, 120 etc.

¹¹⁸ Robert P. Menzies, 'Acts 2:17-21: A Paradigm for Pentecostal Mission', *JPT* 17 (2008) 200-218.

¹¹⁹ Ibid.

¹²⁰ Ibid., 204.

paradigmatic for the Pentecostal mission today. However, in this article, he does not consider other significant aspects of divine guidance that Luke has portrayed. The present study will explore further the early Pentecostals' experience of visions as a means of guidance in mission.

Though the previous works have identified the significance of mission in Luke-Acts, the present study will assess the early Pentecostals' use of the Lukan narrative as a paradigm for mission. As mentioned before, the central question to the present investigation will be: Did Luke present the record of the early apostles' mission initiated and guided by God through the Spirit accompanied by signs and wonders as a historical record that describe how the early Church was established or did he intend it as a model for the future Church? In order to answer this question the present study will examine three major aspects of Luke's portrayal of mission (which is fundamental for Pentecostals) in the following sections: (1) the role of the risen Lord in guiding mission; (2) Luke's emphasis on signs and wonders; (3) God as the Chief Character of Luke-Acts.

2.3.2. The role of the Risen Lord in Guidance

Though the early Pentecostals' distinct teaching on the baptism in the Holy Spirit and speaking in tongues marked their unique representation in the Christian history, they were Christ-centred in their belief and practices. The four-fold gospel (Jesus is the Saviour, healer, the Spirit-baptizer, and the coming King) was one of the fundamental faith affirmations of a large section of the early Pentecostals.¹²¹ Moreover, the study will further demonstrate that the early Pentecostals testified about their experience of the risen Lord guiding them in mission predominantly through visions and voices. Though the literature on Pentecostals' unique Christology is scarce compared to Pentecostals' Pneumatology, some of the recent doctoral level works in the area of Pentecostal studies have contributed to a closer analysis of their views on Jesus and his activities in the movement.¹²²

The previous Lukan scholars have discussed the issue of Jesus' continuity in the post-Easter era of the Church's life and mission, which is crucial for the investigation of the early Pentecostals' claim of their experience of the risen Lord's guidance in their

¹²¹ More discussion in chapter 5.

¹²² Sean David House, 'Pentecostal Contributions to Contemporary Christological Thought: A Synthesis with Ecumenical Views' (Master's thesis, University of South Africa, 2006). Sammy G. Alfaro, 'Foundation for a Hispanic Pentecostal Christology: A Constructive and Liberative Approach' (PhD thesis, Fuller Theological Seminary, 2008). Shibu Abraham, 'Ordinary Indian Pentecostal Christology' (PhD thesis, University of Birmingham, 2011).

mission. The following section will briefly review the Lukan scholars' view on the apparent absence of the risen Lord in the church era.

Moule investigated Luke's Christology, which led to serious discussions on the role of the risen Lord in Acts. Particularly, his view of an absentee Christology has been widely discussed among the Lukan scholars.¹²³ Peter's statements, 'Jesus is exalted' (Acts 2:33) and 'must remain in heaven until God restores everything' (3:21), are two key statements that spearhead this discussion. According to Moule, Luke portrayed Christ's absence from the physical world.¹²⁴ Moule compared Luke's presentation of the risen Jesus with Paul and Johannine writings and proposed that while for Paul, the Church is in communion with Christ; Luke portrayed Christ's absence from the physical world.¹²⁵

Zwiep too proposes a temporary absence of the risen Jesus in the post-ascension era.¹²⁶ He agrees with Moule that Jesus' resurrection was not merely coming to life; rather, he was exalted and glorified.¹²⁷ Thus, according to Zwiep, Luke marked a clear end to the earthy life of Jesus by his ascension in Luke 24 and Acts 1. Lampe made a similar assertion

For Luke, the risen Christ is no longer with his followers. He appears in heaven, or from heaven, in special visions and theophanies. His Spirit is with men and in men, but Luke does not think, like Paul, of the Spirit as the mode in which Christ becomes personally present to them; still less does he think of the Spirit as that to which Christians are really referring when they speak of experiencing the presence of Christ; for Christ is one in heaven and the Spirit is another, on earth.¹²⁸

According to Lampe, the Spirit in the Church is God, now recognized as God who acted and disclosed himself in the human life of Jesus.¹²⁹ One of the major weaknesses of both Moule's and Lampe's argument is the attempt to view Luke through Pauline eyes.¹³⁰ They combine Paul's presentation of the work of the Spirit in believers' life with that of Luke, which does not help one to understand Luke's unique presentation of the Spirit's relationship with the Lord.

Turner and Lampe are right in their observation that the risen Lord is active in the Church period through the Spirit, which is evident in Acts 16:6 where the Spirit is

¹²³ Turner, *Power*, 303-306; Lampe, *Spirit*, 72; Douglas Buckwalter, *The Character and Purpose of Luke*, (Cambridge: CUP, 1996), 191.

¹²⁴ Moule 'Christology', 179, 180.

¹²⁵ Ibid.

¹²⁶ A. W. Zwiep, *The Ascension of the Messiah in Lukan Christology* (Leiden: Brill, 1997), 120ff.

¹²⁷ Ibid.

¹²⁸ Lampe, *Spirit*, 72.

¹²⁹ Ibid., 73.

¹³⁰ Ibid.

the Spirit of Jesus.¹³¹ Turner convincingly asserts that the risen Lord is not absent in the post-ascension era but that he operates through the Spirit.¹³² He argues in contrast to Moule that Luke would be seen to stand alongside Paul and John, where the Spirit represents the presence of the Father and of Christ on earth to the believers,¹³³ but agrees with O'Toole that in Luke's second volume, the Spirit acts on behalf of the risen Lord.¹³⁴ Atkinson concurs with Turner that 'the relationship between the Spirit and the exalted Jesus is not merely that Jesus grants the Spirit but, perhaps more importantly, that the Spirit thereafter mediates the awareness and impact of Jesus, for instance through visions (e.g., Acts 7:55)'.¹³⁵ Scholars have not come to a consensus on the nature of the risen Jesus' guidance in the Acts narrative. This struggle is evident in O'Toole's statement:

The Church for Luke lives under the rule of Jesus Christ the Lord, who works through the Spirit. The risen Jesus then acts directly among his people. Since the Spirit does not exhaust the ways in which the risen Lord remains present to his people, Luke binds the activity of the risen Lord less tightly to the activity of the Spirit than the reader might at first anticipate. Some authorities admit a connection between Jesus and the Spirit but do not believe that the Spirit renders Jesus' presence. The majority of scholars, however, maintain that the risen Lord is present through the Spirit. In an effort to show that, Luke views the risen Jesus as also present in the Holy Spirit.¹³⁶

The conclusions drawn by MacRae and O'Toole are yet another way of perceiving the issue: They suggest that the risen Lord is present and active in leading the Church in various ways: in Eucharist, in the name of Jesus, in the Spirit and witnessing.¹³⁷

Buckwalter presents the character and purpose of Luke's Christology.¹³⁸ He compares Luke's Christology with Mark and Paul in order to demonstrate Luke's unique contribution to Christology. Further, he clearly points out that Jesus is an empowering agent of God who directs and guides the church.¹³⁹ Buckwalter agrees with the former scholars that in Acts, the Spirit mediates the presence of God.¹⁴⁰ However, he points out that Luke has more to say in this matter. According to him, Luke's presentation of the risen Lord's activities is grounded on the relationship between

¹³¹ Turner, *Power*, 303-306; Lampe, *Spirit*, 72, 75.

¹³² Turner, *Power*, 303-306.

¹³³ *Ibid.*

¹³⁴ Robert. F. O'Toole, *The Unity of Luke's Theology* (Wilmington, Delaware: Glazier, 1984), 49-50.

¹³⁵ Atkinson, *Trinity*, 82.

¹³⁶ *Ibid.*

¹³⁷ G. W. MacRae, 'Whom Heaven Must Receive until the Time', *Int.* 27 (1973), 151-165; O'Toole, *Unity*, 60.

¹³⁸ Buckwalter, *Character*, 25.

¹³⁹ *Ibid.*, 181

¹⁴⁰ *Ibid.*, 180.

Yahweh and the Spirit in the Old Testament.¹⁴¹ He further argues that Jesus' relation to the Spirit in Luke-Acts is similar to the Old Testament's depiction of Yahweh's relation to the Spirit.¹⁴² Jesus is Lord and giver of the Spirit in Acts just as God alone gives the Spirit in the Old Testament.¹⁴³ As Yahweh, Jesus could appear elsewhere in various forms of self-manifestations apart from the Spirit.¹⁴⁴

He adds that the notable decline in references to the Spirit from 16:8 onwards may intimate a deliberate Lukan move in this direction.¹⁴⁵ While the Spirit appears approximately fifty times in Acts 1-16, the Spirit is mentioned only twelve times in chapters 17-28. However, in the later part of Acts, 'the Spirit of Jesus' directs the mission of the church,¹⁴⁶ especially during the trial section of Paul wherein Jesus directs Paul in his witness before the Jewish as well as Gentile authorities.¹⁴⁷ He further clarifies that 'Luke's Spirit-Christ doublet in Luke 12:12 and 21:15 is expressive of what the Spirit will do on behalf of Christ in the mission and what Christ himself will do alongside the Spirit'.¹⁴⁸ While in the first part of Acts, Luke has presented frequent irruption of supernatural through the Spirit, angels and visions, in the second part, the apostles are guided predominately through visions of the risen Jesus, which is analysed below in chapter 4, §3.3.

He refutes those who propose an absentee Christology in Acts and provides evidences for Jesus' immanence and self-manifestations apart from the Spirit in the mission of the church. The fusion of the names, 'the Spirit of Jesus' and 'the Holy Spirit' (Acts 16:6, 7), are evidences of close association of Jesus and the Spirit in Luke-Acts. Buckwalter supports Stählin's conclusion that Jesus and Spirit function in unity as Yahweh and the Spirit did in the Old Testament.¹⁴⁹ Does Buckwalter's view of the risen Lord's self-manifestation apart from the Spirit agree with Luke's presentation? Luke's portrayal of Paul's spiritual experiences of Jesus during his missionary task is predominantly through visions, which will be examined in detail below.

The review of previous literature on Luke's portrayal of the risen Lord reveals that the scholars do not concur on the mode of the risen Lord's activities during the Church era. While Moule and Zwiép propose the absence of the Lord, in the Lukan

¹⁴¹ Ibid. 179f.

¹⁴² Ibid., 194.

¹⁴³ Ibid., 194-196.

¹⁴⁴ Ibid., 181.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid. Acts 18:9-10; 22:7-10, 17-21; 23:11; 26:14-18, 23 (prior to this in Acts 7:55-56; 9:4-5, 10-17).

¹⁴⁷ Acts 21-28.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid., 203.

narrative, Lampe, Turner, and Atkinson claim the Lord's activity through the Spirit. Buckwalter's view, that the Lord even self-manifest independently from the Spirit needs further evaluation. While majority agree on the active presence of the Lord in the post-Pentecost epoch, a close analysis specifically on the Lord's guidance in mission is missing.

2.3.3. Divine Guidance and Signs and Wonders in Luke-Acts

Signs and wonders were an inevitable part of the early Pentecostals' mission. They believed that God guided their mission by restoring signs and wonders recorded in the book of Acts. This study will examine further the early Pentecostals' perception of Luke's emphasis on signs and wonders as a paradigm for divine guidance in mission. This section will explore the previous study on Luke's emphasis on signs and wonders and its contribution to the present study. Lukan scholarship on signs and wonders is comparatively slim. Several authors have dedicated a section in their volumes on 'signs and wonders' in Luke-Acts.¹⁵⁰ However, a detailed analysis of the role of signs and wonders in the narrative is scanty.

Leo O'Reilly studies Luke's emphasis on signs and wonders in the book of Acts.¹⁵¹ Reilly's work is a major study that specifically focuses on the role of signs and wonders in the Lukan narrative. His chief focus is on the relationship between Luke's usage of the 'word' and 'sign' in the book of Acts. According to Reilly, Luke's unique portrayal of the 'word' is distinct from Scripture.¹⁵² The Spirit is the source of the word, which took birth on the day of Pentecost and it began to grow during Apostles' ministry. He observes that signs and wonders are agencies of authentication, especially in the salvific work of God. Reilly observes that the 'word' according to Luke as he has used it in Acts indicates the whole Christian enterprise and the word 'grow' in these contexts suggests that the word is a living reality.¹⁵³ He observes that Luke is the only Gospel that presented Jesus 'mighty in words and deeds.' Similarly, Luke's Gospel presents Jesus' words as 'the Word of God.'¹⁵⁴ He further observes that Luke has redacted to introduce words of Jesus as 'Word of God'. Further, Reilly identifies the

¹⁵⁰ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Massachusetts: Hendrickson Publishers, 1997), 228-245; Anderson, *Spreading*, 211-229;

¹⁵¹ Leo O'Reilly, *Word and Sign in Acts of the Apostles: A Study in Lukan Theology* (Rome: Editrice Pontificia Universita Gregoriana, 1987).

¹⁵² This study will follow Reilly's suggestion regarding the distinction between the 'word', that is the whole Christian enterprise and the 'Word' as Scripture. Thus, the proclamation of apostles will be presented as 'word' especially in chapter 5.

¹⁵³ *Ibid.*, 17.

¹⁵⁴ *Ibid.*, 39-44.

trend towards the personification of the word. The word is a message from God and it is identified with the person of Jesus.¹⁵⁵

Thus, the Word of God is influential over the people who hear it. It leads to repentance. The word is an agent of growth of God's community.¹⁵⁶ Signs and wonders have a prominent place in the narrative. Yet it is subordinate to the word. He rightly observes that signs have a role of authenticating the word, guiding people to salvation, which is central to the advancing of salvation history. However, Reilly does not explore Luke's emphasis on signs and wonders as a means of divine guidance descriptively. The present investigation will explore this further to demonstrate Luke's emphasis on signs and wonders accompanying apostles preaching guided unbelievers to faith. However, the early Pentecostals have neglected Reilly's observation regarding the relationship between the word and signs.

Keith J. Hacking, a student of Dunn, critically evaluates the proponents of signs and wonders at present.¹⁵⁷ In his evaluation those who emphasise the manifestation of signs and wonders at present employ an uncritical application of the biblical account of Jesus' and his disciples' ministry in the Synoptic Gospels as well as in the book of Acts. He studies the biblical application of signs and wonders during the biblical as well as present time. The investigation covers the Synoptic Gospels and the book of Acts. From his analysis of discipleship, call and commissioning by Jesus of his apostles in the synoptic accounts he concludes that they were paradigmatic for each evangelists' community. However, the difficulty is that he does not propose it as a paradigm for the future generation of disciples and Church.¹⁵⁸ The central argument of his study is that signs and wonders are confined to the selected few ('Luke's heroes of the Spirit' in his language)¹⁵⁹ the book of Acts and it is restricted to the period of the origin of the Church.¹⁶⁰ In Hacking's view Jesus' commissioning, transferring of authority and power, which enabled the apostles to perform signs and wonders were temporary. His conclusions need further investigation.

Hacking's study represents the Protestant view of discontinuity of apostolic time from the present era of the Church. Hacking asserts that the tendency of new wavers, Pentecostals and Charismatics to perceive the entire NT as a homogeneous literature led

¹⁵⁵ Ibid., 74.

¹⁵⁶ Ibid., 85.

¹⁵⁷ He focuses on primarily on the third wavers, which stand in the line of Pentecostals and Charismatic camp. Keith J. Hacking, *Sings and Wonders, Then and Now: Miracle-working, Commissioning and Discipleship* (Nottingham: Apollos/IVP, 2006), 100.

¹⁵⁸ Ibid., 99-101, 118

¹⁵⁹ Ibid., 245.

¹⁶⁰ Ibid., 257.

them to an erroneous reading of signs and wonders in the New Testament.¹⁶¹ Similarly, he does not think that the accounts in the Gospels and the book of Acts have any normative value as these groups reckon. While he acknowledges that the Pentecostal and Charismatic circle has more academic scholarship than the Third Wavers, his interaction with these scholars is superficial.¹⁶²

One of the major weaknesses of Hacking's position is the bifurcation of salvation history into several epochs. Conzelmann's division of the Lukan narrative into three epochs are fundamental for Dunn and Hacking.¹⁶³ Furthermore, Menzies demonstrates from Acts that the gift of the Spirit is not restricted to the selected few but to all members of the Church, which is the fulfilment of Moses' vision in Numbers 11:29.¹⁶⁴ Therefore, the chronological gap between the apostolic era and the present time according to Hacking created a theological discontinuity. Menzies goes on to quote examples from his own ministry that Pentecostals around the world testify about their experiences of signs and wonders.¹⁶⁵ The present study will demonstrate further that Luke did not intend a theological discontinuity from the time of Jesus to the age of the Church. Luke demonstrates that the Spirit who guided Jesus continues to guide the apostles and the church in their mission praxis.

2.3.4. God as the Chief Character in Luke-Acts

Despite the early Pentecostals' reliance on the Lukan narrative, they have neglected Luke's portrayal of God as the ultimate guide of history. They emphasise the need for baptism in the Spirit so that the Spirit may empower and guide them in their mission. Similarly, they ascribe a prime role to the risen Lord. On the contrary, the early Pentecostals rarely draw from Luke's presentation the supreme role that Luke ascribed to God in his guidance of mission. The role of God as a character is conspicuous in the Lukan narrative. While God does not manifest directly in the narrative (except for voices [Luke 3:22, 9:35]), his guidance and sovereignty is expressed through the intermediaries. Though a comprehensive analysis of God's guidance in Luke-Acts has not been undertaken previously, some scholars highlight a few significant aspects of divine guidance. This section will explore previous studies on God's guidance in the Lukan narrative.

¹⁶¹ Ibid., 21, 22.

¹⁶² For instance his peripheral interaction with Menzies, Shelton, Ruthven, Turner etc are evident in pp. 23, 39, 182, 229-230, 235.

¹⁶³ Menzies, *Pentecost*, 108.

¹⁶⁴ Ibid., 109.

¹⁶⁵ Ibid., 123, 124, 126-130.

Charles C. Cosgrove studies Luke's emphasis on the divine will (δεῖ) in Luke-Acts.¹⁶⁶ He argues that Luke's use of the word 'δεῖ' is an indication of divine providence. He observes Luke's use of the term 'δεῖ' in relation to the life of Jesus, Paul and the early Church. He concludes that the divine δεῖ is divine sanction of the events of history. They are part of God's plan. It also summons the church to obedience. Along with Cosgrove, other Lukan scholars have observed Luke's usage of the term. Conzelmann states that δεῖ is used with the passion of Jesus.¹⁶⁷ Bock asserts that out of ninety nine usages of the term δεῖ in the New Testament forty are in Luke-Acts.¹⁶⁸ He rightly observes that in Luke-Acts, δεῖ is related to a wide variety of topics including the plan of God and other necessities that are directed by God.¹⁶⁹ However, Cosgrove, Conzelmann and Bock have not sufficiently explored the relationship between δεῖ (the divine will) and guidance of God in Luke-Acts.

David E. Aune studies the literary environment of the New Testament and he shows the literary parallels between the New Testament writings and Greco-Roman literature.¹⁷⁰ He asserts that Luke-Acts consists of two major themes, viz.: 1) Jesus' rejection by Jews and acceptance by the Gentiles, 2) divine guidance that arranges human events in accordance with the predetermined plan of God.¹⁷¹ Aune adds that throughout Luke-Acts events are guided by various supernatural revelations appropriate to Jewish Christian setting (such as signs, dreams, prophetic oracles). He observes that the Greco-Roman concept, 'fate', has a functional counterpart in Luke-Acts. Extraordinary revelatory activities in the initial chapters, in a Jewish-Christian idiom, reflect the Greco-Roman view that great events (particularly at the birth of great men) are presaged by supernatural signs and oracles.¹⁷² The book of Acts is full of vibrant activities of the Holy Spirit and epiphanic appearance of Jesus that lead to the conversion of Gentiles. Greco-Roman historians narrated events with the conviction that the will of man was controlled by chance, personified as τύχη, a universal goddess for the Greeks, and *Fortuna*, a Roman goddess. These deities intervened in human affairs.¹⁷³ Divine interventions and retributions are frequent features of Greco-Roman historiography. Aune concludes that, 'Luke was an eclectic, Hellenistic, Christian

¹⁶⁶ Cosgrove, 'δεῖ', *NovT*, 168-190.

¹⁶⁷ Hans Conzelmann, *The Theology of St Luke* (London: Faber and Faber, 1960), 153.

¹⁶⁸ Bock, *Theology*, 140.

¹⁶⁹ *Ibid.*

¹⁷⁰ Aune and Wayne (eds.), *Environment*,

¹⁷¹ *Ibid.*, 132.

¹⁷² *Ibid.*, 132.

¹⁷³ *Ibid.*

historian who narrated the early history of Christianity from its origin in Judaism through Jesus of Nazareth through its emergence as a relatively independent religious movement open to all ethnic groups'.¹⁷⁴ Aune does not grapple with the question that if Luke-Acts reflects the Greco-Roman ideology of 'fate', how the 'fate' of Gentiles changed and they were incorporated into the salvation history of Jews? Luke shows how the Christian message impacted the Jewish as well as the pagan world by presenting Christianity as an open way for all (Acts 2:39; 5:32; 8; 9:15; 10; 11:18; 15).

John T. Squires presents the 'plan of God' (τῆ τοῦ θεοῦ βουλῆ) as the central theme of Luke-Acts.¹⁷⁵ He endows a good amount of useful insights concerning divine guidance in Luke-Acts. In order to explore how the first century readers of Luke-Acts understood the theme 'plan of God', Squires compares Luke-Acts with its contemporary Jewish and Hellenistic literature.¹⁷⁶ He perceives that portents, prophecies, and dreams in Luke-Acts (general means through which God guided the Lukan characters) have parallels in the ancient historiographies.¹⁷⁷

Squires acknowledges the influence of the Septuagint over Luke. However, he underplays Luke's relationship with the Old Testament and refers to Hellenistic histories.¹⁷⁸ Further, he does not clarify whether the nature and identity of the divine mentioned in the Hellenistic literature and God of Luke-Acts are compatible. Moreover, Luke refers to a single God while the Hellenistic tradition refers to 'gods'. Squires does not clearly distinguish between 'providence of God' and 'guidance of God'. The Hellenistic idea of providence and fate is connected to fortune and well being of the pious who are devoted to gods, whereas divine guidance in Luke-Acts is focused on the fulfilment of God's plan that is rooted in mission.¹⁷⁹ In Squires' work, the discussion about the centrality of mission in God's plan remains only in the periphery.¹⁸⁰ Further, Squires has not explored the significance of the risen Jesus and the Holy Spirit as chief agents of divine guidance.

Robert L. Brawley's investigation of Luke's portrayal of God is significant.¹⁸¹ According to Brawley, Luke-Acts is a theocentric, world-encompassing narrative of

¹⁷⁴ Ibid., 138-139.

¹⁷⁵ Squires, *Plan*, 1.

¹⁷⁶ Squires examines the prominence of divine providence and guidance in the three major historiographies of Luke's time, namely, *Antiquitates Judaicae*, of Josephus; *Bibliotheca Historike* of Diodorus Siculus and *Romaike Archaialogia* of Dionysius of Halicarnassus. Squires, *Plan*, 11-12

¹⁷⁷ Squires, *Plan*, 13-14.

¹⁷⁸ Ibid., 37.

¹⁷⁹ Ibid., 37-77.

¹⁸⁰ Ibid., 77.

¹⁸¹ Robert L. Brawley, *Centering on God: Method and Message in Luke-Acts* (Louisville: John Knox Press, 1990), 17.

God accompanying humanity to fulfil his purposes beginning with Abraham and ending with parousia.¹⁸² The narrative pursues the readers to progressively discover the truth about God accompanying humanity in each event. He explains how Luke enables the readers discover the truth about the identity of Jesus. Later on, the readers would realize how God actively cares and guides the events, sometimes beyond scientific or natural order: God raising Jesus from the dead, directing messianic movement to embrace Gentiles, and delivering and caring for disciples in the midst of persecution are some instances.¹⁸³ It ends with a sense both of closure and openness.¹⁸⁴ Closure is in terms of Paul fulfilling his mission at Rome, which the apostles commenced in Jerusalem, and openness in terms of witness to the ends of the world. He asserts that a divine story overarches Luke-Acts. Human stories move towards an end where divine actions do not intervene but coexist with history.¹⁸⁵

He identifies God, Jesus, Peter, and Paul as four major characters in Luke-Acts. Other than common divine appellations, Brawley presents several other unique features that make God as a supreme character in Luke-Acts. He argues that the Holy Spirit serves as nothing more than a convenient designation of God who frequently occurs in situations where God is particularly relating to human beings. He explains the role of angels in Luke-Acts and concludes that the angelology and demonology of Luke-Acts draw not only on biblical but also on wider Hellenistic backgrounds.¹⁸⁶ He further observes that the distinction between angels and demons is largely distinguished by behaviour rather than essence. Though he features God as the chief character, the fulfilment of God's plan through various agents is not fully explored. The early Pentecostals' use of the Lukan narrative has certainly missed this dimension of God as the chief character of Luke-Acts.

Francois Bovon examines a range of works that deal with the salvation history and eschatology of Luke-Acts.¹⁸⁷ He observes that Luke was inspired to compose a salvation history, which was an intermediate time between the resurrection and parousia. When qualified theologically, it is the time of universal mission that is provoked and sustained by the Spirit.¹⁸⁸ Thus, Luke exchanged eschatology for

¹⁸² Ibid., 29, 41.

¹⁸³ Ibid., 34-57.

¹⁸⁴ Ibid., 32.

¹⁸⁵ Ibid., 106.

¹⁸⁶ Ibid., 173.

¹⁸⁷ Francois Bovon, *Luke the Theologian: Fifty-five Years of Research (1950-2005)* (Texas: Baylor University Press, 2006).

¹⁸⁸ Ibid., 18.

salvation history.¹⁸⁹ During this time, God in a certain measure withdraws while advancing at the same time. God speaks through his chosen intermediaries. John the Baptist is one among them.¹⁹⁰ God's intervention is thus through words. God directs history through messengers such as angels and the Spirit.¹⁹¹ The plan of God (τῆ τοῦ θεοῦ βουλή) or the fulfilment of the purpose of God in human life is the meaning of salvation history. God employs a human presence – Jesus, Son of God through intervention of the Spirit and lineage of Adam – in order to fulfil his purpose. Bovon argues that the delay of parousia leading the disciples to the mission is less original to Luke, he shares it with Mark and Paul. However, Luke's originality resides in the responsibility of believers, activated by the action of God, attested in the kerygma and confirmed in the narrative.¹⁹² Bovon further argues that Luke presents the salvation history as the action of God through intermediaries, predominantly through words, orders, and messages of encouragement. The will of God and its fulfilment underlies the ministry of Jesus and *kerygma* of the disciples.

Bock agrees with the other authors that God is a major actor in Luke-Acts.¹⁹³ He examines how Luke portrayed God as the chief character in all major sections of the twin volumes. In the first volume, God guided John the Baptist and Jesus.¹⁹⁴ Similarly, in Acts, God guided Peter, Paul and other apostles in their mission.¹⁹⁵ Walton makes a similar observation in his article.¹⁹⁶ He analyses the frequency of various proper nouns in the book of Acts: Paul, the Lord, and the Holy Spirit along with God and discovers that the term God has the highest frequency compared to the other prominent characters especially in the subject position of a sentence.¹⁹⁷ Furthermore, he adds that the frequency of the word also reflects divine actions. The actions of all the prominent characters are organized and directed by God and towards God. The early Pentecostals envisaged a similar activity of God through them in their mission. As already mentioned they believed that God continued to be the centre of their religious life and activities.

The analysis of the previous studies reveals that Lukan studies perceive a variety of aspects of God in Luke-Acts. While some focus on the very essence of God, others

¹⁸⁹ Ibid., 20.

¹⁹⁰ Ibid., 83.

¹⁹¹ Ibid., 84.

¹⁹² Ibid., 19, 85.

¹⁹³ Bock, *Theology*.

¹⁹⁴ Ibid., 100ff.

¹⁹⁵ Ibid., 108ff.

¹⁹⁶ Steven Walton, 'The Acts – of God': What is the "Acts of the Apostles" all about', *EQ* 80.4 (2008), 291-306.

¹⁹⁷ Ibid., 294,f.

on his role and function. Brawley and Darr observe God's person, nature, and character in Luke-Acts. Cosgrove and Squires focus on the will of God and its fulfilment. Bock and Walton underscore the activities of God, especially the guidance of the characters in fulfilling God's plan. Obviously, the narrative of Luke-Acts is theocentric and Luke reminds his readers at the very outset that the aim of his writing is to demonstrate the 'certainty of the things that are fulfilled'. The narrative of Luke-Acts is thus action packed from beginning till the end and God is the supreme character who directs the events. However, the early Pentecostals' testimonies in which they often use the Lukan narrative do not reflect a distinct emphasis on God's guidance in their mission.

2.4. Summary Conclusion

This chapter reviewed Pentecostal as well as Lukan scholars who investigated various aspects of divine guidance in mission. The analysis of the previous scholarship indicates the paucity of sufficient scholarly literature focused on the Pentecostals' emphasis on divine guidance for their mission. However, the previous studies laid the foundation to explore the early Pentecostals' use of the Lukan narrative as a normative text for their experience of guidance in mission. The following are the major foundational evidences for the present study

The early Pentecostals' emphasis on experiencing divine guidance is a distinct identifying factor of Pentecostalism other than speaking in tongues. Pentecostal historiographers have identified their emphasis on divine guidance as an important aspect of their growth but they have not highlighted it as a major distinctive nature of Pentecostals' mission praxis.

Continuity of the charismata is a fundamental teaching for Pentecostals to establish that God continues to guide the believers through various means just as in the biblical period. The continuity of God's action at present is characterised by Pentecostals' emphasis on an encounter with God. They seek to experience God's action in history rather than rationally articulate about it. However, a specific focus on God's guidance in mission through various means remain as a gap that the present study would investigate in the following chapters.

The previous Pentecostal exegetes have identified irruptive events such as speaking in tongues, visions, prophesies, signs and wonders that indicate the continuity of God's imminence and continuing action in the present. The instances narrated in the Lukan narrative are not merely historic information; rather, they are paradigmatic and normative for the present day Church for their mission ventures. Hermeneutics of

biblical passages is central to the debate on its normative value for the present church in their belief and practice. However, divine guidance through these irruptive events that the early Pentecostals envisaged as the continuation of the apostles' experience did not get sufficient attention in the scholarly analysis. Similarly, though divine guidance is a dominant motif in Luke-Acts, a close examination of this motif too remains as a gap.

The Lukan scholarship has identified the centrality of God in Luke-Acts. The will of God and its fulfilment through Jesus and his apostles is the basic framework in which Luke has developed his narrative. However, Pentecostals' emphasis on Pneumatology based on the Lukan narrative has neglected the centrality of God in the Lukan narrative.

The present study will examine the normative status of the guidance narrative of Luke-Acts and in the following chapters, will explore further the early Pentecostals' experience of God's guidance through signs and wonders, the Holy Spirit, and the Lord that led them in mission.

Chapter 3

The Holy Spirit as the Director of Mission

3.1. Introduction

The baptism in the Holy Spirit with the evidence of speaking in tongues is the dominant and distinct feature of the twentieth century Pentecostal revival that emerged in different geographical centres of the world. Thus, their emphasis on the work of the Holy Spirit was central to their identity. They believed that the Spirit not only empowered them but also guided them in their worldwide mission endeavour as the director of mission. The previous chapters demonstrated that the early Pentecostals' perception on divine guidance was not confined to a believer's subjective inclination for a particular action alone; rather, it involved irruptive events that afforded guidance.

This chapter will discuss the early Pentecostals' experience of guidance through the Spirit, particularly focusing on their use of the Luke's narration of the early apostles' experience of the Spirit, which included the voice of the Spirit, speaking in tongues and visions. As mentioned before, the Lukan narrative has shaped the early Pentecostals' experience of the Spirit as the director of mission. They do not perceive Luke-Acts as a mere historical record that narrated how the Church began, but for the early Pentecostals, it was normative for their belief and practices. The previous studies have explored in depth Luke's unique Pneumatology.¹ However, there remains a lacuna in a critical evaluation of the early Pentecostals' normative use of the Lukan narrative in particular for their experience of the Spirit's guidance in mission. This chapter thus aims to explore a few crucial questions: What was the early Pentecostals' understanding of the nature of the Spirit's guidance in mission? Are the early apostles' experiences of the Spirit's guidance normative or formative for the present church, in Luke's intention? Does their use of the Lukan guidance passages pertaining to the Spirit agree with Luke's Pneumatology? The first part will explore Pentecostals' testimonies and teachings of the Spirit's guidance in mission, and the second part will examine Luke's presentation of mission guidance through the Spirit.

3.2. The Early Pentecostals' Experience of the Holy Spirit as the Director of Mission

Pentecostals generally emphasise a complete dependence on guidance of the Spirit for their mission ventures.² Particularly, in the early stage, they perceive their

¹ For a detailed description, refer to chapter 2 §6.

² A. S. Copley, 'Sanctification: Jews and Christian', *Conf. (Sunderland, July 1910)*, 168.

mission ventures as a Spirit-led endeavour rather than a human-led enterprise strategically planned and organised. Anderson succinctly observes, ‘Pentecostals place primary emphasis on being ‘sent by the Spirit’ and depend more on what is described as the Spirit’s leading than on formal structures’.³ Thus, they perceive the Holy Spirit as the chief director of their mission guiding and directing them to different geographical destinations for mission through various means.

The early Pentecostals did not make a distinction between a believer and a missionary/evangelist. Klaus observes that the Spirit speaks equally to each believer regardless of gender, education, or social status, and so each Pentecostal believer is potentially a minister and missionary of the gospel.⁴ The Pentecostals’ emphasis on spiritual experiences for everyone was evident from the very beginning. Lupton, based on Acts 2 argued that all hundred and twenty people who were present at the Pentecost had the spiritual experience.⁵ Thus, for the early Pentecostals mission was not primarily strategies, methods and theories implemented in different contexts by trained missionaries; rather they believe that God guided them through natural as well as supernatural means to fulfil God’s purposes. However, Pentecostals’ perception, ‘the Spirit as the director of mission’, requires further clarification. What is the nature of the Spirit’s guidance of Pentecostal’s mission? Does it concur with Luke’s presentation of the nature of the Spirit’s guidance? Are human beings passive instruments subject to the invasive guidance of God through the Spirit?

The early Pentecostals envisaged the Spirit’s guidance of mission from the very beginning of the movement. They believe that the Spirit not only called and appointed missionaries but also continued to guide them in their mission endeavours. They testified their experience of the Spirit as the guide, teacher, and the director of mission.⁶ One of the earliest reports about the beginning of the Pentecostal revival in Los Angeles clearly indicates the early Pentecostals’ perception of their experience of baptism in the Spirit as the foundation for mission.

The power of God now has this city agitated as never before. Pentecost has surely come and with it the Bible evidence is following. Many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The scenes that are daily enacted in the building on Azusa Street and at Missions and churches in other parts of the city are beyond description, and the revival is only started, as God has been working with His children mostly,

³ Allan Anderson, ‘Towards a Pentecostal Missiology for the Majority World’, Paper for the International Symposium on Pentecostal Missiology, Asia-Pacific Theological Seminary, Baguio City, Philippines, January 29-30, 2003.

⁴ Klaus, ‘National Leadership’, 226 cited by Anderson, *Introduction*, 208.

⁵ Levi R Lupton ‘This is That’ (New Acts, Alliance Ohio) cited in *AF* 7 (Los Angeles, April 1907), 3.

⁶ N. A., ‘From a Missionary to Africa’, *AF* 1.1. (Los Angeles, September 1906), 3; N. A., ‘He Shall Guide You’, *AF* 20 (Portland, January 1909), 4.

getting them through to Pentecost, and laying the foundation for a mighty wave of salvation among the unconverted.⁷

The writer further asserted the threefold stages of salvation (conversion, sanctification and infilling of the Spirit) as the evident result of the Spirit's guidance of the revival. Furthermore, the early Pentecostals' fascination for irruptive features of the revival is evident in the report. They expected audible and visible manifestations of the activities of the Spirit just as it occurred on the day of Pentecost. According to another report in the same issue of *AF*, the initial experience in Parham's bible school accompanied visible signs as mentioned in Acts 2.

So when they prayed, the Holy Ghost came in [great power and they commenced speaking in] unknown tongue. This made all the Bible school hungry, and three nights afterward, twelve students received the Holy Ghost, and prophesied, and cloven tongues could be seen upon their heads. They then had an experience that measured up with the second chapter of Acts, and could understand the first chapter of Ephesians.⁸

Apparently, Luke's presentation of Spirit-guided mission in his twin volumes has a major role in shaping Pentecostals' perception of the Spirit's precedence over their mission praxis. This section will examine further the early Pentecostals' use of specific passages from the Lukan narratives to explain their experience of dynamic activities of the Spirit's guidance in mission. The following subsections will investigate the early Pentecostals' testimonies of experiencing diverse activities of the Spirit, especially the Spirit's guidance through speech, visions, and speaking in tongues.

3.2.1. The Spirit's Guidance in Mission through Speech

The early Pentecostals perceived their mission as the restoration of the apostolic days in which the Holy Spirit presides over their missionary activities. They believed that their experience is analogous to the apostles' experience of the Spirit recorded in the book of Acts. Mittelstadt observes that the Pentecostals depended on Acts in describing the Spirit's guidance in mission.⁹ This section will further examine specific instances of the nature of the Spirit's guidance that the early Pentecostals drew from Luke-Acts.

The Pentecostals' experience of hearing the voice of the Spirit, with regard to mission, evinces a specific act of the Spirit's guidance. Menzies argues that 'guidance is often attributed directly to the Spirit in Luke's second volume (Acts 8:29; 10:19; 11:12, 28; 13:2, 4; 15:28; 16:6, 7, etc.)'¹⁰ However, the early Pentecostals' emphasis on the Spirit's guidance based on cited passages did not fall into the preview of his study.

⁷ N. A., 'Pentecost has Come: Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts', *AF* 1.1 (Los Angeles, September 1906), 1.

⁸ N. A., 'The Old Time Pentecost', *AF* 1.1 (Los Angeles, September 1906), 1.

⁹ Mittelstadt, *Reading*, 92-97.

¹⁰ Menzies, *Empowered*, 188.

Pentecostals' attempt to grapple with Luke's presentation of Spirit's speech in Acts 13:2 is evident in Carothers' description.

Scripture sometimes quoted, 'the Holy Spirit said'... (Acts 13:2; 8:29). Undoubtedly, these and many like passages teach that the Holy Spirit does direct in the work of the Lord. I suppose we all believe that. But on the question of how He led in those days, the above passages throw no light. And that is the only question now before us. HOW is He to lead, whether by means of tongues and interpretation, or by means of His internal voice to individuals, and by means of apostles, teachers, elders, evangelists, and baptized mature Saints?¹¹

The author goes on to explore the meaning of Luke's statement 'the Holy Spirit said' and asserted that in both Acts 13:2 and Acts 8:29, where it states, 'the Spirit said to Philip' indicates the Spirit's act of guidance through speech. He concluded that in both cases the Spirit could speak without any human agency, but through the inner voice.¹² Jeffreys, the founder of the Elim Pentecostal Churches in UK, used the same passage to assert the guidance of the Spirit. He stated,

Since we returned, the "gift of prophecy" has been wonderfully poured out in our midst. There is less of the Tongues, [*sic*] as such, but we now quite understand the passage in Acts xiii., 2. "The Holy Ghost said." Several brothers and sisters have been used in this way. The Holy Spirit takes possession of their vocal organs, and speaking in the manner of Tongues [*sic*], they deliver messages in English. These utterances are truly awe-inspiring. We have felt them to be the "living words of God." Thus, the Spirit is taking control of our gatherings. One night I asked for prayers for Ceylon (I had received a letter from ____ requesting this), when the Spirit spoke through one of our young brethren, "China! China!!" in a tone of great authority. On another occasion, we were prayerfully considering the matter of sending a small donation to assist some of the pioneers. We were not quite certain as to whom we should send it. I motioned the name of one brother, who I felt needed our assistance. The Spirit immediately corroborated by saying, "Yes", through one who was present. Thus, He guides.¹³

In contrast to Carothers, Jeffreys perceived Acts 13:2 as an experience of the Spirit speaking through individuals. The Spirit using the organs of one's body that Jeffreys shared in his testimony was a common understanding of the early Pentecostals regarding the Spirit's guidance.¹⁴ Especially the act of speaking in tongues or prophesying was an act of the Spirit using the organs of one's body.¹⁵ The study will analyse this further below. Furthermore, in the testimony mentioned above, Jeffreys pointed out that the Spirit directed the missionary work by guiding them in their decisions.

Pentecostals' emphasis the Spirit's guidance in mission stems from the book of Acts. Pierson (1837-1911) was a pre-Pentecostal preacher, author, and Bible expositor.

¹¹ W. F. Carothers, 'The Gift of Interpretation', *Conf.*, 3.11. (Sunderland: November 1910), 256.

¹² *Ibid.*

¹³ Jeffreys, "From Pastor Jeffreys", *Conf.* 4. (Sunderland, July 1908), 3.

¹⁴ Lattau, 'The Pentecostal Movement in the Light of Scripture: Notes of a Paper Read by Pastor Lattau', *Conf.* 2.1 (Sunderland, January 1909), 8, 9; T. B. Barratt, 'Pentecost with Signs is not from Below but from Above', *Conf.* 8 (Sunderland, November 1908), 7.

¹⁵ Boddy, 'The Gift', *Conf.* 2 (Sunderland, 1908), 4.

The early Pentecostals made use of his writings and sermons.¹⁶ In one of Pierson's messages, he described the significance of the Spirit's guidance in mission based on the Acts narrative.¹⁷ The Spirit guided Philip at every step to evangelise one soul (Acts 8:26-40).¹⁸ The Spirit played a crucial role in guiding Peter to the revival among the Gentiles (Acts 10). The Spirit is a fellow counsellor with the apostles (15:28). The Spirit separated Barnabas and Saul for mission (Acts 13:1-4) and prohibited the apostles to enter Bithynia (Acts 16:6) followed by a vision. Based on his survey of the Spirit's guidance recorded in Acts he concluded that, 'All the way through the history of missions, you will mark this strange and singular phenomenon: there is a power that regulates the steps of godly men and women'.¹⁹ The early Pentecostals repeatedly quoted the story of the eunuch (as demonstrated above) in order to assert that the Spirit guides mission by sending the right people at the right time to the right place with the right message.²⁰

Making important decisions under the guidance of the Spirit was imperative for the early Pentecostals. The apostles' dependence on the Spirit in making decisions in the early church was paradigmatic for the Pentecostals in organising their mission ventures. One of the early efforts of organising mission work by the early Pentecostals indicates their emphasis on the guidance of the Spirit.

Evangelists, Pastors, and Workers present at the Pentecostal Camp [*sic*] Meeting [*sic*] held at Alliance, Ohio, June 1908, meeting in conference and prayer to considered means to mutually advance the work of God, send greetings. "For as much as we have heard that certain which went out from us have troubled, it seems good to us, and we trust to the Holy Spirit, being assembled with one accord to write you after this manner." ... (3) That workers going out into the field should obtain from their home body papers of recognition and approval, showing that like Peter and John, Paul and Barnabas, they have been sent out by the assembly. Acts 8:14; 13:1-4; 15:22-28.²¹

The group of leaders met together in Ohio quoted the apostles' statement in Acts 15:28, 'it seems good to us and to the Holy Spirit', in order to communicate their suggestions. This statement indicates that according to the apostles the Spirit guided the resolutions made at the Jerusalem council. Clearly, the early Pentecostals adopted this as a model in making decisions. Similarly, the early Pentecostal leaders followed the early Church's model of sending workers for mission. The Holy Spirit has a significant

¹⁶ N. A., 'A. T. Pierson: His Life and Message', *Missionary Review of the World* (August, 1911), 567-591 in <http://www.wholesomewords.org/biography/biorppierson.html> accessed on 11 November, 2013.

¹⁷ A sermon delivered at the Conference on the Ministry of the Holy Spirit, Brooklyn, October 1894. Published by Fleming Revel, with the title: *The Holy Spirit in Life and Service* (New York: Fleming Revel, 1895), pp. 82-91. Re published by <http://www.path2prayer.com>, accessed on 26/10/13.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ N. A., *CoG Evangel 23* (Atlanta, June 1914)

²¹ N. A., 'America. Important Pentecostal Manifesto', *Conf. 5* (Sunderland, August 1908), 9.

role, according to the above report, in sending workers on mission. Again, Acts 13:2 is crucial for the early Pentecostals' belief in the guidance of the Spirit in sending missionaries.

For the early Pentecostals, prophecy was another significant means through which the Spirit guided mission. Their teaching on prophecy was predominantly grounded in the Pauline corpus.²² The present study will focus particularly on their use of the Lukan narrative. A German Pentecostal pastor, Lattau, used instances from Acts to teach about the Spirit's role in enabling prophecy.²³ He stated,

Acts 13:1-2, at Antioch there were several prophets in the church and of those coming under the power of the Holy Ghost said, 'Separate to myself' etc. And every one recognized it to be the voice of the Spirit... Agabus, a prophet (Acts 11:28) prophesied a famine and in Acts 21:10 when he spoke of Paul's danger he said 'Thus saith the Holy Ghost.' Philip's daughters (Acts 21:9) at Caesarea prophesied. There was evidently a real objective power in the church in those days quite beyond the power of individual person.²⁴

Lattau listed most of the crucial references to prophecy in the Acts narrative in his teaching. He observed the nature and source of prophecy in Acts. He asserted that the Spirit is the source of the prophecy. Moreover, he taught based on Acts that the work of the Spirit was an objective power, beyond the power of an individual person. As stated in the first chapter, the early Pentecostals emphasised the objective act of the Spirit in mission. For the Pentecostals the work of the Spirit is not ceremonial or sacramental but experiential.

Prophecy was an activity of the Spirit that became widespread among the early Pentecostals along with speaking in tongues. The reports suggest that since guidance of the Spirit through prophecy was common among the believers great need of discernment was necessary in the early decades.²⁵ Several issues of *Confidence* dedicated a large amount of space in order to caution against false prophets and misleading messages during the early period of growth.²⁶ They discussed issues of distinguishing the voice of the Spirit and human thought. For instance, Boddy reported Mrs. Polman's (wife of Pastor Polman, one of the prominent early Pentecostal leaders in Europe) response to a question given in writing. 'Please say as precisely, as possible, "How we stand when messages come" "Is it from the mind or the Spirit"... "How can I

²²Alexander A. Boddy, 'The Welsh Conference', *Conf. 2.4* (Sunderland, April 1909), 88.

²³N. A., 'The Pentecostal Movement in the Light of Scripture: Notes of a Paper Read by Pastor Lattau' *Conf. 2.1* (Sunderland, January 1909), 8, 9.

²⁴Ibid.

²⁵N. A., 'The Pentecostal Baptism: Counsel to Leaders and Others', *Conf. 4.11* (Sunderland, January 1911), 5-8; A. A. Boddy, 'Personal Messages: Their Dangers', *Conf. 5.2* (Sunderland, February 1912), 30-35. George Berge, 'Some Thoughts on Prophetic Utterances', *Conf. 4.11* (Sunderland, November 1911), 248.

²⁶Ibid.,

know whether it is the Spirit of God”?”²⁷ She provided two major means to answer these questions 1) Judge every prophecy in the light of the Word of God. (2) True prophecy will get a response from the heart of a Spirit-filled person.²⁸ Similarly, Boddy described the disastrous effect of personal messages and false prophecies on individuals and the church.²⁹ Berg analysed a similar issue.³⁰

The above analysis reveals that for the early Pentecostals their experience of the Spirit was analogous to the early apostles’ experience of the Spirit. The revelatory speeches of the Spirit through the believers clearly indicate the Spirit’s act of guidance. Their use of Acts 13:1-3, 11:28; 15:28 and 21:10 indicate their normative use of the Lukan guidance passages. Section 3 below will investigate this further to evaluate the early Pentecostals’ use of the Lukan narrative. The next section will explore the early Pentecostals’ experience of visions, which is another activity of the Spirit that the early apostles experienced in the post-Pentecost era of the Church.

3.2.2. The Spirit’s Guidance through Visions

The early Pentecostals believed that along with guidance through the Spirit’s speech, experiences of trance and visions are other means through which the Spirit guided their mission. The early Pentecostal literature abounds with instances of their experience of visions that led them to engage in mission.³¹ This section will demonstrate that they perceived vision as an irruptive act of the Spirit that guided them in mission. As observed in the preceding sections, the early apostles’ experience of seeing visions narrated in the book of Acts was normative for the early Pentecostals. One of the statements in *AF* suggests the significance Pentecostals attached to visions and trance based on Acts.

We know that some look with disfavour upon falling under the power and many regard with suspicion visions and revelation. But how can any who really believe in the Bible doubt the genuineness of that which fully bears the mark of being of God.(Dan. 10:8, 15, 16; John 14:21; 2Cor 12:1; Acts 10:9-20; Acts 22:6-8)... if you reject the real in these days, what will you do with that of the same kind of records in the Scripture? Will you throw away the Bible because of unbelief in the mighty and marvellous work of the Spirit in the present?... the same God of the Bible is doing new ACTS.³²

The statement affirms three significant emphases of Pentecostals:

(a) Scripture substantiates their religious experiences

²⁷ Boddy, ‘Personal Message’, *Conf.* 5.2 (1912), 30, 31.

²⁸ *Ibid.*

²⁹ *Ibid.*, 32.

³⁰ George Berg, ‘Mission to South India’, *Conf.* (1911), 248.

³¹ A few examples are: N. A., ‘Vision and Message’, *AF* 1.3 (Portland, November 1906), 1; N. A., ‘Heavenly Vision’, *AF* 1.6 (Portland, February-March 1907), 2; L. Gardner, ‘Letter from Barratt, India’ *Conf.* 2.5 (Sunderland, August 1908). ‘Report from Mr. Cecil Polhill’, *Conf.* 2.4 (Sunderland, April 1909).

³² N. A., ‘In a Divine Trance’, *AF* 1.8 (Portland, February-March 1909), 3.

(b) God who was at work at biblical time continues to work in the same manner at present;

(c) The Acts narrative is paradigmatic for their experience.

Their experience of visions underscored their emphasis on the supernatural. The early Pentecostal literature rarely used the term dream in their testimonies and teachings. They believed that seeing visions are activities of the Spirit based on the Lukan narrative. Polhill's report underscores the Pentecostals' dependence on Acts for their experience of visions.

The vision of the Blessed Master has been and is being granted at this time to many who are seeking the baptism of the Holy Ghost. The prophet Joel, quoted by St. Peter on the first day of Pentecost spoke of the visions, which should be seen on the last days. As the power of God came upon one who had passed through much sorrow in the loss of a beloved husband some months before – some of us saw her face change, as did St. Stephen's. She cried, 'Oh I see Jesus at the right hand of God; oh how wonderful!', and soon she was speaking in tongues.³³

The reference to the vision of Jesus, Peter's quotation of Joel, and Stephen's experience evince their normative use of Acts in describing their visionary experience. The early Pentecostals perceived their experience of seeing visions as an eschatological act of the Spirit, which Peter quoted from Joel's prophecy on the day of Pentecost. The writer shares four significant aspects of visions recorded in Acts viz.:

(a) A vision is an irruptive activity of the Spirit.

(b) It involves a message through supernatural beings.

(c) It provides directions for mission.

(d) The recipient responds to the vision through obedience.

The reports reveal that on several occasions; the early Pentecostals who saw visions enquired the meaning of what they saw and sought an answer.³⁴ Thus, for Pentecostals obedient response to visions and dreams does not indicate their passive submission to spiritual experiences, rather they perceived it as a means of divine guidance in mission. In addition, encounter with Jesus, in vision, affirmed their decision to engage in mission, which will be investigated in the next chapter. Section 3.2., below will explore further the role of vision in the Lukan narrative. Are they normative for the present church? Is it available to all or selected apostles? Another significant act of the Spirit's guidance, according to the early Pentecostals was speaking in tongues, which is the focus of the next section.

³³ 'Report from Mr. Cecil Polhill', *Confi.*, 2.4 (Sunderland, April 1909), 85.

³⁴ 'Vision and Message', *AF* (1906); 'Heavenly Vision', *AF* (1907).

3.2.3. The Spirit's Guidance through Speaking in Tongues

The early Pentecostals perceived speaking in tongues as an immediate result of the baptism in the Spirit. Some early Pentecostals perceived it as both gift and a sign.³⁵ Previous studies have approached Pentecostals' practice of speaking in tongues from theological, sociological, and psychological point of views.³⁶ The present study will investigate the experience from a biblical perspective.³⁷

Chapter 5 will discuss the early Pentecostals' perception of speaking in tongues as a sign. They believed that the Spirit as the director of mission continues to guide missionaries through signs and wonders, just as during the apostolic time. While hearing a voice or seeing a vision is a personal experience (audible and visible only to the recipient), a sign is an irruptive event, which has visible and audible features. Predominantly, the early American Pentecostals perceived speaking in tongues as one of the signs of divine guidance in two ways (a) it led 'heathens' to Christ, and (b) it confirmed the presence of God to the believers. The early British Pentecostals too shared a similar view.³⁸

This chapter will demonstrate that the early Pentecostals perceived speaking in tongues as a means of divine guidance of missionaries to new geographical destinations.³⁹ One of the early periodicals reported a prophecy regarding speaking in tongues:

One of the ministers says that God showed him twenty years ago that the divine plan for missionaries was that they might receive the gift of tongues either before going to the foreign field or on the way. It should be a sign to the heathen that the message is of God. The gift of tongues can only be used as the Spirit gave utterance. It cannot be learned like the native tongue, but the Lord takes control of the organ of speech at will.⁴⁰

The early Pentecostals believed that speaking in tongues was a supernatural ability to use a foreign language without learning it, based on Acts 2:4. They perceived it as a divine guidance too. They presumed that each missionary received the gift of language of the place to which God is sending them. As mentioned earlier, the early

³⁵ George Jeffreys, 'The Recent Conference of Muhlheim', *Conf. 2.9* (Sunderland, September 1909), 200-202.

³⁶ In a recent publication, *Speaking in Tongues*, Cartledge brings together views from various disciplines on the subject. Mark J. Cartledge (ed.), *Speaking in Tongues: Multi-Disciplinary Perspectives* (Milton Keynes: Paternoster 2006), xix.

³⁷ McGee, *Evidence*. Jacobsen is another contributor to the study who investigates the relationship between tongues speaking and the Spirit baptism. Douglas Jacobsen, *Thinking in the Spirit: Theologies of the early Pentecostal Movement* (Bloomington: IUP, 2003).

³⁸ H. G. Garr, 'Tongues in the Foreign Fields', *Special Supplement to Conf. 2* (Sunderland, May 1908), 2.

³⁹ N. A., 'Tongues as a Sign', *AF 1.1* (Portland, September 1906), 2; N. A., 'Old Time Pentecost', *AF 1.1* (Portland, September 1906), 1; N. A., 'The Second Chapter of Acts', *AF 1.2* (Portland, October 1906), 2.

⁴⁰ N. A., *AF, 1.6* (Los Angeles, September 1906), 1.

Pentecostals believed that the Spirit controls the organs of one's body at the Spirit's will, which envisage some kind of 'possession' by the Spirit. Section 3.3 below will investigate this further. Another statement from the same issues of *AF* demonstrates this view more clearly:

The gift of languages is given with the Great Commission, 'Go ye into all world and preach the gospel to every creature'. The Lord has given languages to the unlearned, Greek, Latin, Hebrew... and languages of Africa, Hindu[sic] and Bengali... The Holy Ghost speaks all the languages of the world through His children.⁴¹

The belief that the gift of speaking in tongues is God's guidance to engage in mission is evident from several testimonies: 'He has baptized me with the Spirit and gave me six languages. Now God has called me out into his work and how I delight in his service'.⁴² 'Hutchins has been preaching the gospel in the power of the Spirit. She has received baptism with the Holy Spirit and the gift of the Uganda [sic] language, the language of the people to whom she is sent'.⁴³ Anderson testified, 'The Holy Ghost, the third person of the Trinity, speaks through me in the languages of the nations wherever He chooses'.⁴⁴ These reports clearly portray the early Pentecostals' perception of speaking in tongues as a means of divine guidance to different geographical destinations. They believed that the Spirit guided a person to a specific mission field by supernaturally giving them the language of the nation to which he/she is sent to do missionary work. Garr, a British Pentecostal missionary to India and China, narrated his experience of speaking several Indian languages prior to his mission trip to India.⁴⁵ He reported,

Regarding the question of an Indian language. When I was baptized with the Spirit in Los Angeles [sic], I began speaking in tongues immediately, and a day or two after, a young man about 25 years of age came to the meeting and hearing me pray in the unknown tongue, [sic] said I was speaking things he could understand and desired that I could pray for him. I did so, he kneeling with me, and as I prayed, it seemed he was moved to desperation, and began to cry to the Lord for himself and presently began to shout and proclaim that the Lord had saved him. During the course of these meetings, he informed me that I had been speaking in several languages of India. One of them in his mother tongue. I know for some time I was saying the word, "Bengalee," and when I reached India I found myself in Bengal province. Their language is Bangalee.⁴⁶

The Lukan narrative is the fundamental text that the early Pentecostals' used to substantiate their experience of speaking in tongues as a means of divine guidance. The early Pentecostals deduced the significance of speaking in tongues as a clear sign of the reception of the Spirit.⁴⁷ The key texts from the Lukan narrative (Acts 1:8; 2:4; 10:45

⁴¹ N. A., 'Old Time Pentecost', *AF* 1.1 (Los Angeles, September 1906), 1.

⁴² Mack E. Jonas, 'Pentecostal Testimonies', *AF* 1.6 (Los Angeles, February-March 1907), 8.

⁴³ J. W. Hutchins, 'Sister Hutchins' Testimony', *AF* 1.2 (Los Angeles, October 1906), 1.

⁴⁴ Tom Anderson, 'Pentecostal Testimonies', *AF* 1.6 (Los Angeles, February-March 1907), 8.

⁴⁵ H. G. Garr, 'A Letter from Garr' *Supplement to Confi.* 2 (Sunderland, May 1908), 2.

⁴⁶ *Ibid.*

⁴⁷ N. A., 'Tongues as a Sign', *AF* 1.1 (Los Angeles, September 1906), 2.

and 19:6) were presented as the evidence for speaking in tongues as the sign in this article.⁴⁸ Another report of the revival in China stated the significance of tongues as an experience based on the book of Acts.⁴⁹ The author stated,

On the other hand, we cannot for a moment doubt that a genuine and profound blessing has indeed come to many of our brethren and sisters, both foreign and native, and this was not merely a temporary joyous ecstasy, but a blessing which has had lasting fruit in the life and has power and blessing in service such as we never experienced before. The “tongue” [*sic*] is but the beginning of God’s work. It comes near the last in the list of gifts in 1 Corinthians, and comes first in the experience in the Acts of the Apostles.⁵⁰

The author asserted that speaking in tongues is an experience that prepared them for mission in China. The presentation of the tongues as an experience in the book of Acts, which is different from Paul’s presentation of tongues as a gift, is central for the early Pentecostals. Similarly, the concept of ‘a message in tongues’ was common among the early Pentecostals. In the initial stage, they believed that tongues are prophecies through which God speaks to humans.

In some quarters of early Pentecostalism, speaking in tongues was perceived as prophecy. Brown from New York stated that ‘he who spoke in tongues with interpretation had an equal standing with the one who prophesied’.⁵¹ She went on to the extent of stating that ‘prophecy in tongues with the interpretation had had a greater power over the people than prophecy in their own language’.⁵² Boddy substantiated this by stating that ‘a church of England clergyman from Bristol said his experience was that he received greater blessing thorough the message given in tongues’.⁵³

The significance laid on tongues with interpretation led some of the early Pentecostals even to read it into the text. One of the prominent British Pentecostal leaders Polhill remarked that ‘the apostle Paul and Barnabas were sent forth by the word of the Holy Ghost, and when they were sent forth it seems that tongues and interpretation might have been used on that occasion’.⁵⁴ Jeffreys reported the view of Paul, a German Pentecostal, ‘Tongues are prophecies in an unknown language’.⁵⁵ Unwarranted emphasis on speaking in tongues as a means of guidance is evident from these testimonies.

⁴⁸ Ibid.

⁴⁹ N. A., ‘A Revival in South China’, *Conf. 5* (Sunderland, August 1908), 23.

⁵⁰ Ibid.

⁵¹ Brown, ‘Tongues in the Public Assembly’, quoted by Boddy, *Conf. 12.7* (Sunderland, December 1914), 234.

⁵² Ibid.

⁵³ A. A. Boddy. ‘Tongues in the Public Assembly’ *Conf. 12.7* (Sunderland, December 1914), 234.

⁵⁴ N. A., ‘Tongues in the Public Assembly’, *Conf. 12:7* (Sunderland, December 1914), 236.

⁵⁵ Jeffreys, ‘Conference of Muhlheim-on-Rhor Germany’, *Conf. 12.8* (Sunderland, July 1909), 23.

The early Pentecostals' disagreement on speaking in tongues as the initial evidence appeared from the very outset.⁵⁶ The early American Pentecostals and their British counterparts disagreed on their views on speaking in tongues as a means of divine guidance. For instance, several articles published in the British periodical *Confidence* observed speaking in tongues with caution.⁵⁷ Friesen rightly observes that Boddy's leadership shaped British Pentecostalism differently from its American counterpart.⁵⁸ Boddy did not consider speaking in tongues as a means of divine guidance for mission.⁵⁹ One of the authors of *Confidence* cautioned against uncritical inclination towards guidance.

Many have travelled thousands of miles to very little purpose, because of the name of some country or town, which keeps ringing in their ears, or even through their lips. Hundreds of pounds and thousands of dollars have been thus spent, often made up of gifts of poor persons touched by the appeals of those who thought they had to go and preach in the distance places mentioned. We must strongly advice all such to submit their case to the Church for guidance.⁶⁰

The present study investigates whether the tongues passages in Acts concur with the early American Pentecostals' perception of the tongues as a sign of divine guidance. Warrington rightly observes that 'in early Pentecostalism, the gift of tongues was assumed incorrectly to provide the means whereby missionary activity could take place without the need for the learning of languages, the gift of tongues being assumed to have divinely inspired ability to communicate a foreign language'.⁶¹ He adds that this belief did not last long as the expectation was not fulfilled in the lives of the vast majority.⁶² Section 3.3 will analyse this further.

3.2.4. Summary

From the above analysis, two significant factors emerge regarding Pentecostals' experience of divine guidance. (1) Pentecostals perceive their experience of the Spirit's guidance as continuation of the apostolic days as recorded in Luke-Acts, which involves voice, visions, and tongues. (2) The stories recorded in Luke-Acts have been fundamental for their experience. However, the tension between complete reliance upon the Spirit and human initiative in mission and disagreement on tongues as divine guidance between the early American and British Pentecostals requires closer analysis.

⁵⁶ Anderson and Friesen highlight disparity in Parham's and Seymour's view on tongues. Anderson, *Introduction*, 39ff; Friesen, *Norming*, 21, 22, 40-65.

⁵⁷ N. A., 'Message and Manifestation', *Conf. i.* 2.9 (Sunderland, December 1908), 14. N. A., 'Speaking in Tongues at Caesarea', *Conf. i.* 2.7 (Sunderland, October 1908), 22; A. Boddy, 'The London Conference', *Conf. i.* 5.2 (Sunderland, February 1912), 37; N. A., 'Tongues in the Public Assembly', *Conf. i.* 7.12 (Sunderland, December 1914), 234.

⁵⁸ Friesen, *Norming*, 66.

⁵⁹ *Ibid.*, 71.

⁶⁰ N. A., 'Personal Message: Their Dangers', *Conf. i.* 5.2 (Sunderland, February 1912), 33.

⁶¹ Warrington, *Theology*, 92.

⁶² *Ibid.*

The next section will investigate whether Pentecostals' reading of the Lukan narrative concurs with Luke's presentation of divine guidance.

3.3. The Spirit as the Director of Mission in Luke-Acts

In the first part of Acts (1-15), Luke portrayed how the Spirit led the apostles in mission through visions, direct speech, and prophecies at strategic points. In fact, Luke highlighted the Spirit's vital role in directing the apostles in mission by placing a range of activities in strategic places of the narrative. Therefore, Luke presented the Spirit as the initiator and director of mission and not merely the 'Spirit of prophecy' that brings wisdom and revelation and 'empowerment for witness'. The early Pentecostals' testimonies asserted that their experience of the Spirit was analogous to that of the apostles, with regard to baptism in the Spirit. Thus, the apostles' experience of guidance through the Spirit recorded in book of Acts is paradigmatic for their mission. The following sections will critically evaluate the evidence drawn from their testimonies in the light of the Lukan narrative in order to examine the validity of this claim.

3.3.1. The Direct Guidance of the Spirit in Luke-Acts

The above analysis of Pentecostals' use of Luke-Acts clarifies that they emphasise the supreme role of the Spirit in guiding mission. The section above (§2.1) explored the early Pentecostals' experience of the nature of the Spirit's guidance. Their idiosyncratic expressions: 'felt', 'moved' 'saw' 'heard' etc., indicate believers' experience of the Spirit's direct guidance. Therefore, while explaining their religious experience, the early Pentecostals were drawn more towards Luke's emphasis on the irruptive nature of the Spirit's activities, where the Spirit directed mission of the Church. Haya-Prats termed this action as 'invasive irruption' of the Spirit.⁶³ Apart from the Spirit's chief function of empowering, infilling and prophecy, 'coming upon', and 'receiving', Luke presented other activities of the Spirit that are closely related to guidance. Luke presented certain strategic actions of the protagonists through the agency of the Spirit: 'ἦλθεν ἐν τῷ πνεύματι' (Luke 2:27); 'ἦγετο ἐν τῷ πνεύματι' (Luke 4:1, 14); 'δεδεμένος ἐγὼ τῷ πνεύματι' (Acts 20:22). Luke recorded another set of direct actions of the Spirit in guiding the Lukan characters, where the Spirit is the subject: 'ἁγίου πνεῦμα διδάξει' (Luke 12:12); 'τὸ πνεῦμα ἐδίδου' (Acts 2:4) 'εἶπεν δὲ τὸ πνεῦμα' (Acts 8:29; 10:19; 11:12; 13:2; 23:9) 'ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου

⁶³ Gonzalo Haya-Prats, *Empowered Believers: The Holy Spirit in the Book of Acts*, translated by Scott A Ellington, edited by Paul Elbert (Eugene, Oregon: Cascade Books, 2011), 72.

πνεύματος’ (Acts 13:4 cf. 10:20); ‘κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος’(Acts 16:6); ‘ἔαν’ (Acts 16:7).

Some key questions will lead the following analysis: Does the Spirit in the Lukan narrative guide the protagonists constantly? What is the nature of guidance by the Spirit that Luke has portrayed in the narrative? What is the role of recipients of divine guidance? This section will further explore specific instances of the Spirit’s guidance in the Lukan narrative.

In the Lukan narrative, most of the actions of the Spirit are closely bound to mission. The early Pentecostals often referred to the eunuch story where the Spirit and an angel guided Philip to share the gospel with the eunuch (Acts 8:26-40). They highlight the active involvement of the Spirit in leading Philip to the eunuch. The Spirit guided Philip on the way to Gaza. Spencer rightly observes that the Spirit authorises new advances in mission.⁶⁴ Luke has presented two supernatural beings guiding Philip in his missionary activity. Though an angel directed Philip initially, the Spirit took the leading role in directing Philip in the second part of the story. The angel and the Spirit shared a similar role of guidance.⁶⁵ Pervo does not distinguish between the angel in verse 26 and the Spirit in verse 29 because according to him, Luke uses both interchangeably.⁶⁶ Pervo’s argument is weak because the angel and the Spirit have distinct characteristics in Luke-Acts.⁶⁷ The dual guidance through heavenly beings indicates God’s initiative and sovereignty in mission.⁶⁸ While Pentecostals use the Lukan narrative in order to support their emphasis on guidance through the Spirit, they often neglect Luke’s portrayal of other heavenly intermediaries in the narrative. Their neglect of the angel’s role in the eunuch story is an obvious instance of their selective use of the Scripture.

Luke emphasised divine initiative and guidance through two heavenly intermediaries. The phrases “Ἀγγελος δὲ κυρίου ἐλάλησεν and εἶπεν δὲ τὸ πνεῦμα are not presented as an inner prompting but as an objective event. Shepherd rightly

⁶⁴ F. Scott Spencer, *The Portrait of Philip in Acts: A Study of Roles and Relations* (Sheffield: SAP, 1992), 155.

⁶⁵ C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* Vol. 1 (London: T&T Clark, 1994), 427.

⁶⁶ Richard I. Pervo, *Acts* (Minneapolis: Fortress Press, 2009), 223.

⁶⁷ Luke portrayed the angels and the Spirit with distinct characteristics. Just because they are mentioned together in a few cases, does not mean they can be used interchangeably. The angel appears but the Spirit never appears before people, the Spirit fills but an angel is never said to be filling a person. Atkinson rightly asserts that an angel engages in performing miracles, while the Spirit empowers and enables people to perform miracles (Atkinson, ‘Angel’ *JEPTA* XXVI, 8). Obviously, Luke has distinguished between the identities of an angel and the Spirit.

⁶⁸ Barrett, *Acts*, 420; David Peterson, *The Acts of the Apostles* (Nottingham: Apollos, 2009), 292.

observes that Luke portrayed the Spirit as a direct actor in this passage, in order to underscore the divine origin of Philip's mission.⁶⁹ The plan of going to the wilderness is not Philip's; rather, he went to the wilderness by divine guidance through an angel. As he reaches the wilderness, the Spirit guided Philip to draw near the chariot, and thereafter Philip acted as the situation demanded. Just as Simeon who came to the temple by the Spirit found the promised child, in this episode, Philip found the eunuch who was meditating on the book of Isaiah. Haenchen observes that Luke's presentation impresses upon the readers a sense of special divine dispensation.⁷⁰

Angels play a crucial role in the Lukan narrative. Luke presented them as hypostasis who served as messengers (Luke 1:11, 26; 2:9; 24:9; Acts 1:11) as well as deliverers (Acts 5:19). All these instances portray angels as divine agents who guided the people of God on God's behalf. Divine intervention through two intermediaries,⁷¹ which Pentecostals neglect in their use of Luke-Acts, depicts the significance of the eunuch's conversion. Menzies observes Luke's emphasis on doublets.⁷² However, he has not clarified how the double intermediation works in the context of guidance in the Lukan narrative. The eunuch incident evinces that though Philip and the eunuch were less significant characters in the narrative, guidance through two intermediaries indicates the extent to which God would be involved in mission in order to fulfil his plan, especially new advances in mission.

Another significant act of guidance by the Spirit is directing the apostles' movements, which involves sending (πρόσελθε [8:29]; ἐκπεμφθέτες [13:4 cf. 10:19]), in one instance compelling (δεδεμένος [Acts 20:22]) to go to a particular geographical destination or forbidding (‘κωλυθέντες’ [16:6]; ‘ἔϊασεν’ [16:7]) from a particular geographical area. Most of the commentators perceive it as the Spirit's direct guidance of new advances in mission, as in the case of the Cornelius event where divine intermediation guided every step.⁷³ The Holy Spirit prevented Paul and his companions from preaching the Word (16:6). Similarly, the Spirit of Jesus disallowed them from entering Bithynia (16:7). On another occasion, the Spirit compelling (δεδεμένος) Paul to

⁶⁹ William H. Shepherd, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts* (Georgia: Scholars Press, 1994), 186.

⁷⁰ Ernst Haenchen, *The Acts of the Apostles: A Commentary* trans. B. Nobel and G Shinn (Philadelphia: Westminster, 1971), 315.

⁷¹ Two men guided the women at the tomb and the disciples (Luke 24:4 cf. Acts 1:11); an angel and the Spirit guided Philip to eunuch (Acts 8:26, 29); heavenly voice and prophecy guided Saul (Acts 9:3-18); a vision, and the Holy Spirit guided Peter to Cornelius' house (Acts 10:9-22).

⁷² Menzies, 'The Sending of the Seventy', *Trajectories*, 89.

⁷³ Luke Timothy Johnson, *The Acts of the Apostles* (Collegeville: Liturgical Press, 1992), 221; Darrell L. Bock, *Acts*, (Grand Rapids, Michigan: Baker Academic, 2007), 442; Peterson, *Acts*, 378.

go to Jerusalem evinces the Spirit's act of guidance. According to Luke, God directed the geographical movements of the apostles in mission through guidance of the Spirit. Luke's presentation of the Spirit as the subject of command (εἶπεν) and commissioning (ἐκπεμφθέντες) the apostles in mission during the development of the Church vividly indicates the continuity from Jesus' act of guidance that Luke narrated in the first volume. Jesus 'chose'⁷⁴ the twelve (Luke 12:6); 'sent' them on mission with power and authority (Luke 9:2), and 'appointed'⁷⁵ another seventy and 'sent' them (Luke 10:1, 3). Furthermore, the Holy Spirit warned Paul in every city about prison and hardship (Acts 20:23). The study reveals that the early Pentecostals' experience of the Spirit's guidance to geographical destinations for mission is well grounded on the Acts narrative.

The early Pentecostals used Acts 15:28 to substantiate the Spirit's guidance of their decision making. As mentioned earlier, the early apostles' decision making with the Spirit mentioned in Acts 15:28 'it seems good to us and to the Spirit' is paradigmatic for the early Pentecostals in making decisions. The apostles' statement at this juncture clearly evinces their reliance on the Spirit for making decisions regarding the initiation of Gentile believers into the church. The joint council took two significant decisions; both are presented with the verb ἔδοξε (15:22, 28). The first decision was about choosing representatives to accompany Barnabas and Paul in carrying the letter to Antioch. But the most significant resolution of the council was a joint decision of the Holy Spirit and the council (15:28). The statement 'it seems good to the Holy Spirit and to us' indicates: (1) the resolution of the council was not merely caused by human reasoning; rather it was rooted in the will (ἔδοξε) of the Spirit. Luke's presentation of the Spirit as the subject of the aorist singular verb ἔδοξε indicates the significant role of the Spirit in decision making.⁷⁶ (2) The Spirit's will about the Gentiles' acceptance to the Church is evident in the work of the Spirit through Peter (15:7-9) and the prophetic testimony of the Scripture (15:16). Turner rightly asserts that 'for Luke, 'Holy Spirit' is not a *theologoumenon* for retrospectively rubber-stamping merely human or ecclesial decisions (even at 15:28). For him, the Spirit takes the initiative – often strangely – and the Church follows'.⁷⁷ After observing a number of instances of the Spirit taking the initiative he adds

⁷⁴ Unique to Luke (cf. Mt. 10:1; Mark 3:13).

⁷⁵ Same word is used in Acts 1:24 in the context of selecting Matthias instead of Judas.

⁷⁶ For a detailed treatment of Luke's presentation of the Spirit in personal terms (Acts 8:29, 39; 10:19 etc) refer to section on guidance by the Spirit.

⁷⁷ Turner, *Power*, 440.

All this stands behind James' assertion "it seems good...", that is, the will of the Spirit had been made manifest. Not only in the major theological moves, but also in the more mundane or individual matters of the mission and life of the church the Spirit takes initiative and directs.⁷⁸

He further adds that the Pentecostal and Charismatic churches adhere to similar 'intrusive' actions of the Spirit.⁷⁹ Therefore, Pentecostals' perception of the Spirit as the director of mission concurs with Luke's portrayal of the Spirit's guidance in mission.

However, Luke's presentation of the Spirit's activities through the people does not indicate any evidence of God suspending human understanding while the Spirit speaks through a person, (especially while a person speaking in tongues) as some of the early Pentecostals perceived it (refer to § 2.1 above and also chapter 5 §2.2). One instance of associating the work of the Spirit with apparent drunkenness in Acts 2:13 require further analysis. In Levison's evaluation when Luke composed the founding narrative of the Church, he used the language of 'filled with the holy spirit', which described the most significant experience of the followers of Jesus to reflect the phenomenon of inspiration familiar to the Greco-Roman world.⁸⁰ In the final analysis he states, 'There is simply no scriptural reservoir that can explain this coalescence of fire, filling and apparent intoxication in Luke's story of Pentecost... the fiery, drunken demeanour that can be mistaken for intoxication when one is filled with *Pneuma* finds no home other than in Greco-Roman conception of inspiration'.⁸¹ Apparent drunkenness is one of several responses of the crowd gathered at the day of Pentecost: bewilderment (2:6); utterly amazed (2:7) amazed and perplexed (2:12) in addition to this awe and amazement Luke presented a small group with a negative response 'making fun of them' by stating 'they had too much of wine' 2:13. Peter's opening response was about the suspected drunkenness. Certainly, Luke's description reflects one of the reactions to the effect of the Spirit, which Levison observes as a Greco-Roman perception of *Pneuma*'s influence.

In contrast, Lampe describes the tendency to view the Spirit less than personal category as a 'reductionism'.⁸² He describes the difference between 'a personal communion between the rational human mind and the wisdom of God there is a "possession" of man by divine energy'.⁸³ He asserts that this thought of ecstatic phenomena, existed in both the Hebraic as well as the Greek world.⁸⁴ He concludes that

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ John R. Levison, *Filled with the Spirit* (Grand Rapids, Michigan: Eerdmans, 2009), 328.

⁸¹ Ibid.

⁸² Lampe, *Spirit*, 50.

⁸³ Ibid., 51.

⁸⁴ Ibid., 53.

the communion of the Spirit with human rational only quickens and strengthens human reason. It is not a combination of supernatural with the irrational but with a rational mind.⁸⁵

Luke's description of the activity of the Spirit in missional guidance does not indicate the suspension of human understanding. Luke uses the term 'trance' on three occasions (Acts 10:10; [referring to the previous incident 11:5]; 22:17), which comes closer to the meaning of 'suspension of one's understanding'. However, in all three instances, the experience of ἔκστασις was connected to seeing a vision and the text does not indicate the suspension of human understanding during this experience. Peter and Paul had responded to the vision.

The guidance of the Spirit played a crucial role in the growth of the early church and spreading it into different geographical destinations, according to Luke's narration. Furthermore, the early Pentecostals' motivation to reach out to foreign lands with the gospel guided by the Spirit fits well with Luke's emphasis on the Spirit's guidance. The early Pentecostals' use of the Spirit's guidance through 'speech', 'sending' etc in Luke-Acts underscores the Spirit's role as the director of mission. For the early Pentecostals, another significant experience of divine guidance through the Spirit is through visions, which is the focus of the next subsection.

3.3.2. The Spirit's Guidance through Visions in Luke-Acts

Dreams and visions have a significant place in Pentecostals' experience of divine guidance. Pentecostals testify that the Lord guided them through visual means in which some saw Jesus, others saw the mission field to which they are sent, yet others heard voices in the dream. This section will analyse Luke's emphasis on dreams and visions in order to analyse the Pentecostals' use of the Lukan stories.

In the Lukan narrative, vision has a significant place in guiding the apostles in mission. As Kote observes, Luke is the child of his time in incorporating dreams as an important medium of divine communication.⁸⁶ Visions/dreams have a significant place in divine communication in all three prominent literary backgrounds of Luke-Acts: Jewish, Greco-Roman and Israel's literature.⁸⁷ OT has sixty-five references to חלום (translated as dream) and forty-two occurrences of the word ראייה (translated as vision).

⁸⁵ Ibid., 50-59.

⁸⁶ Bart J. Koet, *Dreams and Scripture in Luke-Acts* (Sheffield: SAP, 2001)12.

⁸⁷ Jewish and Greek writers have incorporated visions into their narrative, which played a significant role in guiding their characters (e.g. Josephus, Herodotus the Halicarnassian, Iliad). A detailed analysis of different forms of dream/visions and its function in each literary tradition is beyond the scope of this study.

In the New Testament, the majority of the references to dream/vision occur in the Lukan narrative.⁸⁸

While the Gospel of Luke has only two references (both referring to angelic appearance 1:22; 24:23), Acts has eight instances of visions subsequent to Peter's citation of Joel's prophecy in 2:17-21. Turner and Koet assert that the quotation from Joel is programmatic.⁸⁹ Through quoting Joel's prophecy, Peter asserted that dreams and visions are integral for the prophetic community that is led by the Spirit. Thus, Luke's incorporation of several visionary episodes in Acts indicates its significance in the progress of mission. The following table will clarify the nature and function of vision in the Acts narrative.

| Reference | Terms used | Recipient | Time | Content | Context |
|-----------|--------------------|----------------------|-----------------------------|---|----------------|
| 2:17 | ὄρασις ἐνύπνιον | Young men old men | Not mentioned | Not mentioned | Spirit baptism |
| 7:55 | εἶδεν | Stephen | Day | Open heaven, and Jesus standing at the right hand of the Father | Persecution |
| 9:10 | ὄραμα | Ananias | Not specified | The Lord guiding | Mission |
| 9:12 | ὄραμα | Paul | Not Specified | Ananias praying for him | Mission |
| 10:3 | ὄραμα | Cornelius | Ninth hour of the day | An angel directing him to call Peter | Mission |
| 10:10 | ἑκστασις | Peter | Sixth hour of the day | Sheet full of unclean animals and voice from heaven | Mission |
| 16:9 | ὄραμα | Paul | Night | Macedonian man calling for help | Mission |
| 18:9 | ὄραμα | Paul | Night | Lord's encouragement to preach | Mission |
| 22:18 | ἑκστασις | Paul | While Praying in the temple | The Lord spoke to Paul | Mission |
| 26:19 | ὄπτασία | Paul | Not specified | Heavenly vision | Mission |

Table 2 Luke's presentation of dreams and visions in Acts

The table demonstrates that the majority of visions Luke incorporated in Acts portray divine guidance in mission. The recipient saw it during the day as well as night. All visions (except 16:9) contain directions by a supernatural being or a voice. Keener

⁸⁸ ὄπτασιαν (vision) 4 x Luke-Acts 1x 2Corinthians 1x Colossians; ὄραμα (vision) 6 x Acts and 1x Matthew; ὄναρ (dream) 6 x Matthew; ἑκστάσει (trance) 2x Acts.

⁸⁹ Turner, *Power*; Koet, *Dream*, 13.

points out that unlike other ancient experiences of vision in a trance state (except for Acts 10:10 and 22:17) some visions in Acts report no prior trance state, probably they function more like ‘apparitions’.⁹⁰ Similarly, Luke does not indicate rabbinic belief of securing revelatory dreams through fasting or the ancient near eastern practice of incubation (receiving dreams through sleeping in a temple).⁹¹ In addition to visions introduced with one of the terms listed in the second column, Luke has presented two other visionary experiences where he stated that ‘the Lord’ (23:11) and ‘the angel of the Lord’ (27:23) stood beside Paul.

According to Koet, the interpretation of dreams is related to interpretation of Scripture.⁹² He observes that visions in Acts have a complex strategy, where dreams and visions function in the context of discussion of Law (*halak*).⁹³ However, in Koet’s attempt to demonstrate the relationship between visions and Scripture, Luke’s emphasis on divine guidance of protagonists in mission is neglected. The key emphasis of the vision narratives is supremacy of God’s direction of mission. God guided Cornelius (10:3-6) and Peter (9-16) through a series of visions, voices, and events. Haenchen stated that

In endeavouring to make the hand of God visible in the history of the Church, Luke virtually excludes all human decisions. He shows us a series of supernatural interventions in the dealing of men: the appearance of the angel, the vision of the animals, the prompting of the Spirit, the pouring out of the ecstatic πνεῦμα. As Luke presents them, these divine incursions have such compelling force that all doubt in the face of them must be stilled. They compellingly prove that God, not man, is at work. The presence of God may be directly ascertained.⁹⁴

Luke’s presentation of divine guidance in the narrative does not support Haenchen’s argument that Luke’s portrayal of the events ‘is merely the twitching of human puppets’.⁹⁵ Ananias questioned his dream; prior to the baptism of the Spirit Cornelius and those who gathered in his house listened to Peter’s sermon; Peter pondered over the vision, (though Luke stated that he was in a trance while seeing the vision) and was further prompted by the Spirit before he made a decision. Peter’s reiteration of his experience in Acts 11 and in 15 indicates the significance of vision in Peter’s conviction about God’s will for the Gentiles. Therefore, in the guidance passages Luke does not present the human recipients as passive puppets; rather, they respond to guidance with obedience. The Pentecostal’s reliance on divine guidance has led some to become passive followers of visions and voices from the Spirit as

⁹⁰ Craig S. Keener, *Acts: An Exegetical Commentary Introduction and 1:1-2:47* Vol. 1 (Grand Rapids, Michigan: Baker Academic, 2012), 912.

⁹¹ *Ibid.*

⁹² Koet, *Dreams*, 6.

⁹³ *Ibid.*

⁹⁴ Haenchen, *Acts*, 362.

⁹⁵ *Ibid.*, 362.

demonstrated in the previous section. However, the early Pentecostal leaders have cautioned against it from the very beginning of the movement.⁹⁶

Luke's presentation of Saul and Cornelius episodes in successive chapters evinces God's sovereignty in advancing mission beyond ethnic and social boundaries. In both episodes, with guidance through an angel, the Spirit and vision directed the missionaries. Peter's discussion with the disciples in Jerusalem recorded in the following chapter (11:1-18) clearly indicates that Peter would not have preached to a Gentile crowd, unless God guided him. In spite of religious experiences of the apostles and other Jewish Christians, their adherence to purity laws⁹⁷ was an impediment to cross the boundaries in their mission. However, God's guidance through the Spirit, visions and voice played a significant role in Peter's mission to the Gentiles. Just as the Lord's encounter through a vision persuaded Ananias to pray for Saul (who persecuted the people of God [9:13]), the vision transformed Peter's perception about Gentiles (10:28, 29, 34). Peter reiterated his experience of divine guidance during the Jerusalem council (15:7-11). Similarly, guidance of the Spirit led early Pentecostals to overcome ethnic, social, and cultural barriers as they reached out to foreign lands.⁹⁸

Paul's night vision of a Macedonian man calling for help directed them to a new destination in mission (16:9, 10). Prior to the vision, the Spirit prevented Paul from entering Bithynia. The Lukan doublet is evident in this episode. The vision followed the Spirit's prevention of missionaries to enter Bithynia. According to Peterson, this event indicates the limitation of humans in Christian work.⁹⁹ However, Luke has mentioned only one instance where God redirected missionaries to a different destination. Moreover, Luke does not state the reason why the Spirit prevented them from entering Bithynia. This vision falls into one of the 'we-passages',¹⁰⁰ where the author affirmed that the vision led them to the conviction that God had called them to preach the gospel to Macedonians (συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεός) (16:10). Luke has highlighted submission of the recipients of guidance as integral to the progress of salvation history. Thus, the act of the Spirit in this pericope is insufficient to conclude human's limitation in mission. The early Pentecostals gave utmost importance for obedience to divine guidance through such irruptive events. Luke has portrayed the role

⁹⁶ Refer to §2.2 above.

⁹⁷ Haenchen, *Acts*, 346.

⁹⁸ Refer to §2.1 above.

⁹⁹ Peterson, *Acts*, 456.

¹⁰⁰ Cadbury perceived 'we-passages' in Acts as an insolvable riddle. (Henry J. Cadbury, *The Making of Luke-Acts* (1927 reprint, London: SPCK, 1958), 45, 355). In the following years, several solutions are proposed to the inclusion of 'we' in Acts. Barrett, *Acts*, xxvii.

of divine guidance in mission in vivid terms in this passage. Luke's readers who follow divine guidance in the previous chapters would observe that God enabled the Church to transcend ethnic and social boundaries.

From the above analysis, it is clear that Luke's goal of presenting irruptive events was not to present a sensational historiography;¹⁰¹ rather, he shows to his readers that (1) mission is not a mere human endeavour, but it is guided by God in his sovereign will. (2) The recipients' submission to guidance is integral to the progress of salvation history. (3) Luke has presented the mission crossing the ethnic, cultural and regional boundaries as a result of divine guidance. 4) Luke does not present the Spirit as an inner principle that continually guided the apostles; rather he has presented the Spirit's guidance at specific turns of the story. They are events that the recipients referred back to (Acts 11:1ff; 15:8, 9). The early Pentecostals' perception of the Spirit as the director of mission represents Luke's portrayal of the Spirit's role in mission. The Spirit strategically chooses the missionaries and sends them to a specific mission destination. However, the Lukan narrative does not support the early Pentecostals' notion that human senses are passive in the act of the Spirit's guidance.

Supernatural interventions and guidance through visions continue in the remaining part of Acts (16-28), which predominantly narrates Paul's mission. These were visions and voices of the risen Lord, which the next chapter will explore further. By incorporating irruptive events, Luke continued to inform his readers that God directed the mission. However, the frequency of supernatural guidance diminishes in this section.¹⁰² Though Luke has placed guidance through the Spirit in strategic points in the first part, the role of the Spirit during Paul's mission in the latter part of Acts is more in the nature of warnings (Acts 18:10; 20:22). Luke does not attach movement-to-movement guidance of the Spirit in Paul's missionary venture to different geographical locations in this section, except 16:10.

3.3.3. Luke's Presentation of Speaking in Tongues

The analysis of the early Pentecostal literature reveals that both American and British early Pentecostals perceived speaking in tongues as a means of divine guidance.¹⁰³ They believed that the Spirit enabling one to speak a foreign language is an

¹⁰¹ Keener asserts that Luke does not report all sorts of wonders and prodigies; his focus is signs. Keener quotes Bruce 'signs that is to say, of in-breaking of the kingdom of God (Luke 11:20)'. (Keener, *Acts*, 349).

¹⁰² Keener, *Acts*, 364.

¹⁰³ Refer to § 2.3 above.

evidence of the Spirit's guidance of the recipient to that place.¹⁰⁴ The Acts narrative is fundamental for this teaching. This section will examine Luke's presentation of speaking in tongues in Acts, which is fundamental for Pentecostals' practice of speaking in tongues as a sign of divine guidance.

The book of Acts has three references to speaking in tongues (Acts 2:4; 10:46; 19:6). The tongues spoken on the day of Pentecost (Acts 2:4) is evidently *xenolalia*, real human language intelligible for the hearers.¹⁰⁵ The hearers recognised the content of the tongues in their own γλώσσα as ὁ μεγαλεῖος τοῦ θεοῦ. However, the text does not indicate that the utterance guided the speakers or the hearers. Turner rightly points out that the gospel was communicated to the hearers when Peter preached to them and not when they spoke in tongues.¹⁰⁶ Beare argues that the 'language' Luke mentioned here is symbolic, along with other symbolisms in the passage.¹⁰⁷ Even in the other two references (Acts 10:46 and 19:6) Luke does not go beyond the mention of 'speaking in tongues'.

In 19:6, in fact, the act of speaking in tongues is recorded along with prophecy, which indicates that speaking in tongues is one of the gifts manifested along with prophecy. Nevertheless, Luke does not describe the content of the tongues and its functional significance. The analysis of the early Pentecostals' testimony reveals that at the early stage they perceived tongues as prophecies through which God speaks to humans (refer to § 2.3 above). However, all the three instances of speaking in tongues mentioned in the book of Acts indicate tongues as a means of humans communicating to God 'glorifying God', which served as a sign to the others. On the day of Pentecost the tongues led those who gathered there to think about the act of God. In the house of Cornelius tongues led the apostles to acknowledge the action of God in the lives of Gentiles. However, none of the instances indicates God speaking to humans through tongues.

Pentecostals' interest in Acts is closely linked to their experience for which they see a sequel in the book of Acts. The students of Bethel Bible College in Kansas City sought the experience of baptism of the Spirit as a result of their study of the book of Acts. Friesen observes that 'Parham's particular insistence that the tongues speech of Ozman and his other students were known foreign languages was not generated by the

¹⁰⁴ Ibid.

¹⁰⁵ Turner argues this rightly based on its lexical background. Max Turner, 'Early Christian Experience and Theology of 'Tongues': A New Testament Perspective, in Cartledge (ed.), *Tongues*, 4.

¹⁰⁶ Ibid., 6.

¹⁰⁷ Frank W. Beare, 'Speaking with Other Tongues: A Critical Survey of the New Testament Evidence', *JBL* (September, 1964).

experience, but by the narrative of Acts 2 interpreted within a Restorationist hermeneutics'.¹⁰⁸ Reports indicate that people heard and recognised the early Pentecostals' speaking identifiable languages. However, as mentioned before, the instances narrated in Acts do not support Pentecostals to establish the claim that speaking in tongues is a significant means of divine guidance in mission. The Acts account does not have a single reference of the Spirit guiding missionaries to places or persons through tongues.

3.4. Summary Conclusion

The goal of this chapter was to explore three crucial questions: what was the early Pentecostals' understanding of the nature of the Spirit's guidance in mission? Are the early apostles' experiences of the Spirit's guidance normative for the present church? Does their use of instances from the Lukan narrative to corroborate their experience concur with Luke's Pneumatology? The early Pentecostals engage in mission because of their experience of guidance through the Spirit, which is rooted in the narrative of Acts. The study concludes the following:

1) The early Pentecostals' experience of direct guidance of the Spirit through inner voice, directing them to people and different geographical locations is analogous to the experience of the apostles narrated in the book of Acts.

2) The Spirit's guidance led them to overcome social, cultural, and ethnic barriers as they moved to foreign lands. The Spirit's guidance of Philip to the eunuch and Peter to Cornelius, and Paul to the Gentiles are significant instances of divine guidance in the book of Acts that agree with Pentecostals' reading of the Acts narrative.

3) The early Pentecostals' experience of visions was another significant means of divine guidance in mission. Their application of the vision narrative in the book of Acts does not indicate any disagreement with Luke's presentation.

However, a few aspects of spiritual experiences the early Pentecostals testified in their literature do not agree with the Lukan narrative. Their experience of speaking in tongues as a sign of guidance to foreign lands does not concur with the three instances that Luke mentioned in Acts. Similarly, the early Pentecostals' perception of the tongues as prophecy does not agree with the function of tongues in the book of Acts. Nevertheless, the symbolic significance of the tongues as the immanence of God's presence cannot be neglected. Furthermore, Luke's presentation of the Spirit's guidance does not support the early Pentecostals' perception of their ecstatic experience or

¹⁰⁸ Friesen, *Norming*, 167.

‘suspension of one’s understanding’ during prophetic speech. Along with their experience of the Spirit, they experienced the guidance of the risen Lord, which is the focus of the next chapter.

Chapter 4

Divine Guidance through the Risen Lord

4.1. Introduction

The study so far demonstrated that divine guidance was integral for the twentieth century Pentecostal movement in several ways. The previous chapters analysed how the Lukan narrative shaped their experience in mission. The early Pentecostals believed that God's guidance of the early apostles by the Spirit was not just for the early church but it continued in the Pentecostals' mission at present. Furthermore, according to them, the Spirit not only empowered but also guided them in their mission. The analysis of their testimonies and reports published in the early decades reveals that while they emphasize the guidance of the Spirit, the risen Lord occupied the central position in their movement. Their reading of the Lukan narrative has a crucial role in shaping these beliefs. During the formative years, as they were keen on experiencing their 'personal Pentecost' and moving on with their evangelistic outreach, they did not articulate with clarity the relationship between the Spirit and the Lord. However, the early Pentecostals testified about their experience of the risen Lord guiding their mission activities, which is the focus of the present chapter.

The centrality of Jesus is markedly visible from the very beginning the movement. While they perceived the Spirit as the director of mission who guided them through various means (as delineated in the previous chapter), the risen Lord's supremacy was integral to their faith affirmation and mission. This chapter will demonstrate that for the early Pentecostals, Jesus was the chief leader of the movement. An issue of *AF* published towards the end of 1906 (the preliminary year of the revival in USA) appeared with a sub-title 'Jesus our Projector¹ and Great Shepherd'.² The early Pentecostal literature consists of numerous similar assertions about the risen Lord that indicate the centrality of Jesus in the movement, which the present chapter will critically analyse. They believed that they were 'once again living in the days of Acts of Apostles'.³ According to them, the chief reason for experiencing the 'end-time

¹ The term 'projector' is an archaic usage which meant 'a person who plans and sets up a project'.

² N. A. 'Pentecost with Signs Following: Seven Months of Pentecost Shower' *AF* (Los Angeles, December, 1906), 1.

³ Wigglesworth, 'Testimony', *Confi.* 7, 11, 15.

outpouring' of the Spirit accompanied by several irruptive events after a long break in the Christian history were because Jesus visited them again.⁴

They believed that the risen Lord continued to guide them to receive the promise of the Father (Luke 24: 49; Acts 1:8) and continued to bestow them the Spirit (Acts 2:33). They expected similar experiences as that of the early apostles, which Luke has described in the narrative middle of Luke-Acts. Consequently, they believed that their experience of the 'Lord calling', 'sending' and 'guiding' their mission through visions and voice were continuations of the early apostles' experience. One of the key verses that were fundamental for their experience of the guidance of the Lord was: 'Jesus Christ is the same yesterday, today and forever.'⁵ Based on this verse, Boddy asserted that 'He is surely still able to do for the saints of the twentieth century what he did for those of the first'.⁶ However, in the early decades of the movement, they rarely strived to critically explore the nature of divine guidance through the risen Lord.

As demonstrated in the previous chapters, they applied select portions of the Lukan narrative normatively to establish their emphasis on the Spirit baptism and worldwide mission. In this great enthusiasm raised during the early decades, especially due to the urgency wrought by the imminence of the second coming of the Lord, they hardly strived to explain Luke's presentation of the identity of the Spirit and the risen Lord and their relationship with each other and the nature of divine guidance in mission during the post-Pentecost era. As observed in the previous chapters, though the early Pentecostals' reflection on Christology was rudimentary in the pre-critical stage, they laid the foundation for the Pentecostals' perception of Christ and his continuing, active role in mission as it entered the second century of its existence. In the recent years, the burgeoning Pentecostal theology explores Pentecostals' Christology. However, the early Pentecostals' experience of divine guidance in mission did not get sufficient attention.

This chapter will analyse different ways in which the early Pentecostals experienced guidance of the Lord in their mission. Some of the key questions are: (1) What are the different ways in which the early Pentecostals experienced the guidance of the risen Lord in their mission? (2) How did they apply Luke's presentation of guidance of the Lord for their mission praxis? The second part of the chapter will focus on the questions about Luke's presentation of guidance through the risen Lord. What is the

⁴ N. A., 'Jesus is Visiting His People: Many Saved from Lives of Sin. The Sick are being Healed, Demons Casted Out. Pentecost as in the Book of Acts', *AF* 2.16 (Portland, September 1908), 1.

⁵ N. A. 'Jesus Heals the Body Today', *AF* 8 (Portland, July 1909), 5; A. A. Boddy, 'The London Conference', *Confi.* 5.2 (Sunderland, Feb 1912), 37; N. A., 'The Baptism with the Holy Spirit' *AF* 1.11 (Los Angeles, October, January 1908), 4.

⁶ Boddy, 'London', *Confi.* 5.2, 37.

nature of guidance through the risen Lord narrated in Acts? Is guidance of the risen Lord narrated in Acts normative for the mission ventures of the Church today? In order to explore these questions, this section will evaluate three significant factors: (1) Pentecostals' perception of the Lord and his activities, (2) the Lord as the leader of the Church and (3) the Lord's guidance through visions.

4.2. The Early Pentecostals' Experience of Divine Guidance through the Risen Lord

The early Pentecostals' perception of Christ's place in the movement will give clarity to the analysis of their experience of divine guidance through the Lord. The early Pentecostalism that was born in the evangelical soil retained the evangelical emphasis on 'full gospel'⁷ that revolved around the continuing work of the risen Lord. Dayton vividly brought to light the strands that closely bound Pentecostalism to evangelical fundamentals that emerged in the previous century of the Pentecostal revival.⁸ The early Pentecostals' emphasis on the four-fold gospel (Christ as the saviour, the Spirit baptizer, healer and the coming king) gradually formed the fundamental faith affirmation of Pentecostalism in the formative stage. The five-fold pattern, which included 'sanctification', was historically prior to the four-fold pattern.⁹ Simpson, the founder of Christian and Missionary Alliance, coined the phrase four-fold gospel.¹⁰ Though Simpson was a pre-Pentecostal, many early Pentecostals unhesitatingly adopted the concept as one of the key fundamental faith affirmations. Macpherson's foursquare church especially derived its name from the idea of four-fold gospel.¹¹ Similarly, the founder of Elim Pentecostal Church, Jeffreys, incorporated it into the name of his denomination.¹²

Moving beyond the evangelical convictions of the nineteenth century, Pentecostals emphasised experiencing the activities of the Lord. They perceived Jesus as the Spirit baptiser. The baptism in the Spirit equipped and empowered them for the worldwide mission accompanied by signs and wonders. For the early Pentecostals, Jesus was not only the Spirit baptiser but also the leader of the movement who guided

⁷ Dayton demonstrates the striking similarity between the early Pentecostals' faith affirmation and that of the national association of Evangelicals (*Roots*, 18).

⁸ Dayton, *Roots*, 17-19.

⁹ *Ibid.*, 21.

¹⁰ Albert Benjamin Simpson (1843-1919) was raised in the Holiness tradition. He established the Missionary Alliance and closely associated with the new born Pentecostal movement towards the end of his life.

¹¹ Aimee Sempel Macpherson (1890-1944) was one of the prominent American Pentecostal preachers.

¹² George Jeffreys, *The Miraculous Foursquare Gospel – Doctrine* (vol. 1) (London: Elim-Publishing, 1929), 1-11.

the missionaries predominantly through voices and visions. Jesus was not transcendent and drawn far away to heaven; rather, they experienced the risen Lord's imminence through irruptive events. The following sub-sections will critically analyse specific instances of the early Pentecostals' experience of divine guidance.

4.2.1. The Early Pentecostals' Experience of the Lord as the Leader of the Church

The last chapter analysed the early Pentecostals' perception of the Spirit as the director of mission. The study demonstrated that the Spirit's role in the book of Acts is predominantly missional, rather than soteriological. Furthermore, Luke's presentation of the Spirit has shaped the early Pentecostals' experience of the Spirit's guidance through visions and voices. As observed before, the early Pentecostals underscored their experience of the Spirit through irruptive events but rarely articulated Luke's presentation of the activities of the risen Lord through the Spirit in the post-Pentecost era of the early Church. As mentioned before, the early Pentecostals have juxtaposed the leadership role of the Lord alongside similar activities of the Spirit, which is obviously influenced by the Lukan narrative.¹³

The early Pentecostals perceived the Lord as the chief leader essentially in three ways: a) The Lord guides as the supreme leader of the movement b) The Lord guides as the Spirit baptizer c) The Lord guides through visions. The following subsection will closely observe their use of the Lukan narrative to corroborate their experience of the divine guidance through the Lord.

4.2.1.1. The Lord as the Supreme Leader of the Movement

The early Pentecostals' experience of divine guidance in mission was closely associated with the leadership of the movement. Their literature indicates that during the initial stage of the Pentecostal revival, the early adherents of the movement ascribed its leadership to the Lord rather than to any human. As discussed in the first chapter, the providential origin of the movement was one of the distinct features of the movement that has a significant implication on the leadership of the movement.¹⁴ One of the preliminary issues of *AF* published just after seven months of the first American revival demonstrated this belief.

Many are asking how the work in Azusa Mission started and who is the founder. The Lord was the founder and He is the Projector of this movement. A band of humble people in Los Angeles had been praying for a year or more for more power with [*sic*] God for the salvation of lost and

¹³ Barratt, 'The Baptism of the Holy Ghost, What is it?', *Conf.* 2.10 (Sunderland, October 1909), 222.

¹⁴ 'Providential' origin is the belief that the movement came 'from heaven' through a sudden and spontaneous outpouring of the Spirit. Augustus Cerillo, Jr., 'Interpretative Approaches to the History of American Pentecostal Origins', *Pneuma* 19:1 (1997), 29-49.

suffering humanity. They did not know just what they needed but one thing they knew, people were not getting saved and healed, as they desired to see. They continued to hold cottage prayer meetings for several months. Then they felt led of the Lord to call brother Seymour from Houston, Texas to Los Angeles, the saints in Los Angeles sending his fare. It was truly a call from God as when He sent His holy angels to tell Cornelius to send for Peter.¹⁵

The writer highlighted the significance of the risen Lord's continuing guidance in the initiation of the Azusa Street revival. The reference to Cornelius' story (Acts 10) employed in the report concerning the beginning of the revival is a vivid example of how Luke's portrayal of divine initiative that guided the early church became a paradigm for the twentieth century Pentecostal movement. The writer perceived the historic arrival of Seymour from Texas to Los Angeles that led to the initial outpouring of the Spirit through divine guidance just as Peter, the key leader of the Jerusalem revival, was sent to Cornelius' house through explicit divine intervention and guidance. The writer further asserted that even Parham's status as the leader was subordinate to Lord's leadership in the Church:

Some are asking if Dr. Chas. F. Parham is the leader of this movement. We can answer no, he is not the leader of this movement of Azusa mission. We thought of having him to be our leader and so stated in our paper before waiting for the Lord. We can be rather hasty, especially when we are very young in the power of the Holy Spirit... We saw that the Lord should be our leader. The Lord added here daily such as should be saved, and plants them in the body to suit Himself, and all work together in harmony under the power of the Holy Spirit. Brother Seymour is simply a humble pastor of the flock over which the Holy Ghost has made him overseer according to Acts 20:28... Each mission will be united in harmony, having its own pastors simply that the Holy Ghost shall appoint.¹⁶

The report evinces that the Lukan narrative played a major role in shaping some of the early Pentecostals' subordination of human leaders to the guidance and leadership of the Lord. In this report, the writer asserted that both pioneering leaders of the American Pentecostalism (Parham and Seymour) were only subordinate to the supreme leadership of the Lord. The writer used two texts from Acts to substantiate the Lord's leadership of the Church: Acts 2:47 and 20:28. Based on the selected verses from the book of Acts, the writer observed that the Lord initiated and guided the growth of the early Church.

The discussion of leadership is not only in terms of guidance of their mission alone but also Christ as the head of the Church. Some of the statements that appeared in *AF* in the following years reflected the early Pentecostals' perception of the Lord's leadership of the Church. One of the questions that appeared in *AF* reflects their emphasis on supernatural leadership of the movement.

¹⁵ N. A., 'Pentecost with Signs Following, *AF* 1.4, 1.

¹⁶ *Ibid.*

Does any man control the mission of Apostolic Faith? No, Christ is our Leader and living head. Every mission will have its own elders and teachers, as the Holy Ghost shall appoint and teach the pure Word of God.¹⁷

The headship and leadership of Christ was not only a theological assertion for them;¹⁸ rather, they expected to experience the guidance of the Lord pragmatically in the administration of the church affairs.

The early British Pentecostals too maintained a similar view regarding the Lord's leadership as their American counterparts. In the Whitsuntide conference report, Boddy asserted that the participants of the conference had the experience of Jesus directly guiding them to discern, trust in the Lord, and stand on the promises.¹⁹ They too believed that the Lord guided the Church through overseers under the Lord's control. He stated, 'The Lord was our leader. There was in all the gathering also a visible leader but he sought not to be in evidence. He was just ready if needed. The Lord has always had overseers, whom he used to guide under His control'.²⁰

The early Pentecostals' emphasis on the Lord's leadership paved the way for relegation of ecclesiastical structures and hierarchies that existed in the denominations from where the early Pentecostals came from. One of the writers delineated this view in an article.

Our credentials come right from the heaven. The authority that back up is not from bishops, popes, or missionary boards but from God. When you tarry at the feet of Jesus and receive the third person of the Trinity, God slips the ring of authority on your finger. And when you lose that, you might as well take a back seat. God's ministers are recognized by the power on their lives.²¹

These statements were made five years prior to the first general body meeting of the AG that clearly defined an organised structure for the new movement. During the early stage, their direct experience of the Spirit led them to believe that their source of authority transcended humanly formulated ecclesiastical structures and it was directly from the Lord. Moreover, they believed that their leadership was not established through human decision but through the Lord's bestowal of the Spirit. Thus, they underscored the sovereign authority of the Lord over the Church. Their dependence on the Acts narrative has influenced their view.

The early Pentecostals' testimonies reveal that the Lord's headship over the Church was evident in their mission ventures. Both men and women reported their

¹⁷ N. A., 'Questions Answered', *AF* 2.17 (Portland, October-December 1908), 2.

¹⁸ While discussing the headship of Jesus in relation to the Church, they rarely reflected on Pauline ecclesiology clearly laid out in the Pauline corpus, especially in Ephesians 4. Kay observes that the five ministry gifts found within Ephesians 4 was fundamental for the later Charismatic movement. (Kay, *Studies*, xxxii).

¹⁹ A. A. Boddy, 'The Whitsuntide Conference', *Conf.* 3 (Sunderland, June 1908), 4.

²⁰ *Ibid.*

²¹ N. A., 'Jesus Only', *AF* 20 (Portland, April 1909), 2.

experience of the Lord's calling and sending them to specific geographical destination for mission. The early apostles' mission venture during the origin and development of the early church is the underlying paradigm for their mission ventures. This section will further analyse a few instances.

Bower, an American Pentecostal missionary reported her experience of divine guidance by the Lord that led her to Bahama Islands.²²

Soon after receiving the Holy Ghost, the Lord thrust me out into the evangelistic work as never before... For some time the Lord has been laying the Bahama Islands on my heart, and talked to me about going and taking the gospel to the poor heathens there, lost in darkness and in sin. Yet the way did not seem to open...The Lord had been waking me early every morning to wait before Him, and one morning while in meditation and prayer I opened my Bible and read – "Make haste and get thee quickly out of Jerusalem." I felt that it was God speaking to me, and that Cleveland has been a spiritual Jerusalem to me, and that God want me to leave as soon as possible for the Bahama Islands. I then read, "Depart, for I will send thee far hence to the Gentiles." That very day a letter came from Bro. Evans, who is now in Bahama, telling of the large field open to me, and urging me to come at once.²³

Bower's experience of divine guidance included, 'the Lord's call' to Bahama Islands. She further testified that the experience of the Lord's guidance of Paul to go to Gentiles, which she read from the book of Acts, confirmed her call to this foreign land. Paul leaving Jerusalem and engaging in Gentile mission is paradigmatic for Bower's missionary call. The early Pentecostal journals have numerous similar instances that highlight the Lord's guidance to foreign lands for mission.²⁴ Seymour testified that he went to Los Angeles through divine guidance:

It was the divine call that brought me from Houston, Texas, to Los Angeles. The Lord put it in the heart of one of the Saints in Los Angeles to write to me that she felt the Lord would have me come over here and do a work, and I came, for I felt it was the leading of the Lord. The Lord sent the means and I came to take charge of a mission on Santa Fe Street.²⁵

Seymour believed that the chief reason for the revival in the Santa Fe Street was because the Lord took initiative in guiding the leaders. The above report indicates their reliance on divine guidance through the Lord. Similarly, Jeffries, in a brief report about Farrow's missionary work in Los Angeles explicitly portrayed the Lord guidance. He added Farrow's own experience of the Lord's guidance in mission.

The Lord sent Sister Lucy Farrow there from Los Angeles and has been using her to preach this gospel. She feels a call from God to go to Monrovia, Liberia, Africa and wants someone to come and help carry on the work... But you all know when the Lord says go, I must go. I move as the Lord says move, no time to visit, only for the Lord. I go night and day in rain and in sunshine. There is no time to stop. Jesus is coming soon. Pray for me and the work here.²⁶

²² Flora E. Bower, 'Called to the Bahama Islands to Work for the Master' *COG Evangel* 1.2 (Cleveland, Tenn. August 1910), 3.

²³ Ibid.

²⁴ Georgetta Jeffries, 'Pentecost in Portsmouth', *AF* 1.4 (Los Angeles, December 1906), 1; R. J. Scott, 'The Lord's Leading for the Camp Meeting', *AF* 1.8 (Los Angeles, May 1907), 2; J. W. Hutchins 'Sister Hutchins' Testimony', *AF* 1.2 (Los Angeles, October 1906), 1.

²⁵ Seymour, 'Pentecost has Come to Los Angeles', *AF* 1.1, (Los Angeles, September 1906), 1.

²⁶ Georgetta Jeffries, 'Another Witness', *AF* 1.4 (Los Angeles, December 1906), 1.

Farrow's statements that Jeffries reported in *AF* clearly indicate here total dependence on the guidance of the Lord. However, she did not strive to provide any scriptural basis for her experience.

The report about Mahler's mission venture to Africa consists of a direct reference to Paul's Gentile mission.²⁷ The report stated

A Pentecostal missionary has left for foreign land, Bro. Thos. P. Mahler, a young man of German nationality. He has the gift of tongue... As our brother was leaving, Bro. Post spoke of his call and gave a message in tongues in regard to Bro. Mahler, which he interpreted as follows, "I have anointed this dear one with my Spirit, and he is a chosen vessel to me to preach the gospel to many, and to suffer martyrdom in Africa".²⁸

The above reports reveal that the early Pentecostals perceived the Lord's 'calling' and 'sending' of the early apostles, especially, the Lord's guidance of Paul to the Gentiles was paradigmatic for their mission to foreign lands. Their experience of the Lord's guidance involved the voice of the Lord, guidance through Scripture, guidance through visions, and tongues and interpretation. Moreover, for the early Pentecostals, the Lord initiated and guided their mission ventures.

The above analysis reveals that the early Pentecostals used select texts from Luke-Acts (especially, Luke 24:49; Acts 1:1-4; 2:47; 10:1ff; 20:28) to explain the divine origin of the movement. In addition, they believed that the Lord guided the movement by sending key leaders to specific places that led to the revival. The ecclesiastical structures did not grant the spiritual authority to the human leaders, but the Lord. The human leaders were subordinate to the headship of the Lord. The early Pentecostals' engagement in foreign mission, as mentioned before, was not an obedient response to the Great Commission of the Lord but the Lord guided them through spiritual experiences of encountering the Lord that included hearing the voice of the Lord or guidance from the Scripture. The analysis evinces that the early Pentecostals perceived the experiences of the early apostles as a paradigm for their mission. However, they rarely ventured any theological articulations about their experience of the Lord except using the Lukan narrative as a paradigm. The next section will demonstrate further their experience of the Lord's guidance in baptism in the Spirit.

4.2.1.2. The Lord Guides to Tarry for Baptism by the Spirit

The analysis of the testimonies and reports of the early Pentecostal demonstrate that their experience of baptism in the Spirit is central to all subsequent spiritual experience. This section will briefly examine the early Pentecostals' experience of the Lord's guidance for baptism in the Spirit. The testimonies of both early American and

²⁷ N. A., 'The Lord Sends Him', *AF* 1.1 (Los Angeles, 1906), 4.

²⁸ *Ibid.*

British Pentecostals evince that as the leader of the Church, the risen Lord continued to guide them to tarry for the baptism of the Spirit based on Luke 24:49 and Acts 1:4. They believed that this command for the apostles is normative for the present Church. A statement from *AF* clearly confirms this claim: ‘He told them to preach the gospel to every creature, “But tarry ye in the city of Jerusalem until ye be endued with power from on high”, Luke 24:49... The command is on God’s people today to tarry for the enduement [*sic*] of power and the signs will follow’.²⁹ Similarly, Seymour wrote, ‘The Lord is always ready to fill the hungry, thirsty soul. All we have to do is to obey the first chapter of Acts and wait for the promise of the Father upon the souls... (Luke 24:49)’.³⁰ The early Pentecostals testified that the Lord led them to tarry for the power from on high. The testimony of an early British Pentecostal too demonstrates this.

As we prayed, the dear Lord revealed to us more and more clearly to what He was leading us. The death of the Lord was wrought in us deeper and deeper, but while this negative work was going on, we did not find in the full measure, which we knew, God met us to find, a corresponding positive work. God was graciously leading us to his promise in Acts 1:8... He made this promise of “baptism in the Holy Ghost,” so clear to me that whenever I turned in God’s Word, this would sooner or later shine out until there was left no doubt in my own mind that Promise [*sic*] was to me (Acts 2:39), and together with a few other seekers. We obeyed the command in Luke 24:49 “tarry ye... until ye be clothed with power from on high.”³¹

Jesus’ instruction to his disciples to wait to receive the power from on high (Acts 1:8) was normative for the early Pentecostals. The early Pentecostals had elaborate teaching on tarrying. For instance, in one of the question and answer sections of the journal *AF* provided the following answer about tarrying.

Is it necessary for a person to leave their home duties in order to wait at some place for the Holy Ghost? No, you can wait right in the kitchen or in the parlour or in the barn. Some have received the baptism of the Spirit in their barns, some in the kitchen some at family worship, and some about their business.³²

The early Pentecostals believed that the Lord continues to guide the believers into the experience of baptism in the Spirit and bestows the Spirit. Specifically, they believed that Jesus’ guidance of the disciples in Luke 24:29 and Acts 1:8 are repeatable. The early Pentecostals justify the chronological gap between the experience of salvation and the reception of the Spirit based on Jesus’ pre-ascension teaching in the narrative middle of Luke-Acts. Dayton observes, ‘the general pattern of the early church’s reception of the Spirit, especially as it is in some sense separated in time from the church’s experience of Jesus, must be replicated in the life of each individual

²⁹ N. A., ‘Tarry Ye’, *AF* 2.15 (Portland, July and August 1908), 2.

³⁰ W. J. Seymour, ‘Letter to one Seeking the Holy Spirit’, *AF* 1.9 (Los Angeles, September 1907), 3.

³¹ N. A., ‘Testimony of a Seeker after God’, *Conf.* 7 (Sunderland, October 1908), 4.

³² N. A., ‘Questions Answered’, *AF* 17 (Portland, October to December 1908), 3.

believer'.³³ Lancaster, one of the early Pentecostals, expressed this notion clearly in his testimony, 'The Lord has led me to wait on Him for a second outpouring, a baptism of power (Acts 4:29-31)'.³⁴

In order to substantiate their claim, the early Pentecostals perceived the continuing activity of the Lord in the post-Pentecost stories of Acts. One of the writers of *Confidence* asserted:

We read that the Jews were astonished (rather troubled adversely) because that on Gentiles (heathen) the Spirit was poured out. Was it because Peter had preached a great sermon? No, it was because the Lord was there. The great difficulty the Lord has is to get us emptied... It was said of the Lord Jesus, "He shall baptize you." Let each one deal directly with the Lord.³⁵

They believed that the Lord individually guides each believer, as he guided the early apostles for the reception of the Spirit. Moreover, they believed that after the initial outpouring on the day of Pentecost, the Lord continued to bestow the Spirit in the 'Gentile Pentecost'.

The early Pentecostals' experience of the risen Lord's guidance is highlighted in the instances given above. The major reason for the Pentecostals' emphasis on Jesus' guidance is grounded on their peculiar way of interpreting Scripture. In Dayton's observation, Pentecostals follow a 'subjectivizing hermeneutics'.³⁶ 'The general pattern of the early church's reception of the Spirit, especially as it is in some sense separated in time from the church's experience of Jesus, must be replicated in the life of each believer'.³⁷ However, Dayton does not investigate Pentecostals' emphasis on guidance through the Lord. The present study will investigate further whether the Lukan narrative substantiates the above mentioned claim that the risen Lord continues to guide people to tarry for the baptism of the Spirit, in section 3 below. The early Pentecostals perceived other instances of the Lord's guidance in mission, which is the focus of the next section.

4.2.3. The Early Pentecostals' Experience of Guidance through Visions of the Lord

The early Pentecostals have shared numerous experiences of visions of Jesus.³⁸ Before engaging in detailed analysis of their use of Acts narrative with regard to visions, a few general observations are presented to clarify their perception of visions.

³³ Dayton, *Roots*, 23.

³⁴ Jeannie Lancaster, 'Australia', *Conf. 7* (Sunderland, October 1908), 18.

³⁵ N. A., 'The London Conference', *Conf. (Supplement) 2.6* (Sunderland, June 1909), 3.

³⁶ Dayton, *Roots*, 23.

³⁷ *Ibid.*

³⁸ Few examples are: N. A., 'Vision of Jesus', *AF 17* (Portland, October to December 1908), 1; N. A., *AF 2.17* (Portland, October to December 1908), 4; N. A., 'Keep your Eye on the Skies' *AF 2.16* (Los Angeles, September 1908); N. A., 'A Vision and Revelation' *AF 20* (Portland, April 1909); N. A., 'A Little Girl Sees Jesus' *AF 7* (Portland, May and June 1909), 4; N. A., 'Hamburg: God's Wonders in Germany', *Conf. 2.9* (Sunderland, September 1909), 10-13.

Both young³⁹ and old had visions. In their literature, they rarely used the term ‘dream’. Furthermore, they have reported appearance of Jesus in which they have neither used the term ‘vision’ nor ‘dream’.⁴⁰ Their vision experiences occurred during cooperate worship⁴¹ as well as in non-worship situations⁴² while they were awake and while asleep.⁴³ Moreover, the early Pentecostals often sought for an experience in the book of Acts corresponding to theirs. Most of the instances of visions mentioned above led the recipient to a decision for engaging in mission. This section will further explore the factors that shaped the early Pentecostals’ experience of vision. Thus, two objectives of this section are: first, investigate the early Pentecostals’ experience of the continuing guidance of the Lord in their mission through visions; second, their direct reference to Acts narrative as the Scriptural basis for their visionary experience.

Pentecostals’ expectation of the Lord’s manifestation during the worship service is a common practice where they expect audible and visible experience of the supernatural. Polhill, who was a missionary to China, has reported several instances of visions. Moreover, he has directly linked these experiences with the Acts narrative. He wrote,

A dear young Scottish lassie, aged 13... received a full Pentecostal baptism lately in our meeting... As we went to prayer the Holy Spirit fell upon her, and she very soon was speaking in tongues... She had also a sudden vision of Jesus, before whom she had to bow very low. She was overwhelmed by His presence. A few nights later, she cried in the Spirit, “Jesus is coming.” She wants to do what she can now for Him, especially when she goes back to Scotland. The vision of the Blessed Master had been and is being granted at this time to many who are seeking the Baptism of the Holy Ghost. The prophet Joel, quoted by St. Peter on the day of Pentecost, spoke of the visions, which should be seen in the last days. As the power of God came upon one who had passed through much sorrow in the loss of a beloved husband some months before – some of us saw her face changed, as did Stephen’s. She cried, “Oh I see Jesus at the right hand of God.”⁴⁴

Polhill’s reference to Peter’s citation of Joel’s prophecy (Acts 2:17) as a Scriptural ground to substantiate their experience is highly significant. Luke’s programmatic use of Joel’s prophecy concerning visions is fundamental for the early Pentecostals’ experience of visions. Moreover, Luke’s addition to the quotation from Joel’s prophecy, ‘the last days’ is significant for the early Pentecostals. Polhill asserted that the experience of seeing visions is an eschatological experience too. Furthermore, in his view, the vision of Jesus is closely bound to baptism in the Spirit. The previous subsection clarified that a believer experiences guidance of the Lord while they are

³⁹ N. A., *AF* 1.10 (Los Angeles, September 1907), 1. N. A., ‘A Little Girl’, *AF* 7, 4.

⁴⁰ N. A., ‘Jesus in Our Midst’, *AF* 15 (Portland, August, 1910), 1; N. A., *AF* 17 (Portland, October-December 1908), 2.

⁴¹ N. A., ‘Jesus in Our Midst’, *AF* 15, 1. N. A., ‘A Policeman Receives Pentecost’, *AF* 1.3 (Los Angeles, May 1908), 1.

⁴² R. J. Scott, ‘The Leading for the Camp Meeting’, *AF* 1.8 (Los Angeles, May 1907), 2.

⁴³ *Ibid.*

⁴⁴ Cecil Polhill, ‘Report from Mr. Cecil Polhill’, *Conf.* 2.4 (Sunderland, April 1909), 83.

baptised in the Spirit. In addition, he has presented another instance where the recipient's experience resembled Stephen's visionary experience in Acts 7:56. Moreover, the role of vision in guiding the recipients to mission is evident in the report.

An American early Pentecostal who narrated the visionary experience of a group of people during a cottage prayer meeting drew a similar conclusion. He stated that the visions they had were the fulfilment of Acts 2:17.⁴⁵ The writer clearly indicated that several of them saw the vision of Jesus, some saw angels, and others saw doves flying about in the room.⁴⁶ Moreover, the writer asserted that the visions were mediated through the Spirit.⁴⁷ A sermon about Jesus Christ published in *AF* had a note along with its title, 'Jesus was seen on the platform during this sermon'.⁴⁸ During the initial stage of the revival, visions were a means of encountering the presence of the risen Lord.⁴⁹

One of the writers of *AF* has presented Paul's Damascus road experience (Acts 9:1ff) as a normative account.⁵⁰ He stated,

the Lord knocked Paul down and he got up trembling and saying "Lord what wilt though have me to do?" The Lord knocked all the worldly wisdom out of Paul. That is the reason He knocks so many people down here to take the worldly wisdom out of them.⁵¹

He highlighted Lord's continuing role as the leader of the Church based on Paul's Damascus road experience. The writer asserted that the Lord continues to transform people as he did to Paul.

The above analysis reveals that the Lukan narrative shaped the early Pentecostals' spiritual experience of visions of Jesus. Several instances indicate that a vision was a means through which they experienced the presence and guidance of the risen Lord. They perceived that the 'appearances' of Jesus during worship services not only empowered them for service but also guided them into mission. The early Pentecostals used a number of significant texts from Acts (2:17; 7:55; 9:1ff; 22:18ff, etc.) as a Scriptural basis for guidance of the Lord. However, they rarely engaged critically with Luke's presentation of visions, its significance, and purposes.

The previous chapter investigated the early Pentecostals' perception of vision as an activity of the Spirit. The study in the present section indicates that they perceived visions as a means through which they experienced the guidance of the Lord. The study

⁴⁵ N. A., 'Heavenly Vision', *AF* 1.6 (Los Angeles, February-March 1907), 2.

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*

⁴⁸ N. A., 'Jesus Christ the Foundation in our Souls', *AF* 15 (Portland, August 1910), 2.

⁴⁹ N. A., 'Vision of Jesus', *AF* 17 (Portland, October-December 1908), 2; A. A. Boddy, 'God's Wonders in Germany', *Conf.* 2.9 (Sunderland, September 1929), 10-13; N. A., 'The Whitsuntide Conference', *Conf.* 3 (Sunderland, June 1908), 4.

⁵⁰ N. A., *AF* 1.7 (Portland, April 1907), 3.

⁵¹ *Ibid.*

will analyse further Pentecostals' use of the Acts narrative in articulating their Scriptural basis for their visionary experience in the following section.

4.2.4. Summary

The analysis above evinces that they acknowledged the risen Lord as the leader of the Church continued to guide them. The early Pentecostals were keen on assuring the Scriptural basis for their religious experience. Thus, they constantly strived to demonstrate the correspondence between their experience and Scripture, especially based on Luke-Acts. They used selected passages of Luke-Acts that correspond to their experiences in mission. Obviously, centrality of the Lord in the narrative has shaped their perception of the Lord as the leader of the movement. However, their use of the Lukan narrative does not involve any critical articulation of Luke's presentation of the activities of the Spirit and the risen Lord.

The following section will investigate further few significant questions: What is the role of the risen Lord in guiding the mission according to Luke? In Luke's presentation of the Lord as the leader of the Church, did he disregard guidance through human leaders? Does the Lukan narrative support the early Pentecostals' belief that the risen Lord continues to guide individuals to tarry for the baptism of the Spirit? Were the risen Lord's appearances in vision and voices a direct experience of the Lord, or was it the work of the Spirit based on the Lukan narrative?

4.3. Divine Guidance through the Risen Lord in Luke-Acts

The early Pentecostals perceived that they were part of a revival movement that God initiated and guided through the Spirit as well as the Lord. The analysis of their testimonies and teachings reveals that they experienced the Lord's guidance predominantly through their religious experiences of hearing the voice of the Lord, and encountering his presence through visions. These experiences led them to worldwide mission. Their testimonies include the Lord's guidance to specific geographical destinations just as he guided the early apostles.

The investigation in the previous section evinces that their perception of the Lord as the leader of the movement is fundamental for these experiences. As mentioned before, the centrality of Jesus is evident from the beginning of the movement. However, the analysis of the early Pentecostals' experience of the Spirit's guidance delineated in the previous chapter reveals similar experiences through the Spirit. As observed before though they juxtaposed the activities of the risen Lord with similar activities of the Spirit, they rarely articulated the relationship between the risen Lord and the Spirit.

Though their reading of Luke-Acts shaped their religious experiences of guidance through the Lord, in the pre-critical, early decades, they did not venture to systematically articulate Luke's Christology. Thus, the early Pentecostals rarely strived to describe the Spirit's guidance of Jesus during his earthly ministry portrayed in Luke's first volume as a prefiguring of the Spirit's guidance of the apostles in mission in the second volume. Though they perceived Jesus as the Spirit giver, based on the Lukan narrative, they did not explore the risen Lord's function as the Lord of the Spirit in guiding in the progress of mission as Luke has portrayed in the second volume. This section will investigate further Luke's presentation of the guidance of the Lord in mission.

4.3.1. The Risen Lord's Activities in Luke-Acts

The previous Lukan studies have established that Luke has presented Jesus as the Spirit endowed and Spirit guided (Luke 4:1, 14, 18, 10:21) Messiah.⁵² Moreover, Luke narrated the ministry of the post-resurrected Jesus in considerable length compared to other Synoptic Gospels (Lk. 24:13-53 Acts 1:1-8). On both occasions, the risen Jesus guided his disciples into mission through his teachings and through the Spirit (Acts 1:2). Furthermore, Luke has incorporated a number of visions of the risen Lord. Paul's encounter with the risen Lord is the central focus of Paul's conversion account in Acts (9:3-19; 22:6-22; 26:12-18). Divine guidance through the risen Lord is a major element that Luke presented in most of these accounts.

In order to investigate further on guidance through the risen Lord, the question of continuity of the activities of the Lord in Luke's second volume is significant. Luke's presentation of Jesus' life and activities in the narrative middle of Luke-Acts (Luke 24 and Acts 1-2:33) has a decisive place in Luke's Christology. Four landmark events in Luke-Acts are crucial in identifying the status and function of the Lord based on the Lukan narrative: The resurrection (Luke 24:1-12), post-resurrection teachings (Luke 24:13 – Acts 1:9), ascension (Luke 24:50-53; Acts 1:9-11), exaltation and bestowing of the Spirit (Luke 22:69; Acts 2:33). Thus, these events occupy the centre stage in the discussion of Luke's Christology. The review of previous Lukan studies (chapter 2 §3.3 above) discussed various views on the activities of the risen Lord during the era of the early church's origin and growth.⁵³ The review clarifies that there is no scholarly consensus about Luke's presentation of the activities of the risen Lord in his second

⁵² Menzies, *Empowered*; Turner, *Power*,

⁵³ Some of them are: Moule, 'Christology', *Studies*, 160; MacRae, 'Heaven', *Int.*, 151-165; Eric Franklyn, *Christ the Lord* (London: SPCK, 1975); Turner, *Power*, 303-306; Buckwalter, *Character*; Zwiep, *Christology* 120ff.

volume. While Moule and Lampe suggest a temporary absence of the risen Lord, Turner and O'Toole assert that the risen Lord is present through the Spirit in the activities of the Church.⁵⁴

The risen Jesus' exaltation and apparent 'withdrawal' portrayed in the Lukan narrative does not indicate any 'discontinuity' in Jesus' actions in the world; rather, it depicts a change of status from proclaimer to the proclaimed, teacher to the Lord, earthly to heavenly. For Luke, Jesus became the exalted Lord who is the leader of the Church and yet at the same time identifies with the people (Acts 9:5; 18:9) and continues to guide them (9:16; 18:10; 22:21; 23:11), where the role of the Spirit is implicit. The following sections will explore further particular aspects of the risen Lord's guidance in the Lukan narrative.

4.3.2. Risen Jesus as the Leader of the Church in Luke-Acts

In the formative stage, when the new movement did not have an ecclesiastical structure or a model, they perceived the risen Lord as the founder and leader of the movement guiding them in every aspect of the movement, especially in mission (refer to § 2.1.1 above). Their dependence on guidance of the Lord in mission, based on the book of Acts, led them to consider human leadership subordinate to the Lord and de-emphasised formal 'human made' ecclesiastical structures of their contemporary denominations from which they came from. This section will explore further whether Luke presented the risen Lord as the leader of the Church as the early Pentecostals perceived? The following sections will investigate evidences from the Luke-Acts by analysing selected passages.

4.3.2.1. The Lord's Activities as the Leader of the Church in Acts

This section will examine specific instances from the Acts narrative that underlines their perception of the Lord as the leader of the movement. According to the early Pentecostals, the Lord's function of the movement as the leader is primarily missional. Three key functions of the Lord that the early Pentecostals drew from the Acts narrative are fundamental for this belief: 1) The Lord's act of sending the apostles (Peter in Acts 10 and Paul in Acts 9) for Gentile mission. 2) The Lord bestowing the Spirit as a sign of leadership 3) The Lord adding people to the Church (Acts 2:47) and appointing overseers in the Church through the Spirit (Acts 20:28).

The early Pentecostals referred to the Cornelius story (Acts 10:1ff) to substantiate their experience of divine initiative and guidance through the Lord in the

⁵⁴ Refer to chapter 2 § 3.3.

Los Angeles revival. Before exploring the role of the Lord in the story, the general framework of the story is analysed. Divine guidance is a predominant factor of the Cornelius account. Haenchen rightly points out that in the Cornelius' story (10:1-48) divine direction determines the course of the event at every turn.⁵⁵ Several others observe the significance of divine guidance in the Cornelius story.⁵⁶ Angelic visitation, vision/trance, a voice from heaven, and the prompting of the Holy Spirit are various supernatural means through which different characters of the story are guided. It is significant to note that Luke underscored the crucial role of divine guidance through intermediaries in the two consecutive chapters (Acts 8, 9) prior to the Cornelius episode. Several common elements are woven together into these three stories. One of the significant themes that run through all these three chapters is obviously the transition of the gospel proclamation from Jews to the Gentiles. Just as the apostles, Philip, Peter and Paul were guided through supernatural means, two non-apostles, Cornelius and Ananias, were also guided through supernatural encounters in the extension of mission to the Gentiles. Thus, divine guidance was not confined only to the selected few but it was extended to other characters in the narrative.

The characterisation of the risen Lord's role is not explicit in the story. However, a few evidences from the text evince that the voice from heaven that accompanied the vision (10:9-16) belongs to the Lord. (a) Peter responded to the voice by addressing 'Lord' (10:14 cf. 11:8). (b) The narrative link with the previous chapter too indicates that the voice from heaven belongs to the Lord (9:4-6). According to the early Pentecostals, the voice of the Lord guiding the apostle was a normative act of the Lord as the leader of mission. Though the Spirit's speech is a parallel act of guidance to the voice of the Lord, the Spirit is not presented as an independent hypostasis from the Lord who spoke from heaven. Turner rightly points out that 'for Luke the Spirit is not the immanence of God in the Church: the Spirit is virtually always rather the self-manifesting presence of God'.⁵⁷

The early Pentecostals perceived the Lord's sovereign guidance of Peter to Cornelius' house as a paradigm for their mission, where the human leaders are subordinate to the Lord's will. The aspect of commissioning involved in the story 'calling' and 'sending', were significant for the early Pentecostals, especially the Lord's guidance to foreign lands for mission. However, the early Pentecostals have neglected

⁵⁵ Haenchen, *Acts*, 346.

⁵⁶ Johnson, *Acts*, 221; Bock, *Acts*, 442; Peterson, *Acts*, 378; Menzies, *Empowered*, 215.

⁵⁷ Turner, *Power*, 439.

the most compelling factor of the Lord's guidance to Peter in the narrative that is inclusion of Gentiles into the people of God. Luke portrayed the divine initiative and guidance of Peter to the Gentile mission in this event. Through the voice that accompanied the vision of unclean animals followed by Spirit's prompting of Peter to go with the emissaries from Cornelius house Luke clarifies to his readers the significance of Gentile mission. This is also a theme following from the previous chapter that narrates Saul's conversion. The risen Lord commissioned and guided Saul to Gentile mission through a Christophanic episode, which will be evaluated in detail in § 3.3 below. However, the early Pentecostal reading failed to emphasise this significant aspect of the narrative.

Furthermore, the early Pentecostals perceived the Holy Spirit's appointment of the overseers (Acts 20:28) as an act of the risen Lord.⁵⁸ Their reading of the Lukan narrative with the presupposition generated by their experience of the Spirit baptism led them to down-play formalism of ecclesiastical structures of their contemporary time. They believed that a leader of the Church is the one who receives divine authority from the Lord through his bestowal of the Spirit, which is superior to human-made structures of the past. Luke's emphasis on commissioning is evident throughout the narrative. God's affirmation of Jesus' entry into his messianic task through the Spirit (Luke 3:21) followed by Jesus' call of the twelve (Luke 6:12), sending of the twelve (9:1), and the seventy-two (Luke 10:1ff), commissioning of the disciples for mission (Luke 24:49; Acts 1:1-8), appointment of the seven (6:1-7), the Spirit separating of Barnabas and Paul (Acts 13:1-4), etc. are clear evidences for supernatural initiative and commissioning of the apostles. Therefore, the early Pentecostals' perception of Lord's headship of the Church is shaped by the Lukan narrative.

Finally, the leadership and guidance of the Lord is evident in some of the phrases in the Lukan narrative. The early Pentecostals' repeated use of the phrase, 'the Lord added to the Church those who are saved', (Acts 2:47) is another claim of the risen Lord's continuing guidance in mission as the leader of the Church. Luke has used other phrases that indicate the risen Lord's activities of guidance in mission: 'hand of the Lord' with the apostles led number of people to faith (11:21), 'he opened the door of faith to the Gentiles' (14:27), and 'the Lord opened the heart of Lydia' (Acts 16:14b). These are clearly narrator's statements which appear as part of summary statements.⁵⁹

⁵⁸ Refer to § 2.2.1 above.

⁵⁹ For a description on summary statements of Acts refer to chapter 4, §3.1.

Are these phrases Lukan literary style? Or do they indicate the risen Lord's active role in guiding mission?

Obviously, the Lord opening the heart of Lydia 'διήνοιξεν τὴν καρδίαν,' signifies Luke's emphasis on divine guidance through the Lord. Some commentators: Bock, Johnson and Peterson do not consider it as a direct act of the risen Lord.⁶⁰ Bock suggests that the phrase is yet another way to describe that she comes to faith.⁶¹ Johnson and Peterson observe that 'acceptance' or 'paying closer attention' to the message is intended.⁶² Both explanations are not satisfactory in the context of the Lukan narrative.

Luke used a variety of expressions for human response to the apostles' preaching: 'cut to their heart' (Acts 2:37); 'paying close attention' (8:6, 10, 11); 'Gentiles honoured the word' (13:48); 'some sneered but some wanted to hear' (17:32b). On the other hand, Luke's use of expressions like hiding ([παρακεκαλυμμένοι] Luke 9:45; [κεκρυμμένοι] 18:34 [ἐκρατοῦντο] 24:16) and opening of heart ([διήνοιγεν] Luke 24:32, [διήνοιξεν] Luke 24:45) in his first volume indicate Luke's emphasis on divine act. Therefore, what Luke intended by 'διήνοιξεν τὴν καρδίαν,' is not a mere expression of accepting the message; rather, it is an act of divine guidance, which according to Luke can be carried out either by the Spirit (Acts 11:21) or by the Lord (16:14).

Thus, the Lukan narrative shaped the early Pentecostals' perception of the Lord as the leader of the Church. However, Luke's emphasis on the Lord's leadership of the mission does not advocate human passivity.⁶³ Luke presented Peter in the early section of Acts and Paul in the later part as two different individuals responding and interacting with divine intermediaries as they experienced guidance, though they yield and obey in carrying out the mission. Furthermore, as Turner rightly points out, James' statement 'it seems good to us and the Holy Spirit' reflects the Lukan leadership model of humans' partnership with the divine initiative.⁶⁴

4.3.2.2. The Risen Jesus Guides the Disciples before Ascension (Luke 24:36-49)

As the leader of the Church, another significant act of the Lord's guidance, according the early Pentecostals, was the Lords' pre-ascension teaching of disciples in the middle of the Lukan narrative. Jesus' instruction to tarry in Jerusalem till they receive the power from on high is normative for the early Pentecostals. Thus, they

⁶⁰ Bock, *Acts*, 534; Johnson, *Acts*, 293; Peterson, *Acts*, 460.

⁶¹ Bock, *Acts*, 534.

⁶² Johnson, *Acts*, 293; Peterson, *Acts*, 460.

⁶³ Refer to §2.2 above.

⁶⁴ Turner, *Power* 440.

practiced tarrying for the power from on high in obedience to the risen Jesus' instruction (Luke 24:49 and Acts 1:4).⁶⁵ Luke is the only evangelist who has incorporated Jesus' command to the disciples to tarry at Jerusalem until they receive the Father's promise. The early Pentecostals perceived the risen Jesus as the Leader of mission who guided his disciples into their future mission ventures. This section will examine whether Jesus' instruction to tarry at Jerusalem is a normative command for all time as some of the early Pentecostals believed.

Jesus' instruction to tarry at Jerusalem was one among several cardinal teachings that guided his disciples. Jesus' initial discourse alleviated disciples' fear (24:37-39) and confirmed the reality of resurrection (Luke 24:38 Acts 1:3). Bock and Johnson rightly observe that Luke emphasized physical evidence for Jesus' resurrection.⁶⁶ The disciples' realization of Jesus' resurrection was fundamental to their proclamation during the mission (Acts 2:24; 3:15; 4:2, 10; 5:30; 10:40; 13:30-37 etc.) Thus, the risen Jesus guided his disciples from fear to conviction and from following to witnessing, which is neglected in early Pentecostals' use of the narrative middle of Luke-Acts.

The second part of the risen Jesus' guidance consists of three important aspects of mission: (1) interpretation of Scriptures to understand the Messiah (Luke 24:44), (2) tarrying for the power from on high (24:49), and (3) witnessing (24:48). While the early Pentecostals emphasized Jesus' instruction about reception of the Spirit, they have neglected Jesus' interpretation of Scripture. The meaning of Jesus' death hidden for the disciples during his earthly ministry (9:45; 18:34) and Jesus 'opening their mind to understand Scriptures' in his post-resurrection visit (24:45) is unique to Luke. Marshall rightly asserts that the disciples were expected to understand the Scriptures relating to the fulfillment of the Messiah's destiny which he shared with the disciples to Emmaus.⁶⁷ He also states that now Jesus adds a new element, the fulfillment of prophecy concerning the preaching of the Good News to all nations beginning with Jerusalem.⁶⁸

Having explained about the suffering of the Messiah from Scriptures, the risen Lord commanded them to tarry for the promise of the Father prior to witness (Luke 24:49 and Acts 1:4). Scholars have diverse opinion regarding Jesus' instruction to tarry. Keener suggests two significant reasons: 1) Jesus began his public ministry after

⁶⁵ Refer to §2.1 above.

⁶⁶ Bock, *Acts*, 54f; Johnson, *Acts*, 25.

⁶⁷ Marshall, *Luke*, 905.

⁶⁸ *Ibid.*

receiving the Spirit. 2) It entails faithful dependence on God.⁶⁹ In Peterson's view the apostles were to wait because Jesus' heavenly exaltation had to take place before the promised gift of the Spirit could be poured out (Acts 3:33).⁷⁰ He adds that waiting in Jerusalem entails historical and theological significance of God's dealing with Israel.⁷¹ Menzies observes that Jesus' instruction to wait was followed by the disciples' narrow view of Israel's restoration (Acts 1:6). Jesus' further guidance in response to their question reflects Isaiah 49:6, 7 where the servants would surpass their narrow vision of Israel's restoration to become the light for the Gentiles.⁷² None of the above opinions suggest a continuing practice of tarrying. Obviously, Jesus' instruction to wait for the Spirit is closely bound to the initial outpouring of the Spirit on the Jerusalem church rather than a command to be followed in the ensuing years of the Church. Moreover, Luke does not present the pre-ascension appearance of Jesus as a recurring event except the Christophanic appearance to Paul in Acts 9.

The disciples, in fact, obeyed the risen Jesus' guidance to wait in Jerusalem (Acts 1:12ff). 'Obedience to the first chapter of Acts' was significant for the early Pentecostals. However, the practice of tarrying did not recur after the first chapter of Acts. In the post-Pentecost era, Luke has incorporated three other instances of outpouring of the Spirit: 1) Samaria (8:14-17); 2) Cornelius house (10:44-48); and 3) Ephesus (19:6). None of these instances provide any evidence for the believers tarrying for the Spirit. Similarly, no sermons and teachings recorded in the book of Acts provide any proof of the apostles instructing anyone to tarry for the Spirit. Thus, the book of Acts does not support the early Pentecostals' perception of Luke 24:49 and Acts 2:4 as a normative practice of the risen Jesus' continuing guidance to tarry for the baptism in the Spirit. Obviously, their selective use of Scripture that emphasizes Jesus' guidance to tarry for the reception of the Spirit neglects the broader picture Luke painted about the Lord's guidance in the selected texts.

4.3.3. Guidance through Visions of Jesus in Luke-Acts

Visions were a principal means through which the Lord guided the mission, according to the early Pentecostals. Their literature has numerous accounts of visions of Jesus.⁷³ In some instances, more than one individual saw the same vision.⁷⁴ They

⁶⁹ Keener, *Acts 1:1-2:47*, 676.

⁷⁰ Peterson, *Acts*, 107.

⁷¹ *Ibid.*

⁷² Menzies, *Empowered*, 169.

⁷³ Refer to §2.3.

⁷⁴ *Ibid.*

perceived it as the presence of the risen Jesus manifesting in corporate worship or to individuals. Out of ten instances of visionary experiences in Acts, six are Christophanic (refer table 1 in the previous chapter). Besides these, Paul's Damascus road experience is introduced as an irruptive event in chapter 9 and referred to as 'heavenly vision' in 26:19 (which is explained below). This section will examine specifically visions of Jesus in Acts.

The analysis of the early Pentecostal literature indicates that they have referred to Acts 2:17 as a key text that substantiates their visions of Jesus (refer to § 2.3). The 'visions' mentioned in Joel's prophecy is one of the prophetic gifts produced by the Spirit of prophecy according to Menzies.⁷⁵ He adds that 'visions' mentioned in 2:17 thus serve as an interpretative key to the mention of several other visions in the following part of the book.⁷⁶ In a later article, Menzies argues that Luke, by reversing Joel's lines on 'dreams' and 'visions' and giving 'vision' pride of place was deliberately introducing a key motif of the Acts narrative.⁷⁷ He adds that 'visions play a huge role in the story of Acts. God uses visions to guide the Church at key, pivotal points in its mission'.⁷⁸ Turner agrees with Menzies that 2:17 has a programmatic role to understand the visions mentioned in the remaining part of Acts.⁷⁹ Along with the mention of 'visions', Joel's prophecy consists of several other facts such as 'dreams', 'prophecy', 'signs' and 'wonders' which occur in the later part of the book. In the book of Acts while prophets include: prophets in the church of Antioch (13:1), four daughters of Philip (21:9), and Agabus (21:10), visions are restricted to Stephen (7:55), Peter (10:10), Ananias (9:10-15, and majority of them to Paul (six instances), most of which are Christophanic. Turner rightly states, 'dreams and visions in the Lukan narrative now regularly have the character of Christophanies in which Jesus is seen acting on behalf of the disciples' (7:55 re-emphasizing Spirit as the means of such phenomena).⁸⁰

Saul's Damascus road experience involves guidance of both Saul as well as Ananias (9:1-19). The repetition of this event twice in the narrative (22:6-12; 26:12-19) evinces its significance. Does Luke present it as a resurrection appearance? Is it distinguished from other visions in Acts as Dunn argues?⁸¹ Does the Lukan narrative validate early Pentecostals' perception of visions as self-manifestations of Jesus? Did

⁷⁵ Menzies, *Empowered*, 186.

⁷⁶ *Ibid.*

⁷⁷ Menzies, 'Acts 2:17-21', *JPT*, 204.

⁷⁸ *Ibid.*

⁷⁹ Turner, *Power*, 305.

⁸⁰ *Ibid.*

⁸¹ Dunn, *Jesus*, 99, 100.

Paul experience the Spirit or the risen Lord in his visionary experiences in Acts?⁸² Several elements in the text indicate the event-nature of the incident: the event occurred during a journey; Paul ‘suddenly’ saw the light and heard a voice; he fell from the horse and became blind; his companions became speechless. Scholars generally agree that Luke has presented this incident as an objective experience of Saul rather than a vision.⁸³ However, the element of guidance in this event is not brought to the fore. The divine intervention put an end to Saul’s journey and diverted from pursuing his destination and his plans and instead, he was guided to a different destination to fulfil the Lord’s will.

The Lord guided both Ananias and Saul through visions. As observed above, Barrett rightly points out that the same pattern of guidance is present in the story of Cornelius.⁸⁴ Both events include prayer, which is closely associated with revelatory events in the Lukan narrative.⁸⁵ The outcome of Ananias’ vision and Paul’s experience vividly reflect three significant themes common to other visionary experiences: (1) a divine assertion in first person ‘ἐγώ’, which signifies the divine will (plan of God). Two words: ‘ἐκλογῆς’ and ‘δεῖ,’ underscore divine will for Saul, (2) a divine appointment ‘ἐκλογῆ’, chosen for a specific task, and (3) a divine commissioning for a specific action, especially Gentile mission.

Further, Luke’s emphasis on the recipient of the vision is significant. The involvement of people in the margins is a recurring theme in the Lukan narrative. Luke 10:1ff, Acts 6-8, etc. indicate democratization of missionary task through divine guidance. Ananias was neither one of the apostles nor a prophet but was one of the disciples in Damascus (v10 cf., Acts 22:12). Divine guidance to the ‘devout’ and ‘righteous’ is a Lukan emphasis.⁸⁶ Thus, the Lukan narrative has a vital role in shaping the early Pentecostals’ emphasis on the experience of divine guidance by all believers, especially their emphasis on ‘dealing directly with the Lord’. However, Luke does not present the resurrection appearance of Jesus as portrayed in the middle of Luke-Acts as well as in Acts 9 as repeatable events.

Paul’s vision in Corinth is another account of the risen Lord’s guidance (Acts 18:9-11). Peterson observes that commissioning stories in Luke-Acts follows a pattern

⁸² Ibid., 98.

⁸³ Moule, ‘Christology’, Dunn, *Jesus*, 99.

⁸⁴ Ibid., 453.

⁸⁵ Luke 1:10; 3:21; 4:1; 6:12; 9:18, 28; 10:1; 11:1; 22:40; Acts 1:14; 3:1ff; 4:31; etc

⁸⁶ Luke 1:6; 2:25; 23:50; Acts 10:2; 22:12.

that is well illustrated here (especially two elements, confrontation and assurance).⁸⁷ This vision shares two elements common with the previous instance: 1) divine assertion in the first person ‘ἐγὼ’ (18:10) 2) divine guidance that expresses divine plan (18:9). Additionally, the vision consists of divine assurance, which Paul continually experienced through the Spirit (Acts 13:3, 4; 16:6; 20:22), the risen Lord (9:15-18; 18:9-11; 22:18-21; 23:11), and an angel of the Lord (27:23). Divine assurance indicates Yahweh’s statements to Israel.⁸⁸ Peterson observes that this reflects the covenant formula.⁸⁹ He adds that here and in 22:17-21, and 23:11 the exalted Jesus behaves towards Paul as deity supreme in power and knowledge and as one who is personally present.⁹⁰

Paul’s vision in the temple, mentioned in Acts 22:18, refers to an event that followed his Damascus road encounter (Acts 9). However, this visionary experience is included neither in Acts 9 nor in 26:12ff. This account too has two elements common with the previous instances: Divine assertion in first person ‘ἐγὼ’ and divine guidance that indicates divine plan, which is Gentile mission (22:21). Haenchen observes that Luke’s interest in the entire episode is to legitimize the ground for Gentile mission under the guidance of God, a concern that is raised in 21:28 and continued in chapter 22.⁹¹ Moreover, this instance shares several elements that are common in theophanic events in Luke-Acts: ἐγένετο (cf., Luke 3:21; 9:28; Acts 9:3; 22:6), προσυχομένου (Luke 1:11; 3:21; 9:28; Acts 10:9), ἐκστᾶσει (10:10), and ἰδεῖν (Luke 3:21; Acts 7:55). Paul’s protest to the Lord (another element of commissioning stories)⁹² received the same answer that was given to Ananias (9:15): ‘get going’.⁹³

Paul experienced a similar guidance by the Lord in the midst of trial before the Sanhedrin (Acts 23:11). Unlike the previous instances, this event does not indicate whether it was a ‘vision’ or a ‘trance’; rather, the narrator stated that the Lord stood by his side. The message includes two elements common to other Christophanic visions: 1) the first person assertion ‘ἐγὼ’ and 2) divine guidance to a new geographical destination, Rome. Thus, the spreading of the gospel from Jerusalem to Rome reinstated the initial command the risen Lord gave to the apostles in Acts 1:8 and the

⁸⁷ Peterson (Acts, 513) agrees with Hubbard (Hubbard, Benjamin J., ‘Commissioning Stories in Luke-Acts: A Study of their Antecedents Form and Content’ *Semeia* [January 1, 1977], 103-126).

⁸⁸ ‘Do not be afraid’ (cf., Deut. 31:6; Josh 1:6), ‘for I am with you’ (Exod. 3:11).

⁸⁹ Peterson, *Acts*, 514.

⁹⁰ *Ibid.*, 513.

⁹¹ Haenchen, *Acts*, 628.

⁹² Hubbard, ‘Commission’, 103.

⁹³ Peterson, *Acts*, 566.

commissioning Paul received from the Lord mentioned in Acts 22:21, ‘far away to Gentiles’. The usage of ‘δεῖ’ as in Acts 9:15, indicates the divine will.

The final mention of ‘vision’ is in Paul’s second reference to his Damascus road experience in Acts 26:19. Though Paul described it as an event in this text, in his concluding statement, he has used the word ‘ὄπτασίᾳ’. In fact, the introduction of the word ‘ὄπτασίᾳ’ is one of several variations present in Paul’s retelling of his Damascus road experience. Menzies observes that the variations are due to Luke’s literary pattern and they are complimentary to each other.⁹⁴ According to Witherington, Paul’s reference to his Damascus road experience as ‘vision’ here should not be seen as a reference to a purely subjective and internal experience.⁹⁵ This is the only instance which the author of Luke-Acts has presented with the adjective ‘heavenly’. Thus, the emphasis obviously is on the validation of his experience which has a heavenly origin. Barrett observes that Luke has highlighted Paul’s wholehearted obedience to the commission he has received.⁹⁶ Thus, the author’s reference to ‘heaven’ indicates authority and validation of his mission.⁹⁷

All three accounts of visions indicate Paul’s encounter with the Lord. However, except the Damascus road experience, the other events mentioned in Acts are presented as visions. But they all have common factors (divine assertion in first person, divine commissioning and guidance) that indicate Luke’s emphasis on the Lord’s continuing guidance. Further, the general structure of all three accounts have a similar pattern: a) Paul was a persecutor of the way (9:1-2 cf., 22:4-5 and 26:9-11) b) Paul encountered the risen Lord during his journey (9:3-9 cf., 22:6-11 and 26:12-20). Paul admitted that his encounter with the Lord transformed him from a persecutor to the preacher of the way.

The above analysis clarifies that Luke’s emphasis on the continuing activity of the risen Lord in the mission was predominantly through visions. Luke’s programmatic prioritizing of ‘visions’ from Joel’s prophecy is unfolded in the rest of the narrative. Visions are presented in strategic places of the narrative indicating divine direction of Paul’s mission. Moreover, the element of self assertions and assurance evident in the visions of Jesus has marked distinction from guidance through the Spirit (e.g. Acts 18:9 cf. 8:29). The early Pentecostals’ experience of guidance of the Lord through visions is thus shaped by the Lukan narrative.

⁹⁴ Menzies, *Empowered*, 213, 214.

⁹⁵ He argues that ὄραμα indicates ‘vision’ in the more subjective sense (Acts 9:10-11; 10:3, 17, 19; 11:5; 12:9; 16:9-10; 18:9) and that ὄπτασία has more than meaning of ‘heavenly appearance’ (cf., Luke 1:22; 24:23) (Witherington, *Acts*, 746).

⁹⁶ Barratt, *Acts*, 1162.

⁹⁷ (Luke 2:15; 3:21; 9:38; 22:43; 22:69; 24:51; Acts 10:13; 1:11; Acts 7:55).

4.4. Summary Conclusion

The early Pentecostals' theological articulation was inextricably bound to their religious experience. The testimonies of the early Pentecostals evince that visions were one of the means of encountering the Lord. They believe that the risen Lord is not transcendent and absent from their mission ventures; rather, actively present in guiding them. Their emphasis on experiencing the guidance of the Lord is obviously well grounded on the Lukan narrative.

The study reveals that the early Pentecostals' use of the Lukan narrative generally agrees with Luke's portrayal of the risen Lord's role as the leader of the Church. Luke does not portray a complete withdrawal of the risen Lord from the earthly activities after his exaltation; rather, he continued to guide the Church. Their perception of the Lord as the Saviour, healer, baptizer in the Spirit and coming King shaped during the pre-critical stage is a fundamental Christological assertion. The early Pentecostals perceived their experience of hearing the voice of the Lord, and seeing him through visions as the acts of the Lord's guidance in mission. Luke's reference to the Spirit as the Spirit of Jesus indicates that the believers experience the Lord's guidance through the Spirit.

However, few aspects of the Lord's guidance the early Pentecostals postulated from the Lukan narrative do not agree with Luke's presentation of the risen Lord's guidance. First, the Lukan narrative does not substantiate the early Pentecostals' belief that the Lord continues to guide them to tarry for the reception of the Spirit. Second, the early Pentecostals' demotion of human leaders does not concur with Luke's presentation. Third, the Lukan narrative does not validate the early Pentecostals' emphasis on the objective manifestation of the risen Lord's presence with audible and visible elements. The resurrection appearance of Jesus is not a continuing experience. Fourth, the early Pentecostals' selective use of the texts failed to notice Luke's emphasis on a particular episode. Finally, the early Pentecostals' perception of the relationship between the Spirit and the risen Lord is not well articulated.

Chapter 5

Divine Guidance through Signs and Wonders

5.1. Introduction

The early Pentecostals report not only about their experience of guidance through the Spirit and the risen Lord (as delineated in the previous chapters) but they believed that signs and wonders that accompanied their preaching played a significant role in the expansion of the movement. They believed that physical healings and speaking in tongues that occurred during the early twentieth century revival were a continuation from the time of the apostles, serving as a means of divine guidance. Thus, they perceived miraculous events incorporated in Luke-Acts as paradigmatic for their mission. The first part of this chapter will deal with the reports of the early Pentecostals' experience of signs and wonders and their use of the Lukan narrative to substantiate these experiences of signs and wonders as means of divine guidance.

Before analysing the early Pentecostals' testimonies and reports about their experience of signs and wonders, it is necessary to clarify the relationship between signs and wonders and divine guidance. The study so far demonstrated that one of the distinct features of Pentecostalism is their emphasis on their religious experience. Especially, they believed that God continues to act in history through such irruptive events, which influence the mental disposition of the recipients. As noted in the definition (refer to chapter 1 §1) for the early Pentecostals divine guidance was not only persuasion of the believers to engage in mission but also the unbelievers to respond to the gospel message caused by a divine act manifested through an irruptive event. This chapter will demonstrate that according to the early Pentecostals, signs and wonders were such supernatural activities that accompanied their preaching accredited their message, which generated faith in Christ among the unbelieving audience. Thus, they perceived them as an integral part of Pentecostal mission and a supernatural means that contributed to the growth of the movement. This chapter aims to investigate whether signs and wonders in the Lukan narrative function as a means of divine guidance. Is it normative for the mission praxis of the Church today?

The second part of this chapter will demonstrate that in the Lukan narrative, signs and wonders have missiological as well as soteriological functions. In the Acts narrative, miracles are firmly linked with the missionary activity of the church in its

progress from Jerusalem into the Gentile world.¹ Having salvation-historical significance, signs and wonders are part of the landscape, which contributes to the numinous atmosphere that pervades Luke's narrative of the life and mission of the early Church.² With this introductory information, the following sections will analyse the early Pentecostals' experience of signs and wonders and their role as a means of divine guidance.

5.2. The Early Pentecostals' Experience of Divine Guidance through Signs and Wonders in Mission

The early Pentecostals' literature has numerous testimonies and teachings on 'signs and wonders'.³ They experienced instant physical healings from dreadful diseases and they perceived it as God's intervention that guided nonbelievers to faith and confirmed God's action in their mission endeavours. The early Pentecostals based their experience of signs and wonders predominantly on two Scripture portions: signs and wonders in Acts, and Jesus' statement in the longer ending of Mark. Their favourite phrase, 'signs following those who believe', is derived from Jesus' post-resurrection discourse recorded in Mark 16:16-18.⁴ One of the articles in *AF* clearly indicates the purpose of signs according to the early Pentecostals.

The signs are following in Los Angeles. The eyes of the blind have been opened, the lame have been made to walk,... All the signs in Mark 16:16-18 have followed except raising the dead... we want all the signs that it may prove that God is true. It will result in salvation of many.⁵

This report clearly indicate the early Pentecostals' general perception concerning the goal of signs and wonders in mission, that

- It will prove that God is true and
- It resulted in the salvation of many.

They believed that their gospel preaching is incomplete without signs. Their concept of 'full gospel' is firmly rooted on preaching the gospel with signs following. A brief article from the following issue of *AF* explained that Jesus' commission in Mark 16:16-18 must be fully followed.

He told them "... teaching them to observe all things whatsoever I have commanded you." What does it mean? It meant to preach healing, preach casting out of devils... If they had preached only

¹ Geoffrey Lampe, 'Miracles in the Acts of the Apostles', in C. F. D. Moule (ed.) *Miracles: Cambridge Studies in their Philosophy and History* (London: Mowbrays, 1965), 165- 178.

² In Acts 2:43; 5:5, 11; 9:31; 19:17 Luke's use of 'fear' indicates the numinous atmosphere in which the church operates (Hacking, *Signs*, 226).

³ H. G. Garr, 'A Letter from Garr', *Supplement to Confi.2* (Sunderland, May 1908), 2; N. A., 'The Place was Shaken (Acts 4:8)', *AF* 10 (Portland, November 1909), 4; N. A., *AF* 18 (Portland, January 1909), 5; N. A., 'The Old-Time Pentecost', *AF* 1.1 (Los Angeles, September 1906), 1.

⁴ N.A., 'Jesus' Words Fulfilled Today', *AF* 17 (Portland, October-December 1908), 1; N. A., 'Signs shall Follow', *AF* 1.4 (Los Angeles, December 1908), 2.

⁵ N. A., 'Signs Follow', *AF* 1.3 (Los Angeles, November 1906), 4.

part of the gospel, would the signs have followed? These signs shall follow them that believe – not them that doubt or believe a part... we must believe it all. If anything is changed in His commission of the gospel to the world, it would not be a perfect gospel. So a return to the full gospel brings a return of the signs following them that believe.⁶

Therefore, according to the early Pentecostals, preaching and signs and wonders are two indispensable parts of Jesus' final command to his disciples. However, the early Pentecostals' reading of these passages neither considered the critical issues arising from the later date of the manuscripts of Mark 16:9-20 nor the historicity of the Acts narrative. They never suspected the veracity of the miracles recorded in Luke-Acts. As demonstrated in chapter one, an experiential presupposition played a significant role in their interpretation of guidance passages. The following sections will focus particularly on Pentecostals' use of the Lukan narrative in articulating 'signs and wonders' starting with their experience and move on to a critical analysis of relevant texts. The present study categorises Pentecostals' perception of signs into three major groups in connection with their mission venture, viz.: divine healings and speaking in tongues, means of divine guidance.

5.2.1. Divine Healing as a Sign of Divine Guidance in Mission

Divine healing is integral to the twentieth century Pentecostal revival. This section will demonstrate that divine healing was one of the major means that enhanced the spread of the movement in home and foreign lands. Various accounts of physical healings recorded in the book of Acts shaped the early Pentecostals' articulation of healing as a sign of divine guidance.

1. The early Pentecostals associated their experience of signs and wonders (which includes physical healing) with baptism in the Spirit.

They believed that the manifestation of signs and wonders was the result of the new revival marked by the baptism in the Spirit. Some early Pentecostal leaders observed that the pre-Pentecostal era rarely experienced signs and wonders because they did not experience baptism in the Spirit. Smith Wigglesworth, one of the early Pentecostal leaders in England, stated that though he had the gift of healing and guidance to evangelise (fourteen years prior to the initial Pentecostal revival), he was discontent because the signs as recorded in the book of Acts were not occurring in his ministry.⁷ He stated,

From time to time when reading the Acts of the Apostles I always saw that the signs were not following as I am led to believe ought to be after a real Pentecost, according to Mark 16. The

⁶ N. A., 'Signs shall Follow', *AF* 1.4 (Los Angeles, December 1906), 2.

⁷ Smith Wigglesworth, 'Testimony', *Conf.* 7. (Sunderland, October 1908), 11.

desire more and more increased in my very inner soul... Today I am living in Acts of Apostles' time.⁸

Wigglesworth's perception clearly demonstrates that the early Pentecostals associated signs and wonders with the baptism of the Spirit. His statement, 'living in the time of Acts of Apostles' vividly represents the early Pentecostals' belief that the supernatural events in the book of Acts are recurring during their time, followed by baptism in the Spirit. They believed that the Holy Spirit guided their meetings, causing signs and wonders. 'The blessed Holy Ghost has presided over the camp meeting and signs followed the preaching of the full gospel'.⁹ In Seymour's view, based on Acts 17:30, the pre-Pentecostal era did not encounter signs and wonders because it was the time of ignorance about the doctrine of the Holy Spirit.¹⁰ He stated,

The Holy Ghost had been in the world, Jesus was still coming into the hearts of those that received Him, but they did not know anything about this great doctrine of the Holy Ghost and fire, which is the eternal Spirit of God abiding in our souls, the one that comes to empower us for service and work, and gives us this great authority to preach the gospel, authority over devils, authority over the power of the enemy. Bless our God. So He winked at the time of their ignorance before the people understood and saw these wonderful signs, but commandeth all men everywhere to repent of dead ceremonies, dead works, and wake up, let the light shine into their heart.¹¹

Similarly, Perry argued that signs and wonders that occurred during the Pentecostal revival are evidence of God working through the Spirit in Pentecostal missionaries.¹² He further stated that in the past the Church lost the old time power, signs, wonders, and miracles. 'Thank God we are getting back to the place held by Peter, James, John and Paul and when we gain this standing with God we will again have the signs, miracles and wonders they enjoyed'.¹³ They believed that the experience of baptism of the Spirit was a prerequisite for signs and wonders as during the days of the apostles and associated miracles with the work of the Spirit.

2. The early Pentecostals believed that signs and wonders have a significant role in leading nonbelievers to faith in Jesus.

As noted above the early Pentecostals believed that the restoration of signs and wonders into the Church caused more effective evangelism than the past evangelical missions. Signs and wonders accompanying their preaching created an effect on the unbelievers and led them to salvation. Brelsford's report reflects the convictions of many early Pentecostal missionaries. He wrote 'if only the missionaries could "get into God's way of doing things, He can work". God had worked some precious miracles in

⁸ Ibid.

⁹ Ibid.

¹⁰ W. J. Seymour, 'Letter from Seymour', *BM* 1.5 (Atlanta, January 1908), 2.

¹¹ Ibid.

¹² Sam C. Perry, 'Workers with Him', *CoG Evangel* 5.16 (Cleveland, April 1914), 6.

¹³ Ibid.

Egypt that had given an entrance to the gospel in the land'.¹⁴ The report indicates that the early Pentecostal missionaries believed that healing is a supernatural means of influencing the 'heathens'. Furthermore, for some missionaries divine healing persuaded them to reject other methods of healing. Anderson observes that even some of the more moderate PMU missionaries had these convictions.¹⁵ One of the writers in *CoG Evangel* reflects Pentecostals' emphasis on healing as a sign that led people to conviction.

There have been some remarkable cases of healings reported occasionally through the press for many years, but since the falling of the "Latter Rain" at Los Angeles, eight years ago these reports have grown more numerous. During this period of time a large number of Pentecostal papers have been circulated throughout the world. The contents of these papers have been principally reports of great meetings, healings, miracles, and wonders performed by the power of God. Almost everything recorded in the book of Acts has been reported. From the slightest pain to the most stubborn disease of long standing. Broken bones, cuts, bruises and burns have been instantly healed according to the reports... Scores and hundreds of handkerchiefs have been rushed through the mails to the bedridden sufferers.¹⁶

According to the report above, the early Pentecostals' believed that faith healings were display of God's power as in the time of the apostles that caused rapid spread of the movement within the country as well as to foreign lands. Moreover, the statement, 'almost everything written in the book of Acts' and practice of sending handkerchiefs, etc., clearly demonstrates Pentecostals' normative use of Acts with regard to healing. The author added that when such things are made known it has a tendency to inspire faith in nonbelievers and led them to Christ.¹⁷ These testimonies demonstrate early Pentecostals' belief that one of the major reasons for the advance of their mission was the signs and wonders accompanying their preaching just as in the days of the apostles.

The early Pentecostals perceived signs and wonders as a means of confirming their proclamation. The associate editor of *BM* has pointed out this view in his report about Etter's¹⁸ meetings.

We have been witnessing wonderful things in Atlanta. During sister Etter's meetings here, blind eyes have been made to see deaf ears to hear, the lame to walk without crutches... and various other diseases healed. Many have been drawn to witness these marvellous sights, as the reports have spread abroad, and listening to the gospel preached with signs following have been convinced that it is the power of God and have yielded their lives to him and are seeking the baptism of the Spirit and many have already received... In studying this meeting to ascertain the secret of success, we are convinced that it is because sister Etter is holding up a gospel of power, a gospel to be preached with signs following... There is no doubt that under the preaching of the

¹⁴ G. S. Brelsford, *LRE* 3.2 (November 1910), 10, quoted by Anderson, *Spreading*, 216.

¹⁵ Anderson, *Spreading*, 216.

¹⁶ N. A., 'Marvelous Healings', *CoG Evangel* 15.14 (Cleveland, April 1914), 1.

¹⁷ *Ibid.*, 2.

¹⁸ Maria Woodworth Etter was one of the leading early Pentecostal evangelists (Brumback, *Suddenly*, 13).

apostles, in the days of His power, souls were at once brought into their full inheritance, saved, sanctified and filled with the Holy Ghost. In proof of this, see Acts 19:2.¹⁹

The report of her ministry clearly indicates experience of numerous divine healings that accompanied her preaching. The author attributes the success of Etter's meetings to the performance of signs along with her sermons. Thus, they believed that signs and wonders not only glorified God but also proved the credentials of the missionaries. As Burton put it, 'healing was one of the missionaries' credentials that they carried with them'.²⁰ As in the previous quotation, the early Pentecostals' reliance on the Acts narrative is evident in the report. Quoting Acts 19:2 demonstrates their normative use of the book of Acts to substantiate their practice.

The early Pentecostals associated salvation with signs and wonders. However, the text does not indicate any association between infilling of the Spirit and healing. The author has highlighted the role of signs (that accompanied Etter's preaching) guiding nonbelievers to Christ. Kerr's statement substantiates this view, 'One of the greatest powers we have and the means by which people were brought to Jesus is healing'.²¹ Obviously, the early Pentecostals' promotion of signs and wonders were Christ centred. The preaching of the gospel and signs and wonders drew people to Christ.

Among the early American Pentecostals healing through 'anointed handkerchiefs' was common. They practised it based on the record of such miracles in the book of Acts. An article in *AF* has listed a number of healings that took place in the Portland revival.²² Similarly, the reporter of the Winnipeg revival meeting asserted that signs were performed just as in the book of Acts.

The people brought handkerchiefs and aprons to be blessed as in Acts 19:12 and the Lord did wonderful signs through the simple faith of the dear ones that brought them. The Lord healed one young man of the tobacco habit, taking all the desire for the stuff away from him, through an anointed handkerchief, and he was saved in his own room. Demons were casted out of those bound by them.²³

The writer perceived the miraculous healings and freedom from bad habits as a sign of divine intervention that guided the young man to Christ. The practice of using handkerchiefs for healing indicates Pentecostals' normative use of selected texts (Acts 19:12) from the book of Acts. *AF* reported another healing through a handkerchief. 'An

¹⁹ Associate Editor, 'The Day of His Power', *BM* 7.154 (Atlanta, May 1914), 1.

²⁰ Max Moorhead, *Missionary Pioneering in Congo Forests: A narrative of the Labours of William F. P. Burton and his Companions in the Native Villages of Luba-Land* (Preston: R Seed & Son's, 1922), 39-40.

²¹ W. J. Kerr, *Conf. 2.2* (Sunderland, February 1909), 29.

²² N. A., *AF* 17 (Portland, December 1908), 1.

²³ N. A., 'The Lord is Speaking in Earth Today' *AF* 1.12 (Los Angeles, January 1908), 1.

anointed handkerchief was sent to Elizabeth Smith, and as soon as she opened the letter she was instantly healed'.²⁴

The study indicates that the early Pentecostals promoted signs and wonders as a key factor for the success of their mission, perceiving signs as a supernatural act that complemented and supported their preaching in guiding their non-believing audience to Christ. However, the promotion of signs and wonders in some instances has resulted in neglecting the significance of the word.²⁵

3. Misuse of signs and wonders by some early Pentecostal evangelists indicates wrong interpretation of its function.

While some of the early Pentecostal evangelists highlighted the supportive role of signs and wonders in their mission, few others distorted the purpose of signs and wonders. An article in *CoG Evangel* indicates the misleading tendency of miracles from a very early stage.

The names of few people have been made prominent as factors of these marvellous healings. Some have become so noticed that whenever they go great crowds are attracted to their meetings. People go to see these marvellous healings with their own eyes. They travel hundreds of miles to see men or women that reports say have been so wonderfully used in healing dread and loathsome diseases. Hundreds of dollars are spent for carfare and hotel bills by curiosity seekers. They want to see some of what have been reported.²⁶

The report indicates that some early Pentecostals critically observed their emphasis on healings. The author pointed out unnecessary waste of money due to lack of faith in God and its misuse for popularity. The writer added, 'A few years since some of our papers published reports of marvellous happenings. Afterwards, careful investigations proved that the reports were untrue, and the papers were obliged to make statements later that the reports were untrue'.²⁷ The above reports shows that the Pentecostals' quest for applying biblical account of signs and wonders to the mission venture led to a major crisis. The gift of healing was misused for popularity. The subordinate role of signs and wonders in accrediting their preaching to guide nonbelievers to Christ was distorted.

The study has demonstrated the early Pentecostals' normative use of select texts from the Acts narrative with regard to signs and wonders. They believed that the miracles recorded in the book of Acts would manifest in Pentecostals' mission as a means of divine guidance in three ways: (1) Signs and wonders accompanying their

²⁴ N. A., *AF* 1.4 (Los Angeles, December 1906), 1.

²⁵ Luke's usage of the term 'word' in his second volume is not Scripture. It is the entire Christian enterprise which was born on the day of Pentecost and began to grow in the later period of apostles' ministry (Reilly, *Word*, 17).

²⁶ N. A., 'Marvellous Healings', *CoG Evangel* 4.4 (Cleveland, April 1914), 1

²⁷ *Ibid.*

preaching would confirm the truth of the message (2) It would guide nonbelievers to faith in Christ. (3) Signs and wonders confirmed the spiritual authority and gifting of the missionaries. However, promotion of signs and wonders for personal benefits distorted the role of signs as a supernatural means of influencing the nonbelievers in drawing them to the gospel message. The next section will analyse the early Pentecostals' perception of speaking in tongues as a sign of divine guidance.

5.2.2. Speaking in Tongues as a Sign of Divine Guidance

Chapter 3 analysed the early Pentecostals experience of the Spirit's guidance of missionaries to specific geographical locations through speaking in tongues. This section will focus on Pentecostals' perception of tongues as a sign of divine guidance for non-believers to salvation. Along with their perception of tongues as an evidence of baptism of the Spirit, they perceived it as a sign that guided non-believers to Christ. For the early Pentecostals, the miracle of speaking a new language without learning it evinces the intervention of supernatural into an individual's life.²⁸

Along with speaking in tongues, the early Pentecostals associate baptism of the Spirit with physical manifestation, which involves involuntary shaking of the body or 'being slain' in the Spirit as evidence of divine intervention into one's personal life.²⁹ The early Pentecostals describe their experience of physical manifestations as a sign of the Spirit taking control of their body. Boddy has quoted Conybeare and Howson's description of the early Church's experience of speaking in tongues

Secondly, gift was the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism, and recurred afterward at uncertain intervals. Thirdly, we find that while under its influence the exercise of the understanding was suspended, while the spirit was rapt into a state of ecstasy by the immediate communication of the Spirit of God. In the ecstatic trance the believer was constrained by an irresistible power to pour forth his feelings of thanksgiving and rapture in words yet the words which issued from his mouth were not his own; he was even (usually) ignorant of their meaning.³⁰

The early Pentecostals were aware of the Spirit's influence on the recipient's body. The notion of 'suspending of the recipient's understanding' under the influence of the Holy Spirit was a common notion among the early Pentecostals, which was discussed earlier in detail (refer to chapter 3 §2.1 and §3.1). Montgomery's testimony clarifies this claim further. She acknowledged that she was sceptical about Pentecostals' experience of speaking in tongues and opposed their claims. However, her own experience led her to support the movement and later on, she became the editor of one

²⁸ N.A., 'The Supernatural', *BM* 1.9 (Atlanta, March 1908), 1.

²⁹ Seeley D. Kinne, 'Tactics, Demonstration, Operations', *CoG Evangel* 1.2 (Cleveland, March 1910), 4-5; N. A., 'Pentecost in Indianapolis', *AF* 2.15 (Portland, July and August 1908), 5; N. A., 'Jesus is Visiting His People', *AF* 2.16 (Portland, September 1908), 1.

³⁰ A. Alexander Boddy, 'The Gift of Tongue', *Conf.2* (Sunderland, May 1908), 4.

of the early Pentecostal periodicals, *Triumph of Faith*.³¹ Barratt has reported Montgomery's suspicion about her own experience of twitching of her lips and feeling a power on her body.³² He stated that 'She was afraid that it was of the enemy. But God showed her that it was the blessings of the Holy Spirit trying to assert his right to her body, soul, and spirit. Then she gave way with a loud shout, 'This is that'!³³ Montgomery shared her personal experience of receiving the sign of the Spirit baptism.

As these dear ones prayed for me, the Spirit said, 'Take'. I waited, and was afraid to do this lest I should go back on this position of faith. The Spirit said again, and yet again, 'Take', and finally I received the Spirit, by faith, to take complete possession of spirit, soul, and body.³⁴

Montgomery's experience reflects Pentecostals' perception of speaking in tongues as a sign of the Spirit's influence over the organs of one's body. The same notion is reflected in another article in *AF*, which reported that 'people fell under the power of God and their bodies were shaken. It was the same manifestation that the early Quakers had and that has been manifested in all times among all God's people under the mighty power of the Spirit'.³⁵ Thus, Pentecostals affirms that the experience of body motions, along with speaking in tongues is a sign of manifestation of God's presence.³⁶ They believed that it is an experience of the Spirit taking control of a believer.

The early Pentecostals' claim that their experience of speaking in tongues served as a sign that led unbelievers to faith is evident in the following report published in *AF*

A remarkable incident of God's searching power was recorded in Melrose, Kan., during a revival, which has been held by some of our young people at the place. The power of the Holy Spirit was greatly manifested in the meetings by the speaking in unknown tongues. This was much criticized by the town and vicinity so the principal physician, who was familiar with several different languages, was prevailed upon to go to the meetings in order to denounce the whole as a fake. Miss Tuthill, in unknown language to herself, but known to him as Italian, spoke his full name, which no one in the town knew saved himself, telling him things that had happened in his life twenty years ago, and on up to the present time, until he cried for mercy and fell on his knees seeking God. He found full salvation the next day, and is now a believer in "the gospel" that Jesus taught, and also in the power of the Holy Ghost that was given unto us to witness to a living Christ.³⁷

The above report has highlighted the effect of tongues over the unbeliever who attended the meeting to criticise their practice. According to the report, the manifestation of the unknown tongues led the unbelieving physician to faith in Jesus.

The early Pentecostals often turned to Acts 2 to substantiate this experience.³⁸ Smart observed that speaking in tongues on the day of Pentecost served as a sign for the

³¹ Carrie J. Montgomery, 'The Promise of the Father', *Conf.* 8 (Sunderland, November 1908), 3.

³² T. B. Barratt, 'Pastor Barratt's Last Days in India', *Conf.* 5 (Sunderland, September 1908), 15.

³³ *Ibid.*

³⁴ Montgomery, 'The Promise', *Conf.* 5.

³⁵ N. A., 'The Promised Latter Rain' *AF* 2.15 (Portland, July-August 1908), 1.

³⁶ N. A., 'The Supernatural', *BM* 1.9 (Atlanta, March 1908), 1.

³⁷ N. A., 'Tongues Convict Sinners', *AF* 1.1 (Los Angeles, September 1906), 4.

³⁸ N. A. *AF* 2.6 (Portland, September 1906), 5.

large crowd gathered there.³⁹ According to Smart, what Peter meant by ‘this that ye now see and hear is that’ could not be the sound from heaven mentioned in Acts 2:2 or the cloven tongue of fire in Acts 2:3; it was, rather, speaking in tongues mentioned in 2:4.⁴⁰ He argued that Scripture does not have any evidence that the crowd witnessed the first two signs (the sound and the cloven tongues of fire) but the Scripture does mention that the noise drew the crowd and speaking in tongues had amazed them.⁴¹ He added,

It is evident that the chief cause of disturbance among the people that cause them to be confounded to marvel and amazement was the disciples speaking with other tongues, as the Spirit gave them utterances. This was what Peter chiefly referred to in verse 33 when he said, “he hast shed forth this which ye now see and hear”.⁴²

Smart was right in his observation that the phenomenon of speaking in tongues on the day of Pentecost aroused amazement for the crowd. However, Smart’s suggestion that Peter’s declaration, ‘this is that’ based on Joel’s prophecy was concerning speaking in tongues cannot be proved from the text. Joel’s prophecy does not mention speaking in tongues, rather it lists prophecy, vision, dream, signs, and wonders. Another writer expressed a similar view based on the event of Pentecost. He stated that

He gave them the commission, “go ye into all world and preach the gospel to every creature”, and we find the first congregation they preached to after they received the baptism with the Holy Spirit, they had seventeen nationalities that heard the gospel in their own tongues without confusion (Acts 2:9-11). He is doing the same today, compelling men to believe that he is the same yesterday today and forever. When God performed a miracle right before these people, of course, they were convinced. So it is today. When the gospel is being preached in the power of the Spirit with the signs following men will fall under the mighty power of God.⁴³

This author’s observation reflects one of the predominant views of Pentecostals that God is active today as in biblical times. According to them, the Acts 2 account is repeatable today. Visible and audible signs that accompanied the event had an influence on the people gathered there. Thus, the author concludes that signs and wonders, especially tongues, functioned as a means of leading people to accept the gospel message. Moreover, he associates miracles with belief. However, his statement, ‘Seventeen nations heard the gospel in their own language’, is misleading. The response of the crowd for salvation came at the end of Peter’s sermon in Acts 2:37ff. The content of the tongues was ‘declaring greatness of God’, according to the text. Furthermore, King used the Samaritan revival in Acts 8 to argue that speaking in tongues is a sign.⁴⁴

³⁹ T. Smart, ‘This is That’, *AM* 1.1 (Winnipeg, February-March 1908), 2.

⁴⁰ *Ibid.*

⁴¹ *Ibid.*

⁴² *Ibid.*

⁴³ N. A., ‘The Baptism with the Holy Spirit’, *AF* 1.11 (Los Angeles, October to January 1908), 4.

⁴⁴ J. H. King, ‘The Samaritan Revival in Relation to the Speaking in Tongues’, *AM* 1.1 (Winnipeg, February-March 1908), 1.

In his observation, Simon offered money to buy the Holy Spirit not for performing signs and wonders as Philip performed, but it was when he ‘saw’ that Samaritans received the Spirit by Peter’s laying of hands.⁴⁵ He argued that,

‘Eidon’ is the original word that expresses the act of seeing and knowing on his part, and this term, taken in its literal import, says Dean Alford, indicates that the people who had received the Holy Ghost spoke in other tongues. As he now saw or heard for the first time, he immediately desired the power that the apostles possessed in order that the same result might follow his work as theirs.⁴⁶

King strived to explain the effect of signs in the Samaritan revival that led Simon to a response. Jeffreys, in his report of Muhlheim conference quoted Polman’s (from Amsterdam) view that shared the same idea. He stated, ‘This (baptism of the Spirit) according to the evidence of the New Testament was accompanied by tongues in Acts 2, 10 and 19, and we have strong inference that it was the accompanying sign of tongue [*sic*] that so moved Simon Magus to mercenary envy in Acts 8’.⁴⁷ Luke’s emphasis on ‘seeing’ and ‘hearing’ is significant for Pentecostals. In their view, the work of the Spirit manifests in the natural world and it can be ‘seen’ and ‘heard’.

Reid used the Cornelius episode to argue that speaking in tongues serves as a sign of baptism of the Holy Spirit.

Now as regards this being necessary Bible evidence of the baptism in the Holy Ghost. I believe it is. If we look up Acts 10:14-48, we see where Cornelius and his household were baptized in the Holy Ghost and in verse 46, we read for they heard them speaking with tongues and magnifying God. The word “for” shows that tongues was the sign. Peter and those who were with him were looking for a proof to show that the Gentiles were baptized in the Holy Ghost.⁴⁸

The early Pentecostals often cited the Cornelius account as a proof for their view that tongues is a sign of the baptism in the Spirit as a second blessing.⁴⁹ Obviously, in this instance, the Gentile audience speaking in tongues, which served as a sign of God’s acceptance of them into the community of believers is explicit in the narrative.

The early Pentecostals did not have consensus over the function of tongues as a sign that functioned as a means of divine guidance. Apart from the issue of tongues as initial evidence,⁵⁰ there were other views about tongues from the early days. Jeffreys reported Polman’s teaching on tongues in which he distinguished between speaking in tongues as a sign and gift.⁵¹ He stated that ‘not all in Amsterdam have received the gift

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Jeffreys, ‘The Recent Conference at Muhlheim’, *Conf. 2.9* (Sunderland, September 1909), 202.

⁴⁸ John Reid, ‘Concerning the Tongues’, *BM 1.3* (Atlanta, December 1907), 3.

⁴⁹ Ervin, Menzies et. al., for a mid position Max Turner, *Interpreting the Samaritans of Acts 8: The Waterloo of Pentecostal Soteriology and Pneumatology? Pneuma 23.2* (2001), 265-286.

⁵⁰ For a fuller discussion, Friesen, *Norming*.

⁵¹ Jeffreys, ‘The Recent Conference at Muhlheim’, *Conf. 2.9* (Sunderland, September 1909), 200-202.

but all have received the sign'.⁵² He used the Acts narrative to argue that in Acts 2, 10, and 19 Luke presented tongues as a sign.⁵³ However, his arguments lack scriptural evidence. In Garr's view, miracles would be more effective in a foreign land than speaking in tongues in leading people to faith. He stated,

If I could speak Chinese perfectly and explain to the Chinese that God had given it to me without studying it they would not believe, but would think I was deceiving them and at the least, there would be great room for doubt in their minds. But if we can come to them in faith 'once delivered to the saints' and in the name of Jesus heal their sick, lame and blind they cannot doubt that blind were blind, lame [were] lame, but will have to know that this work is supernatural. Then to be able to give them such deliverance and then to tell them that Jesus we preach is the one doing these things, they will believe as the Samaritans believed Philip because of signs he did and people at the temple believed when they saw the lame man to walk etc...⁵⁴

Though Garr does not deny the role of tongues as a sign, he has placed divine healings on a higher pedestal than tongues in the context of foreign mission. He argued, with support of instances from the book of Acts, that miracles performed in the mission are more convincing proof of God's intervention than speaking in tongues.

The above analysis supports the view that some of the early Pentecostals, based on Acts, viewed speaking in tongues as a means of divine guidance. It has a missional significance when it serves as a means of guiding nonbelievers to Christ. Section 3 below will critically explore further whether Luke intended speaking in tongues as a sign that guided non believers to salvation.

5.2.4. Section Summary

The analysis of testimonies and teachings of the early Pentecostals' experience of signs and wonders underscores three significant factors that are central for Pentecostalism: (1) the early Pentecostals perceived the convergence of supernatural manifestations and mission as an important aspect of the new movement. God confirmed their preaching through performing signs and guided unbelievers to faith. (2) They believe that their experience of signs and wonders is not only the fulfilment of Jesus' commission to the disciples in Mark 16:16-18 but it was also the continuation of the apostles' experience recorded in the book of Acts. Therefore, they believed that the events recorded in the book of Acts are normative for their mission today. 3) For the early Pentecostals signs and wonders were Christ-centred.

The early Pentecostals expected signs and wonders to accompany their sermons and worship, especially in the context of mission, as in the days of the apostles. Moreover, it also indicated the credibility of the Pentecostal missionaries. The following

⁵² Ibid.

⁵³ Ibid.

⁵⁴ H. G. Garr, 'A Letter from Garr', *Supplement to Confi.* (Sunderland, May 1908), 2.

section will evaluate Pentecostals' normative use of signs and wonders recorded in the book of Acts. Did the early Pentecostals' perception of signs and wonders concur with Luke's emphasis of signs and wonders in the twin volumes? Did Luke intend signs and wonders as a paradigm for the mission of the future Church? Did Luke present signs as a means of guiding nonbelievers to Christ? In order to answer these questions the study will investigate specific passages from Luke-Acts.

5.3. Divine Guidance through Signs and Wonders in Luke-Acts

This section aims to rescript the early Pentecostals' belief and practice of signs and wonders in the light of critical analysis of the Lukan narrative. Two major questions will be the focus of this section. (1) What was the role of signs and wonders in the early church? Did it serve as a means of divine guidance? (2) Does Luke present it as a paradigm for the mission of the church today? or was it confined to the pioneering stage of the Church? Were they restricted to a selected few commissioned apostles? This section will analyse the role of signs and wonders in the Lukan narrative in order to answer these questions.

The missional significance of miracles has been prefigured in Luke's first volume. Jesus sent the disciples with power to heal (Luke 9:1, 2). He sent an additional seventy-two with authority over the powers of the enemy (10:19). Miracles are integral to Jesus' mission manifesto in Luke 4:18, repeated in 7:21. In all the strategic places where miracles are used they are attached to proclamation. Furthermore, Luke's significance for the term σημεῖον is evident in its usage in his narrative. In the New Testament, out of seventy seven occurrences of the term 'σημεῖον', twenty four are in Luke-Acts.⁵⁵ Two references to signs with regard to guidance in Luke's first volume are non-miraculous (Luke 2:12; 2:34). While twelve references in the book of Acts⁵⁶ are directly linked to mission, only three references are connected to mission elsewhere in the New Testament (Mark 16:17, 20; Ro. 15:9; 2Cor. 12:12). Thus, in the Lukan narrative 'signs' have a significant place in the progress of mission.

Peter's quotation of Joel's prophecy recorded in Acts 2:19 has a programmatic role. Joel's prophecy indicates that the eschatological outpouring of the Spirit on the people of God would be accompanied by signs and wonders, which will be explained later in this section. Keener observes that signs consume a fifth of Acts.⁵⁷ Acts consists of supernatural miracles caused without any human intermediation (Acts 2:1-4; 4:31;

⁵⁵ 20x Matthew; 11xLuke; 17xJohn; 13xActs; 8xPaul; 1xHebrew; 7xRevelation.

⁵⁶ 3x σημεῖον; 9x τέρατα and 1x δύναμις)

⁵⁷ Keener, *Acts*, 320.

9:8; 12:6-11, 23; 16:26). Peter's statements about Jesus (Acts 2:22) that immediately follow the citation of Joel's prophecy substantiate the role of signs and wonders in mission. Peter states, 'Jesus of Nazareth was a man accredited by God to you by miracles wonders and signs, which God did among you through him' (Acts 2:17-21). In the following part of Acts, Luke portrays how God accredited the apostles through signs and wonders that accompanied their preaching.

Two of the significant commissioning narratives⁵⁸ of Luke's first volume prefigured the close association between signs and wonders and mission (Luke 9:1ff; 10:1ff). As Jesus sent the twelve and the seventy-two for mission he imparted them with authority and power over the sickness, demon and the power of the enemy (Luke 9:1; 10:19). Proclamation and miracles were an integral part of their commission (Luke 9:2 10:9). While the sending of the seventy two in Luke 10:1ff resembles Mark's account (6:8ff) Luke's addition of healing is absent in Mark. Furthermore, Luke's additional story of sending the seventy (two) implies a larger group of disciples other than the twelve whom Jesus intended to include in mission. Menzies argues that Jesus' selection of number twelve and seventy-two others are full of symbolic meanings.⁵⁹ Especially, the seventy-two others sent for mission resonates Moses' vision of imparting the Spirit on all (Numbers 11:29).⁶⁰ In contrast, Hacking argues that the mission of the seventy (two) does not indicate a paradigm for inclusion of everyone into mission.⁶¹ He states, 'Beyond Luke's narrative context, we should read no more than a foreshadowing of what is to come in Acts'.⁶² However, Luke has attached miracles with proclamation in the first volume which is a paradigm that would be continued later in the apostles' mission during the origin and growth of the church. Thus, in order to examine the relationship between signs and wonders and divine guidance it is necessary to identify the role and significance of signs and wonders in Luke-Acts.

Why did Luke associate signs and wonders with mission? (1) It contributed to the numinous atmosphere generally present in Luke-Acts. Hacking asserts that 'miracles, healings, exorcism and other miraculous phenomena, all contributed to the overall numinous atmosphere of the Acts narrative'.⁶³ Luke highlighted irruption of the

⁵⁸ Hubbard identifies 16 commissioning stories in the Lukan narrative (Hubbard, 'Commissioning', *Semeia*, 103-126.

⁵⁹ Menzies, *Pentecost*, 87, 88.

⁶⁰ *Ibid.*

⁶¹ Hacking, *Signs*, 205.

⁶² *Ibid.*,

⁶³ *Ibid.*, 222.

supernatural into natural realm throughout the narrative.⁶⁴ (2) Signs and wonders created an atmosphere of awe and amazement among the witnesses (Acts 3:9; 8:13-14; 11ff). Hacking asserts that the fear that results from witnessing the signs and wonders performed by the apostles suggest that the apostolic word is received as a Word from God.⁶⁵ Similarly, Barrett observes that the fear – language used here by Luke indicates more than just reverence for God (cf. Acts 9:31); it suggests fear of the supernatural.⁶⁶ (3) Signs and wonders increased the reputation of the apostles and provided more opportunity for mission (Acts 5:12-16; 14:8-25; 19:11, 12). Dunn observes that Luke’s presentation of signs and wonders creates an overall atmosphere of religious awe and the numinous where the focus is on the apostles as the agents of signs and wonders (cf. 5:5-11; 19:17).⁶⁷ (4) Thus, signs and wonders in Acts have a missiological significance in that they produce faith in the message of the witness (5:14; 9:42; 13:13; 19:18).⁶⁸ Dunn asserts that this is in contrast to Jesus’ healings and exorcisms, where faith is on the part of the person being healed and plays an important role in releasing the healing *dunamis* of the Spirit.⁶⁹

The analysis of twentieth-century Pentecostals’ testimonies and teachings on signs and wonders reveals that Pentecostals perceive themselves as a continuation of those commissioned by Jesus at present. They perceived it as one of the major factors that contributed to the successful spread and growth of the movement around the world. As mentioned in the previous section, the early Pentecostals believed one of the major functions of signs and wonders is guiding nonbelievers to Christ by generating faith in them (Acts 5:12-16). The next subsection will analyse Luke’s usage of the term in connection with physical healing, speaking in tongues, and nature miracles.

5.3.1. Divine Healings as Signs and Wonders in Acts

This section aims to investigate the role of physical healing in the early apostles’ mission that Luke portrayed in Acts. The physical healings includes: two detailed accounts of healing two lame men (Acts 3:1-10; 14:8-18); and seven summary statements: four of them indicate specific physical healings (Acts 5:12-16; 8:6-7; 8:13;

⁶⁴ Angelic appearances (Luke 1:11, 26; 24:9; Acts 1:11; 10:3); voices from heaven (Luke 3:21; 9:35; Acts 10:12) visions (Acts 16:10; 18:9); the road encounters of the risen Lord (Luke 24:13ff; Acts 9:1ff) are few examples that indicate Luke’s emphasis on the irruptive events.

⁶⁵ Hacking, *Signs*, 234.

⁶⁶ Barrett, *Acts*, 166.

⁶⁷ J. D. G. Dunn, *The Acts of the Apostles* (Peterborough: Epworth, 1996), 35.

⁶⁸ H. C. Kee, *Good News to the Ends of the Earth: The Theology of Acts* (Philadelphia: Trinity Press International; London: SCM Press, 1990), 10.

⁶⁹ Dunn, *Jesus*, 167-168.

19:11) and three are unspecified⁷⁰ (Acts 2:43; 6:8; 14:3). Luke has also narrated one account of retributive blindness (Acts 13:9-12), and retributive death mediated through the apostles (Acts 5:1-16) and the death of Herod through an angel (Acts 12:23). This section aims to deal with two questions: Did physical healing serve as a means of guidance of nonbelievers to Christ? Were they confined to a limited group and only for a limited period? This section will not undertake a detailed analysis of all the passages but of select passages that are relevant for the subject matter.

The healing of the cripple at the Beautiful Gate of the temple (Acts 3:1-10) is presented as a major event after the birth of the Church on the day of Pentecost. Reilly observes that this is the first concrete example of a sign in the book of Acts.⁷¹ This event has stirred up Jerusalem City (3:1ff) and led to the belief of about five thousand people (4:1-4; 16) followed by the trial of the apostles (4:5-22). Therefore, 3:1-4:22 holds together as one unit that is focused on the healing of the cripple.⁷² This account has a parallel in the ministry of Paul later in 14:8-11.⁷³ Both miracles were followed by opposition and persecution of the apostles. Reilly further points out the parallel elements between three similar healing miracles in the Lukan narrative (by Jesus [Luke 5:17-26]; Paul [Acts 14:8-11] and Peter [Acts 3:1-10]) and concludes that Luke's aim in presenting these parallel events indicates a continuity reaching from Jesus through Peter and the apostles to Paul.⁷⁴ Though Reilly highlights the relationship between sign and the word in the Lukan narrative, he does not explore the role of divine guidance involved in the healing of the cripple. The contexts of both miracles indicate that: (1) it prepared an opportunity to preach the gospel; (2) it confirmed the Word; (3) and it increased the reputation of the apostles.

The healing of the cripple is sandwiched between two summary statements about signs and wonders prior to this event (2:22; 2:43) and another summary statement subsequent to the account (4:30) in order to demonstrate the significance of the sign to his readers. The miraculous healing of the cripple and other events that unfolded thereafter show how a sign served as a convincing proof (4:16) that points to Jesus' Lordship, Messiahship and the credibility of the apostles who were sent by the Lord to fulfill his mission and expansion of the Church. The number of common elements

⁷⁰ These references do not indicate the kind of event associated with the term.

⁷¹ Reilly, *Word*, 122.

⁷² Reilly points out that 3:1-4:22 is carefully organised (Reilly, *Word*, 123). Witherington agrees with Reilly and observes that this unit is arranged in a three part drama which he divides into mighty work (3:1-10), mighty word (3:11-26), and mighty ones (4:1-22). Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, Michigan: Eerdmans, 1998), 164.

⁷³ John B. Polhill, *NAC: Acts* (Nashville, Tennessee, Broadman Press, 1992), 125.

⁷⁴ Reilly, *Word*, 133.

shared between three sections of the healing account (the healing, Peter’s sermon, and Jewish opposition), highlight divine guidance of mission through the apostles. The following table of comparison clarifies the significant points of contact that highlight divine guidance through the miracle.

| The Sign | The Sermon | The Response |
|--|---|---|
| Peter commanded the man to walk in the <i>name of Jesus</i> (3:6). | Peter clarified to the crowd that the man began to walk not by his <i>own power</i> (3:12). | The council questioned the apostles, by <i>what power</i> or <i>what name</i> did they do this (4:7). |
| Peter raised him up and he was <i>immediately</i> cured (3:7). | Peter declared that faith in Jesus’ name gave him <i>complete</i> healing (3:16; 4:10). | The man who was miraculously healed was <i>over forty years</i> of age (4:22). |
| The people who saw the healing were <i>filled with wonder</i> (3:10). | The <i>amazement</i> of the people became an opportunity to share the gospel (3:12) | The council realized that everyone living in Jerusalem knows that they have done an <i>outstanding sign</i> (σημείον) (4:16). |
| While the beggar held on to the apostles, the astonished <i>crowd came running to them</i> (3:11). | Many who heard the message believed. <i>The number of men grew to five thousand</i> (4:4). | <i>The council could not take any action</i> because the man who has been healed was standing with them (4:14). |
| The healed cripple began to walk and <i>praise God</i> (3:8-9). | Peter affirmed in his sermon that <i>Jesus is glorified</i> (3:13). | People were <i>praising God</i> for what happened (4:21). |

Table 2
Interlocking elements in three sections of the first sign

The table clarifies Luke’s intention of presenting the significance of the sign by interlocking various crucial elements of the story in the three sections. It draws his readers’ attention from the cripple to Christ the Saviour. The common elements in each section of the event are indicated by the italicised phrases in each row of the table. The name of Jesus is the power that healed. Luke does not attach miracles to the work of the Spirit but mostly to the name of Jesus. He was instantly and completely cured and the recipient of the miracle was mature enough to identify it. The event drew a large crowd and prevented the antagonistic council to take any action against the apostles. Finally, the whole event led to praising of God, which is glorification of Jesus.⁷⁵ Thus, Luke portrayed the miracle as convincing proof that drew the attention of the crowd to the gospel message. Polhill rightly asserts that in Acts the miracles were always in the

⁷⁵ Praising God is a significant and common theme of the Lukan narrative. (Luke 1:42; 2:28, 38; 10:21; 17:14; Acts 3:9; 4:24).

service of the word, confirming God's presence in the spread of the gospel or as a sign that enabled faith.⁷⁶

While the central theme of this passage is the sign (3:1-4:22), the focus sharply converged on Jesus, the Lord and Messiah (3:13-26; 4:10-12). Rengstorf observes that σημεῖον, is a pointer to Jesus and beyond him to God as his God, is appropriate.⁷⁷ Luke's detailed description of the miracle and its outcome in three sections proves the role of signs in the mission of the apostles. The miracle stirred up the crowd, it drew a large number of people towards Peter and as a result it created an opportunity to present Jesus as the promised Messiah (3:17-26) and the only Saviour (4:8-12). Thus the crowd of five thousand men responded to Peter's message. Earlier in the narrative, Luke demonstrated to his readers that on the day of Pentecost the sound attracted a large number of people (Acts 2:5, 6), which created an opportunity to hear his message.

Finally, the entire event defended the credibility of the apostles and their mission. Reilly observes that the apostles' mission has continuity from Jesus' mission recorded in Luke 4:18, 19, 'Sight to the blind, deaf to hear and liberation to the captive'.⁷⁸ The foundation for the apostles' mission is also grounded on what they too have 'seen and heard' (4:20). Luke presented the apostles as Spirit-filled agents of Jesus who not only performed the sign but also were bold witnesses of the gospel. They bore witness not only before the ordinary people (3:11-4:2) but also before the Sanhedrin (4:5-22). A similar idea of 'seeing' and 'hearing' leading people to conviction recurs later in Luke's description of Philip's ministry in Samaria (8:6, and 8:13). Green observes that Luke has a polemic purpose in presenting signs and wonders against pagan divination.⁷⁹ He adds that Luke has presented superiority of divine guidance and power of the name of Christ over the spirits that control pagan divination (for instance, 16:16ff).⁸⁰

The early Pentecostals perceived the function of the sign in the same vein. They believed that preaching associated with signs is effective. Just as the mission of the apostles in the post-Pentecost era advanced with preaching accompanied by signs and wonders, the early Pentecostals believed that their mission accompanied by the signs and wonders was the result of the experience of the Spirit. The early Pentecostal leaders asserted that the signs and wonders suspended for a long time in the history was

⁷⁶ Polhill, *Acts*, 125.

⁷⁷ Rengstorf, 'σημεῖον', *TDNT*, 8:240.

⁷⁸ *Ibid.*, 153.

⁷⁹ Gen L. Green, 'Finding the Will of God: Historical and Modern Perspective', in Gallagher and Hertig (eds.), *Mission*, 214.

⁸⁰ *Ibid.*

restored in the Pentecostal revival enabling the growth and spread of the movement and directing the nonbelievers to accept the Christian message that Jesus is the Saviour. Though early Pentecostals associated salvation as an activity of the Spirit, tangible manifestation of God's presence and activities, which can be seen and heard, had a higher significance in the movement. They believed that irruptive events contributed to the growth and spread of the movement just as the Jerusalem church grew in number. Clearly, the early Pentecostals' promotion of signs and wonders were Christ-centred. Luke continued to highlight similar function of signs and wonders in the rest of the narrative. The common elements continue to recur in the following events. However, Luke did not associate signs and wonders with the work of the Spirit as some of the early Pentecostals envisaged (refer to §2.1 above).

The healing of the cripple in Paul's mission (14:8-20) has a striking similarity with the above story. Luke placed the event between the summary statements of signs and wonders (14:3, 27 cf. 2:22; 2:43 and 4:30).⁸¹ Two apostles were involved in both events. The healed man was crippled from birth (14:8; cf. 3:3). Paul called him out to 'stand on his feet (14:9 cf. 3:7). The man was healed instantly and jumped up (14:10 cf. 3:8). The healing drew the attention of the crowd, caused astonishment and stirred up the city (14:11-13 cf. 3:11-12). Paul and Barnabas made use of the opportunity to preach the gospel (14:14-18 cf. 3:12-26). Paul ascribed the healing to God (14:15 cf. 3:12). Paul and Barnabas faced opposition from Jews and were stoned (14:19 cf. 4:3) but later on they escaped (14:20 cf. 4:21).

Thus, Luke has traced a pattern in the apostles' mission: (1) signs and wonders were performed by the apostles, (2) they drew the crowd to the apostles, (3) the apostles preached the gospel, (4) the preaching followed by the sign led the unbelievers to accept the message, (5) it caused opposition, (6) the apostles were delivered, (7) the apostles and their mission were vindicated. Pervo observes that Luke has presented this pattern three times in Acts 3-7.⁸² However, this pattern is visible even beyond chapter seven.⁸³ As mentioned before, obviously, miraculous healings play a role of guidance in the Lukan narrative. (1) They confirm the Word that is spoken, (2) they influenced the mental disposition of the audience, (3) they resulted in the growth and spread of the

⁸¹ The term 'ποιέω' used in 14:27 indicates miraculous deeds in particular cf. Acts 13:12 where the same verb refers to the sign performed.

⁸² Richard I. Pervo, *Acts: A Commentary* (Minneapolis: Fortress Press, 2009), 97.

⁸³ Philip's mission has most of the elements, except opposition (8:4-25); Paul's healing of the cripple, explained above, has similar pattern (14:8-20).

movement. (4) Most significantly, it was not limited with select individuals but moved to others who engaged in mission (Philip in Samaria, Paul and Silas).

Signs and wonders are further mentioned in the summary statements of Acts and they follow a similar pattern mentioned above. Scholars have diverse opinion about Lukan summaries. Haenchen noted that research on Lukan summaries in Acts has two stages: (1) 1890-1910 and (2) from the time of Dibelius.⁸⁴ Cadbury argued that most of the summaries are Lukan creations.⁸⁵ Haenchen in agreement with Dibelius, argued that summaries of miracles were Luke's generalisation from a known event.⁸⁶ While Cadbury, Haenchen and Dibelius explored the historicity of the summary statements, another set of scholars pointed out its function. Obviously, summary statements of signs and wonders have a common pattern, and they indicate Luke's emphasis on divine guidance. Barrett observes that 'summaries confirm his central theme of the triumph, the irresistible progress, of the word. The gospel is accepted by more and more people and the quality of Christian life is maintained and developed in depth and intensity'.⁸⁷ Witherington agrees with Barrett that panel-linking summaries have a very similar theme and vocabulary dealing with the spread of God's Word. Thus, the narrative function of the summary statement is significant. The first summary statement in 2:22 is presented programmatically. In Peter's first sermon, Jesus was introduced as a man who was accredited (ἀποδείκνυμι) through signs and wonders. Thus, Luke continued to present the element of God's approval of the apostles' mission through signs and wonders in the following part of the narrative. Summary statements about signs and wonders are associated with (a) the apostles' teaching/preaching, (b) the recipients' conviction culminating with numerical growth of the church, (c) defense of the missionaries and their message (2:42-43; 4:29-30; 5:12-13), and (d) signs and wonders moved the gospel beyond the Jewish boundary to Gentile regions; (6:8-9; 8:5-6; 14:27; 19:11), as well as from the apostles to others.

Therefore, Luke's purpose of incorporating signs and wonders in mission shaped the early Pentecostals' experience of signs and wonders in mission. It was not limited to a particular region or a people group as Friesen and Hacking assert.⁸⁸ The signs were occurring not only through the apostles but also through others. The early Pentecostals

⁸⁴ Haenchen, *Acts*, 193.

⁸⁵ Cadbury, *Making*, 58ff.

⁸⁶ Haenchen, *Acts*, 194.

⁸⁷ Barrett, *Acts*, 1:160.

⁸⁸ Friesen, *Decision*, 90; Hacking, *Signs*, 205, 219.

believed that the signs aided the spreading of the movement to the foreign lands and it would also confirm the credibility of the missionaries.

The summary statements of miracles stated in the mission of Peter as well as Paul (5:12-16 and 19:11) consist of indirect means of healings through Peter's shadow and Paul's apron and handkerchiefs. The analysis of Pentecostals' testimonies and teachings reveals that they expected recurrence of these miracles in their missionary activities. Especially, their use of the 'anointed handkerchief' for healing is directly linked to 19:11.⁸⁹ The analysis so far reveals that the purpose of miracles in the Lukan narrative only has a subordinate role to the word.⁹⁰ However, as noted in the previous section, some Pentecostals while promoting signs and wonders have neglected the role of the word (refer to §2.1. above). Especially their practice of using handkerchiefs for healing and attempts of some leaders to promote themselves through performing signs are instances of diminishing the significance of the word.

Luke did not venture to provide a detailed account of various miracles and the way they were performed; rather, several miracles are summed up in small units. Luke introduced healing with aprons and handkerchiefs with the phrase that they are οὐ τὰς τυχοῦσας (not so common). Furthermore, the Acts narrative does not indicate that the indirect means of healing by the shadow or a piece of cloth were introduced, used, or encouraged by either Peter or Paul.⁹¹ In the first summary statement, the idea of laying sick people under the shadow of Peter was that of some believers (5:15). Similarly, the passive usage 'ἀποφέρεσθαι' in 19:11 indicates that Paul did not use his aprons and handkerchiefs for healing rather, certain others carried it away from his body and laid them over the sick people. Witherington rightly observes that the narrator does not claim that Paul traded in healing with handkerchiefs or initiated that practice.⁹²

Luke's incorporation of healing through a piece of cloth has raised discussion in line with the ancient beliefs about miracles and magic.⁹³ Reimer's study gives more clarity to the issue.⁹⁴ He observes that the ancient world of Luke-Acts which is populated with miraculous phenomena was made up of people who believed in miracle

⁸⁹ Refer to § 2.1 above.

⁹⁰ As mentioned earlier, Rengstorf's observation is right that that miracle is subordinated as σημεῖον to the Word of God (Rengstorf, 'σημεῖον', *TDNT* [1971], 8:241).

⁹¹ Haenchen refers to the practice as resemblance of superstitious practice of ancient world (Haenchen, *Acts*, 562).

⁹² Witherington, *Acts*, 578.

⁹³ John Martin Hull, *Hellenistic Magic and Synoptic Tradition* (London: SCM Press, 1974).

⁹⁴ Andy M. Reimer, *Miracle and Magic: A Study in the Acts of the Apostles and the Life of Apollonius of Tyana* (Sheffield: SAP, 2002).

workers, magicians and demons.⁹⁵ In this context, the miracle workers were perceived as individuals who possess the ability to mediate such powers from the supernatural to the natural world. Reimer's study focuses on two characters of the book of Acts who carried out similar activities but who met with radically different judgments.⁹⁶ He further observes that such miracle workers are intermediaries, the enigmatic figures making divine power available in the human realm.⁹⁷ He adds that Peter, Philip, and Paul fall into the category of intermediaries who perform miracles.⁹⁸ According to Reimer, these intermediaries gain their power through withdrawal from everyday societal structure, which is termed as fringe or interstitial existence.⁹⁹

However, the Lukan narrative does not venture to present any such practices of miracle-workers to gain power to heal. The practices of transferring power through objects such as the use of handkerchiefs and shadow for healing are interpreted as means of building reputation.¹⁰⁰ Thus, according to Reimer, 'outstanding' miracles mentioned in the book of Acts serve as a sign that indicates the intermediary's connection to the divine power.¹⁰¹ Haenchen has presented a similar suggestion that Luke's purpose of the summary is to portray Paul who is transfigured by legend, who so overflowed with divine power that even the cloths on his body are drenched with it.¹⁰² Pervo makes a similar assertion that Luke's intention was to show that Paul surpasses Jesus (Mark 5:28-29; 6:56) in power.¹⁰³

Reimer's perception of the Lukan miracle workers as intermediaries and miracles as signs that build their reputation contradicts Luke's purpose of presenting miracles in the narrative. Luke has succinctly informed his readers against such notions through the statements of Peter and Paul immediately after the miracle. Peter's rhetorical question to the crowd, 'τί θαυμάζετε ἐπὶ τούτῳ ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ ποιηκόσιν τοῦ περιπατεῖν αὐτόν'; (Acts 3:12), and Paul's denial of the crowd's attempt to make them gods (Acts 14:11) clearly indicate their denial of building reputation through the miracle. On the contrary, both Peter and Paul directed the crowd's attention to Jesus the Lord and Messiah. Some of the early Pentecostals' promotion of personalities through signs and wonders thus, contradicts Luke's portrayal

⁹⁵ Ibid., 2.

⁹⁶ Ibid.

⁹⁷ Ibid., 48.

⁹⁸ Ibid.

⁹⁹ Ibid., 47.

¹⁰⁰ Ibid., 99.

¹⁰¹ Ibid., 98.

¹⁰² Haenchen, *Acts*, 562.

¹⁰³ Pervo, *Acts*, 472.

of the early apostles' practice. Miracles recorded in Acts have dual roles. They draw people to the message, and secondly, they confirm the gospel that is proclaimed by the apostles. Certainly, a third function of miracle as a sign is affirming the credibility of the apostles. However, that is not the primary purpose in the Acts narrative.

The early Pentecostals perceived healing as a sign that drew people to the gospel. They believed that physical healing is a proof of God's presence and power manifesting in their mission venture. Therefore, their normative use of the Acts narrative for their experience of physical healing as a sign concurs with Luke's presentation of miracles as signs. However, some of the early Pentecostals' (predominantly American) normative use of the passages in Acts that deals with transferring powers through objects such as handkerchief is not convincing. As observed before, they are introduced as 'uncommon miracles', which are repeated nowhere in the narrative. The early Pentecostals' practice of 'anointed handkerchief' does not concur with Luke's purpose of presenting such 'uncommon miracles'. The text does not present any evidence that the apostles prayed over the objects and sent it for healing the sick. Similarly, some other early Pentecostals have misused the gift of healing for personal popularity. Consequently, false reports of healing were circulated through their journals (refer to § 2.1., above). Obviously, this is a misinterpretation of Luke's emphasis on signs and wonders. Undue elevation of signs over the message and Christ led to its mistreatment.

The analysis reveals that the primary function of signs and wonders played a significant role in directing nonbelievers to Christ, thus it is integral for the apostles' mission. At the end of most of the accounts of signs and wonders, Luke has underscored the praising of God, who is the source of the miracle. Signs only have a subordinate role to the word in Acts. As stated before, it was not limited to the mission of the apostles but to others, and was not confined to a particular geographical region or ethnic group. The next subsection will evaluate Luke's presentation of tongues as a sign.

5.3.2. Speaking in Tongues as a Sign of Divine Guidance in Acts

While miraculous healing is explicit *σημείον και τέρατα*, the function of speaking in tongues as *σημείον* is implicit in the book of Acts. Pentecostals perceive the function of speaking in tongues as a sign that is based on three key texts: Acts 2:4ff; 10:46; and 19:6. Scholarly opinions about Luke's mention of speaking in tongues are

diverse.¹⁰⁴ Stronstad conceives tongues as manifestation of inspired prophecy (Acts 2:17).¹⁰⁵ He does not explore further on the function of tongues as a sign; rather, he views it as the inspired word of praise and worship.¹⁰⁶ Menzies concurs with Stronstad that tongues indicate the Spirit's active guidance of the disciples in inspired speech.¹⁰⁷ Menzies goes a step further and asserts that 'the product of this divine gift should not be understood simply as praise directed to God. It is, above all, proclamation. This is confirmed by a miracle of language and by the content of the inspired speech'.¹⁰⁸ Similarly, Keener argues that nothing could better symbolise empowerment to cross cultural barriers than the ability to speak, by the Spirit's inspiration, in languages one has not learned.¹⁰⁹ Menzies and Keener explore the function of tongues on the day of Pentecost but they do not investigate its function as a means of divine guidance. Turner approaches the event of Pentecost from a different point of view. He states,

He (Luke) understands Acts 2 as a new covenant Christological fulfillment of the Sinai theophany, in which now Jesus ascends to God in heaven to receive the gift of the Spirit, instead, and pours it out on his assembled people. For an event of such unique import he would probably have regarded tongues of fire and miraculous speech as entirely appropriate rather than unexpected.¹¹⁰

In Turner's opinion, speaking in tongues on the day of Pentecost indicates the outbreak of invasive charismatic speech that accompanies endowment with the Spirit.¹¹¹ He does not attach any universal or contextual significance for the tongues, and neither is it a regular phenomenon even in Acts.¹¹² Turner asserts that since the phenomenon is absent in Judaism it is a new phase in God's dealings with his people. He further adds that Acts does not give any evidence that it will be widespread.¹¹³ The previous studies have not explored the function of tongues as a means of guidance. Among various elements present in the Pentecost narrative, the disciples' experience of speaking in tongues as the Spirit gave utterances and the audience's response serve as a sign.

The evaluation of the early Pentecostals' experience of speaking in tongues as a sign (in § 2.2. above) indicates three major functions based on their reading of Acts: (1) It is a sign to the nonbelievers, (2) it guides people to conviction, and (3) it is a sign of

¹⁰⁴ Keener gives an overview of the setting of tongues in the first century Jewish milieu as well as the modern scholarly study on the topic. Keener, *Acts*, 806-830.

¹⁰⁵ Stronstad, *Charismatic*, 56.

¹⁰⁶ *Ibid.*

¹⁰⁷ Menzies, *Empowered*, 177.

¹⁰⁸ *Ibid.*

¹⁰⁹ Keener, *Acts*, 803.

¹¹⁰ Turner, 'Early Christian', 6.

¹¹¹ Turner, *Power*, 357.

¹¹² *Ibid.*

¹¹³ *Ibid.*

infilling of the Spirit, to the recipient as well as for the listeners. This section will analyse further Pentecostals' normative use of Acts with regard to tongues as a sign.

The events staged on the day of Pentecost are fundamental for the early Pentecostals' view of tongues as a sign. According to the text, all those who gathered there began to speak in other tongues as the Spirit gave them utterance (2:4). Keener observes that tongues, at least on this occasion, function as a sign to unbelievers.¹¹⁴ The validation of speaking in tongues as a sign to the non-believing Diaspora Jews on the day of Pentecost depends on the function of the tongues in the narrative. While the narrator explains the events related to the outpouring of the Spirit in four verses (2:1-4), the rest of the major narrative space (2:5-41) is focused on the crowd. According to the narrator, the φωνῆς (voice/noise) attracted the large crowd (2:5). The narrator's incorporation of a list of seventy nations present at the event, along with their mixed response, certainly highlights the effect of tongues on the listeners rather than the speakers of the tongues. Luke has not included any response of the 120 disciples who have newly experienced speaking in ἑτέραις γλώσσαις, except for Peter's explanation in response to the mixed reaction of the crowd. Polhill observes that the response of the crowd Luke mentioned here is a new motif that runs throughout Luke-Acts, that without the element of personal faith and experience, even the most profound aspects of the good news are not self-confirming but can lead to skepticism and even rejection (Luke 24:11; Acts 17:34; 26:24).¹¹⁵

Luke's inclusion of the crowd's amazement caused by the disciples' speaking in tongues is an indication of their response to a supernatural event. As mentioned before, 'amazement', 'awe' and 'wonder' are common responses to irruptive events in Luke-Acts.¹¹⁶ Amazement is followed by faith affirmation in several cases.¹¹⁷ At least in this occasion, Luke has presented speaking in tongues as intelligible language (*xenolalia*).¹¹⁸ Thus, on the day of Pentecost, the language miracle functioned as a sign for the Jews who gathered to witness the event. Scholars perceive that different language groups recognising the disciples' 'declaring great things of God', in their own language, indicate the cross-cultural empowerment for mission.¹¹⁹

The second mention of speaking in tongues is by the Gentiles gathered in Cornelius' house mentioned in 10:46. Pentecostals perceive this passage as a strong

¹¹⁴ Keener, *Acts*, 814.

¹¹⁵ Polhill, *Acts*, 104.

¹¹⁶ A few examples are: Luke 1:65; 7:9, 16; 8:25, 56; Acts 3:10; 8:13.

¹¹⁷ (Luke 7:9; 8:26, 57; Acts 3:11ff; 8:13, 14).

¹¹⁸ Turner, *Power*, 352; Keener, *Acts*, 814.

¹¹⁹ Pervo, *Acts*, 66; Keener, *Acts*, 823. Menzies, *Empowered*, 177.

attestation for tongues as a sign. Turner rightly points out that this episode does not envisage *xenolalia*.¹²⁰ He adds that here, tongues are only a mild linguistic parallel in that the charismatic doxology of Pentecost announces the greatness of God.¹²¹ Peterson agrees with Turner that in this case and also in 19:6, tongues were not intelligible language as in 2:4-13 but they were like tongues mentioned in 1Cor. 12-14, which requires interpretation.¹²² Menzies too concedes that ‘λαλούντων γλώσσαις’ is unintelligible inspired speech distinct from ‘λαλεῖν ἑτέραις γλώσσαις’ of Acts 2.¹²³ The Gentiles’ experience of speaking in tongues is not to communicate a message to the audience in tongues; rather, the outbreak of speaking in tongues serves as a supernatural sign. Lukan scholars rarely explore the function of tongues as a sign that afford guidance for Peter and his companions.

The entire episode progresses through divine guidance at every step.¹²⁴ This includes an angelic appearance to Cornelius through a vision in 10:3-7. Peter was led to the Gentile centurion’s house by divine guidance through a vision along with a voice from heaven (10:10-18) and speech by the Spirit (10:19). The outpouring of the Spirit on the Gentile audience accompanied by speaking in tongues (10:44-46) is placed as the climax to the series of divine intervention and guidance in this episode. The narrator’s careful choice of words¹²⁵ and the response of the hearers of the tongues¹²⁶ indicate the function of tongues as a sign. Dibelius asserts that Luke has presented this unique conversion story in which the conversion of the Gentiles was caused without any human effort but purely by God’s initiative.¹²⁷ He adds that through this story Luke intended to drive home the key message that Gentiles should be received into the Church without obligation to the law.¹²⁸

Obviously, speaking in tongues is presented as a significant sign at the climax, not for nonbelievers but for the apostles in this occasion (10:46 cf. 11:17). Menzies rightly points out that Luke has explicitly presented the Spirit baptism as a sign of God’s acceptance of Gentiles into the fold of people of God.¹²⁹ He adds that miraculous

¹²⁰ Turner, *Power*, 380.

¹²¹ Ibid.

¹²² Peterson, *Acts*, 340.

¹²³ Menzies, *Empowered*, 215.

¹²⁴ Ibid.; Martin Dibelius, *Studies in the Acts of Apostles* (London: SCM Press, 1956), 117.

¹²⁵ ‘περιτομῆς πιστοῦ ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις’

¹²⁶ ἐξέστησαν (also in 24:22 indicates divine intervention)

¹²⁷ Dibelius, *Studies*, 117.

¹²⁸ Ibid.

¹²⁹ Menzies, *Empowered*, 216.

audible speech accompanied the experience of baptism.¹³⁰ Just as on the day of Pentecost, the Jewish audience was astonished by the speaking in tongues. On this occasion, Luke has clearly portrayed the astonishment of Peter and his companions. Thus, for Luke, the reception of the Spirit accompanied by speaking in tongues serves as a sign that guided the apostles to conviction about God's acceptance of Gentiles. Peter reiterated this event in 11:17 as well as 15:8.

The analysis of the early Pentecostals' testimonies indicates that they perceived tongues as a sign to the nonbelievers, especially based on the event in Acts 2. The noise drawing the crowd to the apostles on the day of Pentecost and their amazement are often explained as an evidence of experiencing divine guidance. The discussion in § 2.2 demonstrates that the early Pentecostals were not in consensus about the significance of tongues as a sign. Furthermore, as mentioned before, when Peter declared to the crowd gathered there 'this is that', by quoting Joel's prophecy, it does not include tongues as a significant sign, rather visions, prophecy and signs in heavens and the earth.

Therefore, though some of the early Pentecostals perceived tongues as a sign to the nonbelievers the text of Acts does not present it as a major means of God's guidance at par with other signs. In the rest of the narrative, Luke does not mention any instance of nonbelievers accepting Christ through the tongues speaking as a sign. Furthermore, the study establishes that the second instance of tongues in Acts 10:45 serves as a sign for the evangelist. However, the early Pentecostals records do not indicate any instances of Pentecostal missionaries perceiving tongues as a sign for them as it is narrated in the case of Cornelius' house incident.

5.3.4. Summary and Conclusion

The analysis of the Lukan narrative reveals that signs and wonders have a significant role in the origin and development of the early Church. The aim of this section was to examine three crucial questions: (1) how did the early Pentecostals apply Luke's portrayal of signs and wonders in the book of Acts to their experience? (2) Did Luke present signs as a means of guiding people to conviction as the early Pentecostals perceived? (3) Did Luke intend signs and wonders as a normative factor for the mission of the church?

Signs and wonders that occurred during the early Pentecostals' mission ventures have contributed to rapid growth and spread of the movement during its early decades. They believed that signs and wonders occurring at present indicate its continuity from

¹³⁰ Ibid.,

the time of apostles. Thus, they believed that all the signs recorded in Scripture would recur in their ministry. The present study has investigated the function of signs and wonders in the Lukan narrative in order to explore whether Luke intended signs and wonders as a normative paradigm for the future mission of the church. In Luke-Acts miracles are primarily missional in nature. In both volumes, miracles are connected to proclamation but they only occupy a subordinate role to proclamation. Furthermore, Luke demonstrates to his readers that the signs and wonders during the age of the Church is a continuation from the time of Jesus, which envisages continuity to the future as well. Similarly, in the book of Acts, despite the opposition, mission advanced through apostles' performance of signs and wonders at different junctures. In short, signs and wonders have six significant functions in Luke-Acts: (1) Luke's summary statements of signs and wonders indicate its significance in early apostles' mission. (2) It confirmed the word preached by the apostles. (3) Signs and wonders are Christ centred. They pointed towards Jesus, his Messiahship and divinity. (4) They drew the attention of non-believers to the message of Christ, which led them to faith. (5) Signs and wonders were subordinate to the word. (6) Just as Jesus was accredited by signs and wonders, the apostles were accredited by the signs they have performed.

The early Pentecostals' emphasis on manifestation of the supernatural through miracles and others signs is well grounded on the Lukan narrative. Their favourite statement 'signs following' clearly reflects its function as a means of divine guidance. It confirmed the preaching of the Word. Furthermore, the recurrence of signs and wonders during the missionary enterprise of all major characters of the narrative Peter, Philip, and Paul indicates that they were paradigmatic for the early church mission. In addition, the text does not indicate that the signs and wonders were confined to the initial stage of the church and only for the pioneering circumstance.

However, the early Pentecostals' articulation about signs and wonders are not free from certain weakness. Their attempt to apply every instance from Acts to the present mission venture lacks support from the text. Though speaking in tongues served as a sign (especially in Acts 10:45), Luke does not present tongues as a predominant sign that constantly led people to faith. Furthermore, some of the early Pentecostals' attempt to promote personalities through signs and wonders went contrary to Luke's presentation of signs and wonders.

Chapter 6

Conclusion

The goal of the present study was to critically evaluate the early Pentecostals' experience of divine guidance in mission and their reading of the Lukan guidance passages. Divine guidance was a predominant feature of the early Pentecostals' mission endeavours. The early Pentecostal literature (published especially from USA and England) abounds with instances of the supernatural guidance that enabled rapid growth and spread of the movement that commenced in different parts of the world. The study reveals that Luke's narration of the origin and growth of the early Church motivated their emphasis on spiritual experiences. They believed that the early apostles' experience recorded in the book of Acts has been restored in the twentieth century revival. The previous scholarly studies established that the Lukan narrative shaped the movement, especially Luke's emphasis on the Holy Spirit's activity of empowering believers for mission.¹ This study evaluated the early Pentecostals' claim that Luke-Acts is not merely a historical account that reported the life and ministry of Jesus and his apostles in the first century, rather it serves as a paradigm for the universal church in the ensuing centuries ahead. The study focused on the early Pentecostals' experience of the guidance through the Spirit, the risen Lord and through signs and wonders. This chapter will summarise the major findings of the investigation.

The study commenced with exploring key features of early Pentecostalism. The first chapter demonstrated that though the early decades were pre-critical, several doctrinal stances that evolved during this period formed the foundation of the movement, especially baptism in the Spirit and speaking in tongues. Their emphasis on divine guidance also emerged during this period but it was rarely highlighted as the distinct identity of Pentecostalism. Even though these distinct doctrines underwent redefinition, elaboration and systematisation in the following decades they remain as the pillars of Pentecostalism. The first chapter further outlined four significant factors of the movement

1. The movement relied on the Lukan narrative, especially the book of Acts as a fundamental scriptural basis to defend their belief and practice.
2. According to the early adherents of the movement, divine guidance played a crucial role in articulating the origin of the movement. Thus, their perception of

¹ Menzies, *Empowered*; Penne, *Missionary*; Mittelstadt, *Reading*; Menzies, *Pentecost*.

divine guidance influenced their efforts of organising into a structure and evangelistic outreach during the initial stage.

3. Divine guidance is integral for their understanding of mission. Their engagement in the worldwide mission is not primarily obedience to the Great Commission of Jesus but the Spirit leads them into mission, based on Acts 1:8.
4. Their understanding of supernaturalism is fundamental for their experience of divine guidance. Pentecostals' reading of Scripture is crucial in understanding their experience of divine guidance in mission. Luke's emphasis on irruptive events in his twin volumes shaped Pentecostals' religious experiences in mission to a great extent.

The second chapter reviewed previous studies on divine guidance. The Pentecostals' entry into the academic world led to the study of various aspects of the movement. Six factors that previous studies highlighted are fundamental for articulating the Pentecostals' experience of divine guidance:

1. Though theological roots of Pentecostalism ran into various revival movements of the nineteenth century their experience of baptism in the Spirit with the evidence of speaking in tongues became the identifying distinctive of the movement. However, the early Pentecostals' emphasis on divine guidance was rarely observed as an identifying distinctive of the movement.
2. In contrast to the Protestant tendency to confine the activities of charismata to the age of special revelation, the Pentecostal movement claimed restoration of all religious experiences of the early apostles narrated in Luke-Acts. Therefore, the belief in the continuance of charismata at present is fundamental for Pentecostals' experience of divine guidance.
3. Pentecostals are pragmatists. They prioritised encountering God over articulation of doctrines in the early decades. Thus, divine guidance in mission is religious experiences that directed them to specific tasks, as well as geographical destinations. They believed that their spiritual experiences were analogous to the experience of the early apostles, as Luke has portrayed in the Acts narrative.
4. The previous Pentecostal scholars identified the Pentecostals' dependence on the Pneumatology of Luke. While Pauline Pneumatology is soteriological Lukan Pneumatology is missional. Thus, Pauline and Lukan Pneumatology are complementary not homogenous. Therefore, Luke portrayed the guidance of the Spirit in the Acts narrative primarily as a missional activity rather than soteriological and ethical.

5. The Christology of the Lukan narrative is crucial for understanding guidance through the risen Lord. The debate on the continuing activity of the risen Lord had not arrived at a consensus in previous Lukan studies. However, the majority of scholars agree that the risen Lord is not absent and withdrawn from the world but active in guiding the Church and its mission through various means (Turner, O'Toole, Menzies, Buckwalter). Luke's mention of the Spirit as the Spirit of Jesus is vital in understanding the activities of the risen Lord. Thus, the believers experience the guidance of the Lord through the Spirit.
6. God and his activities are central to the Lukan narrative. God guided history by fulfilling his plan through a range of intermediaries. The present investigation indicates that though the early Pentecostals relied on the Lukan narrative they rarely highlighted Luke's characterisation of God the Father's role in the movement.

The third chapter analysed the early Pentecostals' experience of guidance through the Spirit in mission. They believed that the early apostles' experience of irruptive activities of the Spirit in mission recorded in the second volume of Luke is normative for the present church. Based on specific references from the book of Acts the early Pentecostals substantiated three significant experiences of the Spirit's guidance in mission: through speech, speaking in tongues and visions. The following are the major findings of the present study:

1. The activities of the Spirit in the Lukan narrative are predominantly missional. Thus, in Luke-Acts the Spirit not only empowers but guides the believers in mission. The guidance of the Spirit in mission is neither confined to a select group nor to the apostolic age. The Lukan narrative does not indicate the cessation of the activities of the Spirit by the apostolic age.
2. According to the early Pentecostals, the instances of the Spirit's guidance recorded in Acts: through speech (e. g. Acts 8:29; 10:19; 11:28; 13:2; 15:28) visions (Acts 2:17; 7:55) speaking in tongues (Acts 2:4; 10:45) and visions (Acts 2:17; 7:56) are paradigmatic for the Spirit's guidance in mission for the present church. The early Pentecostals testified about their experience of the Spirit guiding them in mission through similar experience of the early apostles. Thus, they for them, Luke's portrayal of the Spirit's guidance to geographical regions, prohibition to enter certain regions (Acts 16:7), and new advances in mission (Gentile mission) are normative for the mission of the church at present. The

early Pentecostals perceived the Spirit's guidance of the apostles paradigmatic for transcending ethnic, geographical, and cultural barriers at present.

3. The analysis of the Lukan narrative reveals that Luke's mention of Jesus' instruction through the Spirit (Acts 1:2) and the apostles' making decisions through the Holy Spirit (Acts 15:28) indicate the guidance of the Spirit.
4. The early Pentecostals' perception of these passages as normative for their mission ventures is defensible. The tendency to divide Luke's presentation of salvation history into different epochs is fundamental to the theory of discontinuity of the Spirit's activity (Dunn, Hacking et al.) The study reveals that Luke did not intend to demonstrate any theological gap between his two narratives; rather, he portrays a progressive unfolding of the plan of God. The Spirit who guided Jesus continued to guide the apostles in their mission.
5. The study identified a few weaknesses of the early Pentecostals' normative use of Luke's portrayal of the Spirit's guidance. While the mode of the Spirit's activities is paradigmatic, the events are not. Thus, the early Pentecostals' emphasis on restoration of 'all that is recorded in the book of Acts' must be rejected. For instance, speaking in tongues was not a means through which the Spirit guided mission either for Luke as well as at present. Furthermore, their selective reading of the narrative neglected other significant aspects of divine guidance Luke portrayed in the narrative. For instance, while the early Pentecostals used the Spirit's guidance of Philip (in Acts 8), Cornelius and Peter (in Acts 10) they neglected the role of an angel in these stories.

The focus of chapter four was guidance through the risen Lord. The Lukan narrative shaped the early Pentecostals' understanding of the Lord as the leader of the movement. Besides their emphasis on the four-fold gospel that highlights the centrality of Jesus in the movement, they perceived the risen Lord as the leader of the movement chiefly through voices and visions. The following are the major findings of the study:

1. The instances of the voice of the Lord (Acts 10:13-16) and visions (e.g. 9:1ff; 18:9 etc) guiding the early apostles were paradigmatic for the early Pentecostals' mission. For the early Pentecostals the risen Lord was active in directing their mission as he directed the early apostles. According to them, the risen Lord is not completely withdrawn from the world, transcendent and remaining in heaven but the early Pentecostals experienced his imminence and guidance in mission through voices and visions.

2. Consequently, they believed that mission is not founded on human strategies, planning, and training; rather, it is established and directed by the Lord through visions and voices as portrayed in the Acts narrative. This emphasis has led them to relegate ecclesiastical structures, strategic planning, preparation, and training for their mission endeavours during the early decades. They believed that the Lord, as the leader of the movement, calls and sends missionaries to specific geographical locations through various means as recorded in the book of Acts.
3. In the early decades when the Pentecostals were pre-critical, they did not articulate the relationship between the Spirit and Jesus. In addition, the early Pentecostal literature rarely mentioned the Spirit's guidance of Jesus in the Gospel of Luke. Similarly, they hardly grappled with the issue of discontinuity of the Lord's activity; rather, they believed that they proclaimed a 'full gospel', which underscores the active guidance of the risen Lord in mission.
4. The analysis of the Acts narrative proves that the early Pentecostals' emphasis on the centrality of the Lord in mission concur with Luke's presentation of the Lord's activities. However, the early Pentecostals' articulation of the Lord's activities through the Spirit is not clearly described in their literature. The Spirit enables the believers to experience the presence of the risen Lord and the Father (for instance Acts 7:55; 16:6, 7).

The early Pentecostals' perception of signs and wonders as means of divine guidance was the subject matter of chapter five. Signs and wonders were an integral part of the movement. The early Pentecostals believed that Luke's incorporation of Joel's prophecy was not only programmatic to Luke's second volume but also for the mission of the future church. The analysis of the early Pentecostals' testimonies and reports of their evangelistic campaigns reveals that they viewed signs and wonders not only as a means of displaying the power of God but also that they were a means of divine guidance that led people to salvation. The major findings of the present study are listed below.

The early Pentecostals associated signs and wonders with the proclamation of the Word. They believed that signs and wonders accompanied their preaching just as it accompanied the apostles' preaching recorded in the book of Acts. They testified that miracles of physical healings, deliverance from addiction and other similar miracles led non-believers to salvation. Similarly, some of the early Pentecostals (especially in USA) believed that speaking in tongues served as means of divine guidance in the mission

context. They believed that signs and wonders indicate irruption of the supernatural, which confirms the Word, as well as the credibility of the missionaries.

The early Pentecostals perceived that the signs and wonders only have a subordinate and supportive role to the preaching of the word. Furthermore, they believed that signs confirmed the proclamation of Christ, his person and work, which led non-believers to salvation. However, some early Pentecostal preachers' misuse of signs and wonders contradicted the purpose of signs and wonders in the book of Acts.

The exegesis of the texts from the book of Acts reveals that signs and wonders are associated with mission. It contributed to the growth of the early church as well as increased the reputation of the missionaries (Acts 4:1-37 and 8:1-25; 14:8-28). However, signs and wonders only have a subordinate role in guiding people to Christ. Furthermore, Luke did not present speaking in tongues as a means of divine guidance for non-believers.

While the early Pentecostals emphasised divine initiative and direction of mission, their reading of the Lukan narrative did not integrate Luke's emphasis on the plan of God and its fulfilment. While the Pentecostals highlighted the centrality of Christ as well as the Spirit in the movement, they have neglected Luke's emphasis on the role of God the Father in directing salvation history. Luke highlighted in his narrative God as the chief guide directing history. The early Pentecostals failed to notice Luke's emphasis on God's will as a key aspect of the narrative. Luke has presented several irruptive events at every strategic turn of the narrative as fulfilment of the plan of God. Luke has knitted together numerous supernatural interventions such as, angelic visitations, visions, prophetic messages, signs and wonders in the narrative progressing towards the fulfilment of the plan of God. The selective reading of the early Pentecostals failed to perceive the overall purpose of the narrative. The Pentecostals' reading of the Lukan narrative must integrate Luke's emphasis on God the Father as the chief guide.

The pattern of double intermediation in guidance episodes is a significant feature of the Lukan narrative this study brought to light (refer to Chapter 3 §3.1). Luke's emphasis on double intermediation indicates divine initiative to transcend ethnic, cultural and social boundaries. The early Pentecostals' tendency to read selectively neglected such intriguing features of the narrative. Therefore, the Pentecostals' reading of the Lukan narrative must integrate Luke's emphasis on God the Father as the chief guide who directs history through his agents. Thus, divine guidance has a crucial role in

transcending numerous barriers (geographic, ethnic, and cultural) of the contemporary world.

However, the early Pentecostals' religious experiences had a crucial role in their mission praxis. They emphasised encounter with God as a distinct aspect of the movement. Thus, they believed that unlike the evangelical revival and mission ventures of the nineteenth century, the rapid growth of the movement beyond the boundaries of nations, cultures and society was due to their emphasis on experiencing the supernatural in their mission praxis. They believed that the Spirit-filled believers are called and guided in mission through irruptive events as it is recorded in the book of Acts. The Pentecostal movement, which has just crossed a century of its existence, has spread around the globe at an astounding rate of growth.² The survey of early Pentecostal literature indicates that their openness and obedience toward divine guidance was a major factor that enabled the fast growth of the movement. Surely, their reading of the Lukan narrative as a normative document for their mission and life has contributed to the growth of the movement.

² Barrett's survey gives a general idea about the development and spread of Pentecostal-Charismatic movement around the world. (David Barrett *IBMR* (July, 1988); 119-129).

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