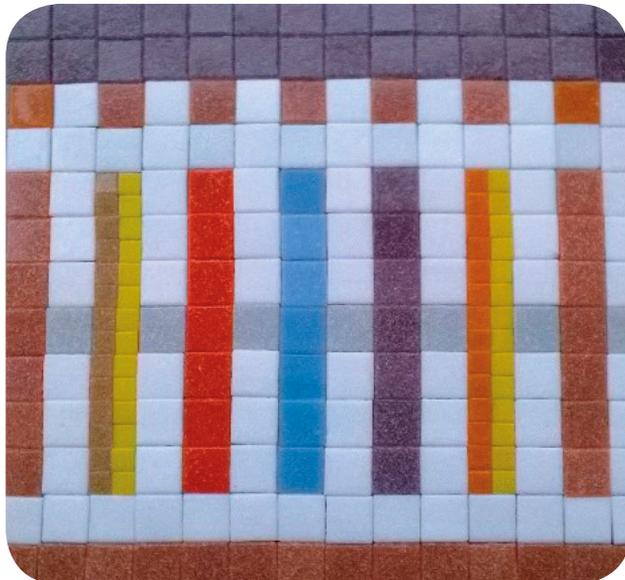


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Spiritual Gifts According to C. Peter Wagner





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Petri Laitinen

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Abstrakt

Nådegåvorna eller de andliga gåvorna är en betydande drivkraft hos en del kristna församlingar. Lekmän attraheras till församlingar i ökande grad av nådegåvornas dragkraft och detta är en global trend. C. Peter Wagner som tidigare arbetat som professor vid Fuller Theological Seminary har skrivit ovanligt många publikationer, både akademiska och allmänna, som behandlar nådegåvor. Han representerar den neokarismatiska kristendomen och den så kallade nya apostoliska reformationen.

Jag har undersökt strukturer och grundläggande principer i Wagners tänkande. En central fråga i avhandlingen är att dryfta vilka styrkor och svagheter som kan påvisas i hans uppfattning om församlingens tillväxt. En ytterligare målsättning är att hitta länkar mellan nådegåvorna och församlingens tillväxt. Vidare har jag undersökt förhållandet mellan den neokarismatiska kristendomen och den nya apostoliska reformationen till tidigare karismatiska rörelser, till exempel till neopentekostalismen och den klassiska pentekostalismen? I denna avhandling kommer dessa frågor och några andra att diskuteras.

Kännetecknande för Wagners församlingslära är att han kombinerar metoder och element från businessvärlden och kristliga tron. Avhandlingen presenterar de centrala elementen i Wagners teologi. Wagner har tidigare karakteriserats av klart evangelikalt tänkande. Hans teologi har dock under senare år utvecklats i karismatisk riktning. Hans senare produktion tar upp bl.a. sådana teman som postmillennial eskatologi.

Wagner uppskattar grunderna i den klassiska pentekostalismen men vidareutvecklar många läror. Hans tänkande skiljer sig från den klassiska pentekostalismen bl.a. i det att han ser likheter mellan nådegåvorna och de naturliga begåvningarna. Den kraftiga betoningen av apostelns funktion och den hierarki som detta medför i församlingen har väckt anstöt hos somliga ledare i den klassiska pingströrelsen. Wagner anser, i motsats till den klassiska pingströrelsens syn, att en kristen människa kan vara besatt av onda andar.

Wagner indelar nådegåvorna i två olika viktiga kategorier. Till de för församlingen centrala nådegåvorna hör de apostoliska och profetiska nådegåvorna som tillsammans utgör de grundläggande gåvorna. Vidare betonar han betydelsen av ledarskap och trons nådegåva samt den så kallade "power evangelism", som omfattar övertygande evangelisation, helande och under. Vidare betonar Wagner vikten av de nådegåvor som behövs vid andlig krigföring: förmågan att skilja mellan olika andar, frigöring från onda andar och förbön. De nådegåvor som har med tjänande och själavård att göra får en mer perifer plats i hans tänkande. De andliga gåvor som befrämjar församlingens tillväxt och förkristnande av samhället betraktas som de viktigaste.

Wagners teologi nyanseras ytterligare av kopplingar till postmillennial rekonstruktivism, den så kallade "Kingdom Now" teologin och rörelsen Word of Faith. Wagners postmillenniala syn förpliktar de kristna att anta en aktiv roll vid förverkligandet av Guds rike på jorden före parusi. Wagner har fått kritik för det att han ger kristendomen marknadsekonomiska drag. Dessa element kommer till synes i bl.a. i hans tanke om att Gud belönar de kristna med förmögenhet som tas från de icke-kristna. Wagners ställning som teolog är omdiskuterad. Han förbinder sig vid den kristna tronbekännelsen och är på sitt sätt bibeltrogen, men de animistiska dragen och kapitalismens inflytande i hans teologi gör honom till en omstridd person.

SPIRITUAL GIFTS ACCORDING TO C. PETER WAGNER

A THESIS FOR THE DEGREE OF DOCTOR OF THEOLOGY IN DOGMATICS

Faculty of Theology, Åbo Akademi

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Supervisor: Gunnar af Hällström

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This study began in 2011, when I suggested to Professor Gunnar af Hällström that I write a dissertation on spiritual gifts. C. Peter Wagner was chosen as object of this study for two reasons; first because he has published much material with regard to the subject and second because he is a special kind of theologian. I would like to thank Gunnar for supporting me wisely and warmly throughout this joyful journey. Thank you also to Peter for offering me a great challenge. On occasion I was engaged in the same kind of wrestling with sources and literature just as you speak in your memoirs of wrestling with alligators, prophets and theologians. I appreciate your originality as a person and a theologian.

This work would not have been possible without the following important people and acknowledgements belong to all of you who have walked this path beside me. Friends', relatives' and colleagues' encouragement has been invaluable. My wife Annukka has showed me love every day and has inspired me not only in my study but also in recognizing the miracles of everyday life. I thank her for her intellectual and administrative support. Sini, my daughter has given me unique views through discussion of the "big questions." G. S. White has focused on proofreading, language checking and mentoring accurately and professionally. I am grateful to the Turku and Kaarina Parish Union for granting me two months' study leave from my position as workplace pastor in order to write this study. Thank you to my parents for believing in me throughout all stages of my life. I dedicate this book to my late aunt Kaisa who literally led me to this way of school and study.

Turku January 2014

Petri Laitinen

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1. Introduction

1.1. The Third Wave

According to many scholars, including C. Peter Wagner, the history of the Pentecostalism is divided into three periods. The concept “Third Wave” refers to the fact that there were “two waves”, or in other words, two major Charismatic movements, before it. The First Wave of the Holy Spirit is the Pentecostal movement in the early 20th century. In this study it is called “*Classical Pentecostalism*”¹. Pentecostalism has its roots in the Holiness Movement of the 19th century in America and has a distinctive emphasis on a further spiritual experience after conversion; namely the baptism in the Holy Spirit. This provides spiritual power for holiness and is signified by speaking in tongues (glossolalia) and the supernatural gifts of the Holy Spirit mentioned in the New Testament.² The “Second Wave” spread among the traditional denominations in the United States of America in the mid-twentieth century, becoming global in the 1960s. It was also called “neo-Pentecostalism” when many traditional Protestant churches for example Lutheran, Baptist, Methodist, Presbyterian, Anglican, Episcopal, Mennonite, Church of Christ and United Church of Christ experienced manifestations of the gift of tongues. In 1967 the phenomenon also appeared in the Catholic Church reaching and even gaining the support of the pope.³ In this study the “Second Wave” is called *the Charismatic Movement, Charismatic Christianity and the New Pentecostals*.⁴ The “Third Wave” spread from 1983 onwards among evangelicals. Interestingly, the two early waves deviated from the third in doctrinal issues, giving more emphasis to pneumatology. However, all three share some common characteristic dogmatic features, including tendencies towards pragmatism - which Resane calls “realpolitik”⁵ - and “atheology”⁶. The most important unifying factor for all three is considered

¹ The concept “Classical Pentecostalism” is defined by Allan Anderson. See Anderson 2004a, 39-45. Douglas Jacobsen uses the term “Classical Pentecostals”. See Jacobsen 2011, 57. In this study, the concept “mainstream Pentecostals” - which is also commonly used - is used alternatively alongside the “Classical Pentecostals”.

² Wagner 1983c, 4-5; Faupel 1996, 60-69; Ferguson and Wright 1988, 240, 502; Synan 2001, 2-5; Hammonds 2009, 2, 4; Stitzinger 2003, 147; Third Wave 2012, n.p. The term “Third Wave” comes from C Peter Wagner, who made a distinction between earlier and current charismatics in the 1980s stating: “I see the third wave of the eighties as an opening of the straight-line evangelicals and other Christians to the supernatural work of the Holy Spirit that the Pentecostals and charismatics have experienced, but without becoming either charismatic or Pentecostal. I think we are in a new wave of something that now has lasted almost through our whole century.” Wagner 1983c, 4-5. Stitzinger defines Third Wave theology as follows: “This is also known as the ‘Signs and Wonders’ or the ‘Third Wave’ Movement, the First Wave being Pentecostalism and the Second the Charismatic Renewal”. Stitzinger 2003, 147. The First Wave referred to the Pentecostal movement and the “Second Wave” to the Charismatic Renewal within mainline Protestant, Evangelical and Roman Catholic Churches. See Hasel in Korangteng-Pipim 2005, 392; Farnell 2003, 236-237; Wright 2002, 271; Stitzinger 2003, 147; Schmidt 1988. Faupel highlights the meaning of the Welsh revival in the birth of the Pentecostal revival. See Faupel 1996, 187-190.

³ O’Connor 1975, 145-184; Hasel in Korangteng-Pipim 2005, 392.

⁴ The concepts “the Charismatic Movement” and “the New Pentecostals” are defined by Allan Anderson. See Anderson 2004a, 144. The term “Charismatic Christianity” is based on Douglas Jacobsen. Jacobsen 2011, 57.

⁵ Resane refers to van Gemeren, defining realpolitik as “a pragmatic application of any technique by which an individual or group can maintain or enhance life. It is manipulative, works at the expense of others, and undermines the

to be the power of the Holy Spirit that appears in the spiritual gifts.⁷ In this study the “Third Wave” [Wagner’s term] is called the *Third Wave movement* and *Neo-Charismatic Christians*.⁸

According to Synan, the difference between the third and the other waves is that it denotes evangelicals who do not identify with either the Pentecostal or Charismatic movements, and “do not teach a crisis experience of baptism in the Holy Spirit subsequent to conversion, and... see tongues as only one of the many gifts of the Spirit.”⁹ There are also other interpretations of the Third Wave movement. For example, Erickson calls the late 20th century Evangelical Charismatic Movement, which includes also the Third Wave movement, the ‘neo-Pentecostal movement’.¹⁰ The “Third Wave” meant a *change in theological definitions*. “This is the ‘Third Wave of the Spirit’ or the ‘post-denominational era’, and is one in which many theological definitions changed, for example, prayer changed from person-centered pietistic prayer or individual exorcism, to spiritual warfare as in spiritual mapping¹¹. God was entrusting the churches with the new end-time weapon of prayer, such as strategic-level spiritual warfare (henceforth also: SLSW¹²), spiritual mapping, identificational repentance and prayer evangelism.”¹³ As a result, the Third Wave movement has

essential nature of revelation.” It is the religion of manipulation, as in 2 Chron. 28: 16-23, where the end justifies the means. Anything goes if it can achieve the goal. Resane 2008, 116-117.

⁶ The concept “atheology” refers to fact that charismatic theologians do not study traditional, “philosophical theology” such as systematic theology, but are interested in mixing theology with sociology and cultural anthropology. As Wagner notes: “(Donald Mc Gavran) attempted not to allow church growth teaching to identify itself with any particular paradigm of systematic theology. Church growth principles have intentionally been kept as *atheological* as possible, on the assumption that they can be adapted to fit into virtually any systematic theological tradition.” Wagner 1981, 83.

⁷ Wagner 2010b, 134; Wagner 1990a, 45, 78-79, 129, 133; Wagner 1988a, 25-28; Wagner 1979c, 19. This “atheological” approach can still be observed in Wagner’s writings in 2000s. Resane notes that in 2004 Wagner criticizes theological education, stating that leadership training of apostolic leaders should not be based on systematic theology, but practical training. His list of requirements includes: no academic requirements, impartation along with information, no exams or grades, no resident students or residence faculty, flexible delivery systems and curriculum: courses are tailor-made to the needs of the students. Wagner 2004b, 138-139; Resane 2008, 107-108.

⁸ The concept “Third Wave movement” is defined by Allan Anderson. See Anderson 2004a, 158-159. Douglas Jacobsen places “Third Wave” among Neo-Charismatic Christians. See Jacobsen 2011, 58. Also the New Apostolic Reformation (see page 8) and Word of Faith –movement (see pages 32 and 63) belong to Neo-Charismatic Christians. In this study the term refers to all these three movements, but mainly to the Third Wave movement.

⁹ Synan 1997, 271-274, 285. Foster interprets the difference between the third and earlier waves, stating that: “They reject tongues as the validation of a spiritual conversion experience, though accepting this as one of many legitimate spiritual gifts.” Foster 2003, 108-109. On The view of the gift of tongues as a separating issue between the waves, cf. Macchia 1998, 1-17.

¹⁰ Erickson 1985, 386; Van der Meer 2008, 19.

¹¹ Spiritual mapping is an attempt to see the world around us as it really is, not as it appears to be. Wagner 1993d, 14. “It [i.e., spiritual mapping] helps us know when we begin to glorify the creature rather than the Creator. It reveals the invisible powers, both good and evil, behind visible features of everyday life.” Wagner 1993d, 71-72.

¹² cf. chapter 8, Abbreviations.

¹³ Holvast 2008, 150; Wagner in Deiros and Wagner 1998c, 16. The Third Wave has so greatly influenced the practice of controversial gifts, especially prophecy, that a unique brand of “prophecy” has become accepted practice among many former cessationists. Farnell 2003, 236. The “Signs and Wonders” course, created the Signs and Wonders movement, also called Third Wave. The concepts were not clear; sometimes the Vineyard movement led by John Wimber and Toronto Blessing movement, was called “Third Wave”. Okuyama states that the Third Wave movement started with a “Signs and Wonders” course offered at Fuller Theological Seminary by C. Peter Wagner in 1983. See

exerted a positive change in attitudes towards the controversial spiritual gifts, such as prophecy, among many cessationist¹⁴-oriented Christians.

In this study, the Classical Pentecostalism will be represented primarily by three global Pentecostal theologians: Vinson Synan, Allan Anderson and James Wright as they refer to Wagner and evaluate his theology in great detail. They have studied, evaluated and written about Wagner more than other Classical Pentecostal scholars. The New Pentecostals will be represented by a scholar of the Anglican Charismatic Renewal, Graham Russell Smith and was chosen for a similar reason as the Classical Pentecostal scholars: Smith also refers to Wagner and evaluates his theology in great depth.

In addition, this study will analyze certain doctrinal features of the Catholic Charismatic exorcist Fr. Urayai, as related in writing by Tabona Shoko. The choice of Fr. Urayai is based on the fact that he represents the Catholic Charismatic movement, which is the largest of the movements of the New Pentecostals. In addition, he focuses on the same miraculous gifts as Wagner does; healing, deliverance and discerning. The Third Wave movement will be represented primarily by its main characters Charles Kraft, John Wimber, Wayne Grudem and of course Wagner himself.

1.2. The New Apostolic Reformation

The next Pentecostal movement to follow the “Third Wave” was the New Apostolic Reformation (henceforth also: NAR), which according to Holvast began in 1997. The leaders of the movement thought it to be literally the decisive reformation. The leaders of the NAR had shifted to an entirely new paradigm in the church history in 1997, or according to some interpretations already 15 years earlier.

“The first paradigm was the ‘apostolic paradigm’ of the church model of the first three centuries. The second paradigm was dominant from 313 until 1982 and was called the ‘Christendom paradigm’. It was characterized by traditionalism and an inward looking church.

Okuyama in Boyle and Dufty 1997, 43. Hasel refers to Wagner, who seems to identify the Third Wave with the Signs and Wonders movement and the Toronto Blessing. Hasel in Korangteng-Pipim 2005, 391-393. In addition Schmidt argues that Wagner refers to the Vineyard movement as the “Third Wave”. Schmidt 1988. For other definitions of the Third Wave, see Williams 2011, abstract; Jorgensen 2005, abstract; Yew 2005, 5; Hart 1997.

¹⁴ Jon Mark Ruthven defines cessationism as follows: “For our purposes, a ‘cessationist’ is one who believes that miracles or ‘miraculous’ spiritual gifts accredited the new doctrine inscripturated in the New Testament, and therefore they ceased when either the apostles died or the New Testament was written.” Ruthven 2000, 5, endnote 1. The terms, “cessationist” and “cessationism” shall designate the position which holds that miracles or “extraordinary” charismata were terminated at or near the end of the apostolic age. Ruthven 2008, 3, footnote. Holvast defines cessationism almost the same way: “Cessationism, the doctrine that supernatural occurrences ceased after New Testament times.” Holvast 2008, 6.

The third paradigm is the ‘New Apostolic Paradigm’, characterized by a church with an outward looking orientation on a global scale, in an apocalyptic time, ‘because of the redeeming intervention of God in preparation for the glorious return of Christ’. This third paradigm has interpreted to be ‘the last of its kind to emerge before the glorious return of Christ’. Its dominant characteristic is a change in attitude: Christians change from being oriented to ‘institutional maintenance’ to being oriented to one of mission and service in ‘power’.¹⁵

After the Third Wave movement was said to have changed the theological definitions, *the New Apostolic Reformation assumed also to have changed the functions and structures of the church*. ‘The new apostolic paradigm ... signals the most radical change in the way of “doing church” since the Protestant Reformation.’ It ‘began to influence the whole of Christianity’.¹⁶ Holvast refers to Deiros and Wagner that they see: ”many signs of this ‘New Apostolic Paradigm’ in Christian churches, which include spiritual gifts: the democratization of charismata, new experimental models of being church, new forms of worship, exorcism, missionary models, de-institutionalization and new forms of spiritual warfare.” New forms of spiritual warfare include what Wagner terms spiritual mapping.¹⁷ Wagner interprets the “New Apostolic” churches as having new kind of structures and the ability to grow: the New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century, which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years the Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but with roots going back for almost a century, new forms and operational procedures began to emerge in areas such as local church government, inter-church relationships, finance, evangelism, missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are happening within denominations themselves, but for the most part they are taking the form of loosely-structured apostolic networks.

¹⁵ Holvast 2008, 150. In May 1996 Wagner organized the National Symposium of the Postdenominational Church on the campus of Fuller Theological Seminary. With 500 invited delegates Wagner studied what he perceived to be newly emerging organizational forms of churches. The symposium studied what it called ‘new paradigms’ of church structures, relations between local churches, financial organization, communication, evangelism, leadership training, prayer and dealing with supernatural powers. Wagner labelled this new form of ‘being church’ the New Apostolic Movement. In 1999 Along with 18 others, Wagner edited, *The New Apostolic Churches*. Wagner stated that this new paradigm was divinely initiated, eclipsing the Protestant Reformation. Holvast 2008, 78; Wagner 1999d, 167. The New Apostolic Reformation can be seen as a part of the Third Wave movement. McDonald, E 2012. Chronologically it is however a later movement than the Third Wave.

¹⁶ Wagner in Deiros and Wagner 1998c, 17.

¹⁷ Holvast 2008, 150; Wagner 2009b, 135-153; Wagner 1992c, 150-158; Wagner in Wagner 1998d, 13-25. Holvast refers here to Wagner 2001, 8, but it cannot be found.

In virtually every region of the world, these “New Apostolic” churches constitute the fastest-growing segment of Christianity.¹⁸

The New Apostolic Reformation attempted to interpret the entire church in a revolutionary way, shifting the paradigm of the church from institution to family. *The New Apostolic Churches*, a book that profiled the “new apostolic” churches, claims that nearly every group had shifted its strategy, from emphasizing institution to relationship and family.¹⁹

C. Peter Wagner is one of the major theologians of the New Apostolic Reformation and the Third Wave movements. He considered The New Apostolic Reformation to be the greatest of all the waves of the Holy Spirit. In 1998 he stated: “We are the first generation in centuries to live in a time ripe for the greatest manifestation of the Holy Spirit ever poured out across the earth. Possibly God has not allowed previous revivals to be extended because it was not yet time...We live in extraordinary times, witnessing more manifestations of supernatural power than in all of history.”²⁰

1.3. C. Peter Wagner

C. Peter Wagner is a well-known evangelical theologian, missiologist and author. He was the founder of the Neo-Charismatic movement, called “Third Wave” and has been a leading figure since the 1980s.²¹ As a prolific author, excellent teacher and greatly skilled communicator, Wagner

¹⁸ Johns 2002, 45; Wagner 1999a, 5.

¹⁹ Kelly writes, “In Antioch Churches and Ministries (ACM) we build relationally, person to person, rather than through conferences, publications and advertisements.” Kelly in Wagner, 1998, 33. Dick Iverson, the apostolic leader of Ministers Fellowship International, has similar convictions. He is quoted as saying, “One day the Lord spoke to me and asked if I wanted to pastor a crowd or a family. Being a family man who had four children, I told the Lord I did not want to pastor a crowd. I had seen that pattern in my evangelistic days and it was not fulfilling. I needed a family.” Iverson in Wagner 1998, 173.

²⁰ Wagner in Deiros and Wagner 1998c, 15.

²¹ Grudem 1994, 763; Stitzinger 2003, 147. Stitzinger writes: “This group consists of largely mainline evangelicals who did not want to be identified with the first two groups and yet believed in miraculous gifts, tongues, and healings for today. They teach that the new birth and Spirit baptism occur at the same time and give great place to the miraculous gifts, viewing them as the long-buried truth that has once again come to light, generating widespread excitement. The movement was started by C. Peter Wagner of the Fuller Theological Seminary missions department.” Stitzinger 2003, 147; Stedman and Gangel 1975, 5. Wagner labelled the new charismatics “Third Wave” in 1983. Yew 2005, 5. Thom S. Rainer called Wagner “the chief spokesperson for American church growth”. Rainer 1993, 51. Park NJ noted in 2001 that Wagner was “still the leading spokesperson for the church growth movement today.” Park NJ 2001, 68. The “Azusa Street” of the Third Wave (TW) seems to have been “MC510: Signs, Wonders and Church Growth” taught by John Wimber and C. Peter Wagner at Fuller Theological Seminary in 1982. Wagner appears to have been the first to describe a “third wave” of the Spirit. Wright 2002, 271; Ma, Wonsuk 1997, 189-206; Wagner 1983c, 1-5. Ooms refers Cuneo, stating that, “However, this was much to the chagrin of some of the more conservative faculty who saw what was happening as, ... promoting a fanatical and magicalized kind of Christianity.” Ooms 2005, 6; Cuneo 2001, 202. He (Wagner) understood the Third Wave of the Spirit to be engaged in the opening of “straight-line Evangelicals and other Christians to the supernatural work of the Holy Spirit,” in such a way that they did not have to become Pentecostal or charismatic. Wright 2002, 271; Wagner 1983c, 5. Since then some have included the Vineyard churches, originally started by John Wimber and other independent organizations. Wright 2002, 271; Ma, Wonsuk 1997, 190. Wagner

became the primary spokesman for the Church Growth movement in the 1970s.²² C. Peter Wagner was born in 1930 to C. Graham and Phyllis H. Wagner in New York City. His parents were farmers, a fact that seems to have made a strong impact on Wagner and he describes his identity as more rural than urban. He states that social scientists would define his background as North Appalachian, but notes that he was called “hillbilly” in everyday language. In part, it was this peasant identity which led him to the Rutgers University College of Agriculture, where he obtained a bachelor’s degree in dairy production. A particularly significant event occurred in the young man’s life in 1950 when he met a Christian girl named Doris, and under whose influence he converted to Christianity and “was born again.” In the same year Peter and Doris were engaged. In St. Johnsville State the young couple began going to the local Lutheran church where Wagner soon became involved in InterVarsity Christian Fellowship activities.²³ After studying at Rutgers University he entered Fuller Theological Seminary, where he took his M.A degree in theology in 1968. At the same time he also studied at Princeton Theological Seminary, graduating from there previously in 1962. Wagner received a Ph. D. degree in social ethics at the University of Southern California, in 1977²⁴ and in 1956 C. Peter Wagner and Doris Mueller were married. They served as missionaries to Bolivia in the South American Indian Mission and the Andes Evangelical Mission from 1955 to 1971.²⁵ At the time Wagner was a cessationist²⁶ theologically as was his missionary organization, which belonged to the Interdenominational Foreign Mission Association (I.F.M.A.).²⁷

actually identifies the Third Wave particularly with Wimber “who stimulated a new emphasis on renewal in the established churches throughout the English-speaking world” as noted by van der Kooi. Van der Kooi 2008, 35; Anderson 2004a, 158. Johns calls him a sociologist, which may be due to the fact that his Ph.D major was in social ethics. Johns 2002, 45. Holvast also considers Wagner to be a sociologist. Holvast 2008, 18.

²² Valleskey 1990, 4. As the Church Growth movement, see page 13. On the Church Growth movement, see Huebel 1986; Koester 1984; McQuilkin 1973; O’Neal 2006; Stetzer 2005; Valleskey 1990; Wellum n.d. A second factor was the communicative skill of theologian and sociologist Wagner, who joined McGavran’s staff in 1971. He developed into its figurehead and was known for his skill as a communicator. Holvast 2008, 18; Rainer 1998, 488.

²³ Wagner 2010b, 14-15, 29-30; Wagner 1993b, 68; Wagner 1983a, 128; Holvast 2008, 67. The Inter-Varsity Christian Fellowship is an evangelical student organization, founded in the USA by Stacey Woods, a graduate of the stronghold of premillennial Dispensationalism, Dallas Theological Seminary (Balmer 1993, 32; Douglas 1995, 430-431); Ortlund in Wagner 1976, 6-7. In explaining why he chose to study agriculture Wagner states that he has never sought social status. Wagner 2010b, 23. Wagner’s ancestors and his wife Doris’s (nee Mueller) father had come to the United States as emigrants from Germany. Wagner 2005f, 30.

²⁴ Wagner in Wagner 1986b, 273; Wagner in Wagner 1972, 215; Holvast 2008, 67. C Peter Wagner graduated with a Master’s degree in theology from with a Princeton Theological Seminary and a Ph.D. from the University of Southern California. The subject of his dissertation dealt with social ethical issues. Wagner in Wagner 1986b, 273. According to Holvast Wagner obtained bachelor’s degrees in agriculture and theology, master’s degrees in theology from Princeton and Fuller Theological Seminary, and a Ph.D. in social ethics from the University of Southern California in 1977. Holvast 2008, 67.

²⁵ Wagner 1970b, 249. Andes Evangelical Mission changed its name and was called later “Bolivian India Mission”. “From 1955 – 1971 Wagner served as missionary in Bolivia with the South American Indian Mission and with the Bolivian India Mission.” Holvast 2008, 228. During those sixteen years Wagners had three missionary terms, see Wagner in Springer 1987a, 49.

²⁶ Wagner understands term “cessationism” to mean rejecting the contemporary miraculous spiritual gifts. He refers to Benjamin Warfield who describes cessationism as follows: “My conclusion then is, that the power of working miracles was not extended beyond the disciples upon whom the Apostles conferred it by the imposition of their hands. As the

C. Peter Wagner has done the majority of his lifework at Fuller Theological Seminary in Pasadena, California, as professor of Missiology.²⁸ As an evangelical missiologist he is a globally well-known and a leading figure,²⁹ not only in the USA, where his influence has been particularly significant, but also in Latin America and Asia. After being elected a professor of Fuller Theological Seminary in their School of World Mission in 1971,³⁰ he began to follow the founder and first ideologist of the Church Growth movement³¹, Donald McGavran³². For a time he researched church growth, particularly the factors affecting the rapid growth of the Pentecostal-Charismatic churches. In addition, Wagner studied the Latin American Pentecostal Church and the neo-Pentecostals who favored power evangelism.³³

number of these disciples gradually diminished, the instances of the exercise of miraculous powers became continually less frequent, and ceased entirely at the death of the last individual on whom the hands of the Apostles had been laid.” Warfield 1965, 23-24; Wagner 2010b, 115.

²⁷ Wagner 1999a, 16; Wagner 2010b, 81-83; Wagner 1983a, 128. As an example how Wagner’s cessationism took the form of rejecting miraculous gifts, Wagner tells that it was typical for his view of spiritual gifts during his term as a missionary that he believed that God answered the prayers, but not through prophetic messages. Wagner 1993b, 68-69.

²⁸ Wagner is considered a born networker; he was a charter member of the Lausanne movement from 1974 to 1989, founded the North American Society for Church Growth in 1984, and was involved in many other networks and organizations. He became the figurehead of the Church Growth movement by the end of the 1970s and through the 1980s, through his prolific writings, popularizing and disseminating church growth concepts. In the 1980s he was probably the most well-known evangelical and the most popular staff member at Fuller Theological Seminary. Holvast 2008, 67-68.

²⁹ Keller 2002, 1. He is also controversial because of his spiritual warfare theology. Wagner 1996a, 14.

³⁰ Wagner has written that he has taught for 31 years at Fuller theological Seminary. Wagner 2000a, 115-116. In 1967 he returned from mission field to Fuller Seminary School of World Mission to study under Donald McGavran. In next year 1968 McGavran invited him to become a member of the teaching staff. In 1971 he was able to accept it. Wagner 2010b, 66; Wagner in Wagner 1986b, 21, 272. The title of his chair at Fuller was then “Professor of Latin American Affairs”. Wagner 1971c; Kasdorf 1975, 319-321. In 1984 Wagner was installed as first incumbent of the Donald McGavran Chair of Church Growth at Fuller Theological Seminary. Wagner in Wagner 1986b, 273; Wagner 2010b, 99. The title of his chair at Fuller was Donald A. McGavran Professor of Church Growth at the Fuller Theological Seminary School of World Mission in Pasadena, California. Wagner in Wagner 1986b, 21, 271.

³¹ The concept of church growth was first used by Donald A. McGavran in the 1950s, when he was a missionary in India. “He established the Institute of Church Growth in 1961 in Eugene, Oregon, and brought it to Pasadena, California in 1965 when he founded the Fuller Seminary School of World Mission and Institute of Church Growth.” Wagner 1988b, 42; Wagner in Wagner 1986b, 271. McGavran wanted to reform traditional christian concepts such as “evangelism” and “missions”. McGavran argues: “When “evangelism” and “missions” came to mean everything good that Christians did individually and collectively, they then meant practically nothing.” Wagner 1984b, 13. Wagner came to know the Church Growth movement in 1967 when he came to study at the Fuller Theological Seminary Faculty of Missiology under its founder McGavran. Wagner in Wagner 1986b, 21.

³² McGavran’s strong influence on Wagner can be seen in the praise Wagner gives to McGavran in his book *On the Crest of the Wave*: “Donald McGavran, now recognized as perhaps the most influential missiologist of the twentieth century...” Wagner 1983a, 16. See also Wagner in Wagner 1986b, 15. Wagner claims that the missiology of McGavran has been revolutionary. Wagner in Wagner 1986b, 21.

³³ Wagner 1986c, 40-42; Van der Meer 2008, 64. *A Practical Encyclopaedia of Evangelism and Church Growth* defines “power evangelism” as follows: “Spreading the gospel by using accompanying supernatural signs and wonders.” Towns 1995, 325.

In the early 1970s Wagner's strongly pragmatic theology proved too radical for the academic world and it garnered no support. However, at the end of the 1970s the situation changed with many major denominations of the USA beginning to agree with Wagner's arguments. Universities also changed their attitudes towards his theology, becoming more tolerant of them and although many church leaders did not accept Wagner's theology, they liked his methods. Lyle E. Schaller, dean of church consultants in the U.S., considered that the Church Growth movement was already a significant one. "The Church Growth Movement was 'the most influential development of the 1970s on the American religious scene'"³⁴ and it was this development that led the Church Growth concept to become popular. In fact, it began to be used so widely in the USA, especially in reference to many different congregational functions, that it was difficult to use the concept in a precise and scholarly way.³⁵

In the 1990's Wagner was known not only as an expert in church growth but also as a coordinator for other global Christian movements. Professor Hart states: "Peter Wagner, for years a leading expert in church growth, is currently coordinator for the United Prayer Track of the A. D. 2000 and Beyond Movement. The A.D. 2000 and Beyond Movement, now headed by Luis Bush, has unofficially taken the baton of world evangelization from the first (1974) and second (1989) Lausanne Congress on World Evangelization."³⁶

Wagner has also exerted a great influence as a greatly skilled communicator.³⁷ As professor of missiology at Fuller Theological Seminary and an excellent teacher³⁸ he has influenced many American Christian leaders and his Church Growth theology has many followers. One example is Rick Warren a Christian leader who is close to president Obama and whose Fuller Theological Seminary dissertation was supervised by Wagner. In the new millennium, Wagner's ideological influence has begun to appear increasingly in American politics.³⁹

Wagner has formulated and partly created the ideology of Dominionism,⁴⁰ which has become widely supported among right wing politicians and voters. The main purpose of this ideology is to bring the kingdom of God on earth. Society should be ruled by the motto "in heaven as on earth". The main argument of Dominionism states that God's will, especially with regard to social ethical

³⁴ Schaller 1980, 7.

³⁵ Hunter, GG 1979, 104.

³⁶ Hart 1997.

³⁷ Rainer 1998, 488

³⁸ Valleskey 1990, 4-5.

³⁹ Simpson 2004; Leslie 2009, 7.

⁴⁰ The creation of Dominionism has done originally by Rushdoony and Schaeffer, see pages 112-113.

issues, is founded in a literal interpretation of the Word of God. Wagner's Dominion Mandate is a highly topical phenomenon in the USA and it is related to the arguments of Christian right wing politicians, especially in the 2012 presidential election. One of the Republican candidates, Governor of Texas Rick Perry, has stated that he is a supporter of Dominion ideology. In addition, many other significant right-wing politicians identify themselves as close to Dominionism.⁴¹

Furthermore, C. Peter Wagner is not only an American, but also a global theologian. His theology has inspired countless charismatic theologians all over the world, though mainly through indirect influence. Outside the United States his direct impact has been particularly significant in Argentina and South Korea. He has been a regular visitor to the pulpit of the world's largest church, the Yoido Full Gospel Church of Seoul, led by David (Paul) Yonggi Cho. Pastor Cho is considered to be one of the so-called "contextual Pentecostal theologians"⁴² with faith teaching, thus it is not surprising that there are also some features of contextual theology in Wagner's theology.⁴³ However, despite these features, he considers himself an evangelical theologian.⁴⁴

C. Peter Wagner is a significant but controversial theologian among evangelicals in America. "Wagner gradually lost his position of informal leadership of the Church Growth movement, since he was considered by many to be too extreme in his views. Wagner created new structures to channel his ideas, such as the Spiritual Warfare Network (SWN) in 1990, and became coordinator of the AD 2000 & Beyond movement's United Prayer Track. In 1992 he founded Global Harvest Ministries (GHM) and in 2001 he became president of the International Council [Coalition] of Apostles (ICA)."⁴⁵

⁴¹ Tabachnick 2011; Rosenberg 2011; Burke 2011; Metzger 2011. Dominionism and its influences on Wagner's view of spiritual gifts are discussed below. Although Wagner states, he is not the founder but "intellectual godfather" of Dominionism, he is "the most visible of the Dominionist apostles". Wagner 2012g; Miller, SP 2012, 41-42. Wagner's first theological approach, Dispensationalism already included a tendency to take politicized forms. Trollinger Jr. in McGrath and Marks 2004, 352.

⁴² Kim I-J 2003, abstract; Anderson 2004b. Lehmann defines contextual theology as follows: "Theology, if it is to be contextual, means, first and foremost, to be contemporary. Such a method in theology neither follows earlier models of thinking nor is completely novel. It seeks rather to regroup earlier procedures for new purposes. A contextual method for systematic theology concentrates attention upon the dynamic and dialectical relation between the *phenomenological* and the *referential* aspects of the theological task." Lehmann 1972, 4-5. Anderson calls contextual theology also "enacted theology" and "theology in practice". Anderson 2004b, 101-102. Wagner in turn seems to think that Cho is a "prosperity theologian". Because of its controversial nature, the concept is not used in this study. Wagner 1993b, 47.

⁴³ Wagner 1984b, 193, 198-199; Wagner 1987c, 42-45, 57-58, 162. In this study

⁴⁴ Wagner 1996a, 14; Van der Meer 2008, 63, 65. Van der Meer refers to Wagner 1983a, 1, which probably should be Wagner 1983a, 11.

⁴⁵ Holvast 2008, 68.

“In 1999 Wagner retired from Fuller and moved to Colorado Springs, where he had founded the WLI [Wagner Leadership Institute] in 1998 and where he had dedicated the WPC [World Prayer Center]. Both WLI and WPC would drastically change the form of Wagner’s involvement.”⁴⁶

After his retirement in 1999 Wagner has been active in what Holvast considers his apostolic ministry:

“The formation of the International Coalition of Apostles (ICA). In 2002 Wagner was the ‘presiding apostle’ over an international body of 229 ‘member-apostles’. The ‘leadership team’ of ICA consisted of Peter and Doris Wagner, [Chuck] Pierce and John Kelly...The increasing absorption of Spiritual Mapping into what adherents called the NAR was a distinct feature in the years 2000 – 2005. This gradual shift had started already around 1996, when Wagner had convened a conference on what he initially called ‘post-modern churches’ and later identified them as ‘new apostolic churches’. What had started small in 1996 became prominent after 2000.”⁴⁷

1.4. The Aims of this study

The primary aim of this study is to explicate the theological and the ideological structures of Wagner’s theology of spiritual gifts. To this end I will analyze his concept of spiritual gifts generally and then each individual gift. The principles of Wagner’s concept will be discovered through analysis of the sources and the research studies. This will also be realized through a constant comparison with earlier studies and as a result the principles will be formulated. A subordinate aim of the primary aim is to look for premises. The discussion will then be formulated on the basis of Wagner’s own works. The thesis will then trace the presuppositions of his thought, relying on the context of the source texts. The question in that will guide my analysis will be: what are the theological or general premises that can be found behind the passages?

It is well known that church growth is significant for Wagner. In the course of my study, I hope to discover whether church growth is related to charismatic theology. Therefore, the second aim of this study is to analyze the central theoretical concepts in Wagner’s thinking; the relationship between spiritual gifts and church growth.

⁴⁶ Holvast 2008, 82.

⁴⁷ Holvast 2008, 117.

The third aim of this thesis is to ascertain and compare the differences between the waves. This aim is divided into two questions. Although Wagner is one of the most famous missiologists since the 1980s, his theology is controversial.⁴⁸ The first question is: Why is this so? The second question concerns Wagner's relation to the Pentecostal-Charismatic Movement in general. Wagner is a "Third Wave" theologian. What about the two earlier waves? In order to answer these questions and achieve the third aim, I will evaluate Wagner's theology of spiritual gifts in comparison with the theology of other waves, with the mainstream Pentecostals representing Classical Pentecostalism. Van der Meer argues that Wagner has borrowed most of his insights concerning spiritual gifts from a variety of Pentecostal sources and I will discuss other possible influences with regard to this issue. On the other hand, Foster and Reimer observe that the Third Wave movement includes a tendency to correct the extremes of Pentecostal / Charismatic and so-called word-only doctrines.⁴⁹ Reimer also argues that the "Third Wave" Neo-Charismatic movement avoided many of the excesses and pitfalls of Classical Pentecostalism and the Charismatic Movement. Through Wagner I will examine if there really is such a difference between these waves. What kind of differences are there in Wagner's theology as compared to the mainstream Pentecostal theology?

As stated above, Wagner argues that theological definitions were changed by the Third Wave movement. This observation leads to the fourth aim of this thesis: to analyze what kind of change took place in Wagner's thought concerning spiritual gifts. How did his views change over the course of several paradigm shifts?⁵⁰

As noted previously, Wagner argues that the New Apostolic Reformation was a radical, almost revolutionary phenomenon which reformed theology. Therefore a subordinate objective of the fourth aim is to discover exactly what this change of theological definitions and structures of the church means. Which new emphasizes did occur? In order to achieve this, the change in Wagner's thinking will be analyzed. Wagner's writings span a period of forty seven years and I believe it is justified to analyze the changes and paradigm shifts in his theology over the course of that time.

⁴⁸ Smith, GR 2011, 8; Rainer 1993, 38; Park NJ 2001, 67.

⁴⁹ Apparently, by "word-only"-doctrine, Foster means *sola scriptura*. Foster 2003, 105. Resane defines *sola scriptura*: "It means that the Bible is the only infallible authority in the church. This developed at the time when the Church asserted that Scripture could be considered on a *primus inter pares* (first among equals) basis with ecclesiastical authority such as councils, popes, traditions etc. ...The principle of *sola scriptura* involves inspiration, inerrancy, and authority." Resane 2008, 90. He argues that Charismatic and Pentecostal theologies face difficulty in relation to the theological concept of *littera scripta manet* (what is written is permanent). Intertwining these two concepts leads these approaches towards pragmatism, "realpolitik" and "vox populi". Resane 2008, 116-117.

⁵⁰ Van der Meer 2008, 76; Foster, 2003, 109; Reimer 1994.

When any progress can be seen in his thought, I will give priority to the mature Wagner⁵¹. However the focus of the discussion will always remain on Wagner's view of spiritual gifts. Furthermore, this lengthy time period means that in order to analyze Wagner's thought certain sources from 60s, 70s and 80s, must also be utilized. Thus the orientation of this study may differ from some other contemporary theses, which concentrate on Wagner's most recent works.

1.5. The method and the structure

This study belongs to the field of dogmatics. Although C. Peter Wagner is not a dogmatician and his main emphasis, church growth is not a traditional locus of systematic theology; it does have an influence on the method of this study. Therefore, it is adapted to its subject, C. Peter Wagner. The methodical perspective has been changed during my study of him. For the purposes of this study I will observe the Christian doctrine and also a wider approach to ideological issues. The definition of dogmatics caused the change and resulted in my observing the Christian doctrine. It has an impact on the method of the thesis.

This study will move from analysis to synthesis. First I will analyze the spiritual gifts: the idea of spiritual gifts in the thinking of C. Peter Wagner. This will be followed by a more specific analysis concerning each spiritual gift, particularly in the fourth chapter where the relationship between spiritual gifts and church growth will be analyzed. Second the synthesis in this study will take place through revealing the structures of Wagner's theology. In the sixth chapter the synthesis will occur by showing and systematizing the principles of Wagner's theology of spiritual gifts.

Wagner's style of writing poses a challenge. He does not utilize clear structures regarding doctrinal issues. He is more of a popular writer, who states something concerning the issue in one place and something more in another context. For these reasons the challenge of this study is to assemble the different pieces of the mosaic of Wagner's thought, to form a systematic view of spiritual gifts, attempting to translate Wagner's pragmatic phrases into the language of dogmatic theology.

I will ask whether church growth – Wagner's theological main theme - appears to be a key for understanding his view of charismas. My assumption is that spiritual gifts are closely linked to church growth. Therefore not only charismas are analyzed but also their relationship to church growth.

⁵¹ The mature Wagner is defined to mean his works since 1990s.

In this study I will concentrate mainly on Wagner in relation to Classical Pentecostalism and the “Third Wave” Neo-Charismatic movement rather than the Charismatic Movement. This is due to the fact that Classical Pentecostalism and the Third Wave movement appear to differ most from each other. In contrast, the Charismatic Movement seems to be (theologically as well) a wave between them.⁵²

The fourth aim has an impact on the method. To find out how Wagner’s thoughts changed concerning spiritual gifts requires an analysis of his theological concepts in different decades. These concepts will be related to theological principles and this will be done by studying sources and literature.

1.6. The order of discussion

The order of the discussion will follow the aim and the method. Chapter two will analyze Wagner’s theological background and this study will concentrate on the cultural influences on his theology. Chapter three will analyze the general concept of Wagner’s theology of spiritual gifts and his definitions and criteria and his conceptions of misinterpretations of spiritual gifts will be evaluated. The differences between cessationism and continuationism will also be analyzed, as well as Wagner’s ecclesiology, which unlike many other Protestant theologians has a basis in spiritual gifts. I will analyze the criteria of giftedness and un-giftedness and Wagner’s concepts of gift-mix, hyphenated gift, variations and degrees of the spiritual gifts. These concepts lead to the list of spiritual gifts articulated by Wagner. Furthermore, chapter three will discuss the relationship between gifts and offices and gifts of the churches. The argument that the churches also have gifts, is particular to Wagner, and appears to be unique among American theologians.

Chapter four will examine one of Wagner’s most central emphases, church growth and the relationship between church growth and spiritual gifts will be analyzed. The theological priority of church growth, the gifts of evangelistic and cultural mandate, and the relationship between spiritual warfare and church growth will also be discussed. Following this discussion the thesis will analyze the factors affecting the distribution of the gifts. The fifth chapter will analyze the individual gifts and will divide them into evangelistic and cultural mandate gifts. The evangelistic mandate gifts will be further divided into three categories in accordance with their intended purposes: leadership,

⁵² Foster 2003, 99-109.

power evangelism and spiritual warfare, with their common denominator being that they serve the proclamation of the gospel. The cultural mandate gifts will be divided into five groups: sign gifts, gifts of service, pastoral gifts, gifts which include a mix of gifts and the “natural gifts”. Because Wagner does not divide gifts into systematic groups, forming these group categories is a challenge. Forming these categories of gifts will be made by looking for the similarities in his descriptions of spiritual gifts.

In chapter six the analysis goes further so that Wagner’s principles regarding spiritual gifts will be articulated and systematized. Chapter six and seven will draw conclusions concerning Wagner’s principles of spiritual gifts and the questions which have been presented in section 1.4 will be answered. What are the principles behind his thought? Which theological principles of his are founded on the background of broader rather than individual passages of his work? In this case, the discussion treatment will be from the standpoint of theological principles. What kind of connection exists between church growth and Wagner’s theology of spiritual gifts? Chapter seven will present the conclusions of the research. Abbreviations are in located chapter eight and Chapter nine includes the bibliography: sources and literature.

1.7. Wagner’s terminology

Wagner is a flexible and creative person. He uses language in a non-traditional way, coining his own terms, which are not always commonly known. This tendency creates a difficult situation for the reader of this study to understand Wagner’s terminology and to know when Wagner’s terms are being used and when the author writes using his own words. For the benefit of the reader the following key terms and phrases are frequently employed by Wagner in his writing. The terms are related to spiritual gifts and are used in this study. “Binding the strong man” means binding a territorial spirit. “Gift of discerning” is generally known as gift of discernment. With “demonization” Wagner means “demon possession”. “Extended church” is understood as the church in the workplace. Wagner writes of the “fruit of the Spirit” almost always in singular, not in plural, including the idea that there are not many, but only one fruit with many slices. “Gift-mix” is a combination of two or more spiritual gifts. Wagner calls the gift of apostleship as “the gift of apostle”. In turn Wagner’s term “the gift of helps” is equal with the gift of assistance. “Homogenous unit principle” refers to the principle that the cultural borders must not be crossed because of the church growth. “Hyphenated gift” means a combination of two gifts which are combined with a hyphen. “In the heavenlies” means “in heaven”. With “I-1 intercessor” Wagner understands a personal intercessor. The gifts and offices are not parallel. For example the gift is

called “prophecy” but the office “prophet”. As a counterpart of to a spiritual gift Wagner uses the term “role” (of the Christian), meaning the responsibility to practice the virtue without that one possesses the spiritual gift. The terms “search theology” and “find theology” refer to the argument that finding is more important than searching. “Warfare prayer” is a special kind of prayer used in spiritual warfare.

1.8. The Sources as a challenge

Although Wagner is a remarkable missiologist and Christian leader in the United States, he has not been studied by many systematic theologians. Spiritual gifts are also a subject, which has been studied very little by systematic theologians. The reason for this lack of research is probably due to the inadequacy of the sources for systematic theology. The method of this thesis requires a sufficient quantity of source material. Only in the last few years has there been sufficient published material concerning spiritual gifts for that purpose. It is typical for the literature of spiritual gifts that each theologian writes only one publication on the subject, so there is not a great deal to explore. C. Peter Wagner is a different kind of a scholar: most of his 80 published works are related to spiritual gifts. Since I became interested in spiritual gifts as a dogmatic subject, C. Peter Wagner was a natural, and perhaps the only feasible, option for the subject of a study like this.

In this thesis the sources include all of Wagner’s writings on spiritual gifts. In addition there are some oral sources in the form of internet speeches. The sources have been delimited so that the material which does not differ from the views of other theologians or churches will receive less attention. With regard to evaluation of sources it can be said that although many of his books deal with spiritual gifts some works are particularly crucial for the researcher. *Look out the Pentecostals are coming* (1973) shows that Wagner has adopted many of the same kind of views of spiritual gifts as Classical Pentecostalism. *The church growth and the whole gospel* (1981) introduces Wagner’s division between evangelistic and cultural mandates and the concept “homogenous unit principle”. The book is his apologetic answer to the Social Gospel movement and stresses that meaningful social ethics needs to be contextualized. The style is quite harmonizing and very academic. “*Church Growth and the Whole Gospel* thrust him into the spotlight as McGauran’s successor”.⁵³ *Your Church can grow* (1984, first edition 1976) and *Leading Your Church to grow* (1984, 1988, 1st British ed. 1986) represent Wagner’s primary ideas about church growth, including spiritual gifts as instruments of church growth. *Church Growth State of the Art* (1986) and *Strategies for Church Growth* (1987)

⁵³ Wellum n.d, 3.

connects spiritual gifts to power evangelism and leadership. *How to have a healing ministry without making your church sick* (1988), concentrates on healing ministries and the gift of healing.

In the early 1990s Wagner published a few significant works concerning the spiritual warfare. In *Warfare Prayer* (1992), *Prayer Shield* (1992), *Breaking Strongholds in Your City* (1993) and *Churches that prayer* (1993) are material particularly to analyze his view of gifts of spiritual warfare. His three part commentary on Acts – *Spreading the Fire* (1994), *Lighting the World* (1995) and *Blazing the Way* (1995) – is an exception in Wagner’s thought: it comes close to a systematic style of Bible teaching. It concentrates on miraculous gifts, while not ignoring the charismas of serving. Perhaps his most controversial book, *Confronting the Powers*, which deals with territorial spirits, was published in 1996. This work includes many of the issues which cause critics to accuse Wagner of animism. *The Churchquake* (1999) is therefore important in that it includes Wagner’s “paradigm shift” to a dominion ideology: the New Apostolic Reformation, deepening in *Changing Church* (2004), *The Church in the Workplace* (2006) and *Dominion! How Kingdom Action Can Change the World* (2008). In the 2000s Wagner’s dominionist idea of a five-fold ministry⁵⁴ is articulated in *Apostles of the City* (2000), *Apostles and Prophets* (2000), *Pastors and Prophets* (2000), and *Apostles Today* (2006). *The Church in the Workplace* (2006) drafts spiritual gifts for use in the workplace and apostolic spheres⁵⁵ in extended church⁵⁶. In his books *Your Spiritual Gifts Can Help Your Church Grow* (2005, previous editions 1979 and 1994) and *Discover Your Spiritual Gifts* (2005, first edition 2002) Wagner defines and describes all the spiritual gifts. Wagner’s memoir, *Wrestling with Alligators, Prophets and Theologians* (2010), offers the scholar good insight into many charismas in Wagner’s theology.

1.9. Previous studies

World widely Pentecostalism has been widely studied. In Scandinavia at least three scholars have published many books and articles on Pentecostal theology. David Bundy (2009) has written a dissertation at University of Uppsala called *Visions of Apostolic Mission: Scandinavian Pentecostal Mission to 1935*. Bundy has also studied various subjects on Pentecostalism (1986, 1997 and 1999a, 1999b). Nils G. Holm (1970-1978, 1987, 1991, 2012) has analyzed Pentecostalism and charismata in the 1970s and yet in the 2000s. A Finnish theologian Veli-Matti Kärkkäinen (1998-2009) is the

⁵⁴ Bible Dictionary 2011, n.p. In Bible dictionary the concept is defined as follows: "The term, five-fold ministry, has come into popular use, but you will not find the term in the Bible. The five-fold ministry is a way of referring to Ephesians 4:7, 8, 11. But to every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Bible Dictionary 2011, n.p.

⁵⁵ Wagner 2002b, 81-100; Wagner 2006c, 113-114.

⁵⁶ Wagner 2006c, 26-32.

author of several books of Pentecostal theology in global context. Kärkkäinen's dissertation (1998) dealt with Roman Catholic-Pentecostal dialogue.⁵⁷

There are also some dissertations discussing Scandinavian Pentecostal theology. Tommy Henrik Davidsson (2012) has written his Ph.D. *Lewi Pethrus' ecclesiological thought 1911-1974: a transdenominational Pentecostal ecclesiology* at University of Birmingham. Arto Hämäläinen's (2005 and 2010) doctoral thesis approached Pentecostal leadership and Finnish Pentecostal Mission. Frank M. Matre (1985) has focused his doctoral thesis - written in Fuller Theological Seminary - on Norwegian Pentecostal Movement.⁵⁸

C. Peter Wagner has not been studied by Scandinavian scholars. Torbjörn Aronson (2005, 2010, 2011 and 2012) has, however, studied subjects which come near to Wagner, i.a. Neo-Pentecostalism. In addition Sakari Pinola (1995) has written his dissertation on Donald McGavran. Some Scandinavian scholars have concentrated on Pentecostalism of Scandinavian countries.⁵⁹ Some others have dealt with global Pentecostal issues.⁶⁰ Yet some Scandinavian scholars have focused on specific doctrinal and practical issues of Pentecostalism.⁶¹

⁵⁷ In addition there are some anthropologists, who have published various books on Pentecostalism. Jan-Åke Alvarsson (2002, 2008, 2009a, 2009b, 2009c, 2011 and 2013) has written several studies on Swedish and Scandinavian Pentecostalism. Kim Kirsteen has focused his research on the Holy Spirit (2003-2009). Martin Lindhardt (2009a, 2009b, 2010 and 2012) has done many studies of Charismatic Christianity. Göran Johansson (1992) has researched Pentecostal Mission to Bolivia. Päivi Hasu's studies (2006, 2009 and 2012) deal with the worldview of Pentecostalism.

⁵⁸ There are also some cultural anthropological dissertations on Pentecostalism. Jonas Adelin Jörgensen (2012) has regarded (South Indian) Pentecostalism from the view of anthropology. Kristina Helgesson (2006) has surveyed Pentecostalism as a cultural anthropological phenomenon at University of Uppsala.

⁵⁹ Lauri Ahonen (1994) has written a history of Finnish Pentecostal Revival. Curt Björkquist (1959) has directed his research to the Swedish Pentecostal Movement. Bertil Carlson (1974) has evaluated Swedish Pentecostal Movements. Tormod Engelsviken (2007 and 2008) has written a response to Kärkkäinen on Pentecostalism of the New Millennium and essays on honour of a Danish professor Knud Jörgensen. Joel Halldorf (2007 and 2010) analyses the life and work of Lewi Pethrus in a book and an article done at University of Uppsala. A Norwegian born Stanley Johannessen has worked as an associate professor of history at the University of Waterloo. Johannessen (1988) has written an autobiography of his father called "The Holy Ghost in Sunset Park". Geir Lie (2003 and 2007) has written a book of E.W. Kenyon and edited a study of Norwegian Pentecostal Christianity. Ulrika Svalfors (2012) has analysed charismatic movements within Church of Sweden. David Thurjeff (2013) has studied Pentecostalism among the Kaale Roma of Finland and Sweden.

⁶⁰ Nils Bloch-Hoell (1964) has analysed Pentecostal Movement's origin, development and character. Heidi Östbo Haugen (2013) has written a postdoctoral article at University of Oslo on African Pentecostal Migrants in China. Roger E. Hedlund (2005) has directed a critique to Pentecostal mission as an evangelical. Lene Sjörup (2002) has written an article at the University of Copenhagen where Pentecostalism is examined from below by experience of women living in poverty in Santiago, Chile. Sturla Stålsett (2006) has evaluated Pentecostalism and globalization.

⁶¹ Thomas Ball Barratt (re-edition by Ronny Ranestad Larsen (2012) has written about the Christian Baptism. Gerald Hovenden (2002) has focused on speaking in tongues. Knud Jörgensen (2012) has studied Christian leadership from the charismatic perspective. Knut Edvard Larsen and Knud Jörgensen (2014) have written about power and partnership. Roger Stronstad (2003) has scrutinied the prophethood of all believers. Jayne Svenungsson (2008) has formulated a critical theology of the Spirit. Karl Inge Tangen (2012) has dealt with ecclesial identification.

There are few earlier systematic theological studies on C. Peter Wagner or spiritual gifts. The present author has been able to find only one previous study related to the spiritual gifts in the theology of Wagner. In 2000 Larry S. McDonald published his doctoral dissertation on C. Peter Wagner's teaching on the Gift of the Evangelist. In addition Erwin van der Meer wrote his dissertation on Wagner. In 2008 he studied C. Peter Wagner's theology of strategic level spiritual warfare and its implications for a Christian mission in Malawi. Rene Holvast studied spiritual mapping in his work: "Spiritual Mapping: The Turbulent Career of a Contested American Missionary Paradigm 1989-2005". This work also assesses Wagner's views on the issue. Robert J. Priest, Thomas Campbell and Bradford A. Mullen interpreted Wagner's theology as animistic in their study "Missiological syncretism: The New Animistic paradigm", published in a work edited in 1995 by Edward Rommen. In the same publication Charles H. Kraft gives a response in an essay entitled "Christian Animism or God-Given authority?" John F. Hart (1997) wrote an analysis of Wagner's view of spiritual warfare and the demonology of the Third Wave movement. Vinson Synan is a historian of Classical Pentecostalism and Allan H. Anderson a Classical Pentecostal theologian. They have evaluated the Third Wave movement and C. Peter Wagner. The New Apostolic Reformation movement led by Wagner has been analyzed by Ervin Budiselic. Claudia Währisch-Oblau has evaluated Wagner's global influence, especially the significance of his strategic level spiritual warfare theology in Ghana, Nigeria and the Congo. Kelebogile T. Resane has dealt with ecclesiology and the five-fold ministry of apostolic churches, which concentrates on Wagner. David J. Valleskey has evaluated the Church Growth movement. Sarah Miller has studied Dominionism in America and Wagner's theology. The work edited by Roland Chia, "Secularism, neo-paganism and the modern church" offers a critical perspective, linking Wagner to neo-paganism. On the other hand it offers insight to leading worship. J.M. Diener analyses Wagner's deliverance practices as a part of his study of Deuteronomy 18 and Isaiah 8 related to the gift of deliverance.

Most of the previous studies of Wagner's theology are confessionally and polemically oriented and one-sided and therefore inadequate by nature: they do not reach the level of scholarly analysis. There is little constructive research concerning Wagner and none at all in relation to his view of charismas. Addressing this lack is the purpose of this study.

Nevertheless there are numerable dissertations concerning spiritual gifts with a small number of them referring to Wagner. For example, Ooms, Coleman, NJ Park, Leonard, Farnell, Seok, KT Kim, TK Park and Yew refer to Wagner. Ooms examines the ministry of deliverance in the

Reformed Church of the United States. Coleman concentrates on spiritual warfare in his doctoral thesis, which appeared in 2010, under the title "Principalities and, powers: A historical and biblical study with strategic application in North American churches". NJ Park has analyzed the use of spiritual gifts in the growth of the Church of South Korea (2001). In the field of practical theology Leonard has examined the spiritual gifts of management and administration (2000). Farnell (1990) has studied the gift of prophecy in the New Testament. Seok (2008) has analyzed the effect of intercessory prayer - which Wagner defines as a spiritual gift - on the spiritual growth of the members of the church. KT Kim (2010) has studied effective strategies of evangelism – which include the spiritual gift of evangelist – in the Presbyterian Church of Korea. In his 1991 dissertation Park TK has researched mission, which includes the gift of being a missionary, in the Presbyterian Church of Korea. Yew represents a cessationist approach in his view of apostolic and prophetic ministries. Furthermore, other doctoral dissertation or academic publications that are related to the spiritual gifts and referred to C. Peter Wagner have been produced by DellaVecchio and Winston (2004), Pochek (2011), Reimer (1994), Robeck (2008), Johns (2002) and Seo (2008).

According to C. Peter Wagner although spiritual gifts have not been studied previously, the spiritual gifts which he defines as charismata, have been studied. In this thesis these studies are utilized as instruments for interpreting Wagner's theological view of charismata. Altogether Wagner defines 28 different spiritual gifts in his works. The gifts defined by Wagner not mentioned already above include: the spiritual gift of administration, examined by DellaVecchio and Winston (2004) and Leonard (2000); the spiritual gift of celibacy by Von Dehsen (1987) and Hobbs (2005); the spiritual gift of deliverance by Thomas (1998); the spiritual gift of discernment by Gelpi (2002); the spiritual gift of evangelist by Combs (2002); the theology of healing (closely related to the spiritual gift of healing) by Shemunkasho (2004); the spiritual gift of helps by DellaVecchio and Winston (2004); the spiritual gift of leadership by Leonard (2000) and Cressman (2007); the spiritual gift of martyrdom by Shepkaru (1999); the spiritual gift of mercy by DellaVecchio and Winston (2004); the spiritual gift of pastor by Combs (2002); the spiritual gift of tongues by House (1983), Holm (1987), Macchia (1992, 1998) and Cartledge (1998). An exegete Liu deals with the issue of voluntary poverty (which is a spiritual gift for Wagner) in his work: *Did the Lucan Jesus desire voluntary poverty of His Followers?* In addition KP Kim (2009) provides a Korean perspective on the church growth in his study "An analysis of Dissertations on Church Growth Published During the Past Five Years (2004-2008)". Lyons (1998) assesses hermeneutics in the Charismatic Movement, which is related to the present study in its articulation of principles of Wagner's thought.

2. The theological background of C. Peter Wagner

2.1. C. Peter Wagner as theologian

As a former theological student at Fuller School of Theology and Princeton University, Wagner confesses to be a Reformed theologian.⁶² However he has been strongly influenced by premillennialist dispensationalism⁶³, which is represented in the Scofield Bible translation⁶⁴. He received these influences at least while studying at Dallas seminary, whose professors represented premillennialist dispensationalist theology. Having been ordained in the Conservative Congregational Christian Conference,⁶⁵ it was natural for him to assume the premillennial dispensationalism of former the Congregationalist, Cyrus Ingersol Scofield. Wagner defines himself as having been a cessationist⁶⁶, dispensational⁶⁷ and evangelical⁶⁸. As a cessationist he believed that the spiritual gifts (at least the supernatural ones) were no longer in current use. Their performance was limited to the apostolic period. Among the cessationist theologians Benjamin B. Warfield had a particularly strong influence on Wagner.⁶⁹

⁶² Wagner 2010b, 115. "Fuller seminary identified itself as teaching 'Reformed Theology.'... Needless to say, I believed what my professors taught me...So off I went to Bolivia, a convinced cessationist." Fuller theological seminary was rooted in two Reformed theological orientations: evangelicalism and fundamentalism. See Marsden 1995, 1-11.

⁶³ Premillennialism is an ancient Christian doctrine, while premillennialist dispensationalism was created in the mid-nineteenth century in Great Britain. Trollinger Jr. in McGrath and Marks 2004, 345. Van der Meer defines (premillennialist) dispensationalism as follows: "Dispensationalism is a theological tradition within Evangelicalism which makes a sharp distinction between Israel and the church in its interpretation of Scripture, and as such stands in sharp contrast with Reformed covenant theology which sees God's dealings with Israel and with the church as part and parcel of God's one program." Van der Meer 2008, 65; Erickson 1985, 1162-1163; Ferguson and Wright 1988, 175-176; Lightner 1986, 35. The main proponents of Dispensationalist theology have been J. N. Darby in the UK and Cyrus I. Scofield in the USA. (Ferguson and Wright 1988, 200-201; Henry 1973, 187). Van der Meer 2008, 65.

⁶⁴ According to Trollinger Jr., The Scofield Reference Bible, which appeared in 1909, strengthened the popularity of dispensationalism among conservative evangelicals. Trollinger Jr. in McGrath and Marks 2004, 345.

⁶⁵ Wagner 1999a, 16-17. According to the home page of the organization: "The Conservative Congregational Christian Conference is a theologically conservative denomination believing strongly in the autonomy of each local church under the headship of Christ. Our member churches include those who are Congregational, Christian and Evangelical and Reformed in their background, as well as independent Community churches. Our member ministers also come from diverse backgrounds. Though we are solidly committed to the basic doctrines of Christian faith, we allow for diversity in many areas where Christians have tended to disagree. Though our members hold strong biblical convictions, we do not believe that Christians should divide over secondary issues. As an evangelical denomination, in obedience to Jesus Christ, we work together to advance the Kingdom of our Lord through evangelism, church planting and missions." CCCC n.d., n.p.

⁶⁶ Wagner 1996a, 54; Wagner 2010b, 115. The definition of cessationism, see page 8.

⁶⁷ Wagner 1988a, 33-34. The definition of dispensationalism, see note 63.

⁶⁸ Wagner 1983a, 128; Balmer 1993, 36. In America evangelicalism is understood to be a broader concept than dispensationalism or fundamentalism. Noll in McGrath and Marks 2004, 431. Wagner defines the term evangelical as follows: "I simply mean the made-in-Wheaton, Christianity Today, Moody Bible Institute, Lausanne Committee, InterVarsity, Gospel Light, Billy Graham, Southern Baptist, Zondervan type of evangelical. It involves a bit of overlapping on the right with fundamentalists and on the left with conciliar evangelicals. I realize that in the broadest sense all Pentecostals and charismatics fit under the evangelical umbrella, but right now I am using the term in a narrower sense, which does not include Pentecostals or charismatics." Wagner 1988a, 32.

⁶⁹ Wagner 1996a, 54; Wagner 1983a, 128; Wagner 1984b, 79; Wagner 1999a, 16-17; Van der Meer 2008, 65-67. Van der Meer also refers to Wagner's *On the Crest of the Wave*, p 1. Van der Meer 2008, 65; Wagner 1983a, 1. In seminary

Dispensationalism has spawned controversies, and has been accused of being a heresy by many evangelical writers.⁷⁰ In spite of different eschatological and hermeneutical views, Dispensationalism also has some common features with evangelical theology: emphasis on biblical authority and an inerratic nature of the Scriptures. It became a significant approach within evangelicalism among Baptists, Pentecostals and independent fundamentalist churches. Dispensationalism represents more literal interpretation of the Scriptures in comparison to other interpretative approaches. Because of their literal interpretation of the text dispensationalists draw a hermeneutical distinction between passages related to the church and to Israel.⁷¹ Barker states that in dispensationalism, there must be a distinction drawn between the national or ethnic Israel and the church.⁷² This distinction already appears in the writings of the founder of dispensationalism, J.N. Darby. As Ice argues, according to Darby God has a different plan for the church and for Israel.⁷³ One more characteristic of dispensationalism is that the millennial reign of Christ is considered literal. The most well-known feature of dispensational theology is the doctrine of the rapture⁷⁴, which Anderson argues became accepted by early Pentecostals partly because of reaction against theological liberalism.⁷⁵ According to van der Meer, the name of the ideology comes from seven dispensations, or time periods of God's saving action, which differ from each other with regard to their content of faith.⁷⁶ As Paul Enns puts it: "Darby advanced the scheme of dispensationalism by noting that each dispensation places man under some condition: man has some responsibility before God. Darby also noted that each dispensation culminated in failure."⁷⁷

Wagner was still having the cessationist view of prayer. Wagner 2000a, 43. Cessationists believe that supernatural spiritual gifts such as prophecy, divine healing and miracles were limited to the apostolic age because of their foundational nature. Fee 1994, 32ff, 158-175. Ruthven presents "an impressive list" of cessationists, who understand the miraculous gifts as foundational. "Moreover, an impressive list of scholars, *e.g.*, Adolph von Harnack, J.N.D. Kelly, Arnold Ehrhardt, Henry Chadwick, Hans von Campenhausen, and Jaroslav Pelikan, have similarly asserted and explained the disappearance of the "religion of the Spirit and of power" in the earliest church. These authors are essentially restating the classic Protestant position on this issue: that miraculous spiritual gifts, including prophecy, were in some sense "foundational" in that they were essential for the initiation and spread of the Christian faith, but, like scaffolding, they were no longer required after the viable structure and doctrines of the church had been established. This doctrine was stated not only in certain polemics and historical theology but also was virtually the consensus position of older Calvinistic and fundamentalist texts on systematic theology and on the Holy Spirit." Ruthven 2008, 4-5.

⁷⁰ Gaebele in Ryrie 2007, 7. Ryrie's paper is an answer to the critics of dispensationalism. See Ryrie 2007.

⁷¹ Wagner 1996a, 51; Van der Meer 2008, 67; Ice 2009, 1.

⁷² Barker 1982, 4.

⁷³ Ice 2009, 1.

⁷⁴ Trollinger Jr. explainings the meaning of rapture in dispensationalism, cf. Trollinger Jr. in McGrath and Marks 2004, 346.

⁷⁵ Anderson in McGrath and Marks 2004c, 443.

⁷⁶ Van der Meer 2008, 65-67

⁷⁷ Enns 1989, 516; Vlach 2005, 1. Vlach refers to Darby, who notes that there are seven different dispensations: 1) Paradisiacal state to the flood, 2) Noah, 3) Abraham, 4) Israel, 5) Gentiles, 6) The Spirit and 7) The millennium. Vlach 2005, 1.

Clough argues that though a difference can be observed between dispensationalist literal hermeneutics of Scriptures and the mixed hermeneutics of Reformed, covenant theology, dispensationalist and Reformed exegetes do not mechanically adopt a literal or metaphorical meaning. The meta-hermeneutical background of the exegetes also makes a difference in the interpretation they produce.⁷⁸ Van der Meer notes that dispensationalism represents premillennial eschatology⁷⁹ whereas in evangelical theology there are premillennial⁸⁰, amillennial⁸¹ and postmillennial⁸² approaches.⁸³ According to Trollinger Jr., premillennialists believe that the millennial reign of God on earth will not come about until Christ returns to earth. Postmillennialists in turn think that Spirit-led Christians will prepare the millennial kingdom after which Christ will return.⁸⁴ According to Kerns the evangelical “covenant theology” is based on the Westminster Confession, which says little of Christ’s return; only that it will happen. This statement gives room for many interpretations of the timing of Christ’s coming. The difference between various views has to do with how much the Old Testament Scriptures are seen as relating to the New Testament soteriological focus. Premillennialists interpret Old Testament passages regarding ethnic Israel as part of New Testament salvation. Amillennialists understand the concept “Israel” spiritually, or ethnic Israel as the chosen people rejected because of their disobedience. Another difference concerns the interpretation of the outpouring of the Holy Spirit at Pentecost. Amillennialists and some postmillennialists argue that a “New Pentecost”, the fulfilment of Joel’s prophecy of the Latter Rain based on Joel 2:23-32⁸⁵, is not possible, because the Kingdom has already come. Premillennialists in turn believe in an “eschatological Pentecost” as do Pentecostals.⁸⁶ Trollinger Jr.

⁷⁸ Clough 2001, 59, 68, 70-71.

⁷⁹ The dispensationalist interpretation of the Scriptures includes an emphasis on eschatology and on particular books of the Bible, namely Daniel and Revelation. The literal interpretation of the books “provides a sure guide to the past, present and future of human history.” Trollinger Jr. in McGrath and Marks 2004, 346.

⁸⁰ “Premillennialism is a view that Jesus Christ will return to earth prior to the millennium, during which Christ will reign for one thousand years, as interpreted literally from Rev. 20: 1-5.” McKim 1996, 218. Premillennialists expect a future earthly kingdom, while postmillennialists and amillennialists interpret the present church age as that of the Kingdom. Woolley 2009, 4. Premillennialism is held primarily by Baptists, Holiness groups, Pentecostals and conservative evangelicals. Woolley 2009, 4.

⁸¹ “Amillennialism is a view that the millennium or ‘one thousand years’ of Christ’s reign in Rev. 20: 4-5 is to be interpreted symbolically instead of literally.” McKim 1996, 9. “Amillennialism is supported mostly by historic Protestants and Catholics.” Woolley 2009, 4.

⁸² “Postmillennialism is a view that Jesus Christ will return to earth after the millennium or ‘one thousand years’ of Christ’s reign mentioned in Rev. 20: 1-7.” McKim 1996, 214. This view is supported by evangelicals and charismatics, mainline and liberal Protestants and some ecumenical groups. Woolley 2009, 4. According to Bosch the Reformed postmillennial view transferred to the Social Gospel Movement of the early 20th century. Bosch, DJ 2011, 290.

⁸³ Van der Meer 2008, 66.

⁸⁴ Trollinger Jr. in McGrath and Marks 2004, 345

⁸⁵ Anderson 2007, 8. Faupel sees term “Latter Rain” to infer to Classical Pentecostalism linking it to the birth of the revival in 1906. Faupel 1996, 187-190.

⁸⁶ Kerns 2008, 11; Anderson in McGrath and Marks 2004c, 443.

states, in dispensationalism the last and current dispensation means an “increasing apostasy of the institutional church” and “increasing decadence of modern civilization”. The explanation for this is the increasing activity of demons, emphasis, which seems to have been transferred to the Latter Rain-⁸⁷ and New Apostolic Reformation-theology.⁸⁸

Anderson notes that there is a relationship between global Pentecostalism and premillennial eschatology. The experience of Spirit baptism was interpreted to be a latter-day universal revival preceding the return of Jesus Christ to establish his thousand -years reign on earth. A dispensationalist view of the imminent return of Christ was incorporated into charismatic theology. It led to the doctrine of the Latter Rain.⁸⁹ According to Resane, the theology of the Latter Rain movement of the 1940s and 1950s joined with dispensationalism in eschatological approach going simply just further. The leaders of the NAR, coming from different ecclesiastical backgrounds, intertwined Latter Rain theology with their own theological backgrounds.⁹⁰ Steinkamp notes that the “doctrine of restoration” has its roots in early Pentecostalism.⁹¹

Wagner notes that his seminary professors taught that the spiritual gifts ceased after the apostolic age.⁹² Warfield’s cessationism was taught at the time when Wagner did his theological studies. He writes: “When the question came up in class in seminary we were usually told to read a book by Benjamin Warfield which argued that many of the biblical gifts were phased out after the church got rolling, and that we were not to look for them in our churches today.”⁹³ According to Wagner, at that time his only theological dividing line was along conservative-liberal axis. Here the influence of dispensational theology in opposing modernism can be seen. He thought himself as evangelical or conservative. In addition to these camps there were also liberals, against whom conservative dispensationalists were fighting aggressively, in Trollinger Jr’s interpretation of Wagner.⁹⁴

⁸⁷ In this study the concepts “Latter Rain teaching” and “Latter Rain theology” refer i.a. to William Branham, although he never became a part of Latter Rain movement. His influence was pivotal in Latter Rain Revival in 1946-1947. See Aronson 2011, 30-31. The characteristics of Latter Rain (Revival’s) theology, see Aronson 2011, 34-42.

⁸⁸ Trollinger Jr. in McGrath and Marks 2004, 346; Van der Meer 2008, 65-67; Fanning 2009, 1.

⁸⁹ Anderson 2007, 8. See also Faupel 1996, 103-114.

⁹⁰ Resane 2008, 93-94, 102-103.

⁹¹ Steinkamp n.d., n.p. “Assessing current teachings, Issues and Events with Scripture.”

⁹² Wagner 1983a, 52.

⁹³ Wagner 1984b, 79.

⁹⁴ Wagner 2010b, 33; Trollinger Jr. in McGrath and Marks 2004, 347.

As stated above as a professor at the School of World Mission C. Peter Wagner became a follower of Donald A. McGavran,⁹⁵ the great influencer on the Church Growth movement.⁹⁶ If McGavran is founder of the movement, Wagner may be considered to be its popularizer and systematician. He could be called also the “patenter” of church growth because of his argument that the Church Growth movement of the School of World Missions is the original and the only one, as noted by Valleskey. Wagner began to research the factors affecting the church growth, particularly in the case of Pentecostal-Charismatic churches. These were Latin American Pentecostal Church and the neo-Pentecostal movement⁹⁷, which favored “power evangelism”. According to Wagner the theology of the Church Growth movement, which he adopted, can be said to have been clearly evangelical.⁹⁸ Van der Meer argues that it however led him from cessationist premillennial

⁹⁵ The strong theological influence of McGavran on Wagner shows also in Wagner’s valuation of McGavran, which Wagner formulates in his book *On the Crest of the Wave*: “Donald McGavran, now recognized as perhaps the most influential missiologist of the twentieth century...” Wagner 1983a, 16. See also Wagner in Wagner 1986b, 15. Wagner evaluates McGavran’s missiological thought as having been downright revolutionary. Wagner in Wagner 1986b, 11.

⁹⁶ Wagner in Wagner 1986b, 21; McGavran in Wagner 1990, xi; Wagner 1981, 21; Koester 1984, 2; Lee, SG 2009, 23. “Church growth” (CG) may be defined as “a consciously planned effort to affect increase in membership in a local church.” Lim 2004, 125. The term “church growth” was introduced by Donald A. McGavran in the 1950s while ministering as a missionary in India. “In 1955 McGavran published a summary of what he had learned during that formative period under the title *The Bridges of God*, and the Church Growth movement was born.” He began the Institute of Church Growth in 1961 in Eugene, Oregon, and brought it to Pasadena, California in 1965 when he founded the Fuller Seminary School of World Mission and Institute of Church Growth.” Wagner in Wagner 1986b, 18, 21-22, 271. He became Wagner’s mentor. Wagner 1988c, 22. KP Kim argues on the contrary that McGavran founded the Institute of Church Growth in 1959 in Eugene. Kim KP 2009, 29. The conscious effort to apply church growth thinking to America, see Koester 1984, 2. Wagner, who continued the work of McGavran, dates the work of McGavran at the beginning of the movement to 1955. He states, “in 1980 the Church Growth Movement celebrated its twenty-fifth anniversary. The historical event now regarded as the beginning of the movement was Donald McGavran’s publication of *The Bridges of God* in 1955.” Lee SG, 2009, 23; Wagner 1981, 21. Wagner attached himself to the Church Growth movement in 1967, when he came to study at the Fuller Seminary Department of Missiology under Donald McGavran. Wagner in Wagner 1986b, 21. McGavran was the first in North America to try to study the church in scientific terms. Schuster 2005, 13; McGavran in Wagner 1990b, xi. The characters of Church Growth movement, see Wellum n.d, 4-8. Holvast refers to Rainer observing the significant meaning of McGavran’s “Understanding church growth” for the movement. “A first factor in the development of Church Growth was the publication of the first edition of McGavran’s *Understanding Church Growth* (1970), integrating theological, social and anthropological elements. The publication was hailed as the *magna carta* of the movement.” Holvast 2008, 18; Rainer 1998, 489.

⁹⁷ Hasel defines neo-Pentecostalism as a synonym for the “Second Wave” of the Spirit, which spread among traditional denominations in 1960s. “*Second Wave*. The ‘second wave,’ then, is the ‘charismatic renewal movement,’ also called neo-Pentecostalism, by which tongue-speaking entered into many of the non-Pentecostal churches and became the key charismatic phenomenon in these denominations. This wave began in the 1960s when Lutheran, Baptist, Methodist, Presbyterian, Anglican/Episcopal, Mennonite, Church of Christ, United Church of Christ, and other traditional churches, experienced manifestations of tongues-speaking, or glossolalia. In 1967 tongues-speaking charismatics appeared in the Catholic Church and found subsequent support from many priests, nuns, bishops, and even the pope.” Hasel in Korangteng-Pipim 2005, 392; O’Connor 1975, 145-184. The First and Second Waves, see also Wagner 1988a, 16.

⁹⁸ Wagner 1985, 9-10; Wagner 1988a, 32; Wagner 1987c, 188; Valleskey 1990, 4-5; Stetzer 2005, 7. On church growth as a patented product, see Valleskey 1990, 4-5; Wagner 1985, 9-10. The Church Growth movement surfaced in the 1960s from the work of Donald McGavran as a philosophy of foreign missions. Peter Wagner popularized the movement in the United States through his work at Fuller Seminary in the 1970s. The movement exploded onto the evangelical scene in the 1980s. Stetzer 2005, 7. On Wagner as a popularizer, cf. Herron 2003, 14. The four names mentioned so far form the core figures of the Church Growth movement. Donald McGavran is the father of the movement. C. Peter Wagner is its systematician. Win Arn introduced America to church growth principles. And Lyle

dispensationalism to neo-Pentecostalism during 1971-1979.⁹⁹ Wagner argues that the main difference between the Church Growth movement and Pentecostalism was the view of baptism in the Holy Spirit. Wagner associated it with conversion as being “born again”, while most Pentecostals understood the baptism in the Holy Spirit as a phenomenon to be grouped with speaking in tongues, after the “born again-experience”.¹⁰⁰

During his missionary period in Bolivia Wagner believed himself to be doctrinally evangelical by believing in the “Bible as the Word of God”. At the time he taught evangelical pneumatology, believing that the Holy Spirit gives the power for sanctification. The power of the Holy Spirit which occurs in signs and wonders was unknown to him. Wagner states that the reason for that was the impact of secular humanism¹⁰¹ on Anglo-American culture. According to this cultural view, says Wagner, the naturalism of secular humanism has succeeded in changing the world view of US evangelicals. Because of an excess of reason the supernatural is rejected.¹⁰²

A paradigm shift occurred in Wagner’s theology. He became a supernaturalist charismatic¹⁰³ in that he began to accept all the signs and wonders as actions of God. This view appeared to be influenced by his, own positive experiences with the spiritual gifts.¹⁰⁴ On the other hand Donald McGavran’s

Schaller, not really connected with the roots of the movement, is a guru of church planning whose advice is respected by those who are at the heart of the movement. Koester 1984, 3.

⁹⁹ Van der Meer 2008, 74.

¹⁰⁰ Wagner 2005f, 218-219, 233; Wagner 1987b, 23-24; Wagner 1981, 3-4; Stitzinger 2003, 165. Wagner understands the evangelical Christians to be scriptural, which probably means a literal interpretation of the Bible. Wagner 1981, 4. However in another text Wagner does not think that all evangelicals are scriptural. For example, the soteriology of some evangelical leaders, with the emphasis on the social gospel, can not be defined as scriptural by Wagner. Wagner 1984b, 36. According to Stitzinger - as a Third Waver -Wagner teaches that “each person is Spirit baptized at their salvation and at the same time each is given one or more gifts.” Stitzinger 2003, 165. Van der Kooi refers to Menzies, noting that the baptism of the Holy Spirit has to be distinguished from conversion and regeneration on the basis of the Acts. Van der Kooi 2008, 38. Individuals within the Third Wave affirm the validity of charismatic gifts such as healing, speaking in tongues, prophecy, and deliverance from demons. In general, however, they do not accept the traditional Pentecostal emphasis on the baptism of the Holy Spirit as a distinct experience separate from conversion, nor do they emphasize speaking in tongues as the “initial evidence” that someone has received the baptism of the Holy Spirit (as do traditional Pentecostals). Williams 2011, abstract.

¹⁰¹ In *How to have a healing ministry without making your church sick!* Wagner describes secular humanism: “As I have mentioned previously, secular humanism has penetrated our Christian institutions to a surprising degree. Even though a large majority of Americans believe there is a God, His contact with our daily lives is seen as minimal. Our worldview is heavily influenced by secular science. We are taught from childhood to suppose that almost everything that happens in daily life has causes and effects, which are governed by scientific laws.” Wagner 1988a, 146. See also Wagner 1988a, 42.

¹⁰² Wagner 1983a, 128-130. Wagner quotes the statement of Paul Hiebert: “Western Christian missions have been one of the greatest secularizing forces in history.” Wagner 1984b, 78-79. According to Schmidt, “signs and wonders” and “power evangelism” are synonyms for Wagner, power evangelism being only the more popular term. Schmidt 1988.

¹⁰³ The term “supernaturalist charismatic” refers in this study to the fact which Holvast observes: “He [Wagner] made supernatural intervention increasingly a central feature in his version of Church Growth.” Holvast 2008, 21. Missionary E. Stanley Jones had an impact for Wagner’s paradigm shift, see Wagner in Springer 1987a, 53-54.

¹⁰⁴ Wagner 1983a, 130-131; Wagner 1984b, 78. Such was at least dean Paul Pearson’s demonic deliverance, which Wagner mentions. He interprets, as showing that God’s supernatural power was working in every day life. Wagner

theological research on church growth was influential on him. It showed a correlation between the use of gift of healing and church growth.¹⁰⁵

As the conclusion of his development Wagner adopted some relativistic views in his theology. He understood that a wide range of theological views, with the exception of theological liberalism,¹⁰⁶ can all be acceptable. Even Pelagianism¹⁰⁷ – being regarded generally by Christian denominations as heresy – seems not to be ignored if it could be understood as “consecrated pragmatism”¹⁰⁸, representing the Church Growth movement.¹⁰⁹ Instead Wagner took an actually negative attitude towards systematic theology. According to him the Christian movements do not need to be based on any theology. Neither the Reformation nor the modern Missionary Movement needed any theological ground, but on the spontaneous work of the Holy Spirit. This is how Wagner separates theology and the work of the Holy Spirit from each other, which as Anderson observes is a feature of Pentecostal theology.¹¹⁰ But Wagner goes further by setting even God and theology against each other. He writes that although the spiritual ministry would not be accredited by theologians, it may be accredited by God. The quest for “atheology” became a basic structure of Wagner’s theology. According this view it theology is not necessary, because Jesus did not write any theology. In fact according to Wagner there is simply no theology in the entire Bible. Thus Wagner’s theology is not

1983a, 130-131. Yet at the time when he studied, Wagner had not heard anyone teach “anything useful” about the spiritual gifts. Wagner 1984b, 78.

¹⁰⁵ Wagner 1983a, 131. Wagner himself denies he is a Charismatic or Pentecostal, but his supernatural world view and emphasis on the power of the Holy Spirit and church growth are typical characteristics for charismatic theology.

¹⁰⁶ For Wagner conservative theology means evangelical theology. As opposed to it he understands – in the American context – liberal theology with its emphasis on culture and the social responsibility of the church. Primarily Wagner opposes liberal theology because he sees it as correlating negatively with church membership growth. This is due to an excessive concentration on cultural and social issues at the expense of the proclamation of the gospel. Instead conservative theology has a positive impact on church growth according to Wagner. Wagner 1988b, 33-34. Theopedia defines “theological liberalism”, which Wagner also calls “liberal theology”, as follows: “Sometimes known as Protestant Liberalism, is a theological movement, rooted in the early 19th century German Enlightenment, notably in the philosophy of Immanuel Kant and the religious views of Friedrich Schleiermacher. It is an attempt to incorporate modern thinking and developments, especially in the sciences, into the Christian faith.” “Theological liberalism” n.d., n.p.

¹⁰⁷ The Encyclopaedia Britannica defines “Pelagianism” as follows: “Also called Pelagian Heresy, a 5th century Christian heresy, taught by Pelagius and his followers that stressed the essential goodness of human nature and the freedom of the human will. Pelagius was concerned about the slack moral standards among Christians, and he hoped to improve their conduct by his teachings. Rejecting the arguments of those who claimed that they sinned because of human weakness, he insisted that God made human beings free to choose between good and evil and that sin is a voluntary act committed by a person against God’s law.” EB, n.d., n.p.

¹⁰⁸ Wagner 1984b, 159-165. Wagner does not define the term, but he describes it as follows: “It is a biblical attitude. For one thing, it measures evangelistic methods against biblical goals, namely the Great Commission imperative to make disciples of all nations (see Matt. 28:19). For another it takes seriously the notion of shaking the dust off the feet if results are not forthcoming under certain circumstances (see Matt. 10:14).” Wagner 1984b, 165. On the other hand Wagner says that “consecrated pragmatism” means church growth methods that work. Wagner 1984b, 159.

¹⁰⁹ Wagner 1981, 34-35, 82-83. The quest for “adoctrinal theology” also embodies a broad spectrum of denominations within the Church Growth movement. Alan R. Tippett has a background in Methodism, Arthur F. Glasser in turn is a Reformed Presbyterian. Wagner states that the Church Growth movement cannot be classified as Reformed, Wesleyan, Lutheran, Calvinist, pietistic, Pelagian or Arminian, only evangelical. Wagner 1981, 83.

¹¹⁰ Wagner 1981, 82-83; Anderson 2008, 13.

based upon dogma but pragmatism.¹¹¹ Holvast quotes Wagner: "The theories I like best are, frankly, the ones that work."¹¹² Van der Meer argues that this pragmatic approach to evangelism and mission can be observed in Wagner's focus on numbers.¹¹³ Wellum believes correctly that pragmatism means giving attention to such doctrines, which make the church grow numerically and validating them by experience, sociology, demography and marketing research.¹¹⁴ That is how Wagner can be seen as a charismatic theologian with an experiential rather than a biblical basis of theology, as stated by Resane.¹¹⁵ The inconsistency of his theology comes from the fact that in spite of his pragmatism he tries to maintain the authority of the Scriptures.¹¹⁶

As noted above, this highly-pragmatic theology did not receive a just response in American academic circles in the 1970s. Instead, there were many critics of his theology. Many theologians argued that focusing on the quantitative growth of the church was problematic. An example of these controversies is the issue of discipling and perfecting.¹¹⁷ Wagner's theology was criticized for the

¹¹¹ Wagner 1981, 153; Wagner 1987c, 37; Wagner 1983c, 4-5; Wagner 1990a, 27-28.

¹¹² Wagner 1996a, 47; Holvast 2008, 133.

¹¹³ Wagner in Wagner 1972, 227-228; Wagner 1999a, 253; Wagner 1988b, 22-23, 25-27; Wagner 1983a, 179, 189-190; Van der Meer 2008, 68; Keller 1970, 60. Citing Keller's interpretation of the Bible Wagner points out that the quantitative growth of the church has to count, because the shepherd (in Psalm 23) always counts his sheep and God counts the number of the hairs on the heads of his people Keller 1970, 60; Wagner 1988b, 22-23, 25-27; Wagner 1983a, 179, 189-190. Van der Meer seems to argue that Wagner embraces the "Word of Faith" doctrine: "Pragmatism as initiated by William James: 'a theory is true if it works successfully to our liking', and the related theory that 'faith often makes facts', which in 'Christianized' form appears in the 'word of faith' or 'positive confession' doctrines of Kenneth Hagin and Kenneth Copeland, and is cautiously embraced by C. Peter Wagner." Van der Meer 2008, 68, footnote; Wagner 1999a, 253.

¹¹⁴ Wellum n.d., 4; Wagner 1984b, 33; Wagner 1988b, 201. Wagner himself defines his theology as "consecrated pragmatism". Wagner 1981, 69ff; Wagner 1984b, 33; Wagner 1988b, 201. Towns has analyzed the relationship between church growth and theology, cf. Towns 1986, 67. On the pragmatic foundation of the Third Wave theology of Wagner, see MacArthur 1994, 8.

¹¹⁵ Resane 2008, 120. This tendency can be seen in the "how to-emphasis" in his writings. Wagner 1993b, 95.

¹¹⁶ See for example Wagner 1987c, 16; Wagner 2006c, 145-150; Wagner 1981, 73-74; Wagner 2010b, 164.

¹¹⁷ Wagner 1981, 57. Such critics have been, for example, Leslie Newbigin and Al Krass. Newbigin 1978, 140; Krass 1978, 62. Paul Fries in turn has criticized Wagner's theology for the fact that it has no basis in scriptural texts. Orlando Costas accuses Wagner being church-centered instead of Christ-centered. Fries 1977, 13-14; Costas 1974, 134-137. Wagner has responded to this critique by claiming that not all church growth is the growth of the universal church, the kingdom of God. Wagner 1981, 59. On the problem of church growth theology and in particular its emphasis on quantitative growth, see also Padilla 1971, 102, 104; Michaelson 1979, 79; Kirk 1975, 1080. Wagner admits that not all church growth is good. Wagner 1981, 62. However, he does not evaluate church growth doctrinally but pragmatically. Wagner's view could be summed up as follows: all church growth is acceptable if it is not associated with life-damaging behaviour, such as Jim Jones's cult, see Wagner 1981, 81. This is how church growth as a priority to dogma is a more significant theological factor for Wagner. According to Bosch Wagner's quantitative growth as a theological locus leads to "cheap grace." According to Newbigin, Wagner separates conversion and obedience from each other. See DJ Bosch 1980, 206; Newbigin 1978, 150-151. Yoder even accuses Wagner of outright theological cheating. See Yoder 1973, 37-38. Wagner has not completely avoided the accusation of heresy. Wallis argues that Wagner's theological view of distinguishing between discipling and perfecting is a heresy, mercy without discipling. Wallis 1976, 47. On Wagner's discussion with missiologist Orlando Costas about discipling and perfecting, see Koester 1984, 12 (based on [Wagner 1976a] Wagner's class 5 "Your church and church growth" in 1976.). A liberal evangelical group began to emphasize the importance of smallness as a response to church growth. The movement was called "Remnant theology". McGavran 1980, 168. Wagner claims that the valuing of small size and slow growth is "theological rationalization". Wagner 1988b, 63; Wagner 1984b, 16.

fact that its essence is not Bible- and Christ -centered. Some theologians emphasized in their critique that in Jesus' teaching faithfulness is more important in the Christian ministry than numerical church growth.¹¹⁸ In addition, critics took issue with Wagner's homogenous unit principle¹¹⁹, lack of social concern, openness to Pentecostalism, and Pelagianism. NJ Park refers to Rainer, who notes that Wagner's critics accuse him about priority of evangelism, pragmatism but also of manipulation and unbiblical motivation in his theology.¹²⁰ There is, however, not enough evidence of manipulation. Unbiblical motivation is right accusation, if it means that his theology is not explicitly based on Scriptures. It is incorrect accusation, if it means that his theology would be "anti-biblical".

In the 1970s and 1980s Wagner and his friends attempted to respond also to classical theological questions about church growth theology. Their aim was to consolidate the position of church growth among academic theological disciplines. These attempts included: *I believe in Church Growth* by Eddie Gibbs, *Contemporary Theologies of Mission* by Donald McGavran and Arthur Glasser, *Church Growth and the Whole Gospel* by C. Peter Wagner, *Balanced Church Growth* by Ebbie Smith and *Foundations for Church Growth* by Kent Hunters. According to Wagner, answering the questions of classical theology was complicated because of methodological differences. Systematic theology and church growth theology seemed to speak two different languages. The research methods of the former were based on philosophy and the latter on the social sciences. A significant difference between the two approaches turned out to be the concept of "experience". In systematic theology, "experience" is not a methodologically valid argument while in social sciences it is. This way in spite of attempts to respond to the questions of classical theology, Wagner and the Church Growth movement found different answers than those given by

¹¹⁸ Wagner 1988b, 19, 22-23, 25-27; Wagner 1983a, 179; Wagner 1984b, 189-190.

¹¹⁹ "What is the homogenous unit principle? Donald McGavran was first to make the homogenous unit principle a central feature in his missiological model. In his seminal book *Bridges of God*, and later in his classic textbook *Understanding Church Growth*, McGavran would repeat words to this effect: "People like to become Christians without crossing racial, linguistic, or class barriers. This observation is much a law of sociology as gravity is a law of physics." Wagner 2010b, 108-109. See for example criticism of Wood 1977, 12-13; and Koester 1984, 11. In 1978 Wagner bases his response to the assumption that "If the exact data were available, I would not be surprised if they showed that something on the magnitude 95 to 98 percent of the congregations in Christendom are made up basically of one kind of people." Wagner 1978a, 12. In addition he refers to sociologist Alfred Schutz. Wagner 1979a, 58-59; Schutz 1964, 236-255; Schutz 1967, 116-117. The homogenous unit debate, see Wagner 1979a, 8-33.

¹²⁰ Wagner 1993b, 211; Park NJ 2001, 67; Rainer 1993, 38; Wellum n.d., 3. Thus for example Hudnut 1975, x-xi. Holvast argues that part of the criticism came from the very same evangelical tradition which Wagner represented. Wagner seemed to avoid conflicts, an action which his critics interpreted as evading discussion. "Wagner noted in 1993 that there had been critics of his teaching, but he refused to 'enter into polemics and attempt to refute our critics': 'We have no intention to make ourselves look good by making our brothers and sisters in Christ look bad, and you will find none of that in this book.' This led quickly to a complaint by the critics that the movement was evading discussion and accountability." Holvast 2008, 170-171; Wagner 1990c; Wagner 1993b, 22; Priest, Campbell, Mullen 1995, 59.

classical theology, therefore this indicates that the different methodologies responded to different questions.¹²¹ This shows Wagner to have adopted the premise of experiential theology, as Resane observes, that in charismatic theology Christology is not the point, but Christ himself. There is a difference between theological debate and knowing Christ. The experience of the Holy Spirit is prior to rational argumentation of theology.¹²²

There were many reasons for the ideological shift, which led to church growth becoming widely accepted among the major U.S. denominations in the late 1970s. According to Muether the pragmatic approach - popular among the revivalist movements of the 19th century - became a common view.¹²³ There are many reasons for popularization of pragmatic approach. NJ Park sees it as being caused by Wagner's influential platform as professor at Fuller Theological Seminary.¹²⁴ Van der Meer states that one of the main factors was also that church growth as a discipline became accepted among evangelical missiologists. "From the 1970s to 1990s the church growth movement gradually began to dominate North American evangelical missiology."¹²⁵ Holvast states that it was largely because of Wagner's networking skills.¹²⁶ George G. Hunter III even stated: "The Church Growth Movement is the greatest contribution to this generation's world evangelization."¹²⁷ This development led to the popularization of the church growth- term. It began to be used for a variety

¹²¹ Wagner 1987c, 36-38; Wagner in Wagner 1986b, 28-29, 32. According to Wagner many of his theological critics such as Wilbert R. Schenk, Harvie M. Conn and Ralph H. Elliott caused him to change some theological beliefs and to formulate the church growth theology as an academic discipline. As a result, church growth theology became wide-ranging. It was influenced by theology, missiology, evangelism, history, pastoral theology, communication theory and anthropology. Wagner in Wagner 1986b, 28-29. See other contradictions between church growth and classical theology: Wagner in Wagner 1986b, 33-34. There seemed to remain an attitude of aversion in Wagner's theology towards academia. See Wagner 1987c, 36; Wagner 1992b, 37. J. Robertson McQuilkin indicates that there are five indispensable principles in the modern Church Growth movement, and the fourth on his list is "science as a valid tool for outreach." He concludes: "The Church Growth Movement would change completely in character if any of the five basic presuppositions were omitted." Wagner lists six elements as an irreducible minimum of the Church Growth movement. Number six is "research is essential for maximum growth." Towns 1986, 65; Wagner 1973a, 11, 12, 14; McQuilkin 1973, 73-76. For church growth principles in Korea in Han-Kook Presbyterian Theological Seminary, see Han-Kook Presbyterian Theological Seminary 2008, n.p.; Balmer 2002, 167.

¹²² Resane 2008, 108.

¹²³ Muether 1988, 340. Nineteenth-century theologian Charles Haddon Spurgeon appears to have believed in the same kind of principles as Wagner with regard to church growth, in the view of KP Kim. *An Analysis of the Ministry of Charles H. Spurgeon, with Implications for the Modern Church Growth Movement*, see O'Neal, 2006, abstract; Kim, KP 2009, 141. Holvast also notes that the praxis of spiritual mapping has been grounded in pragmatism. Holvast 2008, 220. "The rise of the Evangelical healing movement in 19th century America," see Dayton, D. 1982, 1-18.

¹²⁴ Park NJ 2001, 67-68; Rainer 1993, 51. Park here quotes Thom S. Rainer.

¹²⁵ Van der Meer 2008, 70. Why then Church Growth became a discipline Wagner lists seven reasons for this claim, which are grounded on Towns's quoting of Wagner's printed class notes, see Towns 1986, 66.

¹²⁶ Holvast 2008, 67.

¹²⁷ Hunter, GG 1979, 104. Lyle E. Schaller, dean of church consultants in the U.S., also considered Church Growth Movement as significant. "The Church Growth Movement was "the most influential development of the 1970s on the American religious scene." Schaller 1980, 7. Ebbie C. Smith defines "Church Growth-Movement" and "Church Growth Theory" in 1984 as follows: "I use the terms *Church Growth Movement* or *Church Growth Theory*, to refer to the body of teaching associated with the approach of Donald A. McGavran, Alan R. Tippett, C. Peter Wagner, Win Arn and others of the so-called "Fuller School". Smith, EC 1984, 11.

of kinds of church activities. Thus in the early 1980s a need arose to review the definition of church growth, when this term denoted to specific theologians who had graduated from Fuller.¹²⁸

As noted above in the introduction (p.7) to this study Wagner began to divide church history into three eras, interpreting the current one as that which will lead to the return of Christ. According to his interpretation the third paradigm (since 1982) changed Christians from being oriented to “institutional maintenance” to being oriented to mission and service in “power”.¹²⁹ This new paradigm meant a new approach to spiritual warfare¹³⁰ in terms of understanding prayer as a weapon.¹³¹ Wagner notes: “A new level of spiritual warfare has been entrusted to the Church.” For him it meant restoration as well: “The authentic government of the universal church is, once again, in place.”¹³²

According to Farnell Wagner denies that he is a Charismatic or a Pentecostal. “I myself have several minor theological differences with Pentecostals and charismatics, which don’t mar any kind of mutual ministry but keep me from saying I’m a charismatic.”¹³³ He defines himself in relation to

¹²⁸ Wagner in Wagner 1986b, 26-28. Brown states that the North American Society of Church Growth was organized in late 1970s. Wagner held a 3-day conference on church planting at Fuller Theological Seminary during the late 1970s. The conference attracted many church leaders from all over the nation, and out of that conference the North American society of Church Growth was organized. Brown 1999, 69. Wagner founded the North American Society for Church Growth (renamed: American Society for Church Growth) in 1984. Holvast 2008, 228-229.

¹²⁹ Deiros in Deiros and Wagner 1998, 46-53; Holvast 2008, 149. The reason why Wagner pinpoints the year 1982 as the year of the shift to the third paradigm seems to be his belief that the Argentine revival changed God’s way of working. “In eschatological terms, the Argentine revival gradually became considered more and more to be a breaking point in God’s way of working in human history. God started this ‘new way of working’ in 1982, and it was still developing. Deiros identified this new way as the third paradigm of God’s work in history.” Holvast 2008, 149; Deiros in Deiros and Wagner 1998, 46-53. Van der Meer argues that Wagner’s shift from an evangelical approach to charismatic approach concerning demonization and exorcism already occurred in the early 1970s. Van der Meer 2008, 74-75; Wagner 1970b, 104; Wagner in Wagner 1983b, 41; Wagner 1973b, 133-155.

¹³⁰ Wagner 2001b, 8. “The controversy that has developed in the 1990s should not be seen as questioning whether Christians should or should not engage in spiritual warfare. Indeed, the Lausanne Covenant, the widely publicized document that emerged from Lausanne I in 1974, states in Article 12 entitled ‘Spiritual Conflict’: ‘We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil who are seeking the overthrow the Church and to frustrate its task of evangelization.’” Wagner 1996a, 21. Van der Meer refers to Mostert, concluding that Western missionaries often underestimate the fear of the supernatural in the context of the mission field. A culturally relevant demonology or theology of spiritual warfare is needed. Van der Meer 2008, 42-43; Mostert 1997, 86, 150.

¹³¹ Wagner in Deiros and Wagner 1998c, 16; Wagner 1990c, 45-46; Holvast 2008, 149-150. Han refers to Wagner: “Peter Wagner explains that “the more deeply I dig beneath the surface of church growth principles, the more thoroughly convinced I become that the real battle is a spiritual battle and that our principal weapon is prayer.” Han 2006, 9; Wagner 1990a, 46.

¹³² Wagner 2001b, 8; Holvast 2008, 150. Holvast argues that Wagner sees his view of spiritual mapping as having been influenced by Omar Cabrera. Bollini does not agree. “In other words, Cabrera did pray against spirits, which could be territorial, but he did not get into identifying, naming or doing spiritual research. This implies that Wagner provides his own interpretation, using Cabrera’s name. Critics confirm Cabrera’s statements [about spiritual mapping]. Bollini writes: ‘Omar Cabrera never used Spiritual Mapping.’” Wagner 1989b, 283; Wagner 1992b, 192; Holvast 2008, 42, 46-47.

¹³³ Wagner 1983c, 4-5; Farnell 2003, 236, footnote.

the Charismatic renewal, emphasizing to be an evangelical Congregationalist.¹³⁴ "I personally am not advocating that we who have not been Pentecostals or charismatics need to become Pentecostal or charismatic in order to see strong church growth. While I am among the first to affirm their ministry, I am not, nor do I intend to become, either. But for some time now I have been seeing the supernatural power of the Holy Spirit operating through my own ministry as an evangelical Congregationalist in a way similar to Pentecostals and Charismatics, but also somewhat differently."¹³⁵ Van der Meer analyses Wagner's 1979 book on spiritual gifts and concludes sharply that he was a neo-Pentecostalist already at that time. There are characteristics of Wagner's pneumatology which can be identified as Pentecostal-Charismatic. He highlights the power which the Holy Spirit gives to the ministry of a Christian. The Pentecostal roots of Wagner's pneumatology can be observed in his connecting the Holy Spirit with signs, wonders and manifestations of power.¹³⁶ Anderson quotes Wagner, noting that he adopted this dimension of Pentecostal belief: "The basic dynamic behind Pentecostal growth in Latin America is the power in the Holy Spirit."¹³⁷ In turn, the Third Wave movement's view can be seen in its interpreting the charismata of the Holy Spirit widely not just as supernatural wonder gifts but also as natural gifts of service. All three waves share the Wagner's emphasis on the importance of personal experience of the Holy Spirit. Wagner connects the emphasis on power of the Holy Spirit and experientialism to pragmatism: where there is power, there is also the Holy Spirit and experiences are therefore desirable and acceptable. This is how Wagner understands the Holy Spirit as occurring in signs, wonders and conversions to Christianity. Van der Meer interprets Wagner to adopt "a pre-Enlightenment worldview which is open to God's intervention in daily experience."¹³⁸

Wagner understood the Third Wave movement as an opening of evangelicals to the supernatural work of the Holy Spirit without their becoming either charismatic or Pentecostal.¹³⁹ During the

¹³⁴ Wagner 1990a, 45; Wagner in Wagner 1986b, 37.

¹³⁵ Wagner in Wagner 1986b, 37.

¹³⁶ Wagner 2005c, 9-13; Wagner 1979c; Van der Meer 2008, 75. Wagner consequently published a book which promoted the use of spiritual gifts in the church. The content of the book basically reflects mainstream Pentecostal and Charismatic theology of the spiritual gifts and shows that by this time Wagner (in spite of his assertion to the contrary), had become a neo-Pentecostal. Wagner's book on spiritual gifts became a classic among Charismatics and Pentecostals. Van der Meer 2008, 75.

¹³⁷ Wagner 1973b, 29; Anderson 2005, 4. McGavran lists factors in the growth of Pentecostal movements. See Anderson 2005, 4.

¹³⁸ Wagner 2005c, 9-13; Wagner 1983a, 121-125; Van der Meer 2008, 75.

¹³⁹ Wagner 1988a, 26. Synan adopted the term "Third Wave" from Wagner to distinguish the movement by Pentecostals and charismatics emphasizing on baptism in the Holy Spirit as simultaneous with conversion and tongues as only one of the charismata. Synan 1997, 271-271, 285. Anderson notes that experience of the Spirit and the exercise of spiritual gifts are central themes of Pentecostalism. See Anderson 2008, 1. Because shares the same kind of beliefs and practices with Pentecostals, van der Meer considers Wagner's theology to be Pentecostal. Van der Meer 2008, 19, 27; Wagner 1988c, 18ff; McGee 1997, 92.

Third Wave movement period until the New Apostolic Reformation Wagner avoided the extremes of both Pentecostal-Charismatic teachings and the doctrine of sola scriptura. The development towards more extreme views, though, had already begun. Hasel writes that the emphasis of the Third Wave movement shifted from tongues to power prayer and power evangelism.¹⁴⁰ Schmidt argues that gifts such as teaching, healing and exorcism are emphasized among the Third Wave movement (e.g., the Vineyard Fellowship).¹⁴¹ Although Wagner states that Classical Pentecostalism and the Charismatic Christianity differed from the “Third Wave” Neo-Charismatic movement in terms of “secondary”, doctrinal issues, “un-systematic” theology and pragmatism are, however, the characteristics tying all three waves together. Wagner sees the manifestation of the miraculous power of the Holy Spirit through the spiritual gifts as the most unifying factor among the three waves.¹⁴² Van der Meer observes that Pentecostals’ emphasis on particular gifts such as tongues, prophecy and healing was an attempt to look for new and better ways to spread the gospel and strengthen the church, which is also Wagner’s intention in SLSW.¹⁴³ The new emphasis in Wagner’s thought is power prayer. Wagner's reference to ministering "in power" needs further attention due to its links to the "power evangelism" approach pioneered and championed by John Wimber.¹⁴⁴

¹⁴⁰ Hasel in Koranteng-Pipim 2005, 393; Okuyama in Boyle and Dufty 1997, 43; Yew 2005, 5. In 1983, through a "Signs and Wonders" course offered at Fuller Theological Seminary in Pasadena by C. Peter Wagner, assisted by John Wimber, the Third Wave of the Holy Spirit Movement was initiated. A characteristic of this movement is that it has spread mainly through evangelical and biblical churches. The fact that some receive this and some reject it leads to the contemporary problems with evangelicals. Okuyama in Boyle and Dufty 1997, 43. In addition Lewis observes the difference between the views of Third Wave adherents and Pentecostals concerning baptism in the Holy Spirit. Lewis PW 2003, n.p. Wagner labelled the new Charismatics “Third Wave” in 1983. Yew 2005, 5.

¹⁴¹ Schmidt 1988. Stitzinger notes that among other theologians or pastors forming part of the movement are John Wimber, known as the founder of the Vineyard Fellowship (1977), and Jack Deere. Stitzinger 2003, 147. In addition to the above-mentioned Koranteng-Pipim states that Charles Kraft and John White also are included among the “Third Wavers”. Paul Yonggi Cho and Frank Peretti can be seen as populizers of the approach. Koranteng-Pipim in Koranteng-Pipim 2005, 159. Stitzinger evaluates that “an open but cautious” position in relation to Third Wave characterizes Martyn Lloyd-Jones, Robert Saucy, John Piper, Wayne Grudem and Chuck Smith and his Calvary Chapel movement. Charismatics are often openly critical of “Third Wavers”. Stitzinger 2003, 147; Mayhue 1994, 123-140; Lewis PW 2003, n.p. Studebaker states that the Neo-charismatic movement includes some manifestations of the Holy Spirit, cf. Studebaker, 2010, 6-7.

¹⁴² Wagner 1983c, 4-5; Wagner 1990a, 45; Wagner in Burgess and McGee 1989c, 843-844; Williams 2011, abstract; Foster 2003, 108-109. Williams suggests that the Third Wave can also be called “neo-charismatic”. “Coined in 1983 by C. Peter Wagner of Fuller Theological Seminary to highlight these trends among evangelicals and other Christians within mainstream churches, the term Third Wave has come to include independent, indigenous, and postdenominational groups that also fit the above description. (When used in this broader sense, the term “neo Charismatic” is frequently substituted in place of Third Wave.) These groups now represent a larger proportion of the worldwide Pentecostal-Charismatic movement than the first two waves combined.” Williams 2011, abstract. On the two earlier waves see Foster, 2003, 99-108. On the similarities and differences between the waves, see Grudem 1996, 10-12.

¹⁴³ Van der Meer 2008, 20.

¹⁴⁴ Wagner 1988a, 26; Wimber and Springer 1986; Hasel in Koranteng-Pipim 2005, 393.

Holvast argues that John Wimber was the person who had an impact on Wagner's paradigm shift through the Argentinean revival in 1985.¹⁴⁵ In this study it will be shown that it was not however the final shift, but that there was still a paradigm shift to come with the New Apostolic Reformation (1998). In 1985 Wimber brought Wagner and Evangelist Omar Cabrera together, "paying for the Wagners' tickets so they could visit Cabrera and see the 'signs and wonders' for themselves."¹⁴⁶ During the 1990s Wagner's understanding of the meaning of dogma, changes a little. He began to seek not only a spiritual but also a doctrinal Christian fellowship crossing denominational borders. He makes a distinction between primary and secondary doctrines. Primary doctrines are common to all Christians. In contrast, in relation to the secondary doctrines Christians may have points of view which differ significantly from one another. Wagner's theological pragmatism is revealed in the fact that he does not explicitly include the doctrine of the Trinity, but Christology, among the primary doctrines. According to Wagner on the doctrine of Christ's person and work no Christian can compromise: "We must never compromise on the essential biblical principles concerning the person and work of Jesus Christ. But there is lots of room for both disagreement and mutual respect on secondary doctrines."¹⁴⁷ At the same time his focus on supernatural intervention alienated him from a part of the Church Growth movement. Holvast observes that he gradually lost his leadership role because he was considered too extreme.¹⁴⁸

Coleman divides Wagner's theological development into three phases: McGavran's effect on church growth theology, the effect of John Wimber's through his spiritual power theology and the New Apostolic Reformation.¹⁴⁹ Probably the most important phase of Wagner's theology is that of the NAR. As Hart observes, it also meant radicalized theology in Wagner's adoption of the spiritual warfare paradigm.¹⁵⁰ In the late 1990s there were various "apostolic" movements in America, Africa and Europe, which to varying degrees desirer to return to apostolic Christianity as

¹⁴⁵ Holvast 2008, 29; D. Wagner 2006. See also Wagner in Springer 1987a, 55.

¹⁴⁶ Ibid.

¹⁴⁷ Wagner 1993b, 211. In this context Wagner refers to demonology as a secondary doctrine. Wagner 1993b, 211. Wagner's reason for not stressing the doctrine of Trinity was pragmatic: the issue of the Persons of God was not theological but practical. Holvast puts it: "Which divine person was actually *performing* the divine actions was not important for the movement. Wagner wrote in the same place: 'God has been equipping His people for this special hour', 'The Holy Spirit has been speaking some new things to the churches' and 'God has chosen this decade'" Holvast 2008, 156; Otis 1999, 2.

¹⁴⁸ Holvast 2008, 21,68.

¹⁴⁹ Coleman 2010, 8-9.

¹⁵⁰ Wagner 1996a, 20, 27, 33-34, 152; Hart 1997. The term Wagner gives to the churches of the New Apostolic Reformation is "post-denominational" or "non-denominational". See Comiskey 1997, 166. This term was coined by C. Peter Wagner to describe a new breed of non-denominational churches which manifested similar characteristics and often networked among themselves (also called "post-denominational" churches). Black and Peppler in Smith and Erdey 2008, 40.

exemplified in the New Testament, as noted by Black and Pepler.¹⁵¹ Wagner began to call the new movement the “New Apostolic Reformation” arguing that it was the fastest growing movement in “virtually every region of the world”.¹⁵² Johns observes that the New Apostolic Reformation and its networks were focused on church planting.¹⁵³ Fanning argues correctly that networks – such as the United States Global Apostolic Prayer Network - were influenced by Latter Rain theology. Fanning notes: “According to the [Apostolic-Prophetic] Movement’s leadership the SLSW will only work if it is practiced under the leadership of modern ‘apostles’ (like Peter Wagner) and ‘prophets’ (like Cindy Jacobs). The reason for this limitation is that only ‘prophets’ can receive the divine revelation needed to defeat the territorial spirits (including their necessary names) and only ‘apostles’ have the God-given authority to bind the territorial spirits.”¹⁵⁴

After his appointment as “international apostle” of the Strategic Prayer Network (SPN) Wagner’s arguments became more radical.¹⁵⁵ In 2004 he claimed that the Charismatic Movement was “a vision unfulfilled” and that the new “apostolic renewal” movement had taken its place as the wave of the future. Leslie argues that this happened because Wagner interpreted the New Apostolic Reformation as “transformation,” meaning structural actual change in governance from traditional churches to cell churches led by apostles.¹⁵⁶ In addition Wagner believes this “transformation” to be

¹⁵¹ Black and Pepler in Smith and Erdey 2008, 40.; Wagner 2011c, n.p.

¹⁵² Wagner in Wagner 1998d, 19; Wagner 1999a, 5-6. Wagner dates the beginning of the NAR in 1993. Wagner 2011c, n.p.; Wagner 2000g, n.p. The influence of the NAR was global. For example, the Yong Dong First Church in Daechi-Dong in Korea was founded on the principles of Wagner’s NAR. Park SS 2007, iv. Church growth in modern Korean society, see Kim PHK 2006; Kim M-H in Ro and Nelson 1983, 127-135. Korea turned out to be suitable soil for the church growth principles. Wagner states, “The impressive growth of the Korean church has inspired and encouraged Christians on all six continents”. Park TK 1991, 11. Hocken notes that Wagner’s principles have also been used in Thailand. Wongsang in Wagner 1998, 271-279; Hocken 2009, 30, and TK Park suggests that Wagner’s methods are involved in missionary work in the Philippines. Park TK 1991, 11, 351-352. TK Park argues that there was also a significant growth in the Philippines based on church growth principles. Wagner 1987c, 193; Park TK 1991, 18. The first continent he studied, Latin America, has been fertile ground for these principles. Mulholland states that self-study materials based on church growth principles are immensely popular throughout Latin America. Mulholland 1984, 12. Mulholland writes about the church growth course in Latin America: “Aimed at the primary-school level, the course has gained immense popularity throughout Latin America and has been translated into various languages.” Mulholland 1984, 12; Covell and Wagner 1971a, 110.

¹⁵³ Johns 2002, 35-36. This apostolic network of churches has been formed to help thousands of people, especially children and youth, come into a relationship with Jesus Christ and become connected in a deep and meaningful way to a loving spiritual family that can help them become fully devoted, mature disciples of Christ. Johns 2002, 35-36.

¹⁵⁴ Fanning 2009, 12, 18; Wagner n.d.b. On the formation of Wagner’s new structures in 2000s, see Holvast 2008, 117. KP Kim says that Wagner is also the first president of Journal of the American Society for Church Growth in 1986.” This professional association of Christian leaders worldwide was developed by the late McGavran. The first president was C. Peter Wagner in 1986. Past presidents were Elmer Towns in 1989 and R. Daniel Reeves in 1997-1998.” KP Kim, 2009, 41-42.

¹⁵⁵ Holvast 2008, 111. In 2000 Wagner was appointed ‘international apostle’ over the Strategic Prayer Network (SPN). It was indicative of his shift in interest toward the prophetic and apostolic movements. He later delegated the leadership of the USSPN to Cindy Jacobs and Pierce. Holvast 2008, 111. Leslie points out that Wagner was also Presiding Apostle of ICA. “C. Peter Wagner is the Presiding Apostle over the International Coalition of Apostles, a group he formed for the purpose of speeding the completion of the Great Commission.” Leslie 2005b, 5.

¹⁵⁶ Leslie 2005b, 5. On Synan’s reservations concerning the NAR, see Synan in Lee, ER 2005, n.p.

incomplete until the church as the Bride of Christ is perfected so that the kingdom of God is seen on earth as it is in heaven. "Why did Jesus come? He came with His kingdom, namely the kingdom of God, to invade the kingdom of Satan for the purpose of taking back dominion of God's creation which was lost in the Garden of Eden. The Holy Spirit is now speaking to the churches and saying that God's people must do what it takes to transform society, segment by segment, until God's kingdom is seen on earth as it is in heaven."¹⁵⁷ Wagner's theological focus was then directed on spiritual warfare, whose "main proponent" or "leading advocate" he became, as noted by Van der Meer and Lowe.¹⁵⁸ Holvast observes that Wagner sees spiritual warfare actually to be a dividing line between "likeminded" and "not-like minded",¹⁵⁹ causing disunity (as noted by van der Meer).¹⁶⁰ Wagner's view of spiritual warfare is grounded on experience, which is necessary for Christian life and not "unbiblical" in itself. Some of his critics saw it, however, as unreliable because of a paucity or even lack of a scriptural basis. For these critics the problem seemed to be especially Wagner's doctrine of territorial spirits. Van der Meer claims that Wagner sees them as a special class of demons which hold neighbourhoods, cities and other territories in spiritual darkness so that the gospel cannot penetrate.¹⁶¹ Priest, Campbell and Mullen argue that such an idea of demonic power is not found in the Scriptures, and is not demonstrable through careful biblical exegesis.¹⁶² For Wagner, spiritual warfare means spiritual revolution, including new kinds of activities with new names, new techniques and methodologies which cause transformation in heaven and on earth. Leslie cites Wagner: "These include strategic-level spiritual warfare, identificational repentance, prayer evangelism, on-site praying, spiritual mapping, prayer walks,

¹⁵⁷ Wagner 2005e, n.p.; Wagner 2012a; Wagner 2012b, n.p.; Watts 2009, n.p.; Burke 2011, n.p.

¹⁵⁸ Van der Meer 2008, 9-10, 45; Lowe 1998, 16. Lawless notes that Wagner's writing about spiritual warfare is to be as essentially contemporaneous with the publication of Frank Peretti's novel "*This Present Darkness*" in 1986, which popularized the subject of spiritual warfare in North America. Lawless 2001, 28; Wagner 1996a, 1-21. Fanning also refers to Peretti as a pathfinder for Wagner. Fanning 2009, 8. Holvast writes that the academic community either ignored or tolerated but not generally accepted Wagner's thought regarding spiritual warfare. "At Fuller Theological Seminary, Wagner's views on spiritual warfare had been tolerated, but his views had not been generally accepted. Wagner's emphasis on the apostolic and prophetic had not been welcomed in most denominational headquarters. J. Lee Grady reported in 2004 that 'most people in the academic community ignored Wagner's research' about spiritual warfare." Holvast 2008, 109; Grady 2004, 3-5. Van der Meer forms the basis of Lowe's argument Wagner is the leading advocate of strategic level spiritual warfare. Van der Meer 2008, 29, 46.

¹⁵⁹ Wagner in Deiros and Wagner 1998c, 2-56; Holvast 2008, 152-153. Holvast states: "The most important systematic treatments by opponents of spiritual warfare are Chuck Lowe's *Territorial Spirits and World Evangelization?* which offers, a broad exegetical, historical and missiological critique. Clinton E. Arnold presents an exegetical and doctrinal critique in his *Three Crucial Questions about Spiritual Warfare*. The article by Robert J. Priest, Thomas Campbell and Bradford A. Mullen, 'Missiological Syncretism' and Thormod Engelsviken and Scott A. Moreau's *Spiritual Conflict in Today's Mission* address both doctrinal and anthropological issues. An anthropological critique is contained in Paul G. Hiebert's article 'Spiritual Warfare and Worldview'". Holvast 2008, 10. For a critique against Wagner's techniques and methods, cf. Koranteng-Pipim in Koranteng-Pipim 2005, 158-159. For other critiques of Wagner's concept of territorial spirits, see Holvast 2008, 175.

¹⁶⁰ Van der Meer 2008, 45; Smith, GR 2011, 8; Lowe 1998; Reid 2002. In contrary to van der Meer, Mostert interprets SLSW bringing unity among Christians. Mostert 1997, 185ff.

¹⁶¹ Wagner 1989b, 278-288; Wagner 1991a, 131-137; Wagner 2012e, 25-27; Van der Meer 2008, 10.

¹⁶² Priest, Campbell, Mullen 1995, 25; Holvast 2008, 173-174.

labyrinths, spiritual formation, and a host of other newly-concocted doctrines with corresponding activities.”¹⁶³

2.2. Some non-theological influences

Wagner adopted McGavran’s intention to broaden the methodology of theology from a focus on systematic analysis to include the social sciences, as observed by KP Kim.¹⁶⁴ At the same time, Wagner’s focus shifted from the Scriptures to culture, which can be seen in Wagner’s theological characteristics. His practical goal however is religious due to the functional nature of the Church Growth movement. The Church Growth movement seeks a minimal change in culture and focuses on religious change.¹⁶⁵ The limits of cultures must not be exceeded. It can be concluded that in the ministry Wagner emphasizes spirituality but in theology, culture. Here Wagner’s attempt to walk a tightrope of theological tensions generated between two realities (i.e., spirituality and culture) can be seen.¹⁶⁶ In this way an inconsistency in Wagner’s theology is generated between scriptural principles and church growth functional ideas. In this study we will see how this relationship affects to his understanding of spiritual gifts.¹⁶⁷

Every now and then Wagner calls the phenomenological research “science”, which Wellum straightforwardly interprets simply to mean pragmatism.¹⁶⁸ Wagner argues that harmony exists

¹⁶³ Wagner n.d.e., n.p.; Wagner 2005e, n.p.; Leslie 2005b, 5.

¹⁶⁴ Kim KP 2009, 29. In case of “the Pasadena gang”, McGavran founded the Institute of Church Growth in Eugene, Oregon in 1959. This organization tried to broaden evangelical congregations by means of systematic analysis of large and successful churches using the tools of the social sciences. Kim KP, 2009, 29. Donald McGavran indeed reminded that “Church Growth is much bigger than Pasadena.” Towns, Vaughan and Seifert 1981, 105.

¹⁶⁵ Wagner 1981, 155. Ice argues that “The emphasis upon the social sciences, not the Bible, was the focus of Wagner and others influenced by the ‘science’ of church growth.” Ice 2011, n.p.

¹⁶⁶ Wagner 2004b, 69-70.

¹⁶⁷ Wagner 1981, 150-153; On two theological sources see also Wagner 2005f, 22. The dualism in the church growth discipline between theological and social scientific principles taught by Wagner can be shown in his definition of it. See Wagner 1987c, 114. Hesselgrave criticizes Wagner’s theology as emphasizing culture too much and experience at the expense of the Scriptures. Hesselgrave 1980, 47. Conn warns that of an excessive functionalism leading to passing by the scriptural theology. Conn 1976, 108. Costas argues that church growth theory suffers from an “anthropologic-functionalistic syndrome”. Costas 1974, 145. Escobar’s critique of functionalism is focused on a social status. Escobar 1979, 15. “Church growth is not some magic formula which can produce growth in any church at any time. It is just a collection of common-sense ideas that seem to track well with biblical principles which are focused on attempting to fulfill the Great Commission more effectively than ever before.” Wagner 1988b, 43. Wagner himself observes this polarity between faith and “science”, defending the “scientific” methods that church growth theology uses. In relation to this, Wagner asks: “Is this church growth approach really spiritual or might it be carnal? Is there anything in God’s Word that tells us we need to be ‘scientific’ in bringing people to Christ?” Wagner 1984b, 37. Wagner defines the scientific nature of “Church growth in science” as follows: “It [Church growth science] tries to explain, in a reasonable and systematic way, why some churches grow and others decline, why some Christians are able to bring their friends to Christ and into church membership and others are not, or what are the symptoms of a terminal illness in a church.” Wagner 1984b, 43.

¹⁶⁸ Wellum n.d, 4. In the first place, the CGM has adopted a phenomenological hermeneutic or a pragmatic principle of interpretation. Although church growth theologians affirm that the Bible is inspired by God and has power to save and

between the Scriptures and phenomenological research, because God is the creator of both. The roots of both lie in Him. As in dispensationalism, theology and science must go hand-in-hand.¹⁶⁹ When they conflict, empirical science wins over philosophical systematic theology. A phenomenological approach leads Wagner to use terms which are not found in the Scriptures.¹⁷⁰ Wagner explains this practice: “because I believe it is not necessary to only use the Word of God, but to also combine the Word of God with the accurate observations of the present-day works of God...What the Spirit has said to the churches is one thing, but what the Spirit is now saying, is another.”¹⁷¹ In this study it is asked what kind of relationship between the Scriptures and experience does exist in his theology of charismas? On the other hand, Wagner also offers justification for Scripture for his quantitative approach.¹⁷² I ask how his quantitative method influences his understanding of spiritual gifts. For Wagner pphenomenology is related to the concept of church growth. It will be asked, what kind of exegesis Wagner practices, when he combines the concept of church growth to phenomenology?¹⁷³

In an attempt to define qualitative scales of church growth, Wagner does so, on the basis of quantitative presuppositions. As a conclusion also the result is not qualitative but quantitative.¹⁷⁴ He tries to resolve this tension between quantity and quality by stating that the confrontation between the two is a false issue.¹⁷⁵ According to him a quantitative approach seems to be a given in American culture.¹⁷⁶ The second Anglo-American culture’s characteristic to feature in Wagner’s

is the final authority when it comes to evaluating the truth claims of all other sources, when it comes to interpreting the Bible, are directed by something called "growth pragmatism". Wellum n.d, 4.

¹⁶⁹ Wagner 1987c, 38-39; Wagner 1981, 72-77; Trollinger Jr. in McGrath and Marks 2008, 348. Note here Wagner’s dispensationalist theology. Since 1925, dispensationalism questioned the scientifically accepted theories, like evolution as “unscientific”. Trollinger Jr. in McGrath and Marks 2008, 348.

¹⁷⁰ Wellum n.d, 4

¹⁷¹ Wagner 2006a, 77.

¹⁷² Wagner in Wagner 1998d, 16; Bosch, A. 2005, 8. Bosch states that Wagner has only one measure for the blessing of God on a church: numerical growth. As Bosch writes, this thinking flows from an incorrect extrapolation of a statement made by Rabbi Gamaliel in Acts 5:38,39 "And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it..." Bosch 2005, A. 8-9; Acts 5: 38-39.

¹⁷³ Wagner 1981, 72-73, 151-153. Resane citing Mwamwenda observes that a phenomenological interpretation of the Scriptures causes the risk, that prophecies will become a second source of revelation beside the Bible, because of a lack of critique. Of such prophecies charismatic leaders thus become new authorities for interpreting the Scriptures. Further, it leads to ignoring the past and to focusing only on the here-and-now. Resane 2008, 115-116; Mwamwenda 1996, 337.

¹⁷⁴ Wagner 1981, 63-64.

¹⁷⁵ Singletary in Wagner 1986, 113.

¹⁷⁶ Wagner 1981, 63-64. On defending church growth theology, Wagner refers to Edward Stewart’s work “American cultural patterns” (1972) writing: “One American cultural trait that others find offensive is the American tendency to quantify. Stewart observes, that “to the American the essential quality is measurability. The world to him is seen as having dimensions that can be quantified. For Americans, “success and failure are measured by statistics”, and it is difficult for them to understand the negative reaction of others to this mind set.” Wagner 1981, 63. See also Stewart 1972, 68. In the previous quote Wagner interpreted only the amounts as quality. Thus Wagner’s view becomes more

theology is an emphasis on success.¹⁷⁷ Wagner admires the world's largest church leader Korean Paul Yonggi Cho¹⁷⁸, a founder of the Church Growth Movement. The effect of idea of success on Wagner is evident in his Christology. There Christ is frankly interpreted as an achiever himself. Wagner states that Jesus was success-oriented and that his death on the cross was also a success.¹⁷⁹ In this regard, American culture seems to be based on Jesus' values interpreted by Wagner: American success and failure are measured by statistics.¹⁸⁰ Thus the ideology of success moves Wagner's theology in the direction of quantitative evaluation of the results, where growth has to be measured, not to be passive, and "leave the results to God."¹⁸¹ Steenhoven cites Wagner and McGavran: "All churches can and should frequently see their own graphs of growth."¹⁸² Emphasizing quantitative evaluations, he goes so far as to say that pastors with greater congregational growth rates seem to be more significant. Priest, Campbell and Mullen criticize this kind of pragmatism, stating that positive results do not mean that the methods and assumptions necessarily are correct.¹⁸³ Because measuring quantities seem to be significant for Wagner, it can be assumed that it has also impact for his theology. In this study we will see how Wagner's tendency to measure quantities is associated with his view of charismas.

Pragmatism is one factor of Anglo-American culture closely related to the ideology of success in Wagner's theology.¹⁸⁴ According to him theories are justified by their usefulness in academic world. But during this study it will be discovered whether Wagner's own theories are justified by

specific when he develops qualitative metrics of church growth, which turn out to be quantitative, see Wagner 1981, 64; Waymire and Wagner 1980, 7. See also Wagner 1988b, 25-27.

¹⁷⁷ In addition to Yonggi Cho Wagner sympathized such success oriented theologians as Robert Schuller and Kjell Sjöberg. See Wagner 1992b, 152; Wagner 1981, 74; Wagner 1992c, 145-173.

¹⁷⁸ Lim notes Cho's crucial role in the Church Growth movement. "Church growth was popularized by the Fuller School of World Mission, but found one of its best models in the YFGC [Yoido Full Gospel Church]. But unknown to many, Cho had already established Church Growth International (CGI) as a training and publishing institute in his church campus as early as 1976 to promote and share his CG experience with the global church." Lim 2004, 125-126. Schuller and Wagner were also strong factors in the CGI as observed by Mullins. "In 1976 Cho established 'Church Growth International (CGI)'...Peter Wagner of Fuller Theological Seminary's School of World Mission, and Robert Schuller, of Garden Grove Crystal Cathedral, both serve on the CGI board of directors and on occasion participate in conferences. Their presence undoubtedly lends respectability and legitimacy to CGI, enabling many evangelicals outside of Pentecostal Churches to participate in its activities." Mullins in Poewe 1994, 90.

¹⁷⁹ Wagner 1984b, 193, 198-199; Wagner 1987c, 45-46.

¹⁸⁰ Wagner 1981, 63.

¹⁸¹ Wagner 1984b, 33; Wagner 1987c, 42-45, 57-58, 162. Wagner criticizes Hudnut of passivity and not being aware of church growth results. See Wagner 1984b, 33; Hudnut 1975.

¹⁸² McGavran in Wagner 1970, 129; Wagner 1987c, 162; Steenhoven 1995, 5.

¹⁸³ Priest, Campbell, Mullen 1995, 43-44; Wagner 1987c, 42-45, 57-58. The roots of American pragmatism, see Watson 2006, 933-954.

¹⁸⁴ Wagner 1981, 69-72, 79; Wagner 1987c, 29-32, 46, 64. Wagner himself has drawn attention to the positive relationship between an emphasis on success and pragmatism. Wagner 1981, 69-72, 79; Wagner 1987c, 29-32, 46, 64. Emphasis on success in Wagner's theology has been criticized by Martin Marty: "Success, in the way the world defines it, is not and never has been the goal of the Christian life. The Church is called to be obedient and faithful." Marty 1978, 29. Robert Evans argues: "God's demand of faithfulness carries no guarantee for growth, health, prosperity, or even temporal survival." Evans in Hoge and Roozen 1979, 292.

their usefulness. As an Anglo-American pragmatist, Wagner prioritizes phenomenological field studies above of doctrinal theology. This prioritization generates a tension in which the importance of classical dogmatic theology remains low or almost non-existent.¹⁸⁵ As a pragmatist he evaluates theology from the perspective of church growth. As van der Meer writes, he looks for the cultural and sociological factors which could make people more receptive to the gospel message.¹⁸⁶ According to Wagner, religion is conservative by its nature. It has a positive effect on church growth, while liberal theology has a negative effect.¹⁸⁷ Wagner's theological conservatism therefore has a pragmatic foundation. This is why the evangelism takes priority over social work. According to the Wagner's presuppositions, theology must be conservative-biblical, but above all it must be pragmatic.¹⁸⁸

Wagner's theology also emphasizes the positive thinking of Western culture. It remains to be seen whether it affects his doctrine of spiritual gifts.¹⁸⁹ The concept of faith comes quite close to the concept of strength of will in Wagner's thought. He compares the meaning of faith in church growth to weight loss. In the same way as a strong will is needed in order to lose weight results it is also necessary for church growth. In this way Wagner in this context identifies faith with strong will. Because Wagner understands the concept of faith partly psychologically, it will be studied whether also spiritual gifts become psychologically interpreted by him.¹⁹⁰

¹⁸⁵ Wagner 1981, 72. Wagner also justifies his pragmatism with the Scriptures. According to him the Bible is a pragmatic book. Jesus and Paul were task-centered, reminiscent of Anglo-American pragmatic personalities. In this way Wagner's pragmatism seems to be structured more in terms of Anglo-American culture than the Scriptures. Wagner 1981, 73.

¹⁸⁶ McGavran in Wagner 1970, 173ff, 216ff; Wagner 1971c, 114ff; Van der Meer 2008, 67. Sociological and cultural factors which may make people more receptive to the Gospel message are to be identified and exploited since these may result in national movements of non-Christians being converted to Christianity in mass conversions. Van der Meer 2008, 67.

¹⁸⁷ Wagner 1981, 196; Wagner 1987c, 103.

¹⁸⁸ Wagner 1981, 196; Wagner 1987c, 103.

¹⁸⁹ Wagner 1988b, 216-217; Wagner 1984b, 57-58. Wagner refers here to Robert Schuller, Jerry Falwell and Paul Yonggi Cho. Schuller 1974, 136; Cho 1981, 156. Wagner admits that church growth theology has been accused of "triumphalism" and that the Christian faith reminds the positive thinking. He interprets the church growth as the result of faith. Wagner 1984b, 34, 52. An anthropology of Anglo-American culture appears in Wagner's statement: "God wants us [Christians] to be bold. He wants us to take risks for Him. He expects a high return from His stewards. The steward who buried his money had no goal except to avoid failure. He admitted, I was afraid (Matt. 25:25, TLB) And what did his timidity gain him? Failure! Lack of faith is always and inexorably self-defeating." Wagner 1984b, 57-58.

¹⁹⁰ Wagner 1984b, 56; Wagner 1990a, 53. Wagner explicitly states that for church growth to take place faith in God is not sufficient, one must believe also in oneself. Thus faith begins to be developed as a psychologically-nuanced concept in Wagner's theology. Wagner 1990a, 53.

3. Wagner's basic concepts of spiritual gifts

3.1. The main aspects

3.1.1. Definition of spiritual gift

The definition of spiritual gift will be discussed first in this chapter. Second this definition will be specified via negation: the misinterpretations of spiritual gifts. These two phases will lead to the third, practical approach, naming the gifts. The second sub-chapter (3.2.) will analyze the typical characteristics of Wagner's view, including ecclesiology (3.2.1.), giftedness and ungiftedness (3.2.2.), gift mix and hyphenated gifts (3.2.3.) and variations and degrees of spiritual gifts (3.2.4.). This sub-chapter will also discuss, "the relationship between spiritual gifts and offices" (3.2.5.) and the gifts of the churches (3.2.6.).¹⁹¹

Wagner argues that the Holy Spirit distributes spiritual gifts actively to Christians according to his grace.¹⁹² He writes that charismas are intended for all Christians. They are "needed, wanted and gifted to their part in local church."¹⁹³ Wagner's view that only Christians have spiritual gifts¹⁹⁴ is problematic however on the basis of experience. Will Bernard writes that unbelievers also seem to have in a similar way at least some of the gifts Wagner mentions. He argues that the charismas should not be seen as more spiritual or important than natural gifts.¹⁹⁵ Wagner traces the etymology of the concept "spiritual gift", stating that word for spiritual gift in Greek is "charis," which means grace.¹⁹⁶ Bernard refers to Wagner's argument that the spiritual gift literally means "gracelet". In this way there is a close relationship between the spiritual gifts and the grace of God.¹⁹⁷ *The term χάρισμα* appears in the New Testament, meaning a spiritual gift, and *χάρισματα* "the gifts" in the plural. According to Wagner, in classical literature the term is rare.¹⁹⁸ According to Billy Graham the term means "manifestations of grace" which is translated "gifts". This is the reason why

¹⁹¹ Max Turner and Will Bernard, who will be introduced in the footnotes, are unique critics of Wagner. They represent an interdenominational view and therefore their critique against Wagner is not as severe as many denominational scholars have.

¹⁹² Wagner 2005f, 33-34.

¹⁹³ Njiru 2002, 8; Wagner 1979c, 32. The exegete Njiru notes: "Every member of the Body of Christ has a spiritual gift." Njiru 2002, 8. Franzmann also states that spiritual gifts are intended for every Christian. "Two, the spiritual gifts are given to every Christian. Every Christian has at least one spiritual gift. There is no Christian who need fear that he or she has been left out. Every Christian has saw gift to contribute to the 'common good.'" Franzmann 1984, n.p.

¹⁹⁴ Wagner 2005b, 18; Wagner 2005f, 110-111.

¹⁹⁵ Bernard 2005, 12-13. Will Bernard is a Canadian pastor, who studied at St. Stephen's University, a small Christian transdenominational University in New Brunswick, Canada. Bernard 2005, 12.

¹⁹⁶ Wagner 2005f, 34; Njiru 2002, 77.

¹⁹⁷ Bernard 2005, 13, footnote; Wagner 1979c, 40; Wagner 2005f, 34.

¹⁹⁸ Wagner 2005f, 83; Njiru 2002, 77. Njiru states that term is not found in classical Greek writers. In turn Wagner notes that in addition to Paul the term is used probably only once by Philo and once by the writer of *1. Peter*. Njiru 2002, 77; Wagner 2005f, 83. Njiru notes that the basic meaning of the term *charisma* (χάρισμα) is closely related to the Greek words *χάρις* and *εὐχαριστω*. Njiru 2002, 77.

“charismata” can be understood as “gifts of God’s grace”.¹⁹⁹ However, Max Turner writes perceptively that there is no absolute ground for arguing that *χάρισμα* refers to spiritual gifts. He sees the term as used by Paul against “self-vaunting pneumatikoi”.²⁰⁰ Wagner admits that the terms *χάρισμα* and *χάρισματα* refer not only to spiritual gifts in the New Testament. There are also other terms for spiritual gifts. Wagner states that yet Paul uses the Greek word *δόματα* (singular “δόμα”) used in reference to the spiritual gifts mentioned in Ephesians 4:8: “When He ascended up on high, He led captivity captive, and gave gifts unto men. (KJV)” The term *δόματα* is used in Romans 12:3 to describe the “measure of faith” that Christ gives.²⁰¹ In Romans 12:6 Wagner implies that the “measure of faith” means spiritual gifts. He states that although the word *δόματα* means only a general gift, the context however strongly refers to grace. In the previous verse Paul writes: “But to each one of us grace (*charis*) was given according to the measure of Christ’s gift” (Eph 4:7, NASB). That is how Wagner stresses the close relationship between spiritual gifts and grace. However, the connection is not clear and unproblematic, as will be noted.²⁰²

Wagner defines a charisma as follows: “A special attribute given by the Holy Spirit to every member of the Body of Christ, according to God’s grace, for use within the context of the Body.”²⁰³ Van der Kooi argues properly that this democratic view emphasizing the giftedness of every

¹⁹⁹ Graham 1978, 132-133; Wagner 2005f, 33-35; Njiru 2002, 76. According to Hardin, “Paul used a variety of expressions to describe them [spiritual gifts], including ‘spiritual gifts’, ‘manifestations of the Spirit’ (1 Cor 12:7), ‘service’ (1 Cor 12:5), ‘workings of the Spirit’ (1 Cor. 12:6), and literally ‘Spirit things’ (1. Cor 12:1).” Hardin n.d., 7.

²⁰⁰ Turner 1985, 31. Max Turner is professor emeritus of New Testament at the London School of Theology, which is the largest interdenominational, Evangelical theological college in Europe. For example, in Romans 6 (to which Turner refers to) the term *χάρισμα* is translated in this way: “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23, NKJV). *Charismata* is not the only word used for spiritual gifts in the New Testament, although it is the most common. In 1 Corinthians 12: Paul uses the word *πνευματικός*, meaning the spiritual gift. Turner 1985, 31; Wagner 2005f, 34. It would be translated literally: “about spiritual things. Wagner 2005f, 34. Njiru also notes alternative translations. The meaning of the term *πνευματικά* may be either masculine “those who are spiritual” or neuter “spiritual gifts”. “Considering what Paul writes in 1 Cor. 12-14 we have opted for the latter”. Njiru 2002, 50, footnote 104. Turner observes that interpreting *πνευματικά* as supernatural gifts is a stereotype closer to Corinthians’ than Paul’s view. See Turner 1985, 27. Sociologist Max Weber is the first to use the Greek word *χάρισμα* in a secular sense. Wagner 2005f, 83. Weber’s and religious movements’ impact on secularization, see Riesebrodt 2000, 266-287; Emerson and Hartman 2006, 133.

²⁰¹ Wagner in Wagner 1998d, 15.

²⁰² Wagner 2005f, 27, 33-35. Njiru also points out the significance of grace in the term *χάρισμα*. The basic meaning of *χάρισμα* is “the gift of grace”. Njiru 2002, 338. Njiru analyses the relationship between *χάρισμα* and *χάρις* in 1 Corinthians 12:4-11 and Romans 12:6-8, cf. Njiru 2002, 11. On *χάρισμα* as a gift of grace, see Njiru 2002, 76.

²⁰² Wagner 2005f, 33. There are also some other definitions of spiritual gift many of whom comes close to Wagner’s definition, see Park NJ 2001, 19; Towns 1995, 367; Wagner 1979c, 42; Walvoord 1978, 74; Flynn 1974, 21; Owen 1971, 42.

²⁰³ Wagner 2005f, 33. Park NJ refers also to Wagner’s definition of spiritual gift and compares it to a few other (Walvoord’s, Flynn’s, and Owen’s) definitions. Park NJ 2001, 19; Towns 1995, 367; Wagner 1979c, 42; Walvoord 1978, 74; Flynn 1974, 21; Owen 1971, 42.

Christian is grounded in Pentecostalism.²⁰⁴ However, when Wagner connects Dominionism with this democratic view, it becomes undemocratic, as discussed below in chapters five and six. Like Classical Pentecostals, he concludes that every Christian's measure of faith determines which member he will be in the Body of Christ.²⁰⁵ Wagner's definition is based not only on the Scriptures but also on experience and pragmatism. Bernard refers to this: "The Bible never presents us with a comprehensive definition."²⁰⁶ On the basis of experience Wagner forms a "division of labour" where the spiritual gifts are the basis of all Christian ministries: the pastor has to lead and mobilize the laity for ministry in accordance with their gifts. NJ Park puts it: "Everyone is a potential minister used by the Holy Spirit to build up his body."²⁰⁷

3.1.2. The list of spiritual gifts according to Wagner

Wagner states that the inventory of spiritual gifts in the New Testament is not exhaustive, but open-ended. On the basis of the Scriptures one cannot express an exact number of the gifts, he says. Nevertheless he himself manages to determine their number. However he points out that his number might not be final: the gifts could be greater or fewer in number. According to him the open-end nature of the list of spiritual gifts in the New Testament means that there might yet be found new gifts which are not listed in the New Testament.²⁰⁸ This has happened precisely in Wagner's own theology. From the late 1970s to early 2000s he found one new gift: leading worship. As a pragmatist, Wagner does not attach great importance to the titles of the gifts. The same gift, he says, can easily be called by different names. The nature of the gift is a crucial factor. Wagner ends up

²⁰⁴ Van der Kooi 2008, 35-36. Pohek states that this emphasis popularized the first spiritual gift diagnostic instrument "SGI-McMinn" since 1972. According to him "spiritual gifts are best defined as ministries in and for the church." Pohek 2011, 29-35

²⁰⁵ Wagner 2005f, 6, 27, 33.

²⁰⁶ Bernard 2005, 11; Wagner 1979c, 34. Park NJ agrees with Wagner: the spiritual gifts must be grounded in the Bible. He gives practical instructions to guide the reader in what he sees as a correct understanding of the gifts. Park NJ 2001, 113-114.

²⁰⁷ Park NJ 2001, 74; Valleskey 1990, 18; Missouri Synod 1987, 24; McGavran and Arn 1977, 51. "We could look at many more Church Growth principles, a good share of which are not the creation of the Church Growth Movement, but which have become an integral part of Church Growth thinking. To name just a few:...Mobilizing the entire membership to ministry in accordance with their spiritual gifts; Offering a program of evangelism in the congregation that involves all members; Engaging in an ongoing program of new member assimilation." Valleskey 1990, 18. The Church Growth ideology urges pastors to mobilize the laity and to motivate them to become active in the mission of the church. "The church is the Body of Christ, and the responsible member IS a part of that Body. ...A responsible member would be acutely aware of the unchurched and unsaved, those who live without knowing Jesus Christ or his power, joy, forgiveness and love." Missouri Synod 1987, 24; McGavran and Arn 1977, 51. Studying seven motivational gifts of Romans 12, Winston discovers a same kind of role for pastors to mobilize the laity as church growth ideology does. Winston refers to Frederick Taylor: "Frederick Taylor made a claim that every worker was a 'first-class' worker at something and that it is management's job to determine what that job is." Winston 2009, 114; Taylor 1911.

²⁰⁸ Wagner 2005f, 51-52, 69, 116.

defining twenty-eight separate spiritual gifts.²⁰⁹ As Stitzinger notes Wagner as a “Third Waver”, carefully lists and loosely defines the gifts. His approach is broad, compared to that of Classical Pentecostalism, which enumerates nine gifts, as Turner notes (referring to Jones).²¹⁰ Franzmann argues that the enumeration of the gifts depends on if one limits oneself limited to the passages which explicitly refer to spiritual gifts.²¹¹ Turner states that the nine gifts- approach often leads even charismatics to reduce the gifts to supernatural manifestations, particularly healing, prophecy and tongues.²¹² Though Wagner’s view is wider, he focuses on miraculous gifts like Pentecostals do.²¹³

C. Peter Wagner justifies his enumeration of the gifts by reference to particular passages in the New Testament and his own experiences. He starts with the biblical argument. The majority of the titles of the abilities he counts as gifts come directly from Paul’s letters.²¹⁴ Wagner writes that the spiritual gifts appear in the New Testament in Romans 12, 1 Corinthians 12, Ephesians 4, 1 Corinthians 7:13-14, Ephesians 3 and 1 Peter 4.²¹⁵ Wagner includes his own list seven gifts from Romans 12: prophecy, service, teaching, exhortation, giving, leadership and mercy.²¹⁶ From 1 Corinthians 12 he takes 11 more gifts: wisdom, knowledge, faith, healing, miracles, discerning of spirits, tongues, interpretation of tongues, apostle, helps and administration.²¹⁷ From Ephesians 4, Wagner takes two more gifts: evangelist and pastor. The total number of the gifts mentioned in the three main passages in the New Testament which deal with the issue is 20.²¹⁸ Wagner’s open-ended approach implies that there are gifts on his list, which are not enumerated in Paul’s letters.²¹⁹

²⁰⁹ Wagner 2005f, 69-70, In 1992 Wagner refers to the 1979 version of his book *Your Spiritual Gifts can help Your Church to grow*, stating that he accepted 27 spiritual gifts. Leading worship appeared in the list after the year 1992. Wagner 1992b, 43-44.

²¹⁰ Turner 1985, 7; Jones in Brewster 1976, 47-62; Thiselton 2000, 948.

²¹¹ Franzmann 1984, n.p. Franzmann interprets that seven of Wagner’s twenty-eight gifts should not be included to the list, because they are not found in the primary spiritual gifts passages. Franzmann 1984, n.p.

²¹² Turner 1985, 7.

²¹³ This will be shown especially in the fourth, fifth and sixth chapter of the study, as we will see. Miraculous and non-miraculous gifts, see Stitzinger 2003, 172.

²¹⁴ There are however also other terms he calls the particular gifts. Wagner specifies the titles of the gifts as follows: *the prophecy* is preaching with inspired utterance, *servicing* is a gift of ministry, *exhortation* can be called as stimulated faith and encouraging, *giving* can be called giving a donation, generosity, sharing, *the leadership* as authority, administering, *the mercy* as sympathy, comforting sad and showing kindness, *the wisdom* as wise advices and wise speech, *the knowledge* as studying or distributing knowledge (speaking with knowledge), *the miracles* as doing great deeds, *the discerning* as discrimination in spiritual matters, *tongues* as speaking in tongues which have never heard with ecstatic expressions, *administration* as government which includes getting others to work together, *celibacy* as continence. Wagner 2005f, 53-54, 57.

²¹⁵ Wagner 1983a, 55; Wagner 2005f, 51, 53-54, 57.

²¹⁶ Wagner 2005f, 53.

²¹⁷ Wagner 2005f, 53-54.

²¹⁸ Wagner 2005f, 54.

²¹⁹ Wagner 2005f, 51-52. Gaffin criticizes reducing the number of charismas simply to list of spiritual gifts. He warns of falling into a mechanical approach. Gaffin in Boyle and Dufty 1997, 9-10. To Wagner’s list he accepts for example intercession, knowledge, leading worship, martyrdom and voluntary poverty, not explicitly mentioned as charismas in Paul’s letters or in the NT in general. In turn, Perkinson states that the spiritual inventories are simply tools in the

Wagner argues there are five individual New Testament passages referring to spiritual gifts: the gift of celibacy (1 Cor 7:7), gifts of martyrdom and voluntary poverty (1 Cor 13:3), the gift of hospitality (1 Pet 4:9-10) and the gift of being a missionary (1 Cor 9:22, Eph 3: 6-9).²²⁰ The remaining three gifts are not based on the Scriptures, but experience. The three further gifts enumerated by Wagner are grounded primarily in his empirical observation of the church. These gifts based on an empirical principle include intercession, deliverance²²¹ and leading worship.²²² Wagner also considered four other candidates for his list: craftsmanship, preaching, writing and music, but did not however include them in his final list of spiritual gifts.²²³ Of these candidates Wagner defines preaching not as a gift, but as a ministry operating through the different functional gifts. Preaching serve the gifts of evangelist, teacher, faith and healing.²²⁴ The terms denoting the charismas are not strict in Wagner's open-ended approach.²²⁵ He sometimes also calls the spiritual gifts charismatic gifts.²²⁶

Wagner argues that he does not divide the gifts in accordance with any particular theme or structure. However, that is incorrect as a division can be observed between to essential and non-essential gifts.²²⁷ Although he notes the most common classification criteria, such as dealing with the gifts in the order cited in the Scriptures, or division into subcategories, of which Resane gives examples,²²⁸ or an alphabetical order, he writes that none of these were suitable in his case. Wagner's view in his categorization of the spiritual gifts focuses on church growth and health.²²⁹ Still he does not use the categories used by church growth advocates: special gifts, speaking gifts,

process of discerning the spiritual gifts. See Perkinson 2007, 9; KP Kim 2009, 165. Zens writes that the first spiritual gifts discovery workshop was developed in 1978 by C. Peter Wagner. Zens 2007, 50-51. Franzmann argues that the emphasis should not be on a workshop, but on Bible study. Franzmann 1984, n.p. Zens has used Wagner's Spiritual Gift Workshop Principles as tools in his study *Unifying ministry and the laity through discernment of spiritual gifts*. Zens 2007, 55.

²²⁰ Wagner 1983a, 56, 65-67; Wagner 1992b, 43.

²²¹ In 1992 Wagner called that charisma the "gift of exorcism". The title changed after the year 1992. He already wonders then indeed whether the name should be changed to deliverance. Wagner 1992b, 44.

²²² Wagner 1992b, 43-44; Wagner 2005f, 70, 73. Wagner writes that he has observed these three gifts, which are not mentioned in the Scriptures, in operation in the church. Wagner 1992b, 43-44. As a side note music style is significant for Wagner. Lewis writes that "Third Wave" music has tendency to be contemporary in style. Lewis PW 2003, n.p. Stafford states that music is one of the elements with which the Third Wave broke into churches with little or no connection to the Charismatic movement. Stafford 1986, 17.

²²³ Wagner 1992b, 44; Wagner 2005f, 69.

²²⁴ Wagner 2005f, 142. Other communication ministries similar to preaching, which can serve various gifts are: "making movies", "radio broadcasting" and also one of the candidates for the list of gifts, "writing". Wagner 2005f, 142.

²²⁵ Wagner 2005f, 51, 69.

²²⁶ Wagner 1988b, 180.

²²⁷ Wagner 2005f, 52.

²²⁸ Resane 2008, 131. Resane refers to Kung and Käsemann, who write that there are three groups of charismas: charisms of preaching, charisms of service and charisms of leadership. Resane 2008, 131.

²²⁹ Wagner 2005f, 52.

-serving gifts, and sign gifts.²³⁰ Characteristic of his pragmatic style, he does not employ any consistent taxonomy in his discussion of spiritual gifts. It creates a major challenge for the researcher to classify the gifts into categories using the fragmentary material Wagner provides.²³¹

3.1.3. Misinterpretations of spiritual gifts

There are some pitfalls in using the spiritual gifts. Wagner states that extreme negative and positive attitudes towards the gifts can be regarded on the one hand as “charisphobia” and on the other hand as “charismania”. The danger of charismania is in using the gifts for incorrect motives or to exalt the gifts which may lead to understanding gifts as goals in and of themselves and rejecting the glorification of God.²³² Wagner seems to slip into charismania himself, exalting especially the gift of apostle. The enormous authority of the gift of apostle - which he has himself - makes the equality of spiritual gifts impossible. He acknowledges the office of apostle as higher in value than the other offices.²³³ When the gift of apostleship is required for the office of apostle, the gift becomes more valuable than others. Although Wagner does not explicitly say that the gifts are unequal, his thinking drifts to this conclusion.²³⁴

According to Wagner, charisphobia is in turn caused by false humility. In this case, a Christian does not discover the God-given spiritual gifts and ministry. Charisphobia occurs when a Christian compares his spiritual gift to someone with gift of greater measure.²³⁵ Wagner’s concept of measure of faith derives partly from the Scriptures and partly from pragmatism. It includes the idea that blessing means success and that it can be evaluated immediately by human beings. The greater amount of success there is, the greater the measure of spiritual gift and blessing. Thus success validates the gift. This pragmatist view is, however problematic. A great measure of success does not automatically imply a large amount, measure of gift. Priest, Campbell and Mullen note properly

²³⁰ Wagner 2005f, 52; Missouri Synod 1987, 37; CP1977, 131-132.

²³¹ Wagner 2005f, 52-53; Wagner 1988b, 201-202. Schmidt classifies charismas in four categories: sign gifts, verbal gifts, serving gifts and gifts dealing with signs and wonders. See Schmidt 1988.

²³² Wagner 2005f, 44-46.

²³³ Wagner 2000b, 5-23.

²³⁴ Wagner 2006a, 22-23; 38-39. As an example of exalting a gift above others, Wagner states that some consider the gift of prophecy, others words of wisdom and yet others the gift of apostle preferred to other charismas. Wagner himself recognizes that the office of apostle is first in relation to the other offices. This view leads Wagner to exalt the gift of apostle (Wagner’s term) above other gifts. Wagner 2005f, 45-46. Bernard refers to Fortune, who argues the spiritual gifts are equally important. Bernard 2005, 13; Fortune 1987, 26.

²³⁵ Wagner 1983a, 63; Wagner 2005f, 34-35.

the fact that although the methods may achieve results in terms of numbers of new church members, that fact does not prove in itself that the assumptions are valid.²³⁶

Wagner argues that Satan can imitate all the charismas, because he is a supernatural being. Wagner calls this phenomenon “counterfeit gifts”.²³⁷ He grounds his view of counterfeit gifts more on experience than on a biblical basis of theology, as many charismatic leaders do (as noted by Resane).²³⁸ As Lyons observes, although Wagner’s emphasis of the power of the Holy Spirit for renewing Christianity is a positive premise, the two theological sources of the Scriptures and the Spirit create the problem, of how to test the spirits.²³⁹ A psychic who has turned to Christianity is a witness to how Satan is able to imitate every God-given gift with counterfeit gifts. Wagner notes that counterfeit gifts include at least: faith, miracles, tongues, interpretation, discerning, deliverance and prophecy. The counterfeit gifts of the discerning of spirits are clairvoyance and clairaudience. Wagner notes that the concept of exorcism should be reserved for the counterfeit gift of deliverance. He argues that the spiritual gift of deliverance must not be called exorcism because Satan also practices it. The counterfeit gift of prophecy operates so well that most of such prophecies are fulfilled, therefore he suggests that the “spirit guides”, who are demons, have supernatural knowledge which they can communicate.²⁴⁰

Franzmann insightfully notes that a difference between Wagner and mainstream Pentecostalism lies in the fact that Wagner and “Third Wavers” allow less-than-miraculous manifestations of the spiritual gifts.²⁴¹ The reason for this difference can not be principles, because both rely on the Scriptures, church history and empiricism.²⁴² One reason might be the centrality of church growth

²³⁶ Wagner 1983a, 63-64, 68-69; Wagner 2005f, 33-35, 124-125; Priest, Campbell, Mullen 1995, 41-44. “This account of things involves a partial cultural misreading both of “the West” and animistic cultures.” They added: The claim that enlightenment rationalism shapes the world view of most westerners distorts reality. It does not take into account the pervasive influence today upon the West of mystical romanticism, existentialism, and ‘new age’ spiritualities.” Holvast 2008, 195; Priest, Campbell, Mullen 1995, 11; Moreau 1995, 166.

²³⁷ Wagner 2005f, 96-98.

²³⁸ Resane 2008, 120, 82.

²³⁹ Lyons 1998, 178.

²⁴⁰ Wagner 2005f, 96-98; Wagner 1988a, 246-248; Gasson 1966, 90, 105-106. Concerning the counterfeit gift of prophecy Wagner cites Gasson, who writes about a man who wanted to know about his son’s fate in the war. As a psychic, Gasson received under the guidance of African witch doctor knowledge that the boy was a prisoner of war but was doing well. The boy’s father showed the telegram from the Ministry of War that the boy had died in battle more than two weeks earlier. The spirit guide assured him that the son had not died and that the father would receive the assurance of it within three days. After three days the father received a telegram from the Ministry of War in which they regretted the confusion and said that the son was a prisoner of war and was doing well. Wagner 2005f, 96-98; Gasson 1966, 105-106. On how to tell the difference between the spiritual and the counterfeit gifts; see Wagner 1988a, 246-248.

²⁴¹ Franzmann 1984, n.p.

²⁴² Wagner 1992b, 24-25, 47, 101, 163; Wagner 2005f, 33-35; Wagner 1979c, 113-115; Park NJ 2001, 109. Wagner seems to suppose that spiritual gifts were already in use in the Old Testament time, because he refers to both the Old

in Wagner's theology a factor to which the spiritual gifts are subordinated. According to Wagner the less-miraculous gifts and even cessationism are acceptable as long as the result of the ministry is church growth. Although a less-miraculous interpretation of gifts is justifiable, these less-miraculous gifts are not indeed the focus of Wagner's theology, as is typical for the Third Wave movement (Vineyard Fellowship). Schmidt refers to Patterson who wishes for a better balance between the sign gifts and the verbal and serving gifts which are also given by the Holy Spirit and are equally as important as those emphasized by the Vineyard. This is one example of how church growth theologians explain the difference in relation to Classical Pentecostals.²⁴³

As does Resane, Wagner as well distinguishes between spiritual gifts and the "fruit of the Spirit" [Wagner's term]. In a broad sense the "fruit of the Spirit" is obviously a God-given gift that is intended for all Christians.²⁴⁴ Although Schmidt (quoting Patterson) accuses "Third Wavers" of a tendency to overemphasize spiritual gifts compared with the fruit of the Spirit, this does not fully suit Wagner.²⁴⁵ He states that the fruit of the Spirit is foundation of the effective use of the gifts, as referred by CK Kim.²⁴⁶ It can be concluded that although there is a close connection between the fruit of the Spirit and spiritual gifts the two must not be confused. The fruit of the Spirit takes priority over the spiritual gifts. Resane quotes Wilson: "Love as part of the fruit of the Spirit should characterize the manifestations of God's Spirit in Christian community life."²⁴⁷ Wagner argues that

Testament and the New Testament. Wagner 1992b, 24-25. NJ Park refers to Wagner's argument that in the New Testament period. Timothy possessed many several gifts: prophecy, teaching, evangelism and exhortation and "perhaps others as well"; Park NJ 2001, 109; Wagner 1979c, 113-115. Wagner also refers to church history as an argument for spiritual gifts. He is looking for theological criteria for the spiritual gifts and confirmation for his view of the gift of intercession. Wagner 1992b, 163. Kulp notes that historical evidence supports cessationism. Kulp 2001, 10-11; Caulley 1984, 524. Wagner argues that the controversy between cessationism and continuationism is not important because the activity of the representatives of both views has affected church growth. Many participants in the controversy have changed their position. Earl Radmacher has changed his view from continuationism to cessationism. Radmacher is a former Pentecostal who currently publicly opposes speaking in tongues in the churches. In turn, Rodman Williams and Jack Deere have shifted from cessationism to continuationism. Williams 1971, 28; Deere 1993. On Deere's personal pilgrimage from cessationism to continuationism, see Holvast 2008, 173; Deere 1993, 55. Wayne Grudem belonged to the cessationist reformed tradition, but was been influenced by the Third Wave. Farnell 2003, 236. Grudem occupies a mediating position between charismatics and cessationists. Ruthven 2002, 3; Grudem 1982, 82-105.

²⁴³ Wagner 2005f, 6, 21, 29, 40, 72, 78-79, 96, 131-132, 135-160, 162-180, 184-187, 235-239, 242-243; Schmidt 1988; Patterson 1986, 20. The centrality of church growth in Wagner's theology of spiritual gifts can be seen in numerical terms in the amount of the pages of *Your Spiritual Gifts Can Help Your Church Grow* which deal with the issue. Wagner 2005f.

²⁴⁴ Wagner 2005f, 84-86; Resane 2008, 130-131.

²⁴⁵ Schmidt 1988; Patterson 1986, 20.

²⁴⁶ CK Kim 2010, 81

²⁴⁷ Wagner 1979c, 84; Wagner 2005f, 86; Resane 2008, 132; Wilson, G.B. 1976, 202. Wagner justifies the primacy of the fruit of the Spirit in relation to spiritual gifts by referring to 1 Corinthians 13: without love even the best gifts are worthless (1 Cor 13:1-3). Wagner illustrates this text with a contemporary parable: the spiritual gifts without the fruit of Spirit are like car tires without air. Wagner 2005f, 85-86. Schmidt states that "the Third Wavers (Vineyard Fellowship) have a tendency to overemphasize the gift, particularly healing. It then becomes more important than the fruit of the Spirit, which leads to [underemphasizing] he ethical demands of the gospel." Schmidt 1988.

the gifts without fruit are worthless.²⁴⁸ As Bernard puts it: “Christians should choose carefully which message they will live with their lives. Gifts are important in that they help people to live out the life-giving message of God’s love for humanity.”²⁴⁹ In turn Wagner seems to focus more on the charismas: the fruit of the Spirit is a foundation of, for the effective use of the spiritual gifts.²⁵⁰

According to Wagner, the fruit of the Spirit has theological priority as the foundation of the effective use of the spiritual gifts. It is noteworthy that the fruit of the Spirit is always treated in the same scriptural context with the charismas.²⁵¹ Franzmann citing Richards emphasizes that the fruit of the Spirit, not the gift, is the measure of spirituality. “Love is one of the never-failing evidences of the Spirit’s work in the believer.”²⁵² Wagner defines the difference between the charisma and fruit of the Spirit in yet another way: the gift determines what the Christian does in turn the fruit of the Spirit determines what he is. Wagner deepens the comparison: the fruit of the Spirit cannot be discovered as the gifts can, but it is developed in cooperation with God. The fruit of the Spirit is eternal, the spiritual gift is temporal. The fruit of the Spirit is God-oriented while charisma in turn is goal-oriented.²⁵³ However there is a connection between the spiritual gift and the fruit of the Spirit which Wagner does not explicitly express. That means that although the gifts are obtained by grace, their efficient use requires the fruit of the Spirit. CK Kim referring to Wagner puts it: “the fruit of the Holy Spirit is the indispensable foundation for demonstrating spiritual gifts effectively.”²⁵⁴

Yet a spiritual gift must not be confused with the “role” of the Christian [Wagner’s term], which is the responsibility of every Christian who does not hold a particular gift. The role is a responsibility of every Christian, but a spiritual gift is a responsibility only for the possessor of the gift.²⁵⁵ There is no strict logical relation between charismas and roles in Wagner’s theology. He creates the concept of “role”, attempting to avoid the problem of the passivity of un-giftedness. However, the concept turns out to be problematic because there are only a few roles analogical to gifts. The gifts which relate to equivalent role include at least the following: intercession, giving, hospitality, faith,

²⁴⁸ Wagner 1983a, 54-55; Wagner 2005f, 85-86; Wagner 1994b, 84; Bernard 2005, 58; Fitch 2003.

²⁴⁹ Bernard 2005, 58; Franzmann 1984, n.p.; Richards 1981, 114.

²⁵⁰ Wagner 2005b, 54.

²⁵¹ Wagner 2005b, 53-54; Wagner 2005f, 86. Wagner believes on the basis of Galatians 5, that love is the core of the fruit of the Spirit. “Some Bible expositors point out that ‘fruit’ is in the singular, and that the original Greek construction would permit a colon after love. So although all these other things are part of the fruit, love could well be the primary one”. Wagner 2005f, 84.

²⁵² Franzmann 1984, n.p.; Richards 1981, 114.

²⁵³ Wagner 2005f, 85-86.

²⁵⁴ Wagner 2005b, 54-55; Wagner 2005f, 84-86; Kim CK 2010, 81.

²⁵⁵ Wagner 2005f, 87-88.

celibacy, serving and exhortation (Heb. 10:25).²⁵⁶ In addition the role corresponding with the gift of evangelist²⁵⁷ Wagner calls “witness” and he names the role related to the gift of healing the “laying on of hands and praying for the sick.”²⁵⁸ He concludes the comparison between spiritual gift, the role of the Christian and the fruit of the Spirit. Role of Christian is reminiscent of spiritual gift, being both functional and focusing on doing. The role of Christian brings to mind the fruit of Spirit in that both are universal, intended for all Christians.²⁵⁹

3.2. Characteristic features

3.2.1. Wagner’s ecclesiology

The characteristic of Wagner’s view of spiritual gifts is that this view is related to ecclesiology rather than pneumatology.²⁶⁰ As analyzed above, the spiritual gifts belong to Christians, to members of the Body of Christ. In this context Wagner also uses the term “born again” or “one with personal relationship to Jesus Christ”.²⁶¹ By the concept “church” he refers to three different meanings: the universal church called *ἐκκλησία* in NT, the local (or nuclear) church, and the “extended church”.²⁶² The last concept refers to serving by means of spiritual gifts in a workplace ministry. Wagner’s ecclesiology is workplace-centered, focusing less on some other sides of life as the family.²⁶³

²⁵⁶ Wagner 1992b, 46-48; Wagner 2005f, 87-90.

²⁵⁷ This “*gift of evangelist*” is Wagner’s term. See Wagner 2005f, 164.

²⁵⁸ Wagner 1992b, 47; Wagner 2005f, 88, 120.

²⁵⁹ Wagner 2005f, 87. Bernard notes that Wagner believes that everyone has a role to play and everyone is gifted. Bernard 2005, 13; Wagner 1979c, 32. Wagner also compares the spiritual gift to natural talent, but this comparison has not been included in this study, because it is not original to Wagner. Wagner 2005f, 82-84.

²⁶⁰ Wagner 2005f, 26-28; Wagner 1979c, 36; Njiru 2002, 339; MSR 1994, 7. Njiru observes close connection between the concept of charisma and the church as the body of Christ. Njiru 2002, 339.

²⁶¹ Wagner 2005f, 83-84, 111; Wagner 1987c, 20. Interestingly John Dewey’s pragmatism includes same type of idea: the members of the human body have different kinds of tasks. “We use hands where they are useful, feet where they are useful, tongues where they are useful.” Watson 2006, 946.

²⁶² Wagner 1983a, 71-72; Wagner 1981, 52; Wagner 2005f, 35-36; Wagner 1988b, 21. Wagner defines the universal church as follows: “The Church universal (sometimes called the “invisible church”) includes every Christian and every group of Christians on the earth.” Wagner 1983a, 71. By the concept *ἐκκλησία* Wagner does not mean that the all Christians belong to the universal church. “Approximately 30 percent of the world’s population professes in some way to be Christian. This is not to say that they have all truly been born again into the Kingdom of God. Many, perhaps the majority, are Christian in name but not in heart, belief, commitment, or lifestyle, and they are proper objects of the evangelistic mandate.” Wagner 1981, 52. For Wagner “Christians” are active Christians who regularly attend church activities. Wagner notes: “The Church is called the Body of Christ. It is the bride of Christ. It is near and dear to the heart of God. Commitment to Christ is somehow incomplete without a simultaneous commitment to the Body of Christ, the church.” Wagner 1988b, 21. In Wagner’s thinking the critics of church growth theology are not committed, “disciplined” Christians, but seem more to be Christians only by name. “As I see it, those who object to numbers are usually trying to avoid superficiality in Christian commitment. I agree with this.” Wagner 1988b, 23. Bosch refers to Moltmann, who argues for the close connection between the Spirit and the Church. The era of the Spirit is the era of the church. Bosch 1991, DJ 517; Moltmann 1977. On how the charisma is connected with the Body of Christ in 1 Corinthians 12: 4-11 and Romans 12:6-8, see Njiru 2002, 11.

²⁶³ Cf. Wagner 2006c, 6-19.

Though Leslie notes that Wagner has created a new definition of *ἐκκλησία* by fusing the church with the corporate workplace, this is not the case.²⁶⁴ He does not fuse the concept but expands it to include Christians serving with their gifts in everyday life. According to Wagner spiritual gifts are intended for the universal church, realized in the local churches, but also used in the “extended church”, in Christians’ workplaces, “six days a week”.²⁶⁵ There is a close connection between charismas and the church as the Body of Christ in Wagner’s thinking. Wagner understands the spiritual gifts to be the members of the Body of Christ, referring to Romans 12:4-8. The spiritual gifts are designed for a specific job. They are unique. Each Body member has a task which the second church member cannot fulfil. Wagner notes, “...if we understand that we cannot pick up anything with our ear and that we cannot hear with our hand, we have the clue we need.”²⁶⁶ In the same way every Christian should know which member he is in the Body of Christ, in order to carry out the ministry which he has intended. In this way there is a close connection and interaction between the church and the spiritual gifts, according Wagner.²⁶⁷

Wagner emphasizes the ethical standards of church members.²⁶⁸ It leads him to combine sanctification and charismas in a creative way. When a Christian is sufficiently sanctified he can receive a spiritual gift. This does not imply Pelagianism, however, of which some critics accuse him, but so-called “consecration theology”.²⁶⁹ Wagner’s view of prayer also includes features of this consecration-theology.²⁷⁰ Prayer is a kind of method in which one must use the right technique and motives; otherwise, it is not efficient and effective. Thus Wagner’s view of criteria of spiritual

²⁶⁴ Leslie 2009, 7-8.

²⁶⁵ Wagner 2006c, 17; Wagner 2005f, 26-28. “Six days a week” refers to the Wagner’s idea that only one day, Sunday, is distinguished for the (“nuclear”) local church. Other days a Christian serves in an “extended church” in his workplace. Wagner 2005f, 28.

²⁶⁶ Wagner 2005f, 26.

²⁶⁷ Wagner 2005f, 26-28, 35, 83-84; Bernard 2005, 29. Wagner interprets literally the metaphor of the members of the body in Romans. Each spiritual gift has an analogous member in the Body of Christ. Wagner 2005, 26-28, 35, 83-84. Bernard understands supernatural gifts to be given to believers primarily situational rather than as lifelong gifts. He cites Wagner to state that there are however some exceptions such as long-term supernatural gifting of intercession. Bernard 2005, 29; Wagner 1979c, 40.

²⁶⁸ Kim CK 2010, 22.

²⁶⁹ Wagner 2005f, 24-25, 124-125. Wagner describes this concept as follows: “This idea which I now call consecration theology, was fairly widespread among the circle of Christian friends with whom I was moving in those days. One of the major symbols of improved consecration among the believers I knew was the famous Keswick Christian Campground in New Jersey, near where I lived at the time. When critical decisions came up in life, we were frequently advised to spend a few days at Keswick. There, we were assured, we would enter into the “victorious life,” and through it God’s will for us, would become clear. As a look back, I see that God, by His grace, did give me certain guidance through consecration theology.” Wagner 2005f, 24. The features of Wagner’s theology based on consecration theology can be seen in effectiveness as sign of having received a spiritual gift. Wagner 2005f, 124-125. John Wimber became the founding director of the Department of Church Growth at Fuller (now the Charles E. Fuller Institute of Evangelism and Church Growth). This organization had to fend off criticism of its “homogeneous unit” (Wagner’s term), its lack of social concern, its openness to Pentecostalism, and what some saw as Pelagianism. Wellum n.d, 3.

²⁷⁰ Wagner 2005f, 24. Wagner criticizes consecration theology, but appears to adopt its emphasis on sanctification. Wagner 2005f, 24, 124-125.

gifts shifts from gift-theology towards consecration theology. As a result, even receiving the spiritual gift is not only a matter of grace, but of grace and sanctification, because one major sign of gift is its effective use.²⁷¹ Bing notes correctly that if grace is not free, it is not grace at all.²⁷² Valleskey argues even that Wagner confuses justification and sanctification.²⁷³

Wagner shares the same NAR-teaching with Bill Hamon. According to it, fivefold ministry is based on a restoration of the gifts, a restoration understood as a process, which appears in revivals. Reformation is the first revival.²⁷⁴ As Resane puts it: “The church restored is the church charismatized...God is restoring biblical church government, delegating his authority through the fivefold ministry offices.”²⁷⁵ According to this understanding, Luther rediscovered the priesthood of all believers.²⁷⁶ Franzmann argues that the topic of spiritual gifts was not foreign to Luther.²⁷⁷ In turn Wagner argues that when it came to the spiritual gifts the Protestant Reformation remained unfinished. Neither Calvin nor Luther found the spiritual gifts again. Wagner writes: “My hypothesis is that the bride of Christ, the Church, has been maturing through a discernible process during the past few centuries in preparation for completing the task of the Great Commission. My starting point is the Protestant Reformation in which the theological underpinnings were firmly established: the authority of the Scripture, justification by faith and the priesthood of all believers.”²⁷⁸ The Wesleyan movement then introduced the demand for personal and corporate holiness. The Pentecostal movement later gave visible form to the supernatural work of the Holy Spirit in a variety of power ministries.²⁷⁹ Kulp quotes Wagner as saying that as a result of the

²⁷¹ Wagner 2005f, 110-113; Wagner 1987c, 20 ff; Wagner 1979c, 113-115; NJ Park 2001, 108-109. If a Christian is going to just enjoy the fun of spiritual gifts, God does not answer due to the wrong motive of the prayer. To receive the gift the Christian therefore has to pray with the right motives. Wagner 2005f, 110-113; Wagner 1987c, 20 ff. According to Wagner belief in the gifts comes from teaching. If a Christian is taught about the spiritual gifts, he will begin to believe in them. This is because Wagner thinks that the biblical texts about spiritual gifts are clear. They do not require extensive interpretation. However it remains unclear how from these “clear passages” concerning spiritual gifts have arisen such a wide variety of different interpretations. Wagner 2005f, 110-113; Wagner 1987c, 20 ff. According to Wagner there are four fundamental prerequisites that must characterise a Christian's life. First, you have to be a Christian, since spiritual gifts are given only to members of the body of Christ, secondly you have to believe in spiritual gifts, thirdly you have to be willing to work, and fourthly you have to pray. NJ Park 2001, 108-109.

²⁷² Bing 1993, n.p.

²⁷³ Valleskey 1990, 10. “In order to become a disciple one has to agree to obey Jesus from that point on. It means that Jesus is Lord as well as Saviour.” Wagner 1987c, 53. Note how Wagner here confuses justification and sanctification by turning obedience, a fruit of faith, into a part of faith. Valleskey 1990, 10. Van der Meer observes that Wagner is unclear about what he really means. Van der Meer 2008, 45; Mostert 1997: 180-181.

²⁷⁴ Hamon 1997, 19; Wagner 2000c, n.p.; Wagner 2004a, n.p.

²⁷⁵ Resane 2008, 7, 41, 79-84.

²⁷⁶ Wagner 2005f, 16.

²⁷⁷ Franzmann 1984, n.p.; Plass 1959, 237. “We Lutherans ought to find the topic of spiritual gifts particularly interesting. Though it is receiving intense scrutiny in our times, it was not a strange subject for our forefather, Dr. Martin Luther.” Franzmann 1984, n.p.; Plass 1959, 237.

²⁷⁸ Wagner 2013, n.p.. Hunter, B 2009,5. Virtues, gifts and talents by Reformers, see Saarinen 2007, 21-23.

²⁷⁹ Wagner 2005f, 9-10, 15; Wagner 2013, n.p.

Pentecostal movement most Christian groups have awakened to the reality of spiritual gifts and the ideas of priesthood and ministry of all believers.²⁸⁰ Wagner states that after World War II the next major step of progress was taken. At that time began a global “harvest of souls”, which has been growing ever since.²⁸¹ He sees the significance of the Charismatic movement which spread during the 1960s to the traditional denominations in the fact that it shifted the focus from the experience of baptism of the Holy Spirit to the spiritual gifts.²⁸² The next step is crucial for Wagner. He likens Ray Stedman to Martin Luther, arguing that Stedman restored the ministry of all believers to the church in 1972 with his book “*Body Life*,” just as the priesthood of all believers was restored by Luther.²⁸³ The book of Stedman showed how lay peoples, ministering with their spiritual gifts, bring health and excitement to the church. Wagner appreciates Stedman despite his cessationism, because in his view Stedman brought the concepts “spiritual gift” and “ministry of all believers” to widespread public awareness. Wagner shares the concept which Anderson formulates: an emphasis on rationalism in theology may lead to a division between clergy and laity and bypassing ministry of all believers.²⁸⁴ Wagner argues that the change which began in the 1970s has had a global impact on views of spiritual gifts. In most of the churches these views have progressed from pastor-centeredness to lay ministry with spiritual gifts.²⁸⁵ As a result, the office of intercessor was restored in the 1970s and the office of prophet in the 1980s. The final piece fell into place in the 1990s with the recognition of the gift and office of apostle. “This is not to say that the Church is perfect. It is to say that the infrastructure of the Church, so to speak, may now be complete. The Church is much more prepared to advance the Kingdom with a speed and intensity that has not been possible in previous generations.”²⁸⁶ When the “final piece came into place” [i.e., the restoration of the gift of apostle], Wagner began to focus on the authority, and gift of apostle. This focus led to a city-wide church transformation, a structural change in the church and its government, as noted by Leslie.²⁸⁷

Wagner interprets the phenomenon of “new wine skins” as follows: a new age requires a universally new denomination. In the same way as Lutheranism was not incorporated into the

²⁸⁰ Kulp 2001, 13; Wagner 1994b, 19-20.

²⁸¹ Wagner 2005f, 11. Van der Meer notes that the theme of revival is significant for the Church Growth movement as well connecting miraculous gifts, mass conversions and numerical growth. Van der Meer 2008, 68; Evans 1971, 165-171; Ferguson and Wright 1988: 588.

²⁸² Wagner 1984b, 79; Wagner 2005f, 11.

²⁸³ Wagner 1984b, 79; Wagner 2005f, 16-17. In another text Wagner argues contrary to the above, that activating and mobilizing lay people for church growth already became feasible in the late 1960s with a general awakening in American churches to the biblical teaching on spiritual gifts. Wagner 1981, 69ff.

²⁸⁴ Wagner 1984b, 79; Wagner 2005f, 16-17; Anderson 2004a, 243-249.

²⁸⁵ Wagner 1994b, 19-20; Kulp 2001, 13.

²⁸⁶ Wagner 2013, n.p.

²⁸⁷ Leslie 2005b, 5; Hunter, B 2009, 5; Wagner 2013, n.p.; Wagner 2000g, n.p.; Wagner n.d.d, n.p., Wagner 2000f, n.p., Wagner n.d.a, n.p.

Catholic churches in the 16th century and Methodism into the Anglican churches in the 18th century, and Pentecostals were not incorporated into conventional U.S. denominations in the first half of the 20th century, the new, contemporary denomination is not incorporated into the old ones.²⁸⁸ “The new wine skin” can be assessed by mass conversions and numerical church growth as van der Meer, referring to McGavran and Wagner, notes.²⁸⁹

For Wagner “The Newest Wine Skin”, the NAR, is the agent of restoration of the gifts. He also argues that there is change in theological concepts and practices in each new phase of Christianity. Since the 1990s Wagner has recognized, as well in his interpretation of modern history of theology, the awakening of social responsibility in the 1960s. He believes that after that awakening followed an awakening of prayer and prophecy: the great prayer and modern prophetic movement. In the 1990s the rediscovering of the spiritual gifts in the universal church led to their utilization in spiritual warfare.²⁹⁰ Hunter quotes Wagner: “Back in the 1990s we began hearing the Holy Spirit speaking about restoring apostles and prophets as the foundation of the church as God originally designed (see Eph 2:20)...I gradually came to the realization that God had given me the gift of apostle, and that certain spheres of the body of Christ were recognizing that I had the office of apostle as well.”²⁹¹ In this new phase Wagner’s eschatology shifts from a pre- to postmillennial view. Not Christ’s return but renewal of society influences social transformation. The “wealth of the wicked” will come to Christians. “I think the time is ripe for those of us who are apostles to begin to understand the crucial role, we have in God’s plan, to release the wealth of the wicked for the advance of the kingdom of God.” Wagner’s contends that the church has been in the process of restoration since the Reformation.²⁹²

Wagner applies the analogy of the church as the Body of Christ to the signs of a healthy church. As health is necessary for the human body to grow, it is the same with the Body of Christ. Wagner

²⁸⁸ Wagner 2005f, 9-17; Wagner 1984b, 79; Wagner in Wagner 1998d, 15-17; Wagner 1999e, 42-43. The Charismatic movement trickled out of the Pentecostal movement into traditional denominations in the 1960s. Wagner 1984b, 79. The Pentecostal movement began the restoration of the spiritual gifts: not all of them were discovered by Pentecostals. He notes that the actual turn to restoration of the spiritual gifts did not take place until the 1970s. Wagner 2005f, 9-17. “As alluded to in the Campolo reference above, as a result of the Pentecostal movement, most Christian groups have been awakened to the reality of spiritual gifts, thus completing the reformation idea of the priesthood of all believers by including the ministry of all believers.” Kulp 200, 13.

²⁸⁹ Van der Meer 2008, 20-21; McGavran in Wagner 1970:173ff; 216ff; Wagner 1971c, 122ff. See also, “sources of pragmatism in church growth,” Wagner 1981, 72-74.

²⁹⁰ Wagner 1993b, 128.

²⁹¹ His name n.d., n.p.; Hunter, B 2009, 5.

²⁹² Wagner n.d.d., n.p. “Releasing wealth in apostolic times”; Wagner 2004b, 150-151; Hunter, B 2009, 5.

defines the health of the church largely in terms of growth.²⁹³ Day argues that this view leads him to emphasize growth, not health.²⁹⁴ Spiritual gifts become then the servants of growth, as noted by NJ Park.²⁹⁵ Wagner searches for New Testament justification for his view in the book of Acts, in which “the Lord added to the church daily those who were saved” (Acts 2:47). DH Kim refers to Wagner’s argument and use of Acts 2:47 interpreting that the health of the church can be observed in the multiplication of spiritual leaders.²⁹⁶ Thus spiritual gifts become primarily a quantitative method for measuring church growth but only a secondary theological tool.²⁹⁷

Wagner has a tendency to quantify when doing theology. He puts the spiritual gifts in a specific order and uses numbers in his discussion of many theological phenomena. For example, according to him church health can be assessed in terms of seven signs.²⁹⁸ He states that the pastor is the first of these signs. The six other signs are (for our purpose) less important and therefore they will not be discussed in this study. Although a strong position on the authority of the pastor does not in itself lead to surpassing the leadership of Christ - a critique Bosch makes of Wagner - this view increases the risk of ignoring democratic decision-making.²⁹⁹ On the other hand, Wagner does use Jesus as an example of using charismas related to the office of pastor. NJ Park incorrectly notes that in Wagner’s understanding a Christian leader is called to serve with his gifts, as Jesus did, living and dying on behalf of others’ needs. Wagner does not treat the issue of “dying on behalf of others’ needs”. He simply calls Jesus by the title “master shepherd”.³⁰⁰ In addition Franzmann (quoting Richards) states that the service attitude reflected in Jesus’ works, should determine the approach to the use of the spiritual gifts in service to the Body.³⁰¹ In turn, Wagner argues that the significance of the pastor cannot be measured by quality but by church growth numbers: the higher the growth rate,

²⁹³ Wagner 2005f, 162-164.

²⁹⁴ Day 2002, 2; Wagner 1984b, 43. Schuster in turn understands church growth to be intertwined with the health of the church. Schuster 2005, 13. Other studies in regard with “church health,” see Jackson 2005, Stetzer 2005.

²⁹⁵ NJ Park 2001, 12; Wagner 1979c, 12.

²⁹⁶ DH Kim 2010, 50-51; Wagner 1996c, 9.

²⁹⁷ Wagner 1984b, 43, 77-81; Schuster 2005, 13-14. Schuster also notes this pragmatism of Wagner, Schuster notes him as one among church growth theologians who deals with the most practical topics. Schuster 2005, 14.

²⁹⁸ Wagner 1984b, 35, 61-63. These include: the pastor, church members, church size, its structure and functions, the homogeneity of the church, methods and priorities. Wagner 1984b, 35, 60-63. Schuster sees Wagner’s focus as shifting in the 1990s further towards church planting in the early 2000s from church management towards the health of the church. Schuster 2005, 17.

²⁹⁹ Wagner 1984b, 61-75; Bosch, A. 2005, 47-48; Daniel in Wagner 1998, 234. Park notes that Wagner emphasizes that leadership is a developing growth factor in the local church. See NJ Park 2001, 73; Wagner 1984b, 61. Park NJ incorrectly refers to page 60, which probably should be page 61, instead.

³⁰⁰ Wagner 1984b, 61-75; Wagner 2005f, 141; Wagner 1979c, 113; Park NJ 2001, 139-140. Wagner argues that the pastor must earn their authority through developing good human relationships. The fact that the pastor is committed to long-time service in one place contributes to the health of the church. Wagner 1984b, 61-75.

³⁰¹ Franzmann 1984, n.p.; Richards 1981, 76.

the more significant the leader is. To summarize Wagner's governing model of "healthy church", it can be said that it is not democratic but more of a hierarchical model.³⁰²

Combining a restoration of a fivefold ministry with a literal interpretation of Ephesians and Colossians leads Wagner to an allegorical interpretation of the church, which Resane notes as characterizes Pentecostal and Charismatic preaching.³⁰³ According to Wagner, Christ as the head of the Body is literally the only authority to whom all the members of the Body are subordinate. On the other hand, relying on the restorationism principle, Wagner understands the office of apostle still to be in existence today. It leads to an enormous emphasis on the authority of "the apostles", the church leaders. Wagner argues that Jesus himself gave the name of apostle to church leaders.³⁰⁴ As noted above, he interprets church history as involving a process of restoration of spiritual gifts, also requiring the gift of apostle. Next he looks for the scriptural bases for his argument: if the other offices mentioned in Ephesians 4:11 are used in the church office of apostle should be as well, because it is listed in the same verse.³⁰⁵ As a result of Wagner's unifying literal and restorationist interpretations, the interpretation of the gift of apostle becomes allegorical. On the basis of 1 Cor 12:28 he argues that "first apostles" means that the contemporary apostles have higher ("exceptional") authority than any other human being. Thus the principle of restoration inclines him towards an autocratic government model of the church because power is centered upon the modern-day apostles.³⁰⁶

As discussed above, in Wagner's theology God's will for the individual's calling can be discovered primarily through the spiritual gifts. When it comes to other issues the will of God can be discerned primarily through prayer. The more the individual desired to hear the voice of God, the higher the

³⁰² Wagner 1984b, 70. Wagner notes that other pastors listen to the pastor who is able to achieve an over-300-percent growth rate. His ministry can be considered significant. Wagner 1984b, 70.

In turn, Burton sees Wagner's concept as based on a five-fold ministry and that his view of spiritual gifts as not hierarchical but cooperative. Burton 1998, 30-32. The pastor and his status is the most important sign of a healthy church for Wagner. He notes that if parishioners defend their pastor against outside criticism, on that basis it can already be determined that the church is healthy. Wagner 1984b, 63. Wagner compares leading a church to leading a family. Wagner observes that in the current context, which emphasizes democracy, it is difficult to understand the concept of biblical leadership. If a man is a strong leader of his family, he may be possibly considered a tyrant. Equally, strong leadership in the church is interpreted as monarchy. When Wagner emphasizes the man as the leader of the family it could be concluded that he opposes the priesthood of women. This does not appear to be so. This is because pragmatism has priority over scriptural principle dogmatic theology is not essential for him. Wagner 1984b, 66.

³⁰³ Wagner 2005f, 27-30; Resane 2008, 87.

³⁰⁴ Wagner 2006a, 11, 61-62.

³⁰⁵ Wagner 2006a, 10-11.

³⁰⁶ Wagner 2006a, 22-23; Wagner 2000b, 25-26.

quantity and quality of high level prayer must be.³⁰⁷ Van der Meer argues properly that according to Wagner revival depends on the amount of prayer and intercession. Thus prayer becomes anthropocentric almost as in consecration theology, although Wagner says he has adopted “gift-theology” instead of consecration theology.³⁰⁸ Leslie cites Spurgeon arguing perceptively that there is a danger of emphasizing human power, which leads to a secularizing interpretation of God’s kingdom.³⁰⁹

3.2.2. Giftedness and un-giftedness

Stressing the significance of feelings is a typical feature of Wagner’s thought. Feelings are for him even more important than reason. He asks Christians actually to trust and examine their feelings. Discussing preferences for Christian values, he states: “In my opinion, this helps explain why revival would be expected to start south and come north rather than vice versa...Argentines do not necessarily buy into the American axiom, ‘Don’t trust your feelings.’ They trust their feelings quite a bit. This bolsters the faith level of common people, because faith is simple, not complex. Verification of manifestations of the Holy Spirit comes not so much through a rigid application of scientific principles as through personal experience.”³¹⁰ According to Wagner there are five steps identifying the giftedness of a Christian. The third step, “observing feelings”, seems to be central. This phrase refers to the fact that when one obtains the gift God gives to him, good feelings will appear as confirmation. These feelings include love, liking, fun and excitement. Although the experiential stress of Christianity - including cracking jokes and partying which McDonald refers - represents a holistic concept of humanity, it contains a problem: principle of positivity.³¹¹ Wagner believes that the will of God generally produces positive feelings. He incorporates God’s will into the Christian’s own will. He writes:” Apparently, when people are doing God’s will, they will be doing what they want to do.”³¹² In this case, negative feelings are intended to be not only avoided but even against the will of God. The principle of positivity leads Wagner to see positive feelings related to the use of the gifts as a sign of obtaining any particular gift. In turn, Wagner sees negative feelings as indication of un-giftedness.³¹³ There is a further aspect to “observing feelings”. Wagner

³⁰⁷ Wagner 1988b, 168. Foster notes that the view of Reformed theology that God speaks only through the Scriptures - not through prayer- came from the pen of long time preacher Z.T.Sweeney. Foster 2003, 104.

³⁰⁸ Van der Meer 2008, 67-68; Wagner 2005f, 24-26; McGavran in Wagner 1970, 164-167. Wellum states that this stress on prayer is essential especially for Wagner, who understands it as a spiritual weapon. Wellum n.d, 4.

³⁰⁹ Leslie 2009, 13.

³¹⁰ Wagner in Deiros and Wagner 1998c, 24-25; Wagner 2005b, 74-77; Holvast 2008, 135-136. In discovering spiritual gifts Wagner exhorts the individual to examine his feelings. Wagner 2005b, 74-77.

³¹¹ McDonald, E 2012, n.p; Wagner 1988b, 52-53; Wimber in Jones 1978, 52.

³¹² Wagner 2005f, 122.

³¹³ Wagner 2005f, 121-123. Citing Ray Stedman, Wagner fights against associating Christianity with to negative feelings. See Stedman 1972, 54.

says that God distributes gifts psychologically. Every Christian receives the equivalent, or at least suitable, gift for his temperament.³¹⁴

The confirmation of other Christians is needed at each of the five steps described by Wagner. This feedback is a kind of seal for the gift. Lack of it, naturally, is proof of un-giftedness. If church members give positive feedback to a Christian about his use of a gift, that Christian can be considered to possess that gift. The confirmation of the gift may come also from a supernatural revelation of God.³¹⁵

Wagner's view corresponds to the critique offered by a respected American Bible teacher Gene Getz. Getz argues that the requirement for identifying the spiritual gifts can lead, even among experienced Christians, to confusion, rationalization and self-deception.³¹⁶ Franzmann refers to Getz, noting correctly that the New Testament does not encourage individuals to discover their own gifts. The practice has no explicit biblical grounds.³¹⁷ Wagner responds that the unconscious use of gifts may be functional, but not equal to acting on the basis of identified charismas. Church growth may result from unconscious use of the spiritual gifts, but by identifying the gifts, growth is more likely. Thus by justifying the importance of the identification of gifts, Wagner relies on the quantitative principle, measured in terms of church growth. Thus his "biblical arguments" in Romans are essentially nominal: they support the already determined premise of church growth.³¹⁸

3.2.3. The "gift mix" and "hyphenated gifts"

The concepts "gift mix" and "hyphenated gifts" are typical for Wagner, although they are not original. According to Wagner, the majority of Christians (possibly even all) have more than one (completely) spiritual gift.³¹⁹ Franzmann also notes that "People who have done research in the field of spiritual gifts are convinced that most Christians have more than one gift."³²⁰ This mix of gifts is

³¹⁴ Wagner 2005f, 122-123; Marshall 1987, 31; Edge 1971, 41. Referring to Peyton Marshall's dissertation (Ph. D 1987, St. Louis University) Wagner argues that spiritual gifts "should have some correlation with the sixteen temperament types described by Isabel Myers." Marshall 1987, 31; Wagner 2005f, 122. Citing Edge, Wagner writes that when a Christian finds his calling, he experiences "a eureka feeling". When the calling and the gift related to it are found, a Christian experiences that he practices exactly that particular gift. Edge 1971, 41; Wagner 2005f, 123.

³¹⁵ Wagner 1992b, 56-58; Wagner 2005f, 110-121, 129-131. Likewise that vice-versa: if there is no positive feedback, the Christian does not possess the gift. The feedback may be either verbal or written. In Wagner's view both are valid. Wagner 2005f, 110-121, 129-131.

³¹⁶ Wagner 2005f, 37-40; Getz 1974, 112-117; Getz 1976, 9-16.

³¹⁷ Franzmann 1984, n.p.; Wagner 1979c, 45ff.

³¹⁸ Wagner 2005f, 37-40; Purkiser 1975, 21. Purkiser puts it: "Every true function of the body of Christ has a 'member' to perform it, and every member has a function to perform." Purkiser 1975, 21.

³¹⁹ Wagner 2005f, 31, 75-76.

³²⁰ Wagner 1979c, 40; Franzmann 1984, n.p. According to NJ Park, Christians likely have more than one gift. NJ Park 2001, 109.

the most important single factor in the formation of the Christian's spiritual personality and identity. Each member of the Body of Christ is responsible for a spiritual function. The "gift-mix" (Wagner's term) of a Christian is intended for use in both the nuclear and the extended church.³²¹

Wagner notes that there are primary and secondary gifts in gift-mixes. Christians with gift-mixes have one dominant and one or more secondary spiritual gifts. Though the gift in the mix that is predominant may vary in the course of a personal life, the spiritual gift is essentially stable.³²²

Wagner's view of hyphenated gifts is based on literal interpretation of Scripture combined with his open-ended approach. He refers to some theologians who interpret the Greek expression in Ephesians 4:11 to mean that pastor and teacher should actually be translated as "pastor-teacher". Wagner states that the hyphenated gift of pastor and teacher has to do with one gift which has two distinct dimensions. He states that the pastor-teacher is the prototype of a hyphenated gift. The hyphenation does not mean that the gifts do not also occur independently. In accordance with the Greek text of the major spiritual gifts passages in the NT, Wagner concludes that the gifts of teacher and pastor can also be considered separately, as individual gifts. Although in the broad sense every pastor has to be able to teach (1 Tim 13:2), he is not required to possess the gift of teaching. According to Wagner, the other general hyphenated gifts include: intercession-healing, tongues-interpretation, giving-voluntary poverty, pastor-exhortation, apostle-leadership and discerning-deliverance. Here it can be observed that gift hyphenation seems to imply that the two particular gifts in question are closely related each other.³²³

Wagner argues that there is as wide a range of spiritual gifts as individual personalities. However on the basis of his empirical observations the particular hyphenated gifts seem to be more common than others. The gift of intercession may be hyphenated with prophecy, word of knowledge³²⁴ and discerning. The possessor of the gift of intercession may have some, or even all of, the other stated

³²¹ Wagner 2005f, 31; Wagner 1979c, 40; Winston 2009, 114-115. On the research on seven motivational gifts derived from Romans 12:3-8, and their profiles and gift-mix, see Winston 2009, 114-115.

³²² Wagner 2005f, 105. Wagner argues that a Christian does not lose his gift, although the gift may weaken, so that a primary gift degrades a secondary gift. Wagner 2005f, 105.

³²³ Wagner 2005f, 75-76, 94; McRae 1976, 59. Wagner states that he himself is an example of how the gifts of pastor and teaching can be independent: he possesses the gift and office of teaching but not the gift of pastor. Wagner 2005f, 75. For an example of practicing the hyphenated gift of giving-voluntary poverty, see Wagner 2005f, 94.

³²⁴ Wagner does not intend that the word of knowledge is a particular charisma, but he interprets it as part of the gift of prophecy. The word of knowledge as a sub-species of prophecy is therefore not to be confused with the spiritual gift of knowledge as defined by Wagner. Wagner 1992b, 163-164.

gifts. Wagner observes that the hyphenated gift of intercession-prophecy is also called prophetic intercession.³²⁵

3.2.4. The variations and degrees of the spiritual gifts

Wagner's view of the different variations and degrees of spiritual gifts is based on 1 Cor 12:4-6, which distinguishes *χαρισμάτων*, *διακονιῶν*, and *ἐνεργημάτων* from each other. Wagner draws out the variations on and degrees of the spiritual gifts of these three terms. He interprets that *διακονιῶν* is the sphere or variation in which the gift is practiced and that *ἐνεργημάτων* is the degree of power which is manifested in the gift or the power with which to minister in a particular situation. Wagner defines the terms in another way. As when the same gift is used in several ministries and environments, it is called a variation of the gift. When the same gift (in spite of the faithfulness of the gift's possessors) produces higher results with one Christian than another, it is called the degree of the gift. As spiritual gifts, God distributes their degrees and variations sovereignly, as He wills. Pragmatically Wagner denotes the same phenomenon with several different terms. He calls "the degree of the gift" also "the measure of faith" (Rom 12:3). In accordance with the measure of faith God defines every gift for the members of the Body of Christ.³²⁶

3.2.5. The relationship between spiritual gifts and offices

According to Wagner in the New Testament era, as in the present time, there were five different offices in use in the church. He calls these the "five-fold ministry". This concept is based on three verses in the New Testament: Ephesians 2:20 and 4:11 and 1 Corinthians 12:28. Of the basis of passages Wagner justifies his view of five contemporary offices: apostle, prophet, evangelist, pastor and teacher. These parallel gifts are called by Wagner "ascension gifts", and are to be distinguished from other charismas.³²⁷ However Wagner's thought does not distinguish between the fivefold ascension gifts, *δόματα*, and gifts of the Holy Spirit, which are *χάρισματα* (as Resane argues to be

³²⁵ Wagner 1992b, 163-164, 168-169. In 1992 he writes that the intercession-prophecy gift combination had begun to become increasingly common among intercessors. Wagner 1992b, 163-164, 168-169.

³²⁶ Wagner 2005f, 76-77; Wagner 2005b, 35-36; Stedman 1972, 40-41. As the right hand has more skills than the left, the gift of some Christians possess a higher degree than others. Yet both hands are necessary. Their co-operation benefits the body. Likewise the co-operation of people possessing different degrees of spiritual gifts benefits the Body of Christ. Wagner 2005f, 76-77. As an example of the different variations of the gifts Wagner notes the gift of evangelist. In its variation it can be used in the service of public or personal evangelism. The different degrees of the gift of evangelist are illustrated in the fact that one evangelist proclaims the gospel to 50,000 people a week, witnessing the conversion of 3000 people, while another evangelist proclaims the gospel to 500 and converts of 30 people. The parable of the talents, in the gospel of Matthew (Matt. 25:15) illustrates the "measure of faith" for Wagner, who seems to interpret it as a synonym for the degree of the gift. God does not give the talents equally to Christians, but He gives five to one, to another two and yet another, one. Wagner 2005f, 76.

³²⁷ Wagner 2006a, 10-13.

characteristics in NAR theology).³²⁸ In Wagner's interpretation of the five-fold ministry the influence of Latter Rain³²⁹ theology can be observed. According to Dominionism the offices of apostle and prophet are the crucial ones which must be restored. Steinkamp argues properly that this derives from William Branham.³³⁰ Fanning also notes the Latter Rain influence in Wagner's view of the offices of apostle and prophet.³³¹ Wagner's understanding of offices of the church does not rely on a literal but on a restorationist interpretation of the Scriptures. The offices named in the New Testament, deacon, elder, bishop and widow, do not belong at all to his list of offices. Wagner states that the New Testament and many churches know the offices of deacon, elder and bishop. He believes that the offices of elder and bishop are nowadays included in the office of pastor. Thus the offices of elder and bishop require the gifts of pastor, faith and leadership, the same as the office of pastor does. Wagner notes that the office of deacon is linked to the gift of service, but Wagner is contradictory on this point as will be discussed below. Although a restorationist interpretation of the Scriptures and history may be viewed as subjectivism, Wagner's view is more pragmatic than subjective.³³²

The relationship between the office and gift of pastor differs from the relationship between other offices and gifts. The gift of pastor is not necessary required for ordination to the office of pastor, but the gifts of leadership and faith which seem to be more significant for Wagner, are required.³³³

³²⁸ Resane 2008, 79-80.

³²⁹ Lyons interprets "Latter Rain", linking it to restorationism, as follows: "Restorationism's view of history is based on certain biblical texts, particularly those concerned with the early and latter rains. The 'early rain' refers to Pentecost and the giving of the Holy Spirit to the Church. However, the Church gradually lost this experience of the Spirit and entered the 'Dark Age of the Church' around AD 600 where it remained for a millennium. But with the Reformation, some light returned, and further revivals signified a groundswell of the Spirit's activity. With the Pentecostal and Charismatic movements of this century Restorationism reaches the point where the Spirit has returned to the Church, the 'latter rain' has begun, and the Church's final restoration into a glorious unity is within sight." Lyons 1998, 172-173. McDonald refers to the controversial nature of this doctrine: "Latter-Rain doctrine was rejected as a heresy by the Assemblies of God in the 1950s, though accepted by other Pentecostal leaders such as William Branham (who was a direct influence on Paul Cain of the Kansas City Prophets), Oral Roberts, Kenneth Hagin (the so-called 'father' of the Word of Faith movement), and three out of the 'Fort Lauderdale Five' who for many years published the widely read magazine *New Wine*. Having bubbled along underground for a number of years, Latter-Rain teachings have now resurfaced in various forms in many Charismatic churches on both sides of the Atlantic – in particular the Vineyard group of churches." McDonald, E 2012, n.p. Faupel traces the roots of the "Latter Rain" to the restoration motif of five-fold ministries in the early Pentecostalism. Faupel 1996, 38-39.

³³⁰ Steinkamp n.d., n.p.; Silva 2011, n.p. Lyons's argument implies that the return of gifts in itself, not just those of prophecy and apostle, is a sign of restorationism. Lyons 1998, 173. Mosher argues that NAR has adopted some doctrines of Word of Faith as "little gods" ruling during the millennium. He cites Earl Paulk: "Until we comprehend that we are gods, and begin to act like gods, we can't manifest the kingdom of God." Wagner does not share this view although Mosher refers to Wagner as another theologian who combines Word of Faith and Kingdom Now-theology, alongside Earl Paulk. Mosher 2012; Paulk 1984, 96-97.

³³¹ Fanning 2009, 12.

³³² Wagner 2005f, 55; Wagner 1992c, 120; Resane 2008, 82-83; Lyons 1998, 179. For example, Resane and Lyons see a risk in charismatic Bible interpretations becoming subjective. Resane 2008, 82-83; Lyons 1998, 179.

³³³ Wagner 2005f, 54-56, 140-159

Wellum notes that this issue has to do with the right kind of leadership.³³⁴ Wagner notes that someone with the gift of pastor will not necessary serve in the office of pastor. There is not any explicit support in the Scriptures for relating the gifts of faith and leadership to the office of pastor, but Wagner bases his argument on two pragmatic points. In both, the issue is the role of the pastor. First, when the size of the church grows, the pastor's role is not to counsel church members because his personal contact with members of the church does not serve that goal.³³⁵ Second, on the basis of the principle of church growth, the pastor's task is to make the church grow and everything that benefits that goal is justified. Because the gifts of faith and leadership contribute more to church growth than the gift of pastor, they are valid for the pastor's office. Thus pragmatism displaces scriptural basics.³³⁶ The traditional image of the pastor has a hard time in Wagner's thought. He states that preaching does not matter in the office of the small church pastor. According to him many who hold the pastor's office do not have any talent for preaching.³³⁷ His argument differentiates between the pastor of a declining church and that of a growing church. The gift of pastor, which is oriented towards counselling, is suitable for the office of a declining or small church. The ability to preach may be even a harmful factor in the small church pastor's office, because while the preacher draws attention to himself the counselling minded pastor draws attention to other Christians.³³⁸

3.2.6. The gifts of the churches

In the same way that individual Christians have their own gifts, so also do churches and denominations. The fact that churches differ from each other with regard to their strengths and gifts is God's will, for the Holy Spirit distributes a variety of gifts to various churches. The churches cannot underestimate each other, because all the various gifts are distributed by the same Holy Spirit. Wagner quotes Paul: "The eye cannot say to the hand, I have no need of you" (1 Cor 12:21). That is how all charismas and all types of churches are necessary in Wagner's thought although it remains unclear how the Christian church should be defined dogmatically.³³⁹ Concerning this issue Wagner's theology changes overtime. After he adopted Dominionism, he stressed the restoration of the office of apostle as the one sign of the church. This view led him to view NAR-churches as

³³⁴ Wagner 1984b, 61; Wellum n.d., 5.

³³⁵ Wagner 2005f, 146-149.

³³⁶ Wagner 2005f, 153-159.

³³⁷ Wagner 2005f, 142-143, 147-148. On traditional view of the pastor as a preacher and a teacher of the Word of God, see Mohler n.d., n.p.

³³⁸ Wagner 2005f, 142, 146-149.

³³⁹ Wagner 1983a, 59-60.

structurally more complete than other churches.³⁴⁰ This kind of restorationist Kingdom Now theology was based on the Latter Rain- teachings as Brace notes.³⁴¹ Viewing the New Apostolic Reformation churches as “the new wine skins” led Wagner to interpret the other denominations, and especially Pentecostalism, as a “vision unfulfilled”.³⁴²

Wagner argues that although God distributes a variety of gifts to various churches, there is also something common to all: spiritual warfare and its gifts. Many churches consider such gifts as prophecy, intercession, discernment and deliverance as belonging to the Charismatic Christianity and to Pentecostals.³⁴³ Wright notes that Wagner’s emphasis made it possible to become open to the supernatural work of the Holy Spirit without becoming Pentecostal or Charismatic.³⁴⁴ As a result Wagner combined charismatic views with evangelical ones. He tied Dominionist ideas to traditional evangelical views, in an attempt to avoid extreme concepts.³⁴⁵ Holvast argues that evangelicalism was theologically related to cessationism, but that the Third Wave movement theologians Wagner, Kraft and Otis shifted the focus away from it.³⁴⁶ In the 1990s Wagner further developed and transferred Dominionist ideas to evangelical practice.³⁴⁷

4. Church growth and spiritual gifts

4.1. The theological priority of church growth

Wagner’s focus on church growth is so great that one might ask how church growth is to be maintained. How is the church held together if it grows all the time? Wagner does not answer the question, at least explicitly. As we will see in this chapter, Wagner regards the spiritual gifts in the light of growth. There are however, also other major themes related to the charismas, the fifth chapter will show.

In comparison with the earlier waves, Wagner’s view differs mostly greatly from the Charismatic Movement. While he concentrates on the relationship between church growth and spiritual gifts³⁴⁸, Catholic Charismatics concentrate on the relationship between sacrament and spiritual gift.³⁴⁹ Consequently Wagner’s own concept of church growth has the same kind of accents as that of

³⁴⁰ Wagner 2004b, 15-17, 25-26.

³⁴¹ Brace 2009, n.p.

³⁴² Synan in Lee, ER 2005, n.p; Wagner 2004b, 44-46; Wagner in Wagner 1998d, 15-17.

³⁴³ Wagner 1992c, 169-170.

³⁴⁴ Wagner 1983c, 5; Wright 2002, 271.

³⁴⁵ Wagner 1992c, 169-170; Miller, SP 2012, 59.

³⁴⁶ Wagner 1988a, 31-36, 38, 41; Holvast 2008, 6.

³⁴⁷ Miller, SP 2012, 10; Wagner 1992c, 169-170.

³⁴⁸ Cf. for example Wagner 1995b, 53-58.

³⁴⁹ Gelpi 1993, V-Xvi; Gelpi 2012, abstract.

David Yonggi Cho, who is known as “Word of Faith” theologian. Perhaps the most significant of these accents is, understanding prayer as “prayer of faith”. According to this view prayer is categorized as either effective or ineffective. Effective prayer is the one to which an answer comes. In the prayer of faith the power of the Holy Spirit is bound to a certain form of prayer.³⁵⁰ This particular kind of prayer involves specifying the times of prayer and the quantity of prayer.³⁵¹ CK Park refers to Wagner: “The prayer of one person alone is certainly not wasted, but the prayer of two in agreement is better, and presumably the prayer of 120 in agreement is better yet.”³⁵² Cindy Jacobs seems also to have had an impact on Wagner’s understanding of prayer in moving his thought towards faith-centric, Dominionist views of warfare prayer and corporate prayer.³⁵³

Wagner justifies the need for church growth pragmatically. The pragmatic approach (“*realpolitik*”) combined to the voice of people (“*vox populi*”), as denoted by Resane, leads Wagner to consumerism^{354, 355} The issue for Wagner is not only the will of God but also responding to people’s needs and expectations. In Wagner’s thought -people as objects of church growth- are therefore a kind of “consumer” of commercial culture who must be given what they want. Christianity is to be marketed. Thus a commercial principle can be observed in Wagner’s thinking, especially, concerning the spiritual mapping.³⁵⁶ According to this principle the gospel is a product which has to be marketed to people. In this process the pastor is the “managing director” and lay people are “salesmen”, each with their own spiritual gifts. Quoting Robert Schuller, Wagner writes of the gospel in commercial terms as selling and buying. “The secret of success is find a need and fill it.”³⁵⁷

³⁵⁰ Wagner 1993b, 23-30.

³⁵¹ Wagner 1994a, 76; Wagner 1993b, 24-25. Efficient prayer requires praying in the name of Jesus, which gives the prayer His authority. Second, prayer must be made according to God’s will. The Christian can discover God’s will only by reaching a sufficiently close unity with God. Wagner attaches greater power to prayer in the early morning. In order for its power to be released prayer has to be sufficient in quantity. It takes hours of time and great numbers of prayers. Wagner 1993b, 23-30; Wagner 1994a, 76.

³⁵² Kim CK 2010, 73; Wagner 1994a, 76.

³⁵³ Wagner 2010b, 151, 157; Miller, SP 2012, 16.

³⁵⁴ Business Dictionary defines “consumerism” in three ways: “1. Organized-efforts by individuals, groups, and governments to help protect consumers from policies and practices that infringe consumer rights to fair business practices. 2. Doctrine that ever-increasing consumption of goods and services forms the basis of a sound economy. 3. Continual expansion of one’s wants and needs for goods and services.” For our purpose definitions number two and three are most suitable. Business Dictionary n.d., n.p.

³⁵⁵ Resane 2008, 117. His consumerism does not appear, however, to be very successful. KP Kim quotes DeYoung, stating that “In terms of church growth, success of spiritual gifts is very low, and it is rare, to be found in only one percent of Christians. His other research examines on all the groupings of churches and presents five main pilgrimage milestones from missionary experiences over the last 40 years.” Kim KP 2009, 26; Wagner 1999d, 164; DeYoung 2003, 125.

³⁵⁶ Holvast 2008, 219; Wagner 1984b, 96; Wagner 1988c, 38-41. Holvast also notes the marketing aptitude in the theology of spiritual mappers. Holvast 2008, 219.

³⁵⁷ Wagner 1990a, 94, 105; Wagner 1984b, 96; Schuller 1986, 246; Kim KP 2009, 26; Wellum n.d, 4; Steenhoven 1995, 10-11. Wagner here quotes Robert Schuller. Wagner 1984b, 96. Leslie interprets the combination of church and

According to Wagner the attitude of a church towards the gift of prophecy demonstrates its attitude towards supernaturalism. It is significant for church growth. If a church prioritizes the office of pastor over the gift of prophecy, it is a sign that the supernatural influence of the Holy Spirit has not been taken into account. Rejecting the supernatural premise and belittling the gift of prophecy leads to the drying up of church growth. When one understands the gift of prophecy as supernatural, it can be received as the word of the Holy Spirit. The influence of supernatural principle³⁵⁸ can be observed as well in Wagner's conception of demons. He states that one of the signs of a growing church is a belief in demons. This belief occurs in the form of sermons which deal with the issue of deliverance. Church growth is dependent on supernatural beliefs. Rejecting of belief in demons leads to decline in growth.³⁵⁹

4.2. The gifts of evangelistic and cultural mandates

According to Wagner the church growth can be realized in two different forms of ministries: in cultural mandate³⁶⁰ and evangelistic mandate³⁶¹. In 1980s Wagner prioritized evangelistic mandate to cultural mandate. Although he tried to balance between the two, as Park TK quotes him "We use the term 'mandates' to indicate that both are mandatory, never optional,"³⁶² he ends up emphasize the evangelistic mandate, because of the church growth. It can take place namely only when the

commerce as heresy. Leslie 2009, 14. KP Kim also refers to this type of principle reinterpreting McGavran's church growth principles. One of such principle is Einstein's reinterpretation, based on marketing principles. KP Kim 2009, 3. In this view those doctrines receiving the greatest attention are those which actually make the church grow numerically. For those in the CGM, this validates the use of sociology, demography and the fruits of marketing research to determine what part of the Bible they should concentrate on in order to have the greatest impact on the people they are trying to reach. Wellum n.d, 4. Priest, Campbell and Mullen criticize Wagner's view that not the evidences but success validates his assumptions. See Priest, Campbell and Mullen 1995, 41-50; Holvast 2008, 195.

³⁵⁸ This concept will be defined later regarding to gift of discerning (Wagner's term), chapter 5.1.4.1.

³⁵⁹ Wagner 1986b, 80, 126-127. Njiru states that the gift of prophecy is crucial in the Scriptures. Only the gifts of prophecy and tongues are included in each list of gifts in 1 Corinthians 12-14. Njiru 2002, 45.

³⁶⁰ Wagner 1987c, 99-101; Wagner 1984b, 182. Wagner has adopted the concept of cultural mandate of the missiologist Arthur F. Glasser, who defines the cultural mandate arguing it is based on creation as follows: "To summarize at the beginning of Genesis, we find the cultural mandate clearly distinguished from the redemptive purpose that God began to unfold after the fall. The former (cultural mandate, added by respondent) calls all men and women to participate in the work of civilization." Glasser et al. 2003, 39. Wagner states that some theologians define the cultural mandate of the Greek term "*διακονία*". Wagner 1984b, 182.

³⁶¹ Wagner 1984b, 182. Wagner has adopted also the concept evangelistic mandate of Arthur F. Glasser, who defines the evangelistic mandate as follows: "The latter will represent his gracious work to reconcile a fallen human race to himself. In terms of obligation it calls the people of God to participate with him in making Christ known "in the whole world as a testimony to all nations. (Matt. 24:14)" Glasser sees the two mandates as a wholeness. They are not separated but serving one fundamental task when Jesus inaugurates the kingdom of God. Glasser et al. 2003, 39. Wagner notes that some theologians define the evangelistic mandate of the Greek term *κήρυγμα*. Wagner 1984b, 182.

³⁶² Wagner 1987c, 101; Wagner 1981, 70; Park TK 1991, 175. "Cultural mandate specialists cannot say that they have no need of the evangelistic mandate specialists and vice versa. All are important in the body of Christ and all are making a substantial contribution to the kingdom of God." Wagner 1981, 70; Wagner 1983a, 46-47. The views of some reformed theologians. Park TK 1991, 184. Park cites Wagner who lists five positions of today's debate on the mission of the church, see Park TK 1991, 176; Wagner 1987c, 102.

order of priority is right and the evangelistic mandate is appreciated higher than the cultural one.³⁶³ Holvast observes for practical reasons Wagner concludes that mission should concentrate on what has eternal and thus “lasting” value.³⁶⁴ Also Van der Meer observes that evangelistic mandate is a priority for Wagner because of his pragmatic theology. (This argument is correct when we talk about Wagner before late 1990s.) Theologically he interpreted the Great Commission to give priority to evangelistic mandate. That is how the pragmatic interpretation of the Great Commission leads to priority of evangelistic mandate.³⁶⁵

Keller argues that Wagner’s emphasis on the evangelistic mandate leads to understanding social concern as only a means to the end of evangelism. Although Keller’s argument is too one-sided, he observes a significant danger. Keller interprets this view as extra-biblical and perceives it as selfish and tribal. He cites Robert Putnam, calling “church-centred bonding (or exclusive) social capital”, as opposed to “community-centric bridging (or inclusive) social capital”.³⁶⁶

Miller states properly that in the 1990s, a change occurred in the balance between the mandates. This change was based on Reconstructionism, which was rooted in the Reformed theology of Rushdoony.³⁶⁷ According to it, society should be ordered under the laws of the Israelites in the Old Testament.³⁶⁸ It also meant a change in the meaning of the cultural mandate. Wagner began to refer to it as transforming society through “seven mountains”³⁶⁹ with an emphasis on spiritual warfare.³⁷⁰

³⁶³ Wagner 1983a, 46-47; Wagner 1981, 98, 100, 104; Wagner 1987c, 103, 106. “In the church’s mission of sacrificial service evangelism is primary” Wagner 1981, 98. “It seems that Jesus is giving priority to the evangelistic mandate here” Wagner 1981, 100. Wagner justifies the priority of evangelistic mandate to cultural mandate also with The Lausanne Covenant statement: Wagner 1981, 104.

³⁶⁴ Wagner 1981, 98-101; Wagner 1983a, 48; Holvast 2008, 15. Wagner justifies the primacy of the evangelistic mandate with the transcendental grounds: Wagner 1981, 100; Wagner 1984b, 48. The liberals hold the position that mission is doing social justice or fulfilling the social responsibilities, while the traditional conservative churches, or the evangelicals, hold the position that mission is to proclaim the gospel of Jesus Christ. Among those who believe both the cultural mandate and the evangelistic mandate are important, there are also two camps: one prioritizes the evangelistic mandate, while the other gives equal weight to both mandates and refuses to prioritize either one. Park TK 1991, 176.

³⁶⁵ Van der Meer 2008, 68; Wagner 1970b: 106-108; Wagner in Wagner 1972, 222, 225-228. The priority of evangelistic mandate is also pointed out by McGavran. According to Pinola, McGavran uses the idea of priority of salvation over social work based on the Great Commission. Pinola 1995, 140. Van der Meer analyses Wagner’s attitude towards ecumenical movement concerning the priority of the mandates, cf. Van der Meer 2008, 69-70. The emphasis differences between cultural and evangelistic mandate among the church growth theologians, cf. Park TK 1991, 26.

³⁶⁶ Keller 2008, 16; Putnam 2000, 22-24. Among factors to be avoided Wagner also counts the social gospel. Wagner 1981, 194; Wagner 1984b, 186; Wagner 1981, 101-104.

³⁶⁷ Miller, SP 2012, 21-28. In stead of the shift towards balancing the mandates in the 1990s Wagner stands in opposition to theological liberalism and Rauschenbusch’s social gospel. Miller, SP 2012, 22-23. In turn Burke argues that NAR is not rooted in Reconstructionism but in Pentecostalism. Burke 2011, n.p.

³⁶⁸ Brace 2009, n.p.

³⁶⁹ Wagner 2008b, 12; Silva 2011, n.p. “Human society is regulated by seven supreme molders of culture- namely religion, family, government, arts and entertainment, media, business and education.” Wagner 2008b, 12. Silva argues that the same doctrine of seven mountain Dominionism had already appeared in 1975 in the thought of Bill Bright and Loren Cunningham, with seven-mountain marketeer Lance Walnau representing this view in 2007. Silva observes that

“The urgent mandate of God to the Church is to actively engage in transforming society.” Wagner had divided the cultural mandate into two parts: social service and social action^{371, 372}. Social service meant social ministry which responded to the needs of the people, such as food, clothes, housing and education. Social action in turn was social ministry, whose aim to change social structures by means of social politics.³⁷³ Wagner’s idea that social service was to be favoured while social action was to be avoided was based on the principle of quantity. In Wagner’s view social action raises conflicts, which hinders quantitative church growth.³⁷⁴ The most problematic of the gifts for church growth is prophecy, because it has to do with critique. Because Wagner believes critique is negative he thinks it may slow down the increase. In 1990s Wagner began to understand the cultural mandate as “dominion,” meaning Christians’ authority related to the society (in Silva’s interpretation): “Dominion means ruling as kings.”³⁷⁵ Miller puts it as follows: “The cultural mandate requires Christians to take control of all social and political institutions.”³⁷⁶

Thus we can conclude that Wagner’s view of cultural mandate is divided into two parts: a natural and a supernatural level.³⁷⁷ At least the gifts of mercy and prophecy belong to the natural level of the cultural mandate. The gift of prophecy is mentioned by the Old Testament prophets, who accused the leaders of Israel of social immorality, forgetting the poor.³⁷⁸ Wagner seems to place as well the pastoral care of the mentally-imbalanced at the “natural level” of the gift of prophecy.³⁷⁹ On the other hand, the gift of prophecy is a supernatural gift in Wagner’s view.³⁸⁰ This duality

Cunningham has an impact on Wagner, Wagner often refers to Cunningham. Silva 2011, n.p. “But the Dominion (or “Cultural”) Mandate teaches something very different from this. In all of its various forms, brand names, and theological streams it teaches that these verses have to do with the church exercising authority (sometimes called “influence”) over the world system: society, culture and government.” Silva 2011, n.p. Silva refers to Wagner 2011a. Quoting Tabachnik, Silva accuses Wagner’s Dominionism of painting a utopian vision of the future and demonizing other views. Silva 2011, n.p; Tabachnik 2011a, “C. Peter Wagner’s Response to Increased Exposure of the New Apostolic Reformation.” Tabachnik is referring in particular to an interview of C. Peter Wagner did with Voice of America: Wagner 2011b; Socolovsky 2011. Regarding C. Peter Wagner’s damage control campaign Silva refers to Wagner 2011d. Silva 2011, n.p.

³⁷⁰ Wagner 1993b, 21; Wagner 1990a, 46; Han 2006, 9.

³⁷¹ Social action may mean in practice a reliance on violence or revolution. Wagner 1981, 35-36.

³⁷² Wagner 1987c, 107; GRR, 1982, 25.

³⁷³ Wagner 1981, 35-36; Wagner 1984b, 186.

³⁷⁴ Wagner 1981, 193, 195-196; Wagner 1984b, 186.

³⁷⁵ Wagner 2008a, n.p.; Wagner 2011a, n.p.; Silva 2011, n.p.

³⁷⁶ Wagner 2008b, 5-6, 61; Miller, SP 2012, 21.

³⁷⁷ Wagner 1988b, 29-30; Wagner 1984b, 184-185. The natural level includes: economic resources, social change mechanisms, medical science, political power, education, psychology, surgeons, medical research, therapeutic drugs, hospital building. Wagner 1988b, 29-30; Wagner 1984b, 184-185.

³⁷⁸ Wagner 1988b, 29-30; Wagner 1984b, 184-185; Wagner 1987c, 104. The gift of mercy can be discerned in Wagner’s description of social service ministry: feeding the hungry, clothing the naked; Wagner 1984b, 185; and in ministry of Zaccheus and the Good Samaritan. Wagner 1988b, 29. Bernard criticizes Wagner’s classification of the natural and supernatural gifts. Bernard 2005, 11-12.

³⁷⁹ Wagner 1988b, 29-30; Wagner 1984b, 184-185.

³⁸⁰ Wagner 2005f, 214-215.

reveals the fact that the distinction between natural and supernatural cannot be tightly held.³⁸¹ The gifts which occur on the supernatural level of the cultural mandate include healing, deliverance and miracles. The significance of these gifts at the supernatural level is to show, through signs and wonders, how Jesus Christ is stronger than the false gods and spirits.³⁸² There seems to be a principle of simultaneity in Wagner's conception of gifts which are related to the natural and supernatural level of cultural mandate. He states that there are gifts on the natural level, for example, mercy, prophecy, knowledge and wisdom. However at the same time he notes that all the gifts are essentially supernatural.³⁸³

The gifts of power evangelism,³⁸⁴ which include the gift of evangelist and the gifts of miracles (healing and miracles), comprise a special category in Wagner's theology. In this case some of the supernatural gifts of both the evangelistic and cultural mandates such as miracles, healing and deliverance are related by Wagner to the proclamation of gospel.³⁸⁵ These gifts affect mass conversions: large groups of people to turn to Christianity. Wagner's view of the gifts of power evangelism is based on a restorationist hermeneutics of Acts. He believes that all the gifts described in Acts operate in the present time the same way as in the period of the apostles. Wagner understands the gifts of miracles and evangelism as going hand in hand. Together they generate faith in Christ.³⁸⁶ However, the gifts of miracles are subordinated to the gift of evangelist; because they make people more open to the gospel but are not salvific. Wagner combines the Great

³⁸¹ Rice 2002, 299-300; Williams 1971, 58; Schatzmann 1987, 74; Lim 1991, 48. Rice quotes Schatzmann, arguing that every spiritual gift to argue that every spiritual gift is supernatural. He quotes Lim to argue that every gift can be placed on a continuum from natural to supernatural. A supernatural gift is, however, more than natural. Rice quotes Williams "the presence of the charismata enhances natural capacities and function." Rice 2002, 299-300; Williams 1971, 58; Schatzmann 1987, 74; Lim 1991, 48.

³⁸² Wimber in Wagner 1986b, 216; Wagner 1988b, 30; Wagner 1995b, 221. Referring to the Grand Rapids Report Wagner includes among the supernatural signs and wonders phenomena that only Christ performed as recorded in the New Testament / Gospels. Wagner classifies Jesus' signs and wonders in his theology the "gift of miracles". These include: "stilling the storm", multiplying the loaves and fishes". GRR 1982, 31-32; Wagner in Wagner 1986b, 36-37. On the meaning of the signs and wonders, "C. Peter Wagner defines a power encounter as a visible, practical demonstration that Jesus Christ is more powerful than the false god(s) or spirit(s) worshiped or feared by members of a people group." Chuck Pierce and Rebecca Wagner-Sytsema 2004, 68; Wagner 1996a, 102.

³⁸³ Wagner 1988b, 29-30; Wagner 1984b, 184-185; Wagner 1987c, 104; Wagner 2005f, 31. Wagner seems to understand all the spiritual gifts as supernatural. Wagner 2005f, 31. Stitzinger divides miraculous and non-miraculous gifts as follows: The miraculous or supernatural and temporary gifts are apostles, prophets, discernment, wisdom and knowledge, faith, miracles and healings, tongues and interpretation of tongues and apostles. The gifts of evangelist, pastor and teacher, assistance, administration, exhortation, giving and showing mercy are non-miraculous, natural and permanent. Stitzinger 2003, 166-176.

³⁸⁴ Wagner 1988a; Wellum n.d, 3. Power evangelism appears first time in Wagner's writings in 1988, see Wellum n.d, 3.

³⁸⁵ Wagner 1987c, 188-189.

³⁸⁶ Wagner 1994a, 27-28; Wagner 1986c, 40-42. The miracle of languages influenced the conversion of 3000 people at the first Pentecost. See also Wagner 1987c, 29, 188-189. Park TK observes that Wagner's concept of power evangelism is based on Matthew 10:8, where Jesus commands his followers to preach the gospel of the Kingdom and to "heal the sick, cleanse the lepers, raise the dead, cast out demons." Wagner interprets the passage as including both preaching and miracles. Park TK 1991, 38; Wagner 1987c, 188.

Commission with the concepts of power evangelism, spiritual gifts and church growth. Stetzer also observes that the Great Commission means the use of power evangelism and spiritual gifts for church growth.³⁸⁷ For Wagner it means, however, ignoring a doctrinal approach to mission. According to Wagner power evangelism is especially required in mission, because in many cultures around the world power relies more on people than the truth. The three above-mentioned supernatural level gifts of the cultural mandate together, with the gift of evangelist work in combination in mission. If the deeds of power drive away listeners' psychological fears, they will also receive the Christian message. Wagner observes that power evangelism is required more and more these days also in the Western countries, because of a wide variety of increased spirit beliefs in those countries.³⁸⁸

4.3. Spiritual warfare, church growth and gifts

With regard to church growth, spiritual warfare has a great importance for Wagner. We will now turn to examining how spiritual warfare affects church growth and how spiritual gifts serve of spiritual warfare and church growth. Spiritual battle, also called "spiritual warfare" or "spiritual mapping",³⁸⁹ is based on Wagner's world view,³⁹⁰ justified by him in terms of cultural anthropology³⁹¹ and Pentecostal theology.³⁹² Wagner also calls the cultural anthropological component of spiritual battle "phenomenology".³⁹³ Resane interprets this term to mean that subjective experience is judged by the individual leader or by individual Christians. Resane argues incorrectly – because the process is not automatic - that phenomenology leads to relativism in interpreting the Scriptures: "As the world of meaning changes, so God's revelation to his chosen ones changes."³⁹⁴ Van der Meer argues perceptively that Wagner's theology of spiritual warfare is built upon older assumptions about spiritual warfare found within Pentecostalism, assumptions which Wagner incorporates into his own theology. These assumptions include the idea that "demons

³⁸⁷ Wagner 1987c, 29; Stetzer 2005, 4-5; Callahan 1983, xi.

³⁸⁸ Wagner 1994a, 27-28; Wagner 1987c, 29, 189-190. Wagner states that the phenomena which call for power evangelism in the West are "witch doctors", "haitian voodoo", "eastern religions and cults", "horoscopes and the occult". Wagner 1987c, 189-190.

³⁸⁹ Wagner 1993d, 12. The "spiritual mapping" involves the idea that a number of principalities dominate certain states, cities and neighbourhoods. In order to defeat them, one draws up a variety of tactics and strategies. The originality of the term "spiritual mapping" indicates that Wagner (as he himself notes) had not heard of the term until the 1990s. Wagner 1993d, 12.

³⁹⁰ Wagner 1996a, 105-108, 112-113; Wagner 1992c, 59-60, 67, 99-100, 151. There is sharp distinction between good and bad, the power of God and Devil in Wagner's worldview. He quotes Luther: "I have so much to do today, I will have to spend the first three hours in prayer, or the devil will get the victory". Wagner 1992b, 81.

³⁹¹ Wagner 1992c, 99-100.

³⁹² Wagner 1973b, 164-171; Wagner 1996a, 250; Wagner 1986c, 127-129; Van der Meer 2008, 19, 76. Wagner lists his friends, many of whom are Pentecostals. Wagner 1996a, 250. Van der Meer's evaluation of Wagner's spiritual warfare theology as Pentecostal in origin is based on McGee, see McGee 1997, 92.

³⁹³ For example, Wagner 1981, 72-73, 151-153, 167; Wagner in Wagner 1986b, 32-34; Wagner 1987c, 38.

³⁹⁴ Resane 2008, 112-114.

get a point of entry in people through sin, trauma, idolatry, occultism, heredity and curses.”³⁹⁵ Wagner, however, goes beyond the individual and applies these assumptions to people, groups, and territories.³⁹⁶ Indeed he justifies his view of spiritual warfare by also referring to the Great Commission.³⁹⁷ Wagner is accused of adopting a good-versus-evil dualism in relation to non-Christian religions, but this dualism can be interpreted as consonant with the first Commandment.³⁹⁸

Comparing some of the literature of mainstream Pentecostals to that of Wagner, Van der Meer argues that Wagner incorporates mainstream Pentecostal doctrines into his spiritual warfare theology. These include, for example, praise and worship as spiritual warfare and prophecy as a channel of God’s leading and speaking.³⁹⁹ The influence of the Dispensationalist spiritual warfare theology of Mark Bubeck which talks about territorial spirits and binding the strongman⁴⁰⁰ in city Crusades, is also discernable.⁴⁰¹ Holvast notes, that Wagner uses Patristic sources not only as anecdotal references, but to confirm his theory of spiritual mapping. Wagner cites Gregory Thaumaturgus, Martin of Tours, Benedict of Nursia and Boniface in order to cite historical precedents for the power encounter.⁴⁰² I interpret Hall’s research to mean that referring to the church fathers (as Wagner does) is not rare in dispensationalist theology.⁴⁰³

According to Wagner, the Christian has spiritual weapons and authority over the evil spirits which he must exercise. He puts it: “If Christians did not exercise their ‘authority in Christ’, evil could overtake the US.”⁴⁰⁴ An individual also has a responsibility to fight against the demons and to overcome them. Wagner argues that to win the spiritual battle, the Christian’s relationship with God has to be “sufficient.” The criteria for sufficient relationship with God include: being born-again, a

³⁹⁵ Wagner in Pennoyer and Wagner 1990c, 76-80; Wagner 1973b, 133ff; 154ff; Van der Meer 2008, 76. Reid highlights the necessity of biblical teaching on spiritual warfare. Reid 2002, 250ff.

³⁹⁶ Wagner 1993b, 176-177; Wagner 1992c, 99-100; Wagner 1993d, 12, 18; Wagner 1997, 60; Lowe 1998, 26.

³⁹⁷ Miller, SP 2012, 12-13.

³⁹⁸ Wagner 1996a, 30-31; Wagner 1973b, 133ff; 154ff; Wagner in Wagner 1993d, 49ff; 223ff; Holvast notes that “Thus the movement’s demonology not only determined good and evil but also offered its solution.” Holvast 2008, 165.

³⁹⁹ Van der Meer 2008, 76; Adams 1987, 60, 64, 72. Hunter states that so-called Elijah List includes “fivefold ministry” pastors, like “Kim Clement, Rick Joyner, C. Peter Wagner, Bill Hamon, Cindy Jacobs, Bob Jones, two now-disgraced men, Todd Bentley and Paul Cain, and numerous others. A Web site called The Elijah List has become the melting pot for most of today’s prophets and apostles.” Hunter, B 2009, 3.

⁴⁰⁰ See Matthew 12:29; Matthew 16:19; Matthew 18:18.

⁴⁰¹ Wagner 1997, 67-68; Wagner 1995a, 64-84; Wagner in Wagner 1993d; 223-232; Wagner 1992c, 129-130; Bubeck 1975, 86ff, 100ff, 147ff; Wagner 1986c, 40-42, 127-129; Wagner 1990c, 76-80; Wagner 1992c, 18, 60-61; Wagner 1993d, 62-65, 223-232; Wagner 1995b, 135-137, 219-221; Wagner 1995a, 64-68, 171-172.

⁴⁰² Wagner 1996a, 105-108, 112-113; Holvast 2008, 148-149.

⁴⁰³ Hall 2002, 22-24; Wagner 1996a, 105-108, 112-113; Holvast 2008, 148-149.

⁴⁰⁴ Wagner 2006b. This is Holvast’s quotation: Holvast 2008, 155. See also Wagner 1992c, 125-131. Holvast refers to Wagner, stating that he considers the situation to have been critical: “As Wagner said about the possibility of God’s wrath over the US in the 1990s, ‘We came awfully close.’” Holvast 2008, 155; Wagner 2006b.

regular prayer life and being filled with the Holy Spirit. To achieve these criteria a Christian must confess all his sins, search for inner healing for his continual sins, allow others to evaluate his spiritual life and in addition his sanctification must be “sufficient” for using the gifts.⁴⁰⁵

Wagner’s view of spiritual warfare against territorial spirits, dominating particular geographical areas is based on his interpretation of deities, mentioned in the Bible as demons, beings which have power to control geographical territories. “The Bible teaches that the things we today call ‘territorial spirits’ do exist. A key passage is found in Daniel 10 where the ‘prince of Persia’ and the ‘prince of Greece’ are mentioned specifically.”⁴⁰⁶ Stevens points out clearly that these angelic princes do not rule over geographical areas. For example the Archangel Michael protects the people of God rather than a territory. He concludes that in the same way the princes of Persia and Greece protect socio-political rather than geographical areas.⁴⁰⁷ In the Letter of James, Wagner discovers confirmation that Elijah’s prayer was specifically “warfare prayer” (Jas 5:17-18), although there is no mention of the term in the passage in question.⁴⁰⁸ Wagner seeks cultural grounds for the notion of territorial spirits in the studies and findings of certain cultural anthropologists that in some cultures (for example Zimbabwe) geographical areas have their own dominating spirit.⁴⁰⁹ Hart goes too far suggesting that this “empirical data and unbiblical sources” cause a serious problem for theology.⁴¹⁰ Miller argues properly that Wagner emphasizes human control in the battle against demons. According to her, the “Prayer of Command” means that a Christian is able to exercise his authority over evil.⁴¹¹ Wagner does not, however, refer to human authority, but to “delegated authority” from Jesus to a Christian.⁴¹² Van der Meer, citing Lowe, interprets warfare prayer as an aggressive and militant tone on the part of Wagner. This criticism seems exaggerated, however, because Wagner’s battle of prayer is directed against forces of evil, not human beings.⁴¹³ The essential principle in

⁴⁰⁵ Wagner 1992c, 120-122. Wagner argues that the sons of Sceva failed in spiritual warfare because they used Jesus’ name against Satan without authority, i.e. the above-described “sufficient relationship with God”. Wagner 1996a, 216; Wagner 1995a, 166-168.

⁴⁰⁶ Wagner 1996a, 172-173; Onyinah 2002, 239.

⁴⁰⁷ Stevens 2000, 427-428.

⁴⁰⁸ Wagner 1992c, 195-196.

⁴⁰⁹ Wagner 1992c, 100.

⁴¹⁰ Hart 1997.

⁴¹¹ Miller, SP 2012, 77.

⁴¹² Wagner 1996a, 127-128, 134-138, 141-142, 159, 228-229. Wagner strongly emphasizes the concept of authority. Still he does not use the concept in the sense of the Christian’s authority independent of God over the power of evil. At the same time the term indicates a strong emphasis on hierarchy and success-oriented thinking. For evaluation of Wagner’s spiritual warfare theology, see “A review of Peter Wagner’s confronting the powers”, see Hart 1997; Wagner 1996a, 175-177, 180, 186-187, 189-190, 191-197, 200, 208-217, 221, 228, 231-232.

⁴¹³ Wagner 1992c, 32, 59-60, 67, 81-84, 99-100, 195-196.; Wagner 1993b, 127-226; Van der Meer 2008, 30, 39, 76; Lowe 1998, 26; Wagner 1996a, 72-73, 105-108, 112-113; Wagner 1973b, 133ff, 154ff; Wagner 1992b:81-84; Wagner 1993d, 12, 18; Stevens 2000, 427-428; Loewen in Wagner 1991, 173; DUFÉ 2000; Hart 1997; Miller, SP 2012, 77. Reid highlights the necessity of biblical teaching on spiritual warfare. Reid 2002, 250ff. Elijah seems to be a crucial

Wagner's view of warfare prayer is the emphasis on quantity, which leads to an emphasis on prayer as a technical requirement. "...I suggest pastors and other Christian leaders agree that a minimum of 22 minutes, pushing for 1 hour a day, be our norm for daily prayer time...It is more advisable to start with quantity than quality in daily prayer time. First, program the time. The quality will usually follow."⁴¹⁴ This mechanical aspect and adopting an exact strategy of prayer are not based on Scripture itself, but on a theology based on commercial ideology and the principle of quantity. As in the business world the quantity of investment is related to the results, in Wagner's theology as well the quantity of prayer is related to the size of the blessing. "If you are starting from scratch, use short-range goals and plan to increase the time gradually. If this sounds quite demanding to you, try starting with 5 minutes, then increase it to 10...Quality will come over time. I once heard Mike Bickel say that if you set aside 60 minutes for prayer you may begin by getting 5 good minutes. But then the 5 become 10, the 10 become 20 and the quality increases."⁴¹⁵

4.4. Factors affecting the distribution of the gifts

Wagner interprets many gifts psychologically. He associates a number of temperament and personality traits with certain spiritual gifts as John Stott does.⁴¹⁶ The *gifts of leadership and faith* – which are essential for the pastor of a growing church – are related to personality who dares to take the risk of failure. The possessor of the *gift of pastor* does not do this, because of his temperament. In giving him a cautious character God has determined him to be a pastor of a small church. Thus Wagner's understanding of spiritual gifts becomes psychologized.⁴¹⁷ Certain personal characteristics can be inferred from the spiritual gifts that an individual has received. Humble behaviour is not psychologically suitable for one with the gift of leadership; rather he must be a "letterhead".⁴¹⁸ Wagner argues that a service-oriented weak leader may even cause the decline of a church's membership. He interprets psychologically the parable of the servants and the talents their

character for Dominion theologians as can be seen by the names of the international publications "The Elijah List" and "Joel News". Fanning 2009, 19. Fanning sees as false prophets those Dominionists who emphasize spiritual warfare, including C. Peter Wagner, Cindy Jacobs, Chuck Pierce, Bill Hamon, a group known as the "Kansas City Prophets. For a critique against warfare rhetoric of strategic level prayer associated with global transformation (Dominionism), see Fanning 2009, 19.

⁴¹⁴ Wagner 1992b, 86; Wagner 1993b, 85; Wagner 1992c, 12, 110-112

⁴¹⁵ Wagner 1992c, (12,110), 111-112, Wagner 1992b, 78-82; Wagner 1993b, 85.

⁴¹⁶ Stott 1979, 93.

⁴¹⁷ Wagner 1988b, 47, 97. In psychologizing the spiritual gifts Wagner seems to have been influenced by another U.S. premillennialist dispensationalist, Tim La Haye. La Haye combines certain gifts with certain personality traits. See LaHaye 2005; Yurica 2008. Wagner himself notes that he uses psychologized concepts, when writing about evangelism, in particular the term "persuasion evangelism". He states that he does not like the word "persuasion", because it sounds like manipulation. Wagner 1987c, 122, 127. Priest, Campbell and Mullen criticize Wagner's view that success validates assumptions. See Priest, Campbell, Mullen 1995, 43-44

⁴¹⁸ Wagner 1988b, 49-50. Wagner argues that a good leader is humble, but the term remains meaningless, however, because according to him a good leader behaves anything but modestly. Wagner 1988b, 49-50, 75-77, 97.

received in the Gospel of Matthew (25:14-30). Wagner says that the problem of the servant with one gift was basically psychological: negative thinking. Thus Wagner associates spiritual success with positivity and failure with negativity.⁴¹⁹ Having linked the principle of positive thinking to his theology, he arrives at the conclusion that negative thinking is sinful. This interpretation, which in my view is partly psychological, can be seen as well as in his understanding of the gift of prophecy. According to him individuals with the gift of prophecy are pessimistic in their preaching. From his perspective of positivity, pessimism and criticism are problematic, because they are to be avoided and not always be taken into account. On the other hand, in the scriptural view the gift of prophecy of a pessimistic nature is meaningful, because it is found in the Old Testament. As a result of the polarization of these two principles, psychological pessimism related to the gift of prophecy may exist because of the Scriptures, although it has no meaning from the perspective of ideology of positivity.⁴²⁰

Wagner also distinguishes the spiritual gifts by gender. Although he writes that the gifts belong equally to women and to men, their distribution, however, appears to emphasize the man's dominant position. This distinction is based on the different psychological characteristics of each gender. According to Wagner the gift of leadership requires the ability to take responsibility, which for him is a characteristic of men, because the possessors of the gift of leadership tend to be men. Wagner's idea (based on quantitative estimates) that the gift of leadership is rare among women seems fatalistic and even chauvinistic. However Wagner ties this idea to creation and to the equal worth of the different charismas. Women, says Wagner, are not often leaders but they possess other valuable gifts. He states explicitly: "While some women can take charge, the percentage who can, and who are allowed to by their congregations, is considerably lower than for men."⁴²¹ The offices of leadership (in the United States) are male-dominated.⁴²² Another gift which Wagner understands

⁴¹⁹ Wagner 2005f, 44-45. Wagner writes that negative thinking leads to failure in ministry and to unfaithfulness to God. Thus also his view of practicing ministry becomes psychologized. The principle of positive thinking leads to a risk that serving with the gifts relies more on psychology than on God's power. Wagner 1988b, 47, 49-50; Wagner 2005f, 44-45, 95-96.

⁴²⁰ Wagner 2005f, 44-45, 95-96; Wagner 1988b, 47, 49-50.

⁴²¹ Wagner 1988b, 97. On the other hand, Wagner encourages women to find and use their spiritual gifts because there are a greater number of women than men in the churches. A huge church growth through their gifts can be released. Wagner underlines the fact prohibited by some U.S. churches, that women have spiritual gifts by quoting Nancy Hardestry: "Ultimately the refusal to allow women to fully use their gifts in the church and in the world is a form of blasphemy against the Holy Spirit." Hardestry 1977, 40; Wagner 2005f, 32.

⁴²² HIRR 2013, n.p. The Faith Communities Today 2010 national survey of a fully representative, multi-faith sample of 11,000 American congregations found that 12% of all congregations in the United States had a woman as their senior or sole ordained leader. For mainline Protestant congregations figure jumps to 24%, and for evangelical congregations it drops to 9%. HIRR 2013, n.p.

as masculine is teaching.⁴²³ On the other hand, there are also several clearly feminine gifts. In addition to the gift of pastor these are the gifts of intercession and evangelist.⁴²⁴ According to Wagner's studies as many as 80 percent of the persons possessing the gift of intercession are women.⁴²⁵ Wagner's specificity here is reflected in the gender contradiction between the gift and office of pastor. According to it the clear majority of individuals in pastor's office are men, but the gift of pastor is explicitly female-dominated.⁴²⁶

It can be concluded that in Wagner's theology the abilities corresponding to some gifts can also be produced by a person. A good example of this phenomenon is the gift of leadership. Leadership ability can also be obtained by other means than the spiritual gift given by the Holy Spirit. Wagner notes that a capable church leader does not necessarily have to possess the gift of leadership. An individual can also learn leadership. Learning in this case may mean modification of personality through therapy. Here Wagner appears contradictory. He argues on the one hand that only the Holy Spirit, not any human being, distributes the spiritual gifts. On the other hand he argues that the capability which replaces the gift can be obtained through the works of therapists and a motivated Christian. Therefore, pragmatism is essential to Wagner: it does not matter whether the gift of leadership or an acquired skill is used, as long as a church grows.⁴²⁷ In Chapter Five we will see that Wagner has also other theological focuses that only church growth.

5. Analysis of each gift

5.1. The gifts of evangelistic mandate

5.1.1. The foundational gifts

5.1.1.1. Apostle

In this study the gifts of apostle and prophet are denoted as "foundational gifts", because Wagner uses the term. It describes well the fact that these charismas together form the foundation of the entire church.

Wagner's theology in general and his understanding of spiritual gifts particularly emphasizes the gift of apostle. As has been discussed above, Wagner's entire ecclesiology builds on the contemporary office and gift of apostle. Wagner cites St. Paul, writing: "The Church is built on the

⁴²³ Wagner 1992b, 50, 193.

⁴²⁴ Wagner 1992b, 50, 193.

⁴²⁵ Wagner 2005f, 72; Wagner 1992b, 50.

⁴²⁶ Wagner 1992b, 50, 193-194; Wagner 1988b, 97.

⁴²⁷ Wagner 1988b, 104-105.

foundation⁴²⁸ of the apostles and prophets, Jesus Christ himself being the chief corner stone (Eph 2:20).⁴²⁹ Ruthven argues that in comparing cessationist view non-cessationist views, the gifts of apostle (and prophet) as the ultimate foundation of the church, indicates them to be “core value(s) of the church”.⁴³⁰

Since late 1990s Wagner began to connect the gift of apostle particularly to the New Apostolic Reformation, which caused a controversy between him and Classical Pentecostals. According to Menzies, both, connecting the gift of apostle to the New Apostolic Reformation movement and the strong emphasis on apostolic authority lead to the risk of abuse. “Wagner identifies several characteristics of apostles, basing his claims on a biblical assessment of the Unique Apostles we have identified above. The items he lists deserve serious consideration for present-day leaders, but I question his assumption that the apostolic authority of the Unique Apostles extends to leaders beyond the first century in the way Wagner urges.”⁴³¹ Wagner responds: “Paul’s authority as an apostle came from the same sources that provide today’s apostles with their extraordinary authority.”⁴³²

What does Wagner mean by this statement? Why does the authority of today’s apostles’ authority come from the same source as the Apostle Paul’s? Therefore it is no wonder, Menzies concludes, that there is a distinction between the authority of Unique Apostles and all other “sent ones,” such as contemporary apostles and missionaries. Because Wagner does not clearly observe this distinction, “he has opened the door to serious abuses of power and authority.”⁴³³ The critique of some scholars can be too extreme. Fanning even argues that the Wagner’s doctrines have led the NAR to anoint false apostles.⁴³⁴ “Crosswise blogist” asks whether the false prophecies of the NAR prophet Bob Jones imply that Wagner himself is a false apostle.⁴³⁵

Wagner interprets the list of offices in 1 Cor 12:28 as a blueprint for the order of the church. Apostles come before prophets, teachers and other spiritual gifts. God has appointed the apostles first and the prophets only second. Though Wagner also writes about prophets as a foundation of

⁴²⁸ Ruthven believes that what one views as the ultimate “foundation,” the most important element or core value of the Church, explains the difference between cessationist and non-cessationist views. Ruthven 2008, 220-221.

⁴²⁹ Wagner 2006a, 11-12; Wagner 2006a, 23; Wagner 2000a, 8; see also foundational gifts, Ruthven 2008, 205-220.

⁴³⁰ Ruthven 2008, 220-221.

⁴³¹ Wagner 2006c, 22-23; Menzies in Lee, ER 2005, n.p.

⁴³² Wagner 2000a, 26. Wagner argues that Christianity with contemporary apostles is God’s will. Wagner 2011b, n.p.

⁴³³ Menzies in Lee, ER 2005, n.p.

⁴³⁴ Fanning 2009, 19

⁴³⁵ “Crosswise blog” 2011.

the church, the gift of apostle takes priority for him. The whole universal church is thus grounded primarily on the gift and office of apostle.⁴³⁶ He explains that the position of apostles does not exist in a hierarchy but in a divine order. It remains unclear, however what “a divine order” means in this context. Whatever is the meaning of this concept, Wagner determines that the gift of apostle is more significant than the other spiritual gifts: it is the foundation of the church.⁴³⁷ The gift of apostle and the gift of prophecy are more significant than other gifts for Wagner. It can be noted that the problem in Wagner’s view of apostles and prophets which leads to hierarchical emphasis is the fact that according to him only apostles and prophets are able to hear God’s will directly.⁴³⁸ As a result, prophets and apostles form the apex of church hierarchy, with congregation members at the bottom of the pyramid, as Miller argues.⁴³⁹

Though Wagner interprets the authority of the apostle and prophet as a delegated authority, the extreme emphasis leads Wagner to a danger of bypassing the authority of the Scriptures, especially because he himself is the most influential of the NAR apostles. Miller puts it: “Because Wagner views himself as the personal liaison between the people and God, his word is considered by Dominionists to be practically infallible, and through him, the functions and practices of the NAR take shape.” As a result, apostles direct the decisions of the laity. Miller concludes insightfully that the authority of apostles and prophets make them people “who must make decisions for the people”.⁴⁴⁰ Wagner’s definition of the gift of apostle deepens the problem. “The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and to exercise divinely imparted authority in order to establish the foundational government of an assigned sphere of ministry within the church. The apostle hears from the Holy Spirit and sets things in order accordingly for the church’s health, growth, maturity and outreach.”⁴⁴¹ “Divinely imparted authority” is not far from an understanding of the apostle as the “pope of the NAR” or “mediator with the divine”, as Miller puts it.⁴⁴² Wagner argues that he does not interpret the apostle in terms of hierarchical authority, because there is co-operation between the gifts. The intercessors’ work is to affect how the apostles “do(ing) their jobs”. When intercessors do their job well, the

⁴³⁶ Wagner 2006a, 11-12; Wagner 2000a, 5-9, 19-27; Wagner 2002b, 7, 9-11.

⁴³⁷ Wagner 2000a, 8.

⁴³⁸ Wagner 2006a, 81.

⁴³⁹ Miller, SP 2012, 17-18. Even Vinson Synan, the historian of Pentecostal and Charismatic movements, takes a doubtful attitude towards emphasizing the gift of the contemporary apostle in his article “Who are the modern apostles?”. He writes: “It is axiomatic to say that anyone who claims to be an apostle probably is *not* one.” Synan in Lee, ER 2005, n.p.

⁴⁴⁰ Wagner 2008b, 34; Miller, SP 2012, 5.

⁴⁴¹ Wagner 2005f, 192-193.

⁴⁴² Miller, SP 2012, 42.

voice of God can be heard more clearly here on earth.⁴⁴³ This approach means anthropocentrically stressing, not what God does, but what intercessors do. Miller puts it in this way: “So while Wagner claims to uphold the values of mainstream Evangelical Protestantism, this major shift from divine authority to human authority represents a great departure from the norm.”⁴⁴⁴

According to Wagner the gift of apostle has continued throughout the entire history of the church. In the same way as the apostles of the New Testament were the foundation of the church of the apostolic age, the contemporary apostles are the foundation of the church of their own age.⁴⁴⁵ Although the office and gift of apostle freshly has been restored during the last centuries (1500-2000), in 1990s, this restoration is part of a larger process of since the Reformation. Wagner states that the change around 1990 was not in the establishment, but in the recognition or reinstatement of the New Testament office of apostle, because before the 1990s it had been identified and confirmed only seldom and then locally.⁴⁴⁶ Even Wagner himself does not seem precisely to know the timing of the identification of the contemporary office of apostle. Later in his writings he postdates the time of reinstatement. In 2002 he argues that the recognition of the office of apostle did not happen until in 2000 with the New Apostolic Reformation,⁴⁴⁷ or in 2001 with “Second Apostolic Age”.⁴⁴⁸ The modern revivals in which the gift and office of apostle have been recognized are members of the New Apostolic Reformation including the African Independent Church (AIC) movement, Chinese house church movement and Latin American “grassroots churches”.⁴⁴⁹ Wagner’s view of the gift of apostle is based on Dominionism, which leads him to adopt some materialistic features into his Christianity. Dominionism also means that the property of the “wicked” will be transferred to Christians. “I think the time is ripe for those of us who are apostles to begin to understand the crucial role we have in God’s plan to release the wealth of the wicked for the advance of the kingdom of God.”⁴⁵⁰ Yew observes rightly that New Charismatics like Wagner believe that they have found the secret of church building in the concept of God’s kingdom, which means the restoration of apostolic ministry.⁴⁵¹ Walker states conspicuously that this restoration will lead “God’s people” to prosper and “become victorious over their enemies” in the last days.⁴⁵² Hunter notes properly that Wagner’s

⁴⁴³ Wagner 2006a, 14-15. Wagner says that co-operation between apostles, prophets and intercessors differs NAR from Latter Rain. Wagner 2012f, n.p.

⁴⁴⁴ Miller, SP 2012, 63.

⁴⁴⁵ Wagner 1995a, 223; Wagner 2005f, 192.

⁴⁴⁶ Wagner 1997, 44-45; Wagner 2000a, 5-23.

⁴⁴⁷ Wagner 2002b, 7-9.

⁴⁴⁸ Wagner 2005f, 193.

⁴⁴⁹ Wagner 1997, 44; Wagner 2002b, 9.

⁴⁵⁰ Wagner n.d.d. “Releasing wealth in apostolic times”; Hunter, B 2009, 5.

⁴⁵¹ Yew 2005, 3-4; Wagner 2011b, n.p.

⁴⁵² Walker 1988, 134-135.

restoration of the gift of apostle is related to Dominionism and material blessings. The view is grounded on a fivefold ministry in accordance with the apostolic ministry as part of “fivefoldness” is to be restored.⁴⁵³ According to Silva, “fivefoldness” is connected to Dominionism, in that in the latter days, apostles and prophets must be positioned as leaders in order for the kingdom to be established on earth.⁴⁵⁴ In this way Wagner’s view of the fivefold ministry as connected to Dominionism leads to an emphasis on the earthly, secular power of the contemporary apostle. Signs and wonders are then viewed as proof of the coming of the earthly Kingdom.⁴⁵⁵ Referring to Hamon, Yew observes that fivefold ministry movements connect the restoration of fivefold ministry to the restoration of signs and wonders.⁴⁵⁶ It seems also to suit Wagner as discussed previously. Yew observes that restorationist theology is based on Acts 3:21 “...whom the heaven must receive until the times of restitution of all things,” interpreting restitution to be related to the offices of apostle and prophet. There is, however, no mention of restitution of these offices in the text. Further, the restitution is done by God, not by man.⁴⁵⁷ According to Holvast, on Wagner’s New Apostolic Reformation emphasizes neither doctrine, structures nor tradition but rather the ‘evident’ work of God in the apostle, that is, performed signs and wonders.⁴⁵⁸ Wagner concludes that although the church is not perfect, its infrastructure is complete enough, to experience this kind of “blessing process.”⁴⁵⁹

Wagner defines six characteristics of an apostle. First, apostles have a spiritual gift. However, Wagner says the same thing of all other offices. His argument is based on 1 Corinthians 12:28, where Paul asks: “Are all apostles?” Because not all are apostles, Wagner concludes that some are. It can be asked, whether Paul mean apostles in a broad or a narrow sense, and if he means only the Twelve or also current apostles? Secondly, apostles have an assignment or call. Referring to 1

⁴⁵³ Hunter, B 2009, 5.

⁴⁵⁴ Silva 2011, n.p; Dager 1990, 102, quoting Paulk, *The Proper Function of the Church*, undated, 13. “The best guess is that this book was published by Paulk in the 1980s” Silva 2011, n.p.

⁴⁵⁵ For Wagner’s speech of “dominion”, interview by Jerome Socolovsky, see Wagner 2011b. Transcription by Tabachnik 2011b. Hocken refers to Wagner’s commercial approach, classifying NAR as “promotional presentations of protagonists”. Hocken 2009, 31.

⁴⁵⁶ Yew 2005, 3-4; Hamon 2003, 343-344.

⁴⁵⁷ Yew 2005, 10-11.

⁴⁵⁸ Holvast 2008, 28-29; Hunter, B 2009, 5.

⁴⁵⁹ Wagner 2000a, 19; Wagner 1999b; Wagner 2013, n.p. “Excerpts from churchquake” (1999b), cited by Hunter, B 2009, 5, not located on the title of site website (<http://www.globalharvest.org/index.asp?action=churchquake>) but the same text is found in Wagner 2013 “How important are apostles” (2013), available: <http://www.dougforsythe.org/a021.htm> [28 September, 2013] “The final piece came into place in 1990s with the recognition of the gift and office of apostle. This is not to say that the church is perfect. It is to say, that the infrastructure of the Church, so to speak, may now be complete. The Church is much more prepared to advance the Kingdom with the speed and intensity that has not been possible in previous generations.” On different kinds of interpretations of the restoration of a fivefold ministry, cf. Resane 2008, 86-87. The reinstatement of the office of prophet began 10 years earlier, around 1980. Wagner 1997, 44-45.

Corinthians 12: 4-6, Wagner divides the gift of apostle into different ministries and spheres of activity. Thirdly, apostles have extraordinary character. They have higher ethical standards than ordinary Christians. Fourthly, apostles have followers. Wagner argues in pragmatic terms: leaders have followers. Fifthly, apostles have vision.⁴⁶⁰ Menzies puts it: “Wagner sees true apostles as leaders who have the ability to cast vision for others.”⁴⁶¹ Sixthly, apostles have determined spheres of authority.⁴⁶² These ideas about the nature of an apostle have not found acceptance outside the NAR. Donev interprets these kinds characteristics among Pentecostals as primitivism⁴⁶³, “a nostalgic longing for simpler and purer church”.⁴⁶⁴ The third characteristic of an apostle especially shows that Wagner’s model of spiritual gifts is not democratic. There is a clear difference between office holders and lay people. Thus the church is divided into two: ordinary people and “elite Christians” (with a title of an apostle) with higher ethical standards.⁴⁶⁵

An eschatological paradigm shift occurs in Wagner’s thinking from premillennialism to postmillennialism with its emphasis on an earthly Kingdom.⁴⁶⁶ “Dominion has to do with control. Dominion has to do with rulership. Dominion has to do with authority and subduing and it relates to society. In other words, what the values are in Heaven need to be made manifest here on earth. Dominion means being the head and not the tail. Dominion means ruling as kings. It says in Revelation Chapter 1:6 that He has made us kings and priests - and check the rest of that verse; it says for dominion. So we are kings for dominion.”⁴⁶⁷ As a result of this shift, Christianity becomes politicized. Christianizing the world becomes prerequisite for the *παρουσία* to come about. The restoration of the gift of apostle is for Wagner not only a return back to primitive⁴⁶⁸ Christianity but a way God gives blessings. The restitution of the gift of apostle influences the events of history. It is a preparation for the Second Coming of the Christ.⁴⁶⁹ The stress on Christ’s return also forms a

⁴⁶⁰ Wagner 2000a, 25-37.

⁴⁶¹ Menzies in Lee, ER 2005, n.p.

⁴⁶² Wagner 2000a, 38-40. That will be discussed below.

⁴⁶³ Webster defines the term “primitivism” as the “belief in the superiority of nonindustrial society to that of the present.” Webster’s Dictionary n.d., n.p.

⁴⁶⁴ Wagner 2000a, 25, 27-29, 32-39; Donev n.d.c, 2-3; Menzies in Lee, ER 2005, n.p. On the discussion concerning the requirements of apostleship between “new apostolic church movement theologian” Jack Deere and Quek Suan Yew, see Yew 2005, 8-9.

⁴⁶⁵ Wagner 2000a, 28-31; Wagner 2002b, 57-68.

⁴⁶⁶ Interestingly Classical Pentecostalism was based on a reversed paradigm shift from postmillennialism to premillennialism. See Faupel 1996, 103-114.

⁴⁶⁷ Wagner 2011a, n.p.; appears in Silva 2011, n.p.

⁴⁶⁸ “The term primitive derives from the Latin word *prima*, meaning first. In a church context, primitivism is the term describing the story of the First Church. Commonly, this includes the period of 30-100 AD.” McKim 1996, 221; Donev n.d.a, 2.

⁴⁶⁹ Hocken 2009, 43.

central feature of Pentecostal and Charismatic hermeneutics.⁴⁷⁰ The difference between them and the new church movements lies in the interpretation of the gift of apostle. According to Hocken, the new church movements emphasize apostolic ministry as a part of a fivefold ministry to be restored by the Holy Spirit. He sees correctly that the aim of this process is to Christianize society in preparation for the Christ's second coming.⁴⁷¹ Silva points out sharply that Wagner has adopted the same neo-Kuyperian spheres, otherwise known in NAR-speak as the "seven mountains".⁴⁷² Wagner understands that there are seven regions in society Christianity must influence for the *παρουσία* of Christ to happen. One can ask, why only seven? What is the basis for this number? Wagner does not explicitly provide an answer but supposes that the NAR has to do "whatever is needed" to assume power in business, economics, government, family, media, and to resolve the destiny of the world.⁴⁷³ Wagner quotes Hamon: "I believe that there are apostles of finance, technology, medicine, industry, education, the military, government, law, communications, business, transportation, nuclear science, agriculture, and a hundred other segments of society." Citing Wallnau Wagner continues: "if the world is to be won these [family, religion, government, media, education, business and arts] are the mountains that mold the culture and the minds of men. Whoever controls these mountains controls the direction of the world and the harvest therein." Thus spiritual force and secular power become confused synonyms in Wagner's thought.⁴⁷⁴

The term "apostle" in and of itself does not include any emphasis on authority. It may be interpreted as "messenger" and "being sent" without any reference to performing miracles.⁴⁷⁵ The problem lies in the fact that the emphasis on apostleship in the New Apostolic Reformation leads to a tension between the modern apostles and the authority of Scripture, as Bosch observes. According to Bosch de-emphasizing of theology in the NAR is the reason for the fact that the new "post-denominational" pastors do not know theology. Their knowledge remains based on revelation of the

⁴⁷⁰ Resane 2008, 91.

⁴⁷¹ Hocken 2009, 43. Hocken observes also that Ern Baxter's coming to the Church Growth movement from a background in the Latter Rain-movement indicated a linking of "discipling" ideas with apostolic and prophetic ministry. Hocken 2009, 32. To Christianize society in preparation for the Christ's second coming, see Wagner's preterism. Wagner 2008b, 49; Wagner 2010b, 273.

⁴⁷² Silva 2011, n.p.

⁴⁷³ Wagner 2011b, n.p.; Socolovsky 2011, n.p.

⁴⁷⁴ Wagner 2006c, 112-114; Wagner 2012a; Hamon 2000, 251-252; Wagner refers here to business consultant Lance Wallnau "A Prophetic, Biblical and Personal Call to the Marketplace" (n.d.); Silva 2011, n.p.; Yew 2005, 3, 9, 11-12; Hocken 2009, 43; Hamon 2003, *The Eternal Church*, 343-344.

⁴⁷⁵ CARM n.d., n.p. "An apostle is someone sent with a special message or commission...There are apostles in the sense of simply being sent. They are messengers. They perform no miracles. (2 Cor. 8:23; Phil. 2:25; John 20:21)"

Spirit.⁴⁷⁶ Quoting Beecham, Synan rightly states that this new kind of leadership means a “leadershift”. There is also the danger that the Wagner’s movement becomes elitist if all power is placed in the hands of “self-appointed apostles”. This “leadershift” also means rejecting democracy and adopting an autocratic governmental model. In reality it means a radical change of the governing model.⁴⁷⁷ Matthew Johns, a student of Wagner in Fuller Theological Seminary, sees a difference between “pre-ascension” and “post-ascension” apostles.⁴⁷⁸ However, this distinction is minimal in Wagner’s thought, because in his view the modern-day apostles have a higher authority than anyone else in the church. As a sign of that authority they must use the title of their office to release the power of God.⁴⁷⁹ Budiselic argues that traditionally pastors / preachers / teachers have been the leaders of the church in many Protestant denominations. This apostolic model, in which pastors function “under apostles just as church staff members would ordinary function under their senior pastor, means a kind of revolution.”⁴⁸⁰ Synan argues properly that this means a tension between apostles and constituted authorities of the church.⁴⁸¹

Wagner gives a pragmatic but problematic explanation for apostolic government: “This is a design that will work.”⁴⁸² As Resane argues, if the ends justify the means (2Chron.28:16-23), the result is manipulative power politics.⁴⁸³ Both Budiselic and Castleberry observe correctly that Wagner understands other Christian denominations apart from the New Apostolic Reformation as “old wineskins” that must change.⁴⁸⁴ “The growth of the Church through the ages is, in part, a story of new wineskin. Because this is the case, a crucial question not only for professors of church growth, but also for Christians in general, is this: What are the new wineskins Jesus is providing as we move into the twenty-first century?...The name I have settled on for the movement is the New Apostolic Reformation, and individual churches being designated as New Apostolic churches. I use ‘reformation’ because, as I have said, these new wineskins appear to be at least as radical as those of the Protestant Reformation almost 500 years ago. ‘Apostolic’ connotes a strong focus on outreach plus recognition of present-day apostolic ministries. ‘New’ adds a contemporary spin to

⁴⁷⁶ Wagner 2006a, 11-12, 22-23; Wagner 2000a, 6-7, 24-26; Wagner 2002b, 11; Wagner 2005f, 193; Bosch 2005, A. 9-11. The enormous authority of the apostle can be noted also in the fact that only apostles can bind territorial spirits in spiritual warfare. Fanning 2009, 12.

⁴⁷⁷ Wagner 2005f, 193; Wagner 1986c, 79; Synan in Lee, ER 2005, n.p.

⁴⁷⁸ Johns 2002, 120.

⁴⁷⁹ Wagner 1997, 45.

⁴⁸⁰ Budiselic 2008, 217-221, Wagner n.d.b, n.p.

⁴⁸¹ Synan in Lee, ER 2005, n.p.

⁴⁸² Budiselic 2008, 218, Wagner n.d.b, n.p. *Excerpt from the Apostles of the City*, to which Budiselic refers can not be found, but the phrase sounds like Wagner [February 2, 2013].

⁴⁸³ Resane 2008, 116-118. Resane uses the term “real politik”, as discussed above. “Power politics” is a synonym for that concept. Resane 2008, 116-118.

⁴⁸⁴ Budiselic 2008, 217-221; Castleberry in Lee, ER 2005, n.p.

the name.”⁴⁸⁵ Thus Wagner’s pragmatism implies a danger of using manipulative power politics. Understanding only the NAR as the “new wine skin” and implicitly viewing other denominations as “old wineskins” means that for Wagner the NAR, is the primary organ through God speaks. In this kind of triumphalism Wagner does not take account the fact that churches get old over time: the NAR as well will become an old wineskin at some point (if *παρουσία* will not come).

Though Johns views apostolic teams as being freed from religious institutionalism⁴⁸⁶, there is another side to the issue. Synan quotes an unnamed Regent University professor, arguing that there is a great danger in triumphalism. He claims that Wagner understands the gift of apostle too narrowly, as related only to the New Apostolic Reformation movement, led by him, although the entire movement has its roots in Classical Pentecostalism. Thus Wagner “tried to impose a new title for movements that were already dynamic churches originally inspired by the Pentecostals and to create an artificial apostolic structure with himself as ‘presiding apostle.’”⁴⁸⁷ According to Synan there are also contemporary apostles, but they cannot be named explicitly. However, he defines who the modern apostles are not. “It is axiomatic to say that anyone who claims to be an apostle probably is not one. An apostle is not self-appointed or elected by any ecclesiastical body but is chosen by the Lord himself.”⁴⁸⁸ Synan highlights a significant problem. An emphasis on the gift and office of apostle leads Wagner to see apostles only as belonging to his own movement. Triumphalism occurs in this theology in the form of the view that God operates primarily through the New Apostolic Reformation apostles. There is also an attempt here to define these postdenominational networks as “more than a denomination”, but as Synan notes, they are indeed denominations themselves.⁴⁸⁹

Wagner’s view of the gift of apostle shifts the focus from democracy towards authoritarianism. One reason for this change is the fact that Wagner relies extensively on the commercial principle. As in the business world, so Wagner as well focuses on results and effective decisions. The main problem here, however, is a spiritualization of wealth. As a result, Wagner understands poverty as caused by a spirit of poverty.⁴⁹⁰ Leslie notes properly the great influence of business culture on Wagner. She

⁴⁸⁵ Wagner in Wagner 1998d, 15-16, 18-19; Budiselic 2008, 217-221, Wagner n.d.b, n.p.; Castleberry in Lee, ER 2005, n.p.

⁴⁸⁶ Johns 2002, 120.

⁴⁸⁷ Synan 2005, n.p.

⁴⁸⁸ Synan 2005, n.p.

⁴⁸⁹ Synan 2005, n.p.; Missouri Synod 1987. Synan discerns triumphalism in Wagner’s not appreciating Pentecostal denominations such as the Assemblies of God. Synan 2005, n.p.

⁴⁹⁰ Wagner 2006c, 55-56, 120, 131, 135, 153.

calls Wagner the “architect of the city-wide and marketplace transformation movement.”⁴⁹¹ A tendency towards authoritarianism is seen in Wagner’s argument that a business model of the office of apostle may not be democratic. He states that a democratic model of governing must not be used in the church, because it leads to a weak leadership. Although Wagner argues that apostolic leadership must not be authoritarian, in contradiction to this statement he also says that strong authority goes along with the title of apostle. “I am thoroughly convinced that one of the things the Spirit is saying to the churches is that we must get the biblical government of the church in place and that an important part of the process is to begin to use *the title* (italics added by respondent) ‘apostle’ when appropriate.”⁴⁹² Deploring the fact that the Latter Rain teaching on apostles has had so little impact on the church world, Wagner states: “Unfortunately they either did not understand the power of the title...”⁴⁹³ “...the major characteristic that stands out over the others is their exceptional authority.”⁴⁹⁴ He highlights the issue: “If a church has Jesus without apostles and prophets, it has no foundation...”⁴⁹⁵ Thus is generated a polarity between these of his writings which reject authoritarianism, and his other texts. In spite of all Wagner’s arguments there remains an emphasis on the great authority of the apostle.⁴⁹⁶

Wagner claims that modern apostles have to be eyewitnesses to the risen Christ, but he writes that such a thing has not happened to him personally although he is an apostle. There is a contradiction in his thinking. Either it is not necessary as an apostle to be an eyewitness of the risen Christ, or he must be the sole exception. In another context Wagner observes that in reality only 20 percent of the current apostles witness that they have seen the risen Christ. Thus it remains unclear whether the criterion of seeing the risen Christ is significant for the gift and office of apostle. It is also not clear what the criterion is on which the office and the gift of current apostle are based.⁴⁹⁷

Wagner states that one of the signs of an apostle is the development of a spontaneous network around him. Although the network of the apostle seems to be spontaneous it is still hierarchical. It is no wonder, Yew notes, that in the hierarchical pyramid of the modern charismatics the apostles have the highest authority.⁴⁹⁸ The strong emphasis of authority in Wagner’s thinking concerning the

⁴⁹¹ Leslie 2005b, 2.

⁴⁹² Wagner 2002b, 61.

⁴⁹³ Wagner 2002b, 64. In this context Wagner cites Hamon 2002, 139.

⁴⁹⁴ Wagner 2006a, 22.

⁴⁹⁵ Wagner 2006a, 11.

⁴⁹⁶ Wagner 1988b, 73-77; Hutcheson 1979, 57; Wagner 2010b, 44; Leslie 2005b, 2.

⁴⁹⁷ Wagner 1995a, 222-223; Wagner 2008c, 477. Does the spiritual gift of apostleship also continue? Ruthven, citing Giles, interprets the gift of the apostle as a pioneer missionary. Ruthven 2008, 199-204; Giles 1985, 241-256.

⁴⁹⁸ Yew 2005, 10.

apostolic calling actually leads to a psychological interpretation. The calling must be strong. One with the calling to apostleship surely knows his apostolic identity. The authority manifests itself in the form of self-assurance in the ability to direct others to act according one's own view.⁴⁹⁹ That is how Wagner's principle concerning the authority of the apostle is motivated more by psychology than by the Scriptures.⁵⁰⁰ On the basis of Wagner's "authoritative patterns of leadership", some of the research questions defined in the introduction to this study can be answered. The change in structures of the church did not occur in shifting the institutional structure to family model but to a hierarchical model, as Resane notes. The new emphasis then became the psychological authority of the apostle, as analyzed in of this study.⁵⁰¹

This psychological interpretation with an emphasis on authority implies a risk to increase not spiritual, but "hierarchical," administrative leadership, which he actually seems to resist, as will be shown below with regards to the gift of administration.⁵⁰² Bosch criticizes rightly Wagner's view as a misinterpretation. He argues that it contradicts the New Testament understanding of the gift of apostle. The New Testament apostles were pioneers who directed their ministry toward new virgin areas. Instead, Wagner's new apostles, he says, concentrate on governing wide congregational areas. Bosch may mean that the "apostolic networks," through the apostolic ministry teams, govern new "missionary areas". Bosch refers to Paul's principle of not proclaiming any gospel (as an apostle) in the place where the name of Christ is already known. That is why the office of apostle should not be administrative but declarative: the apostle should primarily proclaim the gospel where Christ is unknown and leave the leadership of the local church to the pastors. An apostle, however, should not be an administrative but a spiritual leader, as both Bosch and Budiselic observe, in evaluating the New Apostolic Reformation.⁵⁰³

Wagner even compares the authority of an apostle with that of Jesus. As referred above, he states that even if the church had Jesus, but not the foundation (the apostles) it would not operate

⁴⁹⁹ Wagner 2000a, 25-28. In 1 Cor. 2: 1-5 Wagner's image of the apostle seems to differ from Paul's own self-description as an apostle in 1 Cor 2:1-5.

⁵⁰⁰ Wagner 2000f, n.p.; Wagner n.d.a, n.p.; Wagner 2000a, 26-28; 1 Cor. 2:1-5; Synan in Lee, ER 2005, n.p; Leslie 2005b, 5; Holvast 2008, 28-29; Yew 2005, 10; Buhler 1999, 14; Castleberry in Lee, ER 2005, 55-57.

⁵⁰¹ Resane 2008, 135.

⁵⁰² Wagner 1999a, 136. Wagner asks "...what happens in the typical church system when charisma is routinized?" Quoting Harold Eberle, he answers: "The control invariably ends up in the hands of those with the gifts of administrations, with pastors serving under them. The apostolic anointing is replaced by superintendents, district representatives, overseers, bishops, and others with various titles, but all of whom have administrative hearts. The prophetic voice is replaced by doctrinal statements and accepted forms of practice." Wagner 1999a, 136; Eberle 1993, 74.

⁵⁰³ Wagner 2000f, n.p.; Wagner n.d.a, n.p.;

Bosch, A. 2005, 100-101; Budiselic 2008, 209, Wagner n.d.b, n.p.

properly.⁵⁰⁴ Even the prophet has to submit to the apostle.⁵⁰⁵ The authority of an apostle is particularly connected to the strategic-level spiritual warfare. Wagner basically understands it to be impossible without the ministry of an apostle. Fanning states that the leaders of Apostolic-prophetic movement, such as Wagner see that “the SLSW will only work if it is practiced under the leadership of modern ‘apostles’ and ‘prophets’.” The reason for this limitation is because only “prophets” can receive the divine revelation needed to defeat the territorial spirits (including their necessary names) and only “apostles” have the God-given authority to bind the territorial spirits.⁵⁰⁶ Thus of the SLSW is basically impossible without the ministry of an apostle. Bosch notes that contempt of the past and of church history leads Wagner to the interpretation that traditions are death and that vision and revival particularly concerning the gift of apostle are necessary. When Wagner states that the apostles are warriors in the SLSW he seems to be saying that they fight against traditions and many other denominations; Wagner interprets traditions as death as Bosch notes.⁵⁰⁷ In this context the “postdenominational” apostles with their new, untraditional vision and revival begin to look more “anti-denominational”.⁵⁰⁸

Johns views Wagner’s view of apostolic authority as voluntarily in nature. He admits that the apostle’s demands may sound autocratic but that pastors and church leaders gladly accept their authority because they recognize the gift and the authority it carries with it.⁵⁰⁹ Farnell, citing Grudem, observes, however, that there is a problem with highlighting authority. He states that the apostolic authority to speak with the same authority as the OT prophets concerned only the NT apostles, not prophets after them as can be deduced from the Montanist crisis.⁵¹⁰

⁵⁰⁴ Wagner 2006a, 11; Wagner 2008b, 16-17. Wagner thinks that the strong authority of the church’s leader is the primary major factor. He criticizes the professors of theological seminars for the fact that they have educated theologians who are too democratic and who are weak leaders. The ideological reason for it, is the influence of anti-authoritarianism in the academic world after World War II. Thus church organisations have suffered from leaderlessness. Wagner 1988b, 73-77; Hutcheson 1979, 57.

⁵⁰⁵ Wagner 2000a, 92-93. In his commentary on Acts Wagner seems to favor a more equal leadership model. In accordance with it, according to Wagner the six Hellenistic leaders chosen in the early church were not under the apostles but alongside them. However this alignment has no effect on contemporary practice because Wagner does not determine the six Hellenistic leaders as holders of any particular leading offices. In his view a more equal leadership model is mainly rhetorical and it does not affect parallelism between other leading offices and the office of apostle. Wagner 1994a, 195.

⁵⁰⁶ Fanning 2009, 12.

⁵⁰⁷ Bosch 2005, A. 9-11.

⁵⁰⁸ Bosch, A 2005, 9-11; Wagner in Wagner 1986b, 79; Wagner 2008b, 16-17, 18, 26; Wagner 2000a, 5-27; Wagner 2002b, 7, 9; Wagner 1995a, 223; Wagner 1997, 44-45; Wagner 2006a, 11-12; 22-23; Wagner 2005f, 192-193. Wagner cites Vasquez here. Judging from the context he still agrees with the argument. See Vaughan 1984, 214. According to Wagner the gift of apostle was operative in the early church for about 200 years. Then there was increasing scarcity of that charisma. According to Wagner the gift and office of apostle returned for use in the Body of Christ in 2000. Wagner 2002b, 7.

⁵⁰⁹ Johns 2002, 64.

⁵¹⁰ Farnell 2003, 237-241.

Although Wagner prioritizes the gift of apostle before the other gifts, it requires co-operation with two other gifts. The chief companions of apostles are intercessors and prophets, especially with regard to spiritual mapping. Holvast notes that God mandates through the gift of prophecy how to collect and interpret spiritual mapping data. The model for spiritual mapping is to pray (intercession), to hear the Lord's voice (prophecy), and to mobilize the church through 'apostles'.⁵¹¹ The apostles lead the war against the demons. Because there are evil spirits in traditions (and therefore in some denominations) the war is also directed towards them. Wagner's interpretation here is not primarily based on the biblical traditions but on interpreting the work of the NAR as similar to that of the first apostles.⁵¹²

An expression of Wagner seems to lead him to view contemporary apostles as equal to those in the NT. "Limited dualism" leads to understand that if something is not contrary to the Scriptures it can be said to be scriptural. This method creates many adiaphora: questions that only apostles can solve. Thus they have the final authority to interpret the Scriptures. As a result there are two authorities: the Bible and the current apostles.⁵¹³ The problem is Wagner's emphasis on experiential epistemology, which makes it possible for such apostles to justify their new practices and doctrines on the basis of experience without a scriptural basis. The following example concerns the practice in the SLSW. Holvast puts it: "The apostles, Wagner argued, did not accept anything that violated their Scriptures, but they did accept many new things. They adhered to general scriptural principles but were willing to change practices. That there is no comparable model of spiritual mapping in the New Testament does not mean that 'it cannot be from God'."⁵¹⁴ The "new truths" which Wagner sees as coming from experiencing the power of Jesus are problematic because SLSW experiences become another authority beside the Bible. As Hart – indeed biting - states: "Strategic-level spiritual warfare strikes at the very heart of the spiritual experience—the all-sufficiency of the Scriptures."⁵¹⁵ It meant coming close to Classical Pentecostalism. Donev notes that experiential formation is typical for the Pentecostal movement, "as the believers first experienced the blessings

⁵¹¹ Wagner 2000e, n.p; Wagner 2002b, 14-15; Wagner 2006a, 14-15; Wagner 1984b, 69-75; Holvast 2008, 82; Missouri Synod 1987, 25. Mobilizing lay people for church growth had been Wagner's theological emphasis already for a long time before he recognized the office of apostle. According to a report of Missouri Synod entitled "Evangelism and Church Growth with special reference to the Church Growth Movement", Wagner saw mobilizing lay people as becoming feasible in the late 1960s with a biblical teaching on spiritual gifts. Missouri Synod 1987, 25; Wagner 1984b, 69-75.

⁵¹² Wagner 2002b, 26-33; Bosch 2005, A. 9-11.

⁵¹³ Wagner 1996a, 79, 82, 89.

⁵¹⁴ Wagner 1996a, 79, 82; Holvast 2008, 137.

⁵¹⁵ Hart 1997.

of God and then compared their experience with the Bible.”⁵¹⁶ Wagner even interprets the NT apostles having used experiential hermeneutics. Thus understanding of the gift of apostle has Pentecostal experiential roots, but it leads him to a more extreme view.⁵¹⁷

The doctrinal features justified by experience lead Wagner to some extra-biblical ideas concerning the gift of apostle. He uses new expressions, but they are not entirely new in content. One of them is a complicated and a long list of different kinds of apostles as Budiselic notes.⁵¹⁸ He argues that Wagner’s concept of sphere is especially problematic. In this idea every apostle has his own sphere and authority that is applicable just in that specific sphere. Outside of that sphere the apostle has “no authority and power” and he is like an ordinary believer. For example, he divides the “horizontal apostle” into four subcategories: covering apostles, ambassadorial apostles, mobilizing apostles and territorial apostles, but he leaves them un-analyzed.⁵¹⁹ Wagner is also quite fickle in defining the different varieties of apostles. Sometimes he writes about “calling apostles” – probably meaning the horizontal apostles - who call Christians together in unity. He also designates vertical, hyphenated and workplace apostles.⁵²⁰ The horizontal apostles do not have authority over a church, but instead over other apostles in particular situations. He “helps them to connect with each other for different purposes.”⁵²¹ Instead, the vertical apostle leads networks of churches by his authority, providing apostolic oversight.⁵²² Hyphenated apostles not only have some other gifts but also some of the other five-fold offices – prophet, evangelist, pastor and teacher – alongside the gift and office of apostle.⁵²³

According to Wagner, the workplace apostle is the most significant of the different kinds of apostles. They organize the extended church, a reality which is even more crucial for Wagner (when it comes to the spiritual gifts) than the nuclear church (where the other apostles operate). Ministry in

⁵¹⁶ Donev n.d.c, 9-10; Sims 1995, 98-99.

⁵¹⁷ Wagner 1996a, 79-89.

⁵¹⁸ Wagner 2000a, 43-56; Budiselic 2008, 214-217. Budiselic notes Wagner’s classification of different kinds of apostles. See Budiselic 2008, 216. Holvast notes that Wagner has been a significant person in terms of participation in and formation of the international apostle movements. He has committed to the following at least: the International Coalition of Apostles (ICA), the New Apostolic Roundtable (NAR), the Apostolic Council for Prophetic Elders (ACPE), the Apostolic Council for Educational Accountability (ACEA) and the Apostolic Roundtable for Deliverance Ministries (ARDM). Holvast 2008, 117.

⁵¹⁹ Wagner 2006a, 95-100. These sub-categories are not significant enough to define here.

⁵²⁰ Wagner 2006a, 78- 81; Wagner 2000a, 43-56; Synan in Lee, ER 2005, n.p; Budiselic 2008, 14-17. Wagner seems to favor the term “apostolic”. He uses it an astonishing variety of ways. For example, he coins the combination “apostolic ears”. Wagner 2008b, 19.

⁵²¹ Wagner 2006a, 79.

⁵²² Wagner 2006a, 77-78.

⁵²³ Wagner 2000a, 52.

the workplace is not only apostolic, but it requires all the spiritual gifts.⁵²⁴ Ed Silvano has influenced Wagner in his understanding of spiritual gifts in the workplace. Wagner cites him, arguing that spiritual gifts apply “primarily to the marketplace”. The workplace ministry is significant for pragmatic reasons: people spend the majority of their time there. Using their spiritual gift, workplace apostles equip Christians for the work of the ministry in the workplace. At the same time, workplace apostles need co-operation with the nuclear church.⁵²⁵ Townsend states that in this extended-church ministry, the nuclear church is the place where the equipping and supporting of church members must take place.⁵²⁶

The reason why the workplace apostle is so significant is the fact that both workplace and apostle are in particular focused on a Wagner’s theological main idea, Dominionism. The aim of the market place/workplace apostle is the transformation of society.⁵²⁷ This office implies a shift from a secular to a Christian society, “getting the walls down between the church and the community.”⁵²⁸ The transformation of society is not automatic, but requires the marketplace apostles to “recognize themselves as apostles”. Thus the title is so significant, because there is no transformation without the recognition of apostles. In addition, other Christians have to “acknowledge and affirm them as apostles”. This recognition and acknowledgement of apostleship releases the power of God, which in turn reforms society. The effect of the power of God thus depends this way on acknowledging the office and gift of apostle. According to Wagner every segment of society has its own apostle.⁵²⁹ Wagner thinks that the Second Apostolic Age, a continuation of the NAR, began in 2001.⁵³⁰ The current apostles belong to this movement of the Second Apostolic Age. God reveals his will for this age precisely through these apostles.⁵³¹ The workplace apostles know the will of God for society. In addition the work place apostles seem to come, according to Wagner only from the movement of

⁵²⁴ Wagner 2006c, 107-109.

⁵²⁵ Wagner 2006c, 107-109; Silvano 2002, 34. Laura Nash also seems to be crucial for Wagner in linking the process of working in the world and one’s Christian identity. Nash 1994, 64.

⁵²⁶ Townsend 2008, 3; Budiselic 2008, 16. Townsend observes that there is a resource gap in workplaces. People with spiritual issues are increasing while the number of those who can or want to share gospel in the workplaces are decreasing. The population of Christians in New Zealand has fallen to 55 % in 2006. Although Townsend’s example comes from New Zealand, the trend is recognized in the entire Western World. Townsend 2008, 12. For a workplace ministry analysis in New Zealand, see Townsend 2008, 15-24.

⁵²⁷ Wagner 2000a, 54.

⁵²⁸ Wagner 1993b, 143-144.

⁵²⁹ Wagner 2000a, 55.

⁵³⁰ He says also that the Second Apostolic Age began “around the beginning of the twenty-first century.” See Wagner 2006c, 24.

⁵³¹ Wagner 2008b, 8-15; Wagner 2006c, 24-26; Wagner 2005f, 193.

Second Apostolic Age.⁵³² The result is triumphalism: the other denominations represent (including the two earlier waves) “lower class” Christianity.⁵³³

5.1.1.2. **Prophecy**

Wagner’s view of gift of prophecy has changed from social service to Dominionism and politics over the years. In the 1980s he understood prophecy as partly social by nature, social service being one of the ministries in which a prophet can use his charisma. God sends prophets to examine the causes of poverty and to insist on the rights of poor people. “God sent his prophets, McGavran argues, to plead the cause of the poor and to demand justice for the common man...The riches, then should be used to forward the mission of God in the world and spread, to the extent possible, the blessings of the kingdom of God among the poor.”⁵³⁴ Later, social themes decline in Wagner’s thinking. They are replaced by transformation and dominion. Christians should take control of cities, nations, and finally the whole earth.⁵³⁵ As apostles, prophets also serve Dominionism. As Hamon puts it, the modern day prophets will prepare the way for the Second Coming of Christ.⁵³⁶ The gift of prophecy has a significant role in this “revolution.” Quoting Moriarty, Yew notes correctly that modern charismatics have a common faith in prophecy. “Without the vision and fresh revelation of modern prophets the church has no hope of ever being restored.”⁵³⁷ Wagner’s view of this argument is primarily based on church history. As the prophetic ministry of Savonarola brought about a transformation, and a tremendous moral change in whole society the ministry of the current prophets may do the same.⁵³⁸ Through prophecy the will of God can be known concerning society. “Receiving directional words for the city through mutually recognized prophets, and allowing those words to massage strategies and tactics, remains the exception and not the rule for city taking programs. The voice of God has been muted. Until it become the rule, we are not likely to see touchdown in our city.”⁵³⁹ Hearing the voice of prophets has political implications for the future of the entire nation. Wagner views prophecy to the whole nation as conditional by its very nature: depending on if people receive the prophecy about the presidential election, the course of the nation for the next 40 years could be determined by God to go up or down. “Is it really possible that, in the

⁵³² Wagner 2006c, 24-33.

⁵³³ Budiselic 2008, 216-221; Castleberry in Lee, ER 2005, 55-57.

⁵³⁴ Wagner 1981, 29, 33; McGavran 1980, 278-279. Wagner cites here McGavran 1980, 278-279.

⁵³⁵ Wagner 2001b, 13, 15; Wagner 1999e, 23. He has adopted a new kind of emphasis: “...believe His prophets, and you shall prosper (2 Chron. 20: 20)” Wagner 2001b, 13.

⁵³⁶ Hamon 1990, 76. Also Wagner seems to share this preterist idea. He explicitly states to be a preterist. See Wagner 2008b, 49; Wagner 2010b, 273

⁵³⁷ Yew 2005, 2; Moriarty 1992, 97.

⁵³⁸ Wagner 1999e, 53.

⁵³⁹ Wagner 1999e, 23. Taking the control over cities has not been easy. Wagner 1999e, 23.

year 2000, some individuals knew with the considerably higher degree of certainty than most other that God's choice for president would be George W. Bush? I, for one, think it is possible for the simple reason that I believe in the gift and office of prophecy...Prophets began hearing from God that the election of 2000 would set the course for the next 40 years. The election was so important that it could either perpetuate the downward spiral or it could turn the nation around." Thus in the 21st century the gift of prophecy in Wagner's thinking became more political.⁵⁴⁰

A critical attitude towards the rich seems to be, however, the remaining characteristic of the gift of prophecy. An individual with the gift of prophecy is critical of the lifestyle of the rich and challenges people's life style.⁵⁴¹ According to Winston, one possessing a high level of this gift also has a high level of faith in his message.⁵⁴² One with the gift does not enjoy living in the middle of luxury and wealth. Instead the possessors of the gifts of evangelist and faith have the ability and desire to live a luxurious life. The spiritual gifts determine the social status of the individual Christian. The possessor of the gift of prophecy will be quite poor, while an individual with the gifts of evangelist and faith will be wealthy.⁵⁴³ Thus there seems to be a weak economic ethical dimension in Wagner's theology. The relativist principle leads him to interpret the gift of prophecy simply as one view among many. The prophets' critique is only one view. It is not clear, whether the individuals with the other gifts such as the gifts of evangelist and faith should take the prophets' critique into account, because prophets' view is idealistic (*ought* to be). Wagner blames possessors of gift of prophecy for "syndrome of gift projection": "Neither can nor should any member of the Body having one gift-mix stand in harsh judgement of other members of the Body who have another gift-mix."⁵⁴⁴

Wagner does not view the gift of prophecy as the absolute Word of God but as quite erroneous and human. This view contradicts his definition of the gift of prophecy, which stresses its divine nature: "The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance."⁵⁴⁵ In addition the sharp distinction between prophecy and the natural talents

⁵⁴⁰ Wagner 2001b, 13, 15.

⁵⁴¹ Wagner 1981, 144-145.

⁵⁴² Winston 2009, 118. Winston refers here to the interview research of DellaVecchio and Winston. See Winston 2009, 118; DellaVecchio and Winston 2004.

⁵⁴³ Wagner 2005f, 95-96.

⁵⁴⁴ Wagner 1981, 144-145; Wagner 2005f, 95-96. According to Wagner the argument that the spiritual gifts define the social status of a Christian is based on the fact that the possessors of the gift of prophecy often criticize rich Christians, such as Billy Graham (who has the gift of evangelist) and Robert Schuller (who has the gift of faith). Wagner 2005f, 96.

⁵⁴⁵ Wagner 2005f, 214-215.

seems to contradict the erroneous nature of the charisma.⁵⁴⁶ He translates the Greek word for “prophecy” to mean “to speak forth” or “to speak for another”. Wagner states that “It is God who speaks” through the prophecy. Still, it is not perfect in essence as the Scriptures are. Prophecies should be prayed back to God: “God we hear you saying...” or “I think God may be saying to us...” Wagner expects others to agree, if it is a true word.⁵⁴⁷ He has adopted this view from the thought of Wayne Grudem, who believes that prophecy was not the Word of God but rather was issues which God brings to mind, expressed by human words.⁵⁴⁸ Farnell concludes properly that in this interpretation individuals with the gift of prophecy were “speaking Merely Human Words to Report Something God Brings to Mind.”⁵⁴⁹ Farnell’s analysis reveals the structure of the distinction between two kinds of voice of God: in Wagner’s terms *Logos*- (*λόγος*) and *Rhema* (*ῥῆμα*) -words. Such a distinction leads Wagner to interpret prophecy as *Rhema*-word as human and even mistaken, as Grudem does. The report of the voice of God includes always interpretation and could be erroneous. Wagner’s emphasis that *ῥῆμα* is also the Word of God (and therefore not to be neglected)⁵⁵⁰, is problematic. Because of the authority the *Rhema* carries it is difficult to test.⁵⁵¹ As examples of C. Peter Wagner’s prophecies which have not realized, Miller and Fanning note those of 10 million Japanese coming to Christ by the year 2000 as well as a persecution of the Jews in Russia escalating during the fall of 2000.⁵⁵² The nature of prophecy therefore seems more human than divine. Miller notes that this concept of prophecy cannot be understood as scriptural; if so, it would make the biblical outline fallible. Though it is possible that the nature of the gift of prophecy would be different than in the Bible prophecies, on the basis of the Scriptures this concept is difficult to justify.⁵⁵³

Wagner seems to support testing the prophecies. According to Wagner the prophetic word differs from the biblical word, in that it is essentially conditional and open for criticism. Citing Deere, he states that: “Today, after years of practical experience and intense study on the subject of God’s

⁵⁴⁶ Wagner 1971c, 70.

⁵⁴⁷ Wagner 1996a, 55, 261-262.

⁵⁴⁸ Wagner 1993b, 70-71; Wagner 1997, 43; Grudem 1988a, 262.

⁵⁴⁹ Farnell 2003, 236-241.

⁵⁵⁰ Wagner 2005c, 47; Wagner 1996a, 52-55.

⁵⁵¹ Wagner 1993b, 70-71; Wagner 1997, 43; Wagner 2005c, 42-44, 47; Wagner 1996a, 55, 261-262; Wagner 2005f, 215; Farnell 2003, 236-241; Grudem 2000, 18-19, 47-48, 51, 76-78; Grudem 1982, 69-70; Grudem 1988b, 29-30; Grudem 1988a, 14, 262. Yew observes also that an emphasis on experience is a factor which leads to interpreting the gift of prophecy as human by nature. For example, one modern-day prophet, the “Kansas prophet”, Bob Jones, moves prophetically through all five senses. Yew 2005, 6. Biblical revelation enshrined in Scripture is known by the Greek word *λόγος*, while contemporary revelation through prophecy is known as *ῥῆμα*. Because they are both the word of God, we must not neglect either one. Wagner 2005c, 47.

⁵⁵² Wagner 1992c, 133; Miller SP 2012, 70; Fanning 2009, 10. Indeed, Miller refers to the incorrect book. The correct title should read is “*Warfare prayer*” in 1992, not “*Breaking strongholds in your city*” in 1993, as Miller’s work states.

⁵⁵³ Miller, SP 2012, 70-71.

speaking, I am convinced that God does indeed speak apart from the Bible, though never in contradiction to it.”⁵⁵⁴ Because the prophets can err, they must be open to correction by the rest of the Body. Wagner states that true prophets want to be corrected.⁵⁵⁵ It can be inferred that if a prophet is not willing to be corrected, he is not a true prophet, but false. Thus openness to correction is a sign of a prophet. Despite this, distinguishing between God’s voice and individual’s own thoughts is a problematic feature in Wagner’s thought.⁵⁵⁶

There are some features in Wagner’s theology rejecting the critique against the prophecies. Newton notes that one of the major challenges concerning the gift of prophecy today is distinguishing between the true prophets from the false. This phenomenon has its roots in the Bible. False prophecies and self-appointed prophets have appeared in both OT and NT times. The answer to this problem is not to reject all prophecy even it makes trouble for the church, but to test it.⁵⁵⁷ However, testing prophecies by the Scriptures is problematic: the confirmation of a prophet guarantees the “quality” of his words in Wagner’s thought. After such confirmation there is no need for continuing evaluation. Since there has been a confirmation by the Body of Christ, someone with the gift of prophecy “should be highly respected, and his or her words should be received with confidence.” The confirmation of a prophet gives him or her authority. His prophecies should then be received as authentic and authoritative messages. In such a case the prophet becomes a kind of channel of the Holy Spirit.⁵⁵⁸ Citing Green, Wagner states: “The Spirit has taken over and addresses the hearers directly through [the prophet]. That is the essence of prophecy.”⁵⁵⁹

There are other problems as well concerning testing prophecies. One of them is Wagner’s relativism, a view which he defends by referring to St. Paul. Because even Paul did not always hear the voice of God correctly, it is not dangerous for prophets to make errors today.⁵⁶⁰ Another problem is the issue of whether God changes His mind: the concept of conditional prophecy. According to Newton, prophecy should be tested but how does one test a prophecy, if God has changed His mind and the message is not valid anymore?⁵⁶¹ Wagner seems to think that the

⁵⁵⁴ Wagner 1996a, 54-55, 240-241; Deere 1993, 214.

⁵⁵⁵ Wagner 2005f, 215.

⁵⁵⁶ Wagner 2005c, 42-44; Wagner 2005f, 215; Deere 1993, 214. Wagner recommends reading Chuck Pierce and Rebecca Sytsema’s “*When God speak*” as a guidebook to the subject of two-way prayer, the subject which is treated on page 176 (the gift of intercession). Wagner in Pierce 2005a, backpage.

⁵⁵⁷ Newton 2012, n.p., note 99.

⁵⁵⁸ Wagner 2005f, 215.

⁵⁵⁹ Wagner 2005f, 215; Green 1975, 172.

⁵⁶⁰ Wagner 1997, 49-50.

⁵⁶¹ Wagner 1993b, 143; Wagner 2010a, n.p., Newton 2012, n.p. He writes about a prophecy in which a revival was promised if the walls between church and society were to fall. The multifaceted nature of the prophecy was reflected in

consequences of the gift of prophecy are more significant than their evaluation by means of the Scriptures. Wagner states that the right way to test “a false spiritual gift” is by its response: whether it becomes “exalted” or not. Thus the gift of prophecy becomes a relative, human word of God.⁵⁶² The Third Wave movement theologian Hamon interprets the “new truths” on the premise that not all revelation is contained in the OT and NT, but that there are truths hidden until Christ reveals them through modern prophets.⁵⁶³ That is a problematic concept, because the messages of modern prophets are not necessarily tested by the Scriptures. Yew argues that this view replaces the Scriptures with human words. Yew’s argument is correct therefore that at least this view leads to a danger to ignore the Bible as the highest authority. Newton quoting Stronstad properly states that by its nature NT prophecy can not differ from OT prophecy, as in Wagner’s theology, I think, it appears to be.⁵⁶⁴

Such conditional prophecy also creates a theological tension related to the gift of intercession. The gift of intercession appears to change the content of a prophecy, because intercession changes the mind of God.⁵⁶⁵ Although Wagner argues that all the gifts are distributed by the same Spirit, and do not contradict each other, the gifts of prophecy and intercession lead to a conflict in which the gift of intercession (because more powerful) changes God’s mind. In this case the gift of intercession seems to be more powerful than the gift of prophecy.⁵⁶⁶

In classical evangelical theology prophecies are to be tested by the Scriptures. Wagner shifts this principle in the direction of pragmatism. He thinks that the gift of prophecy can be evaluated practically. If one does not have the gift, he uses “un-anointed” (human) words, which are not effective. Thus the pragmatic principle defines Wagner’s view of the gift of prophecy. Another evaluation method to which Lyons refers is use of the gift of discernment. Wagner implies that even that gift is not directed toward testing the gift of prophecy, but mainly toward spiritual warfare.⁵⁶⁷ Lyons observes that when discernment is not encouraged, the risk of subjective interpretation by a manipulative imagination increases. Thus Wagner’s view of untested prophecies implies a danger to

the fact that it was directed to both an individual (Wagner) and to the Body of Christ as a whole. The conditionality of the prophecy showed in the fact that the prophecy stated that the revival would come if the Christians could pull down the walls between church and society. Such an act was not God’s task but Christians’. Wagner 1993b, 143.

⁵⁶² Wagner 2002a, 81-85.

⁵⁶³ Hamon 1990, 21.

⁵⁶⁴ Wagner 1997, 50; Wagner 1993b, 143; Wagner 2005f, 215; Yew 2005, 12; Newton 2012, n.p; Stronstad 2003, 85-114.; Hamon 1990, 21; Johns 2002, 70.

⁵⁶⁵ Wagner 1995a, 240-241.

⁵⁶⁶ Wagner 1995a, 240-241; Newton 2012, n.p.; Wagner 1993b, 25. According to Wagner, the power of the Holy Spirit lies in the amount of prayer. Wagner 1993b, 25.

⁵⁶⁷ Wagner 1993d, 69-77; Wagner 2005d, 48-49; Wagner 2000h, 63-65; Lyons 1998, 174.

lead his congregation towards subjective interpretation.⁵⁶⁸ In his own interpretation on prophecy he mostly follows the principle of quantity. In relation to the meaning of the gift of prophecy, Wagner mentions the “quantitative testimony” of the Bible text concerning prophecy. Wagner states that the gift of prophecy must be remarkable, because prophecy is one, of only two spiritual gifts, that is mentioned in all three primary lists of gifts: 1. Corinthians 12, Romans 12 and Ephesians 4. Njiru agrees with Wagner, stating that prophecy is the most attested gift in the NT.⁵⁶⁹

The erroneous nature of gift of prophecy is the main problem in Wagner’s view on prophecy, which has been noted by scholars like Bosch. He also sees Wagner’s emphasis on the future events of prophecy as a problem. However, this is not Wagner’s emphasis, and is a minor issue. Bosch argues that Wagner’s (that is the NAR’s) understanding of current gift of prophecy does not correspond to that of NT prophecy.⁵⁷⁰ Though the observation in itself is correct, Bosch exaggerates his critique. Wagner does not focus on prophecy as fortunetelling, but rather understand the nature of prophecy as “edification, exhortation and comfort”, just as Bosch interprets NT prophecy as being.⁵⁷¹ The erroneous nature of the gift of prophecy creates another kind of problem as well: the fact that modern churches accept a very high rate of error in their prophets. Bosch’s criticism is indeed exaggerated: “Bob Jones, one such prophet, says that the general level of accuracy of prophets is 65%, but in some instances it is as low as 10%. Examples of patently misleading and wrong predictions, even from their most experienced prophets abound. Scripture, however, demands 100% accuracy.” Bosch observes the problems of Wagner’s view correctly but he does not take account of the fact that more than as foretelling, Wagner views prophecy as edification, exhortation and comfort. The demand for 100 % accuracy seems to be scriptural. Wagner explains incomplete prophecies by referring to the different kinds of natures of current and NT prophecies. His argument contains no proof, however, for why current prophecy should be essentially different than NT prophecy.⁵⁷²

⁵⁶⁸ Lyons 1998, 174.

⁵⁶⁹ Njiru, 2002, 332; Wagner 1997, 43, 50; Fanning 2009, 10; Hamon, 1990, 21; Yew 2005, 12. He argues that there are many modern books concerning prophecy, such as Wayne Grudem’s “*The Gift of Prophecy in the New Testament and Today*”, Bill Hamon’s “*Prophets and personal prophecy*” (1987), Mike Bickle’s “*Growing in the prophetic*” (1996) and Cindy Jabobs’ “*The Voice of God*”. As seen from the list, almost all of these authors are Charismatics, except for Grudem, who is a theological scholar. Wagner 1997, 43.

⁵⁷⁰ Bosch, A. 2005, 15-16.

⁵⁷¹ Wagner 2005f, 215.

⁵⁷² Wagner 1996a, 52-53; Wagner 2005c, 47; Bosch, A. 2005, 15-16. The distinction between “Logos” and “Rhema” implies understanding the former as NT prophecy and the latter as current prophecy. Wagner 1993b, 72-73; Wagner 2005c, 48-49; Bosch, A. 2005, 15-16. For an example of prophecy accepted by Wagner which includes more edification than foretelling, see Johns 2002, 69-71.

The gift of prophecy is significant for Wagner because it has even changed his theological views. There is close a relation between the gifts of prophecy and apostle in Wagner's thought. Through the charisma of prophecy God speaks particularly to the apostles. Therefore the messages of prophets have also changed Wagner's own theological views as an apostle. Wagner states that the church leaders (of the New Apostolic Reformation) should listen carefully to authentic prophecies.⁵⁷³ "Apostles hear through the prophets."⁵⁷⁴ Johns observes that the phenomenon came to be realized as well by the prophet Cindy Jacobs in Wagner's teaching at Fuller Theological Seminary.⁵⁷⁵ The prophets reinforce the gift of apostle and together both gifts form fellowship in ministry.⁵⁷⁶ God's way is to give knowledge through the prophet concerning which denominations and movements He is going to use for His own purposes and what kind of groups the apostle should bring together.⁵⁷⁷ The gift of prophecy seems to have influenced Wagner's understanding concerning the definition of a "born again Christian". As stated previously, in the 1980s he still thought that liberal Christians were not "born again". After having received a prophecy from Dick Mills in 1990s he changed his position. This prophecy included a message that some liberal Christians are pleasing to God and used by Him. Although Wagner's scriptural presupposition seemed to militate against this prophetic message, it along with the function of prayer was prioritized over the literal interpretation of the Scriptures.⁵⁷⁸ Other personal prophecies Wagner has received include those concerning relocating, starting a new ministry, "reshaping the face of Christianity" and orders for the ministry. Holvast notes that Wagner received prophecies from a Kansas City prophet, Jackson.⁵⁷⁹ Other personal issues about which God can speak through

⁵⁷³ Wagner 2005c, 46, 48-49; Wagner 1993b, 72-73; Wagner 2010b, 245-247.

⁵⁷⁴ Wagner 2000a, 37.

⁵⁷⁵ Johns 2002, 69-71. God used the prophetic words of Cindy Jacobs "from such credible and proven ministries" to help keep leadership on track and to strengthen their hearts. New Apostolic Reformation church leaders listen carefully to authentic prophecies. Johns 2002, 70; Wagner 2005c, 46.

⁵⁷⁶ Wagner 2005f, 216. "...for years, my gift of apostle has been reinforced by Chuck Pierce's gift of prophet, and together we are both more effective in ministry than we could be otherwise." Wagner 2005f, 216.

⁵⁷⁷ Wagner 2005c, 46, 48-49; Wagner 1993b, 72-73; Wagner 2010, 245-247.

⁵⁷⁸ Wagner 1993b, 22. Through a prophecy which came from Dick Mills, God urged Wagner to tie together the threefold yarn (Ecclesiastes 4:12). The prophecy said that in the 1990s God would use three Christian groups together: conservative evangelicals, charismatics and "conscientious liberals." Wagner 1993b, 22.

⁵⁷⁹ Wagner 1992c, 40; Wagner 1993b, 72; Wagner 2000a, 109-110; Wagner 2005c, 48-49; Holvast 2008, 30, 43. An example of the prophecy given by a prophet to an apostle is Cindy Jacobs's prophecy to Wagner concerning starting a school. Wagner 2005c, 48-49. In addition the prophet Jackson, one of the Kansas City Prophets, gave a prophecy to Wagner, which told him to concentrate on the SLSW. Holvast 2008, 30, 43. Wagner received some personal prophecies. Bill Hamon prophesied that Wagner and his wife were going to relocate. Wagner believes that the message was fulfilled. Four years later Wagner and his wife moved from California to Colorado. Cindy Jacobs prophesied, that Wagner was going to start a school. A month later Wagner resigned from his full-time position at Fuller, organized the WLI and began his first classes. Wagner 2005c, 48-49. In 1990 the "prophet" Jackson prophesied about Wagner in Wimber's church in Anaheim. See Holvast 2008, 30. In 1990 Jackson, one of the Kansas City Prophets, uttered what was perceived to be a prophecy about Wagner, cf. Holvast 2008, 43. In 1990 the Kansas City prophet Jackson prophesied to Wagner about ministry in South America, see Holvast 2009, 58.

prophecy include healings and warnings of spiritual dangers including “inner healing”.⁵⁸⁰ Thus the authority of prophecy is high in Wagner’s theology. Bosch argues that in some cases it takes even priority over the scriptural principle.⁵⁸¹

Wagner’s concept of the gift of prophecy differs widely from mainstream Pentecostal view which understands the gifts of knowledge and wisdom as particular gifts. Wagner collects all three [which he calls: prophecy, the *word* of knowledge and the *word* of wisdom] together, labelling them all with the technical NT term “prophecy.” One way to explain this difference is Wagner’s tendency to interpret some spiritual gifts as less supernatural. Although he argues that the natural talents and spiritual gifts should be distinguished from one another,⁵⁸² the titles of the *gifts* [italics added] of knowledge and wisdom are to be reserved for gifts approximating natural talents. In a conclusion, supernatural phenomena linked to knowledge and wisdom, are related to the gift of prophecy.⁵⁸³ He criticizes the Pentecostal view of *gift* of knowledge because it confuses this gift with the gift of prophecy. Wagner distinguishes between the “*gift* of knowledge”, (a spiritual gift related to teaching) and the “*word* of knowledge”, (a phenomenon within the gift of prophecy) although he clarifies that the terms are used “in the popular rather than technical sense.” He quotes Wead’s definition of the “*word* of knowledge” as “ability to receive information through extrasensory means.”⁵⁸⁴ It occurs as an “overpowering urge”, which seems to be a kind of test of God’s leading.⁵⁸⁵ Thus the gift of prophecy is a channel of knowledge.⁵⁸⁶ Sometimes God can give a word of knowledge through the gift of prophecy with regard to how to manage a crisis. Another prophetic

⁵⁸⁰ Wagner 1993b, 73-75; Wagner 1988a, 236; Wagner 1992c, 134-136. The word of knowledge as part of the gift of prophecy in Wagner’s thought “are essential for an effective healing ministry”. Wagner 1988a, 236. See also the five prophecies Wagner has received. Wagner 1988c, 108. One part of inner healing is healing the past, which is related to prophetic prayer. Wagner 1992c, 134-136.

⁵⁸¹ Wagner 2005c, 46, 48-49; Wagner 2005f, 216; Wagner 1992c, 40; Wagner 1993b, 72; Wagner 2000a, 109-110; Bosch, A 2005, 15-16; Holvast 2008, 30, 43; Johns 2002, 69-71.

⁵⁸² Wagner 1982b, 115; Wagner 1982d, 86-87, Leonard 2000, 97.

⁵⁸³ Wagner 2005f, 216-217, 203-208. Though there is difference between Wagner’s and mainstream Pentecostal views, both approaches can be defined as charismatic. A strong indication of favoring the charismatic idea of prophecy is the fact that Wagner asked Cindy Jacobs, a charismatic, to teach in the fellowship Sunday school of prophecy. Wagner 1993b, 73.

⁵⁸⁴ Wagner 2005f, 216-218; Wagner 1993b; Wead 1976, 100; Gee 1972, 111-119. Not all Pentecostals see the gift of knowledge as synonymous with prophecy. For example, Donald Gee understands the gift of knowledge more as teaching than a prophetic gift. Gee 1972, 111-119. After entering the mission field Wagner encountered two different concepts of the gift of prophecy. In many denominations prophecy was identified with efficient preaching and explanation of the Word of God. In turn, Pentecostals and Charismatics considered it as a sign of prophecy that the individual who prophecies speaks on behalf of God. Wagner 1993b, 69; Robeck 1988, 736.

⁵⁸⁵ Wagner 1993b, 68-69.

⁵⁸⁶ Wagner 2005f, 217; Wead 1976, 100.

ministry of word of knowledge is healing. Through the gift of prophecy useful knowledge about the healing process is received.⁵⁸⁷

Wagner does not relate the gift of prophecy to preaching (as evangelicals often do) but sees it as an instrument in spiritual warfare through God speaks.⁵⁸⁸ For this purpose the close connection between the gift of prophecy and discerning (Wagner's term) is useful.⁵⁸⁹ The gift of prophecy is more related to "new revelation", revealing the "secrets of God", than to the Scriptures. Yew observes correctly that it is not a biblical use of prophecy to "desire an instant word from God to help them make a certain decision." However, he accuses Wagner too biting: because it leads to "readiness to replace Bible with man's word."⁵⁹⁰ The gift of prophecy is necessary in many ways in SLSW. Pocock notes that Wagner understands one of the purposes of the *Rhema*-word as "controlling the spirits". The *Rhema*-word seems to be a way to release God's miracle-working power. As Paul used the power of God on Elymas (who became blind, having tried to reject the preaching of the gospel) a prophet may also use it through a *Rhema*-word.⁵⁹¹ Thus the power of God becomes real through the gift of prophecy: the demons must obey. Together with the gift of discerning it can be used to reveal the demons hidden in several heathen objects.⁵⁹² The gift of prophecy is required to cleanse a residence from the effect of demons and to bind the spirits there in the name of Jesus. Holvast, citing Wagner, argues that the restoration of prophecy was one of the main emphases in the New Reformation. In 2000, God began to reveal through prophecy how to collect and interpret data for spiritual mapping. Since 2000, Wagner has had a new model of spiritual mapping using prophecy to hear "the Lord's Voice". Thus the gift of prophecy is necessary for receiving precepts for the SLSW: how to inquire, collect and interpret the spiritual data.⁵⁹³ Through the *Rhema*-word God directs spiritual warfare. It can be asked, how the gift of prophecy, being a *Rhema*-word by nature (as analyzed before above on page 93) can justify the validity of a

⁵⁸⁷ Wagner 1988a, 226, 232; Wagner 1993b, 72-73; Wagner 2005f, 218. Through words of knowledge God can help a Christian understand better the progress of his healing. Wagner 1988a, 226.

"It was a village of Santa Rosa in Guatemala in 1960s. The village was affected by severe drought. In a little evangelical church called Principe de Paz, the people felt that they received a prophecy from God: 'You are to dig a well in the pastor's backyard.'...But they launched out in faith and began digging the well. The unbelievers gathered around and mocked them. They thought the evangelicals had lost their minds. After a few days of digging they struck a huge boulder, and they were discouraged. They wondered if they had interpreted the prophecy correctly. Some of the believers quit, but other kept working on the boulder. Eventually they were able to move it, and as soon as they did a strong stream of pure water gushed forth. They had struck an artesian well and the village was saved!" Wagner 1984b, 138-139.

⁵⁸⁸ Wagner 1993b, 69; Wagner 1996a, 52-55; Wagner 2000a, 108-110.

⁵⁸⁹ Wagner 1993d, 61-66.

⁵⁹⁰ Yew 2005, 2005, 2, 11-12.

⁵⁹¹ Wagner 1996a, 52-57; Pocock in McConnell 1997, 15.

⁵⁹² Wagner 1993d, 61-66.

⁵⁹³ Wagner 2012e, 44-49; Ricketts, n.d., 2; Holvast 2008, 82; Popock in McConnell 1997, 15; Yew 2005, 2, 11-12.

Rhema-word. Thus Wagner takes a relative and unlogical approach: testing a *Rhema*-word with another *Rhema*-word, which is erroneous by nature but still not to be neglected.⁵⁹⁴

Wagner inconsistently defines the spiritual gifts of prophecy and discerning. These gifts are defined loosely and they partly overlap. The task of warning of spiritual dangers seems to be related to the gift of discerning, which is the gift of discerning among divine, satanic and human powers. However, in opposition to Wagner's stated definition the gift of prophecy also may be used for that purpose. Something that looks like revival may be discerned by the gift of prophecy to be in reality the attack of Satan against Christians. Thus the gifts of prophecy and discerning become partly confused with each other.⁵⁹⁵

It is problematic that Wagner does not primarily base his arguments on the scriptural requirements for an office of a prophet. The pragmatic principle based on the testimony of Pastor Bickle as he relates it in his *Your Spiritual Gifts can help Your Church Grow* is more significant. Wagner cites Bickle, writing that the office of a prophet is unique: there are many people who are prophetic but only a few hold the office of prophet. Bickle classifies "prophetically gifted people" on three levels (level two, level three and level four). Level one is "Simple prophetic"; Level Two; "Prophetic gifting"; Level Three; "Prophetic Ministry"; and Level Four is termed "Prophetic Office." Wagner seems to agree with Bickle's argument.⁵⁹⁶ In analyzing these phrases it can be seen that Wagner places the word "gifting" ["Prophetic gifting"] on Level Two. Thus there can be one level, a "simple prophetic level", without the gift of prophecy. This seems to be the role of prophecy, a responsibility for every Christian. This concept is analyzed as it analyzed in third chapter of this study, concerning "misinterpretations of spiritual gifts".⁵⁹⁷ The higher levels, prophetic ministry and prophetic office require the gift of prophecy. The office of prophet also includes other higher standards of character. A godly character and mature wisdom are standards which cause the prophets' peers to agree that the person merits the designation of "prophet". The prophetic office is rare, because only few people qualify for such a designation.⁵⁹⁸ Wagner's view of the calling of a prophet relies on the Scriptures. Both inner and outer callings are required. The inner calling comes through hearing the voice of God. He speaks to the prophet's "heart" in a way that he or she

⁵⁹⁴ Wagner 2012e, 43-44, 47; Wagner 2005c, 47.

⁵⁹⁵ Wagner 1993b, 74-76; Wagner 2012, 47a. Wagner writes here of Cathy Schaller who in his view possesses the gift of prophecy but also the gift of intercession. Therefore according to Wagner a part of the impact that has described here may be due to the operation of the gift of intercession.

⁵⁹⁶ Wagner 1997, 43, 45-46.

⁵⁹⁷ Wagner 1997, 45-46. On the "role of prophecy", see chapter 3.1.3., the concepts "role", "spiritual gift" and the "fruit of the Spirit".

⁵⁹⁸ Wagner 1997, 45-46.

understands to be a chosen one.⁵⁹⁹ In addition, an external calling (a confirmation) is required for the office of prophet: the Body of Christ recognizes publicly the gift and office.⁶⁰⁰

Sometimes Wagner also calls the leader of a local church a prophet. Horton argues that this view is supported by early church practice, in which many of the leaders were prophets. Thus the local church could be led by the gift of prophecy. For the most part, however, Wagner argues that the leader of the local church needs a different kind of spiritual gift: faith, leadership and pastor. Thus it remains unclear whether the gift of prophecy could be a leadership gift of the local church or not.⁶⁰¹

The gift of prophecy functions on many levels. The same prophecy may be directed at the same time to an individual Christian and to the whole congregation. “God directs some prophecies to individuals and some to the Body of Christ as a whole.” Thus the gift of prophecy is multi-level by its nature. The same message affects both individuals and groups. Prophecies deliver messages to apostles and they also reinforce of the gift of apostle. Thus the gift of prophecy has the sense of confirmation of other spiritual gifts.⁶⁰² An original feature of Wagner’s thought is that he views the personality of a prophet as strange. He argues that the prophets differ from possessors of the other offices in the way that they are messy and sometimes without good manners.⁶⁰³

5.1.2. The gifts of leadership

5.1.2.1. Leadership

Wagner’s view of leadership, which comes near to Classical Pentecostal theology, is not based on formal education but on charisma. He bases this view on two principles: empirical and scriptural. Prioritizing the gift over formal education seems to be the power of the charismatics in the Third World.⁶⁰⁴ Clark cites Anderson, noting that the Pentecostal movement has become a non-western,

⁵⁹⁹ Wagner 1997, 46; Jacobs 1995, 180.

⁶⁰⁰ Wagner 2001b, 14; Wagner 2005f, 215; Wagner 2005c, 45; Hamon 1990, 76; Yew 2005, 2; Moriarty 1992, 97. Explaining the calling of a prophet, Wagner uses an example of calling of Cindy Jacobs: “...she (Cindy Jacobs) heard the voice of God say to her heart: “Cindy, this night I set you in as a prophetess to the nations.” Wagner 1997, 46; Jacobs 1995, 180.

⁶⁰¹ Wagner 1983a, 26; Wagner 2001b, 15; Horton 2001, 20; Stronstad 1999, 54. As one example of the prophets that lead the local church, Wagner mentions the Zairean Simon Kimbangu. Horton refers to Stronstad, who mentions “six charismatic prophets” of early church: Stephen, Philip, Barnabas, Agabus, Peter and Paul. Stronstad 1999, 54. Newton agrees with Wagner that all the prophets need to listen to the other church leaders. Actually, church leaders and other prophets should take care of emerging prophets. They should mentor, encourage and train emerging prophets, “and correcting them, so that their words become more accurate and their lives don’t fall apart.” Newton in Clifton 2010, 75.

⁶⁰² Wagner 1993b, 143; Wagner 2005f, 215-216; Wagner 2005c, 46; Johns 2002, 70.

⁶⁰³ Wagner 2000h, 15.

⁶⁰⁴ Wagner 2008c, 302. In this context Wagner uses the two terms “leaders” and “pastors”, using them interchangeably but meaning the same, which shows that he does not separate these two leadership gifts in a particularly precise manner. “One characteristics of these churches, which I like to call “new apostolic” churches, is that few of their leaders have

Majority World movement because of the priority of power of the Spirit over education. This emphasis includes the experience of the Spirit and the exercise of spiritual gifts. Clark argues that Pentecostal methods are not as dependent upon western specialists, trained clergy, and western forms of Christian leadership.⁶⁰⁵ Cressman notes that seeing the gift of leadership as “an innate human trait determined by God” is line with St. Paul’s teaching in the NT.⁶⁰⁶

Wagner tends to use a “New Testament model of leadership” which he names with the term “New Apostolic Churches”, as Synan argues.⁶⁰⁷ KP Kim, quoting O’Neal, argues correctly that Wagner’s concept of leadership comes close to Spurgeon’s. KP Kim says the vision of Spurgeon concerning church growth, when compared to Wagner and McGavran turns out to be the same. In accordance with this view the leader and the laity are partners in ministry.⁶⁰⁸ The leader’s role is to activate and motivate people to serve with their spiritual gifts.⁶⁰⁹ All of them share the same goal of ministry: to reach the people by preaching the gospel, which occurs in church growth.⁶¹⁰ In this way Wagner adopts the same scriptural foundation on the gift of leadership as Spurgeon. The difference between them, however, occurs in the influence of commercial culture on Wagner, as we will see below.

The strong emphasis on goal setting in leadership seems to be a crucial difference compared to the Classical Pentecostal theology. According to Wagner goal orientation is one of the main characteristics of the gift of leadership, a characteristic emphasized as well in his definition. “The gift of leadership is the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God’s purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God.”⁶¹¹ Wagner states that the leader should not focus too much on people because it

been trained in Western or Western-derived institutions. Most have been appointed to leadership as mature adults right from the grass roots, just as were the elders in Antioch, Iconium, Lystra and Derbe. It will come as a surprise to some to learn that a rapidly growing number of modern cross-cultural missionaries are simple believers. The house churches of mainland China are a foremost example of these new apostolic churches. Many of their pastors are illiterate. Few have seen the inside of a college, or any kind of training institution, for that matter. Some have never even owned a Bible.” Wagner 2008c, 302.

⁶⁰⁵ Clark 2008, 3; Cressman 2005, 13. Cressman connects formal education and gift of leadership in his study *The influence of spiritual gifts on effectiveness development among undergraduate college students*. See Cressman 2005, 80. On the comparison between Hebraic and Greek cultures influencing faith. See Dowgiewicz, n.d., 204.

⁶⁰⁶ Cressman 2005, 13.

⁶⁰⁷ Synan in Lee, ER 2005, n.p.

⁶⁰⁸ Kim, KP 2009, 141; O’Neal 2006, abstract. Wagner’s view of leadership compared to Spurgeon’s theology, see O’Neal 2006, abstract.

⁶⁰⁹ Wagner 1976b, 69; KP Kim 2009, 34. Lee also notes Wagner’s tendency to stress the meaning of exercising of the spiritual gifts in comparison with other church growth scholars. Lee, SG 2009, 25-26.

⁶¹⁰ KP Kim 2009, 141.

⁶¹¹ Wagner 2005f, 157; McGavran in Wagner 1990b, 265-281. On set and achieve goals as the most significant characteristic of leadership, see Stetzer and Dodson 2007, 72.

has a negative impact on the effectiveness of his ministry. One with the gift of leadership must not identify with his staff, but keep his distance from them. Wagner defines three reasons for goal setting. It is biblical, natural and practical. He concludes that goal setting has an “awesome power”. This is, however, not a biblical term but one derived from business culture.⁶¹² It is a problematic concept. MacArthur notes properly that no scriptural principles exist for goal setting. The only Bible passage, that Wagner uses (Acts 18:4-5, 9), says nothing about it, “numerical or otherwise”.⁶¹³ Thus goal setting is a foreign philosophy from a biblical point of view. It comes from the secular business world, a fact also observable in Wagner’s stress on financing.⁶¹⁴ On the basis of Han’s research, we can conclude that goal setting is related to leadership and strategic planning.⁶¹⁵ Potts notes that setting a faith goal increases the growth rate.⁶¹⁶ Thus leadership is crucial for church growth.⁶¹⁷ Wagner’s church growth principles (pastoral leadership among them) differ from principles of many other scholars. He prefers “personal piety and exercising spiritual gifts”.⁶¹⁸ However the object of faith shifts from God to leadership. According to Kirk Wellum, it is the “right kind of pastoral leadership”,⁶¹⁹ which is related to the gift of leadership, not to the gift of pastor.⁶²⁰ As Wagner puts it: “The leader must be *the* leader” and quotes Schuller to the effect that: the leader must be inspiring like a spark plug.⁶²¹ “In America the primary catalytic factor for growth in the local church is the pastor. In every growing, dynamic church I have studied, I have found a key person whom God is using to make it happen.”⁶²²

It can be concluded that goal setting, in addition to the Triune God, becomes an indication of faith. Wagner’s thinking concerning the gift of leadership is based more on the commercial principle than

⁶¹² Wagner 1988b, 48; Wagner here quotes Ted Engstrom. Engstrom 1976, 97. Wagner defines five criteria for goals: (1) The goal must be relevant, (2) Goals must be measurable, (3) The goal should be significant, (4) The goal must also be manageable, and (5) Goals must be personal. Wagner 1988b, 187-190.

⁶¹³ MacArthur 1994, 14, footnote 10.

⁶¹⁴ Wagner 1999a, 241-258; Wagner 2006c, 42-74.

⁶¹⁵ Han 2006, 106-108. This connection can be seen in the fact that Wagner combines religion with the concept of the “seven mountains” of society. See Wagner’s seminar lecture “Peter Wagner on 7 mountain mandate,” Wagner 2012c, n.p.

⁶¹⁶ Potts 2003, 18. Potts notes the enormous growth rates of “faith projection” claimed by Wagner, cf. Potts 2003, 18.

⁶¹⁷ Wagner 1988b, 46; NJ Park 2001, 73. Wagner here cites Dewayne Davenport. Davenport 1978, 30.

⁶¹⁸ Wagner 1996c, 123-132; Han 2006, 54; Barna 1996, 123ff; Lee, SG 2009, 25-26. Peter Wagner provides eight church growth principles: (1) Philosophy of ministry, (2) pastoral leadership, (3) strong biblical conviction, (4) personal piety and spiritual formation, (5) spiritual gifts, (6) fellowship structures, (7) the beliefs of worship, and (8) vision for the world. Wagner’s church growth principles differ from those of other above mentioned scholars’ in that he insists on the need for personal piety and the discovery and exercise of the spiritual gifts of the members for the strengthening of the Body. Wagner 1996c, 123-132; Han 2006, 54; Lee, SG 2009, 25.

⁶¹⁹ Wellum n.d., 5.

⁶²⁰ Wagner 2005f, 140-143, 157-159. In Korean Church Growth Seo combines the gift of leadership and “counselling-centered [pastoral] leadership” more closely together. Seo, SS 2008, 17-27.

⁶²¹ Wagner 1984b, 74.

⁶²² Ayers and Cheyney quoting Wagner. Ayers 2005, 98; Cheyney, n.d., 2.

the Scriptures. The commercial principle leads him to interpret the church as a business company, where the gospel is a product. The prosperity of the gospel depends on “charismatic” sellers.⁶²³ Wagner essentially makes the argument into a law arguing that the greatness of the leader can be deduced from the results of his ministry. This argument implies that leaders can be divided into “winners and losers”, as in business. According to it, a commercial kind of leadership is a must for church growth.⁶²⁴ Holvast quotes Wagner’s idea, writing that “growth could occur only under ‘visionary leadership’ with possibility thinkers, willing to go beyond conventional.”⁶²⁵ Leonard warns legitimately against confusing Christian leadership and leadership in the secular world. “God never intended the church to be a business.” The scriptural principle should be a priority to business, when it comes to the leadership of the church.⁶²⁶

This goal-oriented leadership leads Wagner to understand the leader not as an enabler but as an equipper, mobilizing the laity. He defines the concept of equipper as follows: “An equipper is a leader who actively sets goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals.”⁶²⁷ The leader is a mobilizer of the laity. NJ Park quotes Wagner arguing that a well-mobilized laity is one of the leader’s tasks for church growth. The definition of equipper leads us to Wagner’s definition of the gift of leadership itself, referred to earlier, which emphasizes the leader’s ability to set goals and to let believers work voluntarily and harmoniously.⁶²⁸ After such a secular definition, which can be noted in business culture, Wagner seems contradict himself, arguing that the gift of leadership differs from natural gifts. It is no wonder that Bernard criticizes Wagner’s definition which justifies the gift of leadership only for believers, when unbelievers seem to be gifted as well. He argues that the gift of leadership should be classified as a natural gift and leaves the concept of supernatural gifts to those miraculous gifts

⁶²³ Park NJ 2001, 74-75; Wagner 1984b, 104; Wagner 1987c, 159. NJ Park states that if a leader carries out his duties properly, “the work of God prospers.” Park NJ 2001, 74-75.

⁶²⁴ Wagner 1984b, 104; Wagner 1987c, 159. Because church growth results are a crucial criterion for the idea of “winning,” there are more winners than only the NAR apostles or charismatics. As examples of pastors who have built their philosophy of ministry in their church around spiritual gifts, Wagner mentions John MacArthur, Charles Swindoll and John Wimber. Wagner 2005f, 159.

⁶²⁵ Wagner 1976b, 57; Holvast 2008, 17, 78. According to MacArthur Jr. there is a pragmatic foundation in Wagner’s view of leadership. MacArthur criticizes Wagner, stating: “Now evangelicals everywhere are frantically seeking new techniques and new forms of entertainment to attract people. Whether a method is biblical or not scarcely matters to the average church leader today. Does it *work*? That is the new test of legitimacy. And so raw pragmatism has become the driving philosophy in much of the visible church.” MacArthur Jr. 1994, 3.

⁶²⁶ Leonard 2000, 5. For understanding of the pastor who serves with the gift of leadership as a rancher, Wagner refers to Lyle Schaller. See Schaller 1978, 53.

⁶²⁷ Wagner 1988a, 79; Dodson 2006, 33.

⁶²⁸ Wagner 1984b, 28; NJ Park 2001, 74-75.

through which God works, gifts that are beyond natural capabilities.⁶²⁹ Wagner's definition of the gift of leadership (on page 104) could be based on the Greek word *προϊστάμενος*, translated as "ruling," which means "to be in front of or to be placed as the head of; take a position of standing over one." The reason why this term could stand in the background of Wagner's definition is the fact that Winston defines the gift almost similarly as he does, referring to the term *προϊστάμενος*.⁶³⁰

In addition to using the term *equipper*, Wagner calls a pastor with the gift of leadership not a shepherd but a rancher. This means that as an overseer he does not focus on the problems of the members of the church but delegates the tasks to the possessors of other gifts.⁶³¹ KP Kim notes correctly that according to Wagner the leader of the growing church is essentially a motivator and guider of laypeople into ministry. The gift of leadership helps a pastor to form a philosophy of ministry for his church, which separates it from the others.⁶³² Wagner links philosophy of ministry and the spiritual gifts together. The philosophy of ministry of the church should be based on the spiritual gifts of the pastor.⁶³³

An original feature of Wagner's theology as defined on pages 64-66 above, lies in his linking the gift of leadership primarily to offices. Though he does not explicitly reject lay leadership in his definition of charisma, he writes little on the subject. Only cell leaders appear to be lay people ministering with the gift of leadership. DH Kim supports the view, arguing that the gift of leadership is the second most common of the gifts of cell leaders.⁶³⁴ In any case Wagner's main emphasis lies on leadership related to the fivefold ministry. Han also notes that the first of seven signs of a healthy growing church is "a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth".⁶³⁵ SG Lee notes that pastoral leadership is one of Wagner's eight church growth principles. In this context "pastoral" means "possibility thinking", not "counselling" as in general in Wagner's thought.⁶³⁶ Although this

⁶²⁹ Bernard 2005, 11-12. "For example, Wagner designates teaching as a spiritual gift and Warren includes music and the arts as spiritual gifts. Why include these gifts as "spiritual" and not the gift of children's ministry?" See Bernard 2005, 12.

⁶³⁰ Winston 2009, 129; Liddell and Scott 2007, 482.

⁶³¹ Wagner 2005f, 142-143, 147-148, 157-158. For his understanding of the pastor who serves with the gift of leadership as a rancher, Wagner refers to Lyle Schaller. See Schaller 1978, 53.

⁶³² Wagner 1984b, 105-106; Wagner 2005f, 159; Wagner 1976b, 69; KP Kim 2009, 34, 141. MacArthur and Swindoll, who had the gift of teaching according to Wagner, formed a philosophy of ministry called "classroom church". Instead, Wimber as a prophetic pastor chose a philosophy of ministry based on signs and wonders and a praise-style which refers to the "baby-boomer age". Wagner 2005f, 159.

⁶³³ Wagner 2005f, 157-158; Wagner 1976b, 69; Wagner 1984b, 105-106; Kim, KP 2009, 34, 141. Did Spurgeon believe in church growth? See KP Kim 2009, 141.

⁶³⁴ Wagner 1984b, 78-82, 111-125; Wagner 1988b, 67-70; Wagner 1983a, 29; DH Kim 2010, 124-125.

⁶³⁵ Wagner 2002b, 10-11; Wagner 1984b, 35, 60; Han 2006, 9, 106-107; NJ Park 2001, 73.

⁶³⁶ Lee, SG 2009, 25-26.

view is theologically problematic, making a pastor an entrepreneur, it is useful in terms of its practical nature. According to insightful argument of SH Seo, Wagner's highlighting the leader's significance for church growth is crucial particularly in declining churches.⁶³⁷

In referring to the multitude of leadership definitions, Seo observes that leadership should be grounded on the example of Jesus himself. "The biblical foundation of evangelical leadership begins with Jesus Christ because Jesus brought the gospel into this world."⁶³⁸ Wagner says about Jesus' leadership that he is the "master-shepherd", an example for a pastor to follow. In this context it cannot be deduced if Wagner means that Jesus is also an example for the person with the gift of leadership. This raises the question of whether Jesus is an example for an individual with gift of pastor, or with gift of leadership, or both.⁶³⁹ This question remains unclear in Wagner's theology. He argues that the leader should be a servant, but not weak. In character he must be strong but humble. As a result a tension exists in the gift of leadership. On the one hand, the leader should be a servant, on the other hand a charismatic leader. In this way Wagner does not include service in the concept of leadership, but sees it as an outside standard for the leader. There is a danger here of emphasizing authority too much. The leader of a growing church has the temptation to be driven to authoritarianism and to overlook the meaning of service. Because of weak features a leader may be forced to lose his position. It remains unclear, whether the gift of leadership molds a Christian into a person who does not show his weaknesses, or if this characteristic is a psychological feature already present in the individual who has the gift of leadership.⁶⁴⁰

Wagner's emphasis on the authority of only one leader in the local church is based mainly on a cultural notion of individuality, which may lead to the authoritarian governmental model found in the military. From a cultural point of view, he interprets the congregational model of government in which there are many leaders in the church as un-biblical. Huston observes rightly that Wagner's view of leadership is the situation in which one man is a decision-maker in the church.⁶⁴¹ According to Synan this over-emphasis can be seen in the new authority structures: leaders are called "apostles". The title is so extreme that the leader is seen as an instrument and a disciple of Jesus in

⁶³⁷ Seo, SH 2010, 4. Seo argues that the leadership problem is basically the main reason for church decline, see Seo, SH 2010, 4-5.

⁶³⁸ Seo, SH 2010, 17, 36. Seo notes that there are multiple definitions of leadership. For example, Rodney W. Dempsey introduces fifty-two definitions of leadership. Seo, SH 2010, 33.

⁶³⁹ Wagner 2005f, 140-141.

⁶⁴⁰ Wagner 1990a, 132; Wagner 1988b, 98-99, 114-115, 127; Massey and Mc Kinney 1976, 35. Wilkes lists seven principles of Jesus' leadership. See Jackson 2005, 10. Successful leaders are men of vision, who know not only how to pray, but how to read the polls. See Wellum n.d, 5. In addition Valleskey notes that an inconsistent understanding of the gift of leadership is typical for the Church Growth movement. See Valleskey 1990, 18.

⁶⁴¹ Wagner 1984b, 65; Huston 2003, 9.

the same way than the first century apostles. Synan argues discerningly that an emphasis on the individual over the corporate decreases democracy and can lead to a hierarchical system that rules from the top.⁶⁴² He notes that restoring the authority of an apostle is not, however, also unknown among Pentecostals.⁶⁴³

The emphasis of the leader's power in the local church causes Huston to note that there is nothing like that in the Scriptures. This view has a danger of leading to pride, monarchical leadership with status, power and prestige of the title and office.⁶⁴⁴ According to Resane charismas should not be used like that, but they rather have the "privilege of contribution to the common good". He states properly that also raising one gift (in this case, the gift of leadership) over the other, leads to the problem of pride.⁶⁴⁵ Huston concludes that because the New Testament model of leadership was not identical with that of the Old Testament (Jesus being the ruler of each assembly) the only similarity between NT and contemporary church models which should be preferred is the collegial group of leaders.⁶⁴⁶ Huston's conclusion appears to be odd in the light of the early church, where the collegial group of leaders was not a practice.⁶⁴⁷ Citing Hadaway, NJ Park writes that Wagner's leadership model is not the most suitable for most small congregations. "Most churches have the opportunity for growth, but few have the potential to become another Crystal Cathedral. It may well be that the strategies used by the fastest-growing churches in America are not the most feasible strategies for achieving renewed growth in most small congregations."⁶⁴⁸

This emphasis on authority leads to hierarchical relations in the church's governance. Ministry in the church is determined by hierarchical relations. Thus the supposition defined in the introduction

⁶⁴² Synan in Lee, ER 2005, n.p; Wagner 2000g, n.p; Wagner 1988b, 84-85, 89-96.

For examples he relates stories of pastor Sundo Kim, who understands himself to sit at the right side of Jesus and of Jack Hayford, who states that "This is not Pastor Jack speaking to you. This is the Lord!" Wagner 1988b, 84-85, 89-96. The denominations for which the gift of leadership is difficult are, according to Wagner: Methodists, Anglicans, Presbyterians, Baptists and Congregationalists. Wagner 1988b, 94-95, 102; Concerning the argument that the congregational governmental model is un-biblical, Wagner quotes Womack. Womack 1977, 90. The leadership role as a cultural barrier for people whom the Holy Spirit would attract to the church. See Pomerville 1995, 147. Synan claims that "Hayford forced Wagner to choose a new name. Wagner finally settled on the term 'New Apostolic Churches' to describe what he called a 'New Testament model of leadership', or 'new wineskins for a new Church Age'." Synan in Lee, ER 2005, n.p.

⁶⁴³ Synan in Lee ER 2005, n.p. "Today, the issue is no longer limited to the eddies and backwaters, but is now making a strong appearance within the ranks of Pentecostals. For example, the Australian Assemblies of God, as a national movement, has restructured itself in a dramatically new way, assigning to the denominational leadership the kind of authority and responsibility associated with the first century apostles." Synan in Lee ER 2005, n.p.

⁶⁴⁴ Wagner 1984b, 65; Huston 2003, 9.

⁶⁴⁵ Resane 2008, 132-133.

⁶⁴⁶ Wagner 1984b, 65; Wagner 2000a, 25,27-29, 31-33.32-39; Huston 2003, 19.

⁶⁴⁷ Whiterington 2008, n.p.

⁶⁴⁸ Park NJ 2001, 75; Hadaway 1991, 10.

by the book *The New Apostolic Churches* of the change of theological definitions and structures, seems to be quite opposite. The paradigm shift in question is not from institution to family structure, but from “institution to hierarchy”, as also properly noted by Resane.⁶⁴⁹ The gift of leadership is at the top of the church’s hierarchy with many steps. Those with the gift of leadership choose the possessors of the gift of administration, who in turn choose the “crew”, those who serve in a subordinate position to the leadership with other gifts. Thus the principle of hierarchy influences Wagner’s understanding of the gift of leadership.⁶⁵⁰ From a hierarchical point of view Wagner argues that the church has to go where the possessor of the gift of leadership wants to go. In this context Christ is not even mentioned as the leader of the one with the gift of leadership. Wagner’s view moves towards the idea of the individual with the gift of leadership as the owner and the autocrat of the church. The pragmatic principle, emphasizing everything that works in practice leads Wagner not to take account of the New Testament passages concerning Christ as of the only ruler of the church.⁶⁵¹

Although in Wagner’s understanding the gift of leadership is grounded on hierarchy the impact of Classical Pentecostal theology is also evident. The ideal leadership style of Wagner is that of the charismatic leader, which is based on Classical Pentecostal theology. Both have the tendency to go back to the leadership practice of the apostolic age, interpreted to mean Charismatic leadership. Wagner asserts that God can bless many kinds of leadership styles. The leader of the church can be a legal-rationalistic, traditional or charismatic leader. He prefers (and sees also God as preferring) charismatic leaders, because their leadership is grounded on the charisma. Han observes that Wagner’s emphasis on charismatic leadership is a strictly-pastoral shift in the “New Apostolic structure”, which means leadership according early church practice.⁶⁵² Anderson notes, however, that charismatic leadership is essential for Pentecostal theology and practice. Thus in spite of his

⁶⁴⁹ Resane 2008, 135. Resane shows that the NAR has not adopted a family structure but is hierarchical. In this study I show that also Wagner prioritizes hierarchical structure because of his non-democratic presuppositions.

⁶⁵⁰ Wagner 2005f, 151-152. He sees selection of the leadership as a start, but still after that is necessary leadership training. This is a practice characteristic of Wagner’s view of gift of leadership. Many scholars, i.a. Johns, Holvast and Van der Meer, note Wagner’s leadership training as a part of the New Apostolic Churches and Wagner Leadership Institute ministries. Wagner 2000h, 87; Wagner 1984b, 61; Wagner 1999a, 5; Johns 2002, 45; Holvast 2008, 78; Van der Meer 2008, 64. Johns citing Wagner argues that leadership selection and training are one of the essential features of the New Apostolic Churches. Holvast notes that Wagner has himself practiced leadership training. Holvast 2008, 78. Van der Meer mentions that their leadership training is practiced by the movement called The Wagner Leadership Institute. For more information see website: www.wagnerleadership.org, [3 / 10 / 2013]. Van der Meer 2008, 64; Wagner 2000h, 87. Van der Meer 2008, 64.

⁶⁵¹ Wagner 2005f, 151-152; Steenhoven 1995, 46-47; Holvast 2008, 17; Lee, SG 2009, 25-26; Barna 1996, 123 ff.; Johns 2002, 45; Holvast 2008, 78; Van der Meer 2008, 64. SH Seo agrees with Wagner of the meaning of the leader for church growth. He states that declining churches have problems with leadership. Seo, SH 2010, 4.

⁶⁵² Wagner 1999a, 5ff; Han 2006, 10-11.

assertion Wagner's concept of charismatic leadership does not change the entire concept, and does not go back to the apostolic age, but rather to the Pentecostal movement.⁶⁵³

5.1.2.2. Faith

Faith is primarily an experiential and pragmatic concept for Wagner. The content of faith is not primarily doctrinal, but an experiential focusing on feelings.⁶⁵⁴ Holvast quotes Wagner: "The important question in converting to the Christian faith is not whether it is true but: "Does it work to bless people?" Truth is not the focus, because a rational approach has been replaced with the priority of experience and feelings about the faith.⁶⁵⁵ Thus relativistic features can be observed in Wagner's theology.⁶⁵⁶

Wagner argues that the gift of faith can be divided into two levels: "possibility thinking faith" and "fourth dimension faith". "Possibility thinking faith" includes faith in the challenges given by God and "fourth dimension faith" means belief in supernatural signs and wonders. According to Wagner, Paul uses the concept "the shield of faith" in Ephesians 6, which refers to precisely "fourth dimension faith". Because the object of the gift of faith is not only the Triune God but also the challenge, received from God, the growth of faith can be recognized in practice.⁶⁵⁷ Growth is quantitative. When the gift of faith grows, so does the size of the crowd which can be reached through the gospel. The goals of the gift of faith have to be quantitative. It must be observed that the faith grows, through the assessment, during the process. Wagner argues that the gift of faith is like a muscle: it can be exercised to make it stronger. If the goals set are large enough, the "muscles of faith" will grow.⁶⁵⁸ In conclusion Wagner's view of different kind of faiths could be analyzed to mean that the primary object of faith is often something else than God, such as prayer, goals and

⁶⁵³ Wagner 1999a, 5ff; Anderson 2003, 15. On spiritual gift as a standard of leadership, see Burton 1998, 8.

⁶⁵⁴ Wagner 1993d, 13-14; Wagner 1993b, 122. Wagner implicitly places trust in feelings, see Wagner in and Deiros and Wagner 1998c, 24-25; Kraft 1989, 15; Otis 1991, 85.

⁶⁵⁵ Wagner 2006b, 25; Wagner 1988c, 38-39; Holvast 2008, 135; The "new apostolic" church movement, n.d., n.p.,

⁶⁵⁶ Wagner 1993b, 122; Wagner 2006b, 25; Holvast 2008, 135. "The important question in converting to the Christian faith is not if it is true but: 'Does it work to bless people?' How do we know what we know? Christians discovered in the end times that we can obtain knowledge not only through a *rational* approach (*logos*) but even more – and better – through the *experiential* approach. Wagner described this as 'trusting your feelings'. Through experiential knowledge, both Kraft and Otis affirmed, 'we can never comprehend reality *absolutely*, but we can perceive it *adequately*.'" Holvast 2008, 135-136.

⁶⁵⁷ Wagner 1987c, 156-158. Referring to Robert Schuller, Wagner states that "possibility thinking faith" occurs in the belief that God will give great things in the future. It is faith without seeing in accordance with Hebrews 11:1. Many Christian leaders have criticized Wagner as carnal in his understanding of faith as goal-setting. According to Wagner faith is about practicality. Thus in relying on pragmatism, Wagner bypasses dogmatical principles. Wagner 1987c, 157-158.

⁶⁵⁸ Wagner 1987c, 171.

signs and wonders.⁶⁵⁹ This is a reminiscent of Dispensational faith, in which content can differ, indeed from age to age, as Van der Meer states.⁶⁶⁰ As a former premillennial dispensationalist, Wagner shares these views only partially, because he is suspicious to Roman Catholics and liberalism in Protestant Christianity.⁶⁶¹ According to Miller an eschatological change from premillennialism to postmillennialism took place from 1980s to around the year 2000, in the evangelical “Bible believing church” although a majority of mainstream American evangelicals remained premillennial in their worldview.⁶⁶² The change to Dominionism, with which Miller correctly says Wagner identifies himself, “Preterist postmillennialism”⁶⁶³ can be observed in Wagner’s theology at the same time. According to Miller, a postmillennial view implies that the church already lives in the period of the Millennium, because the time of tribulation referred to in Revelation has already occurred in the destruction of the Temple in Jerusalem.⁶⁶⁴ This view emphasizes the church’s responsibility to Christianize the world before Christ’s return. Koenig improperly argues that Jesus’ word “will there be faith on the earth when I come”, refers to the premillennialist belief in the rapture. This is an odd interpretation because the doctrine of the rapture has not been an original belief of the early Christianity, but a belief since 19th century, by J.N. Darby, as stated earlier.⁶⁶⁵ Accompanying the postmillennial paradigm shift is a shift in the presuppositions of Wagner’s theology from Christocentric to anthropocentric concepts of faith. As Miller notes concerning Dominionism, the kingdom of God must be established by peoples’ hard work and commitment, not by Christ who returns. The idea of biblical governance was formulated by Rushdoony and Schaeffer.⁶⁶⁶ Linked with Dominionist theology, it transformed into American nationalism, “a pure extension of American beliefs and virtues”, as argued by Miller. Thus Wagner’s patriotism, referred to earlier, can be concluded as being rooted in Dominionism.⁶⁶⁷ Wagner writes much about what the individual does and little of what God does. As can be

⁶⁵⁹ Wagner 1988a, 186-188, 199-200.

⁶⁶⁰ Van der Meer 2008, 65-67; Ferguson and Wright 1988, 200-201.

⁶⁶¹ Wagner 2010b, 35, 52.

⁶⁶² Miller, SP 2012, 8-10, 13-14, 21-30; Wagner 2004b, 150-151; Wagner 2006c, 36-39.

⁶⁶³ Miller, SP 2012, 30; Wagner 2008b, 49; Wagner 2010b, 273; “Preterist is a view that sees the biblical prophecies of the End Times as being fulfilled in the past, as opposed to the dispensational view that holds the majority of the Book of Revelation to be future.” Fanning 2009, 4. Also Wagner seems to have moved from dispensationalist to more preterist view in the mid 1980s. Fanning 2009, 4-5.

⁶⁶⁴ Miller, SP 2012, 27.

⁶⁶⁵ Koenig 2011. “The postmillennial view was common to American Calvinism until the 1930’s. It was the dominant view of the first generation of New England Puritans. The Scottish-American Presbyterian tradition had generally been postmillennial from the seventeenth century until about 1900.” North 1996, 127; Bahnsen 1976-1977, 77-104.

⁶⁶⁶ Miller, SP 2012, 8, 27-28; Wagner 2006c, 38 ff. The idea of biblical governance was based on the books *A Christian manifesto* (1981) by Francis Schaeffer and *Thy Kingdom Come* by John Rousas Rushdoony (1971).

⁶⁶⁷ Miller, SP 2012, 33.

concluded from Miller's argument, postmillennialism and Dominionism seem to become servants of an anthropocentric Christianity.⁶⁶⁸

There seems to be a tension between Wagner's concepts of faith in God and the role of faith. The role of faith has already been discussed on pp. 53-54 above. From the Lutheran perspective Valleskey notes that Wagner confuses two kinds of faith, "turning obedience, a fruit of faith, into a part of faith", emphasizing obedience as the mark of a disciple. Wagner sees the "role of faith" as a responsibility, which may produce the fruit of the Spirit in co-operation with the individual and the Holy Spirit.⁶⁶⁹ Huebel observes rightly that Wagner's emphasis on the "fruit of faith" is problematic because this outward "fruit" can be artificially produced. The other problem is "quantifiability." "This criterion shifts discipleship from being primarily about faith (something un-measurable) to the fruits of faith (something quantifiable)."⁶⁷⁰ The third type of faith, the gift of faith, is not essentially the "gift of grace". It is received by grace but practiced through sanctification: for example, it can be lifted to higher level by fasting and praying.⁶⁷¹

The gift of faith is a leadership gift for Wagner: visionary leadership gift serves church growth. This emphasis linked to the vocabulary of business, leads Wagner to hierarchy among the gift. Those persons with the gift of faith and leadership (possibility thinkers) are the only ones who can bring about growth. The essential qualities of the gift of faith, Wagner says, include being a visionary, dreamer and promoter. These qualities are required of the pastors of megachurches. They know the will of God through vision but not the means at that moment to carry it out. The vision that comes

⁶⁶⁸ Miller, SP 2012, 28-30.

⁶⁶⁹ Wagner 1987c, 54; Valleskey 1990, 10. Wagner's reason for the confusion is pragmatic. Emphasizing "the fruit of the Spirit" (Wagner's term), the obedience of a Christian as a mark of faith, he tries to resolve the church growth methods for developing the church. "...we need to measure the outcome of our activities in some way, and responsible church membership is a reasonable measurement." Wagner 1987c, 54; Valleskey 1990, 10.

⁶⁷⁰ Huebel 1986, 168. Artificial producing of the fruit of faith means for Huebel that "People can be behaviourally 'changed' or 'reformed' by outward manipulation of one form or another". Huebel 1986, 168.

⁶⁷¹ Wagner 1984b, 56-57; Wagner 1990a, 113; Wagner 1994a, 186; Wagner 1988b, 199-200; Cortright 1989, 5-6. Reid argues that faith is essentially supernatural for Wagner. He understands modern theological premises being affected by Enlightenment rationalism. Van der Meer interprets Wagner's view as "irrationalism". Van der Meer 2008, 34; Reid 2002, 120. Valleskey criticizes Wagner, stating that success cannot be measured by growth but in terms of faithfulness to the Word. Valleskey 1990, 12. Hart implicitly criticizes Wagner for ignoring justification. He argues that the historian McMullen, whom Wagner cites on support of his arguments, "excludes the necessity of faith in the death of Christ for one's sins" in his definition. Hart, 1997. Tiefel agrees with or understands some of Wagner's theological views. See, for example, "faith walk of the disciple", Tiefel 1990, 4. Hart argues that Wagner's concentration on the demonic world leads him to problems with faith and gospel. He states that in the book *Confronting the Powers*, "faith is barely mentioned". Hart 1997. Charismatics' faith seems to be related to mission and spiritual gifts, as Kärkkäinen implies quoting Folz. See Kärkkäinen 2000b, 38. In this sense Wagner can be understood as a charismatic theologian. According to McKinney's testimony, Wagner teaching on faith and miracles he performs make the faith of students stronger, see McKinney 2000, 261; Wagner 1999a, 236-237.

through the gift of faith may be so enormous that the plan seems to be insane.⁶⁷² This kind of leadership vocabulary comes close to that of business world. Leonard warns justly that the church's leadership models cannot be taken from the secular business world, but must instead be based on the Scriptures within the context in which we live.⁶⁷³ According to Holvast (quoting Finke and Strak) free market economy in the US leads to a religious marketing structure complete with denominational competition.⁶⁷⁴ Wagner declares that he is not concentrating primarily on business, but on growth. Han cites Wagner who states that "the first of seven signs of a healthy growing church is 'a pastor who is a possibility thinker'."⁶⁷⁵ The emphasis on growth leads him, however, towards elitism. Holvast argues properly that Wagner sees mainly the "possibility thinkers", "the special elite", as bringing about growth.⁶⁷⁶

The gift of faith reminds one of the gifts of leadership: both include setting goals for church growth. Wagner thinks that the charisma of faith is a practical gift whose primary significance is in setting quantitative goals for church growth. Quoting Yonggi Cho, he argues that setting by goals the gift of faith may cause an unlimited growth of the church.⁶⁷⁷ In Wagner's thought goal setting is a source of spiritual power because it indicates faith. Faith and the goals feed each other: when faith grows goals also grow and vice versa. Steenhoven quotes Wagner: "Every goal is a statement of faith."⁶⁷⁸ Goal setting is so significant for Wagner that he describes it as not just method, but actually power: "*Goal setting is the awesome power*" [emphasis added].⁶⁷⁹ Why then does Wagner want to measure quantitative goals? He states that its aim is to make the invisible transformation of the person's life visible, to know that it really has happened. But this is not an explicit answer, because personal transformation cannot be measured reliably anyway. Nonetheless there has to be

⁶⁷² Wagner 2005f, 154-157; Wagner 1984b, 58-59.

⁶⁷³ Leonard 2000, 5.

⁶⁷⁴ Holvast 2009, 71-73; Finke and Stark 2005, 9-10, 201, 225-226.

⁶⁷⁵ Han 2006, 9. The Apostle Paul was a great example of a church leader. In an address to the elders he displays the basics of pastoral leadership. The elders were to take care of "all the flock" (Acts 20:28). Han 2006, 9.

⁶⁷⁶ Wagner 2005f, 154, 157; Wagner 1984b, 56-57; Holvast 2008, 17. From the statements of Jackson and Steenhoven it can be concluded that Wagner's view of church-planting pastors is that they have the gift of faith. It is expressed as a "high level of faith", but in this context it can be evaluated that also other terms refer to the charisma. Lyle Schaller's terms "future oriented" and "goal driven" are precisely from Wagner's definition. Wagner seems to suppose the gift of faith as one of the primary characteristics of a church-planting pastor. Jackson 2005, 3-4; Steenhoven 1995, 40. The leadership of the Christian community is based on a credal faith: Scripture, theological traditions and history. In the church, members are moving toward greater Christlikeness (2 Cor 3:18), while the secular world sets no such standards. Leonard 2000, 5. In its desire to see churches grow, the Church Growth movement developed a specific vision of the concept of leadership. Growth could occur only under the 'visionary leadership' of 'possibility thinkers' willing to go beyond the conventional. We see here is the notion of a spiritual elite with special insight, chosen by God to lead others. Holvast 2008, 17

⁶⁷⁷ Wagner 1987c, 159; Cho 1981, 161-162.

⁶⁷⁸ Wagner 1987c, 156; Steenhoven 1995, 13-14. The original statement comes from Edward Dayton (*Planning Strategies for World Evangelization*), see Dayton and Fraser 1980.

⁶⁷⁹ Wagner 1987c, 154-159.

some reason for Wagner's emphasis. Perhaps it is pragmatic: measurement is not the way to evaluate transformation but church growth. Koester puts it: "This understanding precludes establishing percentage- or absolute 'faith goals' as a tool to bring about the growth of the church."⁶⁸⁰ Wagner states: "I do not mean that church membership saves anyone. Only faith in Jesus Christ can save. But strategically speaking, we need to measure the outcome of our activities in some way, and responsible church membership is a reasonable measurement."⁶⁸¹

Though Wagner highlights the meaning of the gift of faith as setting goals, there is a tension, that he does not write anything about it in his definition, but rather about God's will concerning the future. "The gift of faith is the special ability that God gives to certain members of the Body of Christ to discern with extraordinary confidence the will and purposes of God for the future of His work."⁶⁸² Through the gift of faith, the pastor can know with certainty what God's intention is, concerning his church's future. The gift of faith is oriented more towards the future than past. Wagner's definition of the gift of faith can be seen to be in accordance with the Scriptures. Olagunju observes that both Paul and Wagner make the same kind of distinction between saving faith and the charism termed *πίστις*.⁶⁸³ Wagner calls this gift of "mountain moving faith" "extraordinary confidence". Wagner's definition of gift of faith is not based on his own experience, because he says that he does not possess the gift.⁶⁸⁴ The gift of faith is also one of the gifts of Classical Pentecostal doctrine of the nine charismas.⁶⁸⁵ Olagunju refers to Wagner's definition but also to Archibald Robertson's argument that the gift of faith "produces not only miracles but also martyrs". Wagner also appears to see a relation between the gift of faith and martyrdom. He refers to Stephen, the first Christian martyr, who he claims to have had the faith to "remove mountains".⁶⁸⁶

Wagner's view of the gift of faith is related to SLSW techniques, which shift the theological focus from God towards the human. Although Wagner's view of the gift of faith as an instrument of spiritual warfare is based on his supernatural presuppositions, it is also linked to the features of the prosperity gospel⁶⁸⁷ about demons. This connection leads him from a faith centered on God to a

⁶⁸⁰ Valleskey 1990, 10, 17; Koester 1989, 86, 94, 95.

⁶⁸¹ Wagner 1983a, 186; Wagner 1987c, 54; Han 2006, 107-108; Steenhoven 1995, 13-14.

⁶⁸² Wagner 2005f, 153.

⁶⁸³ Olagunju 2011, 19-20.

⁶⁸⁴ Wagner 2005f, 155-157.

⁶⁸⁵ Turner 1985, 7.

⁶⁸⁶ Wagner 1994a, 185-186; Wagner 2005f, 153; Olagunju 2011, 19-20; Robertson and Plummer 1914, 65. Leonard cites Lee (who contrary to Wagner defines many kinds of gifts: faith being a spiritual gift, there are also other gifts, which can be called talents or abilities. See Leonard 2000, 98.

⁶⁸⁷ Aronson sees "prosperity gospel" as derogatory, and prefers term "faith teaching". Aronson 2010, 34. Therefore "faith teaching" is adopted from here on in this study.

faith centered on demons. The “heroes of faith” are to be spiritual warriors.⁶⁸⁸ Lee argues correctly that Wagner’s understanding of spiritual mapping is theologically grounded, because he is able to tap into the rich tradition of “heroes of faith”. His supernatural presuppositions make it possible to accept faith in demonic powers, unlike rationalism.⁶⁸⁹ Smith quotes Barrington-Ward, whose view is similar to Wagner’s, emphasizing power and rejecting rationalism in the SLSW.⁶⁹⁰ Wagner focuses a great deal on technical aspects of faith and demons in spiritual warfare. Währisch-Oblau observes that one of Wagner’s main theological interests - closely related to the faith teaching and spiritual warfare - is demonology.⁶⁹¹ She goes to extremes, however, in doing an assumption that faith in Christ and faith in demons cannot occur simultaneously. Währisch-Oblau argues that “firm faith that Christ is Lord and victor over all evil powers” should be more important than demonological speculations.⁶⁹² Van der Meer says better that relationship and faith in God is central, not the techniques of the SLSW.⁶⁹³

There is a theological tension between the gift of faith and the fruit of the Spirit in Wagner’s thought. He argues that it is typical for the one with the gift of faith to become irritated by the critique of that faith. A person with the gift of faith does not understand why the following of will of God is criticized. Often he is impatient with friends and with the slowness of the “system” of the church. An individual with the gift of faith seems to be God’s partner, God is on his side (Rom 8:31). Thus Wagner names impatience as a typical feature of the gift of faith, which seems to be in conflict with patience as a fruit of the Holy Spirit as defined by the Apostle Paul. Wagner’s view of the gift of faith enters into a basic tension with the fruit of the Spirit.⁶⁹⁴

According to Wagner many heroes of faith such as apostle of faith, George Muller, and the founder of the Crystal Cathedral, Robert Schuller, have had the gift of faith. Both of them saw the will of

⁶⁸⁸ Währisch-Oblau 2011, 19-20; Van der Meer 2008, 38-39, Entrepreneurial religions appeal to people with new techniques. Holvast 2009, 72-73; Finke and Stark 2005, 12, 281.

⁶⁸⁹ Lee, SG 2009, 27.

⁶⁹⁰ Smith, GR 2011, 98-99. Smith quotes an interview with Barrington-Ward.

⁶⁹¹ Wagner 2005f, 155-157; Währisch-Oblau 2011, 15, 19-20. Those theologians with the gift of faith are Oral Roberts and David Yonggi Cho. According to Wagner, other holders of the gift of faith include Ralph Winter, Bill Bright, Cameron Townsend and T.D. Jakes. Wagner 2005f, 156.

⁶⁹² Währisch-Oblau 2011, 19-20.

⁶⁹³ Van der Meer 2008, 38-39. The prosperity oriented features can also be observed in the fact that Wagner seems to view even Jesus and apostles as examples of success. Steenhoven quotes Wagner: “If the ministry of Jesus was successful, the ministry of the apostles after Pentecost was even more so. Their experiences, recorded in the book of Acts, span a 30-year period. In those 30 years, the original 500 or so grew to several tens of thousands, with some estimates as high as 100,000 in Palestine alone. The church grew so fast that in that thirty-year span, Paul could say that the gospel had gone to every creature under heaven (Col 1:23). How could this happen so rapidly?” Steenhoven 1995, 25; Wagner 1987c. Buhler sees blessing as both quantity and success. Buhler 1999, 4.

⁶⁹⁴ Wagner 2005f, 154.

God clearly: Muller, by establishing the orphanage and Schuller, by the Crystal Cathedral. Wagner does not mention that the Schuller's Cathedral became a church of rich people, a practice, which is difficult to justify by the Scriptures. Wagner writes that Muller, who lived in the 19th century, would not have accepted church growth theology, but that Schuller, Wagner (and even God) does. As example of the fact that through the gift of faith all troubles can be overcome, Wagner claims that, both Schuller and Muller overcame huge obstacles to attain their goals through their gift of faith. Wagner interprets this to be due to their having set goals.⁶⁹⁵

As noted previously about the gift of leadership, MacArthur notes properly that the problem with goal setting is the fact that there is no basis for it in the Scriptures.⁶⁹⁶ Goal setting in itself is not a scriptural or un-scriptural, but a neutral phenomenon. The quantitative principle, however, leads Wagner to interpret results mainly in anthropocentric terms. Success depends on the deeds of a Christian. Further this approach leads to odd motives. Keller criticizes rightly Wagner's motives when he prioritizes the goal of evangelism to that of social concern. The argument that mercy and justice should be practiced only because they help to bring people to faith in Christ "does not seem to fit with in Jesus' Good Samaritan parable."⁶⁹⁷ Gregory Jackson judges - too extremely - goal setting (in Wagner's sense) related to the gift of faith as unorthodox. "We have forfeited orthodoxy when we calculate visible membership growth as the primary sign of success, making correct teaching secondary."⁶⁹⁸

⁶⁹⁵ Wagner 2005f, 48-49, 155. Wagner writes that in addition to the gift of faith George Muller also had the gift of intercession. In turn, Schuller did not need intercession and did not have to turn to God for financing the Crystal Cathedral. Instead, he turned to a rich donor. Although Muller would not have accepted Schuller's actions, God however accepted them. Wagner 2005f, 155. Wagner argues that of the biblical persons Stephen probably had the gift of faith. Wagner 1994a, 186. Wagner appreciates Muller really high and would be ready to nominate him to the book of spiritual Guinness World Records. Wagner 2005f, 48-49. Michael Green sees the gift of faith in the same way as Wagner: trusting in God in troubles. "To trust God in the dark when all the odds are against you; the ability to hold on to God in prayer over many years for the conversion of some loved one without wavering." Green 1989, 202.

⁶⁹⁶ MacArthur Jr. 1994, 14.

⁶⁹⁷ Keller 2008, 16.

⁶⁹⁸ Wagner 1987c, 54, 159; Wagner 1990a, 125; Wagner 1981, 101-104; Wagner 1983a, 186; Wagner 1984b, 46; Wagner 2005f, 48-49, 155; Jackson 2005, 18; Cho 1981, 161-162. As noted earlier the distinction between the gift and the role of faith is not clear in Wagner's thought. That leads to the fact that setting a faith goal does not necessarily need a charisma. It can also be done by making a "faith projection". Potts refers to Wagner: "On the other hand, Peter Wagner has found that making a "faith projection" can be very helpful in motivating numerical growth. In 1972 he launched a project in Venezuela in which churches participated. He conducted church growth workshops for the pastors once each year for three years. At the first workshop Wagner challenged each of the pastors to make a 'faith projection' for quantitative growth. At the third workshop (in 1974) Wagner compared the growth rates of the churches before and after the first workshop. The combined growth rate of all churches for the previous decade was 6% per year. The combined growth rate for the two years following the first workshop was 25% per year! Wagner believes that setting a faith goal makes a difference." Potts 2003, 18. Valleskey refers to Wagner: "The transformation in the person's life is invisible. So how do I know whether it has really happened?" This is his answer: The test used through the years by the Church Growth Movement is responsible church membership. A person's commitment to Christ may be invisible, but the same person's commitment to the Body of Christ is visible and measurable..." Valleskey 1990, 10. Han cites Wagner to answer the question of goal setting: "Why is a good strategic planning important?" Wagner 1989a, 32-34,

Faith is an essential part of the connection allowing the power of God to flow through human agents. Thus the power of God is related to faith. Wagner argues implicitly that the gift of faith cooperates with the gift of healing. Wright states that there are three gifts that are important in divine healing according to the Third Wave movement theologians: miracles, healing and faith. Faith is needed that the healing is possible.⁶⁹⁹ Wagner (and Reimer as well) writes that the healer is an agent of faith, but God can use different agents of faith. Reimer observes that the same principle can be found in Jesus' healing ministry. Both Wagner and Reimer argue that the sick person does not have to have any faith. The amount of faith needed for healing cannot be measured precisely. There is a minimum amount of faith required in every case.⁷⁰⁰ Wagner's principle is: the more faith, the better. Although some faith is needed for healing, Wagner emphasizes that faith is not a tool for coercing God to heal. So Wagner seems to try to avoid an anthropocentric view of gift of faith, emphasizing (as does Calvinist theology) the omnipotence of God. Again, the quantitative demand for results leads him however to connect faith and healing, as Holvast interprets CGM as doing. Citing Tippet, he notes that "the only real and effective way of proving the power of their new faith was to demonstrate that the old religion had lost its powers and fears." That is the reason why the "new faith" became "demonstrative", including power encounters involving healing and exorcism.⁷⁰¹

Wagner argues that the gift of faith is prone to projection, as noted earlier. He states that Christians must also identify the gifts they do not have. For example, Wagner notes that he does not have the gift of faith, like Schuller does, and that he is not an "impossibility thinker". At the same time, however, he shows that he has to have adopted the possibility thinking –ideology, according to which faith is seeing and doing the impossible. Thus the possibility thinking –ideology of Schuller influences Wagner's view of the gift of faith. Contextual Pentecostal theological influences can also

155, 158; Wagner 1984b, 186; Han 2006, 106-107. Han interprets Wagner to mean that besides the gift of faith which sets goals for church growth, there is also another kind of relation between faith and goals setting. Both have factors in church growth. Han 2006, 108. The goal setting in church planting, see Steenhoven 1995, 13-14, 46-47.

⁶⁹⁹ Wagner 1988a, 129; Wright 2002, 285.

⁷⁰⁰ Wagner 1988a, 252-254; Reimer n.d., n.p.

⁷⁰¹ Wagner 1988a, 252-254, 266; Holvast 2008, 16; Tippet 1971, 164; Semmerling and Tapia 1987, 13; Wright 2002, 285. Wagner's attitude towards healing ministry approaches his view of the gift of faith. He writes that he would be ready to go empty the nearest hospital, but that he would only go if he felt that that was what God wanted him to do. Wagner 1988a, 129. Arguing that a person who needs healing is an agent of faith, Wagner is open to that was "healing procedures". According to Wright he uses Wimber's term "healing procedure" in which faith occurs in a "word of command" (a prayer with a burst of faith). Wright 2002, 279-280. As examples of people healed with "more faith" in NT Reimer mentions the Gentile centurion's son and the Syro-Phoenician woman (in the case of her possessed daughters healing). Interpreting Acts, Reimer agrees with Wagner, arguing that the healer is an agent of faith: "'faith' of Acts 3:16 which is instrumental in the healing of the temple beggar is that of the apostles, not the beggar". Reimer 1994, 59-61. Prayer alone is not enough for healing but needs to be accompanied by one's faith. See Shoko 2006, 358. On other ways than spiritual gifts and faith of achieving the healing, see Olagunju 2011, 23-26.

be found: Wagner mentions a faith teaching theologian David Yonggi Cho as an example of possessor of the gift of faith.⁷⁰² This influence can be detected in the fact that Wagner defines church growth as an object of faith. From this premise Wagner also says that a sign of gift of faith is the generous use of money: million-dollar projects. Thus the gift of faith becomes secular on the basis of the possibility thinking –ideology and faith teaching, which also occur in a focus on demons, as explained above on pages 113-116.⁷⁰³

5.1.2.3. Administration

Wagner's church growth principle leads him to leave the gift of administration out of his theological focus. Although the gift of administration is a leadership gift for Wagner, it is not a central gift in his theology because it does not have a great influence on church growth. Although the gift of administration is a leadership gift, it is not mandatory for a leader of the church. It is mandatory for a "sub-leader" or foreman.⁷⁰⁴ Franzmann does not agree with Wagner concerning the nature of the gift. He sees the gift of administration as related more to serving than to speaking or leadership.⁷⁰⁵ In contrast Wagner views the charisma as primarily leadership, secondarily serving and least of all gift of speaking. According to Wagner, one who holds the office of pastor does not necessarily need the gift of administration.⁷⁰⁶ Black and Pepler note properly that Wagner sees administrators as leaders who hold back the people they are responsible for.⁷⁰⁷ Leadership by administration is not effective from the view of church growth, but it is a kind of divine "plan B". This can happen, however, after a charismatic leader is no longer able to lead. Then the leadership ends up in the hands of those with the gift of administration, with pastors serving under them. Thus the apostolic anointing actually is supplanted. Wagner argues that it is not a biblical practice for administrators to minister as leaders. People with "administrative hearts" do not have the apostolic anointing. Black and Pepler also observe correctly that Wagner understands the gift of administration as an opposed to spontaneity and the "spirit of freedom". Citing Miller he argues that administrators in leadership positions might centralize their authority, create uniform practices, and create layers of bureaucracy.⁷⁰⁸ Thus Wagner understands the exercise of administration as leadership as being against the action of the Holy Spirit. Although the gift of administration is not

⁷⁰² Wagner 2005f, 156.

⁷⁰³ Wagner 2005f, 155-157; Währisch-Oblau 2011, 19-20.

⁷⁰⁴ Wagner 2005f, 151-152.

⁷⁰⁵ Franzmann 1984, n.p.

⁷⁰⁶ Wagner 2005f, 152.

⁷⁰⁷ Wagner 1999a, 136; Eberle 1993, 76; Black and Pepler in Smith 2008, 52. Black and Pepler refer to Wagner (1999a, 136); who cites Eberle (1993, 76). This tendency can be seen already in 1973. Wagner calls administrative pastors as "bookkeepers". Wagner 1973c, 81.

⁷⁰⁸ Wagner 1999a, 132-133; Miller, DE 1997, 181; Black and Pepler in Smith and Erdey 2008, 56.

the same as administrating, the argument demonstrates Wagner's attitude towards the ministry of administration. It is no wonder that the charisma of administration is not one of the primary gifts in his theology.⁷⁰⁹

The view that the possessor of the gift of administration is a "sub-leader" seems to be supported by Leonard's research. According to Leonard the gift of administration appears to be a current leadership gift aimed at church council members. Leonard states that in a study of spiritual gifts of church council members, the gift of administration was the second most common.⁷¹⁰ Wagner notes that an administrator can be a leader, unless he does not have ultimate authority. Ultimate leadership has to reside somewhere else. Wagner parallels a person with the gift of administration to the captain of the ship. The captain is a link between the crew and the owner of the ship who is one who possesses the gift of leadership.⁷¹¹

In contrast to how he sees the other gifts, Wagner sees the gift of administration as natural rather than supernatural. It deals with commercial concepts: plans and goals. The difference between the gifts of leadership and administration seem to lie in the fact that the former is a kind of visionary and the latter is an executor. Wagner defines the gift as follows: "The gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body and to devise and execute effective plans for the accomplishment of those goals."⁷¹² In addition Turner observes that the gift of administration is related to natural ability. Referring to Paul, he states that apostleship, teaching, pastoral office, administration and service are interpreted as natural talents, but the remainder of the gifts listed in 1 Corinthians 12: 8-10, are not linked to natural talents.⁷¹³

5.1.2.4. **Leading worship**

The gift of leading worship is not easy to subsume under one heading. On the one hand, it is a leadership gift. On the other hand, it also has significance in spiritual warfare. I place this charisma within leadership gifts, because the first word of the term ("leading") seems to receive from Wagner even stronger emphasis than the second word of the term ("worship"). Leading worship is one of

⁷⁰⁹ Wagner 2005f, 151-152; Wagner 1999a, 132-133, 136; Black and Pepler in Smith 2008, 52, 56; Franzmann 1984, n.p.

⁷¹⁰ Leonard 2000, 121.

⁷¹¹ Wagner 2005f, 125, 152-153; Leonard 2000, 121; Winston 2009, 129. For an analysis of the responses of each church council to spiritual gift statements, see Leonard 2000, 181. The other clerical tasks that individual with the gift of administration can perform are phone calls, and sending and receiving e-mails. Wagner 2005f, 153.

⁷¹² Wagner 2005f, 152.

⁷¹³ Wagner 1988b, 88-89; Turner 1985, 33-34.

the three spiritual gifts that Wagner does not base on Bible texts. Instead he grounds it in empirical pragmatism.⁷¹⁴ The knowledge received from experience of the Holy Spirit reforms the concepts and theology of leading worship.⁷¹⁵ The gift of leading worship is even defined as being focused on experience, as Wagner puts it: “the intimate experience of God”.⁷¹⁶ Wagner has made observations of the gift of leading worship has been used in the churches. Such observations have led him to prefer contemporary music styles and modern instruments. The concept of leading worship refers to the New Apostolic churches. The music director in the traditional churches has been transformed into the worship leader in the New Apostolic churches.⁷¹⁷ The shift from directing music to leading worship marks a change in music styles as well. Post-denominational worship music is contemporary, composed by members of the local church or of the apostolic network. Wagner defines contemporary music as the use of modern music styles. It is pop music based on the playing of a band. Modern praise music is not performed by organ, piano or traditional choir.⁷¹⁸ Casual worship teams replace robed choirs.⁷¹⁹ Wagner stated in 1990 that worship should utilize songs composed after 1980.⁷²⁰ Although music style is a key question, the spiritual content is the priority. Despite his appreciation of contemporary music, Wagner accepts the definition of praise music that the age of the song does not matter. As Cindy Jacobs states, the main point is that the worship breaks the bonds of Satan in minds and hearts.⁷²¹ Thus the gift of leading worship is more a tool for spiritual warfare than a musical gift. By suing standing during the service, leading worship brings a new kind of freedom of body language.⁷²² This view implicitly claims that the gift of leading worship does not work though traditional music styles such as playing pipe organs or singing choir hymns.⁷²³ From this new kind of worship style it can be deduced that the pragmatic principle leads

⁷¹⁴ Wagner 2005f, 74. In Wagner’s epistemology the Holy Spirit is the source of knowledge. He speaks through the Logos- and the Rhema-word. When there is no explicit Logos-word for a theological question, the answer has to come from the Rhema-word, a direct word from the Holy Spirit. Thus the Scripture and spiritual utterance are separated in Wagner’s theology. In consequence, different Christians become unequal. Although every Christian can know the will of God that is revealed in the Scripture, only some can know the will of God concerning the worship service, because it can be known only by means of the gift of leading worship.

⁷¹⁵ Wagner 2005f, 8. Epistemologically the voice of Holy Spirit is a premise for Wagner. Thus there are two principles. God speaks in two ways: in the Scriptures and through experience. When these two epistemological sources contradict each other, experience takes priority, as used to be the case in Empiricism. Wagner 1990a, 137; Jacobs 1991, 181; Wagner 1993b, 157.

⁷¹⁶ Wagner 2005f, 74.

⁷¹⁷ Wagner in Wagner 1998d, 22; Wagner 2000g, n.p. According to Aronson contemporary popular music in worship is a feature typical for the Charismatic and Neo-Charismatic Christianity. (He uses term “Neo-Pentecostals”). Aronson 2010, 33-38.

⁷¹⁸ Wagner 1994a, 105. An emphasis on worship is a typical trait for the “post-denominationalism” represented by Wagner. The Worship in post-denominational churches includes long periods of praise and worship. Wagner 1994, 105.

⁷¹⁹ Wagner in Wagner 1998d, 22.

⁷²⁰ Wagner 1990a, 137.

⁷²¹ Wagner 1993b, 157; Wagner 1990a, 137; Jacobs 1991, 181.

⁷²² Wagner in Wagner 1998d, 22.

⁷²³ Wagner 1990a, 137; Wagner 1994, 105; Wagner in Wagner 1998d, 22.

Wagner to apply God's power to dogma, not vice versa, as would be the case with many traditional reformed theologians. This view means that the power of the Holy Spirit is a supernatural premise which appears in the lives of Christians. This supernatural power has priority, a priority which forms dogma. Thus the pragmatic principle of the gift of leading worship leads to Wagner's definition of dogma.⁷²⁴

When it comes to the idea of the gift of leading worship, psychological factors shift Wagner's focus from centering on God to centering on emotions. Wagner notes that praise and leading worship are significant factors in the success of a prayer meeting. Only the highest-quality worship leaders are allowed to be responsible for the music of a prayer meeting. If there are under 20 praise singers, worship will become anemic. Thus the emotion arising from worship determines the success of the prayer meeting. The criteria for evaluating worship are psychological and quantitative. The number of worshippers is significant, because when the volume level of the song is sufficient, it brings a right kind of emotion that is not anemic but enthusiastic.⁷²⁵ Chan observes that the wider Christian tradition has a much richer concept of worship than do the charismatic churches. He sees the emphasis on emotions as "mood creation" and "positive confession" (Chan's terms). Chan concludes correctly that Wagner's concept of worship primarily has to do with spiritual warfare: "There is hardly any traditioning of the Gospel, but a lot of excitement over the latest theological fad, be it holy laughter imported from Toronto, or spiritual mapping and warfare patented by Peter Wagner." Chan argues that these practices may lead to the sidelining of the Eucharist.⁷²⁶ Thus the psychological principle explains Wagner's idea of the gift of leading worship, which has an effect through a creating a sense of excitement in to make order to Christians experience fellowship.⁷²⁷

This psychological emphasis is not only related to the emotions. It goes further, focusing on atmosphere and even methodically on demons, which causes a danger of sliding from centering on God to centering on evil. Bosch argues exaggeratedly that Wagner not only prefers current music styles in comparison to traditional styles but that he has actually shifted from a biblical view to a foreign philosophy. For Wagner, says Bosch, worship is not about glorifying God but about bringing the presence of God to the situation, creating a "right" atmosphere. According to Bosch's

⁷²⁴ Wagner 1990a, 137; Wagner 1994, 105; Wagner in Wagner 1998d, 22; Wagner 1993b, 157.

⁷²⁵ Wagner 1993b, 118-119.

⁷²⁶ Chan in Chia 1999, 62.

⁷²⁷ Wagner 1993b, 118-119. The psychological principle is connected with the number of worshippers. "The worship leader has to take account the nature of the praise songs as prayer. Immediately at the beginning of the meeting the praise songs are sung that concentrate to God. They are prayer not preparing to prayer. The worship leader should have enough the worship singers." Wagner 1993b, 118-119.

critique, the problem in Wagner's worship as a method of a spiritual warfare is its shift from theocentrism to centering on demons.⁷²⁸ Bosch is partly right. Wagner's concept of theocentrism begins to look strange. Wagner emphasizes that worship should be just theocentric, otherwise it fails: for example, if the worship leader chooses the wrong songs or if no one really responds to the worship.⁷²⁹ Bosch continues by suggesting that worship should not be a method in which worship can attack the demons using different kind of body motions.⁷³⁰ Bosch concludes improperly that Wagner's idea of worship shrinks worship to a mere part of the meeting, which is no longer significant part of Christian lifestyle.⁷³¹ These two –worship as a part of the meeting and as a part of Christian lifestyle - are not mutually exclusive.

Wagner quantitatively measures not only church growth but also worship itself. He supports this view by relying on the results of cultural anthropological research. He positively describes Pentecostal worship, paying attention to the large number of worshipers, attending such services. The quantitative principle for evaluating worship practices, leads Wagner to prefer the Pentecostal experiential style of service.⁷³² Johns seems to agree that quantitiveness is a proper principle. According to Johns in both cultural anthropology and in theology paradigm shifts make traditional ways of culture and ministry dysfunctional. Traditional ways lead to ineffectiveness. In this context it appears that effectiveness is related to growth and quantities. Johns seems to accept the principle of quantitiveness as a means of reforming the church ministries such as worship.⁷³³

Worship is an emotional experience for Wagner, a view which approaches a Classical Pentecostal understanding: emotional experience takes priority over knowledge. According to Wagner worship that involves singing is even more significant than Bible teaching, because it connects people more directly with God than does learning about the Bible in the sermon.⁷³⁴ In the informal Pentecostal liturgical practice there seems to be the same kind of emphasis on experience. Jenkins notes that

⁷²⁸ Bosch 2005, A. 12.

⁷²⁹ Wagner 2005f, 73-75.

⁷³⁰ In justifying his argument, Bosch does not explicitly refer to any of Wagner's writings, but rather to Joyce Meyer. His argument is, however, directed to the NAR and possibly also to Wagner. In Wagner's understanding praise and worship are weapons of spiritual warfare (Wagner 2012, 42-23), Pentecostal practices of which he already described in 1973. Wagner 1973b, 111-112.

⁷³¹ Bosch, A 2005, 12; Wagner 2005f, 73-75.

⁷³² Wagner 1983a, 22; Wagner 1973b, 107-119; Wagner 1986c, 36, 44-45, 100-101. The Jotabeche Methodist Pentecostal Church (referred to here in relation to worship) seems to be significant in other ways for Wagner. See Wagner 1983a, 104; Wagner 1990a, 66.

⁷³³ Johns 2002, 29; Wagner 1999a, 6, 44-45. "It was important for the practice of spiritual mapping to read the anthropological data with 'discernment' while studying these phenomena. The movement's use of anthropological sources revealed, however, no discussion of its choice of research methods, interpretation templates and the limitations of the data". Holvast 2008, 159.

⁷³⁴ Wagner 2005c, 28.

Pentecostals view the ‘born again’ experience as central, but that their services also include several experiential characteristics, such as oral tradition, spontaneous use of spiritual gifts and the idea that “the messages aim to reinforce the participants”.⁷³⁵

Although musical ability is not the major issue relating to the gift of leading worship, it still is important. The worship leader must not be tone-deaf. Musical ability also influences the gift of leading worship, because the best worship leaders are good musicians. The natural talent of leading music is important for the corresponding spiritual gift, because the best worship leaders have the ability to lead choirs and bands. The charisma of leading worship helps people to choose the right persons to play different instruments in the church. The best worship leaders possess a combination of musical talents and spirituality. This spirituality is manifested in hearing the voice of the Holy Spirit. The gift of leading worship allows one to observe the direction in which the Holy Spirit wants to lead the service. According to Wagner, it is typical that if God leads the service, a shift of direction will happen. “The gift of leading worship is the special ability that God gives to certain members of the Body of Christ to accurately discern the heart of God for a particular public worship service, to draw others into an intimate experience of God during the worship time and to allow the Holy Spirit to change directions and emphases as the service progress.”⁷³⁶ Thus Wagner believes that the Holy Spirit’s will concerning worship can change. An ordinary Christian cannot know the will of God concerning the worship service. This can be known only through the gift of leading worship. Wagner’s idea here is based on the principle of empirical epistemology.⁷³⁷

Wagner’s experiential understanding of worship can be noted as close to that of Classical Pentecostalism. Tiefel observes that experience is one of Wagner’s key concepts, fun being an absolute value. This idea is an original feature of his theology in my view. The worship life of many evangelical churches is characterized by a free, informal, charismatic style which breezily allows the worshiper a warm, personal experience.⁷³⁸ Tiefel sees experience as a global religious trend as

⁷³⁵ Jenkins and Kavan 2009, 7; Wagner 2005c, 28.

⁷³⁶ Wagner 2005f, 74.

⁷³⁷ Wagner 2005f, 74.

⁷³⁸ Tiefel 1990, 7; Wagner 1973b, 111; Wagner 1983a, 112-114; Wagner 2007a, 11-12, 21. Resane interprets fun as an absolute value to mean change from theology to entrepreneur. Resane 2008, 104-105; Wagner 1999a, 235. Wagner combines smile, laugh and jokes to religion. He tells many religious jokes in his book *Let’s laugh*. Wagner 2007a, 119-137. Wagner justifies the meaning of laughing as follows: “It’s fun to laugh! Those four words, when it comes right down to it, would be a good enough answer to the question, ‘Why laugh’ for most people I know.” and further “Aside from its positive social effects, humour also provides genuine health benefits...Laughter costs nothing. Everybody can afford it and it always delivers great returns for even a small investment.” Wagner 2007a, 11, 21.

well. “The situation would be serious enough if only natural religion were leading society to its experiential concept of salvation. In many ways, however, the Evangelical movement has put an ‘organized religion’ stamp of approval on a consumer approach to worship.”⁷³⁹ Citing Wagner Tiefel reports about the style of worship: “When a lot of people come together, hungry to meet God, a special kind of worship can occur. That experience is what I want to call celebration...The great camp meetings of a century ago, Finney’s revivals, Billy Graham’s crusades...—all these operated basically as celebrations. Christians love to go to them. They are a lot of fun.”⁷⁴⁰ Wagner himself adds body language to fun, describing the Pentecostal practices as an ideal: “Pentecostal worshipping is everything but passive. Worship is not a passive experience. It is people-centered rather than platform-centered. ..To be honest, it’s fun! The motion. One thing that reduces yawns in Pentecostal churches is the need to keep moving. Worshipers stand up and sit down so frequently that no one settles back enough to get sleepy. Lifting hands up and down also keeps the pulse beating.”⁷⁴¹

5.1.3. The gifts of power evangelism

5.1.3.1. Evangelist

There seem to be two different definitions which are not easy to unite: Wagner’s “official” (theological) definition and other writings concerning the view of the gift of evangelist. In his theological definition of the spiritual gift of evangelist he writes nothing about quantity: one who has the gift of evangelist shares the gospel in such a way that people who do not believe in Christ will become Jesus’ disciples and responsible members of the Body of Christ.⁷⁴² In other contexts, however, he argues that in experience of the spiritual gift of evangelist quantitiveness is a significant factor in its definition.⁷⁴³ Thus in Wagner’s work there seems to be two different kinds of definitions of the spiritual gift of evangelist: theological and pragmatic. McDonald notes that pragmatic gospel involves a danger of shifting from preaching the Cross (Rom 1:16; 1 Cor. 1: 18; Acts 14:1) to supernatural works “carried out by men”. McDonald goes to an extreme, however.⁷⁴⁴ Preaching the gospel and signs and wonders do not have to be opposed. They can exist as parallel

⁷³⁹ Tiefel 1990, 7.

⁷⁴⁰ Tiefel 1990, 7; Wagner 1976b, 98.

⁷⁴¹ Tiefel 1990, 7; Wagner 1973b, 111.

⁷⁴² Wagner 2005b, 109; Wagner 2005f, 164.

⁷⁴³ Wagner 2005f, 120, 133. According to Wagner, positive feedback about the gift of evangelist is to be quantitatively measured. For example positive feedback is the answering of 3000 people to the evangelist’s altar call (to come forward in an evangelistic crusade). Wagner 2005f, 133.

⁷⁴⁴ McDonald, E 2012, n.p.

phenomena. In spite of this the problem lies elsewhere. The definition of the spiritual gift of evangelist by Wagner proves to be contradictory.⁷⁴⁵

The pragmatic definition based on numbers seems to be more significant for Wagner. Wagner appreciates the gift of evangelist because of its effectiveness judged in terms of quantity.⁷⁴⁶ He does not deal with the issue Towns raises: that the effectiveness of evangelism in the Church Growth movement is based on continually new methods.⁷⁴⁷ This is also the problem of Wagner's approach. Wagner looks for a basis for using quantity as a criterion for evangelism in the Scriptures. He states that, "As an evangelist, Jesus was an outstanding success."⁷⁴⁸ Valleskey asks: "How did Wagner determine this?" and answers observing Wagner's evaluation based on numbers: "By the fact that the number of Jesus' followers grew from 12 to 120 in just three years, a remarkable annual growth rate of 115%. Wagner conveniently ignores the fact that 115% is a dismal record in light of, e.g., Peter's 'success' on Pentecost Day and subsequently. If numbers are to serve as the basis for measuring success then the disciples were more successful than their discipler."⁷⁴⁹ We can ask of Wagner if that consequence is in line with his principles. From the Lutheran perspective Valleskey thinks correctly that there is in Wagner's thought a shift from creating faith to creating church members, visible membership taking priority to correct teaching.⁷⁵⁰ There are some tensions in this subject. It is clear that Wagner's definition is quantitative: through the gift of evangelist the large number of people can be led to Christ. In addition, the regularity of conversions is significant: the spiritual gift of evangelist is manifested in such a way that the Christian who has the gift will lead people regularly to Christ.⁷⁵¹

Still the limits of the gift envisioned by Wagner are not clear. Can the Christian who acts in the "role of evangelist" [Wagner's term] lead a small number of people, or even none to Christ? There is a tension between Wagner's different views of results without the gift. In any event, the essence of the gift is quantitative: certainty of having received the gift can be found through comparing the results of the evangelizing ministry. Furthermore, there seems to be a relationship between degree

⁷⁴⁵ Wagner 2005f, 118-120, 164; Wagner 1988b, 21.

⁷⁴⁶ Wagner 1993b, 130; Wagner 1984b, 17.

⁷⁴⁷ Towns 1986, 69, footnote.

⁷⁴⁸ Wagner 1984b, 193-194.

⁷⁴⁹ Valleskey 1990, 17.

⁷⁵⁰ Valleskey 1990, 13-14. Fanning interprets the success-orientation of an evangelist as being linked with spiritual warfare. This also seems to be Wagner's focus. "Certain evangelists in Latin America attributed their success to spending days of wrestling with territorial demons. These reports have been widely published, especially by popular writer Peter Wagner to the point that the validity of these reports cannot be questioned or proven. People now believe these stories as true and act accordingly. Whether they are or not, is irrelevant!" Fanning 2009, 9.

⁷⁵¹ Wagner 2005f, 124-125.

of the gift and the results it produces. The larger the number of people led to Christ, the stronger will be the spiritual gift of evangelist in question. We see here the business principle utilized by Wagner, as Valleskey properly observes with regard to Wagner's role model. A businessman must take responsibility for his performance and if it is not sufficiently productive, to move to other tasks. Likewise, an individual who has an unproductive spiritual gift must begin using other gifts.⁷⁵²

On the other hand, these flexible and pragmatic methods connect Wagner to Classical Pentecostalism.⁷⁵³ According to Wagner, feelings alone are not enough to confirm the gift of evangelist.⁷⁵⁴ Furthermore, results are necessary: the people must receive Christ by "a decision to accept Christ" and by praying.⁷⁵⁵ Thus Wagner uses the pragmatic principle: if someone has the spiritual gift of evangelist, it produces tangible results.⁷⁵⁶ McDonald interprets Wagner's view as meaning that without the gift an individual cannot be effective as an evangelist. He argues that Wagner overstates the importance of the gift of evangelist for successful evangelism.⁷⁵⁷ McDonald's critique does not take account of Wagner's concept of the "role" of evangelist,⁷⁵⁸ meaning the responsibility for "witnessing" belonging to every Christian. Instead Wagner's problem is that the gift of evangelist appears meaningless, a concept without any content. The effectiveness of evangelism can be attained without the gift, through the use of strategy. That is because the end does justify the means, as MacArthur sharply argues.⁷⁵⁹ Wagner's view of the gift of evangelist primarily is based on Pentecostal theology. His evangelistic methods are reminiscent

⁷⁵² Valleskey 1990, 11; Wendland 1981, 112; Anderson 2003, 7-8; Wagner 1993b, 130; Wagner 1984b, 17, 194. There does not seem to be the same kind of business principle among Pentecostal missionaries, because they interpret weakness as success: "God uses the weak", as Anderson notes. But it must be acknowledged that despite the seeming naiveté of many early missionaries, their evangelistic methods were flexible, pragmatic and astonishingly successful. Pentecostals claim that their rapid growth vindicates the Apostle Paul's statement that God uses the weak and despised to confound the mighty. Anderson 2003, 7-8. Although Wagner does not relate the spiritual gifts to Reformed theology, the gift of evangelist is so related by Wagner. According to Wagner, the spiritual gift of evangelist is significant because of the considerable increase in universalism in Western countries. Wagner declares that universalism is one of the most significant heresies of present-day Christianity. He argues that if everyone will be saved, a serious attitude to eternal punishment in hell will be ignored. Wagner criticizes universalism for the fact that it takes from the Bible those sections only which emphasise the Gospel and the love of God. Therefore the evangelist serves as a counterbalance for universalism in the present. Thus a person with the gift of evangelist has the task to preach both the Gospel and the law. Wagner 1983a, 41, 43-44, 49. Wagner emphasizes the dangers of hell, motivating the ministry of evangelism. See Wagner 1983a, 41, 43-44, 49. In his understanding of the preaching ministry Wagner is related to traditional Reformed theology. Valleskey sees Wagner's view of salvation and emphasis on hell as Reformed in its view. Valleskey 1990, 12. Wendland points out the same, quoting Arthur Glasser: "Church growth theology has a distinctly Reformed hermeneutic." Wendland 1981, 111; Wagner 1983a, 43-45. Wendland quotes Glasser's statement above. Even though Wagner does not use terms "Law" and Gospel "explicitly in his writings, he uses the concept theologically implicitly arguing that the Gospel which tells about the mere love of God is not the real Gospel. Wagner 1983a, 43-45.

⁷⁵³ Wagner 1988b, 201; MacArthur Jr. 1994, 6.

⁷⁵⁴ Wagner 2005f, 121-125, 165;

⁷⁵⁵ Wagner 1984b, 161.

⁷⁵⁶ Wagner 2005f, 164-165. Referring to results Wagner quotes Rick Yohn. Yohn 1974, 64.

⁷⁵⁷ McDonald, LS 1998, 15.

⁷⁵⁸ See pages 53-54.

⁷⁵⁹ MacArthur Jr. 1994, 6. MacArthur Jr. evaluates Wagner's pragmatism, see MacArthur Jr. 1994, 6-13.

of Pentecostal flexible, pragmatic and successful methods.⁷⁶⁰ A close relationship to mainstream Pentecostalism can also be deduced from the fact that he prioritizes Pneumatology to Christology in evangelism. The charisma, not the Cross, is the determinative compass point in active ministry.⁷⁶¹ Han sees Wagner's methods as genuinely biblical principles for evangelism.⁷⁶² Wagner's methods are, however, beyond "biblical principles", as we will see.

Wagner's view is not only theological but sociological due to the quantifiable nature of Neo-evangelical goal setting. Kim KT cites Wagner in stating that the concept "discipling" means that "Evangelism should not be considered as a one-time event that merely increases the number of people who attend the church, but as an entire process that wins people and makes disciples."⁷⁶³ Cortright cites Huebel, arguing that Wagner's phrase about disciples as "responsible members" shifts the foundation from theology to sociology. The argument is, however, not accurate, because "responsible members" can be understood in the light of Wagner's sociological interest. Therefore, discipleship does not move "from being primarily faith to the fruits of faith." Huebel concludes the statement that Cortright quotes: "the practical goal of 'responsible church members' is 'a goal pragmatically defined in institutional, measurable, behavioural terms'..." "The goal of the church growth movement is sociological rather than theological."⁷⁶⁴ Huebel is right that the movement is sociological, but it is a neutral, not a negative factor. Holvast also sees Wagner's theology as connected to the social sciences in a typical Neo-evangelical manner.⁷⁶⁵

The pragmatic principle of the gift of evangelist, called by Wagner the "homogenous unit principle," leads him to emphasize those congregations with separate but homogenous groups of people,⁷⁶⁶ which appears quite different from the scriptural model of a multicultural church. In the practice of the gift of evangelist attention must be paid to the effect of social groups.⁷⁶⁷ The "homogenous unit principle" (HUP) means that the evangelist must not cross racial, linguistic or class boundaries.⁷⁶⁸ This principle has been strongly opposed by Latin American theologians and

⁷⁶⁰ Anderson 2003, 8; Wagner 1987c, 117-123; Wagner 2005f, 87-90, 165.

⁷⁶¹ Wagner 2005c, 19, 22, 25.

⁷⁶² Han 2006, 17. Han introduces in this context three Wagner's books, *Strategies for Church Growth*, *The Healthy Church* and *Churchquake*. See Han 2006, 17.

⁷⁶³ Kim KT 2010, 1-2; Wagner 1988b, 21.

⁷⁶⁴ Cortright 1989, 5-6; Huebel 1986, 166-170; Wagner 1976b, 12.

⁷⁶⁵ Holvast 2008, 14. Holvast quotes Wagner in Moreau 2000d, 199.

⁷⁶⁶ Wagner 1981, 167-181; Wagner 1979b, 56.

⁷⁶⁷ Wagner 1987c, 62, 79-86.

⁷⁶⁸ Wagner 1981, 168, 172, 178-181.

evangelical missiologists.⁷⁶⁹ The meaning of this principle is maximization of evangelistic potential, as Koester observes.⁷⁷⁰ In order for the spiritual gift of evangelist to be successful, an evangelist has to understand and mark off his target group. Hearers receive the gospel best from an evangelist who represents the same social group as themselves. The HUP is actually a church growth law. According to Wagner, there is a relation between growth and this principle.⁷⁷¹ Valleskey states properly that HUP means that two separate congregations composed of own kinds of people are better than one congregation of many different kinds of people. The HUP is based on pragmatism: doing whatever it takes for the gospel, as observed by Valleskey.⁷⁷²

Wagner sees a relationship between the present-day gifts of evangelist, miracles and spiritual warfare. Along with the gift of evangelist, miracles and SLSW are priorities.⁷⁷³ In connecting the gift of evangelist with SLSW, Wagner is a pioneer. He connects biblical principle with his own experiences with Argentinean Evangelist Carlos Annacondia.⁷⁷⁴ His “power evangelism”,⁷⁷⁵ as a way of combining evangelism and healing, is not precisely an original idea. It has its roots in the work of the healing evangelists of the 50s such William Branham, TL Osbourne, Oral Roberts and Tommy Hicks⁷⁷⁶. Anderson notes that the Pentecostal missionary churches denoted the mix of healing and evangelism with term, the idea of which approaches Wagner’s power evangelism: the

⁷⁶⁹ Van der Meer 2008, 69; Wagner 1976b, 110-121. The Latin American theologians to which Van der Meer refers are Rene Padilla and Samuel Escobar. The evangelical missiologists he refers are John Stott and Raymond Bakke. Van der Meer 2008, 69.

⁷⁷⁰ Koester 1984, 6.

⁷⁷¹ Wagner 1976b, 110, 116.

⁷⁷² Valleskey 1990, 7-8, 9, 16-17; Wagner 1981, 167-181; Wagner 1976b, 110, 116; Wagner 1987c, 62, 79-86. Another evaluation of Wagner’s HUP, see Lee, SG 2009, 18-19.

⁷⁷³ Wagner 2005c, 13. “Today, some of the world’s fastest growing churches are found in nations such as China, Nigeria, Indonesia and Brazil. Supernatural power in places such as these is the rule, not the exception of the rule. On a recent trip to Nigeria, for example, I met an evangelist who had lost track of how many people he had raised from the dead!” Wagner 2005c, 13.

⁷⁷⁴ Wagner 1994a, 210-212. There also are other evangelists in Latin America who are focused on wrestling with territorial demons, see Fanning 2009, 9.

⁷⁷⁵ Wagner defines power evangelism, referring to Philip in Acts 8:7: “For unclean spirits, crying with a loud voice, came out of many who were possessed”. Wagner continues: “Luke later mentions that paralyzed and lame people were also healed, but the headline here is spiritual warfare. Philip was a practicing ‘overcomer’. On behalf of God, he was causing great havoc in the demonic world”. Wagner 1996a, 168. Wagner describes Annacondia’s power evangelism: “The only kind of evangelism he knows is power evangelism. A prominent part of typical service is a prolonged, public rebuke of the devil and all his forces. When he does this, words flow from his mouth in an eloquent torrent carried far and wide by a state-of-the-art public address system. Sometimes this rebuke will last for 15 or 20 minutes. Before he is through, demons brought in by people in the audience will begin to manifest dramatically, often throwing the individuals to the ground kicking and screaming”. Wagner 1988a, 82.

⁷⁷⁶ Wagner refers to Hicks noting Hicks’s tendency as an evangelist to be led by experiences and some kind of prophecy, perhaps the word of knowledge. Wagner 1973b, 20. Hicks was the healing evangelist in Argentina (prior to Annacondia), in 1954, resulting in accelerated growth among Pentecostal churches there (as Anderson notes, referring to Wagner). Wagner 1973b, 20; Anderson 1997, 4.

“full gospel”.⁷⁷⁷ In power evangelism, signs and wonders seem to be a priority even over proclaiming the gospel. As Wright quotes Wagner: “While Christianity was being presented to unbelievers in both word and deed, it was the deed that far exceeded the word in evangelistic effectiveness.”⁷⁷⁸ On the other hand in Wagner’s theology spiritual warfare is a priority within evangelism, a priority which has been criticized by many scholars. Holvast mentions two examples in which the evidence given in reports of SLSW miracles in evangelism appears to him unreliable.⁷⁷⁹ Van der Meer criticizes Wagner for having too narrow a view. In spiritual warfare should be included also the cultural mandate, “unmasking and opposing of those beliefs and ideologies and the structures based on them.”⁷⁸⁰ Van der Meer’s critique hits the mark concerning Wagner only for the period before his shift to Dominion theology. After that, Wagner began to teach a balance or even an opposing priority between cultural and evangelistic mandates.⁷⁸¹ This shift can be interpreted as departing from evangelical theology, which does not prioritize the cultural mandate over the evangelistic mandate (as can be deduced from the statement of Park TK).⁷⁸² In each case Wagner appears to be a “trend setter”. Smith notes that connecting spiritual warfare with the evangelistic ministry seems to be a global “religious trend”: “This emphasis globally on spiritual warfare may well have increased alongside evangelistic initiatives around the millennium.”⁷⁸³ Wagner’s attitude to evangelism seems to contain a tension. According to Koester it represents ecumenism on the one hand and separatism on the other hand.⁷⁸⁴

The SLSW techniques connected to evangelism are the original features of Wagner’s theology. He emphasizes the technical aspects of SLSW more than Classical Pentecostal theologians. Evangelism must be focused on the cities especially because a city is the most strategic geographical area from

⁷⁷⁷ Anderson 2003, 8, 15. Anderson notes that all the differing Pentecostal movements have in common not only an emphasis on healing but also on empowerment for coping with life. Anderson 2003, 8. Anderson writes about the “full gospel”: “Preaching a message that promised solutions for present felt needs like sickness and the fear of evil spirits, Pentecostal preachers (who were most often local people) were heeded and their “full gospel” readily accepted by ordinary people. Churches were rapidly planted in different cultures, and each culture took on its own particular expression of Pentecostalism.” Anderson 2003, 15.

⁷⁷⁸ Wright 2002, 274; Wagner 1988c, 79; Yew 2005, 5; Dager 1997, n.p. Wright names Wimber as the popularizer of “power evangelism”. He refers to Wimber, stating that healing is God’s mercy poured freely, given to his people not simply a means of winning new converts. Wright 2002, 274. Power evangelism was developed by John Wimber, whom Wagner influenced significantly. See Dager 1997, accessed 12/ 9 / 2012. Yew 2005, 5; Dager 1997, n.p.

⁷⁷⁹ Holvast 2008, 194.

⁷⁸⁰ Van der Meer 2008, 32-33.

⁷⁸¹ Wagner 2012a, Wagner 2012b, n.p. Wagner states that the social ethical values of heaven must become a reality on earth. That is the dominion (former: cultural) mandate. Wagner 2012a, Wagner 2012b, n.p.

⁷⁸² Park TK 1991, 176. Evangelicals do not prioritize the cultural mandate over the evangelistic mandate. Park TK 1991, 176.

⁷⁸³ Smith, GR 2011, 3-4; Wagner 1993b, 130; Wagner 1983a, 43-50; Wagner 1994a, 210-211; Wagner 2005c, 13; Wagner 1973b, 20; Wagner 1988c, 79.

⁷⁸⁴ Koester 1984, 9.

the point of view of evangelizing. Wagner states, quoting John Dawson, that cities are the nation's heart and that the nation is the sum of its cities.⁷⁸⁵ The gospel can change the spiritual, philosophic and physical life of the nation's cities. There is no well-defined boundary between them, but a shifting one. For example fighting against a territorial spirit, “binding the strong man,” is evangelism in its broadest sense. It releases a person to accept Christ.⁷⁸⁶ The close relation between evangelism and SLSW can also be seen in the fact that SLSW is called “spiritual warfare evangelism”, as noted by van der Meer.⁷⁸⁷ Van der Meer also argues that Wagner’s view of SLSW influenced many evangelicals’ understanding and practice of evangelism.⁷⁸⁸

Wagner has adopted a few psychological features in his view of gift of evangelist. He connects biblical principle with his own experiences, justifying the psychological features of the gift of evangelist in deliverance ministry. He believes that a loud voice is required in power evangelism. “He [Annacondia] forcefully rebukes, even taunts, the demonic spirits in the audience...I mention this to keep us from thinking that such noisy and messy, but at same time powerful, works of the Holy Spirit are simply relics of the past.”⁷⁸⁹

The gift of evangelist may be exercised through a method called “harvest evangelism.”⁷⁹⁰ The concept of “harvest” refers to finding out who the “receptive” people to the gospel are. Holvast puts it: “He [Wagner] argued this first on pragmatic grounds, since a mission organization was considered to be a steward of scarce means and, second, on theological grounds, since Matthew 9:37-38 was interpreted as saying that there is always a ‘harvest’, always people to be won to the Christian faith in the receptive areas and always a lack of missionaries.”⁷⁹¹ A principle called soil testing leads Wagner to concepts which are different from those in the Scriptures. According to Wagner, in order to achieve results the evangelist must be systematic and utilize “oikos evangelism.” The Greek word *oikos* refers not only to “household” and family members, but also to

⁷⁸⁵ Wagner 1992c, 161-162.

⁷⁸⁶ Dawson 1989, 36; Wagner 1996a, 157, 220.

⁷⁸⁷ Van der Meer 2008 10; Steinkamp 2006, n.p.

⁷⁸⁸ Van der Meer 2008, 11-12; Lawless 2001, 29; “The Kingdom of God is at Hand” n.d., n.p. Noting how Wagner’s view of evangelism has influenced evangelicals, van der Meer refers to Hart, Lowe and Moore. Hart believes that the main problem with Wagner’s theology is that he replaces the Gospel with spiritual warfare. In other words, spiritual warfare is the priority for him and evangelizing merely a secondary subject. Hart 1997. Ruthven writes that the evangelist acts in cooperation with the other offices: pastors, teachers, apostles and prophets, see Ruthven 2000, 3. Van der Meer states that Wagner also has ecumenical influence through his view of evangelism. Wagner was a chairman of the LCWE strategy working group in the Lausanne congress of 1974. “Later in the 1990’s, Wagner used his involvement in the LCWE, to market his strategic level spiritual warfare ideas for church growth and evangelisation.” Van der Meer 2008, 73-74; Wagner 1996a, 249-262; Wagner in Dayton and Wagner 1978b, 9.

⁷⁸⁹ Wagner 1994a, 211-212; Wagner 1996b, 163-164.

⁷⁹⁰ Wagner 1988a, 204-205. Edgardo Silvano’s model is also known as Body-evangelism. Wagner 1987c, 142-149.

⁷⁹¹ Holvast 2008, 15.

friends and the local community.⁷⁹² The term means that evangelism will be directed to certain groups. It will begin with the relatives and friends of church members, especially those of new members of the congregation. Evangelism must also be directed to those who have just moved to locate and who are going to church for the first time.⁷⁹³ It has to be directed to people who are in crisis, because they have an increased need to receive the gospel. In addition among the poor there exists a need for receiving the gospel. Therefore the evangelist should remember the observation of the historian Arnold Toynbee: religion will ascend from the lower class to reach the masses. According to Wagner, Toynbee has found the truth related to evangelizing. The gospel always proceeds upwards from below. The poor and working classes will hear the gospel first. Otherwise it does not advance. If evangelism begins with the upper classes, it will stop.⁷⁹⁴ But it is not always clear which group is the most receptive to the gospel. Wagner defects a method in Jesus' words: "Inquire who is worthy" (Matt. 10:11). Interpreting the verse spiritually, he states: "this is a method of seeking out the receptive."⁷⁹⁵

Wagner calls the idea of evangelism as not just proclaiming the gospel but also making disciples "harvest principle." He defines this principle as follows: "Our task is to locate the ripened harvest fields and reap them in Jesus' name. This is the harvest principle." According to this principle (invented originally by McGavran) there are three steps in soil testing: first, look where the churches are growing; second; look where people are changing; and third, churches should concentrate their work among the masses.⁷⁹⁶ We can conclude that soil testing is based on the methods of the social sciences. However, it is not a theological process because it is not based primarily on the Scriptures but upon empirical data. Thus there exists a contradiction between the presuppositions of the social sciences and systematic theology.⁷⁹⁷ Highlighting the concentration on the masses, Wagner adopts the principle *vox populi*, a form of "*realpolitik*", as Resane observes. That principle includes a popular interpretation of the Scriptures.⁷⁹⁸ Freedom, prosperity and happiness become the issues stressed in evangelism, as can be seen in Wagner's power evangelism.

⁷⁹² Wagner in Wagner 1986b, 294; Wagner 1987c, 73-93; Neighbour 1996, 61; Wolf 1978, 1-4. Wolf refers to David G. Mandelbaum, professor of anthropology at University of Minnesota (1941-1946) and at University of California (1946-1978), Mandelbaum in Hammonds 1964. On the other aspects of the concept *oikos*, see Wolf 1978, 1-4.

⁷⁹³ Wagner 1988b, 204-205; Wagner in Wagner 1986b, 294, see also Towns in Wagner 1986b, 43-55. Other views and streams of evangelism, see Wagner 1987c, 116-150.

⁷⁹⁴ Wagner 1987c, 82-88; Wagner 1986c, 65-68; Valleskey 1990, 6-7.

⁷⁹⁵ Wagner 1987c, 67.

⁷⁹⁶ McGavran 1980, 242; Wagner 1987c, 79-86. Buhler refers to Wagner's "harvest principle" as follows: "As disciples we must understand the principles of harvest and discern the maturing of both tares and wheat (Mt.13:30)." Buhler 1998, 12; Wagner 1989a, 58.

⁷⁹⁷ Wagner 1987c, 62, 67-68, 72, 79-88, 134-143; Valleskey 1990, 6-7; McGavran 1980, 242.

⁷⁹⁸ Resane 2008, 117.

Resane argues that the problem here is that the nature of the faith is changed from a radical to a popular form. His argument hits the target only in part. Wagner represents popular faith, but this does not mean populism. The radicality of faith has not disappeared. There is however, a danger. As Resane notes correctly, the gospel may become a product. “The realpolitik and vox populi combine to form the post modern concept of consumerism.”⁷⁹⁹

In addition to these methods the spiritual gift of evangelist can be utilized by means of other methods, which leads him to focus on SLSW. The evangelizing methods of SLSW exist in a tensed relation to biblical methods. The traditional methods are: “Crusade evangelism” pioneered by Billy Graham and the “Saturation evangelism” first used by Kenneth Strachan in the 1960s.⁸⁰⁰ According to Wagner, these methods are functional, biblical methods of evangelism but they concentrate too much on the mere proclamation of the gospel. The most efficient method of using the gift of evangelist is “body evangelism” developed by Vergil Gerber and Peter Wagner. The gospel is not only proclaimed to non-Christians but the objective becomes also to bind them to the Body of Christ, as a part of the evangelizing process itself. The challenge to the evangelist of Body evangelism lies in the fact that it requires patience. Measurable results are not quickly obtained.⁸⁰¹ These methods are not exactly new, but fall on the continuum of traditional evangelical revivalism since the great awakenings, as Holvast observes.⁸⁰² The Argentinean revival by means of Harvest Evangelism was a link in this chain. Wagner states that Edgardo Silviso’s Harvest Evangelism proved to be an effective evangelizing method itself an updated version of Strachan’s original Harvest Evangelism method. Wagner views Silviso’s harvest evangelism as the most sophisticated method of evangelism. Its effect can be observed in Wagner’s understanding of spiritual warfare prayer. According to Wagner, SLSW methods seem to be even more effective than those of the Bible.⁸⁰³ Hart observes properly that “Wagner understands the lack of converts at Athens as evidence that Paul used a wrong evangelistic method. The Apostle failed to demonstrate the mighty Christian God in an open power encounter.”⁸⁰⁴

⁷⁹⁹ Resane 2008, 117.

⁸⁰⁰ Wagner 1987c, 134-143, 147-148.

⁸⁰¹ Wagner 1987c, 147-148.

⁸⁰² Holvast 2008, 130. For example Combs sees the role of evangelist to be more a church planter than a preacher. Combs 2002, 26-48.

⁸⁰³ Wagner 1987c, 134-143, 147-148

⁸⁰⁴ Hart 1997; Wagner 1996a, 206-207; Wagner 2005f, 165. Wagner considers that apart from Graham, Strachan and Silviso many other public evangelist, figures in the United States have the spiritual gift of evangelist, such as Leighton Ford, Reinhard Bonnke, Luis Palau and Bill Bright. Wagner 2005f, 165. Holvast interprets Wagner’s view of history of revivals and the concept of “afterglow”. See Holvast 2008, 130.

Having made these clarifications, we can now see that Wagner states that there are three different tasks for evangelism. First of all, the evangelist has to reach the people by the message of the gospel so that faith in the triune God will be created in them. Second, the evangelist has to prepare the people to receive Christ as Savior. Making them his disciples will come third. In other words, the evangelist must bind them to the congregation.⁸⁰⁵

Wagner relies heavily on his own experience and observations in determining the percentage of Christians who possess the gift of evangelist. When estimating that ten percents of Christians have the gifts of evangelist, Wagner tries to balance biblical and pragmatic principles. However, it is difficult to find a biblical basis for claiming that this gift is apportioned ten percent of Christians. Wagner does not locate a biblical basis for his view but interprets the Scriptures on the basis of experimental presuppositions.⁸⁰⁶ As McDonald argues, he has a tendency to read back into the Scriptures various events that have taken place in churches. Wagner then justifies his idea pragmatically, relying on *a posteriori* evidence. McDonald observes, for example, that there is no documentation of the relationship between the percentage of individuals possessing the gift of evangelist (10 %) and their impact on the growth rate (200 %).⁸⁰⁷

Because of his pragmatic principle⁸⁰⁸ Pneumatology takes priority over Christology in Wagner's view of the gift of evangelist. It seems to be a kind of law of church growth. He argues that for the purpose of evangelization, the immediate presence of the Third Person of the Trinity is more important than the immediate presence of the Second Person. "I see this as a very significant power principle, which has both biblical and *practical justification*. It is a major reason why apostolic churches today are winning *more* lost people to Jesus Christ *than* other churches." [italics added]⁸⁰⁹ MacArthur Jr. argues correctly that the main problem of Wagner's pragmatist concept is that there the end justifies the means.⁸¹⁰

We can note an eschatological change in Wagner's view of gift of evangelist from pre-millennialism to post-millennialism. In the 2000s it was influenced by Dominion theology with "militarian" SLSW, as McDonald states. Apostles are the officers in evangelism, which Wagner

⁸⁰⁵ Wagner 1988b, 21; Wagner 1981, 167-181; Wagner 1976b, 110, 116, 121; Wagner 1987c, 62, 79-86.

⁸⁰⁶ Wagner 1984b, 86-87.

⁸⁰⁷ McDonald, LS 1998, 14-15; Wagner 1984b, 86-87.

⁸⁰⁸ Wagner 1984b, 160-161; Wagner 1988b, 201.

⁸⁰⁹ Wagner 2005c, 19, 22, 25.

⁸¹⁰ MacArthur Jr. 1994, 6; Wagner 2005f, 87-90, 165; Wagner 2005c, 19, 22, 25; Wagner 1988b, 201; Wagner 1984b, 160-161. Wagner quotes the Rick Yohn's theological criteria of the spiritual gift of evangelist. Yohn 1974, 64.

likens to the battles of World War II.⁸¹¹ This kind of paradigm shift meant leaving behind the mainstream evangelicalism.⁸¹² Already by the 1980s,⁸¹³ and especially by the new millennium, the drive toward effectiveness led Wagner to prioritize evangelizing social groups over evangelizing individual disciples. The theological reason he gives is “Kingdom theology”, which he names as “dominion”. In the background there is a holistic paradigm shift from premillennialism to an entirely different worldview, postmillennialism. We have already noted this phenomenon with regard to other gifts. This leads to highlighting the human person: the world has to be Christianized before *παρουσία* will come about.⁸¹⁴

Dominion theology primarily focuses on SLSW, as Fanning notes.⁸¹⁵ The meaning of SLSW is to increase the effectiveness of evangelism: to disciple not only individuals but social groups and entire nations.⁸¹⁶ Wagner’s SLSW terminology comes partly from the military world. Lawless refers to Wagner: “the primary weapon for world evangelization is warfare prayer.”⁸¹⁷ This kind of “military theology” has not been created in a vacuum, but has been influenced by western culture. Hart observes correctly: “In reality, Wagner’s form of evangelism (confrontation with Satan and demons) becomes more a Western spirit of competition than a biblical missiological outreach.”⁸¹⁸ Wagner has never accepted violence. His critic Miller turns this fact on its head, arguing that he has never explicitly condemned violence.⁸¹⁹ In spite Miller notes right that Wagner’s vocabulary implies a danger of allowing the use of violence.⁸²⁰

Unfortunately, an emphasis on self-propagation through evangelism and church growth through “signs and wonders” has sometimes resulted in Pentecostals becoming inward-looking and seemingly unconcerned or oblivious to serious socio-political issues, especially in the case of oppressive governments.⁸²¹ Social concerns are not the focus of Wagner’s theology. However, he at least mentions the issue in *Church Growth and the Whole Gospel*, as Lee observes.⁸²² In the 2000s

⁸¹¹ McDonald, E 2012, n.p; Wagner 2008b, 23, 25, 31.

⁸¹² Miller, SP 2012, 30; Wagner 2008b, 49.

⁸¹³ Wagner in Wagner 1986b, 16-17.

⁸¹⁴ Mosher 2012; Wagner 2004b, 150-151; Wagner 2006c, 36-39. Wagner seems to agree with this preterist doctrine, because he admits to be a preterist. See Wagner 2008b, 49; Wagner 2010b, 273.

⁸¹⁵ Fanning 2009, 5; Wagner 2008b, chapter 3; Wagner 1996a, 157, 220; Wagner 1992c, 161-162.

⁸¹⁶ Silva 2011, n.p; Wagner 2009b, 119ff; Wagner 2014, “Don’t give an inch to Satan” in *Ministry Today*.

⁸¹⁷ Lawless 2001, 29; Wagner 1992c, 20.

⁸¹⁸ Hart 1997; Wagner 1981, 143; Wagner 1987c, 117-123; Wagner 2009b, 24-31; Wagner 2008b, chapter 3; Wagner 1992c, 161-162; Wagner 1996a, 157, 220.

⁸¹⁹ Miller, SP 2012, 114-115.

⁸²⁰ Miller, SP 2012, 117.

⁸²¹ Anderson 2000, 108.

⁸²² Lee, SG 2009, 18-19.

Wagner ties social political issues, evangelism and spiritual warfare all together. Fanning states properly: “If you are a Post Millennialist you believe that we are in a time of great revival because, figuratively (certainly not literally according to the Bible) we are already in the Millennium. Many of them believe that Satan is bound, that we can bind territorial demons (why they are roaming around when Satan cannot I do not know!) and that we can command the weather and retake dominion over the earth promised to Adam. Jesus Christ will then, according to Post Millennialist, [sic] come back at the end of the millennial age we are currently in and then the old earth will be destroyed and the new heaven and new earth will begin. If you don't believe that this is what Post Mills believe, then read what Post Millennialist/Dominionists C. Peter Wagner and company are saying and doing.”⁸²³

Hart believes that the major problem with Wagner’s theology is in his replacing the gospel with spiritual warfare. In other words spiritual warfare is the priority for Wagner: evangelism is merely a secondary subject. The failure of the gospel is always attributed to the demonic world. Hart states too harshly: “When the gospel is indirectly defined (and only two or three times does any definition at all appear), faith is barely mentioned. The gospel is explained as ‘repentance and allegiance to Jesus Christ as Lord and Savior’ or ‘repenting and experiencing personal faith in Jesus as Savior and Lord.’” Contrary to Hart’s statement Wagner combines faith, evangelism and spiritual warfare. According to Wagner, accepting Christ is what James means by submitting to God (Jas 4:7). For him, binding the "strong man" (i.e., a territorial spirit) frees a person to accept Christ. Although he acknowledges that this is not evangelism, it is an essential preparation for evangelism.⁸²⁴

5.1.3.2. **Healing**

The principle of social class guides Wagner’s interpretation of healings and miracles. He draws a distinction between scientific and pragmatic principles. According to this distinction the religion of the lower classes is supernatural and based on pragmatism. Such religion relies upon personal experience. Referring to the Wilkes Spectrum, Wagner establishes lower-class Christianity as an ideal, writing: “On an international scale, most Americans, especially clergy, would profile toward the upper class side of the spectrum, while most Latin Americans would find themselves more toward the ‘lower class’ side. In my opinion, this helps explain why revival would be expected to start south and come north rather than vice versa. Class preferences for Christian Values, Upper Class: Spiritual tendencies, 4. Systematic theology based on philosophy, vs. Lower Class, Spiritual

⁸²³ Fanning 2009, 5; Simpson 2007.

⁸²⁴ Hart 1997.

tendencies, 4. Pragmatic theology based on ministry.”⁸²⁵ The pragmatic principle leads Wagner to accept all healings (without testing them to determine if they are in line with the Bible) as theologically correct, because they bless people. He refers to the Argentinean revival, stating: “Because people are so significant in that culture, theology tends to be pragmatic, not responding so much to the question, *Is it true?*, as to the question, *Does it work to bless people?* Debating whether or not God heals today or whether He speaks to us through prophecy does not seem like a worthwhile pursuit to many Argentines. The important things are testimonies like, ‘God just filled five of my teeth!’ or ‘I was obese and I lost thirty pounds in the revival meeting last night!’”⁸²⁶ He interprets this variety of religion as identical with that represented in the Bible. “The apostle Paul wrote to the Corinthians that ‘not many wise according to the flesh, not many mighty, not many noble, are called’ (1. Cor. 1:26) This was also true in the beginning of the Argentine revival, and continues to be true today.”⁸²⁷ Instead, upper-class religion is based on scientific thinking. The essence of scientific principle is naturalistic-oriented; thus it leads to a rejection of supernatural phenomena such as healings. Because Wagner sees lower-class religion as “true Christianity,” it becomes the hermeneutical key in his interpretation -especially of the gift of healing.⁸²⁸

Although he has adopted the same kind of hermeneutical key as mainstream Pentecostals, there are differences between the two such as specialization in healing ministry. A literal hermeneutics applied to 1. Corinthians 12 leads Wagner to suppose that the gift of healing encompasses a wide range of ministries. There are many variations in the gift of healing; thus Wagner speaks of the gift in the plural: “gifts of healing”. (1 Cor 12:9, 28, 30)⁸²⁹ Olagunju understands this plurality of healing gifts to mean that every act of healing is a special gift of God. Therefore, healing occurs not only through spiritual gift but through prayers, faith and obedience to the Word of God.⁸³⁰ Mayhue criticizes the “plurality of the healing gifts” position (in this case of “Third Waver” Jack Deere) arguing that the concept “gifts of healings” is ambiguous. In this context no one can really know for certain what it means.⁸³¹ Wagner claims to know: some specialize in bone problems, others, the

⁸²⁵ Wagner in Deiros and Wagner 1998c, 23-24. Upper-class Christian values also include: Intellectual, rational, scientific, deductive reasoning, time-oriented, literacy essential, you control life, faith is complex, conversion gentle, biblical criticism, relative ethics, preaching based on study and mild demonology. In contrast lower-class features include: intuition, emotional, experiential, inductive reasoning, event oriented, literacy optional, life controls you, faith is simple, conversion confrontational, biblical literalism, absolute ethics, preaching based on prayer and strong demonology. Wagner in Deiros and Wagner 1998c, 24.

⁸²⁶ Wagner in Deiros and Wagner 1998c, 25.

⁸²⁷ Wagner in Deiros and Wagner 1998c, 26.

⁸²⁸ Wagner in Deiros and Wagner 1998c, 23-25.

⁸²⁹ Wagner 1988a, 214-216; Wagner 1984b, 26.

⁸³⁰ Olagunju 2011, 23-26.

⁸³¹ Mayhue 2003, 271.

abdominal or chest area (except for cancer). Some specialize in lengthening legs and some in inner healing.⁸³² Wright states that Classical Pentecostals agree with the gift of healing but do not share Wagner's broad view, involving the idea of specialization in healing ministry.⁸³³ Wagner does not limit the use of the gift of healing solely to healing diseases. The range of the gift is so wide that through the gift of healing a person can also be released from drunkenness, violence and a degraded life.⁸³⁴

Wagner does not evaluate the gift of healing completely objectively from the outside, because he has his own healing experience. Hasel refers to Wagner's paradigm shift in 1982 from a spectator to a participant when he was healed of high blood pressure. The experience moved his theology more in the direction of Charismatic and Pentecostal views. Two years later, after having received the gift of healing through the Lutheran Pastor Fred Luthy in Lancaster, Pennsylvania Wagner began to teach that "all Christians have the role of laying hands on the sick and being open to see God use them as channels for healing."⁸³⁵ There are two premises here that have an impact on his interpretation: the New Testament testimony of healings and his own experience. The influence of Wagner's personal experience is stronger, which leads to Wagner's emphasis on miraculous gifts. Grundmann argues too extremely that Wagner's pragmatism in his concept of healing ministry is obvious; he is "suggesting healing as a handy means of church growth."⁸³⁶ Hart interprets Wagner's paradigm shift as a change in epistemological direction: not any longer a ministry out of the Scriptures, but a theology constructed on the basis of healing experiences.⁸³⁷ When studying the Vineyard movement, Schmidt observes correctly the risk of this paradigm: it leads to an over-emphasis on gifts having to do with signs and wonders, such as healing and exorcism.⁸³⁸ Wagner thinks that the healing ministry is unique in the case of every individual. The degree of power depends on the personality and the nature of the ministry: it is different in different persons in

⁸³² Wagner 1988a, 215-216. According to Wagner there are many different spiritual gifts related to inner healing: discerning spirits, healing, gift of pastor, exhortation, mercy and service. Wagner 1988a, 215. Wagner also refers to miraculous tooth-healings and a dwarf growing taller. Wagner 1992c, 27-28.

⁸³³ Wright 2002, 285.

⁸³⁴ Olagunju 2011, 23-26; Wagner 1992c, 27-28; Wagner 1988a, 214-216; Wagner 1983a, 26; Wagner 1984b, 26. Horton notes that in the New Testament Luke especially gives special attention to healing. Horton 2001, 17. The plurality "gifts of healing" is not intended by God to be operative today. See Mayhue 2003, 269.

There is a broad interpretation of the gift of healing already in St. Ephrem the Syrian's theology, see Shemunkasho 2004, 461, 467-468.

⁸³⁵ Hasel in Korangteng-Pipim 2005, 394; Wagner in Springer 1987a, 57-58, 60-61; Wagner 1988a, 53-55.

⁸³⁶ Grundmann 2007, 1-3.

⁸³⁷ Hart 1997. Traditionally, evangelicals have argued that experience and ministry ought to flow out of theology and Scripture. Wagner offers a paradigm shift: theology must flow out of ministry (i.e. experience with exorcisms and healings).

⁸³⁸ Schmidt 1988, 45; Wagner 1988a, 53, 55; Grundmann 2007, 1-3. Hart 1997; Hasel in Korangteng-Pipim 2005, 394; Wagner 1994a, 196. Wellum argues that there are many other reasons for Wagner's paradigm shift besides his own personal healing. See Wellum n.d, 3.

different ministries. Although every Christian can be expected to heal the sick, special power for healing is only meant for some individuals.⁸³⁹

The quantitative principle determines the confirmation of the gift of healing. In accordance with this principle, the gift of healing is valid if it does not contradict the Scriptures or tradition, as it does not in Wagner's theology. The gift is valid, if there has happened, a large number of healings through the practice of a Christian. Wagner states that the gift of healing is confirmed, when at least 50 people with skeletal problems were healed in the same evening. In addition ministering with the gift should result regularly in at least tens of healed people.⁸⁴⁰ Donev states that the Pentecostal movement has the same kind of practical and experiential principles, rather than doctrinal, (as Wagner).⁸⁴¹ Grundmann correctly admits the practical applications of the experiential view but holds that the idea of healing must be built on the basis of tradition and Scripture. In relation to the gift of healing Wagner does not appear to take account the tradition at all. To Scripture he refers regularly.⁸⁴²

The pragmatic principle dominates Wagner's healing theology. This principle separates ideals and realism, which leads him to allow for failure in healing ministry. In the New Testament text all the sick were healed (Acts 5:16). This is not how things are now. According to Wagner's observation of his healing ministry, 25-30 % of sick people became totally well.⁸⁴³ Wagner seems to solve the problem by separating the ideal ("what ought to be") from realism ("what is"). Thus the ideal of healing ministry is for all to be healed, as is the case in the Scriptures. When healing does not happen, the focus has to be on positive results. When only a few are healed, God must be praised for these healings.⁸⁴⁴ Thus principles of pragmatism and positive thinking define the quality of the healings. Wagner's view seems to be reminiscent of that of another "Third Waver" Jack Deere. Mayhue criticizes Deere for separating the ideal and realism, stating that it means allowing for failures in attempted healings.⁸⁴⁵ Wagner determines the quality of healing quantitatively. Reimer disagrees emphasizing rightly quality over quantity. He argues that the motives of healing ministry take priority over results. Love is more important than the gift of healing in healing ministry.⁸⁴⁶

⁸³⁹ Wagner 1994a, 196.

⁸⁴⁰ Wagner 1988a, 53-55.

⁸⁴¹ Donev n.d.c, 9-11.

⁸⁴² Grundmann 2007, 8; Wagner 1988a, 53-55.

⁸⁴³ Wagner 1994a, 158-159; Wagner 2008c, 116.

⁸⁴⁴ Wagner 1994a, 158-159; Wagner 2008c, 116.

⁸⁴⁵ Mayhue 2003, 271.

⁸⁴⁶ Reimer n.d., n.p.; Wagner, 1994a, 158-159 Mayhue 2003, 271. On Wagner claiming that 25-30% of their sick are completely recovered, 50-60% have experienced some degree of improvement, and 20% experience no improvement at

With regard to the gift of healing Wagner claims that the concept of delegated authority has a scriptural basis. However, its relation to the pragmatic principle leads him to ignore the meaning of suffering and therefore also the theology of Cross.⁸⁴⁷ Wagner's premise is that the Holy Spirit gives a Christian the power to heal the sick. This power does not come from within a Christian but from without. On the basis of the healing miracles in the Acts, Wagner thinks that healing becomes reality "in the name of Jesus Christ of Nazareth." This is an expression of authority. Use of the name indicates that the authority of a Christian to heal quotes, "Jesus' authority". Wagner claims that the Greek word meaning power and authority originates from Greek term *ἐξουσία*, meaning the kind of power that the president of a country delegates to his ambassador.⁸⁴⁸ Thus according to Wagner the Christian is an agent of Jesus Christ with a delegated authority to use his power. Grundmann states that this authority must not be understood as somehow controlling God, because as *ἐκκλησία* the church is called to witness to God's revelation. There is a danger that the authority and power evangelism might ignore the Scriptures in the future.⁸⁴⁹ Wright states accurately that Wagner's idea of authority has a pragmatic impact: it validates the purposes "of the Kingdom."⁸⁵⁰ According to Wagner, sickness is contrary to the lifestyle of the kingdom of God. Wright quotes Wagner: "Healing is a principle of kingdom, because sickness is not." The argument leads him to reject sickness and poverty as blessings. Thus delegated authority in Wagner's healing ministry is not primarily based on the Scriptures but on pragmatic principle.⁸⁵¹

The experiential principle⁸⁵² leads Wagner to give actions priority over words in evangelistic ministry. It means using "power evangelism" and the "sign gifts" such as healing to proclaim the

all, see Wagner, 1994a, 159 Mayhue's critique is directed primarily against Jack Deere but also against the Third Wave movement theologians. Mayhue, 2003, 271. "The surest test of our healing ministry is not whether we see paraplegics walk, but whether those who pray for healing and those who are prayed for understand that we are doing this out of love and care and concern." "If God cares for our ultimate physical well being, we share that care and concern for our brothers and sisters. If those involved in healing ministry within our church walk away from a time of healing ministry profoundly touched by God's love for us and his people's love for one another, I believe one has an effective healing ministry." Reimer n.d., n.p.

⁸⁴⁷ Instead Yonggi Cho, as another charismatic pragmatist, appears to have adopted the Theology of Cross. See Onyiah 2001b.

⁸⁴⁸ Wagner 1994, 116.

⁸⁴⁹ Grundmann 2007, 7-8.

⁸⁵⁰ Wright 2002, 274-275.

⁸⁵¹ Wright 2002, 274-275; Wagner 1988a, 109.

⁸⁵² With Experiential principle I mean that Wagner bases his concepts primary on experiences. Wagner 1996a, 50. The principle implies also that knowledge through experiences "in the Holy Spirit" is a priority over two other kinds of knowledge Wagner defines: observational and intellectual. Wagner 1996a, 50-53, 68-69. Experiential knowledge appears to be a priority for Wagner, because he notes that it – not the other kinds of knowledge - led Charles Kraft to a paradigm shift from cessationism to continuationism. Wagner 1996a, 50.

word. This is because “it was the deed that far exceeded the word in evangelistic effectiveness.”⁸⁵³ Grundmann does not see healing as actions but as “an expression of the corporeality of salvation.” For him there is no contradiction between word and deed when both are properly understood. Healing belongs first and foremost to *creatio continua*, which is based on the Incarnation as a corporeal aspect of salvation.⁸⁵⁴ From this view Wagner contradicts Scriptures and experience, which leads to an emphasis of experience over Scripture in healing ministry.⁸⁵⁵

Healing is not an end in itself, but is like a servant of evangelism. “According to John, there was one central reason [for doing so many signs and wonders]: ‘These [signs] are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.’”⁸⁵⁶ In other words, miracles pave the road to effective and fruitful evangelism.⁸⁵⁷ Wagner sees the gift of healing as preparing the way for gift of evangelism. Anderson states that this kind of pragmatic gospel accompanied by healing, guidance, protection from evil, and success and prosperity, offers practical benefits to people.⁸⁵⁸ Thus Wagner’s pragmatic gospel combined with healing ministry benefits people, it also leads to an overemphasis of success and prosperity. Wagner sees in the evangelism accompanied by healing as a restoration of the miracle power of the New Testament.⁸⁵⁹

Church growth evaluated in terms of numbers is related to the gift of healing in Wagner’s theology. It leads him to adopt features of the gift of healing, taken from possibility thinking –ideology and faith teaching.⁸⁶⁰ Valleskey argues properly that church growth theologians define evangelism as growth. Valleskey’s conclusion is, however, hard to justify: The principle of growth leads them to accept possibility thinking –ideology and faith teaching, which manifests itself as “[looking] with admiration to such men as Robert Schuller of Crystal Cathedral fame and Korea’s Paul Yonggi Cho with his 500,000 member congregation, regardless of their doctrinal aberrations.”⁸⁶¹ It leads them to

⁸⁵³ Wagner 1988c, 79.

⁸⁵⁴ Grundmann 2007, 3-6.

⁸⁵⁵ Wagner, 1988a, 79; Grundmann 2007, 3-6. See also healings as a new power orientation in the New Apostolic Reformation. Synan in Lee, ER 2005, n.p.

⁸⁵⁶ John 20: 31.

⁸⁵⁷ Wagner 2005c, 54-55.

⁸⁵⁸ Anderson 2003, 17-18; Wagner 2005c, 54-55.

⁸⁵⁹ Wagner in McClung 1986a, 129; Anderson 2003, 6. Pentecostals proclaim a pragmatic gospel and seek to address practical needs such as sickness, poverty, unemployment, loneliness, evil spirits and sorcery. See Anderson 2003, 17-18.

⁸⁶⁰ Wagner 1992c, 114-115.

⁸⁶¹ Valleskey 1990, 12.

accept the practices of these men because their churches are growing.⁸⁶² Smith notes correctly that growth defines Wagner's theology of healing: one of his four growth characteristics is correlated with healing ministry.⁸⁶³ Valleskey criticizes justly Wagner to having confused quantity with quality in ministry. He emphasizes that "'success' must not be equated with outward growth, but with faithfulness to and with the Word".⁸⁶⁴ Thus the principle of growth leads Wagner also to accept "success oriented" healing, only when the practices seem to work.⁸⁶⁵

The gift of healing has an impact on all the spiritual gifts and callings. Except for power evangelism it could become placed as a gift in SLSW. The charisma gathers Christians to the frontline of spiritual warfare. The primary meaning of healing is therefore not that an individual becomes healed but that as a healthy person he can be used in the front line of spiritual warfare. God gathers all spiritual gifts and callings at that location.⁸⁶⁶ Holvast observes that Rommen sees spiritual warfare as an historical phenomenon. Every generation has its own way of handling spiritual battle.⁸⁶⁷ Many other scholars do not agree. Moreau and Lowe reject the validation of spiritual warfare from an historical perspective. Lowe sees it as a practice of inter-testamental Jewish literature.⁸⁶⁸ Lowe states that it is medieval phenomenon rejected by the Reformers.⁸⁶⁹ Priest, Campbell and Mullen admit that spiritual warfare has historical roots, but note that "Until recently this has occurred on an individual and somewhat *ad hoc* basis."⁸⁷⁰ Smith states that spiritual warfare in healing and deliverance ministry relates to a supernatural world view.⁸⁷¹

⁸⁶² Valleskey 1990, 12; Wagner 1981, 22.

⁸⁶³ Smith, GR 2011, 3, footnote 14; Wagner 1981, 22; Wagner 1986a, 122, 129.

⁸⁶⁴ Valleskey 1990, 12; Wagner 1981, 22.

⁸⁶⁵ Wagner 1992c, 114-115. "A few weeks later I talked to my good friend John Wimber, who had gone to South Africa on a preaching tour. He described a family whose two-year-old child had not slept for more than forty-five minutes at a time in his life. John laid hands on him and prayed in Jesus' name that the boy would be healed. He slept the night through and has been doing so ever since...Some time ago I was fascinated by the extraordinary growth of the Pentecostal movement in Latin America. As I researched the causes, I found that one of the major factors in that growth was faith healing." Wagner 1981, 22-23. Referring to Hollenweger, Anderson discusses the diversity within Pentecostalism, see Anderson, n.p.1997; Hollenweger 1996. "...and Peter Wagner in the same volume gives four growth characteristics, one of which is that they are 'churches of power', including the ministries of both healing and deliverance from evil." Smith, GR 2011, 3. The bottom line is "effective evangelism," defined as growth. See Valleskey 1990, 12.

⁸⁶⁶ Wagner 1992c, 114-116.

⁸⁶⁷ Holvast 2008, 178; Rommen 1995, 2-4.

⁸⁶⁸ Lowe 1998, 75; Moreau 2000, 7; Holvast 2008, 178.

⁸⁶⁹ Lowe 1998, 85; Holvast 2008, 178.

⁸⁷⁰ Priest, Campbell and Mullen 1995, 10; Holvast 2008, 178-179.

⁸⁷¹ Smith, GR 2011, 3-4; Wagner 1992c, 114-115; Holvast 2008, 178. "Rommen drew the following lines to the more distant past. First, he pointed to the general history of the church, which shows healings, exorcisms and power encounter throughout the ages." See Smith, GR 2011, 3-4. On spiritual battle and exorcism in healing ministry in an African context, see Shoko 2006, 359-360.

According to Wright, Wagner's concepts of healing as spiritual warfare, is based on the Lord's Prayer. The meaning of healing ministry is to make earth like heaven. Spiritual battle is about restoring the values of the Kingdom to a fallen creation.⁸⁷² As Wright puts it: "Wagner emphasizes the importance of the cosmic battle in understanding the purpose of healing." He argues that for Wagner healing shows Christ as victorious and has an impact on spiritual warfare, destroying the works of the devil.⁸⁷³ Smith observes that the concept of "spiritual warfare" in healing relates Wagner to Pentecostalism. The concept "has become a key element in the theology and spirituality of the Pentecostal and Charismatic worldview".⁸⁷⁴ Wright notes correctly that there are differences, however, between Wagner and the Pentecostals. One crucial difference concerns the term used by Wagner for demonic possession: "demonization" [Wagner's term] Pentecostals do not believe that a Christian could be possessed by a demon. Instead Wagner links a "demonized" Christian to the broad concept of healing. A Christian needs holistic healing, including deliverance or healing from demons.⁸⁷⁵ As for charismatic evangelicals, also for Wagner: healing is a broad concept including healing or deliverance of sin. Wagner states that the long-term practice of sin is a spiritual disease. Its reversal requires an inner healing through the gift of healing. Inner healing is about nurturing emotions. It can be seen as one of the healing techniques for developing human potential.⁸⁷⁶ Incorrect or damaged emotions, such as bitterness, lack of forgiveness, revenge and fear, cause people to behave sinfully. Sometimes as well the demon-possessed are delivered through inner healing. In such a case warfare prayer and the gift of intercession are needed to support the gift of healing.⁸⁷⁷ The gift of healing is not always needed for a healing. Especially the healing of the past is connected not to spiritual gifts but to "identificational repentance."⁸⁷⁸

The problem of Wagner's method concerning the "demonized Christian" as object of healing is its reliance more on experiential knowledge than on the Scriptures. Although he refers to 1 Peter 5:8-9 in support of his view that demons can harm Christians and many Christian leaders agree with him, these are only minor arguments for this position.⁸⁷⁹ Wright quotes Carter, arguing properly against Wagner's term "demonization" because it includes "extra-biblical meaning of levels of

⁸⁷² Wagner 1988a, 92-99.

⁸⁷³ Wright 2002, 273.

⁸⁷⁴ Smith, GR 2011, 3-4.

⁸⁷⁵ Wright 2002, 284-285, 287; Wright quotes Jeter 1977, 111. See Wagner 1996a, 57, 85-86, 162; Wagner 1992c, 96; Wagner and Pennoyer 1990c.

⁸⁷⁶ Wagner 1988a, 215; Wagner 2005f, 102, 226; McGuire 1983, 221-222.

⁸⁷⁷ Wagner 1992c, 129-130; Kraft 1989, 129.

⁸⁷⁸ Wagner in Waugh 2011f, 16-21. The biblical principles of "identificational repentance" by Wagner (Exodus 20:5; Daniel 9:20; Nehemiah 1:6), see Wagner in Waugh 2011, 20.

⁸⁷⁹ Wagner 1988a, 195.

demonization.”⁸⁸⁰ He also cites Carpenter in concluding that the levels of demonization are not valid.⁸⁸¹ The method Wagner uses, originally created by Dickason, also comes in for criticism. Carter states that Dickason’s argument (i.e., that since the biblical evidence is inconclusive, ‘clinical experiences’ are conclusive) is not valid. Carter adds that “clinical evidence is not enough on which to base any theological teaching.”⁸⁸² This experiential principle can be noted in Wagner’s response to his critics who state that the clinical evidence is not enough: their critiques are caused by a lack of experience in ministry. “Those who deny it [that Christians can be demonized], by and large, have little or no direct contact with the demonic.”⁸⁸³ Thus Wagner justifies his view with experiences, not with the Scriptures.

5.1.3.3. Miracles

The strength of Wagner’s concept of the gift of miracles is its connection to a holistic gospel which responds to the needs of many people. On the other hand there is a danger that the emphasis on miraculous gifts leads him to ignore social issues, which Wagner discusses only briefly.⁸⁸⁴ Miracles are subordinate to evangelism in Wagner’s theology. Even the aim of miracles is to cause people to turn to Christ. Wagner relies on a literal hermeneutics, stating that in the Acts salvation is always the priority in comparison to healings or miracles. Although miracles cause interest, they are only signs pointing to salvation that is received by faith in Jesus as Messiah.⁸⁸⁵ Anderson argues that this holistic gospel connecting salvation and healing offers empowerment with practical repercussions such as “a sense of dignity and a coping mechanism for life.”⁸⁸⁶ The emphasis on signs and wonders can also lead to consumerism, seeing gospel as a product which can be made more popular to achieve better results, as noted earlier with regard to the gift of evangelist.⁸⁸⁷ In addition Kärkkäinen views the lack of social concern in charismatic orientation typical especially in missionary ministry.⁸⁸⁸

The gift of miracle is a servant of numerical growth in Wagner’s theology. It is however problematic because this kind of growth does not take account of the motives for conversion.

⁸⁸⁰ Wright 2002, 284-285. Wright cites Carter and Carpenter, see Wright 2002, 284-285

⁸⁸¹ Wright 2002, 277-278.

⁸⁸² Wright 2002, 284-285; Wagner 1988a, 195.

⁸⁸³ Wagner 1988c, 71. Wagner 1988a, 195.

⁸⁸⁴ Wagner 1988a, 32-34, 59, 65-89, 106-107; Wagner 1992c, 27-28; Wagner 1983a, 43-50.

⁸⁸⁵ Wagner 1994a, 159, 212-213.

⁸⁸⁶ Anderson 2003, 8.

⁸⁸⁷ Resane 2008, 117.

⁸⁸⁸ Kärkkäinen 2000b, 38. Kärkkäinen evaluates the charismatic orientation to mission with reference to Howard Foltz 1987.

Wagner believes there is also a correlation between miracles and revivals in many countries.⁸⁸⁹ These revivals show that faith in miracles is needed to make them happen.⁸⁹⁰ Van der Meer argues rightly that the “evangelical dream of revival” has played an important role in the Church Growth movement. He also notes correctly that Wagner interprets the concept revival primarily as mass conversions and numerical church growth.⁸⁹¹ Thus the principle of quantity determines Wagner’s idea of revival. From this point of view revival is synonymous with church growth.⁸⁹²

Quoting MacMullen, Hart suggests a view that goes too far: emotional experiences influence conversions more than theology.⁸⁹³ Although he argues that Wagner’s emphasis on miracles leads to a new “faith” containing an additional doctrine regarding supernatural power, this seems an exaggerated critique. Wagner’s emphasis on miracles represents experiential or Pentecostal Christianity, as Smith observes.⁸⁹⁴ Thus Wagner’s emphasis on miracles relies on experience as a doctrinal source. This emphasis lessens the significance of the Scriptures as a doctrinal authority. Smith sees this emphasis on miracles as connected to a Pentecostal “enchanted” theology with Holy Spirit and other spirits. From this perspective Wagner’s theology can be defined as Pentecostal.⁸⁹⁵

The gift of miracles has a supernatural nature by definition. The supernatural nature affects many different phenomena that transcend reason and a naturalistic world view. One is the raising of the dead. Wagner interprets raising the dead by the means of literal hermeneutical principle.⁸⁹⁶ He finds examples of it in the New Testament and especially in the ministry of Jesus. Utilizing New Testament texts, he argues that prayer is theologically significant in raising the dead. Wagner claims that these examples show that it can only be analyzed that there is a relation between miracles and prayer. Prayer is also a channel for the gifts in Wagner’s theology. The power of God is released through prayer and laying-on of hands.⁸⁹⁷ The spiritual gifts are activated in prayer. Prayer becomes

⁸⁸⁹ Wagner 2005c, 55-57; Wagner 1988a, 71; Wagner 2005f, 224. There is a clear correlation between miracles and revivals in China and Nigeria. Wagner claims that miracles happen when people believe in them. “For Nigerian believers, it is simply a matter of routine that when they pray for sick neighbours or fellow workers, they will actually see the miracle happen...” Wagner 2005c, 55-57.

⁸⁹⁰ Wagner 2005f, 224.

⁸⁹¹ Van der Meer 2008, 20-21; Wagner 1971c, 112, 115-121; Wagner in Deiros and Wagner 1998c, 7-27; Wagner 1971c, 221-228.

⁸⁹² Wagner 1999a, 7-11.

⁸⁹³ Hart 1997; MacMullen 1984, 3-4.

⁸⁹⁴ Smith, JKA 2010, 26-27; Hart 1997; MacMullen 1984, 3-4. Hart cites MacMullen because Wagner refers to him to legitimate his idea of strategic-level warfare and the ministry of miracles in church history, see Hart 1997, n.p.

⁸⁹⁵ Smith, JKA 2010, 26-27. An “enchanted” theology of creation and culture views the material creation and culture “charged” with the presence of the Spirit, but also with other spirits (including demons and “principalities and powers”) with ensuing expectations regarding both miracles and spiritual warfare. Smith, JKA 2010, 26-27.

⁸⁹⁶ Wagner 1988c, 112.

⁸⁹⁷ Wagner 1988a, 85; Wagner 1988c, 112.

a channel through which the gifts such as evangelist and miracles operate. Therefore in Wagner's view the salvation and healing of a person can both happen in the same prayer. Wagner also utilizes another principle, in interpreting raising the dead: a pragmatic principle relying on experience.⁸⁹⁸

Pragmatic principle with experiential highlight is a reason why Wagner's thought contains some accents not found in the Bible. For example, the dead can also be raised through the active praise, which is understood as a special kind of prayer. The long-term approach is needed in praising. Wagner understands that when praises are sung long enough, something will happen "in the heavenlies (Wagner's term)." This means a victory over the spiritual powers. As a result the dead will be raised.⁸⁹⁹ Thus, according to its very definition, the gift of miracles is the gift used to raise the dead. In turn, praise is the instrument through which the power of God is released and the gift of miracles functions. Park TK cites Wagner, stating correctly that his idea of raising the dead has a scriptural basis. He sees Jesus' "power evangelism ministry" (Matt. 10:8) as an example to follow.⁹⁰⁰ Wright observes properly that Wagner not only believes in the possibility of raising someone from the dead. It is not a normative practice for any local church, but rather within the larger context of the body of Christ. Wright notes that according to Wagner raising the dead is quite prevalent: it happens several times a year.⁹⁰¹

"Dental miracles" is one of Wagner's original emphases of the gift of the miracles. Hart thinks that he finds the reports of dental miracles differ from the reports of Jesus' and the apostles' ministry in the Gospels and Acts. He claims that Wagner has trivialized the miracle-working power of Christ. Hart states that in Wagner's view God seems to do unnecessary work. According to Hart Wagner's main problem is epistemological. Hart asks reasonably why God should do something incomplete like filling teeth rather than completely restoring teeth.⁹⁰² Wagner admits that the key question about miracles is epistemological, but contrary to Hart he understands the problem to be

⁸⁹⁸ Johns 2002, 69-70. It is possible that Wagner's estimation of the prevalence of raising the dead can be based on his empirical observations. Johns cites the recorded prophecy of Cindy Jacobs concerning miracles and raising from dead. See Johns 2002, 69-70.

⁸⁹⁹ Wagner 1993b, 155-156; Wagner 1988a, 80.

⁹⁰⁰ Park TK 1991, 38.

⁹⁰¹ Wright 2002, 278; Wagner 1988c, 112. Wagner gives an example of the resurrection of the dead through worship, in the revival in Indonesia, during the years 1965-1970. Wagner, 1993b, 155-156. One then wonders why John the Baptist, whom Jesus said was the greatest born of women, did no miracles in his ministry? Mayhue criticizing Deere, see Mayhue 1994, 123-140.

He tells, for example the story of a Christian mother whose baby died. She prayed for four days and nights. As a result, at the end of the fourth day God answered her prayers and raised the baby from the dead. Wagner 1988a, 80. Wagner refers to the evangelist Edgardo Silvano's prayer and action. Wagner 1988a, 85.

⁹⁰² Hart 1997; Wagner 1996a, 59.

cessationism.⁹⁰³ Johnson quotes Wagner in critiquing Benjamin Warfield's cessationism. According to Wagner's critique, Warfield's book *Counterfeit Miracles* has been "one of the most severe historical setbacks to the full manifestation of the Kingdom of God in the USA."⁹⁰⁴ Instead continuationism opens the Body of Christ to the full power of God's Holy Spirit.⁹⁰⁵

Wagner grounds the gift of miracles in church history. However, he is contradictory, regarding his own rejection of the argument. First he justifies continuation of the gift of miracles by quoting Robinson. He refers to many significant persons in church history who practiced the gift of miracles such as Patrick of Ireland and Germanus of Auxerre.⁹⁰⁶ When he responds to his critics, however he relies on a postmodern explanation, a perspective which negates his argument from church history practice. Wagner admits that there are many historians who do not share his view that miraculous gifts have continued in the history of the church. He offers a relativist explanation: historians have their own personal paradigms, special lenses through which they choose to read history.⁹⁰⁷ Thus a relativist principle directs Wagner's interpretation of history. It leads him to think that the historical truth can not be found, because there are simply different kinds of interpretations; one is not better than another. As a result, Wagner offers no proof from church history for the gift of miracles: it is only one interpretation. Van der Meer argues reasonably that the principle of history cannot take priority when evaluating Wagner's worldview. Instead, the principle of the Scriptures should take priority. It appears to be a minor principle for Wagner.⁹⁰⁸ Although Wagner seems to adopt a relativist view of history, he cites many authorities for proof of contemporary miraculous gifts.⁹⁰⁹

Hart argues properly that experience as a source of knowledge is not in accordance with evangelical epistemology. From this view Hart says that Wagner and his followers "too readily [to] verify reality by their five senses."⁹¹⁰ Holvast notes that the impact of animism on Wagner can be seen in the view that natural and supernatural are intertwined.⁹¹¹ That intertwining is however the only sign of animism in Wagner's view of the gift of miracles. Wagner admits that miracles are not limited to Christianity alone, but the same phenomenon occurs in other religions. Animism must however be

⁹⁰³ Wagner 2005f, 224-225.

⁹⁰⁴ Johnson 1995, 132-133; Wagner in Deere 1993a.

⁹⁰⁵ Wagner 2005f, 224-225; Wagner 1983a, 41ff; Wilson 1985, 33; Wagner in Deere 1993a. In this case "continuationism" refers to Jack Deere's view of continuationism and "secular humanism" to Wagner's terms "universalism" and "horizontalism". See Wilson 1985, 33; Wagner 1983a, 41ff.

⁹⁰⁶ Robinson 1917, 38-39; Wagner 1988a, 140-141.

⁹⁰⁷ Wagner 1996a, 94.

⁹⁰⁸ Van der Meer 2008, 51-52.

⁹⁰⁹ Wagner 1996a, 94; Wagner 1988a, 140-141; Gardner 1986, 82-85; Booth 1886, 82-83.

⁹¹⁰ Hart 1997; Wagner 1996a, 64-70.

⁹¹¹ Holvast 2008, 146.

rejected. It is an object of missionary work. Missionaries confront the demonic forces in animistic cultures.⁹¹² This kind of animism is far removed from Wagner's view. Quoting Priest, Campbell and Mullen, Van der Meer states correctly that Wagner's worldview includes some non-biblical characteristics. Van der Meer notes, "Several evangelical missiologists accused Wagner and his associates of 'missiological syncretism' in the sense of internalizing and propagating animistic and magical notions of spirit power which are at odds with biblical teaching".⁹¹³

Wagner refers to the historian Ramsey MacMullen in defending his view of the persistence of miraculous gifts in history. He cites MacMullen, stating that a reason for the Christianization of the Roman Empire was the supernatural worldview of the Greco-Roman world with its belief in miracles and demons.⁹¹⁴ Hart notes that MacMullen's intention is to write history, not theology. Hart argues excessively that therefore Wagner's view is not biblical. Hart concludes that Wagner relies more on secularized history than on the Scriptures. He has "failed to rely on the Scriptures as the true source of inspired information about the works of the apostles."⁹¹⁵

By analyzing Wagner's use of language it can be observed that the dominant factor in miracles is the possessor of the gift. The power to perform miracles comes from God, but Wagner's emphasis lies on the possessor of the gift as an active performer. Primarily, the Christian acts through the power of God. Secondly God acts through the Christian.⁹¹⁶

Johns observes that Wagner received from Cindy Jabobs a prophecy, which was directed for Wagner's entire Doctor of Ministry class. One part of the message said that "there's going to be anointing to raise the dead from this church."⁹¹⁷ Wagner states that God speaks through this kind of

⁹¹² Wagner 1982c, 48; Wagner 1996a, 64-66; Wagner 2010b, 103, 128. Schmidt quotes Wagner when admitting that the supernatural is not limited to the Christian faith. Schmidt 1988; Wagner 1982c, 48.

⁹¹³ Van der Meer 2008, 21; Priest, Campbell and Mullen 1995:11-12; Wagner 1996a, 64-70. On the concept of animism on the theology of the Third Wave movement, see Kraft 2002a, 20-22, 224; Kraft 2002b, 1095. Lowe argues that Wagner's worldview is not only animistic but even represents neo-paganism. Lowe in Chia 1999, 72.

⁹¹⁴ MacMullen 1984, 27, 60, 62, 87; Wagner 1996a, 51, 100-106; Wagner 1996b, 112.

⁹¹⁵ Hart, 1997; Wagner 1996a, 51,100-106; MacMullen 1984, 27, 60, 62, 87. Franzmann observes that as with the gift of tongues the gift of miracles was also temporary and confirmatory by nature. They were required in a special historical context, but ceased after there was no longer need for confirmation. Franzmann 1984, n.p. The gifts Wagner interprets as less-miraculous are (at least) knowledge and wisdom. Wagner 2005f, 203-208. Wagner states: "Those who deny that Jesus raised from dead would, ipso facto, disbelieve the story of Benedict raising from the dead the monk who had been killed when the wall collapsed on him...He (Ramsay MacMullen), unlike some of his more sceptical colleagues, reads history with the assumption that the Greco-Roman world affirmed that demons do, in fact, inhabit the visible world just as God does, and that overt, intentional power encounters between these forces was the chief contributing cause for the Christianization of the Roman Empire." Wagner 1996b, 112.

⁹¹⁶ Wagner 1988a, 140; Robinson 1917, 38-39.

⁹¹⁷ Johns 2002, 69-70.

“Rhema-word.” Thus it can be asked how much prophecy has influenced to Wagner’s idea of the prevalence of the raising of the dead.⁹¹⁸

5.1.4. The gifts of spiritual warfare

Although above there have been many SLSW-related gifts, the gifts of discerning, deliverance and intercession are even more crucial ones in SLSW and they will get a subchapter of their own. Because the gifts of discerning (Wagner’s term) and deliverance are closely related together in Wagner’s theology in general and in his SLSW theology specifically, these gifts will be analyzed in order. The third charisma which is particularly related to the SLSW (in addition to those already named) is the gift of intercession.⁹¹⁹ This is why the three gifts are labeled by me as the gifts of spiritual warfare.⁹²⁰

5.1.4.1. “Discerning” of spirits

Wagner’s theology is focused on demons. In principle he accepts C.S. Lewis’s argument that there are two dangers concerning demons. The first is that we do not believe in them; the second is excessive interest in them.⁹²¹ Contrary to this view Wagner however slips into extraordinary interest occasionally. Citing the DUFÉ statement,⁹²² Van der Meer argues that Wagner’s methods in SLSW lead to “a magical, sub-Christian understanding of God’s working”.⁹²³ Van der Meer’s argument seems exaggerated. Wagner does not present any magical “sub-Christianity”, but rather an extremely experiential Christianity the ecumenical implications of which may indeed lead to conflicts with Catholics and evangelicals. Van der Meer acutely observes another problem. Although Wagner himself does not fear demons, extreme emphasis on the Devil as the cause of Christians’ problems, may lead Christians to a fear of the demonic. SLSW practitioners and Christians from African traditional religious backgrounds often blame every problem on the Devil and demons. Van der Meer states that Christ releases a Christian from fear of the demonic. He refers to DUFÉ, which warns against an overemphasis on spirits. According to it, demons can only work through people, and people can choose to cooperate or not. He concludes his citation of DUFÉ by requiring a critical approach to the undocumented cases of SLSW.⁹²⁴

⁹¹⁸ Johns 2002, 69-70. Johns is also influenced by Wagner. He refers to his *Prayer shield* (Wagner 1992b), as a kind of authoritative book. Johns 2002, 69-70.

⁹¹⁹ Wagner 2005f, 70.

⁹²⁰ Wagner 2005f, 101. According to Wagner the gifts of discerning and deliverance form a common hyphenated gift: discerning-deliverance. Wagner 2005f, 101.

⁹²¹ Wagner 1992c, 85; Lewis CS 1943.

⁹²² “Deliver Us From Evil - Consultation statement” 2000. Lausanne Committee for World Evangelization, Nairobi.

⁹²³ Van der Meer 2008, 39-40.

⁹²⁴ Van der Meer 2008, 39-40; DUFÉ 2000; Wagner 1992c, 81-84; Wagner 1993b, 96-102, 127-226.

Wagner sees the gift of discerning as operating on three levels. He is original in arguing that the gift of discerning on first level is not dependant on the fruit of the Spirit, but that its practice at higher levels is. This kind of originality causes one to ask a question regarding its foundation. How can he know that there are precisely three levels, and how can he know these requirements necessary for different levels? Likely they are grounded on empirical knowledge. The other alternative is Wagner's own creative thought. On the first level the divine and satanic can be discerned: behaviour that appears to be good is actually influences by Satan. On the second level there the divine and human can be discerned: on the basis of whether or not the activity of a Christian comes from divine or selfish motives. On the third level the truth can be discerned from a lie, even when the motives are right. First level discernment can be done without any fruit of the Holy Spirit. Instead the second- and third-level discernment of spirits requires a Christian to have both the gift of discerning and the fruit of the Spirit.⁹²⁵

The gift of discerning can also be utilized in "forgiving ministry." Wagner argues that through the gifts of discerning, intercession and prophecy can be known what has or has not been bound in heaven. Thus the gift of discerning functions as one tool in synchronizing earth with heaven. Hart interprets this kind of knowing as a "human attempt", because he understands it as a human experience.⁹²⁶ For Wagner however it is not human, but "divine" experience: a kind of experience of that the Holy Spirit brings about. It requires discerning the strongholds of Satan dominating a city. Fighting with the gifts of discerning and intercession, forgiveness becomes possible and the strongholds of Satan fall.⁹²⁷ A problem lies in the fact that using the gift of discerning in "forgiving ministry" implies a danger of using spiritual power for the purposes of manipulation. Lyons observes correctly that the issue comes down to who evaluates the gift of discerning in the church. "If it is their leaders, then the problem of spiritual nepotism arises."⁹²⁸ The gift of discerning should be evaluated publicly and openly.

The extreme priority of experiential knowledge over the Scriptures is the main problem of Wagner's view of gift of discerning. Wagner's view is based, however, on a few biblical grounds. Mainly such grounds focus on ministry – acting with the gift of discerning -in the Acts. The Apostle Peter ministered with the gift when he revealed the lies of Ananias and his wife Saphira (Acts 5:1-

⁹²⁵ Wagner 2005f, 99-100.

⁹²⁶ Hart 1997; Wagner 1996a, 155.

⁹²⁷ Wagner 1992c, 32-33, 42-43, 58-60, 157.

⁹²⁸ Lyons 1998, 179; Stibbe 1995, 31-33.

10). Peter also used the gift of discerning with the Simon the Sorcerer when he revealed Simon's improper motives. According to Peter there was the poison of bitterness and the bonds of injustice in the Simon's heart (Acts 8:23).⁹²⁹ Second, Wagner's view of the gift of discerning is based on experiential principle. According to Wagner spiritual knowledge is experiential because God has not revealed all knowledge in the Scriptures.⁹³⁰ Van der Meer quotes Kraft, who speaks for himself and Wagner: "Our assumption is that God has not revealed all there is to know in the spiritual area any more than he has in these other areas. We, therefore, need to experiment in this area and, like scientists who work in other areas, develop and test theories in order to gain greater understanding."⁹³¹ Holvast argues that the experiential principle here is problematic because it leads to understand the communication of the Spirit in the process of discernment ("Rhema") as having the same status as the divine revelation of the Bible ("Logos").⁹³² At the very least there is a danger in Wagner's view of gift of discerning of relying too much on experiential knowledge. Third, Wagner's view of the gift of discerning is also based on the principle of church history, a principle often used in the SLSW. He notes many examples of confronting the demons in the history of the church.⁹³³ According to Van der Meer "Lowe also demonstrates that though Wagner is confident that SLSW has historical precedents in Christian history, this confidence is not warranted by the available historical evidence on the ground."⁹³⁴ Lowe's critique seems to go too far. Wagner relies on many historical theologians who have practiced spiritual warfare, though his interpretation of such figures as "modern spiritual warfare warriors" is hard to justify. Fourth, Wagner's definition of the gift of discerning differs from his description of the gift. Although Wagner states, that truth and error as well as right and wrong motives can be discerned using this gift,⁹³⁵ he does not include this point in the definition of the gift. In the definition itself Wagner writes about "knowing divine, humane or satanic behaviors".⁹³⁶ Wagner defines the gift of discerning as follows: "The gift of discerning [Wagner's term] (or discernment) of spirits is the special ability that God gives to certain members of the Body of Christ to know with assurance whether certain behaviours purported to be of God are in reality divine, human or satanic".⁹³⁷

⁹²⁹ Wagner 2005f, 99-100.

⁹³⁰ Wagner 1993b, 68-69; Wagner 1992c, 133-134.

⁹³¹ Van der Meer 2008, 25; Kraft 1995, 113.

⁹³² Holvast 2008, 156.

⁹³³ Wagner 1996b, 102-110, 113-114.

⁹³⁴ Van der Meer 2008, 30; Lowe 1998, 93.

⁹³⁵ Wagner 2005f, 99-100.

⁹³⁶ Wagner 2005f, 99.

⁹³⁷ Wagner 2005f, 99.

Another tension exists between Wagner's definition of the gift of discerning and the practice of the SLSW. Wagner's definition refers to discernment of the divine, the human and the satanic. However, his practice of spiritual warfare includes the human element very little or not at all. It is clearly focused on two other forces of influence to be discerned: demons and God. When it comes to some concepts of the charisma he shares an understanding with the Charismatic Movement theology. For example the gift of discernment can be used to evaluate political activity and its background. It can determine whether the action of a politician is of God or of man or of Satan. Smith states that nearly all of the Anglican Charismatic pioneers shared the same belief as Wagner: "evil powers at work through institutions". However, Wagner's view of the gift of discerning focuses continually on the SLSW. Seeing the unseen and eternal is an integral part of effective SLSW of a Christian against the principalities.⁹³⁸ Citing DUFE, Van der Meer observes the spiritual warfare involved in recognizing evil in the social-political context.⁹³⁹

Over time, Wagner's paradigm shifts from pre-millennialism to post-millennialism. Because post-millennialism is the later of the two paradigms, this study stresses its significance more than pre-millennialism. Koenig understands a post-millennial view to mean that Christians must not wait for the Lord's return, but Christianize society by themselves. Interpreting Jesus' saying in Luke 18:18 "will there be faith on earth when I come", he argues that post-millennial eschatology rejects faith in the fact that Jesus will return. This part of his critique is exaggerated because no ground exists for claiming that Jesus meant faith in his second coming, when he asks "will there be faith on earth." There is also not enough evidence for Koenig's claim that precisely post-millennialism is an eschatological heresy.⁹⁴⁰ In addition Leslie's argument is incorrect that Wagner's view can be regarded as a "Latter Rain-heresy", that "Jesus' work was not finished on the cross." Rather Wagner represents a "limited dualism". It is limited because in his view Satan has been defeated on the Cross. Dualism refers to the fact that the world is divided into the kingdom of Satan and the kingdom of God.⁹⁴¹ The Dominionism linked to Wagner's gift of discerning leads him towards an anthropocentric eschatology,⁹⁴² and a demon-centered practice of ministry. Silva cites Tabachnik to

⁹³⁸ Wagner 1992c, 139-140; Smith, GR 2011, 97. Satan's influence in corrupting cultures is shown in the case of Japan. In his view the sun symbol of the Japanese flag should represent the eternal Creator and God but instead it represents the created sun-goddess Amaterasu-omikami, the dominant geographical spirit of Japan. Wagner 1992c, 140. Wagner writes of three Guatemalan presidential candidates, two of which through discernment proved to be in the service of evil spirits. Wagner 1993b, 209.

⁹³⁹ Van der Meer 2008, 38; DUFE 2000, n.p.

⁹⁴⁰ Koenig 2011.

⁹⁴¹ Leslie 2005b, 5; Holvast 2008, 134-135; Wagner 1996a, 64-69, 115; Wagner 2012e, 85-88.

⁹⁴² Miller, SP 2012, 27-28. Miller interprets Wagner's postmillennialism to mean that the kingdom of God must be established here and now with hard work. Miller, SP 2012, 27-28.

argue that the social dimension in Wagner's SLSW is the root of the problem. Wagner's view is linked to Dominion –ideology, with “a future without poverty, disease and corruption.” According to Tabachnik the problem is Wagner's human-centered eschatology: Christians have to transform the society in order for Christ to return.⁹⁴³ Thus there appears to be a danger in Wagner's view of gift of discerning of becoming a servant of earthly dominion and of demonizing the beliefs of others.⁹⁴⁴

The reason Wagner's centering on demons appears to lie in postmillennial eschatology, something which has been noted by few scholars. It leads Wagner to stress free will and human actions: Christians' responsibility to prepare for the coming of Christ.⁹⁴⁵ On the basis of this presupposition individuals who do not share this view are seen not as servants of God but of the Devil. According to Silva (quoting Tabachnik), the other problem in Wagner's view is the demonization of others and marketing that demonization as love, charity and social justice.⁹⁴⁶ His evaluation is not precise. Wagner does not primarily demonize human beings, but social structures. He takes account of the reality of the demons behind them. This is an issue van der Meer actually accuses Wagner of rejecting.⁹⁴⁷ Although he uses the term “demonized Christians”, it does not appear to mean “demonized” but “demon possessed”. In addition the highlight is in social structures: the Devil can use people to do his work. The divine and demonic aspects of the charisma of discernment are however so emphasized that there is little or no room for human behaviour. Thus Wagner goes to a greater extreme than Anglican Charismatic pioneers in arguing that other cultures are not seen as human but as demonic.⁹⁴⁸ The architecture, dances and religious rituals of non-Christian religions must be rejected, because they glorify the created more than the Creator. The only human influence seems to be that of sin. Wagner interprets the economic distress of Japan as the curse of God caused by demons. There follows the logic of cause and effect: sin seems to lead to demonic possession, while serving the one and only God leads to worldly success. Thus Wagner's theology is closely associated with materialism.⁹⁴⁹

⁹⁴³ Tabachnik 2011c, n.p.; Silva 2011, n.p. ; Fanning 2009, 6. Fanning refers to Wagner's letter defining Dominionism: “It is nothing less than seeing God's kingdom coming and His will being done here on earth as it is in heaven.” Wagner 2007b, n.p.

⁹⁴⁴ Wagner 2010b, 43, 52; Wagner 2005d, 13-15; Tabachnik 2011c, n.p., Silva 2011, n.p.

⁹⁴⁵ Wagner 2008b, 49; Wagner 2010b, 273. Wagner identifies himself to this belief called preterism. Wagner 2008b, 49; Wagner 2010b, 273. He refers to Harold Eberle's and Martin Trench's book *Victorious Eschatology*, as a source from which he has adopted preterism. Wagner 2010b, 273; Eberle and Trench 2006.

⁹⁴⁶ Silva 2011, n.p; Tabachnik 2011c, n.p.

⁹⁴⁷ Wagner 2011b, n.p; Wagner 1992c, 96; Van der Meer 2008, 39.

⁹⁴⁸ Wagner 1992c, 96; Smith, GR 2011, 97.

⁹⁴⁹ Wagner 1993d, 68-69; Wagner 1992c, 139-140; Wagner 1993b, 209; Van der Meer 2008, 38.

A crucial issue concerning Wagner's method of studying the spiritual gifts is his supernatural principle. That is the fact that they cannot be analyzed primarily in scientific terms but in spiritual terms. This appears especially in "spiritual mapping," which is to viewed a ministry opportunity arising out of the gift of discernment. According to Wagner, both the gift of discerning and spiritual mapping has the same aim: to discern invisible reality.⁹⁵⁰ Because this aim is linked to Wagner's worldview, it is necessary to analyze it. Wagner states that there are two methods of discerning reality: spiritual and scientific. The Enlightenment worldview had only the scientific method, because it rejected the supernatural part of reality. Scientific methods can be used only when discerning natural phenomena. In Wagner's view there also exist such supernatural phenomena, which can only be discerned spiritually. Miracles, like the new birth of a Christian, are not subjects to scientific analysis. When many of the spiritual gifts include miracles, they can not be analyzed primarily in scientific terms. Thus the supernatural elements of spiritual gifts should be analyzed spiritually.⁹⁵¹ In this study this principle is called the "supernatural principle." Wagner does not mean that all the supernatural phenomena should be accepted as valid sources of information. That is the reason why it must be discerned by the charisma of discerning and the Scriptures.⁹⁵² Wagner states that the supernatural is not limited to the Christian faith. "Hindus and Muslims speak in tongues. Sorcerers perform miracles. Psychic surgery is uncanny. Faith healings and demon exorcisms happen also in other religious systems."⁹⁵³ Schmidt agrees with Wagner that that is why discernment is a significant ministry. He also cites passages of Scripture, noting that Jesus himself states some miracle performers are evildoers (Matt. 7:22-23). Christian faith should not be "pious magic."⁹⁵⁴ Thus Wagner clearly rejects animism, although his own theology includes some animistic features. However, they have to do with the form of the religion, not the doctrine. His doctrine is still Christian. One of forms is the naming and identifying the territorial spirits, which is a practice distinguishing him from the Charismatic Movement theology. Referring to Holloway and Dunnett, Anglican Charismatic Graham Smith interprets it as a kind of method which can take our focus off God.⁹⁵⁵

The different kinds of techniques included in the gift of discerning lead Wagner from theocentrism to anthropocentrism. Lowe views improperly one of them, the naming of demons, as a superstitious,

⁹⁵⁰ Wagner 1992c, 150-158; Wagner 2005f, 99-100. By the gift of discerning of unseen reality Wagner means motives and ethical issues. Wagner 2005f, 99-100.

⁹⁵¹ Wagner 1996a, 66-68, 76-77.

⁹⁵² Wagner 1996a, 66-68, 75-77.

⁹⁵³ Schmidt 1988; Wagner 1982a, 48.

⁹⁵⁴ Schmidt 1988; Wagner 1982a, 48.

⁹⁵⁵ Smith, GR 2011, 340, footnote 323.

heathen practice rooted in the Testament of Solomon and Greco-Roman texts, which witness to the practice of spiritual warfare techniques.⁹⁵⁶ Lowe's argument is not solid, because also Christ himself asked a name of a demon, which he casted out. Focusing on new techniques seems to be, however, a sign of the entrepreneurial religions of The United States.⁹⁵⁷ There is a problem in Wagner's understanding of territorial spirits (as observed by Van der Meer citing DUFE) the emphasis on Satan's power which is a sign of dualism. This dualism involves "the spiritual world as a closed system of spiritual laws in which Satan has considerable rights" as well as Christians' vulnerability to demons.⁹⁵⁸ From that point of view, demons sometimes seem to have even greater power than Christ, who cannot protect the Christian from demonic attack.⁹⁵⁹ The reason Wagner gives for this situation is that in reality Christ has all the power, but that some phenomena such as sin and trauma open the door for Satan to use his limited rights. In spite of these odd features, Wagner's SLSW as a whole, does not display any paganism. The difference between paganism and Wagner can be found in Christology: Wagner emphasizes that even in the case of possessed Christians Christ has greater power in spiritual warfare than Satan. The difference between paganism and Wagner also lies in the doctrine of the Triune God: Wagner practices "Christian" SLSW in the name of the Trinity. Lowe thinks that Wagner has adopted elements in his theology which Lowe warns the church to avoid.⁹⁶⁰ This "alien technique" [SLSW] may however be practiced as a tool for evangelism and thereby complete the Great Commission.⁹⁶¹ In particular the "animistic" features of the gift of discerning and SLSW can be seen as a bridge to non-Western cultures. Fanning argues correctly that Wagner's SLSW is a bridge to Islamic culture. Thus the characteristics of Christianized animism,⁹⁶² creates a connection with folk expressions of Islam.⁹⁶³

Wagner sees the spiritual gifts as tools for locating new and better ways to spread the gospel, as Van der Meer refers to him and states this tendency to "stand firmly in the Pentecostal tradition".

⁹⁵⁶ Lowe in Chia 1999, 72-73.

⁹⁵⁷ Holvast 2009, 72-73; Finke and Stark 2005, 12, 281.

⁹⁵⁸ Van der Meer 2008, 23, 38; DUFE 2000; Wagner 2005c, 62-76.

⁹⁵⁹ Wagner 2005c, 68-70.

⁹⁶⁰ Wagner 1992c, 129-130; Lowe in Chia 1999, 71-72; Hiebert 1994, 200.

According to Wagner trauma can also be national. Citing McClung regarding how Satan has bound an entire nation with fear, Wagner refers to forced conversions to the activities of Norwegian king in bringing Christianity to the country. In turn, John Dawson has discovered that apartheid is caused by a principality and that it is rooted in idolatry. Wagner 1992c, 176-178; McClung 1991, 34; Dawson 1991, 137-138.

⁹⁶¹ Fanning 2009, 8; Wagner 1993c, 149 [Wagner 1991b, 43 ff.]; Wagner 1992c, 16-17. Van der Meer also observes Wagner's use of spiritual techniques in SLSW. See Van der Meer 2008, 38; Wagner 1996a, 30-37. Smith also notes how Wagner's idea of casting out the spirits of a city or nations was not accepted by the pioneers of the Anglican Charismatic Renewal. See Smith, GR 2011, 98-99.

⁹⁶² The term will be defined later in subchapter 5.1.4.2: "Deliverance from evil spirits."

⁹⁶³ Fanning 2009, 8; Pocock in Pocock, Van Rheenen and McConnell 2005, 194; Beckett in Wagner 1993, 149.

Both see the gift of discerning as a tool of spiritual mapping to be intended to weaken the power of evil spirits in a way that the city residents would be receptive to the gospel.⁹⁶⁴

However, Wagner's concept of the gift of discerning seems to be original, and differs from Classical Pentecostalism. He declares that Christ has defeated the power of Satan, but looking from the outside, the victory appears to be quite incomplete. In this situation, demons are able to enter locations, lodging not just within physical places in general, but also in the rooms and homes of Christians. Likewise, inexperienced Christians are then forced to move out of the way of the territorial spirits. Wagner seems to think that the protection God gives against demons is very weak and inadequate when compared to the mainstream Pentecostal view.⁹⁶⁵

Although Wagner's thinking remains within the boundaries of Christian faith, some scholars incorrectly interpret it as animistic because of the gift of discerning is related to his worldview.⁹⁶⁶ These scholars have not clearly enough seen that discerning the spirits is connected primarily with Wagner's supernatural principle and his division between Christian and non-Christian supernaturalism. Thus they argue that he is an animist, although Wagner himself clearly rejects animism⁹⁶⁷, understanding it as opposite to the supernatural power of God. "Many of our students ...yearned for more insight into God's supernatural power that would help them confront the demonic forces in their animistic cultures".⁹⁶⁸ According to the two definitions of animism articulated by Priest, Campbell and Mullen and Smalley, almost any religion can be considered

⁹⁶⁴ Van der Meer 2008, 20; Wagner 1993b, 194-195; Wagner 1992c, 152-158; Wagner 2005f, 99-100; Wagner 1993d, 223-232; White 1990, 36. Through the gift of discerning the information useful in the intercession ministry of spiritual mapping can be gathered. Wagner 1993b, 195. Spiritual mapping can also be used at the national level to discover if any national demonization exists. Spiritual mapping concerning city residents seems to be more significant for Wagner. Wagner 1993d, 66-67. The data which the researchers collect is to be interpreted within the prophetic framework through the gift of discerning. Spiritual mapping is intended to release the redemptive gift of the city or area. Wagner writes about a Taiwanese Presbyterian bible school where evil spirits were causing disturbance at night. The reason for the disorder was found in history: the site of the school was a Buddhist graveyard. White 1990, 36; Wagner 1992c, 153. The contradiction in Wagner's definition of spiritual mapping can be seen in the fact that in other works he states that "naming the spiritual powers" and spiritual mapping are two separate functions which "walk hand in hand." Wagner finds a scriptural basis for spiritual mapping in the book of Ezekiel, in which Wagner interprets verse 4:1 as making a map of the city for spiritual warfare. (Ezek 4:1) On the argument of spiritual mapping, Wagner 1992c, 100.

⁹⁶⁵ Wagner 1992c, 81-82; Smith, GR 2011, 97; Silva 2011, n.p.

⁹⁶⁶ These scholars will be discussed further in this chapter.

⁹⁶⁷ William A. Smalley defines animism as follows: "Animism is the belief in personalized supernatural power. As such it contrasts with impersonal power (jmana and related phenomena), Its manifestations range from one God as the only spirit being, through orthodox forms of the great monotheistic religions (including angels, demons, souls of the dead, and other forms of spirits), to innumerable ghosts, ancestor spirits, spirits in natural objects, and other phenomena characteristic of many 'primitive' religions." Smalley in Neill 1971, 24. Priest, Campbell and Mullen define the "animism" of Wagner "as a form of religion which employs the principles of magical thought to interaction with personal spirits and deities." Priest, Campbell and Mullen 1995, 13; Van der Meer 2008, 48. Some of Wagner's theological ideas are genuinely animistic, such as transferring of demons from one generation to another. See Moore 1996, 9.

⁹⁶⁸ Wagner 2010b, 127-128.

animist. Therefore the accusation fails by virtue of the definition of animism provided by Wagner's critics. The terminology needs further scholarly consideration.⁹⁶⁹ Holvast observes that Wagner has adopted a three level worldview: "This has to do with the view that a Christian worldview should be three-tiered, consisting of the transcendent world (or 'heaven'), a middle layer featuring supernatural forces on earth and the third layer of the empirical world of our senses. If one does not understand these principles, one will not be able to 'see'.⁹⁷⁰ As Wagner exclaimed, "I lived for 14 years in Bolivia and I had never 'seen' demons!"⁹⁷¹ The three-tiered worldview is not unknown in Christianity. As Coleman observes properly it can actually be seen as the worldview of the Bible. From this point of view Wagner's worldview can be interpreted as going back to the Scriptures.⁹⁷² Nevertheless, Lowe argues against that view, noting that Wagner is a "spiritist" because of the "postmodern" features of Wagner's worldview.⁹⁷³ Hart agrees that the problem with Wagner's theology is its worldview. He argues that most evangelicals do believe in the supernatural, but not in Wagner's variety.⁹⁷⁴ Hart seems to accept supernaturalism in theory but not in practice. The battle against demons will then be interpreted as subjectivism, relativism or even animism. Instead, Wagner clearly sets Christian faith against animism with its demonic forces. Wagner is extremely critical of animism, saying that animistic objects such as masks should be destroyed.⁹⁷⁵

Wagner's emphasis on the demonic leads some scholars to an overly extreme criticism and away from the main problem. For example, Lowe interprets Wagner's demon-centeredness as animism of the postmodern era, likening his thought to Frank Peretti's neo-paganism.⁹⁷⁶ The comparison is not justified. Wagner indeed seems to accept Peretti's principles, but he does not think Peretti's novels are factual, but fiction.⁹⁷⁷ In Wagner's thought there are some animistic features such as prayer walks and power encounters.⁹⁷⁸ His worldview is partly animistic but fully supernatural.⁹⁷⁹ In any

⁹⁶⁹ See note 967.

⁹⁷⁰ Holvast 2008, 145-146; Wagner 2006d, n.p.

⁹⁷¹ Wagner 2006d, n.p. In 1970s a change occurs, Wagner begins to emphasize the world as the kingdom of Satan. Wagner 1970a, 104.

⁹⁷² Coleman 2010, 9.

⁹⁷³ Lowe in Chia 1999, 72. Lowe believes that "Bultmann's secularism" has been replaced by Wagner's spiritism. Lowe in Chia 1999, 72.

⁹⁷⁴ Hart 1997.

⁹⁷⁵ Wagner 1992c, 81-82, 85; Wagner 1993d, 62-64; Wagner 2008b, 319. His attitude towards animism seems to be as critical as his attitude towards spiritism and demons. Wagner 1973b, 134, 154-155. With the gift of discerning one is able to detect the demons found in the souvenirs of non-Christian religions. Through discernment Cindy Jacobs found the worship of the sun god Inti in the background of a lamp which appeared to be a harmless souvenir. Sometimes the demons take control of larger objects such as trees. Wagner 1993d, 62-64; Wagner 1992c, 85.

⁹⁷⁶ Lowe in Chia 1999, 72; Wagner 1992c, 16-19; Wagner 1996a, 21-22.

⁹⁷⁷ Wagner 1992c, 11, 19, 64; Wagner 1996a, 73-75.

⁹⁷⁸ Holvast 2008, 168-169.

case Wagner supposes that there is a correlation between worldly success and serving the one and only God. Thus Wagner's theology seems like animism, but in reality it represents a more secular materialism.⁹⁸⁰ Lowe's comparison of Wagner to Chinese animism⁹⁸¹ only touches the surface of Wagner's thought, not the core of Wagner's view of SLSW.

Some modern non-theological influences on Wagner's concept of discerning of spirits can be noted. Van Rheenen states that Wagner's SLSW-theology concentrates on a postmodern fascination with spiritual power.⁹⁸² Chia notes that Wagner's supernatural principle or "animism" is influenced by postmodernism, and that the SLSW movement emphasis on technique is influenced by secular modernism.⁹⁸³ This kind of accusation leads us to ask, whether the both ideologies can be related to Wagner? The argument seems quite peculiar. The accusation of Wagner as "postmodernist" appears to be based primarily on the ground of his tendency to rely on "spiritual knowledge". Instead modernism with believing in techniques comes near to Wagner. He solves many kinds of techniques in SLSW as "naming the spirits", "binding the strongman", "believing in prayer" and "using loud voice". There can be noted in Wagner's theology a shift from the 1970s pietistic understanding of spiritual warfare between the church and unbelieving world, to exorcism and demonic contamination as Van der Meer argues.⁹⁸⁴

Wagner is accused of relativistic influences, which causes confusion among theologians. For example Lowe interprets keenly Wagner's relativistic influences actually as Christopaganism⁹⁸⁵, a syncretism between Christianity and un-Christian religions.⁹⁸⁶ As Van der Meer notes, at the very least there is a contradiction between Wagner's demonology in theory and practice.⁹⁸⁷ In theory, Wagner agrees that Christ has defeated the power of Satan. However, Wagner does not see this victory in practice. In SLSW practices, demons seem to be powerful and dangerous.⁹⁸⁸ Thus the gift

⁹⁷⁹ Holvast 2008, 29, 134, 138, 146, 159.

⁹⁸⁰ Wagner 1997, 14-16, 36-37.

⁹⁸¹ Lowe in Chia 1999, 73; Lowe 1998, 57-58.

⁹⁸² Van der Meer 2008, 21-22; Van Rheenen 1997, 193-198.

⁹⁸³ Chia 1999, 46. Chia refers to Chuck Lowe.

⁹⁸⁴ Van der Meer 2008, 74-75.

⁹⁸⁵ Lowe 1998, 104-112.

⁹⁸⁶ Van der Meer 2008, 31.

⁹⁸⁷ Van der Meer 2008, 30; Lowe 1998, 57-58.

⁹⁸⁸ Van der Meer 2008, 30; Lowe 1998, 57-58; Wagner 2005c, 68-70; Wagner 1992c, 81-82; Wagner 1993d, 221-232. In discussing the Pauline approach to spiritual warfare Lowe points out that Wagner agrees in theory with Paul's insistence that Christ has defeated Satan and all his powers, but that in practice he appears to downplay this truth. While Paul portrays the powers as defeated, disarmed and captive, SLSW portrays them as more powerful and dangerous than ever. Van der Meer 2008, 30; Lowe 1998, 57-58; Wagner 1992c, 32-33, 42-43, 59-60, 80-82, 101; Wagner 1993d, 66-67, Wagner 1993b, 194-195. Others have responded to Wagner's SLSW by cautioning against adopting a postmodern fascination with spiritual power. Others have called for further reflection. In spite of the criticism levelled at SLSW,

of discerning is focused mainly on SLSW, not on the ministries of the church in general. In this view Wagner's understanding of the gift of discerning differs from that in the theology of (a Third Wave movement), the Toronto Blessing. In comparison to the Toronto Blessing Wagner's view of the gift of discerning not absent one, as McDonald states is the case with the theology of the Toronto Blessing.⁹⁸⁹ That is how the "not absent" gift of discerning seems to unite Wagner with the older waves. There is not enough evidence to be able to state explicitly if such a connection is actually present.

In the view of his critics Wagner has applied a pre-modern worldview to religious techniques for binding spirits.⁹⁹⁰ Nevertheless he emphasizes that the authority over demons is in the name of Jesus.⁹⁹¹ Some of these techniques are also known among the New Pentecostals. Smith notes that Wagner's view of demons in buildings has found general acceptance among the pioneers of spiritual warfare in the Anglican Charismatic Renewal, though many of them added caveats to it.⁹⁹² Van der Meer states that it is an older view of evangelical spiritual warfare "already hinted at as early as the 1920s".⁹⁹³ Sanctifying the buildings is however not foreign to the wider church. In that sense Catholics, Orthodox and some Protestants as well share Wagner's belief in the need for exorcism. If there is a need for consecration there must be also something supernatural against which one needs to defend oneself.

Kraft defending Wagner relies on the experiential principle. He asserts that his and Wagner's critics have no experience with the demonic supernatural, have little experience with what the Holy Spirit is doing in society, and also lack spiritual discernment. Therefore, only one who has experience of it understands the profession deeply. From experiential view Kraft concludes that his critics are therefore unqualified for interpreting the activity of the Holy Spirit in Scripture and in other cultural contexts. Kraft also asserts that not all spiritual principles are indicated in the Bible. Others are to be discovered by means of human exploration in the spiritual realm.⁹⁹⁴ This view includes a risk of

Wagner is confident that his SLSW beliefs and practices have been given to him by God and that God has called him to promote them. Van der Meer 2008, 21-22; Van Rheenen 1995, 193-198; Wagner 1997, 61.

⁹⁸⁹ McDonald, E 2012, n.p.

⁹⁹⁰ Van der Meer 2008, 174-175; Lowe in Chia 1999, 73.

⁹⁹¹ Wagner 1992c, 33, 81-82; Wagner 1993d, 62-66; Wagner 1998a, 21, 41-42; Edwards-Raudonat 1999, n.p.

⁹⁹² Smith, GR 2011, 97; Wagner 1992b, 82. Demons in buildings seem to require a "cleansing process". "When we got home we destroyed the puma as well as some animistic ceremonial masks we foolishly had mounted on our living room wall. The next time the intercession group met, they felt the atmosphere had changed and the house had been cleansed." Wagner 1992b, 82.

⁹⁹³ Van der Meer 2008, 23, 74-75.

⁹⁹⁴ Kraft 1995, 106-107; Van der Meer 2008, 22-25. Wagner's friend and partner in SLSW, Pablo Deiros, puts the distinction between spiritual and scientific analysis thus: "If what is happening in Argentina today is truly from God, I

superseding the authority of Scriptures, because it is based on the argument that everything that is not explicitly against the Bible is acceptable. As a result, an extremely broad interpretation exists as well as a temptation to accept all experiential practices as biblical.

Spiritual mapping, which in Wagner's theology is a ministry opportunity of the gift of discerning is influenced by Calvinistic principles including patriotism and Dominionism. As Miller puts it: "Since the founding fathers themselves envisioned a society guided by Christian principles, then Dominionist theology is a pure extension of American beliefs and virtues, a reclamation of what once was a Christian nation."⁹⁹⁵ Wagner's view is based on Calvinistic principle. Holvast observes correctly that the kind of patriotism seeing the United States as nation "under God" is a "Calvinistic motif of a society subordinated to the glory of God in all its aspects." It also includes the idea of Dominionism in order the United States to bring back to the covenant of God.⁹⁹⁶ Fanning notes properly that as army, the "spiritual army" led by apostles also needs superior power and proper techniques. In addition Van der Meer sharply sees Wagner's SLSW terminology to be linked to "right-wing militarism."⁹⁹⁷

Finally there are two special cases: "the spirit of religion" [Wagner's term] and "the spirit of poverty," [Wagner's term] with which our analysis of this charisma concludes. An original emphasis in Wagner's view of the gift of discerning is his belief that demons can be located in Christians. He argues that inside Christianity, demons try to create a kind of personal religious security. It is caused by a specific demon, called "the spirit of religion."⁹⁹⁸ Wagner seems to particularly associate the "spirit of religion" with the influence of the Catholic Church. According to Wagner, the increase of the "spirit of religion" is caused by the low number of evangelical churches in a geographical area.⁹⁹⁹ The "spirit of religion" has a soteriological aim: to promote the idea that doing religious things is what saves you. Otherwise, the "spirit of religion" uses corporate church structures. Wagner justifies his argument that the demonic strategy is to preserve the religious status quo with citations from the Scriptures. He mentions the "tradition of the elders" in both Mark (7:5) and Matthew (15:2).¹⁰⁰⁰ But it is unclear how Wagner is able to know that the spirit

do not want to waste my time debating it or analyzing it, but rather living it in all its intensity." Deiros in Deiros 1998, 58.

⁹⁹⁵ Miller, SP 2012, 33; Wagner 2008b, 18.

⁹⁹⁶ Holvast 2008, 15.

⁹⁹⁷ Fanning 2009, 8, 10, 12, 18; Van der Meer 2008, 223-224; Wagner 1996a, 30-37. Lowe says that both rejecting the demonic and reinterpreting it are two different results of secularism. Lowe in Chia 1999, 70.

⁹⁹⁸ Wagner 2010b, 43, 52; Wagner 2005d, 13-15.

⁹⁹⁹ Wagner 2010b, 43, 52.

¹⁰⁰⁰ Wagner 2005d, 13-15.

of religion is attempting to create a personal religious security. There is no biblical proof for this idea. It remains unclear what the basis of his view is. However it does appear to lead him to triumphalism: demonizing the practices of “traditional Christianity”. Because the spirit of religion is related to a strong supernatural presupposition in Wagner’s theology, this idea leads Wagner to spiritualize social problems.¹⁰⁰¹ The term for this demon which causes social problems reminds one of the view of “Word of Faith –theology”, an expression, coined by its critics. According to him, people in deprived societies are dominated by the demon of poverty, which prevents them from becoming wealthy. A principality can gain control of missionaries if they are not charismatics. Especially in poor societies, people may be dominated by the “spirit of poverty”. As a special case and a prophetic act, Wagner received a great amount of money from Bill Hamon to become freed from this demon.¹⁰⁰²

In addition to the spirit of religion another one of the most general spirits described by Wagner is “spirit of poverty” [Wagner’s term].¹⁰⁰³ The interpretation of these spirits leads him to a specific triumphalism particularly in relation to Catholics.¹⁰⁰⁴ In locating the spirit of religion specifically in the Catholic Church, Wagner’s thought can be interpreted as representing NAR theology. “The spirit of [Catholicism] has continued to maintain its powerful demonic possession over the people.”¹⁰⁰⁵ Miller writes rightly that Wagner sees the NAR as the heir of the Reformation and that he views other Christians, especially Catholics, as objects of evangelization.¹⁰⁰⁶ The spirit of religion leads Wagner to triumphalism, a feature which divides him from Anglican Charismatics. Another sign of a Christian seems to be his attitude towards the spiritual gifts. Cessationists, such as Catholics, who do not accept the miraculous gifts, are not “real Christians” but are guided by evil.¹⁰⁰⁷ Smith, quoting Dunnett, notes properly this kind of triumphalism in Wagner’s theology. Dunnett, however, seems to accept the use of “tools like ‘spiritual mapping’ as part of the discernment process.”¹⁰⁰⁸

¹⁰⁰¹ Wagner 2005d, 13-15; Wagner 2010b, 43, 52.

¹⁰⁰² Wagner 2006c, 70-71.

¹⁰⁰³ Wagner 2010b, 43, 52.

¹⁰⁰⁴ Wagner 2010b, 43, 52.

¹⁰⁰⁵ Wagner 2010b, 50.

¹⁰⁰⁶ Miller, SP 2012, 26.

¹⁰⁰⁷ Miller, SP 2012, 26-27.

¹⁰⁰⁸ Smith, GR 2011, 112; Wagner 2010b, 43, 52. Dunnett is equally suspicious of the triumphalism that Wagner’s approach can lead to, but is more ready to use tools like “spiritual mapping” as part of the discernment process with regard to what is happening in any specific area. Dunnett Interview 28.3.04. Smith, GR 2011, 112.

5.1.4.2. Deliverance from evil spirits

Wagner distinguishes between exorcism and deliverance on the grounds that they are two different actions. Deliverance is a broader concept and may include many kinds of deliverance: for example, deliverance from addictions and counterfeit gifts,¹⁰⁰⁹ as discussed above. Instead, exorcism refers to those situations in which a spirit afflicting a human is cast out by the power of God.¹⁰¹⁰ Wagner's terminology concerning this charisma has shifted. In 1979 he uses the term "exorcism", but in 2005 Wagner renames it "deliverance". He states that the reason for the shift was that he had found that "experts in this ministry do not like 'exorcism', because it overtones of non-Christian approaches to the demonic."¹⁰¹¹ Wagner names the gift as "deliverance" for semantic reasons: "deliverance" has a broader meaning than "exorcism".¹⁰¹² On the other hand, he defines the gift of exorcism as a counterfeit of the gift of deliverance reproduced by Satan.¹⁰¹³ Synan notes correctly that a new power orientation with healing, demonic deliverance and prophecy can be observed as one of the main signs of the New Apostolic Reformation. Further he sees this orientation as a sign of this movement's as "pre-denominational" character.¹⁰¹⁴ Wagner argues that Jesus' casting out demons was an indication of the reality of the evil power but primarily it was an indication of the coming of the kingdom of God. He notes that this is the case today as well. The greatest church growth takes place where the miracle gifts are performed.¹⁰¹⁵ From Holvast's argument it can be concluded that the concept of the Kingdom is related to power ministry in Wagner's thought. Holvast says this is because he "paid tribute to Wimber, who states: "The presence of the Kingdom also meant the presence of "power" to be used for "power healing", "power deliverance" (exorcism) and power evangelism."¹⁰¹⁶ In this context "the Kingdom" means Christians' earthly dominion prior to Christ's return. Thus the gift of deliverance is a servant of Dominionism in creating a Christianized society, according to Wagner's theology.¹⁰¹⁷ The gift of deliverance is one of the keys to dominion. Miller

¹⁰⁰⁹ Wagner 2005f, 101-103. These include inner healing and deliverance from the demons of yoga, clairvoyance, astrology, voodoo, reincarnation, the kabala [the kabbalah], levitation, metaphysical healing, automatic writing, use of the pendulum, extrasensory perception and others. Wagner 2005f, 103.

¹⁰¹⁰ Wagner 1981, 20.

¹⁰¹¹ Wagner 2005f, 108, see also Wagner 2005f, 101. The "gift of deliverance" probably was already in use in the 1980s. This is because Ooms states that Wimber's and Wagner's course "Signs and Wonders and Church Growth", renamed later "Healing and World Evangelization", helped the subject of healing and deliverance to find acceptance among evangelicals. Ooms 2005, 6.

¹⁰¹² Wagner 2005f, 8.

¹⁰¹³ Wagner 2005f, 97.

¹⁰¹⁴ Synan in Lee, ER 2005, n.p.

¹⁰¹⁵ Wagner 1981, 20-22. Wagner cites George Ladd: "Jesus' message of the coming of the kingdom of God involved a fundamental struggle with and conquest of this spiritual realm of evil." Deliverance from the satanic bondage caused astonishment among people. Ladd 1974, 52, 65; Wagner 1981, 20.

¹⁰¹⁶ Holvast 2008, 29; Wimber and Springer 1986; Wagner 1996a, 136-137, 163, 166.

¹⁰¹⁷ Wagner 1981, 20; Wagner in Wagner 1998d, 22; Holvast 2008, 29; Miller, SP 2012, 20-21. "Both Wagner and Kraft paid tribute to Wimber as a major influence on their theology and practice. Wimber not only grounded his theology of signs and wonders in the New Testament concept of the Kingdom of God; the presence of the Kingdom

notes properly that for Wagner, deliverance is one part of the new power orientation of the NAR which separates those churches from other evangelical churches. “If only all Evangelical churches would follow suit, dominion would be a reality.”¹⁰¹⁸

The gift of deliverance operates on three different levels. The first level [Wagner: ground level] has to do with casting out a spirit from an individual. At the middle level, people can be helped to be delivered from various kinds of curses such as bonds of an evil spirit. At the highest level, [Wagner: high level] of deliverance, battle is waged against the territorial spirits who dominate entire geographical areas.¹⁰¹⁹ It can be asked why Wagner sets the number of the levels at precisely three; why the levels are hierarchical by nature. Wagner does not appear to answer these questions.

At the ground level of deliverance, the scriptural principle is combined with a psychological emphasis on using a loud voice.¹⁰²⁰ Coleman quotes Wagner, who says that ground-level deliverance includes casting demons out of people. Therefore at the ground level of deliverance one who has this charisma tries to ascertain what kinds of spirits are there in an individual.¹⁰²¹ Wagner finds the scriptural grounds for this ministry in the example of Jesus’ disciples. Wagner argues that the Jesus’ inner circle of 12 disciples (Matt. 10:1) and the 70 comprising the wider circle (Luke 10:17) practiced the ground-level deliverance. The spirits must first be named; then they can be cast out in the name of Jesus. The result is often [as the example of evangelist Philip (Acts 8:7) shows] a loud cry of the spirits when they are cast out.¹⁰²² Thus it can be justified by Scriptures that demons cry out. Moore states that Neil T. Anderson, a theologian influenced by Wagner, also teaches that not only demons use a loud voice but that a person with the gift of deliverance must also use a loud voice when addressing evil spirits.¹⁰²³ Although Wagner does not explicitly state that the exorcist is to use a loud voice, the deliverance ministry does seem to be messy and loud.¹⁰²⁴ It can be asked: can deliverance ministry be effective with a silent voice? It may be that for Wagner, using loud voice is also a kind of deliverance technique.¹⁰²⁵

also meant the presence of ‘power’ to be used for ‘power healing’, ‘power deliverance’ (exorcism) and power evangelism.” Holvast 2008, 29.

¹⁰¹⁸ Miller, SP 2012, 20-21; Wagner in Wagner 1998d, 18-25.

¹⁰¹⁹ Wagner 1992c, 16-19; Wagner 1992b, 68; Lampman 1999, n.p. One of the curses is “generational transference of demons”. See Moore 1996, 8.

¹⁰²⁰ Wagner 1996a, 21-22; Wagner 1992c, 16-17.

¹⁰²¹ Coleman 2010, 8, footnote.

¹⁰²² Wagner 1992c, 16, 143-159.

¹⁰²³ Moore 1996, 7; the same kind of emphasis appears in Wagner, see Wagner 2008c, 157.

¹⁰²⁴ Wagner 1996a, 21-22; Wagner 1992c, 16-17; Wagner 2008c, 157; Wagner 1988c, 96.

¹⁰²⁵ Wagner 2008c, 157; Wagner 1988c, 96; Wagner 1992c, 16. On speaking to demons (loudly), see Moore 1996, 7. Here Moore discusses Neil T. Anderson’s theology, which is influenced by Wagner. Moore 1996, 7.

At the ground level of spiritual warfare, demons can go enter a person by means of various bonds. These include trauma, sexual abuse, abortion, curses, “substance addiction,” occultism or any number of other footholds. In the case where these ties are involved, inner healing through the gift of healing is necessary before the demons can be cast out.¹⁰²⁶ These are not sins, but traumas. It can be asked: why the victims of trauma rather than sinners are punished by demons. Again Wagner’s view seems to ignore the human factors. For example, he suggests that lusts are caused by spirits.¹⁰²⁷

“Middle level spiritual warfare” [Wagner’s term] differs from that at the ground level in the fact that spirits cause more serious drawbacks such as imprisonment (Acts 16:16-24) or curses. At this level of spiritual warfare, demons act through shamans, New Age practitioners, occultists, witches, Satan worshippers and fortune-tellers. Demons try to deceive politicians through witches and astrologers. In addition common people are at risk of ending up in middle level spiritual warfare through witch doctors, witches and new age practitioners.¹⁰²⁸ Mosher argues that the NAR and especially Wagner himself practices contemplative New Age-spirituality.¹⁰²⁹ However, this seems an odd argument, because Wagner actually opposes that kind of spirituality, as can be gathered from Wagner’s statements quoted above. Mosher reads too much between the lines (which he literally exhorts the reader to do).¹⁰³⁰ The gift of deliverance (here Wagner calls it “the gift of exorcism”) is necessary in middle- or occult-level spiritual warfare. It provides the individual the ability to judge when some symptoms of disease are caused by a curse of Satan. As a result says Wagner, an evil spirit has come into a person. In these situations a person with the gift of deliverance may receive knowledge from the Holy Spirit that the cause is a demon. Then he must deliver the victim in the name and power of Christ, by commanding the spirit to leave him.¹⁰³¹

“High-level deliverance” includes some dualistic beliefs as “territorial spirits”, which leads to ignore God’s sovereignty. These evil spirits dominate geographical areas. High-level deliverance is

¹⁰²⁶ Wagner 1992c, 129-130.

¹⁰²⁷ Wagner 1992b, 71-72.

¹⁰²⁸ Wagner 1992c, 17-18.

¹⁰²⁹ Mosher 2012. Mosher’s critique does not seem to be fully objective. Perhaps it is even tendentious. “As far as C. Peter Wagner himself, I question whether he is even a born again Christian. As well as the beliefs mentioned above, he holds to “open theism” – that God does not know the future.” Mosher 2012.

¹⁰³⁰ Mosher 2012. He writes: “Read between the lines, and even in Wagner’s pro-NAR article you will see some of the heresies of the movement. For example, check out these excerpts from Wagner.” Mosher 2012.

¹⁰³¹ Wagner 1992b, 44-46; Wagner 1992c, 17-18. On the gift of deliverance in deliverance ministry, see Wagner 1988c, 96. Wagner’s view that demons cause diseases appears not to be in line with Pauline view. According to Thomas: “Second, nowhere in the Pauline Corpus, with the possible exception of 2 Cor. 12: 7-10, is disease or illness attributed to demons.” Thomas 1998, 51.

intended to relieve entire geographical areas of the domination of the principalities.¹⁰³² This doctrine is also known among the New Pentecostals. Interestingly a Catholic exorcist Fr. Urayai seems to share Wagner’s view of geographical demons. Shoko states that he has cast out a “water spirit”.¹⁰³³ Urayai is said to cast the spirit into purgatory, a place in which Wagner does not believe. Wagner instead states that territorial spirits are evil supernatural beings who “had gained the highest level of malicious control over human social networks of many kinds”. According to Wagner the early Christians understood every nation, tribe and language to be under the spiritual power of the community. In this context, “spiritual powers” mean evil spirits and demons.¹⁰³⁴ Stones and the statues were not innocent art, but the places of worship of demonic spirits. Wagner links with specific areas the ownership of spirits. Each city was a property of an idol, who dominated the area. The citizens were the slaves of the idols. Thus there is a black- and white –principle strongly emphasizing the divine and satanic but the human, only little. He refers not only to the early Christians but also to the leaders of the Argentinean revival in the 1980s for a literal interpretation of the NT deliverance ministry. According to Wagner they practiced personal deliverance and regularly confronted territorial spirits, following Jesus’ example.¹⁰³⁵ Anglican Charismatics in turn reject Wagner’s idea of territorial spirits. Smith voices rightly concern over Wagner’s view of territorial spirits, which in his view ignores the doctrine of God’s sovereignty.¹⁰³⁶ Here Wagner states that Abraham understood Jehovah as ruler of the whole universe,¹⁰³⁷ but he himself seems to forget that fact in his enthusiasm for exploring the impact of demons and the areas they control.¹⁰³⁸

¹⁰³² Wagner 1996a, 22; Wagner 1992c, 18-19; Wagner 1993d, 51-54. Examples of “territorial spirits” in New Testament are the Harlot of Revelation (harlot, Rev. 17:1) and Diana or Artemis of Ephesians (Acts 19:23-41), “Python spirit” (Acts 16:16), Beelzebub (Luke 11:15), Death (Rev. 6:8), Hades (Rev. 6:8), Wormwood (Rev. 8:11), Abaddon or Apollyon (Rev. 9:11), the beast (Rev. 13:1), the false prophet (Rev.19:20) . Wagner 1992c, 87, 146. Other “territorial spirits” include the Egyptian demons: Tower of Ra, Cheops Pyramid, Osiris Temple, hindu deities: Vishnu Creek, Rama Shrine, Krishna Shrine, Greek and Roman deities: Jupiter Temple, Juno Temple, Venus Temple. In addition, Wagner lists the following: Phantom Creek, Haunted Canyon and Crystal Dragon Creek. Wagner refers here to the work of Dave and Jane Rumph, *Geographical Idolatry: Does Satan Really Own All This?* Rumph, 1992, 13; Wagner in Wagner 1993d, 54. Wagner notes the deities of various nations named in the Old Testament: Baal (2. Kings 21:3), which was also called by the names Merodach or Lord Merodach (Babylon, Jer. 50:2,3), Succoth Benoth (Babylon), Nergal (from Cuth), Ashima (Hamath), Nibhaz and Tartak (Avites), Adrammelech ja Anammelech (Sephervites, 2 Kings 17: 29-31), Ashtoreth (1 Kings 11:5), Milcom (1 Kings 11:5), Baal Gad (Josh 11:17), Baal-Berith (Judg. 8:33), Baalath Beer (Josh. 19:8). The apocryphal book of Tobit mentions Asmodeus (Tobit 3:8). Jewish apocalyptic.

¹⁰³³ Shoko 2006, 360.

¹⁰³⁴ Wagner 1992c, 66, 88-89, (90-93), 94-96.

¹⁰³⁵ Wagner 1999c, 42-43; Wagner 1999e, 43.

¹⁰³⁶ Smith, GR 2011, 341.

¹⁰³⁷ Wagner 1992a, 91

¹⁰³⁸ Wagner 1993d, 53-54; Wagner 1992c, 87-96, 145-146, 156; Wagner 1999e, 43; Smith, GR 2011, 341; Garrett 1989, 40; Williams 1989, 35. Wagner refers to Susan Garrett in justifying his doctrine of territorial spirits: “Luke believes that there are entire populations of humans who have long been under Satan’s authority, willingly giving him glory and obeying his command.” Garrett 1989, 40; Wagner 1992a, 89. Wagner’s argument concerning Enlil as the territorial spirit of Sumerians is based on the research of Old Testament scholar Don Williams. Williams 1989, 35; Wagner 1992a, 91. Wagner relies on experiential principle. He justifies his view of the territorial spirits also with his and others’ experiences of the Argentinean Revival. Wagner 1999e, 43.

Wagner bases his understanding of the gift of deliverance on two principles: Scripture and the empiricist observations of the use of the charisma of deliverance. Although the gift of deliverance is not *explicitly, by name*, [italics added] mentioned in the Scriptures, Wagner notes that it is *implicitly required* [italics added].¹⁰³⁹ He takes the ministry of Jesus as an example of the use of the gift of deliverance in the New Testament. Ooms notes that this ministry continues, because Jesus called his disciples to the ministry of deliverance.¹⁰⁴⁰ Wagner understands that the deliverance from spirits is united with preaching in Jesus' ministry. Therefore the gift of deliverance served the proclamation of the kingdom of God. On the one hand interpreting Jesus' example in the New Testament, and on the other hand observing contemporary deliverance ministry, Wagner concludes that deliverance ministry cannot attack Satan directly.¹⁰⁴¹ Only the lesser demonic forces can be expelled.¹⁰⁴² The same can be observed in his definition of the charisma: "The gift of deliverance is the special ability that God gives to certain members of the Body of Christ to cast out demons and evil spirits."¹⁰⁴³ Thus Wagner bases the gift of deliverance on scriptural and empirical principles.¹⁰⁴⁴ Although the exact hierarchy of demons cannot be found in the New Testament, some titles for evil spirits do appear there, such as "principalities", "powers", "rulers of the darkness of this age" and "spiritual hosts of wickedness in the heavenly places" (Eph 6:12).¹⁰⁴⁵ Wagner interprets Jesus' deliverance ministry as evidence for the fact that deliverance and spiritual warfare are linked together. In Jesus' ministry, deliverance from spirits led to a deeper spiritual warfare, in which the major weapon was "warfare prayer" [Wagner's term; Luke 11:14-15]. Thus prayer has a vital role in the gift and ministry of deliverance. Both are an important part of spiritual warfare in Wagner's thought.¹⁰⁴⁶ Wagner's view of the gift of deliverance is based more on Scripture than the view of American Reformed Christians as argued by Ooms.¹⁰⁴⁷ From Ooms's argument it can be concluded that their understanding seems to be limited by their rejection of the supernatural premise.¹⁰⁴⁸

¹⁰³⁹ Wagner 2005f, 101; Wagner 1990c, 73-91 [83-103]; Diener 1999, 8. Diener argues that quoting others' experiences is stronger principle than biblical principle is for Wagner. Diener 1999, 1-8.

¹⁰⁴⁰ Ooms 2005, 1; Wagner 1992c, 57.

¹⁰⁴¹ Wagner 1992c, 56-58.

¹⁰⁴² Wagner 1992c, 57-58, 63.

¹⁰⁴³ Wagner 2005f, 101.

¹⁰⁴⁴ Ooms 2005, 1, 12, 48.

¹⁰⁴⁵ Wagner 1992c, 63.

¹⁰⁴⁶ Wagner 1993b, 136.

¹⁰⁴⁷ Ooms 2005, 24. In turn Diener sees it to be extra-biblical. Diener 1999, 1, 8, 10; Wagner 1990c, 73-91 [83-103].

¹⁰⁴⁸ Ooms 2005, 1, 12, 48.

Because the gift of deliverance is closely related to Wagner's demonology and spiritual mapping,¹⁰⁴⁹ it is necessary to analyze that relationship. Holvast notes that Wagner formed his demonology out of research and Scripture. His demonology which includes features and principles those are concrete in terms of time and space.¹⁰⁵⁰ In Wagner's demonology fear of evil is not negative but realistic: the demons have the right to attack and influence an individual's life. Wagner says: "God has permitted dark angels to exercise their power to steal, kill and destroy." Christians are in conflict with them whether they like it or not.¹⁰⁵¹ Otis Jr. quotes Wagner in arguing that spiritual warfare combined with an overconfident attitude, causes harm. At worst the demons may cause death.¹⁰⁵² This view of demonology has meant Wagner's partially adopting animism. Holvast cites Wagner, who says that an animistic worldview has some validity.¹⁰⁵³ Währisch-Oblau's critique against Wagner is based on constructivist presuppositions. She rejects supernaturalism, stating that only belief in demons is relevant, not demons themselves. This approach in itself is not particularly scientific, as can be noted from Smith's work concerning a scientist (Woolmer) being "unusually sympathetic to Wagner's analyses of spiritual warfare at higher levels."¹⁰⁵⁴ Kraft also argues that naturalistic assumptions are difficult to link with God who is involved in everyday activities.¹⁰⁵⁵ In his demonology, however, Wagner can be seen to have adopted *Christianized* animism. Thus his world view is pre-modern, but still Christian and unique compared to the worldview of other cultures.¹⁰⁵⁶ Wagner seems to see himself as a Christianized animist.¹⁰⁵⁷ Coleman, citing Hiebert, describes Christianized animism as follows: "In spiritism, the spirits dominate reality, and humans must constantly battle or appease them to survive. In magic, humans seek to control supernatural powers through rituals and formulas to achieve their own personal desires. Both spiritism and magic are human and ego-centered; a person can gain what he or she wants by manipulating the spirits and controlling the forces. Both reject a God-centered view of

¹⁰⁴⁹ Wagner 1993d, 49-72. Spiritual mapping seems to be related to discerning spirits and to various deliverance practices such as "cleansing a room". See Wagner 1993d, 61-63.

¹⁰⁵⁰ Holvast 2008, 140.

¹⁰⁵¹ Wagner 1989b, 286; Wagner 1993d, 49-72; Wagner 1996a, 64-65.

¹⁰⁵² Otis Jr. 1998, 185-186.

¹⁰⁵³ Holvast 2008, 138.

¹⁰⁵⁴ Währisch-Oblau 2011, 19; Smith, GR 2011, 104-105. On Wagner's worldview, see Wagner 1996a, 64-66.

¹⁰⁵⁵ Kraft 1989, 27. Wagner in turn refers to the principle of quantity. "This tends to cloud our understanding of the great majority of the peoples of the world for whom the supernatural is a very much a part of daily life." Wagner 1992c, 99.

¹⁰⁵⁶ Smith, GR 2011, 104-105, 143 footnote.

¹⁰⁵⁷ Wagner 1996a, 65-66. He accepts William A. Smalley's definition referred to earlier. See Smalley in Neill 1971, 24. Rather he rejects Patrick Johnstone's narrower definition, which refers animism as the opposite of Christianity. Wagner 1996a, 65.

reality, and both reject worship, obedience, and submission as the human response to God's will."¹⁰⁵⁸

Wagner's view of the gift of deliverance can also be interpreted as representing relativist theology. The animistic features of Wagner's view of demonology Chia interprets loosely (referring to Lowe) as postmodern ideology.¹⁰⁵⁹ Especially, Wagner's focusing on territorial spirits is based on an interpretation of book of Daniel, as with many "Third Wavers".¹⁰⁶⁰ Wagner's view that demons are personal can be seen as traditional Christianity and a focus on territorial spirits as relativist Christianity. Bethancourt states: "Second, strategic-level spiritual warfare practitioners such as C. Peter Wagner correctly consider the principalities and powers to be personal, spiritual forces of evil but wrongly embrace a powers-centered response focused on defeating territorial spirits."¹⁰⁶¹

The gift of deliverance is directed not only to unbelievers but also to Christians.¹⁰⁶² This belief differs from Classical Pentecostal theology.¹⁰⁶³ Williams implicitly criticizes Wagner in saying that a Pentecostal professor says that they do not believe that a Christian could be demonized.¹⁰⁶⁴ Wagner defends his argument with pragmatic principle. "The first reason is because it leaves us impotent to free many Christians from bondage and misery."¹⁰⁶⁵ He argues that the notion that Christians are immune to demonization is a distinct obstacle to revival and transformation of cities.¹⁰⁶⁶ Wagner adduces no biblical arguments, but rather pragmatic ones for the belief that a Christian can be possessed by a demon. In his argument Wagner relies on the metaphor of fishing. Referring to Caballeros Wagner likens evangelism to fishing: as a fish must be cleaned after it is caught, so Christians should be cleansed of demons.¹⁰⁶⁷ A person with the gift of deliverance seems

¹⁰⁵⁸ Coleman 2010, 10; Hiebert 1982, 46; Wagner 1996a, 64-66. Coleman indeed argues that Wagner "placed too much emphasis on the principalities and powers by making them the focus of strategic-level spiritual warfare." Coleman 2010, 9; Wagner 1996a, 22.

¹⁰⁵⁹ Chia in Chia 1999, 46; Lowe in Chia 1999, 69-75.

¹⁰⁶⁰ Holvast 2008, 140; Wagner 1992c, 66.

¹⁰⁶¹ Bethancourt 2010, 11. Bethancourt refers to C. Peter Wagner, ed., *Territorial Spirits: Insights into Strategic-Level Spiritual Warfare* (Chichester: Sovereign Word, 1992); C. Peter Wagner, *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare* (Ventura: Regal, 1996). Bethancourt 2010, 11.

¹⁰⁶² Wagner 1992c, 171-172; Wagner 2005c, 69-70.

¹⁰⁶³ Wagner 2005c, 69-70.

¹⁰⁶⁴ Williams 1989, 184. According to Wagner, one example of a "demonized" [Wagner's term] Christian is the pastor who found freedom through deliverance from the demonic bondage of pornography. Wagner 2005c, 70-72. Can Christians be demonized? See Moore 1996, 9.

¹⁰⁶⁵ Wagner 2005c, 70.

¹⁰⁶⁶ Wagner 1999e, 45.

¹⁰⁶⁷ Wagner 1999e, 45-46.

to be a bit superstitious. For example, he may try to cast out the demon of keys because someone has lost his keys.¹⁰⁶⁸

The gift of deliverance is an instrument of political Dominionism in Wagner's theology.¹⁰⁶⁹ Power against witchcraft is especially significant in African societies and cultures, as Anderson notes.¹⁰⁷⁰ Its aim is to Christianize the world and to establish an earthly kingdom of God. According to this ideology, affairs on earth should be as in heaven. Difficult problems in general are caused by Satan.¹⁰⁷¹ Through spiritual warfare prayer and fasting conditions on earth can be changed and people delivered from the bondage of Satan.¹⁰⁷² Thus the gift of deliverance may serve as a tool of Dominionism, along with praying and fasting. Interestingly there seems to be the same kind of belief operative in the Catholic deliverance ministry practiced by Fr. Urayai. Shoko reports that a woman's obstacle to getting married was the fact that she was possessed by her grandfather's spirit.¹⁰⁷³

Wagner's view of deliverance raises several theological problems. As examples we can name the doctrines of territorial spirits, delegated authority, "binding the strong man," and basing spiritual phenomena on anecdotes. Wagner quotes the Old Testament scholars Keil and Delizch and the well-known biblical scholar F.F. Bruce, in his search for a basis for his teaching on territorial spirits. Keil and Delizch conclude that "the prince of Persia" in the book of Daniel is indeed the demon of the Persian kingdom. F.F. Bruce shows that Deuteronomy 32:8 directly relates to the "prince of Persia" and the "prince of Greece" mentioned in Daniel 10. Bruce associates these two passages with the New Testament "world rulers of darkness" of Ephesians 6:12, which Wagner too eagerly interprets as territorial spirits.¹⁰⁷⁴ Wagner also cites Simon Kistemaker in arguing that the phrase "a spirit of divination" should be translated "a spirit, namely a Python, meaning territorial spirits."¹⁰⁷⁵ Hart notes that Wagner's identification of Beelzebub as a territorial spirit is exegetically problematic. In addition he claims that the view of contemporary Christians' authority as delegated from Jesus has no biblical proof. Hart states correctly that the Great Commission mentions nothing about authority being transferred to the disciples, contrary to Wagner's argument.¹⁰⁷⁶ Korangteng-

¹⁰⁶⁸ Wagner 1992c, 183-184.

¹⁰⁶⁹ Währisch-Oblau 2011, 15.

¹⁰⁷⁰ Anderson 2011, 67-68.

¹⁰⁷¹ Wagner 1993d, 57-61.

¹⁰⁷² Wagner 2008b.

¹⁰⁷³ Shoko 2006, 359.

¹⁰⁷⁴ Wagner 1996b, 168; Keil and Delisch 1949, 416; Bruce 1964, 33.

¹⁰⁷⁵ Wagner 1996b, 189; Kistemaker 1990, 594.

¹⁰⁷⁶ Hart 1997; Wagner 1996a, 136-137, 145-148, 217.

Pipim argues rightly that Wagner's interpretation of "binding the strong man" in Matthew 12:29 as meaning a territorial spirit is taken out of context.¹⁰⁷⁷ Holvast states sharply that spiritual phenomena should be tested and not based only on anecdotes as Wagner does.¹⁰⁷⁸

From Lutheran perspective Wagner's view of the gift of deliverance is partially based on Scripture, but it ignores the theology of the Cross. Währisch-Oblau argues that the entire deliverance ministry decreases "firm faith that Christ is Lord and victor over all evil powers."¹⁰⁷⁹ Her argument has no solid biblical basis because it is based only on the example of desert Fathers who were African in origin. However, Währisch-Oblau sharply points out sharply Wagner's problem concerning the gift of deliverance. Rejecting the theology of the Cross and emphasizing the fight against Satan leads him to ignore the meaning of humiliation and weakness.¹⁰⁸⁰ Wagner writes nothing about them as weapons in spiritual warfare. He does not seem to know of martyrdom as the ultimate humiliation of the devil, the mystery revealed in the Cross, when death overcame evil and "one death ate the other" as Währisch-Oblau writes (quoting Luther).¹⁰⁸¹

It can be said that for Wagner faith and courage are essential in using the gift of deliverance. Even the invocation of Jesus and calling upon him does not help cast out demons. In addition, the possessor of the gift of deliverance is required to have faith and courage as well. In this context it can be deduced that "faith" does not only mean faith in the Triune God but also faith in one's success in casting out demons. Thus Wagner's understanding of faith as directed to the desired object leads him to near the Word of Faith -theology, and to stressing psychological elements of faith when it comes to the gift of deliverance.¹⁰⁸²

¹⁰⁷⁷ Korangteng-Pipim in Korangteng-Pipim 2005, 152-153; Powlison 1995, 130. On exorcism among early Christians, see Robeck 2008, abstract.

¹⁰⁷⁸ Holvast 2008, 193; Priest, Campbell and Mullen 1995, 39. Holvast refers to Wagner's tendency to "take the testimonies of sincere, lucid people at face value" concerning healings and miracles. Wagner 1988a, 242; Holvast 2008, 193.

¹⁰⁷⁹ Währisch-Oblau 2011, 19-20. This can be noticed in Wagner's teaching about mighty territorial spirits, which keep people in darkness. Wagner 1998a, 22-25 27-34; Wagner 2000i, 8. For example "The Queen of Heaven", means for Wagner "Assyro-Babylonian Ishtar" (Jer. 7:18), "one of the most powerful spirits in Satan's hierarchy." Edwards-Raudonat 1999, n.p., Wagner 1998a, 22-25, 27-34.

¹⁰⁸⁰ Wagner 2009b, 49-58; Wagner 2006c, 54-74, 131-132; Wagner 2010b, 43, 74, 174, 261-264

¹⁰⁸¹ Währisch-Oblau 2011, 19-20; Van der Meer 2008, 189; Wagner 2009b, 49-58.

¹⁰⁸² Wagner 1986c, 127-128. Judging from the context it comes to gift of deliverance, because Wagner juts before this passage told of how in Pentecostal churches – to which the "deliverer" Stevao also include – every Christian operates in accordance with his spiritual gift. That is how Stevao would be understood to possess the gift of deliverance. Wagner 1986c, 128.

One of the techniques used in deliverance ministry, is a concept which also appears in church history: “binding the strong man”.¹⁰⁸³ It is especially a tool for power evangelism. According to Wagner Jesus’ words of binding in Mt 12:29 means neutralizing the power of demonic forces; especially the power of those forces attempting to stand in the way of spreading the gospel of the Kingdom throughout the earth.¹⁰⁸⁴ In personal deliverance as well binding the spirits seems to be a proper technique. Williamson cites Wagner’s wife Doris, who is said to possess the gift of deliverance. She notes that the demon must be addressed: “I bind, mussel [sic] and gag you.” She does not allow the spirits to manifest themselves in any way, such as in speaking.¹⁰⁸⁵ Interestingly the Catholic exorcist Fr. Urayai also uses the same kind of techniques as Wagner. Prayer alone is not sufficient to exorcise a spirit, but one must employ required techniques such as sprinkling water, commanding the spirit, and Catholic prayer of contrition.¹⁰⁸⁶ Referring to Powlison, Koranteng-Pipim argues properly that in the New Testament Jesus does not use such a pastoral method of “binding spirits.” He notes that the confrontation must be initiated by demons, not by Christians. Christians must not address the spirit directly but appeal to Christ to cast out the demon.¹⁰⁸⁷

Another technique in deliverance ministry is “naming the spirits.” It is used in battle against territorial spirits. Wagner argues that the practice of naming and addressing demons is based on Jesus’ example. “He learned the name of the demon by asking the demon itself “(Mark. 5:9). Wagner explains that there is a distinction between the proper name and the functional name of a spirit.¹⁰⁸⁸ He argues that symbols of the visible world refer to spirits in the invisible world. They are a kind of clue to discovering the name of the demon. For example in art can be found such symbols as a snake, which represents witchcraft.¹⁰⁸⁹ It can be asked why God provides such clues as in a detective novel? Why does he not reveal the names directly to a deliverer, if they are so significant? Wagner does not provide an answer to this question. Hart observes correctly that one problem of

¹⁰⁸³ King 1997. King refers to Roberts and Donaldson 1979, 7: 484, 10: 457, 10: 458; White 1975 70-71. Augustine and Chrysostom also use the concept of “binding the strongman”. See Augustine: “On the Psalms - Psalm 48” in *Nicene and Post-Nicene Fathers, Section 4*, NPNF, 1:8:165; Chrysostom: “Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon” in *Nicene and Post-Nicene Fathers* 1:13, 516.

¹⁰⁸⁴ Wagner 2005c, 21-22.

¹⁰⁸⁵ Williamson 2009, 16; Wagner D. 1999, 103.

¹⁰⁸⁶ Shoko 2006, 359-360.

¹⁰⁸⁷ Koranteng-Pipim in Koranteng-Pipim 2005, 153; Powlison 1995, 130; Wagner 1993b, 137; Wagner 1992c, 28, 33, 101; Wagner in Wagner and Pennoyer 1990c, 85-101.

¹⁰⁸⁸ Wagner 1996b, 193.

¹⁰⁸⁹ Wagner 1997, 26-27; Wagner 1992c, 157. “...phrase ‘spirit of divination’ or ‘spirit of clairvoyance’, which is the functional name of the territorial spirit over Philippi. ...Kistemaker points out that the best way to translate the Greek is ‘a spirit, namely a Python’. Here is one indication of the relationship of the snake in the visible world to spirits of witchcraft in the invisible world. It is common that in art designed to glorify the demonic, snakes are frequently used to represent witchcraft.” Wagner 1997, 26-27. According to Wagner the control of demonic spirits in the city of Resistencia was demonstrated *inter alia* by picture where a snake interpreted as witchcraft had eaten fish describing Christianity to its belly. Wagner 1992c, 157.

Wagner's view of spiritual warfare is that very few of his ideas are exegetically based. These include the division of demons' names into functional and proper names.¹⁰⁹⁰

A wide variety of different formats and methods can be noted in Wagner's understanding of the use of the gift of deliverance. Some minister to demon possessed patients in their deliverance ministry. Some organize mass deliverances from the spirits. Some associate the inner healing ministry – which is included in the gift of healing – with the gift of deliverance. As well, ways of approaching demons vary. Some allow the demons to speak during the deliverance, while others keep them quiet. The possessor of the gift of deliverance waits for the words of knowledge from God in order to receive clear guidelines for the specific expulsion in question. If supernatural knowledge is not available, the individual ministering in deliverance must resort to natural knowledge. He must prepare a questionnaire for individuals possessed by demons and decide on the basis of the responses how spirit will be cast out. One method which deliverers need in their ministry is fasting. Writing about the deliverances from demons performed by his wife, Wagner claims that his wife has the gift of deliverance but not of exhortation. Thus she does not engage in traditional counselling. It is difficult to understand why Wagner, writing of the gift of deliverance, surprisingly refers to the gift of exhortation unless the two were joined together somehow. The previously noted finding that some of the deliverers take care of the possessed by demons as patients seems to point in the same direction. Thus it seems that Wagner implicitly supposes that the gift of exhortation belongs to the equipment of some deliverers' charisma.¹⁰⁹¹

Since 1973 there occurs a shift in Wagner's view of demonology towards Classical Pentecostalism. In the 1980s there is a new shift from Classical Pentecostalism towards Latter Rain theology. Van der Meer properly interprets spiritual warfare against territorial spirits as including a new type of exorcism, marking a shift from individuals to geographical locations. He thinks this shift began with the book *Spiritual Power and Church Growth* in 1986. This book links numerical growth and spiritual power in the form of healing, exorcism and miracles. Previously (at least already in 1973) Wagner connected believing in demons to church growth in a Pentecostal fashion. He wrote:

¹⁰⁹⁰ Hart 1997; Wagner 1996a, 22, 26-28, 173, 178, 188-189, 200. As examples of other innovative ideas of Wagner which are not exegetically based, Hart refers to 1) the idea that praying on location for a community, region, or nation is inherently more powerful than praying at home; 2) the idea that demons working in the occult employ significantly.

¹⁰⁹¹ Wagner 2005f, 102. Although Wagner teaches that the spiritual gift and the ministry are linked, his wife Doris seem not to have any specific ministry of deliverance, but only the gift of deliverance. Ooms argues: "Wagner has experiences of deliverance close to him. His wife Doris serves in ministry of deliverance. Doris Wagner with Global Harvest Ministries. Doris does not, as far as I know, have an official ministry devoted to deliverance; however, that is one of her main interests and foci as she works with her husband C. Peter Wagner at Global Harvest Ministries in Colorado Springs." Ooms 2005, 24.

“Demonic power is not recognized and dealt with in many of the slower-growing non-Pentecostal churches in Latin America, but it is a frequent subject of sermon, discussion, and action in the Pentecostal churches.” That idea was based on book of Harmon Johnson.¹⁰⁹²

Reimer quotes Wagner to argue that there is no “right or wrong way to pray for the sick” but it depends on the philosophy of ministry of the particular minister. In this context Reimer connects healing and deliverance.¹⁰⁹³ Smith, an Anglican Charismatic, understands as Wagner does that deliverance is a broader concept than exorcism. Both concepts refer to spiritual warfare. On the other hand, Smith argues that he himself emphasizes personal deliverance whereas Wagner focuses on the battle against territorial spirits. He closely associates strategic-level spiritual warfare and territorial spirits. As Wagner puts it: “*Strategic-level spiritual warfare* describes confrontation with high-ranking principalities and powers, such as, Paul writes about in Ephesians 6:12. These enemy forces are frequently called 'territorial spirits' because they attempt to keep large numbers of humans networked through cities, nations, neighbourhoods, people groups, religious allegiance, industries or any other form of human society in spiritual captivity.”¹⁰⁹⁴

The gift of deliverance is a less supernatural gift for Wagner – as also for “Third Wavers” – compared to mainstream Pentecostals. Although Wagner argues that only the Holy Spirit bestows the gift of deliverance on a Christian, he also states that deliverance can be taught. He states that no one should go into missionary work abroad unless he is first taught how to heal the sick and cast out demons. When the “role of deliverance” [Wagner’s term] can be developed there only a small difference obtains between the gift and the role of deliverance in Wagner’s thought.¹⁰⁹⁵

It can be noted that Wagner associates demons with liberal Christianity. Demonic powers will manifest themselves in various ways in culture. They can have an effect both in wrath and

¹⁰⁹² Wagner 1973b, 133-134; Van der Meer 2008, 72-73; Johnson 1969, 91. Coleman assesses that Wagner’s shift came in 1988 with his book *How to have a healing ministry without making your church sick*. Wagner interpreted the principalities and powers from the perspective of what was then a growing spiritual warfare movement. In this book Wagner insisted that he was neither Pentecostal nor charismatic, and instead identified himself as part of the “Third Wave”. He also noted that one of the characteristics of the “Third Wave” is a widespread belief in demons. Coleman 2010, 8; Wagner 1988a, 9. Van der Meer evaluates Wagner’s theological shift: “Virtually all of the books written by Wagner after 1987 continue to reflect his pre-occupation with church growth but the classic church growth principles gradually recede to the background while strategic level spiritual warfare principles and techniques become the dominant themes. However, Wagner’s embrace of Pentecostal theology and spiritual warfare theology remains part and parcel of his primary concern for church growth as he indicates regularly in his later writings about strategic level spiritual warfare.” Van der Meer 2008, 72.

¹⁰⁹³ Wagner 1979c, 103; Wagner 1988a, 224; Williamson 2009, 11-12; Reimer n.d., n.p.

¹⁰⁹⁴ Wagner 1996a, 21-22; Smith, GR 2011, 33; Theron 1996, 89-90.

¹⁰⁹⁵ Wagner 1983a, 131; Wagner 1992c, 21. Here Wagner refers to Charles Kraft’s “Christianity in Culture” (1979), with whose arguments he agrees. Wagner 1983a, 131.

tolerance. Through wrath, demons cause racism. Wagner seems especially to link liberal themes with the influence of the devil. Through tolerance, evil spirits cause it to be animals rights, gay rights and abortion rights all come to be seen as politically correct. Thus there are demons behind liberal Christianity. Still, he does not demonize liberal Christians. He demonizes their ideology. "Today we understand that culture is not the enemy, but Satan is."¹⁰⁹⁶ Wagner interprets the phenomenon of demonic possession in such a way that the demon-possessed man is not seen as a demonic person, and is not to be blamed. Rather, he is seen as the victim of demonic power.¹⁰⁹⁷

From the biblical worldview¹⁰⁹⁸, which Wagner presupposes, it is logical to assume that demons lie behind cultures and societies. Similarly, persons as well as social structures are not in themselves demonic. However, territorial spirits which dominate geographical areas have made them demonic.¹⁰⁹⁹ Währisch-Oblau notes that Wagner's doctrine of strategic-level spiritual warfare has influenced theology and pastoral practice in Ghana, Nigeria and the Congo. In Africa his teaching regarding territorial spirits as the cause of social problems (even interpreting them as personal spirits) has found fertile ground. In spiritual warfare, conditions on earth can be changed through prayer.¹¹⁰⁰

In spite of arguments to the contrary, Wagner does not demonize cultures. The clear indication of this is his claim that cultural diversity is actually God's purpose. The rise of different cultures was not God's punishment but God's intention. His purpose was redemptive: that people may seek God (Acts 17:27).¹¹⁰¹

Wagner confuses deliverance from non-Christian religions with American nationalism. This view can be noted in his seeing America as Christian and the Taliban as Islamic. The background of this view is Dominionism, the understanding that America is the Promised Land. Dominionism leads to

¹⁰⁹⁶ Wagner 1993d, 58.

¹⁰⁹⁷ Wagner 1993d, 57-58, 60-61, 69.

¹⁰⁹⁸ A "Biblical Worldview" is defined in the Barna Report as belief that: "Absolute moral truth exists; that the source of moral truth is the Bible; that the Bible is accurate in all of the principles it teaches; that eternal spiritual salvation cannot be earned; that Jesus lived a sinless life on earth; that every person has a responsibility to share their religious beliefs with others; that Satan is a living force, not just a symbol of evil; and that God is the all-knowing, all-powerful maker of the universe who still rules that creation today." Barna 2005, n.p.

¹⁰⁹⁹ Wagner 1992c, 96. As justification for his view the social structures as demonic Wagner refers to Wink and Sider. They, however, do not understand the principalities as demons or transcendent beings. Wink defines the nature of power as: "the actual inner spirituality of the social entity itself." Wink 1986, 88; Wagner 1992c, 96. See also Sider 1979, 50.

¹¹⁰⁰ Wagner 1993d, 60-61, 96; Wagner 1984b, 126; Währisch-Oblau 2011, 15; Onyiah 2001a, n.p; Kalu 2008, 218; Shoko 2006, 359.

¹¹⁰¹ Wagner 1993d, 54-56; Smith, GR 2011, 97, 112, footnote.

a theological tension confusing politics and theology. This confusion however is ideological, not practical. It does not imply violence towards Muslims, but rather a peaceful attitude towards them. For example, this attitude appears in “identificational repentance”, a practice held partly in common with the New Pentecostals. Cimino quotes Wagner: ”The deeper dimension of the war on terrorism is not Taliban vs. America, but Allah vs. God the Father.”¹¹⁰² The territorial spirit of Islam blocks the reception of Christianity. When they are shaken by the prayer of a large number of Christians, non-Christian people will come to Christ. In the Muslim world as well, corporate prayer (“identificational repentance”, repenting of the sins of Christians during the First Crusade 900 years ago) weakens the principalities keeping Muslims in darkness.¹¹⁰³ The use of identificational repentance, in which Christians repent of their sins against Muslims, shows that Wagner is not aggressive against Muslims. Smith observes that Anglican pioneers of spiritual warfare lend their support for the practical value of this kind of spiritual mapping method as well as “healing wounded history”.¹¹⁰⁴

For Wagner, although demons are powerful, Christ is more powerful. His power forces the demons to obey.¹¹⁰⁵ Deliverance can be a rapid process. Deliverance from a spirit might take place in less than 30 seconds even though the spirit would be powerful. Thus Wagner’s theology represents not an absolute, but limited dualism. Wagner understands deliverance to be a broad concept. It includes deliverance from different physical and mental disorders caused by demons. With the help of deliverance ministry the church can grow to “gigantic proportions”. Elmer Towns calls this kind of revival “spiritual warfare revival”. Wagner explains that “spiritual warfare revival” is seen when demonic forces are cast out before revival can come.¹¹⁰⁶

¹¹⁰² Cimino 2005, 12-13; Wagner 2003, 4-5.

¹¹⁰³ Cimino 2005, 12-13; Wagner 2003, 4-5; Wagner in Waugh 2011e, 30-31.

¹¹⁰⁴ Smith, GR 2011, 340-341; Wagner in Waugh 2011e, 29-31; Wagner 2003, 4-5.

¹¹⁰⁵ Wagner 1988a, 72; Wagner 2005f, 103-104; Wagner 2005c, 63-64; Wagner 1992c, 187-188. For example the spirit of death can cause “strong diseases”, heart pain and long-term depression. Wagner 1992c, 187-188. Wagner writes of one Sin Cho Kim, from whom pastor Ki Dong Kim cast out three demons. The exorcism, Wagner says, led to the opening of Sin Cho Kim to the gospel. He “opened his heart to Jesus” and “became saved”. God then gave him the gifts to be a powerful lay evangelist, and since then, says Wagner, he has seen over 15,000 persons come to Christ under his ministry. Wagner 1988a, 72.

¹¹⁰⁶ Wagner 2005c, 63-64; Wagner 1988a, 72; Wagner 1999e, 47; Wagner 2005f, 103-104; Wagner 1994, 155-156; Wagner 1992c, 187-188; Michell 1998, 206; MacMullen 1984, 4, 19, 27, 133-134; Brown 1999, 51. On Towns’s nine paradigms of revival and on “spiritual warfare revival” as one of them, see Brown 1999, 51. Wagner refers here to the experience of former occultist Julio Cesar Ruibal. Wagner 2005f, 103-104.

5.1.4.3. Intercession

Wagner argues that a person with the gift of intercession regularly receives concrete answers to prayer.¹¹⁰⁷ Such visible answers to prayer is seen to be the major difference between a person with and without the gift, as can be seen from Wagner's definition: "The gift of intercession is the special ability that God gives to certain members of the Body of Christ to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers to a degree much greater than that which is expected of the average Christian."¹¹⁰⁸ An individual with the gift of intercession enjoys prayer and receives personal satisfaction and joy from prayer more than others do. He also prays longer and with greater intensity. Hearing the voice of God is a significant part of using the gift of intercession. The individual with the gift of intercession hears the voice of God more regularly and more accurately than others do.¹¹⁰⁹ He does not only feel or sense the expressions God uses, but hears his speech in words as well. Speaking to a person's spirit through prayer, God shows his will. God's will may be in conflict with the Christian's own thoughts.¹¹¹⁰ Those who intercede for others spend the main part of their time listening to the voice of God. Their prayer releases the power of God.¹¹¹¹ Many intercessors also have the gift of prophecy.¹¹¹² Analyzing the observation of Bernard can be stated that Wagner's view differs from the view of another other "Third Waver", Wimber, who argues that "this type of long-term supernatural gifting" is a ministry which requires the charisma.¹¹¹³ Instead, Wagner writes that serving with the role of intercession requires a certain degree of sanctification (and a call from God) to the ministry of intercession.¹¹¹⁴ According to Wagner, a person without the gift of intercession can be even more committed to his ministry than a person with the gift. He will hear occasionally but not on a regular basis, the clear voice of God.¹¹¹⁵ The above can be summarized thus: that although the individual who serves with the gift of intercession provides more results than other Christians, the individuals who serve by the role of intercession are as well needed in ministry. Thus there seems to be a tension in Wagner's view of the gift of intercession. He argues that every ministry requires an

¹¹⁰⁷ Wagner 1987c, 22.

¹¹⁰⁸ Wagner 2005f, 70.

¹¹⁰⁹ Wagner 1992b, 49, 163, 164; Wagner 2005f, 72; Wagner 1987c, 22; Wagner 1992b, 48-49. For example of hearing God's voice, see Wagner 1992b, 174.

¹¹¹⁰ Wagner 1993b, 62-63. Wagner argues "...God does speak today and that we can hear Him clearly enough to virtually quote His words... Hayford affirms that the Lord speaks words to him." Wagner 1993b, 62-63.

¹¹¹¹ Wagner 2005f, 70-73; Wagner 1993b, 60-63.

¹¹¹² Wagner 1992b, 24-25, 163-164.

¹¹¹³ Bernard 2005, 29. For example, although everyone can pray, there are some individuals who have a supernatural gift for intercession. John Wimber calls this type of long-term supernatural gifting a "ministry". Bernard 2005, 29.

¹¹¹⁴ Wagner 1992c, 12.

¹¹¹⁵ Wagner 1992b, 127. Using the analogy of American football, Wagner argues that intercessors without the spiritual gift of intercession must be accepted into ministry. Those individuals with the gift of intercession are efficient "running backs". Instead, intercessors without the gift have another kind of role. They are like "the center and guards". Wagner 1992b, 127.

equivalent spiritual gift, but in the case of the ministry of intercession it is not required. The meaning of the gift of intercession for ministry is unclear and even contradictory, because the same ministry can be performed without the gift.¹¹¹⁶ The gift of intercession has three different areas of operation: as a battle tool in SLSW, as intercession for the leaders and as influence on church growth.¹¹¹⁷

Wagner's view of two-way prayer may lead him to overemphasize the matter of technique, which implies a risk of losing a theocentric view of the gift of intercession.¹¹¹⁸ According to Wagner, "two-way prayer" is a technique of two-way communication between God and the intercessor. It is openness to hearing God speak. The gift of intercession as two-way prayer creates a polarity between the external and internal revelation of the will of God. In two-way prayer, a Christian speaks to God but also listens to the voice of God within.¹¹¹⁹ In particular, a person with the gift of intercession clearly hears the voice of God. On the other hand, the voice of God can be heard externally in the Scriptures. Thus there is a polarity in Wagner's theology regarding which voice has priority. Wagner tries to resolve this polarity by arguing that what has been revealed in the Scriptures is the will of God. Instead, when it comes to the questions where the will of God is not explicitly revealed in the Bible, God's voice can be found through the inner voice of the Holy Spirit.¹¹²⁰ Wagner understands prayer as a technique. If there comes no answer to prayer, the reason has to do with technique: the prayer was not performed correctly. It is "rhetoric prayer", not "action prayer" which works.¹¹²¹ Thus there is a polarity in Wagner's view of prayer: he states that it is

¹¹¹⁶ Wagner 1992b, 127, Wagner 1993b, 59-62, 66. Wagner himself uses as an example the Christian who does not possess the gift of intercession but who still sometimes clearly hears the voice of God. Wagner refers to a situation in which he felt received a word from God in a dream to communicate to other Christians, concerning the dangers of homosexuality. Secondly he gives an example in which God spoke to his spirit and said that he wanted to choose a different prayer leader than the one who was Wagner's own choice for the task. Wagner 1993b, 59-62. Further, Wagner claims to have heard God's voice confirming his choice of "I-1 intercessor" (Wagner's term for one of three types of personal intercessor). See Wagner 1992b, 122-123. According to Wagner, the voice said that his ministry required the highest level of intercessory prayer, that the spiritual battles he was not aware of would destroy him without the intercession of a person with gift of intercession. Further there was no need to reward the intercessor. Wagner 1993b, 66.

¹¹¹⁷ Wagner 1992c, 12; Wagner 1992b, 14; Wagner 1990a, 49-50. There are also other areas for the gift of intercession to operate: personal intercession, and intercession for children. Wagner 1993b, 18.

¹¹¹⁸ Wagner 1996a, 18, 26-28.

¹¹¹⁹ Wagner 1993b, 39-40, 42-44, 50. Myers states how he has tried to put into practice on campus Wagner's ideas of intercession as two-way prayer. Myers 2009, 11-12.

¹¹²⁰ Wagner 1993b, 63-64; Wagner 1997, 36-37; Wagner 1996a, 51-53. Issues for which the will of God can be found through inner revelation are: the great life choices as the choice of a spouse and choice of personal intercessor. Wagner 1993b, 63-64.

¹¹²¹ Wagner 1993b, 33-37, 46-56; Wagner 1997, 14; Wagner in Rumph 2001a, 9-10; Wagner 1993d, 18; Otis 1992, n.p. . Wagner calls intercessors without the spiritual gift of intercession but who have a call from God by the expression "simply good Christian people". Wagner argues that prayers which are not answered are superstitious. For this view he refers to George Otis Jr. See Otis 1992, n.p. Such prayer techniques or "rules," as Wagner calls them, are: praying in faith, praying with a pure heart, praying with the power of the Holy Spirit and praying with persistence. Other kinds of

primarily a relationship to God, but in reality technique is more crucial than that relationship. A non-praying Christian actually prevents God from acting. Thus prayer becomes an instrument, which an individual can use. These theological features lead his understanding of prayer away from orientation to God towards orientation to the human. Opposing the Calvinist theory of predestination and the fatalistic view of Muslim prayer, Wagner moves towards the other extreme. That is, the tremendous power of prayer seems to manipulate the almighty God.¹¹²² This view is based on the principle of quantity. Wagner's emphasis that the location and quantity of prayer influences its power is problematic however. Hart argues that the idea that prayer in a community is more powerful than prayer at home is not exegetically-based.¹¹²³

The concept of "delegated authority" is related to Wagner's view of the gift of intercession.¹¹²⁴ Wagner tries to locate biblical principle for such authority in the story of Elijah (1 Kings 17:1). He especially uses the phrase "except at my word", which he interprets to mean that the outcome of the encounter hinged on Elijah's word, not God's. Wagner interprets this to mean that God had delegated this extraordinary degree of authority to Elijah to deal with.¹¹²⁵ In the same way today a Christian can use his delegated authority. The concept of authority is connected with rejecting conditional prayer: "we can then proclaim the will of God, rather than say, 'If it is Your will.'" Wagner quotes Foster: "We are not asking God to do something; rather, we are using the authority

techniques include bodily-kinesthetic expressions, such as clapping hands or pantomiming prayers. A Christian must be so persistent in his prayer that he will continue until he receives an answer to prayer or until the Holy Spirit gives a conviction of winning the spiritual battle or until God answers "no". Wagner 1993b, 46-56; Wagner in Rumph 2001a, 9-10. Wagner calls the kind of prayer that does not work and produce "results", "rhetoric prayer". The prayer that influences church growth, and therefore is the right kind, is called "action prayer". The reason why Wagner understands prayer as a technique is that for him the power of prayer seems to be in its atmosphere. There is no power in dull prayer. On the other hand, action prayer must be precisely the right kind. It requires a precise nature and rules. Wagner 1993b, 33-37. Prayer is technique for Wagner as well because according to him not all prayer works, but effective prayer does work. Wagner 1997, 14.

¹¹²² Wagner 2005c, 78-80, 96-97; Wagner 1993b, 42-44; Wagner 1997, 14, 37. The power of intercession is indeed generally used for good in a positive use: it may even prevent a murder from happening. Wagner 2005c, 96-97.

¹¹²³ Hart 1997; Wagner 1996a, 18, 26-28. "Contrary to the research data, Peter Wagner found that the average American pastors spent between 15 to 20 minutes per day in prayer. One in four pastors spent less than 10 minutes each day. According to these results of survey, a survey conducted by the author of this paper, the response from the 100 Korean-American Presbyterian pastors in the Washington D.C.: 'was that church growth depends on the guidance and power of prayer.' Over eighty-seven percent responded that they absolutely depended on the power of prayer. Only 3 percent did not agree with the statement. These results demonstrate that there is a direct correlation between church growth and power of prayer. Through the result of the survey, the writer determined that among Korean American Presbyterian pastors, there is a strong belief that consistent prayer is necessary for church growth to properly operate. Therefore, the writer will emphasize that prayer is a foundational issue for church growth. It is hypothesized that other church growth variable are dependent on prayer for success." Lee, SG 2009, 27. Wagner draws a distinction between "powerful" prayer and ordinary prayer. Powerful prayer can, for example, decrease the violent crimes of a State. See Wagner 2005c, 78-80. In addition to quantity and location there are other crucial issues as well concerning the gift of intercession as training of people who intercede for others. See Seok 2008, 148-149.

¹¹²⁴ Wagner 2005c, 91-94; Wagner 1999e, 26.

¹¹²⁵ Wagner 2005c, 94.

of God to command something done.”¹¹²⁶ This view in addition to his understanding of the power of prayer as residing in the fact that it is “targeted”, leads to the question of God’s minor role and human’s major role in the spiritual life.¹¹²⁷ “Delegated authority” leads him to interpret the gift of intercession as human-centered tool to influence God.¹¹²⁸ The concept of “authority” also approaches that of Word of Faith-theology. There exists a strong authority delegated from God on which the intercessor relies.¹¹²⁹ Thus Wagner has adopted features from Word of Faith-theology regarding prayer. His emphasis on delegated authority is stronger than with Classical Pentecostals.

Adopting “extra-biblical” philosophy leads Wagner to a strange interpretation concerning “geographical authority”. As noted before, Leslie observes that the concept of delegated authority in SLSW is actually heretical “Latter Rain” -doctrine, because “delegated authority” refers to the fact that Jesus’ work was not finished on the Cross. That is why the battle continues in the form of Christ delegating his authority to the Christians.¹¹³⁰ Leslie’s interpretation is exaggerated. He sees clearly Wagner’s problem in believing that Satan has a “legal right”, a mandate to govern societies except for the victory of Christ. In spite of this, Wagner does not reject the work of Jesus on the Cross, because his SLSW is grounded on that doctrine. The victory is complete, but it has to be realized.¹¹³¹ Holvast correctly terms Wagner’s view as “limited dualism”.¹¹³² The problem of limited dualism is however anthropocentricity, which as Leslie notes is based on Latter Rain-

¹¹²⁶ Wagner 2005c, 93-95; Foster 1992, 229; Wagner 1993b, 48-49; Calvin 1960, 864-865. Wagner’s example of use of this authority is Chuck Pierce. “He boldly proclaimed to the audience, ‘The Government of California will change by this fall! It was a bold declaration because, at that time, the matter of recalling Governor Gray Davis had not yet been discussed in the media. Nevertheless, by the fall of 2003, Davis had been recalled, and Arnold Schwarzenegger became the new governor of California.’” Wagner 2005c, 94. Also a pastor of the largest church in all of Europe, Sunday Adelaja used his authority. He looked a psychic squarely in the eyes and said sharply (in English), “Come out of him, Satan!” Shortly thereafter, none of the psychic’s predictions worked as they used to work. Wagner 2005c, 95. Wagner also bases his view on Calvin, who states: “Only the prayer is acceptable to God which is born, if I may so express it, out of such presumption of faith, and is grounded in unshaken assurance of hope.” Calvin 1960, 864-865.

¹¹²⁷ Wagner 1999e, 26. To become powerful, prayer must also be targeted. Wagner 1999e, 26.

¹¹²⁸ Wagner 2005c, 93-96; Wagner 1999e, 26. The view that prayer is human-centered tool to influence God can be observed in Wagner’s emphasis on targeted prayer as having more power. This emphasis sounds as if God would not be able to hear “general prayers”, which are not targeted. Wagner 1999e, 26.

¹¹²⁹ Wagner 1993b, 81; Rodgers 1987, 19 (The Seed of Prayer in Church Growth). Wagner here quotes Waymon Rodgers: “The ministry of prayer is the most important of all the ministries in the church. Prayer creates the atmosphere and binds the powers of darkness so the Gospel of Jesus can go forward and the church can prosper.” Rodgers 1987, 19.

¹¹³⁰ Leslie 2005b, 5; Wagner 1993b, 175-176; Wagner 2010a, n.p. Although Wagner’s concept of delegated authority shares the same features with “Latter Rain” theology, (Leslie 2005b, 5) it differs from it in the fact that he does not reject reconciliation. Wagner 2010b, 198; Wagner 2012d, n.p. Wagner does not usually use the term “reconciliation”, but he uses for example the phrase “Reconciliation Walk.” This is a form of repentance for the Crusades against innocent Muslims and Jews. This reconciliation seems to be based on Jesus’ reconciliation. He says that after that walk, people praised Jesus Christ in the stadium of Ephesus. Wagner 2010b, 198.

¹¹³¹ Wagner 1996a, 64-69; Wagner 2012d, n.p. Wagner bases preaching gospel on reconciliation. Wagner 2012d, n.p.

¹¹³² Holvast 2008, 134; Wagner 1988a, 202-203; Wagner 1990c, 84-85; Wagner 1996a, 64-69. “Wagner stated that he believed in ‘limited dualism’ – ‘limited’ because Satan is not equal to God and because he has been defeated on the cross; ‘dualism’ because the world is divided into the kingdom of darkness and the kingdom of God. Animism can provide insight into the kingdom of darkness because of its age-old *experiential* knowledge.” Holvast 2008, 134.

theology. Jesus' fight against Satan is delegated to Christians. This emphasis includes the risk of ignoring Christ's power and work.¹¹³³ Wagner specifies that in strategic level intercession against the territorial spirits, only Christians who live in the (geographical) area in question, have the authority to use intercession there. For this reason foreign Christians with the gift of intercession can not pray against the demons in a foreign land, although they may guide other Christians to pray.¹¹³⁴

The ministry of personal intercessor is related to spiritual warfare in Wagner's thought. It is based primarily on "Word of Faith" theology and leads him to focus on demons and to differ from evangelical "orthodox prayer."¹¹³⁵ It relies on the creative power of the spoken word. "Instead of speaking about praying to the Lord, they will speak of 'praying into a situation'." Prayer forms such as praise marches, prayer walking, prayer journeys and prayer expeditions are techniques for practicing SLSW. Through them the gift of intercession is exercised.¹¹³⁶ Wagner refers to the argument that Paul's personal intercessors Euodia and Syntyche were spiritual warriors. According to him the Philippians text (Phil. 4: 2, 3) should be translated, "they did spiritual warfare on my behalf".¹¹³⁷ He explains that Mary the mother of Mark was a personal intercessor for Peter and prevented Herod from executing him. She fought the battle in the invisible world on behalf of Peter. The result of this battle was church growth (Acts 12:24).¹¹³⁸ Thus the spiritual gift of intercession can be used to save lives and win spiritual wars.¹¹³⁹

¹¹³³ Leslie 2005b, 1-6.

¹¹³⁴ Wagner 1993b, 175-176; Wagner in Jacobs 2009a, 9-10. Wagner writes about a gathering of intercessors in Brazil in 1993 ["recently"]. Cindy Jacobs acted as coach of the Brazilian intercessors but was not able to pray on behalf of the region. Because the Brazilians had territorial authority, praying for their region remained completely their task. Wagner 1993b, 175. According to Wagner, the places where a Christian has authority (in addition to his own residence) include: an area where he rents an apartment, or where he teaches at a school or in which church he ministers as a pastor or legally pursues any profession. Wagner 1993b, 176. Wagner seems to think that strategic-level intercession is part of the evolutionary process of the worldwide prayer movement since the 1970s. "Indeed we now find ourselves well into the greatest worldwide prayer movement in history. It began around 1970 and has steadily been gaining influence, strength and momentum. Since then prayer ministries, prayer leaders, prayer for cities and nations, prayer conferences, local church prayer programs and books on prayer have been multiplying...we need to get back to the basics, and the basics of strategic-level intercession are right here." Wagner in Jacobs 2009a, 9-10.

¹¹³⁵ Wagner in Wagner 1998d, 23; Bosch, A. 2005, 12-13; Holvast 2008, 148. Holvast quotes Wagner, that "prayer is not just talking with God" "but also commanding demons or breaking demonic strongholds." Holvast's note however refers to Deiros' interview, the previous note refers to Kraft and to Otis. Holvast 2008, 148; Deiros 2006; Kraft 1994, 129; Otis 1999, 252, 257, 259.

¹¹³⁶ Bosch, A 2005, 12-13; Wagner in Wagner 1998d, 22-23.

¹¹³⁷ Wagner 1992b, 36-37; Wagner 1996b, 173-174; Wagner 1996a, 178-180.

¹¹³⁸ Wagner 1996a, 178-180; Wagner 1996b, 173-174.

¹¹³⁹ Wagner 1996b, 173-174.

According to Wagner, intercession in spiritual warfare is a weapon through which God breaks the bonds of territorial spirits.¹¹⁴⁰ It happens through identification of the enemy. After that, the intercessor must discover the principality's or demon's name.¹¹⁴¹ Wagner's terms of intercession are militant and aggressive, as Van der Meer observes.¹¹⁴² This is not a problem however, because it can be seen as metaphorical (as in Paul's teaching in Ephesians 6). For example, the name of the Salvation Army is militant, but there is no solid argument for viewing the movement as violent. According to Wagner, as in the case of war, through the gift of intercession information and reporting the progress of the war battle victories can be received.¹¹⁴³ When the demons become overcome by intercession, their direct attack comes to an end.¹¹⁴⁴ Korangteng-Pipim argues that Christ did not ask his disciples to practice spiritual warfare and special kind of prayer forms to cause revival in the church.¹¹⁴⁵ On the other hand - using Wagner's own principle of interpreting Scripture - it can be claimed that Christ did not however reject linking spiritual warfare and intercession with revival. For Wagner, a strong link between the two exists.¹¹⁴⁶

Wagner's view of prayer as SLSW differs from that of the evangelical tradition. Both of them are militant, but in different ways. Holvast argues that in evangelical tradition spiritual battle and aggressive forms of intercession are connected with missions.¹¹⁴⁷ Instead Wagner's prayer about spiritual warfare is grounded on "Word of Faith" theology and on the emphasis of the creative power of the spoken word, as Bosch notes.¹¹⁴⁸ Wagner conceives of intercession as a weapon to be used in offensive warfare against demons. It penetrates all the ministries throughout SLSW. The gift of intercession operates in such a way that the possessor of the gift is able to receive internal impressions of people who are in dangerous situations. If he does not take these internal impressions into account, and as a result pray for those people, they may be hurt or even die.¹¹⁴⁹ The personal intercession of I-1 intercessors [Wagner's term],¹¹⁵⁰ releases the power of God, and

¹¹⁴⁰ Wagner 1992c, 18-19, 81-84; Wagner 1993b, 127-226. On the other hand intercession is the battle itself. Wagner 1993b, 80.

¹¹⁴¹ Wagner in Rumph 2001a, 9-10.

¹¹⁴² Van der Meer 2008, 39; Wagner 1992c, 81-84; Wagner 1993b, 96-102, 127-226. One example of the use of military terms by other NAR apostles/prophets in intercession is the name of Cindy Jacobs's association: "Generals of Intercession". See the term mentioned, for example, Holvast 2008, 178. Van der Meer refers to the Intercession Working Group of the Lausanne Committee as warning about (Wagner's) SLSW. Van der Meer 2008, 35-36.

¹¹⁴³ Wagner 1992c, 31-32.

¹¹⁴⁴ Wagner 1992c, 73-75.

¹¹⁴⁵ Korangteng-Pipim in Korangteng-Pipim 2005, 158.

¹¹⁴⁶ Wagner 1993b, 80.

¹¹⁴⁷ Holvast 2008, 130; Wagner in Wagner 1998d, 23.

¹¹⁴⁸ Bosch A. 2005, 12-13; Wagner in Wagner 1998d, 22-23.

¹¹⁴⁹ Wagner 1992b, 130-133, 154-156.

¹¹⁵⁰ Wagner 1996a, 178-180; Wagner 1996b, 173-174; Wagner 1992b, 36-37, 122-137. According to Wagner personal intercessors are committed to "pray over an extended period of time for a particular pastor or other Christian leader."

for the pastor the right words for witness. In such a situation the intercessor, without knowing why, receives an exhortation from God to pray on behalf of the pastor.¹¹⁵¹ The effect of I-1 intercession is also to guard. It protects against physical injuries and even death.¹¹⁵² Thus Wagner lays heavy responsibility on the intercessor. The delegated authority of the intercessor may influence politics, SLSW and the entire society: for example, stopping mad cow disease in Europe.¹¹⁵³ In spiritual warfare Satan may send the “spirit of death” to attack a Christian leader. The battle against the spirit of death may cause physical pain for the intercessor.¹¹⁵⁴

Wagner argues that the scriptural argument for personal intercession can be found in a passage from Exodus, in which Joshua wins the battle of Rephidim. Behind the victory, however, is Moses, who interceded for Joshua.¹¹⁵⁵ According to Wagner this passage of Exodus, as well as the example of Euodia and Syntyche in NT, describe the relationship between the current leaders and intercessors. The leaders fight, but they can not win without the intercessors, because the power of God will be released through their intercession.¹¹⁵⁶

Another example of the gift of intercession in the Old Testament is the prophet Jeremiah. Wagner argues that as a spiritual warrior he had the gift of intercession. He notes that the gift is precisely the battle prayer used to fight against the forces of Satan.¹¹⁵⁷ In fact, in the ministry of prayer in battle, there are three significant human components: pastor, intercessors and prayer leader. Thus in the ministry of prayer several charismas cooperate together.¹¹⁵⁸ As well the gifts of prophet and apostle are connected with the gift of intercession in SLSW. Wagner states that the intercessor fights in cooperation with the prophet and apostle: the intercessor prays, the prophet hears the Lord’s voice and

He divides intercessors to three categories: I-1, 1-2, 1-3, depending on how close relationship there exists between personal intercessor and pastor. Wagner 1992b, 122. (I-1=close relationship, 1-2= casual relationship, 1-3=remote relationship) Wagner 1992b, 123.

¹¹⁵¹ Wagner 1992b, 170-171.

¹¹⁵² Wagner 1993b, 64-65; Wagner 1992b, 130-132, 155; Wagner 2005c, 96-97. Wagner says that he has experienced battle against the spirit of death. I understand the description of his experience of the battle against the spirit of death to be in the same time a general description of spiritual battle including to the gift of intercession, see Wagner 1992b, 155.

¹¹⁵³ Wagner 2005c, 94-97. Wagner argues that he himself stopped mad cow disease in Europe: “God commanded me to go the platform, and as I regained control, I made an apostolic proclamation, in the name of the Lord, that mad cow disease in Europe would immediately stop!” A month later a friend sent him a newspaper article from England stating that the last recorded case of mad cow disease was in September 30, 2001! [Wagner proclaimed that mad cow disease had to cease on October 1, 2001]. Wagner 2005c, 96.

¹¹⁵⁴ Wagner 1993b, 64-65.

¹¹⁵⁵ Wagner 1992b, 24-25.

¹¹⁵⁶ Wagner 1992b, 19, 21-22, 24-25, 101; Wagner 1995a, 98. According to Wagner, other sources of spiritual power include preaching of the Word, prayer, worship, praise, healing, confessing faith, fasting, sacraments, spiritual gifts and “many other sources”. In this context Wagner does not see intercession as a spiritual gift, but deals with it as a separate power source apart from the other charismas. Wagner 1992b, 19.

¹¹⁵⁷ Wagner 1992c, 67.

¹¹⁵⁸ Wagner 1993b, 83.

the apostle mobilizes the church.¹¹⁵⁹ There seems to be a contradiction here, because as noted above, according to Wagner precisely intercessors are the ones who hear the voice of God, but in this passage he sets the prophets before intercessors in hearing God's voice.¹¹⁶⁰

5.2. The gifts of cultural mandate

5.2.1. Sign gifts

5.2.1.1. Tongues

In addition to the gifts of evangelistic mandate (5.1), the other main category for Wagner's understanding of spiritual gifts is the gifts of "cultural mandate" (5.2.). He divides theology into two mandates: evangelistic and cultural mandates. Therefore we will place his concepts of gifts into these two categories. The first subcategory of the gifts of cultural mandate is sign gifts (5.2.1.). These are charismas intended as signs to demonstrate the supernatural power of God to people. They differ from the gifts of power evangelism (5.1.3.) in the fact that their main purpose is not to evangelize but to function as signs of the kingdom of God. There are three charismas in sign gifts: tongues (5.2.1.1.), interpretation (5.2.1.2.) and martyrdom (5.2.1.3.). Tongues and interpretation are primarily miraculous signs intended for unbelievers. In contrast, the gift of martyrdom differs from them. It is primarily a sign meant for believers. In this study we assign it to the sign gifts because its nature is closer to them than to the other categories.

Because of its controversial nature, the gift of tongues only has slight meaning for Wagner. He rejects the public use of the gift of tongues. This view raises the question why God would distribute such a divisive gift to be used only minimally. The gift of tongues does not differ in its consequences from the other spiritual gifts in Wagner's theology. The focus here is as well on church growth.¹¹⁶¹ In practice, however, this charisma is not essential for Wagner. Wellum argues that in his *How to have healing ministry* Wagner understands speaking in tongues as a power phenomenon linked with the preaching of the gospel.¹¹⁶² Wellum's statement seems unilateral. Wagner himself does not say much about the relation between power evangelism and the gift of tongues. Wagner's only comments on the subject reveal that he sees little meaning of speaking in

¹¹⁵⁹ Wagner 2000e, n.p. *History of Spiritual Mapping*, Colorado Springs: Global Harvest Ministries; Wagner 2008b, 16-17; Holvast 2008, 82. Essential in the pastor's prayer ministry is the gift of leadership. The intercessor must possess the gift of intercession. Regarding the prayer leader, Wagner does not refer to any specific requirements of the charisma. He says that the prayer leader must possess natural talents, such as organizing, encouraging, and leadership in praying. Wagner 1993b, 83-93. Something new concerning the gift of intercession, prophecy and apostle took place in 2000. See Wagner 2000e, n.p.

¹¹⁶⁰ Wagner 1992b, 49, 127, 163, 164; Wagner 2005f, 72; Wagner 1993b, 39-40, 42-44, 50.

¹¹⁶¹ Wagner 1981, 22.

¹¹⁶² Wellum n.d, 3.

tongues: "...nor do we believe that speaking in tongues is essential in order to be effective in praying for the sick."¹¹⁶³ He gives a pragmatic reason for not focusing on the gift of tongues. Wagner explains the forbidding of public tongues: "I did this for two reasons. The first was that I knew enough about the history of charismatic divisiveness to realize that public tongues have been one of the most divisive elements (Problems with tongues actually go back to the Corinthian church). My desire for unity in the Body supersedes my desire to see all the gifts manifested. Second, I wanted to agree with my senior pastor, Paul Cedar. In a private consultation he had encouraged me to allow the public use of tongues in the class. He stated that several of his charismatic friends had taken the same position. However, he encouraged me to be led by the Holy Spirit. His rule for church functions was no public tongues. I felt it would be unwise for me to allow the class to take a different direction on such a potentially explosive matter." Thus concern for church unity leads Wagner not to focus theologically on the gift of tongues.¹¹⁶⁴

The priority in Wagner's theology of other miraculous gifts over the gift of tongues can also be observed in Black and Pepler's citation. Wagner there confesses that Pentecostalism has made a great contribution to Christianity. It has restored the signs and wonders experienced in the New Testament.¹¹⁶⁵ Here Wagner also mentions speaking in tongues. Wagner does not believe that speaking in tongues any longer is "a great contribution" to Christianity any more. He thinks that Pentecostal speaking in tongues in the early 20th century was more a phase in the restoration of the gifts.¹¹⁶⁶ Wagner's view about the priority of other miraculous gifts to the gift of tongues can be seen as scriptural, for the reason that Njiru states that the gift of prophecy is greater than gift of tongues. This is because according to 1 Corinthians it edifies the community.¹¹⁶⁷

Wagner's definition of the gift of tongues is loosely defined. As Stitzinger correctly notes the Third Wave movement theologians' definitions are that way in general.¹¹⁶⁸ Osborne & McKnight judge Wagner's continuationist view of the gift of tongues as a middle road. For Wagner the use of tongues is not a problem, but rather its misuse.¹¹⁶⁹ Schmidt, referring to Wagner states that the "supernatural is not limited to the Christian faith." Although Schmidt refers to Wagner when

¹¹⁶³ Wagner 1988a, 265.

¹¹⁶⁴ Wagner 1988a, 28-29, 265. On the continuation of the gift of tongues based on the argument of last days, see Lathrop, n.d., 5.

¹¹⁶⁵ Wagner 1986a, 128; Black and Pepler in Smith 2008, 49.

¹¹⁶⁶ Wagner 2013, n.p. This is Wagner's article: "How important are apostles." Hunter refers to it by title "Excerpts from "Churchquake!"

¹¹⁶⁷ Njiru 2002, 62.

¹¹⁶⁸ Stitzinger 2003, 165.

¹¹⁶⁹ Osborne & McKnight n.d, 9, 15; Wagner 1968, 26.

claiming that Hindus and Muslims also speak in tongues, this practice is not the gift of tongues according to Wagner's definition. Hindus and Muslims are not members of the Body of Christ.¹¹⁷⁰ Being of charismatic persuasion, Wagner holds to the view, that speaking in tongues, is a valid gift for today. Hart notes incorrectly that Wagner's argument is not valid when it comes to the current gift of tongues, because there are contradictory results. Other veteran spiritual warfare counsellors have concluded that speaking in tongues is always a counterfeit gift.¹¹⁷¹ Wagner admits rightly that there are counterfeit gifts, but that they are not always. In this context, the members of the Body of Christ are understood as Christians.¹¹⁷² Hart's argument ultimately fails to convince: already in the New Testament the gift of tongues can be viewed as a basic spiritual gift.¹¹⁷³

From the beginning of the 20th century, when Pentecostalism emphasized speaking in tongues, after the middle of the century Classical Pentecostalism's view has changed to viewing tongues closer to a mainstream evangelicalism view: as a part of normal Christian life. Wagner's perspective on the gift of tongues differs from Classical Pentecostalism. He lays less emphasis on the gift (which is "not necessary part of Christian life") and its understanding as a sign of fulfilment of the Spirit.¹¹⁷⁴ Williams puts forth the view that the Third Wave movement theologians "do not accept the traditional Pentecostal emphasis on the baptism of the Holy Spirit as a distinct experience separate from conversion, nor do they emphasize speaking in tongues as the 'initial evidence' that someone has received the baptism of the Holy Spirit."¹¹⁷⁵ Smith, citing Synan, defines properly this difference as essential to all the Third Wave movement theologians.¹¹⁷⁶ Wagner believes that the problem of the Pentecostal view lies in its seeing speaking in tongues as an evidence of Spirit

¹¹⁷⁰ Schmidt 1988; Wagner 1982c, 48.

¹¹⁷¹ Hart 1997.

¹¹⁷² Wagner 2005f, 82, 96-98, 219.

¹¹⁷³ House 1983, 44. House seeks an etymological interpretation (in 1 Cor. 12: 1) of the New Testament concept of "πνευματικοί", in which he understands it as "one who speaks in tongues." The terms has also, however, another meaning. House states: "In other places (1 Cor. 2:14-15) Paul sees all Christians as πνευματικοί and non-Christians as ψυχικοί, but here (1 Cor. 12) the word takes on a special meaning which probably reflects the enthusiasts' use of the term for one who speaks in tongues." House 1983, 144.

¹¹⁷⁴ Wagner 1994a, 93; Wagner 2005f, 218-220. Hasel confirms the same. See Hasel in Koranteng-Pipim 2005, 393.

¹¹⁷⁵ Williams 2012, abstract. According to Holm receiving the gift of tongues requires motivation. Two-thirds of believers receive the gift of tongues during common prayer. Holm 1987, 386.

¹¹⁷⁶ Smith, GR 2011, 7. See for example Vinson Synan, who picked up on Peter Wagner's use of this term, and used it to describe mainline evangelicals who do not identify with either the Pentecostal or charismatic movements, and "do not teach a crisis experience of baptism in the Holy Spirit subsequent to conversion, and... see tongues as only one of the many gifts of the Spirit." Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, 2nd ed. (Grand Rapids: Eerdmans, 1997) 271-274, 85; Smith, GR 2011, 7. In turn, Anderson states that in their connecting the gift of tongues and being "filled" with the Holy Spirit, Pentecostals distinguish themselves from other Christians. "The term "Pentecostal" was taken from the Day of Pentecost experience of Acts 2:4, probably the distinguishing "proof text" of Pentecostalism, "when believers in Jerusalem were all filled with the Holy Spirit, and began to speak in other tongues as the Spirit gave them utterance." This experience of being "filled" or "baptised" with the Holy Spirit is that which distinguishes Pentecostal Christians (in their own view) from others. Anderson 1992, 2.

baptism. It leads to separating Christians into two classes on the basis of the experience of speaking in tongues. Wagner uses the term “gift projection” for the idea that every Spirit-filled Christian should speak in tongues: He states that no argument appears in the New Testament that all Christians speak in tongues. Thus Wagner seems to be a typical Third Wave movement theologian. Both his movements the “Third Wave” and so called postdenominational “New Apostolic Reformation” differ from a traditional Pentecostal understanding of the gift of tongues.¹¹⁷⁷ According to Wagner, this development of the view of the gift has led cessationism (and its critique against speaking in tongues) to decline.¹¹⁷⁸ Hayford defends the Classical Pentecostal view, stating that: “things will go better with tongues than without them.”¹¹⁷⁹ In turn from the view of Neo-Charismatic Christians, Wagner stresses that a Christian can serve as a channel for healing the sick and casting out demons without possessing the gift of tongues.¹¹⁸⁰

There seems to be a discrepancy in Wagner’s thought regarding the role of tongues. On the one hand, he states that probably there is no such role. He states explicitly: “...perhaps this is one gift that has no universal corresponding role.” On the other hand, his practice itself is based on the fact that there is a role for tongues: “In my view, our common Christian role is being open for the Holy Spirit to allow us to speak in tongues if and when He wishes.”¹¹⁸¹ If a Christian role of tongues does not exist, it should then be impossible to speak in tongues without the gift. Wagner concludes that some Christians have tried to pray in tongues without success. Thus he returns to the original statement that there is no role for tongues. Wagner’s contradictory view on the role of tongues shows that it is not derived from pragmatic rather than doctrinal principle.¹¹⁸²

Quoting Kistemaker, Wagner interprets the relationship between the first Pentecost miracle of languages and the gift of tongues. He concludes that they are two different phenomena. Speaking in tongues in first day of Pentecost was able to be understood by the listeners. Therefore Wagner calls

¹¹⁷⁷ Wagner 2005f, 218-219, 221. Van der Meer also discusses the difference between charismatics and “Third Wave” theologians concerning baptism in the Holy Spirit and the necessity of speaking in tongues as a sign of such baptism. Probably however Van der Meer does not refer here to a difference between the “Second and Third Waves” but to a loosely defined concept “charismatics”, meaning Pentecostals in general. See Van der Meer 2008, 9-10. Foster notes that “Third Wave” theologians criticize Pentecostal and Charismatic movements for having a self-directing emphasis. See Foster 2003, 108-110. Sequeira discusses charismatic renewal and sees the meaning of speaking in tongues in public rituals as cultural performance of the renewal. Sequeira 1994, 126-143.

¹¹⁷⁸ Wagner 1994a, 93.

¹¹⁷⁹ Hayford 1992, 92. The classical Pentecostal view of the gift of tongues is based on the North American Holiness movement and the teachings of John Wesley. See Anderson, “The origins, growth and significance of the Pentecostal movements in the third world”. On the Pentecostal view of tongues leading to theological problems, see Macchia 1998, 1-17.

¹¹⁸⁰ Wagner 1988a, 26; Wagner 2005f, 221; Hasel in Koranteng-Pipim 2005, 393.

¹¹⁸¹ Wagner 2012h, 221.

¹¹⁸² Wagner 2012h, 221.

it “the miracle of languages”. In contrast of the contemporary gift of tongues is not able to be understood without the gift of interpretation of tongues. That is why Wagner gives this phenomenon the term “gift of tongues.”¹¹⁸³ However, Wagner is not consistent in the use of his distinction. In other writings he calls the miracle of language in the first Pentecost as the “gift of language.”¹¹⁸⁴ However, not only is the term “gift of language”, nearly the same as “gift of tongues,” but Wagner also gives the theological meaning of “miracle of languages” the features of a spiritual gift. As are the spiritual gifts, the essence of the miracle of languages is as well continuationist. Wagner states that the same kind of miracle as in the first Pentecost also happened in the 15th Century. A Dominican preacher, Vincent Ferrer, understood completely German, Greek, the language of Sardes, Hungarian, and other languages even though he had not studied anything else than Valencian, Latin and Hebrew.¹¹⁸⁵

5.2.1.2. Interpretation

According to Wagner, the gift of interpretation of tongues is basically parallel with the gift of prophecy. There is also similar risk incurred by the authority Wagner gives to the *Rhema*-word of receiving the interpretation of tongues uncritically as a message from God. The definition of the charisma seems to be quite theological, referring to Wagner’s view concerning the gift of prophecy analyzed above, that God speaks through the *Rhema*-word. Referring to 1 Corinthians 14, he states: “What we previously said about the gift of prophecy, then, applies equally to public tongues with interpretation.” Thus the gift of interpretation of tongues applies to the *Rhema*-word as well as to the gift of prophecy, but it only occurs in a different manner with the gift of tongues.¹¹⁸⁶ Lathrop argues that understanding the gift of interpretation of tongues as equal to prophecy is problematic. Wagner’s view seems to have the same principles as the Pentecostal view. According to Lathrop, there should be a clear distinction between the utterance and message spoken in tongues. He notes rightly that if the gift of interpretation of tongues is understood as a message from God, it can be received without critique. Interpreting the gift of interpretation of tongues as equivalent to prophecy can cause a shift from the concept “utterance in tongues” to an uncritical “message in tongues”.¹¹⁸⁷

¹¹⁸³ Wagner 1994a, 94; Kistemaker 1990, 78. Donev quoting Griffin and Lowery calls this phenomenon “Gift of Diverse Kinds of Tongues”. Donev n.d.b, 12; Griffin 1986, 50; Lowery 1977, 133.

¹¹⁸⁴ Wagner 1988a, 157.

¹¹⁸⁵ Wagner 1988a, 157-160; Butler 1864, 33. On the speaking in tongues mentioned in Acts as validating the spoken message in mission, see Wagner 2008c, 490. Holm notes contemporary speaking in tongues as French and Swahili. Holm 1987, 385.

¹¹⁸⁶ Wagner 2005f, 222-223.

¹¹⁸⁷ Lathrop n.d, 3.

Although Wagner denies being a Pentecostal he seems to appreciate them highly. He is even pleased when the Classical Pentecostal theologian Donald Gee agrees with him on the gift of interpretation. This fact shows the influence of Pentecostalism on Wagner's theology. The real question concerns the nature of the second language miraculously spoken by missionaries. Wagner asks if this phenomenon is the gift of tongues. He refers to evidence stating that it is not, but rather a different phenomenon called the "miracle of languages". "Miracle that God chose to perform on that certain occasion."¹¹⁸⁸ He then refers to the authority of Gee, who agrees with him. Here we can see Wagner's epistemological method: first to argue from the principle of experience, and then test it against the theological authority of Scripture or of a scholar.¹¹⁸⁹ Lathrop observes correctly that Wagner's view of understanding the gifts of interpretation of tongues and prophecy equal to each other and dividing speaking in tongues into two functions (the miracle of languages and the gift of tongues) is based on (expressed in) the writings of Donald Gee.¹¹⁹⁰ There are a few central similarities in the thought of these two theologians. As Gee is the earlier of the two, it can be supposed that Wagner has been influenced by him concerning the gift of interpretation of tongues.¹¹⁹¹

5.2.1.3. **Martyrdom**

Wagner argues that the scriptural basis of the gift of martyrdom is the short text of 1 Corinthians 13. Paul states there: "although I would let my body to be burned." (1 Cor 13:3).¹¹⁹² Franzmann notes that Wagner's argument based on a single verse of the New Testament is not convincing. He goes too far saying that the gift of martyrdom should not be included in the list of spiritual gifts, because it is not mentioned in the three primary spiritual gift passages (Rom 12, 1 Cor 12, Eph 4).¹¹⁹³ As Wagner defines it, he sees martyrdom as a broader concept than simply dying for Christian faith. The charisma of martyrdom occurs in a Christian in the form of an unusual attitude towards suffering. A person with the gift of martyrdom does not try to avoid suffering or even death for his faith, although it would be possible to do so. Wagner states that the most well-known example mentioned in the New Testament is Stephen (Acts 6 and 7).¹¹⁹⁴

¹¹⁸⁸ Wagner 2005f, 223.

¹¹⁸⁹ Wagner 2005f, 223. According to Cartledge speaking in tongues is a religious expression of experientialism in postmodernity. Cartledge 1998, 233. Cox, to whom Cartledge refers to, seems to understand glossolalia kind of experientialness, as opposite of doctrinal Christianity. Cox 1994, 13-15.

¹¹⁹⁰ Lathrop, n.d, 3.

¹¹⁹¹ Wagner 2005f, 223; Lathrop, n.d, 3.

¹¹⁹² Wagner 2005f, 62.

¹¹⁹³ Franzmann 1984, n.p.

¹¹⁹⁴ Wagner 2005f, 62-65; Wagner 1994a, 185-186. Wagner also mentions Peter and Thomas as examples of early Christians who probably had the gift of martyrdom. Wagner 1996a, 189. Hart, in a response to Wagner's *Confronting the powers*, draws attention to the fact that the account of Peter's martyrdom comes from an extra-biblical source. See

There is a tension I call “theological” and “practical” between Wagner’s definitions of the gift of martyrdom. In his “theological” definition Wagner states that if a Christian does not possess the gift of martyrdom, he must escape from all dangerous situations or persecutions, in order for him to be able to use his own spiritual gifts according to God’s will.¹¹⁹⁵ Contrary to the definition, given in his “practical” examples, he explains differently the situation of having not the gift of martyrdom. He states that if he does not possess the gift of martyrdom, a Christian must not escape but rather defend himself. The gift of martyrdom is pacifist by nature. Without this gift, a Christian must choose a military view and use violence in defending himself. If necessary, he must kill another human being. In mission Wagner sees the principle of “usefulness” as a reason for killing a pagan. He refers to a missionary George Haight, who did not have the gift of martyrdom. Therefore he carried guns all the times and used them if necessary, killing at least one of Ayoré Indians. For explanation Wagner says that the life of the missionary is more important to God than the pagan’s.¹¹⁹⁶ Thus the utilitarian principle of “utility” defines Wagner’s understanding of the gift of martyrdom and his making pacifism a rare exception. Non-violence seems to him to be idealism and an exception, requiring the spiritual gift of martyrdom as its basis.¹¹⁹⁷ Währisch-Oblau also notes the military nature of Wagner’s theology. She argues confronting that pacifism, not spiritual warfare, is the proper way of practicing exorcism: “standing steadfast, firm in faith, in virtue and righteousness even to the point of martyrdom was understood as the ultimate humiliation of the devil and the demons.” She states that Protestant theology must not represent violence. “Evil powers are not defeated by antagonistic power and violence, but rather overcome by love and patience – that would be the heart of Protestant theology.” From the Lutheran view she concludes that Protestant theology must be grounded in the theology of Cross, because death overcomes evil. Währisch-Oblau claims that the theology of the Cross has little or no meaning for Wagner.¹¹⁹⁸ Our analysis of the gift of martyrdom does seem to indicate that suffering in general and a theology of the Cross in particular are unknown to Wagner. Related to this is the fact that the gift of martyrdom differs from other gifts in Wagner’s theology of the role. In general he emphasizes the meaning of a “role” as the responsibility of every Christian. But the gift of martyrdom is an exception. Wagner says nothing about a Christian’s responsibility to suffer. It can be asked why. Why has he discarded

Hart 1997. On the nature of divine recompense in relation to martyrdom in Jewish religion and culture, see Shepkaru 1999, abstract.

¹¹⁹⁵ Wagner 2005f, 63.

¹¹⁹⁶ Wagner cites Haight here.

¹¹⁹⁷ Wagner 2005f, 64; Wagner 2010b, 44.

¹¹⁹⁸ Währisch-Oblau 2011, 19-20; Luther, “Christ lag in Todesbanden” (Christ lay by death enshrouded), stanza 4. Translation by Währisch-Oblau. In this context Währisch-Oblau refers to the Desert-Fathers. See Währisch-Oblau 2011, 19-20.

such an important theological concept in this context? On the basis of what we have noted previously we could say that the role of martyrdom is too idealistic. It stands in contradiction to Wagner's pragmatic principle. Another reason could be cultural. Pacifism has not been culturally accepted in the United States.¹¹⁹⁹ It is interesting to note that at the same time as his paradigm shift from cessationism to continuationism, Wagner's attitude towards suffering become more negative, culminating in his interpretation in the 2000s that poverty was caused by a spirit.¹²⁰⁰

5.2.2. Pastoral gifts

5.2.2.1. Pastor

The spiritual gift of pastor is primarily a gift of counseling and only secondly a leadership gift. As a human and counseling gift by its nature, the gift of pastor is especially suitable for leadership of a small group.¹²⁰¹ Wagner divides the gatherings of the congregation into three groups. The largest is "celebration," the medium-sized, "congregation," and the smallest, "cell." In small cells guided by a pastor people are able to know each other well and experience the intimacy and caring they need.¹²⁰² Thus the ministry area of the gift of pastor is anthropocentric. The layman who possesses the spiritual gift of pastor can be responsible for eight to fifteen of the families in these cells.¹²⁰³

According to Wagner four to five percent of Christians have the spiritual gift of pastor. In the churches divided into many congregations the ordination of such lay pastors includes a formal and public confirmation of the spiritual gift. Thus the Body of Christ confirms the spiritual gift. There is a co-operation between God and the Body of Christ. God gives the spiritual gifts and the Body of Christ confirms them. As explained above, Wagner states that every spiritual gift requires a public confession through some kind of confirmation. Instead, the ordination of the spiritual gift applies only to some of the gifts. The gift of pastor belongs to these gifts that require ordination. As a pragmatist, Wagner loosely interprets the ordination to the gift of pastor, claiming (in contradiction to his premises) that ordination to the gift is not always necessary. He argues that it is necessary

¹¹⁹⁹Wagner 2005f, 63-64.

¹²⁰⁰ Wagner and McCullough 1966, 33-34; Wagner 2006c, 70; Wagner 2010b, 43, 74, 174, 261, 263-264. One of the few times Wagner refers to suffering as a positive challenge, appears in his book *The Condor of the Jungle* from the 1960s. In 1966 he writes of the missionary hero Wally Herron, whom he quotes: "To reach these people would mean suffering and sacrifice. But we who are soldiers of the King of Kings must reach them with the gospel." Wagner 1966, 33-34. Herron seem to remain a hero for Wagner later as well. He appears two times in Wagner's memoirs. Wagner 2010b, 74, 88.

¹²⁰¹ Wagner 1983a, 58-60, 108.

¹²⁰² Wagner 1984b, 111-125.

¹²⁰³ Wagner 2005f, 140-143, 145; Wagner 1988b, 60. In *Leading Your Church to Growth* Wagner argues that the number is ten to fifteen. Wagner 1988b, 60.

only if it is possible. Thus the pragmatic principle creates a contradiction in Wagner's thought regarding ordination to the gift.¹²⁰⁴

Wagner's concept of the spiritual gift of pastor is quite liberal, even radical. Many conservative theologians struggle with the question of the ordination of women: can a woman be a pastor?¹²⁰⁵ Even though Wagner does not define the office of pastor *per se*, but rather the spiritual gift of pastor, his premises are still radical. Wagner argues that not only women could be pastors, but that they form the majority, even a huge majority, of those who possess the gift of pastor. Here pragmatic principle takes priority over biblical principle. His idea is not based on the Bible but on the results of his research showing that the gift of pastor is heavily dominated by women.¹²⁰⁶

The gift of pastor gives the ability to deal with people's personal problems. Without the gift of pastor a Christian cannot deal with those problems: rather, the helper ends up being shocked by the problems he or she tries to handle. But if someone has the gift, he does not get shocked, worried or overreact, or have any problems sleeping when dealing with people's personal problems. Others' problems do not exhaust his emotional energy. In this way the spiritual gift of pastor helps to take people's feeling into consideration. The pastor can be empathic without tiring of others' troubles. So the spiritual gift of pastor centers on feeling and on people. The gift of pastor can be identified through experimentation as is the case with the other spiritual gifts. However, the gift of pastor is particularly determined by success. The one who has the gift of pastor especially succeeds in counseling ministry.¹²⁰⁷ The three areas of ministry related to the spiritual gift of pastor are: home visitation, hospital visitation and personal counseling. The layman that has been equipped with a spiritual gift of pastor especially has a ministry for home and hospital visits.¹²⁰⁸

The gift of pastor is not crucial for Wagner, because it may even become an obstacle for church growth. In the church comprised of only one congregation, Wagner examines the office of pastor

¹²⁰⁴ Wagner 2005f, 146. Wagner argues that some sort of commissioning or public consecration can replace the ordination if ordination is not possible. Wagner 2005f, 146. Wagner's idea about the frequency of the gift of pastor is not precise. In another text he estimates that the number is six to eight per two hundred Christians: that is, from three to four per cent. Wagner 2005f, 149.

¹²⁰⁵ What does the Bible say about ordination of female pastors 2001, n.p.; Koranteng-Pipim, n.d, n.p; Feeney, n.d., n.p.

¹²⁰⁶ Wagner 2005f, 143. Wagner gets his information from David Yonggi Cho's Yoido Full Gospel Church, in which as many as 80 per cent of those who have the spiritual gift of pastor, are women. Wagner 2005f, 143.

¹²⁰⁷ Wagner 2005f, 123-125. Wagner writes about the features of the spiritual gift of pastor through means of negation. He describes in the text the abilities he himself lacks after he experimented with exercising the gift of pastor. Likewise through relating his own negative experience Wagner indicates how the gift of pastor requires success in counselling. He realized that he did not have the gift of being a pastor. Wagner 2005f, 123.

¹²⁰⁸ Wagner 1990a, 134; Wagner 1988b, 60; Wagner 1983a, 29.

even though he writes that he is studying the spiritual gift of pastor. Thus there is confusion between office and spiritual gift in his thought. If one in the office of pastor has the gift of pastor, as a person, centered on people, he will not spend time on the growth goals of the church. He will pay more attention to the quality of the ministry than to its quantity. The gift of pastor will instead become an obstacle to the growth of the church, because a pastor with the gift of pastor will minister at a high level when the number of church members decreases, not when it grows. Instead, the pastor without the gift of pastor concentrates on administration instead of pastoral counseling and on preaching instead of on visiting hospitals. Concentrating on facts release him however, from pastoral counseling which has little importance for church growth. He can then focus on more essential ministry.¹²⁰⁹

The spiritual gift of pastor can sometimes also be used in healing, when the problem behind the physical symptoms is emotional or spiritual. Then pastoral gifts can be used for inner healing. Wagner does not define what the pastoral gifts are but the gift of pastor is supposed to be one of them. Concerning inner healing, he writes that there are many gifts required in pastoral counselling. The gifts of pastor, exhortation, mercy and service could be those which Wagner terms “pastoral”, because they are utilized in inner healing and are all essentially pastoral. In such cases pastoral gifts can be used to heal mental problems before focusing on physical healing.¹²¹⁰

5.2.2.2. Service

A contradiction exists between Wagner’s definition of “gifts” and “offices”. Wagner’s definition implicates that he does not relate the gift of service to the office of deacon, although he argues that the charismas are related to the equivalent office. The Greek word *διάκονος* can be translated into English as “ministry” or “service”. Although the Greek word *διάκονος* means service, which could be understood in a sense of a specific ministry of service with a parallel gift, Wagner interprets it, quoting Stott, as relating to ministry in general.¹²¹¹ His idea is that every Christian has been called to ministry (*διακονία*) according his spiritual gift, one of which is the gift of service. Thus the gift of service and the office of deacon are not related in Wagner’s thought despite the fact that they are based on the same Greek word. The office of deacon is primarily related to the gift of mercy in

¹²⁰⁹ Wagner 2005f, 146-149. Wagner says that 200 is the maximum number of people on whom a pastor can focus. There is a pastor equipped with the spiritual gift of pastor in 80-90 per cent of the American churches. Wagner 2005f, 147.

¹²¹⁰ Wagner 1988a, 215, 226.

¹²¹¹ Wagner 1994a, 186-187; Wagner 2005f, 211-212; Stott 1990, 122. Winston evaluates the different understandings of the concept of *diakonia* and the gift of service, see Winston 2009, 121. For the other New Testament texts containing the word *diakonia*, see Winston 2009, 122-124.

Wagner's thought. The pragmatic principle leads Wagner not to term as ministry practicing "the gift of service", because the term "ministry" can be understood in the sense of a person functioning as the professional minister of the church.¹²¹²

The gifts of helps and service relate closely to each other and can be confused. Wagner states that the difference between them lies in their nature. The gift of service is more task-oriented by nature than, for example, gifts of mercy and helps, which are one-on-one, and person-centered. The gift of service is often directed to the goals of an institution rather than to interaction at the personal level. The uniqueness of the gift of service lies in that it unites different kinds of natural abilities and talents with spiritual ministry. The gift of service serves as a kind of channel for a wide range of different abilities and talents. The gift is need-oriented.¹²¹³ Winston cites Wagner that the gift of service is God-given ability to identify unmet needs. When the need arises, one possessing the gift of service can choose a suitable ability or talent from his warehouse with which to respond.¹²¹⁴ Due to these features the gift could also be called "the gift of volunteer", because volunteers in churches serve in a variety of different tasks. Wagner interprets the gift of service as "a quiet gift". It usually does not make headlines.¹²¹⁵

One observation concerning the gift of service in Wagner's thought is that it (as do other gifts of the cultural mandate) lies in the margins. Wagner's theology focuses on the other kinds of gifts related to spiritual warfare and evangelistic mandate. Wellum observes this phenomenon, and suggests that the basic reason for it is the pragmatic principle. Wagner's pragmatic philosophy is a great concern, Wellum says, because it keeps the church away from some of the major contemporary social issues. Thus the pragmatic principle demonstrates Wagner's focus on the gifts of evangelistic mandate and neglect of the gifts of the cultural mandate such as service.¹²¹⁶

5.2.2.3. Exhortation

The person with the gift of exhortation has an ability to help people with their problems so that their lives are straightened out. As well through the gift of exhortation a Christian has the ability to evaluate the kind of spiritual gift another Christians has and to say on what kind of ministry they

¹²¹² Wagner 2005f, 208-212.

¹²¹³ Wagner 2005f, 210-212; Wagner 2005b, 114.

¹²¹⁴ Winston 2009, 121. Winston refers to Wagner's *Your Spiritual Gifts Can Help Your Church To Grow*: "The Greek word for serving is diakonia (*διακονία*), meaning to aid. It can be interpreted as the God-given ability to identify the unmet needs involved in a task and to make use of available resources to meet those needs and help accomplish the desired goals. This is not one-on-one or person-centered but task-oriented." Winston 2009, 121.

¹²¹⁵ Wagner 2005f, 211-212; Wagner 2005b, 114.

¹²¹⁶ Wellum n.d, 10.

should focus. In this way, an individual with the charisma also has a responsibility to evaluate and offer counsel about the spiritual gifts of other Christians. According to Wagner the other name of the gift is the “gift of counselling”.¹²¹⁷

The gift of exhortation is centered on people. It can be used in two different contexts. In the first context the gift is directed to groups: in preaching and teaching ministries. The nature of the gift of exhortation is mainly personal however. In the second context, the gift can be used in one-to-one relations. The gift of exhortation has a personal service dimension differing from the gift of pastor, which is group-oriented. The other difference between the two gifts is the level of familiarity. The gift of exhortation can function with relative strangers, but the gift of pastor can function only among those who are familiar. Often however the two gifts are mixed so that a person with the gift of exhortation also has the “pastoral gifts”. Wagner does not define “the pastoral gifts” but in this context it can be deduced that the gift of pastor is at least one of them.¹²¹⁸

Winston uses another title for the gift derived from the Greek word *παρακαλῶν* (the infinitive *παρακαλεῖν*) in Romans 12:8. He calls it by the name “gift of encouraging.” He notes that the word has two parts: “a call” and “companionship”.¹²¹⁹ Wagner in turn refers to Acts 4:36, where Greek word *παρακλήσεως* is translated into “Son of encouragement”, meaning Barnabas, a disciple with the gift of exhortation.¹²²⁰ Winston cites Bryant to claim that together the two parts mean “to be with and for another”.¹²²¹ Winston interprets Wagner’s definition of the gift of exhortation as secular, probably in a neutral sense.¹²²² Winston cites Mounce on the relation between gifts of teaching and encouraging: “if teaching provides guidance for what people ought to do then encouragement helps them achieve it.”¹²²³ He also quotes Newell, who says that the gift of encouragement involves walking the path that one calls others to walk.¹²²⁴ According to Wagner, the scriptural example of one who possess the gift of exhortation is Barnabas (Acts 4:36). Showing encouragement, Barnabas saw the potential of John Mark even when Paul did not recognize it

¹²¹⁷ Wagner 2005f, 125, 131. In evaluating the spiritual gifts, Wagner says that he could have been given feedback through the gift of exhortation so that he could have noticed that he had no gift of administration but of teaching. Such feedback would have been made it possible to focus on the essential: the gift of teaching. Wagner 2005f, 131.

¹²¹⁸ Wagner 2005f, 149.

¹²¹⁹ Winston 2009, 126. Winston refers to Jewitt, observing that there was a need for the concept of *παρακαλῶν*, “care of the soul”, in the Roman culture of the time. Also the emphasis on the care of the soul in the books of Lamentations and Job, representing the Jewish tradition, may have had an impact. See Winston 2009, 126. Other New Testament verses with the word “*παρακαλῶν*”, see Winston 2009, 127.

¹²²⁰ Wagner 2005f, 150.

¹²²¹ Winston 2009, 126; Bryant 1991.

¹²²² Winston 2009, 126; Wagner 2005f, 149-151.

¹²²³ Winston 2009, 126; Mounce 1995, 235.

¹²²⁴ Winston 2009, 126; Newell 1994.

himself. Barnabas's use of the gift of exhortation had great significance for the formation of the New Testament.¹²²⁵ Citing Flynn, Wagner writes that without Barnabas's using the gift of exhortation there "might be missing half of the New Testament books." Barnabas's exhortation was directed toward two writers of the New Testament: Paul and Mark.¹²²⁶

Although the ministry of gift of exhortation is quite clear, there is a contradiction between the definition of the gift of exhortation and the principle of church growth in Wagner's theology. Wagner states (citing Heb. 3:13) that every Christian has the role of exhortation. The one possessing the office of pastor should take responsibility for finding those with gifts of exhortation. Thus there exists a relationship and a division of responsibilities between the office of pastor and the gift of exhortation. Many lay people have the gift of exhortation, but not many pastors have it because it "could be a hindrance to growth." There is a contradiction here in Wagner's thought, because just prior to this statement he claims that the gift of exhortation helps other Christians to find their spiritual gifts. On the basis of this statement it could be supposed that the office of pastor particularly requires the gift of exhortation because its purpose is finding the gifts of lay people. Wagner however rejects this argument. He relies instead on the idea of the person-centeredness of the gift of exhortation as a hindrance to growth. The pastor should discover the gifts of lay people but not through the very gift that Wagner himself has defined for this purpose. It remains unclear therefore how one with the office of pastor is to discover the spiritual gifts of lay people. Which one of the spiritual gifts is needed for this purpose?¹²²⁷

5.2.2.4. **Mercy**

Winston states that Wagner's definition of the gift of mercy is wider than his. Wagner adds the words "Christians and non-Christians," and "translate that compassion into cheerfully done deeds" compared to Winston's and DellaVecchio's definition: "the extraordinary ability to feel and to act upon genuine empathy for others who suffer distressing physical, mental, emotional, social, and spiritual pain."¹²²⁸ Thus Wagner more specifically determines that the gift is to be directed towards

¹²²⁵ Wagner 2005f, 150.

¹²²⁶ Wagner 2005f, 150; Flynn 1974, 88.

¹²²⁷ Wagner 2005f, 150-152. The reason that the gift of exhortation hinders growth is passivity. The passive counsellor has no ability to confront people and direct them to receive the gospel. The problem lies in the fact that the counsellor who has the gift of exhortation does not press for a decision. Hartman 1976, 44; Wagner 2005f, 151-152. This way Wagner emphasises the gift of evangelist more than of exhortation. Franzmann states that the meaning of the gift of exhortation lies in its permanent nature. Franzmann 1984, n.p.

¹²²⁸ Winston 2009, 130; DellaVecchio and Winston 2004, 11. DellaVecchio and Winston also evaluate the gift of mercy in terms of clusters motivational gifts in Rom 12. Winston 2009, 133.

both believers and unbelievers.¹²²⁹ Winston quotes Liddell and Scott, arguing that the Greek word for mercy is *ἐλεῶν* [or *ἔλεον*], derived from *ἔλεος*, which means “have compassion on.”¹²³⁰ *ἔλεος* is however a noun, not a verb. Probably Winston’s intention is to say that *ἔλεος* means “compassion”.

A commercially-based emphasis on church growth leads Wagner to change his focus from grace to benefit, while at the same time the gift loses its original meaning. Keller’s justified critique applies to Wagner’s definition of the gift of mercy, which includes “love and compassion”.¹²³¹ Keller cites sociologist Robert Putnam in describing the evaluation of mercy ministries by the number of converts it produces as “church-centered bonding (or exclusive) social capital, as opposed to community-centered bridging (or inclusive) social capital.”¹²³² Keller interprets properly this church-centered approach as selfish and tribal. It does not glorify God (Matt. 5: 13-16) because it does not take into account God’s sacrificial, unconditional grace. The problem of the emphasis on church growth is internalization of commercial values: giving only when getting something in return (Luke 6:32-35). Thus the commercial principle impacts Wagner’s view on gifts of the cultural mandate. Because of his commercial values, Wagner comes into tension with the altruistic love involved in the gift of mercy.¹²³³ According to Keller’s critique it can be concluded that the church growth -emphasis changes the motives from love to benefit. Thus Wagner’s pragmatic principle contradicts his scriptural principle, on which he bases his definition of the gift of mercy. In other words, this contradiction causes a separation between the theory and practice of the gift of mercy.¹²³⁴ In evaluating the concept of mercy, Keller also analyzes the scriptural causes of poverty.¹²³⁵

According to Wagner and Winston the scriptural basis of the gift lies in the Jesus’ words in the Gospels, of giving a cup of cold water in his name. In turn Winston understands the Good Samaritan in Luke 10:37 as an example of “one who does mercy”.¹²³⁶ Wagner articulates the difference between the gift and the role of mercy. The role of mercy is expected of every Christian. The role reflects the fruit of the Spirit. The gift of mercy involves having a deeper compassion and

¹²²⁹ Wagner 2005f, 208; Winston 2009, 130.

¹²³⁰ Winston 2009, 130; Liddell and Scott 2007, 532.

¹²³¹ Wagner 2005f, 208-210; Keller 2008, 16.

¹²³² Keller 2008, 16; Putnam 2000, 22-24.

¹²³³ Wagner 2005f, 208-210; Keller 2008, 16.

¹²³⁴ Wagner 2005f, 208-210; Keller 2008, 16.

¹²³⁵ Keller 2008, 18-20.

¹²³⁶ Wagner 2005f, 209-210; Winston 2009, 130.

kindness as a lifestyle. A person with the gift seeks out opportunities to show pity on those who need help. The gift of mercy allows for many practical ministries, such as serving in a kitchen, or offering other necessities of life such as bath, clothes, shower and medical examination. Wagner concludes that the gift of mercy correlates with church growth. In the context his emphasis on church growth can be seen. Although he seems to appreciate the social work ministry of the gift of mercy, in the end the main purpose of the gift of mercy is to act as a tool for achieving church growth.¹²³⁷

5.2.3. Gifts of service

5.2.3.1. “Helps”

The other gifts of cultural mandate are: helps (Wagner’s term), hospitality, giving and voluntary poverty. These are related mainly to service are called in this study “the gifts of service”.

Wagner understands the gift of helps primarily as assisting Christian leaders. With the help of administrative assistants possessing the gift of helps, leaders can be more effective in their ministry. In this way the gift adds to the effectiveness of other Christians, not that of the possessor. Wagner confesses that his exercise of his own gifts is dependent on the gifts of helps. As is the case of the gift of mercy, this gift as well is a one-on-one ministry.¹²³⁸

The problem with Wagner’s view of the gift of helps is the fact that it is not grounded on the Bible but on experience. The scriptural nature of the gift of helps seems to be quite different than Wagner’s definition. Relying on Mark 2:1-12, he states that the four men who carried their paralyzed friends to Jesus, had this gift. There is no mention of assisting leaders or administrative ministry. These dimensions of the gift come not from Scripture, but Wagner bases them on

¹²³⁷ Wagner 2005f, 209-210. The other verses of Scriptures concerning the gift of mercy to which Wagner refers: Matt. 20:29-34; 25:34-40; Mark. 9:41; Luke 10:33-35; Acts 11:28-30; 16:33-34; Rom 12:8. Wagner 2005b, 112. The help needed by the homeless includes serving food, a bath, clean clothes, a shower, medical examination. In this context it can be concluded that these are the ministries of the gift of mercy. Wagner 2005f, 209-210. Wagner notes the correlation between the gift of mercy and church growth by stating that his example The Embassy of the Blessed Kingdom of God for All Nations is the largest church in Europe precisely because of its strong emphasis on ministering with the gift of mercy. Wagner 2005f, 210.

¹²³⁸ Wagner 2005f, 210-211. Sometimes Wagner thanks his spouse for typing the manuscript of his book. In such cases he implicitly recognizes the gift of helps of his spouse. Wagner in Wagner 1972, 7. An earlier definition of Wagner of the gift of helps is following: “investing one’s talents in the ministry of another Christian (1 Corinthians 12:28).” Wagner 1982b, 116.

pragmatic principle. These practices seem to work in the churches.¹²³⁹ Williamson also notes, citing Wagner, that helps is a general spiritual gift in the church.¹²⁴⁰

There exist some examples that Wagner mentions as spheres of ministry of the gift of helps. These include editors, who enjoy working on other people's written material and rewrite material for authors. The other sphere of ministry of the gift is ghostwriting. A ghostwriter works in the background and maybe never gets his name on a byline. This seems to astonish Wagner; he states his huge admiration for the gift of helps. This praise is not very persuasive, because the gift of helps is one of the least commented on Wagner's books. Evaluating Wagner's view of the gift of helps by his own principle of quantity, it can be concluded that the gift is not significant because he has written so little about it.¹²⁴¹ From Franzmann's list it can be deduced that the significance of the gift of helps is based not on other Christians' ministry, which the gift serves, but on the permanent nature of the gift compared with other, temporary, gifts.¹²⁴² Wagner sees administrative assisting as a sphere of ministry of the gift of helps. It relieves pastors and other leaders who otherwise are overworked.¹²⁴³

5.2.3.2. Hospitality

The gift of hospitality forms an exception in Wagner's theology. No literature or arguments of other scholars concerning it exists. This gift seems to be one of the least central in Wagner's thought.

Although there is no explicit mention of the gift of hospitality in Scripture, Wagner notes that it can be deduced from the context of 1 Peter 4:9. He states that the ten verses that follow this passage deal with the spiritual gifts. Wagner argues that the passage should be translated as follows: "Use hospitality, just as all Christians have received any other spiritual gift." Wagner's interpretation of this text is quite stretched. He primarily justifies the gift of hospitality with pragmatism. Such a gift ought to exist because it is needed in the church. According to Wagner in any event empirical observation could be an argument for the existence of the gift. He defines hospitality as "loving strangers", which seems to be jibe with reality. That is, according to empirical observations, some Christians have the ability to love strangers for the glory of God. Thus the pragmatic principle of Wagner takes priority concerning the gift of hospitality.¹²⁴⁴

¹²³⁹ Wagner 2005f, 210.

¹²⁴⁰ Wagner 1979c, 103; Williamson 2009, 11-12.

¹²⁴¹ Wagner 2005f, 210-211.

¹²⁴² Franzmann 1984, n.p.

¹²⁴³ Wagner 2005f, 210-211.

¹²⁴⁴ Wagner 2005f, 65.

According to Wagner, although the gift of hospitality is a gift of cultural mandate, it is supernatural by nature. The possessor of the gift has more than the natural ability for creating close relationships. Without this gift, a Christian's priority would be pride instead of hospitality. Pride occurs in the aim to prepare home ready to represent condition of representation before the guests will come. In stead for the possessor of the gift it does not matter even though his or her home would not be at it best when the guests arrive. His or her priority is hospitality rather than pride. One who has this gift does not apologise for the ugliness of rooms which might embarrass the guests. The gift of hospitality is centered on people, not environment. It functions so that the incompleteness of one's home is not a hindrance. The possessor of the gift notes the guests, not the house. The gift of hospitality creates positive feelings in both the possessor of the gift and in the guests. The feeling is mutual. A person with the gift can make the guests to feel at home.¹²⁴⁵

The definition of the gift of hospitality is problematic, however, because it contradicts Wagner's description of the charisma. The objects of the gift of hospitality are other Christians but ministers in particular, of which Wagner mentions missionaries. The possessor of the gift wants and is able to take care of the needs of guests. He seeks to respond holistically to various kinds of needs. The contradiction can be seen in the fact that according to Wagner's definition the gift of hospitality responds to the need for food and lodging. In turn, his description lets it be understood that the gift of hospitality is a holistic, broad gift responding to guests mental and physical needs. In his description Wagner adds to the definition of the gift of hospitality providing friendship and lending of transport vehicles. Thus Wagner does not define the gift completely at any one time, but describes it from many angles and adds pieces to the picture. Here we can see Wagner's tendency to prioritize the descriptive over the normative.¹²⁴⁶

Wagner interprets the gift of hospitality as one of the gifts that are prone to projection. Therefore he who has the gift should understand that he or she has been given a special gift, and that he should not require the same from others. Hospitality must not be demanded of every Christian, but all Christians must understand its nature as a spiritual gift.¹²⁴⁷ As noted already in this study, church growth is the focus of Wagner's theology. He also evaluates the gift of hospitality from the perspective of church growth. In Western countries the gift has little impact on church growth, because of the individual culture there, which includes lodging. In contrast the gift of hospitality has

¹²⁴⁵ Wagner 2005f, 66-67; Mains 1976, 38; Wilson, Ron 1976, 26.

¹²⁴⁶ Wagner 2005f, 65-69.

¹²⁴⁷ Wagner 2005f, 67-68.

had a great influence on the culture of first Centuries, because the entire Roman culture was based on hospitality. The particular meaning of the gift was for missions and through it to church growth in general in the age of the New Testament. The use of the gift of hospitality is not only historical, however. In the third world, missionaries still need contemporary lodging and care. Therefore, Wagner believes that this gift is culturally distributed. In the third world there is greater focus on entertainment of guests than there is in the United States. Thus Wagner implies that there is a correlation between the nature of culture and the frequency of the gift of hospitality. The direction of influence is unclear, however. Which one is cause and which is effect, the nature of culture or the gift of hospitality?¹²⁴⁸

Wagner argues that the relationship between the gift of hospitality and the offices of the church are based on Scripture: 1 Timothy 3:2; 5:9-10 indicating the relation between the two. He writes that in the first century especially the bishops and widows were expected to offer hospitality. In this context it is clear that Wagner means not hospitality in general, but rather the gift of hospitality. Wagner does not define the office of widow, but he includes the office of bishop as part of the contemporary office of pastor. Thus, it can be concluded, that a person in the office of pastor, would be still required to have the gift of hospitality. This hypothesis cannot be tested, however, because Wagner does not write more precisely about the question.¹²⁴⁹

5.2.3.3. Giving

The meaning of the gift of giving is to donate financial support to the ministries of God's kingdom. A specific sphere of the ministry of the gift of giving is missionary work. The gift can be used in missions through a "faith-promise". In this case, each donor gives his promise to give regularly to missions. Wagner cites no scriptural basis for the practice of the faith-promise, only a pragmatic one: it works.¹²⁵⁰ The gift of giving is built on the pragmatic and quantitative principles of Wagner's theology. For Wagner the main features of gift of giving are the percentage of incomes given in relation to other Christians, besides voluntary and "cheerfulness giving". NJ Park also notes that voluntariness and cheerfulness are significant signs of the gift. He points out the motives of giving something that Wagner seems to ignore. NJ Park states that those possessing the gift of giving do not give unwisely or because of incorrect motives such pity, fear or pride.¹²⁵¹

¹²⁴⁸ Wagner 2005f, 68-69; Riddle 1938, 141-154.

¹²⁴⁹ Wagner 2005f, 68.

¹²⁵⁰ Wagner 1974, 34-35; Wagner 2005f, 90-93; Wagner 1983a, 102-103; Wagner 1988c, 52.

¹²⁵¹ Wagner 2005f, 93; Park NJ 2001, 58.

If one evaluates the gift of giving using Wagner's own quantitative principle, it can be concluded that most of the subjects of the gift of giving are related not to motives but money. This leads him towards a commercial type of Christianity. According to Bosch Wagner's emphasis on giving represents a material type of Christianity. Almost all the authors of the book *New Apostolic Churches*, edited by Wagner, write about money. Many of them interpret million-dollar budgets as a sign of God's blessing. Bosch correctly notes the commercial language of the movement. The terms of appeals for money by televangelists, reminds one of the vocabularies of telemarketers: products, selling and giving. Wagner's view on giving follows the view of business culture. In this concept preachers are to act like secular salespersons. However, Bosch's harsh criticism does not have to do with Wagner. According to this critique, at worst the preachers of the New Apostolic Reformation teach that by means of giving people can receive healing from sickness, anointing and God's protection from economic problems. The preachers in the movement have related cases where not giving has led to sickness and financial disaster. In the New Apostolic Reformation a generation has grown up who agree that the blessing of God can be measured in money.¹²⁵² This is reminiscent of a feature of Neo-Pentecostalism: personal success is interpreted as blessing and therefore acceptable or even desirable.¹²⁵³

Wagner's concept of the gift of giving relies on two different principles. First, he relies on a literal hermeneutical principle in deriving instructions from Scripture. Second, he focuses on commercial principle, using the language of business culture to motivate people. He interprets the promise of God as a law of business: greater input produces a greater result. In response to criticism that he over-emphasizes the meaning of giving, Wagner argues that the problem is not an emphasis on giving but the lack of giving. Wagner calls giving a law that God has ordained and which God follows. When one with the gift gives, God takes care of his needs. Even if an individual with the gift were to give as much as 90 % of his income, he would not lack any material goods. He argues that the focus of the gift of giving lies not in giving but in keeping. The possessor of the gift does not think in terms of how much he must give but, in terms of how much to keep for himself. From Wagner's argument with regard to giving it can be concluded that if one does not give, one cannot experience God's promises of giving back. Wagner argues that the solution is a concept called "the graduated tithe." Too many Christians do not practice their role of giving in the U.S. That is why the percentage amount of tithes to the church on average, is less than 10 %. Since the 1990s the percentage of giving of Americans has declined further. The graduated tithe is necessary to solve

¹²⁵² Bosch, A. 2005, 13-14.

¹²⁵³ Holvast 2009, 75; Bradfield 1979, 57, 59-66.

the problem that many Christians do not practice their role of giving. In practicing the graduated tithe, the percentage of giving grows progressively with income. By practicing the graduated tithe, an individual Christian can experience that God's promise comes true: "Give, and it will be given to you: good measure, pressed down, shaken together, and running over." (Luke 6:38, KJV)¹²⁵⁴

Concerning the gift of giving, Wagner interprets the Scriptures through the lens of a quantitative presupposition which leads him to overemphasize percentage amounts over motives for giving. Bosch observes that the Church Growth movement with large congregations and large fortunes does not necessarily comply with the Lord Jesus' intentions for his Church. He sees that movement's emphasis on money and giving as causing problems for individuals and small churches.¹²⁵⁵ Thus Wagner's emphasis on giving is based on the principle of quantity. It may lead to emphasizing a foreign ideology over a scriptural basis. Wagner argues that the emphasis does not create inequality, because the gift of giving is not the privilege of rich people. The gift is not dependent on income level, but occurs as well among the poor. For this argument Wagner relies on the principles of literal hermeneutics and of quantitateness. He first cites Paul in 2 Cor. 8:1-2 stating that the Christians of Macedonia gave out of their poverty. He interprets the word of Jesus in the Gospels quantitatively however, relying on percentages. According to this view, the widow gave more than others in terms of percentage. Wagner thinks that God evaluates the gift of giving according to the percentage quantities.¹²⁵⁶

When it comes to giving, the main emphasis of the Scriptures is social ethical: the rich must take care of the poor. Bosch argues from that fact to the point that mixing marketing speeches and business culture with giving is foreign to New Testament.¹²⁵⁷ Thus in Wagner's theology the commercial principle intertwines with Scriptural principle. As a result, giving is not always "scriptural". For example, the message of book of Job makes it impossible to suppose a correlation between individuals' deeds and God's blessing. From a biblical point of view there cannot be found any relation between not giving and sickness. Measuring God's blessing in terms of money is an expression of materialistic Christianity that is not based on a literal hermeneutical principle but on a commercial principle.

¹²⁵⁴ Wagner 2005f, 90-92; Wagner n.d.c., "Making firstfruits practical"; LeTourneau 1972, 280.

¹²⁵⁵ Bosch, A 2005, 15-17.

¹²⁵⁶ Wagner 2005f, 92-93. "The church growth movement may certainly be building big congregations, control large fortunes and have increasing influence on politics and society, however, whether or not it complies with the Lord Jesus' intentions for His Church is open to debate." Bosch, A. 2005, 15-17. This interpretation also can be noted in Wagner when he evaluates the gift of giving of James McCormick. According to Wagner God evaluates that McCormick, giving 50% of 35 dollars, gave as much as a rich person giving 50 % of their great income to God. Wagner 2005f, 92-93.

¹²⁵⁷ Bosch, A. 2005, 12-14.

5.2.4. Gifts which include a “gift-mix”

5.2.4.1. Missionary

The term “gift-mix gifts” (5.2.4.) refers to the fact that in Wagner’s theology there are some charismas which require another gift in order to operate properly. The gift of missionary (5.2.4.1.) is a kind of channel for serving in combination with other gifts. Therefore there are many gifts which may be combined with the gift of missionary. The gift of celibacy (5.2.4.2.) is a means for making other charismas more effective. The gift of voluntary poverty (5.2.4.3.) makes it possible for the whole Body of Christ to function, because it is a means of using money generously. However, it may need to be combined with the gift of giving.

Mission work is a central factor in Wagner’s theology. Wagner’s concept of the gift of missionary comes close to that of Classical Pentecostalism. “Effective” methods include as well a tendency towards triumphalism.¹²⁵⁸ Valleskey observes that the church growth principles are based on Wagner’s and other pioneers’ experiences in the mission field. We can note here a convergence with Pentecostal theology.¹²⁵⁹ Pousson states that Pentecostals and Charismatics probably make up the most missionary-minded segment of world Christianity today.¹²⁶⁰ MacArthur states properly that Wagner’s view of missionary activity is grounded in a “consecrated” pragmatism, the dangers of which Tozer already pointed out in 1970.¹²⁶¹ Wagner argues that the gift of missionary makes it possible to serve in another culture with whatever gifts one possesses.¹²⁶² Primarily, however, he stresses the miraculous gifts of a missionary. Therefore it can be concluded that the gifts of power evangelism are what Wagner highlights in mission.¹²⁶³ This emphasis on healing is typical for

¹²⁵⁸ Währisch-Oblau 2011, 15, 20; Anderson 2003, 16; Klaus and Triplett 1991, 232; McGee 1994, 276; Huebel 1986, 169. See for example, Wagner 2010b, 312. The term “missionary” appears about 100 times in the index of his memoirs, more than any other indexed term.

¹²⁵⁹ Valleskey 1990, 4.

¹²⁶⁰ Pousson 1994, 86.

¹²⁶¹ MacArthur 1994, 9; Tozer 1970, 70. “The pragmatic philosophy...asks no embarrassing questions about the wisdom of what we are doing or even about the morality of it. It accepts our chosen ends as right and good and casts about for efficient means and ways to get them accomplished. When it discovers something that works it soon finds a text to justify it, “consecrates” it to the Lord and plunges ahead. Next a magazine article is written about it, then a book, and finally the inventor is granted an honorary degree. After that any question about the scripturalness of things or even the moral validity of them is completely swept away. You cannot argue with success. The method works; ergo, it must be good.” Tozer 1970, 70.

¹²⁶² Wagner 1971c, 80; Wagner 2005f, 189. Although Wagner argues that through the gift of missionary a person can serve with whatever gifts he or she has, all missionaries are bound to certain evangelistic goals. Wagner 1971c, 74.

¹²⁶³ Wagner 2010b, 157. Wagner found the combination of healing, warfare prayer and mission in Cindy Jacobs’s phrase “We pray for healing of nations”. Wagner 2010b, 157. He also links spiritual warfare with mission. Wagner 2010b, 162-167. On the Spiritual Warfare Network, see Wagner 2010b, 162.

Pentecostal evangelism and mission in the Third World as Anderson notes.¹²⁶⁴ Wagner's view of the missionary approaches that of Pentecostalism. Anderson quotes Wagner: "probably the greatest contribution that Pentecostalism has made to Christianity in general is restoring the miracle power of the New Testament, for the purpose of drawing unbelievers to Christ."¹²⁶⁵ Wagner's missiology is closely related that of Pentecostalism; they have features in common. Anderson refers to Hodges, a Pentecostal missionary, observing that one of the main ideas in Pentecostal mission activity was using "New Testament Methods."¹²⁶⁶ Anderson writes that "in most cases, leadership was not kept long in the hands of foreign missionaries," a view which Wagner presents in relation to "E-1, E-2 and E-3 evangelism"¹²⁶⁷. Wagner states: "The job for crosscultural missionaries is to implant the gospel in a new people group by E-2 and E-3 ministry, then to equip the nationals there to continue the task by using E-1."¹²⁶⁸ Pentecostal missionaries preached the "full gospel"; Wagner in turn preaches "power evangelism", as noted above. Anderson notes that the evangelistic methods of early Pentecostal missionaries "were flexible, pragmatic and astonishing successful." They indeed emphasized the blessing of weakness, which Wagner does not do.¹²⁶⁹ Anderson concludes, citing Klaus and Triplett, that Pentecostals in the West "have a tendency towards triumphalist affirmation of missionary effectiveness," bolstered often by statistics. Both triumphalism and the use of statistics are common features in Wagner's theology as already noted. Although Wagner's triumphalism does not particularly occur in gift of missionary, his approach to theology is the same as Pentecostals have to the gift of missionary.¹²⁷⁰

Wagner's missiology is based on anthropology and the social sciences, but also on pragmatism. He states that "missionary gift" ought to be included in the spiritual gifts, even though it is not

¹²⁶⁴ Anderson 2003, 6, 8. The numerous healings reported by Pentecostal missionaries confirm that God's Word was true, his power was evidently upon their missionary efforts, and the result was that many were persuaded to become Christians, cf. Anderson 2003, 6.

¹²⁶⁵ Wagner in McClung Jr. 1986a, 129; Anderson 2003, 6.

¹²⁶⁶ Anderson 2003, 11; Hodges 1953, 10-11. See Wagner in Wagner 1986b, 29-36; Wagner 1988b, 201. On Wagner's "New Testament Methods", Wagner 1987c, 134-143, 147-148. Hodges was a missionary in Central America who articulated what had always been at the heart of Pentecostal growth in different cultural contexts. He said that the aim of all mission activity was to build an "indigenous New Testament church" that followed "New Testament methods". Anderson 2003, 11; Hodges 1953, 10-11.

¹²⁶⁷ Wagner defines E-1 evangelism as follows: "E-1 is monocultural evangelism the only barrier is to move outside the church, which presumably is a community of believers, into the world, where the unbelievers are found." Wagner 1994a, 41. Wagner defines E-2 and E-3 evangelism as follows: "Both of these are crosscultural, and the difference between the two is one of degree. E-2 implies crossing the same "stained glass barrier" as E-1, but also one degree of cultural barrier. E-3 involves a more distant cultural barrier. For instance, Anglo-Americans evangelizing Mexican-Americans would be E-2 be the two cultures have comparatively minor differences. The same Anglo-Americans evangelizing Masai in Kenya would find themselves in an E-3 situation because the culture there is radically different." Wagner 1994a, 42.

¹²⁶⁸ Wagner 1994a, 43.

¹²⁶⁹ Anderson 2003, 8, 15.

¹²⁷⁰ Anderson 2003, 16; Klaus and Triplett 1991, 232; McGee 1994, 276.

specifically mentioned in the Bible.¹²⁷¹ A practical approach leads Wagner (at least in the 1970s) to appreciate the gift of missionary almost at the same level of the gift of apostle.¹²⁷² Holvast quotes Wagner's phrase "ministry generates theology," as demonstrating the link to missiology. As ministry produces theology, William Carey's ministry also produced missiology. That is how the practical mission ministry takes priority over missiology in Wagner's thought. In relation to this, he is a follower of McGavran, whose church growth researches focused on practical experience in mission.¹²⁷³ KP Kim observes "the traditional researches on church growth seem to be mainly related to mission or missionary." In emphasizing mission, Wagner seems to be a pathfinder. KP Kim adds: "This inclination tends to be continued in these days and can be found in several materials." In his thought, as well as in his missiology, Wagner focuses on "strategic-level spiritual warfare" (SLSW).¹²⁷⁴ He claims that there is continuity from William Carey to SLSW. Hart argues correctly: "Wagner believes that God has given 'strategic-level spiritual warfare' to the Church as the greatest power boost for worldwide evangelism since William Carey's pioneering missionary endeavours."¹²⁷⁵

Another of Wagner's missiological principles is "find theology" (McGavran's term). He criticizes "search theology"¹²⁷⁶ of missions saying that "in Christian mission the essential thing is not the finding, but going everywhere and preaching the gospel."¹²⁷⁷ He argues that in spite of searching there should be responsibility for the results of finding. Valleskey notes properly that "find theology"¹²⁷⁸ concentrates heavily on bringing the harvest."¹²⁷⁹ Wagner states that reaping the harvest is not God's responsibility. It is Christians'. Sowing the seed is not an end, but producing

¹²⁷¹ Wagner 1971c, 69. Owens seems to agree that not all the spiritual gifts found in the Body of Christ today can be found in the Bible. Owens 2011, 5-6. In turn using the same argument from Scripture as Wagner, Franzmann does not define missionary as a spiritual gift. See Franzmann 1984, n.p.

¹²⁷² Wagner 1971c, 79-80. Franzmann in turn equates missionaries and apostles. Franzmann 1984, n.p.

¹²⁷³ Wagner 1996a, 43-44, 46-47; Holvast 2008, 133-134.

¹²⁷⁴ Kim, KP 2009, 26-27; Wagner 2010b, 162-167.

¹²⁷⁵ Hart 1997, n.p; Wagner 1996a, 43-44, 136.

¹²⁷⁶ Wagner defines search theology as follows: "'Search theology' means that our goal in evangelism and mission is to go to the lost, help them in every way possible and, in most cases, make known to them the gospel message. Whether or not they actually become followers of Jesus Christ is inconsequential." Wagner 1987c, 57. Wagner seems to have adopted the concept "search theology" from Donald McGavran. McGavran 1970, 34-37.

¹²⁷⁷ McGavran 1980, 27-28; Wagner 1987c, 57-58. McGavran sees - as Pinola notes - however, search theology not to be totally false. Pinola 1995, 106-107; McGavran 1970, 47.

¹²⁷⁸ "Find theology" means that pastors have responsibility of evangelism. Wagner writes: "But while God *ripens* the harvest, He does not *reap* the harvest. He expects us to be his agents in reaping." Wagner 1988b, 19. Also concept "find theology" appears to be originally McGavran's: It is not enough to "sow the seed". "Bringing the harvest" is also needed. In that way mission includes not just "searching" but "finding". McGavran 1980, 27-28.

¹²⁷⁹ Wagner 1983a, 19; Wagner 1987c, 60-62; Valleskey 1990, 3, 6.

fruit is. Wagner writes that the harvest principle leads to evaluating the ministry in terms “not of how many missionaries we send, but how many lost people we reach and bring to Jesus Christ.”¹²⁸⁰

Faith is central to the nature of the gift of missionary. This emphasis leads Wagner to emphasizing economic success and explaining social problems by resorting to the spirit of poverty. Raising funds for supporting mission depends on the level of faith of the missionary. During his own term as a missionary, Wagner argues that he ended up being affected by the spirit poverty. With low level of faith this influence was the reason why he had to settle for low economic support of his mission. Thus his proceeding from presuppositions of faith teaching, Wagner assesses that there is a relation between the missionary’s faith and economic success. Because of the impact of cessationism, he did not believe faith teaching during his term as a missionary.¹²⁸¹ Currently he believes it, and accepts the use of miracle gifts. This acceptance leads him to relate faith to success. Moreover, faith is directed not only to God but also to the desired object partly as psychic power.¹²⁸² Huebel correctly observes Wagner’s risk of thinking that “responsible church membership” reduces mission to a sociologically defined and measurable form of Christianity, while at the same time “responsible church members” can be sociologically or psychologically produced. This does not mean, however, that for Wagner mission means only sociology.¹²⁸³

When reaching a new group of people, a missionary should not begin by improving their social circumstances. Otherwise it could happen that the need for receiving the gospel which poverty brings to them will disappear. Therefore the missionary should first focus on proclaiming the gospel and then only on social issues.¹²⁸⁴ The basic reason here for the priority of evangelism over social issues in mission is the same as in Wagner’s theology in general: emphasis on eternal salvation tied to pragmatic principle. Holvast puts it: “Wagner did not agree with a holistic concept of mission that treated evangelism and social work on equal terms, rejecting this on pragmatic and theological grounds. Pragmatically, he considered the limited missionary resources and concluded that mission should concentrate on what has eternal and thus ‘lasting’ value. Theologically, Wagner interpreted Matthew 28:19-20 as giving divine priority to a person’s eternal destination. The social mandate

¹²⁸⁰ Wagner 1983a, 19, 109; Wagner 1987c, 60, 62; McGavran 1980, 242.

¹²⁸¹ Wagner 2010b, 43.

¹²⁸² Wagner 1987c, 156-158-159; Wagner 1986c, 127-128.

¹²⁸³ Huebel 1986, 169; Wagner 1984a, 21.

¹²⁸⁴ Wagner 1987c, 87-88; Wagner 1971c, 84. This approach can be seen in his emphasis that “the basic goal of missionary work is evangelistic.” Wagner 1971c, 84.

was not to be discarded by Church Growth but priority was to be given to evangelism.”¹²⁸⁵ MacArthur notes rightly, however, that a pragmatic approach to mission leads Wagner to practice a marketing type of evangelism.¹²⁸⁶

TK Park refers also to Wagner’s Dominionism as being related to mission, as in the Lord’s Prayer: “Your kingdom come. Your will be done, on earth as it is in heaven.”¹²⁸⁷ Wagner’s view of Kingdom and Dominion theology can be understood as charismatic orientation to mission as we can conclude from Kärkkäinen’s note.¹²⁸⁸ Holvast referring to van Rossem writes properly that Wagner’s interest in Islam and the Middle East is embedded in American ideals. Not only American politics influenced Wagner in the 2000s, but his evangelical religious elements also played an important role in US politics.”¹²⁸⁹

The gift of missionary enables a person to take account of the cultural differences in mission which do not concern the main doctrines. Because of church growth an individual with the gift of missionary should ignore many cultural questions which can be considered adiaphora. In animistic cultures containing fear and tribal shame, release from sin is not essential, as in western cultures of guilt.¹²⁹⁰ The missionary should take into account the presuppositions of his own culture, and not require practices that are essential from the perspective of his own: for example, an insistence on monogamy. If these kinds of adiaphora (such as polygamy) become threshold questions, it could slow down church growth. The missionary should always pay attention to the needs of people of different cultures to get them to reverse to Christianity.¹²⁹¹

Wagner states that the gift of missionary is used in evangelism ministry, in cross-cultural evangelism. In defining the gift of missionary, he notes however, that the gift of missionary is not used in evangelism, but in ministering with any other gift in another culture. As a gift-mix the

¹²⁸⁵ Wagner 1981, 101; Holvast 2008, 15. These two mandates are however not opposites but complementary. Already in 1966 Wagner appointed a missionary for each of these mandates. On the basis of Wagner’s definitions of spiritual gifts it can be concluded that Wally Herron served as missionary with the gifts of evangelist, faith and “service” (as a doctor and a pilot). Wagner 1966, 50, 65, 77; Wagner 2005f, 153-157, 164-180, 211-212.

¹²⁸⁶ MacArthur 1994, 9.

¹²⁸⁷ Wagner 1987c, 98; TK Park 1991, 327-328.

¹²⁸⁸ Kärkkäinen 2000b, 38, footnote; Folz 1987, 73-110; Wagner 1971c, 68. Wagner seems to highlight in a charismatic way the role of the Holy Spirit in mission. See Wagner 1971c, 68. Kärkkäinen refers to Foltz 1987, in this passage.

¹²⁸⁹ Holvast 2008, 211; van Rossem 2002, 46.

¹²⁹⁰ Wagner 1981, 141-142. Wagner cites as an example of Thai-culture, in which to people do more need release from shame than from guilt. See also Cooke 1980, 2; Kasdorf 1980, 113. There is fear of evil spirits in some cultures. In this case the need which the mission faces is to release people from demons. Hohensee 1979, 85-87. Waweru in contrast sees in contextualization the danger of practicing tribal religion and Christianity together in Africa, see Waweru 2006, 347.

¹²⁹¹ Wagner 1983a, 33, 145.

nature of the gift of missionary occurs only in ministering through it with any other gift.¹²⁹² Wagner might be controversial in stating that the gift of missionary is used in evangelism, but obviously he means that the gift of missionary makes cross-cultural evangelism possible, provided that the same person also possesses the gift of evangelist.¹²⁹³ According to Wagner, cross-cultural evangelism is significant because the most important object of evangelism is the people in non-western cultures. Traditionally mistakes have been made precisely in the fact that missionaries have tried to provide people not just gospel but also western culture. Mistakes have been made because there has not been enough recognition of the meaning of community in mission. Western missionaries have had the tendency to proclaim an individualistic gospel. Non-western cultures however are not individualistic but communal. In these communities the major decisions are communal. That is why the gospel has to be declared to the communities in a way that the members of families, clans, villages and tribes will become Christians at the same time. Achieving results in mission work should not however require the people to cross cultural borders but to focus on the proclamation of the gospel.¹²⁹⁴ Culture also has to be taken into account in order not to forget social work. Although the “evangelistic mandate” had priority over the “cultural mandate”, as Holvast notes,¹²⁹⁵ social work also had importance, which had not yet been recognized in mission work in the 1960s. TK Park refers to Wagner’s critique: “Prior to the 1960s, most evangelicals equated mission with the evangelistic mandate and activities that met human needs were considered as a means toward evangelization or a fruit of salvation. When evangelizing the representatives of foreign religions and western materialists, there is always a spiritual battle.”¹²⁹⁶ Währisch-Oblau argues sharply that the charismatic style of dealing with the spirits can be seen as a battle in mission in another way also: Pentecostal and Charismatic churches are drawing people away from Protestant missionary churches.¹²⁹⁷ On the contrary, Anderson quotes McGee, noting properly that the miraculous power of the Holy Spirit has changed the Protestant missionary churches: [it has] “forced the larger church world to reassess the work of the Holy Spirit in mission.”¹²⁹⁸ Wagner argues that in reality, ideologies such as Islam, Hinduism and materialism are means through which demons control people. In order for evangelization to be effective in mission, these spirits first have to be broken in SLSW. The gifts of spiritual warfare are needed in addition to the gifts of missionary and

¹²⁹² Wagner 1971c, 74; Wagner 2005f, 189.

¹²⁹³ To this seems to refer: Wagner 1971c, 84; Wagner 1983a, 18.

¹²⁹⁴ Wagner in Wagner 1986b 17. The same idea is voiced also by McGavran. See Pinola 1995, 252; McGavran 1970, 303; Wagner 1979a, 21.

¹²⁹⁵ Wagner 1981, 101; Holvast 2008, 15.

¹²⁹⁶ Wagner 1987c, 101; Park TK 1991, 169.

¹²⁹⁷ Währisch-Oblau 2011, 14.

¹²⁹⁸ Anderson 2003, 6; McGee 1994, 278.

evangelist.¹²⁹⁹ Holvast observes that Wagner's examples concerning territorial spirits and SLSW have not been verified. Concerning the report of territorial spirits in "a town on the border of Uruguay and Brazil," he argues that there were in fact no reports and that the missionary in question, Ralph Mahoney, could not remember the name of the town. Another example: Lester Sumrall's missionary work in the Philippines has been interpreted by Wagner as breaking of the power of territorial spirits in SLSW, but Sumrall did not agree with Wagner's assessment.¹³⁰⁰

In spite of the prosperity accent of his theology Wagner attempts to explain the Pneumatocentrism of his missiology. Towns quotes Wagner: "Missionary strategy is never intended to be a substitute for the Holy Spirit."¹³⁰¹ CK Kim correctly interprets Wagner's principles and methods of mission as based on the Great Commission.¹³⁰² However, the concept of success is also significant for Wagner. Referring to Hodges, Anderson criticizes Pentecostal missiologists for the fact that they adopt McGavran's and Wagner's church growth ideology "in terms of procedures and strategies that succeeded in the USA."¹³⁰³

5.2.4.2. Celibacy

According to Wagner, some Christian adults are singles because God has given them a special gift of celibacy. Staying single is the specific will of God for their lives. The possessor of the gift does not want to get married even if it would be possible given a suitable opportunity. Such a person does not become sexually frustrated even though he cannot exercise his sexuality. He prefers to remain single. The scriptural principle for the gift Wagner finds in Paul, who refers to his own gift of celibacy (1 Cor 7:7).¹³⁰⁴ Franzmann notes sharply that this Pauline statement is not sufficient for defining celibacy as a spiritual gift. He includes in the spiritual gift list only those gifts that have been mentioned in the primary New Testament spiritual gift passages (Rom 12, 1 Cor 12, Eph 4).¹³⁰⁵ Wagner evaluates the frequency of the gift through empirical means, relying on his own observations. The majority of Christians do not have the gift; they get married. Nonetheless, celibacy is the will of God for some Christians. Again, Wagner returns to the scriptural principle.

¹²⁹⁹ Wagner 1992c, 151-152.

¹³⁰⁰ Wagner 1988a, 197-198, 201-202; Wagner 1990c, 92; Wagner 2012, 68-69; Holvast 2008, 193-194; Priest, Campbell and Mullen 1995, 40.

¹³⁰¹ Wagner 1971c, 15; Towns 1986, 70.

¹³⁰² Wagner 1987c; Kim CK 2010, 7-8.

¹³⁰³ Anderson 2003, 12; Hodges 1953, 9. All of these aspects contribute to church growth strategy. Wagner appropriately comments: "Missionary strategy is never intended to be a substitute for the Holy Spirit. Proper strategy is Spirit-inspired and Spirit-governed. Rather than competing with the Holy Spirit, strategy is to be used by the Holy Spirit." Towns 1986, 70; Wagner 1971c, 15-16.

¹³⁰⁴ Wagner 2005f, 57-58.

¹³⁰⁵ Franzmann 1984, n.p.

Thus getting married or starting a family to get married or to found a family, do not require any spiritual gift, but remaining single does. As well no gift is needed for sexual relationship, but sexual abstinence does require a gift. There are many benefits in the gift of celibacy for an individual Christian. The Christian can serve the Lord more holistically because he does not need to take care of a spouse or family. A person with the gift can use his time more effectively for spiritual ministry. He does not need to share his time with a spouse, children and their hobbies. He can take more time to travel in God's ministries than other Christians can. In conclusion, the gift of celibacy helps a person to use their other gifts more effectively. An individual with this gift can make use more of his time to use his other gifts than other Christians can.¹³⁰⁶

The gift of celibacy alone is useless, but it always requires another gift along with it. In this regard, the gift of celibacy is reminiscent of the gift of missionary. It as well cannot work alone but it makes possible the cross-cultural ministering of Christian in combination with his other gifts. As noted before, the gift of celibacy in turn relates to effectiveness: making possible the more effective use of the other 27 gifts or gift-mixes defined by Wagner. A Christian without the gift of celibacy cannot live without a spouse because it would have a negative impact on his ministry and his whole spiritual life.¹³⁰⁷

Wagner states that the gift of celibacy is prone to projection. He observes that no gift is universal, intended for all Christians. Around the gift of celibacy there are still incorrect beliefs, according to which the gift is for all. Wagner states that this idea is not biblical. Von Dehsen agrees with Wagner, arguing that Paul recognizes that not all people have the gift of celibacy: others have other gifts.¹³⁰⁸ According to Wagner there are some incorrect interpretations of the idea that celibacy belongs to all Christians. He even abandons the scriptural principle and biblical authority in evaluating the projection of the gift of celibacy. He begins to criticize Paul for overemphasizing the advantages of celibacy. Wagner interprets the Apostle as guilty of projection and subjectivity when he says of the gift of celibacy: "I wish that all men were even as I myself" (1 Cor 7:7). Wagner does not develop his critique further but simply states that Paul notes that not every person has the gift that he has received. The Catholic Church, says Wagner, has not mentioned the rarity of the gift of celibacy. The Catholic Church demands that priests remain single, no matter they have the gift of

¹³⁰⁶ Wagner 2005f, 57-59. Wagner names John Stott as an example of someone who possesses the gift of celibacy. Because of his gift, Stott had the time to use his other gifts. According to Wagner he was able to write more books than Wagner, plan conferences, prepare lectures and travel to different countries and states. Wagner states that the gift of celibacy had made it possible for Stott to write a remarkable number of theological books. Wagner 2005f, 59.

¹³⁰⁷ Wagner 2005f, 59-60.

¹³⁰⁸ Von Dehsen 1987, abstract.

celibacy or not. Among Shakers the demand was even more general, directed to all members of the church. No one was allowed to get married. When because of the doctrinal reasons the church could not grow by means of transfer or conversion, the result was the natural death of the denomination. In rejecting this kind of development, the churches should note the rarity of the gift of celibacy in their lifestyle.¹³⁰⁹

Wagner emphasizes the “role of celibacy”.¹³¹⁰ Although not every Christian has the gift, he in any case has the “role of celibacy”. It means that every Christian has the responsibility to be faithful to his spouse. The role of celibacy obligates a Christian to refrain from sexual relationships before marriage, as well as in the context of divorce or the spouse’s death. In these circumstances, a Christian must follow the “role of celibacy” until he finds a spouse and marries her. Thus Wagner emphasizes that an individual without the gift of celibacy is not allowed to have sexual relationships outside marriage. He is bound to the “role of celibacy”.¹³¹¹

5.2.4.3. Voluntary Poverty

Concerning the view of the gift of voluntary poverty, I will compare the two different concepts of Wagner and Liu¹³¹². As we will see, the question is whether voluntary poverty is a Christian gift or a lifestyle.

Wagner’s view of the gift of voluntary poverty is based on a literal hermeneutics. According to him, the biblical roots of the gift can be found in 1 Corinthians 13, where Paul compares spiritual gifts and the fruit of the Spirit (1 Cor 13:3). The description of the gift in the verse is minimal: “Though I bestow all my goods to feed the poor.” Wagner states that the gift of voluntary poverty can never be independent, but that it always requires a gift-mix with the gift of giving. Instead, the gift of giving is independent and does not necessarily need the gift of voluntary poverty. One of the main features

¹³⁰⁹ Wagner 2005f, 60-62. On the Catholic view (John Paul II’s theology of celibacy) of the gift of celibacy, see Hobbs 2005, 110-158. Hobbs compares contemporary Protestant thought on celibacy with John Paul II’s thought. “The chapter analyzes areas of commonality and contrast between contemporary Protestant thought on celibacy and John Paul II’s thought. In addition, the chapter highlights major areas in need of further development. Chapter 7, the conclusion, reviews discoveries and makes further suggestions.” Hobbs 2005, abstract (1-205).

¹³¹⁰ On relationship between roles and gifts, see pages 53-54 of this study.

¹³¹¹ Wagner 2005f, 88-89. Although Von Dehsen does not state anything about the role of celibacy in Paul’s thought, he seems to think that Paul appreciates it, preferring it to non-celibacy. Von Dehsen 1987, abstract. Von Dehsen also studies Paul’s understanding of sexual relationships, i.e. incest, prostitution, marriage and celibacy. See Von Dehsen 1987, abstract.

¹³¹² Liu is an exegete, introduced on page 24. He has studied voluntary poverty.

of the gift of voluntary poverty is the voluntary adoption of poor peoples' lifestyle, which leads to effective service of God.¹³¹³

Liu's argument contradicts Wagner's idea. He argues that according to the Gospel of Luke, voluntary poverty is not a gift but a test of discipleship. It is a test of values and priorities: are they in accordance with God's kingdom, or of mammon? As a test in the discipleship training process voluntary poverty can be applied to all. Sometimes Jesus uses it, at other times he does not. Thus voluntary poverty is not a rare phenomenon, but rather a lifestyle for many Christians. It seems to be more a timeless ideal than a contextual demand.¹³¹⁴ Wagner does not view helping poor people as central, but as only one of the several spheres of ministry of this gift. When a Christian lives according to a low standard of living he is able to direct his money to the poor. Many unknown individuals with this gift have been moved to live in a Christian society embracing a lifestyle of voluntary poverty. Instead those Christians who have other gifts are ordained to a higher standard of living. Those who have the gifts of evangelist and faith even are to live in wealth. Wagner appears to assume that these conditions are the decisions of God. A person living in one condition of life cannot condemn someone in another. Thus there is no answer to the question of the meaning of the critique given by individuals who have gifts of voluntary poverty and prophecy. Wagner supposes that it has to be understood but not followed. Thus Wagner implicitly supposes God to have worked in vain in giving a gift whose critical nature has no meaning. Here the influence of the commercial principle can be observed. A positive attitude is necessary for selling products. From that point of view, all critique is negative and must be rejected. Thus Wagner moves from a literal hermeneutical principle toward one that is commercial when he interprets the "gift-mix" of voluntary poverty and prophecy. In the end, the major purpose of the gift of voluntary poverty that remains is helping the church to grow. When an individual Christian gives away large amounts of his property, those assets can be used effectively in both the evangelistic and cultural mandate for church growth.¹³¹⁵

Liu notes properly that a Christian is called to use his possessions correctly. This means drawing attention to the poor. Contrary to Wagner, the meaning of the demand of voluntary poverty is social-ethical: to be in harmony with the Kingdom's societal ideals and to live in right social

¹³¹³ Wagner 2005f, 93. Wagner writes that he got the idea of naming voluntary poverty as spiritual gift from Donald Bridge and David Phypers. Bridge and Phypers 1973, 78-81. Liu examines voluntary poverty in the Gospel of Luke by asking a few questions. "Did Jesus require there nunciation of wealth and voluntary poverty or did he only require the right use of possession? Is voluntary poverty a condition of discipleship or a demand directed to a specific situation? Is it a contextual demand or a timeless ideal, a general ethic? What place does renunciation of wealth have in the process of conversion?" Liu 1992, 291.

¹³¹⁴ Liu 1992, 315-317.

¹³¹⁵ Wagner 2005f, 95-96.

relationships. Thus the demand of voluntary poverty is a tool in the discipleship training process. Liu states rightly that voluntary poverty can be seen as a sign of genuine conversion: for example, in the case of Zaccheus. Liu concludes that voluntary poverty is not to be seen as a gift but as a tool of discipleship for a social ethical lifestyle.¹³¹⁶

Wagner's examples of the possessors of the gift are all historical figures. There are no explicitly mentioned contemporary individuals who have the gift, following Jesus' words that they should collect treasure in heaven, not on earth. In this way the commercial principle appears to determine the idea of the gift of voluntary poverty. According to this principle, it is more sensible to get money than to give it away.¹³¹⁷ With today's high standard of living there seem to be few gifts of voluntary poverty. Wagner explicitly states that only a few Christians have this gift. In every case he does not mention even those who do.¹³¹⁸ The idea of the gift demonstrates Wagner's tendency to a minor social ethical responsibility. From Wagner's examples it can be deduced that contemporary rich Christians are allowed to enjoy their luxuries if they do not have the gift of voluntary poverty. The commercial principle leads Wagner to interpret making money as the will of God. If a rich Christian has the desire to make money, he must do so and enjoy his material goods.¹³¹⁹

5.2.5. "Natural talents"

5.2.5.1. Knowledge

The twin gifts of knowledge and wisdom seem to be less miraculous by nature than the "spiritual warfare gifts." These gifts resemble natural talents. The reason for that is that the knowledge Wagner discusses is not received primarily in the Spirit through the *Rhema-word*, but through study.¹³²⁰

The twin gifts of knowledge and wisdom focus on the truth. The difference between the gifts is that knowledge is mainly theoretical, relating to discovering the truth, while wisdom is practical, dealing with the application of truth to life. Wagner cites Neighbour in clarifying the difference between the

¹³¹⁶ Liu 1992, 315-317.

¹³¹⁷ Wagner 2005f, 94-95. As an example of the possessors of gift of voluntary poverty Wagner mentions John Wesley, who had also the gift of giving. When Wesley died he left only "a well-worn frock coat and two silver teaspoons", but he donated 150,000 dollars to spiritual ministries during his life. Another famous individual with the gift was George Muller, who left property of only 850 dollars. However he gave 180,000 dollars to the ministries of God's kingdom. Wagner 2005f, 94-95. Poverty levels depend on societies, so that a poor in the United States is not poor according to Bolivian standards. Wagner 2005f, 94.

¹³¹⁸ Wagner 1981, 45. There are only a few Christians that have the gift of voluntary poverty. Wagner 1981, 45.

¹³¹⁹ Wagner 2005f, 94-95; Tam 1969, 50.

¹³²⁰ Wagner 2005f, 203.

gifts. One with the gift of knowledge is like a medical researcher who gains new insights. On the contrary, the gift of wisdom is like a physician, who applies the resources of medical science to a particular case.¹³²¹ Wagner's view seems to be close to that of Pentecostalism. Concerning the difference between the two gifts Rice states: "perhaps 'knowledge tells us what' while 'wisdom tells us how.'"¹³²² The difference, however, is the fact, that mainstream Pentecostals relate the gift of knowledge and teaching to prophetic revelation, while Wagner links the gift of knowledge mainly to study.¹³²³ By the term "*word of knowledge*" [italics added] he means prophetic manifestation.¹³²⁴

Wagner interprets the Greek term *γῶσις* used in 1 Corinthians 12:8 as meaning "to the ability to speak with knowledge".¹³²⁵ Olagunju observes that the other possibilities for interpreting the term are understanding *γῶσις* as biblical knowledge ("*gnosis* as understanding the Old Testament, the Christian tradition and capacity to expand them correctly"), or supernatural knowledge ("*gnosis* as supernatural endowment of knowledge"). Olagunju states that the third alternative for interpreting the term is Wagner's. According to this interpretation individuals with the gift are superior learners, absorbing and retaining unusual amounts of information. They discover new truths and create new ideas.¹³²⁶ Wagner sees the gift of knowledge as creative, although CK Kim notes that creativity is also one of the general characteristics of Wagner's prepared church members.¹³²⁷ The creative nature of the gift of knowledge created an epistemological tension in relation to the authority of Scripture. If there are new truths, what is the epistemological basis for them? When Wagner does not define Scripture as a source of knowledge in this context, another epistemological basis is generated. Thus Wagner's emphasis on new truths is mired in an epistemological polarity.¹³²⁸ Priest, Campbell and Mullen recognize improperly that seeking knowledge from spirit-world leads

¹³²¹ Wagner 2005f, 203. He quotes Ralph W. Jr. Neighbour, but provides no reference to him. Wagner 2005f, 203, 282.

¹³²² Rice 2002, 303.

¹³²³ Wagner 2005f, 203-204; Rice 2002, 302. Lim proposes that teaching should be viewed as a prophetic charism, along with the charisms of revelation, prophecy and knowledge in 1 Corinthians 12, all relate to the teaching charism (to which Lim elsewhere also links charism of wisdom with teaching). Rice 2002, 302.

¹³²⁴ Wagner 2005b, 111-112.

¹³²⁵ Wagner 2005f, 203; Wagner 2005b, 111.

¹³²⁶ Olagunju 2011, 18, 19; Schatzmann 1987, 35; Fee 1984, 166. Note that Olagunju uses the concept "word of knowledge" about the spiritual gift that Wagner defines to be "knowledge". Woolmer observes that this kind of "word of knowledge" can be used in deliverance ministry. "He gives two main examples - two dramatic examples, an American student in Oxford involved in occult in the past, set free with help from Michael Green and David Watson when she herself called on the name of Jesus; and during his first SOMA trip to Zambia, where prayed for 4 hours in healing lines and saw the calm that simple prayers in Jesus' name brought amongst the pandemonium, plus a word of knowledge and sign of cross which sent the muscular descendant of a witchdoctor as he advanced on John crashing to the floor." Smith, GR 2011, 104-105; Woolmer 1999, 28-29.

¹³²⁷ Wagner 2005f, 205; Wagner 1989a, 20-24; Kim CK 2010, 22.

¹³²⁸ Wagner 2005f, 205; Wagner 1992b, 100-101. Although Wagner argues that he has never doubted the authority of Scripture, he receives a new kind of knowledge from the invisible world through his experience. Wagner 1992b, 100-101.

to Wagner's use of extra-biblical religious knowledge and information. They evaluate that it is dangerous to accept "animist" [i.e. spiritual] knowledge uncritically without careful testing by means of Scripture.¹³²⁹ Holvast observes correctly that Wagner agrees with the criteria of testing knowledge through Scriptures. Knowledge should not contradict the *λόγος* and not violate any general biblical principles.¹³³⁰ In this context Wagner divides knowledge into scientific and spiritual categories. He relies on experiential principle, implicitly stating that one of the criteria of spiritual knowledge is supposed to be its experiential nature.¹³³¹ Spiritual knowledge can be reliable if it is experiential. According to him, "animist" information can be spiritually accurate.¹³³² The ultimate conclusion reached here is the Wagner's dualistic worldview: "limited dualism". It is limited because Satan is not equal to God; it is dualism, because the world is divided into the kingdom of God and the kingdom of darkness.¹³³³

The experiential is a basic concept in Wagner's view of knowledge. According to Holvast, a kind of epistemological shift has occurred in Wagner's theology. During the Argentine Revival he broadly accepted experiential knowledge. Wagner then shifted towards an even more practical view. Holvast cites Eduardo Lorenzo: "Our Spiritual Mapping was not the result of reflection, but the result of practical confrontation."¹³³⁴ This epistemological shift can be seen in Wagner's explanation of the Wilkes Spectrum, a profile of upper-class and lower-class values.¹³³⁵ According to Wagner, epistemology must build on the "ground rules of theology". The first ground rule is the definition of theology itself. Wagner states that theology concerns human positions: theology is a human attempt to explain God's works in a reasonable and systematic way. This means that the Scriptures are divine in origin but that theology is a human matter. The second ground rule is that all people think theologically along a 'Conviction Spectrum'. Wagner delineates three separate circles. The first one includes things we believe can never be changed, such as absolutes in the Apostles' Creed. The second circle includes the interpretations which can be changed throughout history. The third circle is the most subjective, including opinions, personal preferences and cultural norms. According to the third ground rule, "ministry generates theology". Wagner claims that ministry precedes

¹³²⁹ Priest, Campbell and Mullen 1995, 28-36.

¹³³⁰ Wagner 1996a, 63; Holvast 2008, 134-135.

¹³³¹ Wagner 1996a, 63, 64-69; Wagner in Deiros and Wagner 1998c, 23-24; Wagner 2006b, 25.

¹³³² Wagner 1992c, 100-101; Wagner 1990c, 85-102; Wagner 2012e, 67-74.

¹³³³ Wagner 1996a, 64-69. See also Wagner 1990c, 85-102; Wagner 2012e, 67-74. The concept is closely linked to Dominionism. Fighting with the enemy with warfare prayer one must declare things that the enemies are to give up. "When you declare these things, believe that they are done on earth as they are in heaven". Lea in Wagner 1991, 95; Wagner 2012e, 30.

¹³³⁴ Holvast 2008, 134-135.

¹³³⁵ Wagner in Deiros and Wagner 1998c, 24-25.

theology, not vice versa. The Apostle Paul's theology was grounded in his experience and it is the same for all time. First are ministry experiences; after that, theology. In this view Wagner's pragmatism is manifest. Stating that the Spirit is more goal-oriented than process-oriented, he states the conclusion: "The theories I like best are, frankly, the ones that work." Holvast states correctly that "Wagner's theological interpretations are greatly influenced by what they may or may not produce in advancing the kingdom of God..." In his epistemology, Wagner defines three kinds of knowledge: intellectual, observational and experiential. Because according to Wagner there are two kinds of "word" in the Bible, a Christian can receive knowledge in two ways: from the written Logos-word (the Bible) and the Rhema-word, a directly communicated personal word from God. The personal Rhema-word concerns facts that cannot be seen without the experience of hearing the voice of God. The Rhema-word as knowledge comes through experience and observation.¹³³⁶

Hart sees Wagner's epistemology as based on animism, which is a partially correct observation. Hart rightly notes that Wagner's experiential epistemology shifts the priority from the authority of Scripture to spiritual gifts. According to Hart understanding the gifts of discernment and prophecy as sources of knowledge is not in line with evangelical epistemology.¹³³⁷ Smith in turn properly observes that experiential epistemology is one of the features of Pentecostal theology. Pentecostalism has its own kind of knowledge, what is described as "an effective understanding." Thus Wagner's epistemology is reminiscent of Pentecostal epistemology.¹³³⁸ Holvast cites Wagner as understanding knowing as experiential knowledge, an "Inner Geiger Counter" in emotional life. In such cases a Christian "knows". Wagner emphasizes experience as a source of knowledge even further. He states that Christians can obtain knowledge even better through the experiential approach and feelings than through a rational approach.¹³³⁹ Holvast claims that Wagner's interpretation of history is not grounded only on the literal sense of sources, but also on spiritual mapping in spiritual realm. Holvast argues correctly: "Wagner formulated his 'five principles for probing history'. The first is that 'not everything that happens is recorded'. The idea is that we have limited knowledge of what the Spirit did in biblical times. The second principle is that 'not everything written was preserved'. The third is that 'not everything preserved has been found'. The fourth is that 'not everything found is available' ('I am certain that much more on the subject of strategic-level spiritual warfare is available than we were able to find, given our limited time and

¹³³⁶ Holvast 2008, 132-134; Wagner 1996a, 43, 50-55, 64. On the epistemological possibility for supernatural intervention, see Reiter citing Plantinga, Reiter 2000, 141-147; and Plantinga 1991, 27-48; Plantinga 1998.

¹³³⁷ Hart 1997; Wagner 1996a, 92-94.

¹³³⁸ Smith, JKA 2010, 26-27.

¹³³⁹ Wagner in Deiros and Wagner 1998c, 23-25; Wagner 1990c, 91-93; Wagner 1992c, 99-100; Holvast 2008, 135-136.

our limited skills as historians’). The fifth principle is that ‘not everything available is interpreted in the same way’.”¹³⁴⁰ From the cessationist approach Hart rightly argues that Wagner’s epistemology attacks [traditional] evangelical epistemology, in its being grounded on experiential knowledge in the spiritual world.¹³⁴¹

One of the ministry spheres of the gift of knowledge is research. Individuals with the gift often can be found in the academic world. The gift is not human-centered but task-centered. Wagner claims that often one who has the gift of knowledge has a relatively low need for people. As persons, those who possess the gift are more comfortable with ideas than with people. They need time by themselves for development of ideas. Individuals with the gift of knowledge actually appear to be introverts. Wagner states that they do not gossip, because “it bores them terribly”. The other ministry spheres of the gift of knowledge are teaching and missions, because these particular gifts are two that are often given along with the gift of knowledge.¹³⁴² Although Wagner’s idea concerning the nature of the gift of knowledge differs from a Pentecostal view, there is a similarity between them in that the gift of knowledge is linked with teaching. Pentecostals indeed also usually relate the gift of wisdom to teaching ministry.¹³⁴³ Wagner calls a person with the gift-mix of knowledge and teaching a “scholar-teacher”. If an individual has the gift of knowledge but not of teaching he is not suitable for teaching ministry. Wagner states that the reason for this situation is emotional. He can not take into account the needs of the given audience. Instead the gift-mix of teaching and knowledge focuses on the ways and means of communicating knowledge and details such as body language and use of visuals. The strength of the gift of knowledge in teaching is creativeness. New ideas just “seem to pop up”. Wagner seems to suppose that new ideas come from loneliness. The third sphere of ministry of the gift of knowledge is missions. According to Wagner in the missionary field the “gift-mix” of knowledge and missionary is often required for Bible translating. One who has the “gift-mix” has incredible concentration, which needed in Bible translating ministry. The gift of knowledge helps translators to adapt to agony and isolation and even to value them.¹³⁴⁴

¹³⁴⁰ Wagner 1996a, 92-94; Holvast 2008, 137-138.

¹³⁴¹ Wagner 1996a, 64-66; Hart 1997. This tendency implies a danger of ignoring the question of truth. Holvast writes: “The important question in converting to the Christian faith is not if it is true but: ‘Does it work to bless people?’ How do we know what we know? Christians discovered in the end times that we can obtain knowledge not only through a rational approach (logos) but even more – and better – through the *experiential* approach.” Holvast 2008, 135-136

¹³⁴² Wagner 2005f, 203-206.

¹³⁴³ Rice 2002, 302-303. Olagunju interprets Wagner in such a way that the gift of knowledge (Olagunju uses the concept “word of knowledge”) is always attached to teaching. Olagunju 2011, 19.

¹³⁴⁴ Wagner 2005f, 203-206. Both the gifts of wisdom and knowledge are linked to teaching ministry, see also Wanak 2009. “It is normative for teachers to possess the gift of teaching and perhaps the associated gifts of wisdom and knowledge. The Spirit is an active participant in our development as teachers, and it is our responsibility to nurture our

5.2.5.2. Wisdom

Wagner bases the gift of wisdom on literal interpretation of Acts and 1 Corinthians 12. In the Acts it is mentioned that Stephen spoke wisely. According to Wagner it means that he had the gift of wisdom. He interprets Stephen's wise words as an example for the contemporary Christian's use of the gift of wisdom.¹³⁴⁵ On the other hand, the gift is based on the experiential principle. Wagner bases his views on his own experiences of the gift of wisdom, for example his experience of his friend Leighton Ford.¹³⁴⁶

This side of the gift sounds quite psychological, as if the gift of wisdom was somehow related to calmness. According to it, one who has the gift does not get involve his emotions during intense discussion. Instead he has a suggestion for action in just the right time and way. The individual with the gift treats other Christians unusually equally. When the gift of wisdom is used there is a feeling on the part of all members that their point of view has been adequately heard and fairly considered. One who has the gift of wisdom can apply theories the gift of knowledge produces to practice. In this way Wagner understands the gift of wisdom as practical in nature. One with the gift is an effective decision-maker, because he can foresee what the outcome of the decision will be. When the possessor of the gift of wisdom speaks, other members of the Body of Christ note, that truth has been spoken. As problem-solvers, individuals with the gift of wisdom know how to get to the heart of a problem quickly. Formal learning and long-term digging-out of new facts do not necessarily correlate with the gift.¹³⁴⁷

Although Wagner states that the gift of wisdom is practical in nature, he does not relate it to the ministry of teaching, as Pentecostals often do. The reason probably lies in the difference in the two

gifts." Wanak 2009. Kim CK states that Wagner emphasizes knowledge and creativity also as a standard of church membership. Thus knowledge and creativity are not only features of the gift of knowledge but are general standards for every Christian according to Wagner. Kim CK puts it follows: "The standards of church members for spiritual driven church are to be holy and harmless, to be united in the faith and knowledge, to be filled with the Spirit and the fullness of Christ, to love the Lord and neighbours with everything you have, and to do good things. These are very similar to Wagner's opinion on individual preparation. Peter Wagner insists on how important it is to consider the necessity of prepared individuals, such as: people who know God, people filled with the Holy Spirit, people of prayer, people committed to the body of Christ, people obedient to the Lord, and people who are energetic and creative." Kim CK 2010, 22.

¹³⁴⁵ Wagner 1994, 210; Wagner 2005b, 28. The other bible verse on which Wagner seems to base the gift of knowledge is 1 Corinthians 12:8 (Wagner 2005b, 28). In the context of Bible verse that has been used as an argument for the Pentecostal interpretation of nine spiritual gifts, the gift of wisdom as a one of them, as Turner does, see Turner 1985, 7.

¹³⁴⁶ Wagner 2005f, 207.

¹³⁴⁷ Wagner 2005f, 206-208. MacArthur criticizes Wagner precisely for pragmatism: for emphasizing practical issues too much. MacArthur argues that pragmatism leads to ignoring questions concerning wisdom and morality, see MacArthur 1994, 9; Tozer 1970, 70.

concepts. Wagner uses the term “gift of wisdom” to refer to a less miraculous gift and he calls the revelatory gift, “word of wisdom”. He notes that Pentecostals and Charismatics often use the term “word of wisdom”, meaning a revelatory message God gives to bring resolution to a certain situation.¹³⁴⁸ Wagner understands the Charismatic “word of wisdom” as a subset of the gift of prophecy, not the gift of wisdom. He adds that a judge would be one who has a gift of wisdom. The gift of wisdom is probably the only one of the spiritual gifts that Wagner relates to a secular profession (in addition to his relating telemarketing to the evangelist). It requires a wide interpretation of the nature of the gift, understanding the gift of wisdom as less miraculous, nearly psychological in nature.¹³⁴⁹

5.2.5.3. Teaching

It is commonplace to relate teaching skill to knowledge. Wagner does not do this completely. There is however no better place to place the gift of teaching than among the most natural gifts, alongside the gifts of knowledge and wisdom.

Wagner states that the gift of teaching is often mentioned in the New Testament. It is mentioned in all three major gift lists: Romans 12, 1 Corinthians 12 and Ephesians 4. Quantitative principle leads Wagner to evaluate the prevalence of the gifts in the universal church by means of counting the number of Scripture references to each gift. The many references to the gift of teaching are supposed to mean that it is to be used in every (local) church. On the other hand, the many Bible references to the gift of teaching imply that the frequency of its occurrence is greater than that of many other spiritual gifts. Thus the principle of quantity determines Wagner’s interpretation of the gifts’ prevalence.¹³⁵⁰ On the other hand, the principle of restorationism can be observed. He observes that the office and gift of teaching are elements of the reinstatement of the fivefold ministry. According to him the office of teaching was one of the first gifts restored since the Reformation, while the gifts and offices of apostle and prophet are the last ones to be restored.¹³⁵¹

¹³⁴⁸ Wagner 2005b, 114-115; Rice 2002, 302. Rice refers to Pentecostal theologians Lim and Spittler. “Lim similarly proposes that teaching should be viewed as a prophetic charism, with the charisms of revelation, prophecy and knowledge in 1 Corinthians 12, all relating to the teaching charism (to which Lim elsewhere also links the wisdom charism to teaching). More specifically, Lim chooses to categorically define the charisms of wisdom and knowledge as teaching type gifts (1 Cor 12:8). Russell Spittler also observes that the two charisms have long been associated with the ministry of teaching.” Rice 2002, 302.

¹³⁴⁹ Wagner 2005b, 114-115.

¹³⁵⁰ Wagner 2005f, 127.

¹³⁵¹ Wagner 1997, 44-45.

For Wagner the gift of teaching is by its character mainly a communicational gift. We can conclude this from Wagner's definition of the gift. "The gift of teaching is the special ability that God gives to certain members of the Body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn."¹³⁵² To some extent, the gift of teaching can also be seen as related to the natural gifts, because it is often given along with the spiritual gift of knowledge, which itself is close to natural gifts in Wagner's thought.¹³⁵³ His argument that the gifts of teaching and knowledge together form a hyphenated gift seems to be in line with the view of Pentecostal tradition, as observed by Rice.¹³⁵⁴ There are differences however. Fee, quoting Gee, links not only the gift of knowledge but additionally the gift of wisdom to teaching ministry.¹³⁵⁵ Lim proposes that teaching should be viewed as a prophetic gift, with the gifts of revelation, prophecy and knowledge in 1 Corinthians 12 all relating to the gift of teaching. Lim also links to teaching the gift of wisdom.¹³⁵⁶ Wagner also mentions other hyphenated gifts of teaching, including teacher-missionary and pastor-teacher.¹³⁵⁷ The difference between teacher and missionary seems to lie in the character of the calling. The teacher is often called to minister to a certain group, but a missionary is sent to his ministry rather than called to it.¹³⁵⁸ Contrary to Franzmann, Wagner argues that although the gifts of pastor and teacher are hyphenated, and the concept is made up of the word "*pastor*", which is a word for "shepherd," the gifts of teacher and pastor can also function separately.¹³⁵⁹

Wagner interprets the gift of teaching in psychological terms. The gift of teaching is associated with patience with students and ability to create an inspirational atmosphere for learning. The possessor of the gift does not manipulate students, but he is able to receive critical feedback. The person with

¹³⁵² Wagner 2005f, 126. "The gift of teaching is the special ability that God gives to certain members of the Body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn."

¹³⁵³ Wagner 2005f, 126-129, 203-206.

¹³⁵⁴ Rice 2002, 303.

¹³⁵⁵ Fee 1987, 591-593; Gee, 1972. The Catholic Charismatic Ralph Martin sees the two spiritual gifts as necessary components of "pedagogical ministries". Martin 1992, 1015-1018.

¹³⁵⁶ Lim 1991, 65-67, 145-146, 229. Lim also defines the gift of knowledge as a teaching-type gift. In addition to this he also determines the charism of wisdom as related to teaching. As well Russell Spittler relates these two gifts to the teaching ministry. Instead Wagner links only the charism of knowledge, not of wisdom, to the ministry. Spittler 1979, 603.

¹³⁵⁷ Wagner 2005f, 75, 204. The hyphenated gift of teaching and missionary is also linked to the gift of knowledge. Wagner 2005f, 204.

¹³⁵⁸ Wagner 1971c, 76-77; Wagner 2005f, 126-129.

¹³⁵⁹ Franzmann 1984, n.p.; Wagner 2005f, 75; Wagner 2005b, 34-35. See the interpretation of Franzmann's arguments text of Eph. 4:7, 11, Ruthven states that gifts were given "before the foundation of the world", Ruthven 2000, 5. Kim DH has studied the spiritual gifts of cell leaders. There might be a connection between gift of teaching and cell-leading ministry, because the charism of teaching was the third most common of the gifts among cell leaders. Kim DH 2010, 124-125.

the gift of teaching is not person-centered and not committed to long-term and long-suffering work. The orientation of the gift of teaching can be defined in terms of three different viewpoints. The gift can be content-oriented, motivation-oriented, or task-oriented. Thus the task-centeredness of the gift of teaching is influenced by psychological principles.¹³⁶⁰

The teaching method seems here to be experimental and pragmatic. Pragmatic teaching seems to strengthen the faith of students.¹³⁶¹ McKinney argues: “Not all will agree with Wagner’s use of the term ‘impartation’, but the fact remains that when one is around a teacher or minister who exhibits faith and anointing to see the miraculous happen, it is much easier to believe God for the same in one’s own life and ministry. Anyway the teacher has a great influence to the students’ beliefs.”¹³⁶² Wagner sees tradition and Scripture as opposites, associating the gift of teaching with Scripture. He criticises Protestants for allowing tradition, rather than Scripture, to influence their beliefs. Deere adds that “...our teachers have much more to do with what we believe than we realize. In some cases they have much more influence over what we believe than the Bible itself.”¹³⁶³

6. The structures of spiritual gifts according to Wagner

6.1. Theological paradigm shifts

Many theological paradigm shifts have occurred during Wagner’s life. The first was a shift from cessationism towards a charismatic orientation beginning at latest in 1968 and continuing in the 1970s.¹³⁶⁴ The second occurred in the 1980s in Argentinean Revival, and partly in his healing experience which led to his focus on spiritual warfare.¹³⁶⁵ The third came in the 1990s when Wagner moved from premillennialism to postmillennialism.¹³⁶⁶ In the 2000s and 2010s his

¹³⁶⁰ Wagner, 2005f, 128-130, 143. The full-time nature of gift of teaching is different from the gifts of deliverance and discernment, which are used only occasionally. In addition, the gift of teaching is different from the gift of celibacy, which is passive by nature. Thus Wagner implicitly defines the gifts of teaching as active in nature. Wagner 2005f, 128. The gift of teaching has a full-time orientation, because preparation and finding examples take a lot of time. The teacher needs a power point slide only 15 or 30 seconds, but he has to take considerable time and effort to prepare it. Wagner 2005f, 128. Harman agrees with Wagner that the gift of teaching is a gift with a passion: those who have the gift, love to spend large amounts of time studying the lesson. Harman 2003, 3.

¹³⁶¹ Wagner 1999a, 236-237.

¹³⁶² Wagner 1999a, 236-237; McKinney 2000, 261.

¹³⁶³ Wagner 1996b, 96; Deere 1993, 47. Wagner argues that evangelicals in particular do not admit the priority of tradition and their dependence of it in teaching, but according to him it is true. Wagner 1996b, 96.

¹³⁶⁴ Wagner 1968, 26; Wagner 1984b, 78-79; Osborne & Knight n.d, 9, 15. The experiential shift towards a charismatic orientation seems to happen in 1966. Wagner writes that he had an experiment with tongues then. Wagner 2010b, 116-117. The highlight of this period is a course in “Signs, Wonders and Church Growth” with John Wimber in 1982. Wagner 1983a, 130-131. This charismatic orientation can be noted in Wagner’s view of spiritual gifts. Wagner 1984b, 78-79.

¹³⁶⁵ Wagner 1996a, 21-22; Wagner 2009b, 13ff; Wagner in Deiros and Wagner 1998c, 16-19; Wagner 1990a, 46-47; Holvast 2008, 150.

¹³⁶⁶ Wagner 1999a, 31-46; Wagner 2006c, 34-52; Wagner 2004b, 150-151; Wagner 1993b, 128; Wagner 2008b, 26; Hunter, B 2009, 5. By the 1990s Wagner began to see the restoration of the fivefold ministry in a postmillennial

tendency on radical revivalism¹³⁶⁷ with focus on demons has developed more holistically, penetrating most of his theology. The spiritual gifts, however, are not totally servants of Dominionism. The reason might be a theological shift from charismas to SLSW. Therefore he has “updated” only the spiritual gifts most central to Dominionism, the less central remaining nearly the same as in the 1970s: the tools of church growth.¹³⁶⁸

Wagner demonstrated cessationist theology when he served as a missionary in 1960s.¹³⁶⁹ His new post as professor as the successor to Donald McGavran at Fuller Theological Seminary led him to concentrate on church growth. With this issue there came the first paradigm shift towards continuationist view of the spiritual gifts. Simultaneously it meant connecting church growth and believing in demons in the manner of Classical Pentecostalism.¹³⁷⁰ Van der Meer estimates that it arrived at least by 1973. The idea of sermons and discussion of demonic powers to affection church growth was based on the book of Harmon Johnson. Believing in demons in 1973 meant accepting the gifts of exorcism (later deliverance) and discerning.¹³⁷¹ Believing in demons can probably be traced to the year 1973, but the first paradigm shift had to have taken place earlier. In particular Wagner’s view of the gift of tongues has been analyzed by Osborne and McKnight as representing middle-way already appearing in his writing published in 1968. This meant accepting the contemporary gift of tongues. Therefore this study argues that Wagner’s first paradigm shift from cessationism to non-cessationism already occurred at the latest in 1968, before he became a professor of missiology at Fuller Theological Seminary. At that time his literal interpretation of the Bible started to change towards an experiential emphasis on the Holy Spirit.¹³⁷²

(dominionist) way: “The decade of the 1990s saw a beginning recognition of the gift and office of apostle in today’s Church. True, many Christian leaders do not as yet believe that we now have legitimate apostles on the level of Peter or Paul or John, but a critical mass of the Church agrees that apostles are actually here. For example, at this writing, the International Coalition of Apostles (ICA), over which I currently preside, includes over five hundred members who mutually recognize and affirm each other as legitimate apostles.” Wagner 2008b, 26.

¹³⁶⁷ This radicalness can be noticed in Wagner’s undemocratic view, stating that democracy is not a biblical principle. Wagner 2005b, 17. The same kind of Reconstructionist idea has formulated by Rushdoony in 1973: “Christianity and democracy are inevitably enemies.” See Rushdoony 1973, 100.

¹³⁶⁸ Wagner 2010b, 43, 52; Wagner 2005d, 13-15; Wagner 1981, 69-70; Wagner 1998d, 18-25; Wagner 2005f, 57-228; Holvast 2008, 29; Miller, SP 2012, 20-21. The gifts of spiritual warfare in particular have analyzed as having become the instruments of Dominionism. In 2000s Wagner focuses on a few gifts. See Wagner 2000a, Wagner 2000b, Wagner 2000h, Wagner 2001b, Wagner 2002b, Wagner 2006a, Wagner 2012f and Wagner 2013.

¹³⁶⁹ Wagner 1983a, 128; Wagner 1999a, 16; Lee, SG 2009, 23;

¹³⁷⁰ Wagner 1971b, 9-10; Wagner in Wagner 1972, 215; Wagner 1976b,12; Wagner 1981, 21-23; Wagner 1983b, 131-134; Wagner in Wagner 1986b, 21, 36, 271-272; Wagner 1987c, 188; Wagner 1988a, 32; Holvast 2008, 67; Van der Meer 2008, 71, 74; Towns 1986, 63; Koester 1984, 2; Lee, SG 2009, 23; Hasel in Koranteng-Pipim 2005, 392; Valleskey 1990, 4-5.

¹³⁷¹ Wagner 1973b, 133-136; Van der Meer 2008, 72-73; Johnson 1969, 91.

¹³⁷² Osborne & Knight n.d, 9, 15; Wagner 1968, 26. It might have been already in 1966, when he was praying in tongues the first time. Wagner 2010b, 116-117.

During the 1970s and 1980s Wagner divided the spiritual gifts into two mandates: cultural and evangelistic, concepts he adopted from the Third Wave movement missiologist Arthur Glasser.¹³⁷³ The shift to a non-cessationist and charismatic theology did not mean any change in his focus on evangelism. As did cessationists, Wagner also stated that the evangelistic mandate had to take priority over the cultural mandate. The main argument was the church growth-principle.¹³⁷⁴ Pragmatic evangelizing helps the church to grow better than the socially-oriented gifts. This is why the gift of missionary was nearly linked to the gift of evangelist, although Wagner argues that through the gift of missionary can be exercised with another charisma.¹³⁷⁵ He can be viewed also as a pathfinder in emphasizing mission in relation to church growth.¹³⁷⁶

The holistic epistemological shift from accepting experiential knowledge to making it a priority occurred in the 1980s. At that time Wagner's own experiences also had an impact on the next paradigm shift. A crucial change was Wagner's healing from high blood pressure in 1982, which turned him from a spectator into a participant. Naturally healing led him to focus more on miraculous gifts. In 1984 he received the gift of healing through the Lutheran Pastor Fred Luthy.¹³⁷⁷ At least after that he began to stress the role of healing as the responsibility of every Christian. The epistemological shift to a focus on experiential knowledge ultimately occurred with the Argentinean Revival. This shift also meant adopting even more practical views concerning the gifts of discerning and deliverance.¹³⁷⁸ It finally led him to interpret lower-class values as representing Christianity and upper-class values as representing science based on the Wilkes Spectrum. This interpretation, however, did not influence his theology in general but remained a single issue.¹³⁷⁹ Another experience which changed Wagner's theological understanding was his receiving the prophecy of Dick Mills in 1990s. Before that, Wagner was rather suspicious of whether liberal Christians were "born again". The message of the prophecy changed his position however. According to it, some liberal Christians were pleasing to God and in God's use. Here can be noted the strength of experiential knowledge for Wagner. Because of the message of the

¹³⁷³ Wagner 1987c, 99-101; Wagner 1984b, 182; Glasser et al. 2003, 39.

¹³⁷⁴ Wagner 1988b, 35-39; Wagner 1990a, 94, 105; Resane 2008, 117; Schuller 1986, 246; Kim KP 2009, 26; Wellum n.d, 4; Steenhoven 1995, 10-11; Holvast 2008, 219.

¹³⁷⁵ Wagner in McClung 1986a, 129; Valleskey 1990, 4; Pousson 1994; MacArthur 1994, 9; Tozer 1970, 70; Anderson 2003, 6, 8, 11, 15, 16.

¹³⁷⁶ Wagner 2010b, 162-167; Wagner 1983a, 129-130; Wagner 1988b, 141-164; Wagner in Wagner 1972, 215-232; Wagner 1974, 115-128; Kim, KP 2009, 26-27.

¹³⁷⁷ Hasel in Korangteng-Pipim 2005, 394; Wagner 1988a, 53-55.

¹³⁷⁸ Wagner 1988a, 53-55; Wagner 2005c, 70-72; Wagner 1999e, 45-46. Even more practical views include the doctrine of demonized Christians. Wagner 2005c, 70-72.

¹³⁷⁹ Holvast 2008, 135; Wagner in Deiros and Wagner 1998c, 24-25.

prophecy he was ready to reinterpret the Scriptures.¹³⁸⁰ His attitude towards liberal Christians on the whole became neutral.¹³⁸¹

The Argentinean Revival in 1985 also had another impact to Wagner. After that he adopted the concept of “territorial spirits.”¹³⁸² At the same time the views of gift of deliverance and discerning became more radical than with Classical Pentecostals. Although the Argentinean Revival represented the Third Wave movement theology as did Wagner himself, focusing on demons and apostolic spheres moved Wagner in the direction of the Latter Rain teaching.¹³⁸³ The shift to a new type of deliverance by means of spiritual warfare occurred in 1986 in the book *Spiritual Power and Church Growth*, as observed by Van der Meer.¹³⁸⁴ This shift led him to adopt military vocabulary. Therefore some of his critics accuse Wagner of using militant tone. Adopting military vocabulary did not mean adopting any violence however.¹³⁸⁵ He has accepted violence as self-defence only implicitly in his writings.¹³⁸⁶

The young Wagner represented a premillennial, dispensationalist faith. The shift which occurred in 1990s, from premillennialism to a postmillennial antidispensationalism called Reconstructionism, represented a total change of Wagner’s worldview.¹³⁸⁷ The postmillennial preterist¹³⁸⁸ idea, grounded in Reformed theology, implies that the church already is living the period of Millennium, because the time of tribulation leading to millennium occurred in the destruction of the Temple in AD70.¹³⁸⁹ The basic difference can be noted in the stress on the human over the divine. Christ alone will not bring the kingdom of God, but Christians will.¹³⁹⁰ This shift also meant adopting another ideology, called Kingdom Now theology, which in turn was based on the Latter Rain teachings. It led Wagner to highlight the authority of church leaders: the gifts of apostle, prophecy, leadership, faith and in part leading worship.¹³⁹¹ The result was a shift from theocentricity to anthropocentricity.

¹³⁸⁰ Wagner 1993b, 22; Wagner 1981, 52, 196-197.

¹³⁸¹ Wagner 2010b, 35, 82, 87- 88; Wagner 2012g, n.p. Wagner admits that his “position is now much closer to theirs [‘liberal theologians’].” Wagner 2010b, 88.

¹³⁸² Wagner 1996a, 168, 239-240; Wagner 1990c, 85-92; Holvast 2008, 29, 48, 72.

¹³⁸³ Leslie 2005b, 5; Holvast 2008, 120-121; Wagner 1996a, 64-69; Wagner 2002b, 81-100.

¹³⁸⁴ Van der Meer 2008, 72-73.

¹³⁸⁵ Wagner 1992c, 26-49, 195-196; Wagner 1992b, 68-73, 135-137, 154-156; Wagner 1993b, 133-137, 164-165, 181; Wagner 1996a, 20-22, 30, 169-170, 191, 195, 213-216, 258; Van der Meer 2008, 30, 39, 76; Lowe 1998, 26; DUFE 2000, n.p.; Währisch-Oblau 2011, 15, 19-20.

¹³⁸⁶ Wagner 2005f, 63-64; Cimino 2005, 12-13; Van der Meer 2008, 39. Violence is directed to ideology, not to people. Wagner 2003a, 4-5; Wagner in Waugh 2011e, 30-31.

¹³⁸⁷ Wagner 2004b, 150-151.

¹³⁸⁸ Wagner 2008b, 49; Wagner 2010b, 273; Fanning 2009, 4-5; Miller, SP 2012, 27, 30.

¹³⁸⁹ Wagner 2006c, 38-39; Gentry 1992, 160-162; Miller, SP 2012, 27.

¹³⁹⁰ Wagner 2011b, n.p; Wagner 2011a, n.p; Miller, SP 2012, 27; Koenig 2011, n.p.

¹³⁹¹ Wagner 2006c, 38-39; Wagner 2005f, 8, 153; Wagner 2005c, 46-49; Yew 2005, 10-11; Miller, SP 2012, 42; Synan in Lee, ER 2005, n.p. Farnell notes that Wagner’s view of the gift of prophecy was based on Grudem. Farnell 2003,

The church has a responsibility to Christianize the world before Christ's coming. According to the new paradigm of Reconstructionism, formed by Rushdoony and Schaeffer, God's kingdom must be established by hard work and commitment.¹³⁹² This view can be noted in Wagner's understanding of the gift of faith, the concept of which is changed from focusing on God to human beings.¹³⁹³ In spite of his adopting postmillennialism there still remain some premillennial dispensational features in Wagner's thought such as suspicion of Roman Catholicism (and liberal Protestantism).¹³⁹⁴ With regard to the idea of the gift of faith, directed to objects of faith other than only God, here can be observed the "Word of Faith" theological characteristics adopted from Yonggi Cho.¹³⁹⁵

The shift to postmillennialism meant a change in relationship between the cultural and evangelistic mandate. Wagner began by supporting a balanced model, in which the both mandates are equal. The reason for this seemed to be the understanding that without renewal of the whole society the kingdom of God could not be established. That is why since the 1990s many of the spiritual gifts are seen by Wagner as tools for Christianizing the society.¹³⁹⁶ Therefore Van der Meer criticizes Wagner incorrectly. He implicitly argues that Wagner does not include his spiritual warfare in the cultural mandate in evangelism. This is not correct, because since his postmillennial shift, Wagner directs SLSW to the cultural mandate as well. The change between the two mandates is clear but still he remains within evangelical theology.¹³⁹⁷

In the 2000s, Wagner's view concerning evangelism moved in a more militant direction. Although his military language is metaphorical, it indicates that evangelism serves to take dominion over the seven areas of society.¹³⁹⁸ The possessor of the gift of apostle acts as an officer in the spiritual battle.¹³⁹⁹ The gift of evangelist is also changed. By the new millennium Wagner begins to prioritize evangelizing social groups over individuals.¹⁴⁰⁰ One of the theological reasons for this change is

236-241; Bosch, A 2005, 15-16; Grudem 2000, 18-19, 47-48, 51, 76-78; Grudem, *The Gift of Prophecy in I Corinthians* xv, 1-113, 69-70; Grudem, *Still Prophecy*, 29-30; Grudem 1988a, 14, 262.

¹³⁹² Wagner 2008b, 49, 12; Brace 2009, n.p; Miller, SP 2012, 27-28. Wagner argues that "I think I was still in Bolivia when I began questioning the premillennial, pretribulation Rapture eschatology that I had been taught." Wagner 2010b, 273.

¹³⁹³ Wagner 1984b, 49-59; Wagner 1990a, 53, 125; Wagner 1987c, 159; Wagner 2005f, 154-155; Jackson 2005, 4.

¹³⁹⁴ Wagner 2010b, 35, 52; Wagner 1998a, 33; Wagner 1993d, 59-60.

¹³⁹⁵ Wagner 1993b, 23-30, 47; Cho 1981, 161-162.

¹³⁹⁶ Wagner 1983a, 43-50; Wagner 2008b, 6, 18; Wagner 2010b, 260-266; Wagner n.d.d., n.p, Wagner 2011b, n.p; Miller, SP 2012, 21-22; Fanning 2009, 8; Holvast 2008, 15, 29; Hunter, B 2009, 5.

¹³⁹⁷ Wagner 2008b, 49; Van der Meer 2008, 32-33, 39; Park, TK 1991, 176. TK Park writes: "Evangelicals do not prioritize the cultural mandate over the evangelistic mandate." Park, TK 1991, 176.

¹³⁹⁸ Wagner 2008b, 12, 23, 25, 31; Mosher 2012.

¹³⁹⁹ Wagner n.d.d., n.p; Wagner 2002b, 31; Wagner 2000e, n.p; Ricketts n.d., n.p.; Holvast 2008, 82; Fanning 2009, 12; Bosch, A. 2005, 10-11.

¹⁴⁰⁰ Wagner 2012g, n.p; Wagner 2012d, n.p; Herescope 2005, n.p; Dager 2001, 25.

Kingdom Now theology. Indeed Wagner had already in the 1980s written about evangelizing social groups, so this cannot be the only reason.¹⁴⁰¹ In addition the gifts of spiritual warfare, such as the gift of discerning, become tools of Dominion theology after Wagner's paradigm shift to postmillennialism.¹⁴⁰² "Postmillennial" spiritual gifts become commercialized serving extended-church in the workplace.¹⁴⁰³

After adopting Dominion theology, Wagner established the New Apostolic Reformation movement.¹⁴⁰⁴ It has been argued that NAR changed the structures of the church from institutional structure to that of family.¹⁴⁰⁵ In this study it has been shown, however, that the shift actually occurred (in the direction of) hierarchical structure, leading to authoritative patterns of leadership and church government in Wagner's thought. It meant overemphasizing the authority of the gift of apostle.¹⁴⁰⁶ In addition, the gift of leadership was shifted from institution to hierarchy. The NAR as a "postdenominational" movement was an attempt to leave the bonds to denominations, as in Kingdom Now theology, based on Latter Rain theology.¹⁴⁰⁷ In relation to the gift of leading worship, the aim meant a change in music style, which included contemporary styles with a band playing. This emphasis was not, however, original to Wagner. In addition, among the three waves there can be noted the same kind of disregard for traditional music styles such as piano, organ and use of robed choirs. Therefore the musical change was influenced by former charismatic waves.¹⁴⁰⁸ Another factor was Kingdom Now theology. It occurred in understanding praise as a way to God's presence.¹⁴⁰⁹ Wagner's originality can be seen in his radical statement that in worship songs younger than ten years old should be used.¹⁴¹⁰

With regard to the spiritual gifts, Wagner's shift to Dominionism can be observed particularly in the gift of prophecy. In the 1980s he connected some social justice themes with the charisma. Prophets were to examine the causes of poverty and to defend the rights of poor people.¹⁴¹¹ Since the shift to Dominionism, the social themes have been replaced by the themes of transformation and prosperity.

¹⁴⁰¹ Wagner in Wagner 1986b, 288; Wagner 1987c, 193-194. I.e: discipling families and nations. Wagner in Wagner 1986b, 288; Wagner 1987c, 193-194.

¹⁴⁰² Wagner 2005d, 13-15; Wagner 2007b, n.p; Wagner 2010b, 43, 52; Miller, SP 2012, 27-28; Silva 2011, n.p; Tabachnik 2011c, n.p.; Fanning 2009, 6.

¹⁴⁰³ Wagner 2006c, 107-108.

¹⁴⁰⁴ Wagner in Wagner 1998d, 13-25; Wagner 1999a, 5-11, 198.

¹⁴⁰⁵ Kelly in Wagner, 1998, 33; Iverson in Wagner 1998, 173.

¹⁴⁰⁶ Wagner 2000f, n.p; Wagner n.d.a, n.p; Wagner 2011b, n.p; Wagner 2000a, 26-28; Tabachnik 2011b, n.p; Resane 2008, 135. For example prophets must submit to apostles. Wagner n.d.a, n.p; Wagner 2000f, n.p.

¹⁴⁰⁷ Wagner 2005f, 151-153, 157-159; Synan in Lee, ER 2005, n.p.

¹⁴⁰⁸ Wagner in Wagner 1998d, 22; Wagner 1973b, 115-117.

¹⁴⁰⁹ Wagner 1993b, 118-119; Bosch, A. 2005, 12.

¹⁴¹⁰ Wagner 1990a, 137.

¹⁴¹¹ Wagner 1981, 29, 33; McGavran 1980, 278-279.

The gift of prophecy becomes an instrument for taking control of cities, nations and the whole earth.¹⁴¹² On the other hand the shift to Dominionism has moved the gift of prophecy in a more political direction. Wagner sees prophecy as directed to the destiny of a nation and to political decisions.¹⁴¹³

6.2. The principles of spiritual gifts in Wagner's thought

6.2.1. The principles of church growth: pragmatism, quantity, and commercialism

Wagner's church growth ideology is based on pragmatic principle. He wants to make results visible. As Reformed theology found in worldly success the sign of predestination, in the same way Wagner understands success in church growth as a sign of fulfilling the Great Commission.¹⁴¹⁴ Success, however, is hard to measure. Measurement is not possible without relying on quantities. Therefore measuring quantities becomes the tool of church growth.¹⁴¹⁵ The most effective way to reach the desired quantities in evangelism is pragmatic principle. Wagner calls it "consecrated pragmatism". However, it is not "consecrated" but pure pragmatism. According to this principle, all the means – no matter whether they are ethical or not - are acceptable to attain church growth.¹⁴¹⁶

The gifts of administration and hospitality are examples of the different kinds of gifts which stay out of Wagner's focus because of pragmatic principle related to growth.¹⁴¹⁷ Wagner uses many different kinds of pragmatic principles. Another is called the "homogenous unit principle". Relating to the gift of evangelist [Wagner's term], it means that racial and ethnic borders must not be crossed in evangelizing.¹⁴¹⁸ The division between scientific and pragmatic principles can even be observed in his worldview. The reason, that the religion of the lower class based on pragmatic principles represents "true Christianity" seems to be Wagner's desire to state a principle against a naturalistic worldview. As a result related to the gift of healing, healings become accepted because they bless people.¹⁴¹⁹

¹⁴¹² Wagner 2001b, 13, 15; Wagner 1999e, 22-23; Hamon 1990, 76.

¹⁴¹³ Wagner 2001b, 13, 15; Wagner 1999e, 22-23.

¹⁴¹⁴ Wagner 1981, 69ff; Wagner 1988b, 20-22; Wagner 1987c, 29-32, 49-55, 64; Van der Meer 2008, 68.

¹⁴¹⁵ Wagner 1981, 60-64; Wagner 1987c, 42-45; Wagner 1988b, 22-24; Wagner 1996c, 9; Kim DH 2010, 50-51. Spiritual gifts become then the servants of growth. Wagner 1979c, 12; Park NJ 2001, 12.

¹⁴¹⁶ Wagner 1984b, 159-165; Wagner 1981, 69-83; Wagner 1988b, 201; MacArthur Jr. 1994, 6, 9; Resane 2008, 116-118.

¹⁴¹⁷ Wagner 2005f, 68-69, 151-152.

¹⁴¹⁸ Wagner 1979a, 58-77; Wagner 1981, 167-181; Wagner 1988b, 37-38, 43-44, 174-175, 183; Wagner 1984b, 127-157; Van der Meer 2008, 69.

¹⁴¹⁹ Wagner in Deiros and Wagner 1998c, 23-25; Wagner 1996a, 249-262; Wagner 1986c, 65-70; Wagner 2006b, 25; Holvast 2008, 135.

Although the foundational gifts are based primarily on Wagner's other theological main idea, Dominionism, he also justifies some of their features with the pragmatic principle. Apostolic government is justified by the reason that it is a design that will work.¹⁴²⁰ The workplace ministry (and workplace apostle), are grounded in the reason that people spend the majority of their time in the workplace.¹⁴²¹ The gift of prophecy is tested by assessing if the words of the prophet work or not.¹⁴²² Concerning the gifts of leadership the pragmatic principle leads Wagner to conceive of the gift of leadership as quite undemocratic, shifting away from the focus of Christ as the only ruler of the church towards one local church leader's power.¹⁴²³ The gift of faith instead becomes the servant of measurement of faith goals.¹⁴²⁴

With the gift of evangelist [Wagner's term], the pragmatic principle leads to a focus on results, which even becomes a criterion of the charisma. One lacking "good tangible results" cannot possess the gift of evangelist. The problem here revolves around defining the question what is the number of people led to Christ when an evangelist is believed to have the gift.¹⁴²⁵ On the other hand, Wagner seems to suppose that the only hindrances to spiritual gifts functioning are caused by human beings: the lack of knowledge or the lack of praying; God wants to distribute the charismas.¹⁴²⁶ The gift of healing is also based on the same principle related to quantity. Further, it can be asked what the number of healings is which confirms the gift of healing. Wagner implies that the sign of the gift of healing is that 50 people are healed of skeletal problems in the course of one night. It can be asked why Wagner specifies precisely the number 50. Does the healer who has had 49 healings in one night not possess the gift of healing?¹⁴²⁷ In the gift of leading worship the roots of Wagner's pragmatic approach, in Classical Pentecostal theology can be noted. He has undergone an epistemological shift from an evangelical to a Pentecostal view. This means that he now compares experience of the gift of leading worship to the Scriptures, not the Scriptures to experience as he had done previously. With regard to the gift of leading worship, the Holy Spirit is

¹⁴²⁰ Budiselic 2008, 218; Wagner n.d.b. "Excerpt from the Apostles of the City," which Budiselic refers can not be found, but the phrase sounds like Wagner [2 February, 2013].

¹⁴²¹ Wagner 2006c, 107-109; Silvosio 2002, 34; Nash 1994, 64.

¹⁴²² Wagner 1993b, 69-77; Wagner 2005d, 48-49; Wagner 2000h, 63-65; Lyons 1998, 174.

¹⁴²³ Wagner 1984b, 61-75; Wagner 1986c, 79; Wagner 2000h, 79-80.

¹⁴²⁴ Wagner 2005f, 153-155; Wagner 1988b, 186-190; Wagner 1987c, 154-159; Valleskey 1990, 10, 17; Koester 1989, 86, 94, 95; Han 2006, 107-108; Steenhoven 1995, 13-14.

¹⁴²⁵ Wagner 2005f, 121-125, 165; Wagner 1984b, 83-84, 194; Wagner 1993b, 130; Wagner 2008c, 84, 155, 157, 218, 246; Van der Meer 2008, 68.

¹⁴²⁶ Wagner 2005f, 109-133; Wagner 2005b, 18; Wagner 1988b, 168, 198; Wagner 1992b, 83-92. Leslie sees Dominionism to resort to human power. Leslie 2008, 13.

¹⁴²⁷ Wagner 1988a, 53-55.

the supernatural premise linked to experience.¹⁴²⁸ The gift of leading worship differs from Classical Pentecostalism being related to Kingdom Now theology. According to it, worship is a kind of method for entering the presence of God.¹⁴²⁹

In particular the gifts of discerning and deliverance are the charismata within the gift of spiritual warfare which Wagner justifies pragmatically. Wagner argues that the doctrine of “demonized” [Wagner’s term] Christians is necessary because without it they cannot be freed from bondage and misery.¹⁴³⁰ The transformation and revival of the cities is impossible as well without the idea of demonized Christians. Thus the gift of deliverance, as connected to Wagner’s demonology, is related to the pragmatic principle.¹⁴³¹ Wagner also relies on utilitarian principle, which sometimes approaches pragmatic principle. Because the utilitarian principle has been used quite rarely by Wagner, it has not been named in this study as one of the principles but seen as a sub-principle of pragmatism. Concerning the gift of martyrdom Wagner uses the utilitarian principle, implying that in some cases violence is acceptable because the life of a missionary is more useful than the life of a pagan.¹⁴³²

The practical tendency to measure growth and decline appears in Wagner’s view of the gift of tongues. He seems to suppose that the growth of non-cessationism and the decline of cessationism are values in and of themselves. As a result, he offers an explanation for his view of the gift of tongues differing from that of Classical Pentecostalism. The gift of tongues must not be emphasized, but the charisma is to be left out of theological focus.¹⁴³³ The pragmatic principle also influences to Wagner’s way of using terms. With regard to practicing the gift of service, Wagner does not call this gift “ministry”, because the term could be confused with functioning as the professional ministry of the church.¹⁴³⁴ In addition, the faith promise of the gift of giving (“graduated tithe”) is grounded in pragmatic reason: it works.¹⁴³⁵ These kinds of arguments are more general in Wagner’s thinking prior to his period of Dominionism in the 1990s.¹⁴³⁶ For example preferring the evangelistic mandate to the cultural mandate concerning the gift of

¹⁴²⁸ Wagner 1994a, 105; Wagner in Wagner 1998d, 22; Wagner 1990a, 137; Wagner 1993b, 157.

¹⁴²⁹ Wagner 2005f, 73-75; Wagner 1999a, 174, (155-180); Bosch, A. 2005, 12.

¹⁴³⁰ Wagner 2005c, 69-70.

¹⁴³¹ Wagner 1999e, 45.

¹⁴³² Wagner 2005f, 64; Wagner 2010b, 44.

¹⁴³³ Wagner 1988a, 26; Wagner 1994a, 93; Wagner 2005f, 218-219, 221; Hasel in Koranteng-Pipim 2005, 393.

¹⁴³⁴ Wagner 2005f, 211-212; Wagner 1994a, 186-187; Stott 1990, 122.

¹⁴³⁵ Wagner 2005f, 91; Wagner 1983a, 102-104; Wagner 1988c, 52-53.

¹⁴³⁶ Already in 1981 there is, however, a change in the balance between the cultural and evangelistic mandate in Wagner’s thought, in “On the Cutting Edge of Mission Strategy”, first edition in 1981, second 1992a, 45-46.

missionary has a pragmatic basis.¹⁴³⁷ Later, the view and the argument are changed by the shift to postmillennial eschatology.¹⁴³⁸

Quantitative interpretations, as a principle of church growth, define some of the spiritual gifts. Wagner counts the number of times each gift is mentioned in the Scriptures. This quantity of mentions becomes an argument Wagner uses in the case of the gift of prophecy as a remarkable charisma.¹⁴³⁹ The gift of teaching also has the quantitative support to be termed a significant gift.¹⁴⁴⁰ In regard to these two gifts, however, the basis is subordinate to the principle of church growth. The gift of teaching does not belong to the central gifts because it is not crucial for church growth.¹⁴⁴¹ In turn the gift of prophecy is crucial, but its worth is not based only on the number of Scripture passages in which it is mentioned, but on its role as a foundational gift.¹⁴⁴² Wagner counts not only Bible verses but also the percentages of the gifts. For example the gift of pastor is distributed to four to five percent of Christians and the gift of evangelist to ten percent.¹⁴⁴³

The quantitative interpretation is closely related to Wagner's pragmatic principle. The gift of faith is quantitative by nature. When the faith grows, the number of people reached also grows. As the size of a muscle can be measured, so can the size of the gift of faith.¹⁴⁴⁴ Calculating visible membership growth leads Wagner to the danger of focusing the gift of faith primarily on results, over correct teaching.¹⁴⁴⁵ The quantitative demand for results leads Wagner to connect faith and healing. From a pragmatic approach, the only way to prove the "new faith's" priority to traditional ones is the power

¹⁴³⁷ Wagner in Wagner 1986b, 33-35; Wagner 1987c, 95-105; Wagner 1981, 101; Wagner 1966, 50, 65; MacArthur 1994, 9.

¹⁴³⁸ Wagner 2006c, 34-39; Wagner 2010b, 271-273; Wagner 2004a, n.p. Hunter 2009, 5. Wagner's view shifted towards Protestant liberalism, still staying inside remaining within Evangelicalism, as can be concluded from TK Park's assessment of the liberal-conservative axis. TK Park 1991, 176.

¹⁴³⁹ Wagner 1997, 43; Njiru, 2002, 332.

¹⁴⁴⁰ Wagner 2005f, 127.

¹⁴⁴¹ Wagner 1981, 69-77; Wagner 2005f, 6-7, 126, 162-163; Wagner 1979c, 12; Wagner 1984b, 77-81. Although Wagner understands the office of teaching as one of the Fivefold Ministries to be restored, the gift of teaching has significantly fewer references than the central gifts: foundational, leadership, spiritual warfare and power evangelism. Wagner 1997, 44-45. See for example Wagner 1988a, Wagner 1992b, Wagner 1993d, Wagner 2000a, Wagner 2000b, Wagner 2000h, Wagner 2002b, Wagner 2006a, Wagner 2006c. Kim DH understands church growth and multiplying spiritual leaders to be Wagner's main signs of healthy church. Kim DH 2010, 50-51.

¹⁴⁴² Wagner 2000a, 6-9; Wagner 2006c, 23; Wagner 2006a, 11-12; Ruthven 2008, 220-221. The gift of teaching also is a foundational gift for Wagner but it appears to be "foundational" only by name. Wagner 2006a, 11-12.

¹⁴⁴³ Wagner 1984b, 86-87; Wagner 2005f, 146.

¹⁴⁴⁴ Wagner 1987c, 171. This kind of faith seems to fit to Wagner's definition of the gift of faith. Wagner 2005f, 153.

¹⁴⁴⁵ Wagner 1990a, 125; Wagner 1984b, 47; Wagner 1987c, 156, 159; Wagner 1988b, 186; Wagner 2005f, 48-49, 155; Cho 1981, 162. Focusing primarily on results over correct teaching can be observed in Schuller's million-dollar cathedral and in the emphasis that correct teaching of the Scriptures does not always lead to church growth. Wagner 2005f, 155; Wagner 1984b, 47. According to Jackson there is no significant correlation between church health and pastor's "self-leadership" (Jackson's term). That could mean that the gift of faith as leadership gift is not so significant for the church growth (which is almost a synonym for church health according to Wagner) as Wagner argues. Jackson 2005, 18.

occurring in signs and wonders.¹⁴⁴⁶ The gift of leading worship in turn ties quantitative estimations to psychological interpretations. The large number of worshippers is a determinative factor for reaching the correct emotion during worship.¹⁴⁴⁷ The number of prayers seems to be crucial in the gift of intercession. This leads to the problem of Wagner seeing prayer as more powerful in community than at home, a view for which it is difficult to find a basis.¹⁴⁴⁸

Using Wagner's own criterion of quantitateness it can be concluded that the gifts of service are not important for him. He has written much more frequently about the gifts of spiritual warfare, power evangelism, leadership and foundational gifts. For example, the gift of helps includes only a definition and brief description.¹⁴⁴⁹ Numbers, however, are not easy to assign to all the gifts. Success, which is a crucial concept for Wagner, cannot always be measured in terms of amount. For example, the success of the gift of pastor should be measured by success in counseling ministry. It is, however, unclear how this kind of measurement could be done.¹⁴⁵⁰

Wagner's pragmatism also means that doctrine is subordinate to practice. He clearly rejects the dogmatic Christianity, even arguing to attain an "atheological" approach. Thus dogma is not based on tradition and also not primarily on the Scriptures, because they are both interpreted through the pragmatic principle. In this way pragmatism actually becomes Wagner's hermeneutical key.¹⁴⁵¹

For Wagner the possessor of a spiritual gift is a kind of businessman. As a businessman must take responsibility for his tasks and if he is not productive enough, to seek another job, an individual with an unproductive spiritual gift must try to use another gift. In particular, this study observes this view concerning the gift of evangelist.¹⁴⁵² Another problem related to the commercial principle is that it leads him to populism. Wagner offers a popular interpretation of evangelism, highlighting the idea that freedom, prosperity and happiness are crucial issues. Therefore the gift of evangelist also becomes an instrument of a popular gospel, which is itself a product. This line of thought ends up with consumerism. A popular gospel connected to the gift of evangelism implies a danger of changing the message from one that is scriptural to one that is popular.¹⁴⁵³

¹⁴⁴⁶ Wagner 1988a, 252-254, 266; Wright 2002, 285; Reimer 1994.

¹⁴⁴⁷ Wagner 1993b, 118-119; Wagner 1983a, 22; Wagner 1973, 107-119; Wagner 1986c, 36, 44-45, 100-101.

¹⁴⁴⁸ Wagner 1996a, 18, 26-28; Hart 1997.

¹⁴⁴⁹ Cf. pages 201-202 of this study.

¹⁴⁵⁰ Wagner 2005f, 123-125.

¹⁴⁵¹ Wagner 1981, 83; Wagner 1996a, 47; Wagner 2004b, 138-139; Wagner in Deiros and Wagner 1998c, 23-25; Wagner 1988b, 201; Resane 2008, 107-108.

¹⁴⁵² Wagner 2006c, 118-119; Wagner 1984b, 194-195; Wagner 2005f, 124-125; Wagner 2005b, 77-78.

¹⁴⁵³ Wagner 1990a, 94, 105; Wagner 1984b, 96; Schuller 1986, 246; Resane 2008, 117.

Highlighting effectiveness in ministry means adopting secular methods, which increase effectiveness. By practicing different kinds of techniques, ministries can become more effective. While many different techniques, methods and concepts of goals and strategies become the focus of Wagner's theology, they come down in the end to commercial culture.¹⁴⁵⁴ Quite secularized spiritual gifts can be noted, especially in the case of the gifts of leadership. For Wagner, the leader of the church is not a servant pastor any longer, but a tough-minded business executive or manager. This shift is grounded in the principle of commercialism.¹⁴⁵⁵ Commercialized Christianity leads to the second main principle: the Dominionism.

6.2.2. The principles of Dominionism: postmillennialism, restorationism and delegated authority

Because Wagner has adopted a commercial view in his theology, it is no surprise that he shifts to a Dominionism containing materialistic features. In this way the shift to postmillennialism changes the eschatological view but not the business orientation; rather it strengthens it. In Reconstructionism the possessor of the gift of apostle directs the transfer of the property of non-Christians to Christians. This transfer is part of the process during which the kingdom of God is established on earth.¹⁴⁵⁶ Following Wagner's shift to Dominionism, the gift of apostle becomes connected with secular power. Signs and wonders become proof of the coming of the earthly Kingdom.¹⁴⁵⁷ As a result, the gifts related to signs and wonders, (i.e. the gifts of power evangelism and spiritual warfare) become tools of the new Kingdom. This feature seems over time to become crucial for Wagner, even a sign of "a true Christianity".¹⁴⁵⁸ According to him if only all the evangelical churches would follow the "power orientation," the dominion would become a reality.¹⁴⁵⁹

¹⁴⁵⁴ Wagner 1992c, 110-112; 125-181; Wagner 1987c; Wagner 2012e, 33-54; Wagner 1992b, 77-95; Wagner 1990a, 94, 105; Wagner 2006c, 118-123; Bosch, A 2005, 13-14; Resane 2008, 117; Schuller 1986, 246. This phenomenon is also observed by Holvast, citing Finke and Stark (concerning American evangelicals). Holvast 2009, 72-73; Finke and Stark 2005, 12, 281. The reason for Wagner's commercial view is combining religion with secular as Sandeman notes "Pentecostal" movements to do. See Sandeman 2013.

¹⁴⁵⁵ Wagner 1988b, 49-50; Wagner 2005f, 140-143, 157-159; Wagner 1984b, 74; Wagner 1976b, 57; Wagner 1987c, 159; Wellum n.d, 5; Holvast 2008, 17, 78; Leonard 2000, 5.

¹⁴⁵⁶ Wagner n.d.d. "Releasing wealth in apostolic times"; Wagner 2006c, 62-65, 70-71, 107-108, 124-130; Tabachnik 2011b, n.p; Hunter, B 2009, 5; Brace 2009, n.p; Yew 2005, 3-4; Silva 2011, n.p.

¹⁴⁵⁷ Wagner 2011a, n.p; Tabachnik 2011b, n.p.

¹⁴⁵⁸ Wagner 1988a, 188; Wagner in Deiros and Wagner 1998c, 2-56; Wagner n.d.f; Wagner 2008b 16-18, 34; Holvast 2008, 152-153; Währisch-Oblau 2011, 15. These gifts can be noted in *Wagner Leadership Institute* course catalogue. Wagner n.d.f.

¹⁴⁵⁹ Miller, SP 2012, 20-21; Wagner in Wagner 1998d, 18-25.

The aim of dominion is not easy to attain. It requires the transformation of society. Necessary for that goal is a special sphere of the gift of apostle: the workplace apostle.¹⁴⁶⁰ Taking dominion over groups and societies is a challenging task, for which spiritual warfare is required.¹⁴⁶¹ Relying on the Great Commission Wagner interprets, that dominion is a scriptural goal.¹⁴⁶² On the other hand, in focus on prosperity and wealth it can be understood as lying on the continuum of the commercial principle.¹⁴⁶³ Evangelizing societies and whole nations through the reformation (not only the gift of evangelist) associated with the SLSW becomes then a new emphasis of Wagner.¹⁴⁶⁴

With subsequent adopting Dominionism (which Hjalmarson also calls restorationism),¹⁴⁶⁵ Wagner begins to focus on restoring the fivefold ministry. All the five offices are not, however equally-significant. The gifts of apostle and prophet are central, being “foundational”.¹⁴⁶⁶ The new Kingdom is established on these gifts; when Christians take dominion over the whole world, Christ will return. This is how the gifts of apostle and prophecy are crucial for *παρουσία*.¹⁴⁶⁷ The spiritual gifts receive a new meaning in line with the new ideology based on a loose interpretation of the Lord’s Prayer: to make earth like heaven. Particularly the gifts of healing and deliverance serve as gifts “destroying the works of devil” to make the earth like heaven.¹⁴⁶⁸ A future without poverty, disease and corruption can be attained through SLSW. Related to the charismas, however, it means a human-centered eschatology which is noted particularly with regard to the gifts of discerning, healing, apostle and prophecy.¹⁴⁶⁹

The principle of authority is a principle of Dominionism. It is grounded in “covering theology”¹⁴⁷⁰, which has its roots in the Latter Rain and Watchman Nee’s teachings on Spiritual authority.¹⁴⁷¹

¹⁴⁶⁰ Wagner 2006c, 20-33; Wagner 2000a, 54-56. Wagner also uses term “marketplace apostle”. Wagner 2000a, 54-56.

¹⁴⁶¹ Wagner 2006c, 38-42; Wagner 2010b, 182-183, 255; Silva 2011, n.p. Highlighting spiritual warfare against demons can already be observed in the 1980s, see Wagner 1986c, 126-129, 136-137.

¹⁴⁶² Wagner 2006c, 48; Wagner 2011b, n.p; Wagner 2010b, 257, 272.

¹⁴⁶³ Wagner 2006c, 53-74; Wagner n.d.d; Wagner 2010b, 256-266.

¹⁴⁶⁴ Wagner 2012g, n.p; Wagner 2010b, 272; Wagner 2006c, 48.

¹⁴⁶⁵ Hjalmarson n.d, n.p.

¹⁴⁶⁶ Wagner 2000a, 6-9; Wagner 2006c, 23; Wagner 2006a, 11-12; Hunter, B 2009, 5.

¹⁴⁶⁷ Hocken 2009, 43; Hamon 1990, 76. Wagner appears to accept this preterist idea. Wagner 2010b, 273; Wagner 2008b, 49.

¹⁴⁶⁸ Wagner 1988a, 92-112; Wagner 1993d, 17-18.

¹⁴⁶⁹ Wagner 2007b, n.p; Silva 2011, n.p; Tabachnik 2011c; Fanning 2009, 6; Miller, SP 2012, 27-28, 30; Lowe in Chia 1999, 72-73.

¹⁴⁷⁰ “Covering and Authority” describes “covering theology” as follows: “Sin is disobedience to God’s authority. Salvation is only available to those who confess and do the will of God. Grace is the power of God to obey him. All authority is instituted by God. God establishes his rules in the church through people he has delegated to be his authority. The 5-fold ministry (apostles, prophets, evangelists, pastors and teachers) represents God’s authority on earth. Obedience to the Lord requires obedience to God’s delegated authorities (employers, church leaders, civil authorities). Rebellion against God’s delegated authority is rebellion against God. Rebellion to authority opens one up to the demonic realm resulting in deception. People should live by the principle of obedience rather than reason. People

Wagner calls it “delegated authority,” arguing that it represents the authority of Jesus delegated to the disciples. The gifts of apostle, prophecy and deliverance are especially related to this authority.¹⁴⁷² The term “delegated” does not decrease the emphasis on authority. The strong highlighting of the authority of the contemporary apostle and prophet, which is nearly at the same level as that of Jesus, leads Wagner to the danger of diminishing the authority of the Scriptures. The difference between the unique and contemporary apostles is slight in Wagner’s thought. He does not take account of the critique that the apostolic authority in speaking with the same authority as the Old Testament prophets related only to the New Testament apostles, not to prophets after them as in the case of the Montanist crisis.¹⁴⁷³

Although Wagner’s spiritual gift model seems to increase democracy by encouraging people with different kinds of gifts to serve the church, the principle of delegated authority leads to an undemocratic view. According to this view, the gifts of apostle and of prophecy are necessary for making the decisions of lay people.¹⁴⁷⁴ In conclusion, the apostle can be seen as the “pope of the NAR”. Although there is co-operation between the gifts of intercession and apostle, the authority of the apostle, is hierarchical because the apostles do not have any kind of co-operation with most of the spiritual gifts.¹⁴⁷⁵ Delegated authority appears to be connected with Kingdom now theology. Therefore referent implies a danger that authority justifies the purposes of the Kingdom, as we have seen with regard to the gift of healing. As a result, authority would be held only by postmillennial Dominionists.¹⁴⁷⁶

should always obey authority unless they are clearly instructed to violate scripture. The line of authority extends in the home where the father holds the highest authority. Spiritual authority and blessing flows to those who suffer under authority. God does not judge people on the fruit of their life but on how faithfully they followed authority. Those outside the local church and the covering of its leaders are at serious risk of spiritual attack.” *Covering and Authority* 2008, n.p.

¹⁴⁷¹ *Covering and Authority* 2008, n.p. *Covering and Authority* refers to Watchman Nee’s *Spiritual Authority*, see Nee 1980.

¹⁴⁷² Wagner 1996a, 127–128, 134–138, 141–142, 159, 228–229; Wagner 2008b, 34; Wagner 1999a, 103, 105, 115–116, Wagner 2012e, 39–40, 44–48; Wagner 2002b, 21–22; Miller, SP 2012, 18.

¹⁴⁷³ Wagner 2006a, 11–12; Wagner 2006c, 23; Wagner 2000a, 6–9; Johns 2002, 120; Farnell 2003, 237–241; Bosch, A. 2005, 47–48. Wagner parallels the office of apostle even to high priest in the Old Testament: “Again, this may not be an airtight case, but today’s equivalent to yesterday’s high priest is most likely the apostle. A strong hint of this comes in Hebrews 3:1, ‘Consider the Apostle and High Priest of our confession, Christ Jesus.’ This seems to equate apostles, a New Testament office, with high priests, an Old Testament office.” Wagner n.d.c., n.p. On critique of delegated authority, see Bosch, A. 2005, 47–48.

¹⁴⁷⁴ Wagner 1984b, 77–93; Wagner 1988b, 131–137; Wagner 2008b, 34; Wagner 2006c, 117–118; Miller, SP 2012, 5; Brace 2009, n.p.

¹⁴⁷⁵ Wagner 2005f, 192–193; Wagner 2000e, n.p; Wagner 1996b, 174; Wagner 2000f, n.p; Wagner n.d.a., n.p; Miller, SP 2012, 42; Holvast 2008, 82.

¹⁴⁷⁶ Wagner 2010b, 272, 276; Wagner 2006c, 32–39; Wagner 1994a, 116; Wagner 2006a, 22–23; Grundmann 2007, 7; Wright 2002, 274–275; Menzies in Lee, ER 2005, n.p.

In relation to commercial principle it has been noted already that Wagner spiritualizes poverty. In relation to the principle of delegated authority he spiritualizes sickness as well. He argues that it is contrary to the lifestyle of the Kingdom. Therefore healing is a principle of the Kingdom while sickness is not. Spiritualizing these phenomena leads Wagner to reject the theology of the Cross. Sickness and poverty have no role as blessings in Wagner's understanding.¹⁴⁷⁷ The concept of delegated authority is powerful in Wagner's thought. The healing ministry can be practiced without the gift by means of using one's role or (alternatively) delegated authority.¹⁴⁷⁸ The concept of delegated authority comes near to a faith teaching theological understanding with regard to viewing the gift of intercession as commanding rather than asking in prayer.¹⁴⁷⁹ Wagner has adopted a doctrine of the power of the spoken word, and reminds one of "Word of Faith" and Yonggi Cho's teachings. Instead of praying to the Lord, there is "praying into a situation". The commands of the gift of intercession are often directed to the Devil, demons and circumstances.¹⁴⁸⁰ Although Jesus also speaks to demons in the New Testament, and commands them, it is however not a doctrine or method. Jesus uses many different kinds of practices when exorcising demons.¹⁴⁸¹ The gift of intercession can be assessed as one of the central gifts in Wagner's theology because its delegated authority widely influences politics, SLSW and the whole society.¹⁴⁸²

6.2.3. The principles of experiential epistemology: experientialism, limited dualism and Christianized animism

Experiential epistemology is the third major principle of Wagner's thought. It is founded on the supernatural presupposition, in which the Holy Spirit is another source of knowledge in addition to Scripture. The Scriptures are interpreted from the point of view of experience rather than doctrine. Spiritual experiences are likened to the *Logos* of the Bible. Thus Wagner adopts a Pentecostal

¹⁴⁷⁷ Wagner 2006c, 55-56, 120, 131, 135, 153; Wagner 1988a, 109; Wright 2002, 274-275.

¹⁴⁷⁸ Wagner 1994a, 116; Wagner 1988a, 55; Wagner 2005c, 95-96; Wright 2002, 274; Hasel in Koranteng-Pipim 2005, 394.

¹⁴⁷⁹ Wagner 2005c, 93-94; Foster 1992, 229; Wright 2002, 279; Wimber, 208. In addition Wagner argues that targeted prayers are more powerful than other prayers. Wagner 1999e, 26. Wagner describes faith teaching quite positively. Wagner 2010b, 43; Wagner 1999a, 252-254. Prayer leads the church to prosper. Wagner 1983b, 81; Rodgers 1987, 19.

¹⁴⁸⁰ Wagner 1993b, 23-28, 47-48; Wagner in Wagner 1998d, 23; Wagner 2012e, 29, 38, 53-54; Bosch, A. 2005, 12-13; Holvast 2008, 148.

¹⁴⁸¹ Compare Jesus' teachings, for example, to Wagner's 1999c, 41-43; Wagner 1999e, 47-49; Wagner 1992c, 73-75, 143-159; Wagner 2012e, 72-73; Wagner 2009b, 243.

¹⁴⁸² Wagner 2005c, 93-97; Wagner 1993b, 64-65; Wagner 1992b, 130-132, 155; Wagner 2010b, 156, 157, 160, 171, 223, 226; Wagner 2001b, 7.

epistemology common to all three waves.¹⁴⁸³ This can be seen as part of a larger phenomenon, in which the same thing happened at the same time to US evangelicals. They became culturally adaptive to biblical experientialism.¹⁴⁸⁴ A principle of experiential epistemology is limited dualism. In relation to interpreting the Bible this means that everything that is not opposed to the Scriptures can be said to be scriptural. This principle creates many questions of *adiaphora*, which only apostles can resolve. Thus the gift of apostle becomes the final authority for interpreting the Scriptures.¹⁴⁸⁵

This strong emphasis on experience leads to the psychologized and spiritualized interpretations. A sub-principle of experientialism, limited dualism (i.e. that Satan has considerable rights in the world) shifts the focus on spiritualizing and highlighting demons' power.¹⁴⁸⁶ Therefore Wagner comes to be accused of animism, which is an incorrect criticism. He stays within the bounds of Christianity although with materialistic and anthropocentric features. The sub-principle of Christianized animism explains Wagner's contradictory theology.¹⁴⁸⁷

As is the case with Reconstructionism, biblical inerrancy is also important for Wagner. Many of the spiritual gifts are based on a literal interpretation of the Bible. Not only the foundational and miraculous gifts such as the gifts of apostle, prophet and miracles but also the different kinds of gifts of cultural mandate such as missionary, voluntary poverty and wisdom are based on a literal interpretation of the Scriptures.¹⁴⁸⁸ Although Wagner argues that knowledge should not contradict the Logos and not violate "general biblical principles", the strong emphasis on empirical observation means that Wagner's literal hermeneutics is interpreted through the experiential principle. Therefore many of the spiritual gifts are grounded primarily on empirical observations.¹⁴⁸⁹ This principle has some practical advantages, such as prioritizing the gift of leadership over formal education. It can be understood as a counterbalance to the highly-theoretical study of theology. Perhaps the most typical gift Wagner justifies by the experiential principle is the gift of interpretation. Here can be noted Wagner's epistemological aim of arguing first by relying on

¹⁴⁸³ Wagner 1996a, 40-70; Wagner 1993d, 49-72; Wagner 1993b, 68-69; Wagner 1994a, 105; Wagner 1990a, 137; Wagner 1992c, 133-138; Wagner in Wagner 1998d, 22; Holvast 2008, 132-134, 156; Van der Meer 2008, 25; Kraft 1995, 113; Jacobs 1991, 181; Hart 1997.

¹⁴⁸⁴ Holvast 2009, 71-72; Noll 2001, 2.

¹⁴⁸⁵ Wagner 1996a, 78-89; Wagner 2006a, 68-76; Kraft 1995, 114, 117; Van der Meer 2008, 25.

¹⁴⁸⁶ Wagner 1996a, 64-69, 115; Wagner 2005c, 62-76; Van der Meer 2008, 23,38; DUFE 2000; Smith, GR 2011, 340; Lowe in Chia 1999, 72-73.

¹⁴⁸⁷ Wagner 1996a, 64-66; Wagner 1996b, 63-64; Coleman 2010, 10; Hiebert 1982, 46; Fanning 2009, 8; Smith, GR 2011, 104-105, 143 footnote.

¹⁴⁸⁸ Wagner 1994a, 159, 210, 212-213; Wagner 1999a, 104-106; Wagner in Wagner 1986b, 29; Wagner 2005f, 93; Wagner 2005b, 28.

¹⁴⁸⁹ Wagner 1988a, 53-55; Wagner 1996a, 155; Wagner 1992b, 44-46; Wagner 2005f, 8, 65-75, 101-104; Holvast 2008, 134; Hart 1997.

experience and after that testing it against a theological authority, or by Scripture. In this case testing is practiced by the particular authority of Donald Gee.¹⁴⁹⁰

This approach also contains some problems. The content of faith comes to be focused on prayer and feelings, which are not solid bases for faith.¹⁴⁹¹ The stress on experiential knowledge makes it possible for those with the gift of apostle to justify new doctrines and practices, relying on experience for their justification.¹⁴⁹² The prophetic levels of the gift of prophecy are grounded heavily on pastor Bickle's testimony.¹⁴⁹³ Evaluation according to deeds as having priority over evaluation according to words in power evangelism is based on Wagner's experience in healing ministry. I see that in the Scriptures this kind of division is hard to find.¹⁴⁹⁴ Concerning the gifts of healing, discerning and deliverance, the concepts of "demonized Christians", "levels of spiritual warfare," "spirits of poverty," "spirit of religion" and levels of the gift of discerning rely only on experiential knowledge.¹⁴⁹⁵

The quantitative evaluations important for Wagner are naturally bound to experiential epistemology with its empirical observations. The percentage amounts of the spiritual gifts are grounded on this principle.¹⁴⁹⁶ Some other interesting theological characteristics and details are also grounded on experience. These include the prevalence of the raising of the dead with regard to the gift of miracles; God's will being changeable in the course of the leading of worship; the gift of pastor as heavily dominated by women; the nature of the gift of helps and wisdom, defining hospitality as a charisma "because it is needed".¹⁴⁹⁷

Wagner has adopted the supernatural worldview of Pentecostalism and the other Waves with their emphasis on demons and miracles. This worldview seems even to have been the reason for Christianization of the Roman Empire.¹⁴⁹⁸ Wagner goes further, however, in placing the scientific and spiritual worldviews in opposition to each other. Thus for Wagner the spiritual gifts can not be

¹⁴⁹⁰ Wagner 2008c, 302-303; Wagner 2005f, 223; Clark 2008, 3; Cressman 2005, 13; Lathrop n.d, 3.

¹⁴⁹¹ Wagner 1993b, 122; Wagner in Deiros and Wagner 1998c, 24-25; Wagner 1984b, 113-114.

¹⁴⁹² Wagner 1996a, 79, 82; Holvast 2008, 137.

¹⁴⁹³ Wagner 1997, 43, 45-46.

¹⁴⁹⁴ Wagner 1988c, 79; Wagner 1996a, 59; Grundmann 2007, 3-6; Hart 1997. Wagner's view of relationship between words and deeds has changed over time. In 1967 he emphasized the power of the Word of God in mission in evangelical way. Wagner 1967, 206-211.

¹⁴⁹⁵ Wagner 1988a, 195; Wagner 2005c, 69-70; Wagner 2010b, 43, 52; Wagner 2005d, 13-15; Wagner 2005f, 99-100; Wagner 1992c, 16-19; Wagner 1992b, 68; Wright 2002, 277-278, 284-285, 287; Smith, GR 2011, 97; Williams 1989, 184.

¹⁴⁹⁶ Wagner 1984b, 86-87; Wagner 2005f, (92-93, 127,) 146.

¹⁴⁹⁷ Wagner 1988c, 112; Wagner 2005f, 74, 143, 206-208, 210; Wright 2002, 278. In addition Wagner discusses whether seen the risen Christ is a sign of apostle. Wagner 1995a, 222-223; Wagner 2008c, 477.

¹⁴⁹⁸ MacMullen 1984, 27, 60, 62, 87; Wagner 1996a, 51, 100-106; Wagner 1996b, 112.

analyzed scientifically but spiritually. This is how a spiritual reality is created out of experience. It can be evaluated by the Holy Spirit, but feelings also play an important role.¹⁴⁹⁹ Wagner argues that feelings are even more reliable than rational approach. He exhorts Christians even to trust their feelings. We can conclude that the spiritual and the emotional are in danger to becoming confused in Wagner's view.¹⁵⁰⁰

The extreme experiential view of Wagner leads to theological problems. Interpreting Acts 5:16 on the basis of experience he separates idealism and realism, with relation to the gift of healing. As a result he accepts failure in healing ministry. He reads his own observations, alongside the Scriptures, in saying that 25-30 % of sick people become completely well.¹⁵⁰¹ In the gifts of power evangelism, this experiential emphasis leads to special kinds of practices.¹⁵⁰² By the gift of miracle focusing on spiritual warfare the dead can be raised through praise.¹⁵⁰³

This emphasis on experience in Wagner's view of the charismata is closely connected to a focus on psychological factors such as feelings and emotions. Some of the spiritual gifts come to be related to psychological factors. The gift of leading worship is linked to a sense of enthusiasm,¹⁵⁰⁴ the gift of wisdom to calmness,¹⁵⁰⁵ the gift of apostle and leadership to self-assurance,¹⁵⁰⁶ and the gift of teaching to patience, low need for people and an ability to create an inspirational atmosphere.¹⁵⁰⁷ This partly psychological interpretation of the spiritual gifts implies some theological problems. The main problem is that of faith coming to be confused with psychology. Concerning the gift of intercession the problem occurs in faith directed not just to the Triune God but also to a desired object. As a result there is a danger that the gift of intercession becomes instrument of psychologized faith.¹⁵⁰⁸ In addition, other psychological phenomena seem to have great importance for Wagner. These include using a loud voice in the gifts of evangelist and deliverance, and an

¹⁴⁹⁹ Wagner in Deiros and Wagner 1998c, 23-25; Wagner 1992c, 150-158; Wagner 2005f, 100; Wagner 1996a, 63, 64-69, 76-77; Wagner 2006b, 25; Wagner 1990c, 94-96; Wagner 2012e, 67-74; Holvast 2008, 135.

¹⁵⁰⁰ Wagner in Deiros and Wagner 1998c, 23-25; Wagner 1993d, 14-15; Wagner 2007a, 15-22, 119-137; Holvast 2008, 135-136; Wilson, B. 2008, n.p.

¹⁵⁰¹ Wagner 1994a, 158-159; Mayhue 2003, 271-272.

¹⁵⁰² Wagner 1988a, 53-55, 215-216; Wagner 1992c, 27-28; Wagner 1984b, 26; Olagunju 2011, 23-26; Mayhue 2003, 271; Wright 2002, 285.

¹⁵⁰³ Wagner 1993b, 155-156; Wagner 1988a, 80.

¹⁵⁰⁴ Wagner 1993b, 118-119.

¹⁵⁰⁵ Wagner 2005f, 206-208.

¹⁵⁰⁶ Wagner 2000a, 28; Wagner 1988b, 49-50; Brace 2009, n.p; Synan in Lee, ER 2005, n.p; Leslie 2005b, 5; Yew 2005, 10.

¹⁵⁰⁷ Wagner, 2005f, 128-129, 143.

¹⁵⁰⁸ Wagner 2005c, 93-95; Wagner 1999e, 26. Technique of "targeted prayer" appears to increase the power of prayer. Wagner 1999e, 26.

emphasis on “responsible church members” in mission, which implies a danger of becoming psychologically-produced mission.¹⁵⁰⁹

Limited dualism as a principle of experientialism leads Wagner to understand evil spirits as dominating geographical areas. He says that also Christian’s authority is depended on territory where he lives.¹⁵¹⁰ The problem of limited dualism lies in the fact that these territorial spirits become so powerful that not alone the invocation of Jesus helps, but other kinds of techniques are necessary as well.¹⁵¹¹ These features have been analyzed especially with regard to the gifts of discerning, deliverance and intercession, but the gifts of apostle and knowledge are also related to limited dualism.¹⁵¹²

Another sub-principle of experiential epistemology is Christianized animism, which Wagner has adopted in his demonology. This principle can particularly be noted in the gifts of discerning and deliverance. In these gifts Christianized animism means some animistic features combined with a pre-modern worldview.¹⁵¹³ “Christianized” means, however, that Wagner’s theology in general and his understanding of the gifts of discerning and deliverance represent Christian faith.¹⁵¹⁴

An extreme emphasis on experience leads Wagner close to animism. He himself describes it however as Christianized animism: the doctrine is still within the bounds of Christianity, although its form and some of its characteristics can be identified as animism.¹⁵¹⁵ The principle can be seen as a tool of evangelism and the animistic features of this thought as a bridge to non-Western cultures.¹⁵¹⁶

¹⁵⁰⁹ Wagner 1994a, 212; Wagner 1984a, 21; Huebel 1986, 169.

¹⁵¹⁰ Wagner 1996a, 64-69; Wagner 1990c, 84-85; Wagner 1993b, 175-176; Wagner in Jacobs 2009a, 9-10; Holvast 2008, 134; Leslie 2005b, 5.

¹⁵¹¹ Wagner 1986c, 127-128. These include commanding territorial spirits and knowing their names.

¹⁵¹² Wagner 1996a, 64-69, 79, 82, 89; Wagner 2012e, 67-74, 85-88; Wagner 2010b, 43, 52; Wagner 2005d, 13-15; Wagner 2005c, 63-64; Wagner 1999e, 47; Wagner 2005f, 103; Wagner 1992c, 100-101, 187-188; Wagner 1988a, 202-203; Wagner 1990c, 85-102; Wagner 1993b, 175-176; Wagner in Jacobs 2009a, 9-10; Wagner in Deiros and Wagner 1998c, 23-25; Wagner 2006b, 25; Leslie 2005b, 5; Holvast 2008, 134-135; Miller, SP 2012, 27-28; Silva 2011, n.p; Fanning 2009, 6; Michell 1998, 206; MacMullen 1984, 4, 19, 27, 133-134; Brown 1999, 51.

¹⁵¹³ Wagner 1992c, 16-19, 129-130; Wagner 1993d, 49-72; Wagner 1996a, 21-22, 49-50, 64-65, 76-77; Wagner 1996b, 193; Lowe in Chia 1999, 71-72; Hiebert 1994, 200; Holvast 2008, 29, 134, 138, 146, 159, 168-169.

¹⁵¹⁴ Wagner 1996a, 40-47, 64; Wagner 2004b, 156-157.

¹⁵¹⁵ Wagner 1996a, 35, 51, 65-66; Wagner 1996b, 36, 63-64, 68; Wagner 1992c, 82; Wagner 1993c, 149 [Wagner 1991b, 43 ff.]; Coleman 2010, 10; Hiebert 1982, 46; Fanning 2009, 8-9.

¹⁵¹⁶ Wagner 1992c, 150-152; Wagner 1996a, 199-200; Wagner 2010b, 270-271; Wagner 1993c, 149 [Wagner 1991b, 43 ff.]; Fanning 2009, 8; Pocock in Pocock Van Rheenen and McConnell 2005, 194; Beckett in Wagner 1993, 149-150.

Sometimes also Wagner's extreme emphasis on the supernatural leads to a spiritualized theology, which critics, such as Chia interpret as animism.¹⁵¹⁷ In Wagner's theology there is a relationship between worldly success and serving God. Thus although Wagner's thought seems like animism, actually it is more like secular materialism. The commercial principle is stronger than Wagner's Christianized animism.¹⁵¹⁸

6.3. Wagner's relation to Classical Pentecostalism, the Charismatic Movement, the Third Wave movement and other theological traditions

As do mainline Pentecostals, Wagner as well compares experiential knowledge to Scripture.¹⁵¹⁹ His understanding of the gift of apostle has Pentecostal experiential roots, but it leads him to a different, more extreme view.¹⁵²⁰ The main difference between Wagner and Classical Pentecostal and the Charismatic Movement theologians of this study is the gift of apostle. He makes only a slight distinction between the "pre-ascension" and "post-ascension" apostles. This new kind of charismatic emphasis, reminiscent of Kingdom Now theology, leads to triumphalism: the enormous authority of the apostle belongs to the apostles of the New Apostolic Reformation, which includes a risk of abusing that authority.¹⁵²¹ Wagner's connecting the gift of apostle with the NAR caused a conflict between him and Classical Pentecostal theologians.¹⁵²² Differing from Classical Pentecostalism and the Charismatic Christianity represented by Synan, Anderson, Wright and Smith, Wagner sees the gift of apostle as one of the Fivefold-offices to be restored. The difference in Wagner's view comes from the influence of Kingdom Now theology: the church is the incarnation of God, therefore it must take dominion. The emphasis leads to confusion between spiritual force and secular power.¹⁵²³

The emphasis on the gift of apostle shifts traditional church leadership from pastors to apostles, which worked a difference in relation to Classical Pentecostalism. As a result, a tension occurs

¹⁵¹⁷ Wagner 1982c, 48; Wagner 1996a, 64-66; Wagner 2010b, 103, 128; Chia 1999, 46; Holvast 2008, 146; Van der Meer 2008, 21; Priest, Campbell and Mullen 1995, 11-12; Lowe in Chia 1999, 72; Währisch-Oblau 2011, 19-20; Hart 1997; Smith, GR 2011, 340.

¹⁵¹⁸ Wagner 1993d, 68-69; Wagner 1997, 14-16, 36-37; Wagner 1993b, 209-210; Wagner 2006c, 53-74, 118-123, 131, 135, 153; Wagner 1987c, 159; Wagner 2005f, 90-92, 94-96, 208-210; Keller 2008, 16; Bosch, A. 2005, 13-17.

¹⁵¹⁹ Donev n.d.c, 9-10; Sims 1995, 98-99, 106-107; Wagner 1996a, 35, 39-71; Wagner 2005f, 22. Wagner appears not to analyze his own epistemology. Wagner 2010b, 35-36.

¹⁵²⁰ Synan in Lee, ER 2005, n.p.

¹⁵²¹ Wagner 2006a, 22-23; Wagner 1999a, 75; Wagner 1997, 44-45; Wagner 1988b, 73-74; Menzies in Lee, ER 2005, n.p.; Johns 2002, 120; Hutcheson 1979, 57; Leslie 2005b, 2; Leslie 2005a, n.p.

¹⁵²² Wagner 2006a, 22-23; Wagner 1999a; Wagner in Wagner 1998d; Menzies in Lee, ER 2005, n.p.; Synan in Lee, ER 2005, n.p.

¹⁵²³ Tabachnik 2011b, n.p; Hunter, B 2009, 5; Silva 2011, n.p.

between apostles and the constituted authorities of the church.¹⁵²⁴ Wagner's view of the gift of apostle comes close to that of the other waves - first, second and third – all highlight an attempt to go back to the apostolic age.¹⁵²⁵ However the difference lies in the fact that the gift of apostle as well as the gift of prophecy are the servants of Dominionism, and prepare the way for the Second Coming of Christ.¹⁵²⁶ Wagner and the NAR have adopted an understanding of the office of prophet (gift of prophecy) as an instrument of restorationism, and thus it differs from pre-millennial views of Classical Pentecostalism, the Charismatic Movement, and the Third Wave movement. In addition, Wagner's concept of prophecy is broader than the mainstream Pentecostal view, including that of the gifts denoted by the terms "word of knowledge" and "word of wisdom", which Classical Pentecostals often relate to teaching ministry.¹⁵²⁷

The gift of leadership is grounded in charisma instead of formal education, which approaches the view of Classical Pentecostal theology. This approach also means charismatic leadership, which implies an aim to have leadership according early church practice.¹⁵²⁸ There can be noted here a tendency towards a "New Testament model of leadership", in particular with Wagner's book *New Apostolic Churches*.¹⁵²⁹ In addition, Classical Pentecostal theology contains a tendency to look back to the culture of the leadership of the apostolic age. Therefore Wagner's understanding of charismatic leadership does not change the whole concept, in going back to the apostolic age, as he argues, but rather to the Pentecostal movement.¹⁵³⁰ According to Wagner, laity and leader are partners in church growth ministry, which is not only reminiscent of Classical Pentecostal theology but also of Spurgeon's view.¹⁵³¹ Wagner's view of the gift of administration differs from the cessationist view of Franzmann. It is primarily a secretary gift, while Franzmann sees the charisma

¹⁵²⁴ Wagner 2006a, 11-12, 22-27; Wagner 2000a, 6-9, 24-26; Wagner 2008b, 16-18; Wagner 2002b, 11, 13-17; Wagner 2005f, 193; Wagner 1986c, 79; Bosch, A. 2005, 9-11; Synan in Lee, ER 2005, n.p; Budiselic 2008, 217-221.

¹⁵²⁵ Wagner 2000a, 25, 27-29, 32-39; Hocken 2009, 43; Resane 2008, 91; Donev n.d.c, 2-3; Menzies in Lee, ER 2005, n.p.

¹⁵²⁶ Socolovsky 2011, n.p; Wagner 2006c, 17, 22-23, 38-39, 51-119; Wagner 2008b, 49; Wagner 2010b, 273; Hocken 2009, 43; Silva 2011, n.p; Hamon 1990, 76.

¹⁵²⁷ Wagner 2004b, 28-30, 67, 111-112, 129, 132, 155, 167, 185; Wagner 2013, n.p; Wagner 2010b, 245-247, 254-255, 284; Wagner 1999e, 53-54; Wagner 2005f, 214-218; Wagner 1993b 68-69; Wagner 2005b, 114-115; Yew 2005, 2; Moriarty 1992, 97; Wead 1976, 100; Gee 1972, 111-119; Rice 2002, 302.

¹⁵²⁸ Wagner 1999a, 27-28; Wagner 1988b, 98-99, 115-116; Wagner 2000a, 27; Wagner 2008c, 302-303; Wagner 1990a, 132; Han 2006, 10-11; Massey and Mc Kinney 1976, 35

¹⁵²⁹ Synan in Lee, ER 2005, n.p; Wagner in Wagner 1998d.

¹⁵³⁰ Wagner 1999a, 5-28; Wagner in Wagner 1998d, 20-21; Wagner 2000a, 27; Wagner 2008c, 302-303; cf. Anderson 2003, 9-15.

¹⁵³¹ Kim KP 2009, 34, 141; O'Neal 2006, abstract; Wagner 1988b, 131-135; Wagner 1976b, 69.

as being related mainly to serving.¹⁵³² As do other Third Wave movement theologians, Wagner as well understands the gift of administration as a charisma, which comes near to a natural ability.¹⁵³³

The gift of faith is primarily a leadership gift for Wagner. However there are also other meanings for the gift. His view resembles that of the American biblical scholar Archibald Robertson's in the fact that they both link the gift of faith to martyrdom. Indeed Wagner does not explicitly mention suffering as an element of the gift of faith.¹⁵³⁴ Although his thinking is grounded in Classical Pentecostalism and the Charismatic Movement, there are also some characteristics adopted from Dominion theology. One of them can be observed in the gift of faith. When the charisma is related to SLSW techniques, it leads to a shift from a faith centered on God to one centered on demons (spiritual warfare) and human beings (prosperity).¹⁵³⁵ In addition he has adopted Robert Schuller's possibility-thinking ideology based on Reformed theology.¹⁵³⁶ According to it faith is seeing and doing the impossible. As a result there is secularization of the gift of faith in the form of "million dollar projects."¹⁵³⁷ Secularized faith leads Wagner to interpret social problems as the "chain of the spirit of poverty," which reminds one of Word of Faith -theology.¹⁵³⁸ In addition, his mention of examples of the possessors of the gift of faith indicates the influence of Word-of-faith theology.¹⁵³⁹ On the other hand, some features of the SLSW are held in common with Charismatic Movement theology. The Anglican scholar Smith directs the gift of faith to SLSW, emphasizing power and rejecting rationalism.¹⁵⁴⁰ The gift of faith is not a pure leadership gift, however, but it is also connected to the gifts of power evangelism, such as healing and miracles. Faith that the healing could be done is necessary. The sick person does not necessarily need any faith, but the healer or other people do.¹⁵⁴¹

Although Wagner explains that the gift of leading worship approaches that of the New Apostolic Reformation, in which the concept has changed from "music director" to "worship leader", this is

¹⁵³² Wagner 2005f, 153; Wagner 1988b, 88-89; Franzmann 1984, n.p.

¹⁵³³ Wagner 2005f, 152-153; Wagner 1988b, 88-89; Turner 1985, 33-34; Franzmann 1984, n.p.

¹⁵³⁴ Wagner 2005f, 153-154; Wagner 1984b, 56-59; Wagner 1994a, 185-186; Olagunju 2011, 19-20; Robertson and Plummer 1914, 65.

¹⁵³⁵ Wagner 2005f, 153-157; Wagner 2006c, 55-59, 120-123; Wagner 2012e, 38-39, 52-53; Währisch-Oblau 2011, 19-20; Van der Meer 2008, 38-39; Keller 2008, 16.

¹⁵³⁶ Bratt 1984, 136, 198, 221.

¹⁵³⁷ Wagner 2005f, 155-157; Wagner 1984b, 58-59; Wagner 1988b, 199-200.

¹⁵³⁸ Wagner 2005f, Wagner 2010b, 43; Wagner 2006c, 58-59.

¹⁵³⁹ Wagner 2005f, 156.

¹⁵⁴⁰ Smith, GR 2011, 98-99, 366.

¹⁵⁴¹ Wagner 1988a, 252-254, 266; Wright 2002, 285; Reimer 1994. Wright states: "TW theologians and classical Pentecostals are agreed that the gift of miracles, the gifts of healings and the gift of faith are important in divine healing." Wright 2002, 285.

not the basic theological foundation.¹⁵⁴² Instead, Wagner relates the gift of leading worship primarily to SLSW, which in its focus on territorial spirits is a concept deriving from Kingdom Now theology.¹⁵⁴³ This shift hardly changes anything in charismatic informal worship practices. Classical Pentecostalism, the Charismatic Movement and the Third Wave movement all have a risk of marginalizing the Eucharist, emphasizing instead a-liturgical practices and the meaning of worship.¹⁵⁴⁴ Wagner ends up with a Pentecostal experiential style in worship in his reliance on numbers. Quantity as a principle on which majority of the gifts is based seems to be even more important for him than for Classical Pentecostal and the Charismatic Movement theologians. The number of worshippers seems to influence the spontaneity of worship.¹⁵⁴⁵ As do Classical Pentecostal theologians, Wagner also prioritizes emotional experience over knowledge. This can be seen particularly with regard to the gift of leading worship as well as the spontaneous use of the spiritual gift.¹⁵⁴⁶ Although Wagner and the NAR renew the terms for worship, their practices are still formed on those of Classical Pentecostalism. Body language and fun as an absolute value are highlights in which the experiential style of the gift of leading worship happens.¹⁵⁴⁷

After the paradigm shift from evangelical theology to charismatic and from there to postmillennial theology, only a few signs of Wagner's theological background can be noted. One of them concerns the gift of evangelist (which is related to Reformed theology) as a tool for rejecting universalism.¹⁵⁴⁸ Also an emphasis on the danger of punishment in hell as the content of the gospel message can be seen as a characteristic of Reformed theology.¹⁵⁴⁹

The gift of evangelist is mainly connected, however, to the pragmatic methods of Classical Pentecostalism¹⁵⁵⁰ and to the social sciences, a particular feature of the Third Wave movement.¹⁵⁵¹ In stressing Pneumatology more than Christology, Wagner's view of the gift of evangelist is closely connected to Classical Pentecostal theology, in paying attention to successful methods and numbers

¹⁵⁴² Wagner in Wagner 1998d, 22; Wagner 2005f, 74; Wagner 1994a, 105.

¹⁵⁴³ Wagner 2006c, 7; Wagner 2005c, 29-31; Wagner 1999a, 180; Wagner 1993b, 157; Wagner in Wagner 1998d, 22; Jacobs 1991, 181; Bosch, A. 2005, 12.

¹⁵⁴⁴ Wagner 1999a, 153-179; Wagner 2005c, 28; Jenkins and Kavan 2009, 7; Chan in Chia 1999, 62.

¹⁵⁴⁵ Wagner 1993b, 118-119; Wagner 1983a, 22; Wagner 1973, 107-119; Wagner 1986c, 36, 44-45, 100-101.

¹⁵⁴⁶ Wagner 2005c, 28; Wagner 1993b, 118-119; Wagner 1973b, 111; Jenkins and Kavan 2009, 7.

¹⁵⁴⁷ Wagner 2007a, 11; Wagner in Wagner 1998d, 22; Wagner 1994a, 105; Wagner 1990a, 137; Wagner 1973, 111; Tiefel 1990, 7.

¹⁵⁴⁸ Wagner 1983a, 41-45; Valleskey 1990, 12; Wendland 1981, 111.

¹⁵⁴⁹ Wagner 1983a, 41-44.

¹⁵⁵⁰ Discussed on pages 125-134.

¹⁵⁵¹ Wagner 1988b, 20-21, 201; Wagner 1984b, 83-84; Wagner 1981, 149-158; Wagner 1976b, 12; Kim KT 2010, 1-2; Cortright 1989, 5-6; Huebel 1986, 166-170; Holvast 2008, 14. The issue is discussed on pages 125ff.

of converts.¹⁵⁵² The paradigm shift from premillennialism to Dominionism meant a change from converting evangelism towards “servant evangelism” and further “social transformation” in society [i.e. mainly business].¹⁵⁵³ As Classical Pentecostal theologians are tempted to do, so also Wagner has adopted the tendency to accept pragmatic arguments in evangelism: the ends justify the means.¹⁵⁵⁴ In addition to proclamation of good news this “persuasion” evangelism includes also making disciples.¹⁵⁵⁵ Another feature in common with mainstream Pentecostals is prioritizing the “evangelistic mandate to cultural mandate”, which implies the risk of having little concern for social issues.¹⁵⁵⁶ His understanding and concept of the gift of evangelist has, however, changed over time.¹⁵⁵⁷

Balancing between the mandates by shifting to postmillennialism in the 1990s did not mean highlighting social politics, but rather wrestling with the territorial demons in seven different areas (“mountains”) of society.¹⁵⁵⁸ Thus the ministry of the gift of evangelist is removed from platforms to workplaces: evangelism must penetrate the whole society.¹⁵⁵⁹ This view is not completely unknown in Classical Pentecostalism and in the Charismatic Movement. However, in stressing an anthropocentric eschatology (helping Christ’s return to come about) it comes closest to postmillennial Christian Reconstructionism. It creates optimism about culture, an optimism which may be manipulated for triumphalist purposes of earthly Kingdom.¹⁵⁶⁰

The Charismatic Christianity also comes near to Wagner’s view of the gift of evangelist. The Anglican Charismatic Smith sees him as a trend creator who connects evangelistic ministry with

¹⁵⁵² Wagner 2005c, 18-19, 22-25; Wagner 1993b, 130; Wagner 1984b, 159-171; Wagner 1987c, 57-72, 113-151; Han 2006, 17; Anderson 2003, 8.

¹⁵⁵³ Wagner 1999a, 26-27, 196-197; Wagner 2006c, 8-12, 38, 77-78, 133-134, 155.

¹⁵⁵⁴ Wagner 2005f, 164-165; Wagner 2005c, 19, 22-25; Wagner 1988b, 200-218; Wagner 1984b, 160-171; Anderson 2003, 8; MacArthur Jr. 1994, 6; Van der Meer 2008, 68.

¹⁵⁵⁵ Wagner 2005f, 166-167.

¹⁵⁵⁶ Wagner 1987c, 101, 103, 106; Wagner 1981, 70, 98, 100-105; Wagner 1983a, 46-47; Wagner 1970a, 106-108; Wagner in Wagner 1972, 222, 225-228; Park TK 1991, 175-176; Van der Meer 2008, 68; Keller 2008, 16; Putnam 2000, 22-24; Wellum n.d, 10; Kärkkäinen 2000b, 38. Anderson 2000, 108; Lee, SG 2009, 18-19.

¹⁵⁵⁷ Wagner 2004b, 60-61, 92-93, 106-107, 112, 129, Wagner 2006c, 38, 77-78, 86, 127, 133-134, 155; Wagner 2008b, 12, 49; Wagner in Wagner 1986b, 16-17; McDonald, LS 1998, 14-15; Miller, SP 2012, 30.

¹⁵⁵⁸ Wagner 2010b, 260-271; Wagner 2011b, n.p; Wagner 2008b, 12, 25, 49; Wagner 1993b, 21; Wagner 2006c, 37; Socolovsky 2011, n.p; Silva 2011, n.p; Han 2006, 9.

¹⁵⁵⁹ Wagner 2006c, 38-86; Wagner 2000a, 54-56; Wagner 1993b, 143-144.

¹⁵⁶⁰ Wagner 2011a, n.p, transcription at Silva 2011, n.p; Miller, SP 2012, 21-28; Pringle 2005, 40.; Resane 2008, 91; Hocken 2009, 43. This optimism seems to confuse faith with goal setting. Pringle quotes Wagner: “For reasons I do not fully understand, some power is released through setting *positive* [italics added] goals that otherwise remain dormant. But although I cannot explain it as well as I wish it could, it is a biblical principle that God seems to honour. *Goal setting is the modern biblical equivalent to faith* [italics added], without which it is impossible to please Him (Heb. 11:6). Faith is the substance of things hoped for. Things hoped for are, of course, future. Putting substance on the future is what happens in a faith projection (goal-setting) exercise.” Pringle 2005, 40.

spiritual warfare.¹⁵⁶¹ As well, “many evangelicals”, referring to the Third Wave movement theologians, have been influenced by his understanding of evangelism.¹⁵⁶² However, Wagner has simply updated the “old evangelistic methods”, based on traditional evangelical revivalism dating back to the Great Awakenings. His methods were therefore the same as that of Classical Pentecostalism, the Charismatic Movement and the Third Wave movement. He brought to evangelism a new kind of focus on spiritual warfare.¹⁵⁶³

The paradigm shift from cessationism to non-cessationism also meant an epistemological shift away from *sola scriptura* towards an experiential approach, and from doctrinal to practical principles, as in mainline Pentecostal theology.¹⁵⁶⁴ The shift influenced the criticism of cessationists who argued that the spiritual warfare must be built on the basis of tradition and Scripture.¹⁵⁶⁵ Concerning the spiritual gifts, the epistemological shift occurred in his emphasis on the gifts of signs and wonders such as healing, miracles, discerning and deliverance, the same way as in the Third Wave movement revival of Vineyard movement.¹⁵⁶⁶ Therefore, the gift of healing is grounded on Classical Pentecostalism interpretational keys combined with a literal hermeneutic influenced by experiential principle.¹⁵⁶⁷ A literal hermeneutic, however, leads him away from the Classical Pentecostal view in Wagner’s supposition that the gift of healing has a wide range of ministry and many kinds of specialization: “the gifts of healing”. That view has been identified as a characteristic of the Third Wave movement theology.¹⁵⁶⁸ Mainstream Pentecostals and cessationists like Mayhue did not agree with the idea of specialization in healing ministry.¹⁵⁶⁹

The gift of healing is also related to spiritual warfare in Wagner’s thought. This is a feature connecting him to all three waves.¹⁵⁷⁰ The presupposition for this seems to be a supernatural worldview, which Smith argues is the background of spiritual warfare in healing. We can conclude

¹⁵⁶¹ Smith, GR 2011, 3-4, footnotes 14 and 16; Wagner 1993b, 21, 134-138; Wagner 1994a, 210-211; Wagner 2005c, 13; Wagner 1988c, 79.

¹⁵⁶² Van der Meer 2008, 11-12; Lawless 2001, 29.

¹⁵⁶³ Wagner 1987c, 134-143, 147-148; Wagner 1994a, 210-211; Wagner 1973b, 80-82; Wagner 1993b, 21; Holvast 2008, 130; Smith, GR 2011, 3-4.

¹⁵⁶⁴ Wagner 1983a, 128-130; Wagner 1988a, 146; Wagner 1984b, 78-79; Hasel in Koranteng-Pipim 2005, 393; Okuyama in Boyle and Dufty 1997, 43; Yew 2005, 5; Schmidt 1988.

¹⁵⁶⁵ Wagner 1988c, 19-27; Wagner 1993b, 211; Wagner 1984b, 179, 189-190; Wagner 1989b, 278-288; Wagner 1991a, 131-137; Wagner 2012e, 25-27; Van der Meer 2008, 10.

¹⁵⁶⁶ Wagner 1988a, 26-27, 30-31; Hasel in Koranteng-Pipim 2005, 393; Schmidt 1988.

¹⁵⁶⁷ Wagner 1994a, 115, 211; Wagner 2008c, 85-86; Wagner 1988a, 214-216; Wagner 1984b, 26; Wagner 2005c, 50-60.

¹⁵⁶⁸ Wagner 1988a, 214-216; Wagner 2005f, 226-227; Wagner 1984b, 26; Wright 2002, 285.

¹⁵⁶⁹ Wright 2002, 285; Mayhue 2003, 271.

¹⁵⁷⁰ Wagner 1992c, 114-115; Van der Meer 2008, 93-94; Smith, GR 2011, 3-4. Some “First Wavers” disapproved of spiritual mapping. Holvast 2008, 177.

that the concept of spiritual warfare is a key element in the theology of the Pentecostal and Charismatic worldview.¹⁵⁷¹ The main difference between Wagner and Classical Pentecostalism is the term “demonization”. For Wagner, a demonized Christian is an object of holistic healing including deliverance from demons, as in the Third Wave movement theology.¹⁵⁷² Wagner implies that deliverance is part of the gift of healing.¹⁵⁷³ As a result, healing and deliverance come close to each other in Wagner’s understanding.¹⁵⁷⁴ In contrast, mainstream Pentecostals do not believe a Christian can be demonized.¹⁵⁷⁵

As with Classical Pentecostalism, Wagner as well represents a holistic gospel, connecting salvation and healing, influencing “a sense of dignity and a coping mechanism for life”, as Anderson states as the strength of Pentecostalism.¹⁵⁷⁶ The emphasis on the gift of also miracles includes the danger if ignoring social issues, as discussed previously with regard to the gift of evangelist.¹⁵⁷⁷ A weak social awareness seems to be a risk common to all three waves.¹⁵⁷⁸ The holistic gospel also implies a problem of being driven by the *vox populi*.¹⁵⁷⁹

The gift of miracles in Wagner’s thought is based on experiential Pentecostal theology. According to this theology experience can be seen as a doctrinal source. The emphasis on experience, however, creates a tendency to rely too much on the five senses verifying reality, as cessationist Hart criticizes Wagner of doing.¹⁵⁸⁰ As in Classical Pentecostalism also with Wagner, miracles are related to discerning between the Holy Spirit and other spirits. Although these characteristics are common to all the three waves, Smith notes them as especially typical of Classical Pentecostalism.¹⁵⁸¹

The gift of discerning has been one of the most controversial in Wagner’s theology. The major emphasis here lies not in demons but in Christ: the authority over demons is in the name of

¹⁵⁷¹ Smith, GR 2011, 3-4.

¹⁵⁷² Wagner 1996a, 57, 85-86, 162; Wagner 1988a, 189-196; Wagner 1992c, 96; Wagner 1988c, 63-71; Wagner 2005d, 11-24; Wagner 2010b, 43, 52; Wagner 2005c, 70-72; Wagner 1999e, 45-46; Park YH 2011, 98-104; Miller 2012, 117; Wright 2002, 284-285, 287; Williams 1989, 184; Tabachnik 2011c, n.p; Silva 2011, n.p. For example, of the “Third Wavers”, Charles Kraft’s view comes near to Wagner’s understanding of holistic healing. Park YH 2011, 98-104.

¹⁵⁷³ Wagner 1988a, 189-196; Wright 2002, 284, 287.

¹⁵⁷⁴ Wagner 1988a, 189-196; Wagner 1988c, 67-70.

¹⁵⁷⁵ Wright 2002, 284, 287; Williams 1989, 184.

¹⁵⁷⁶ Wagner 1994a, 211; Wagner 1987c, 98-99; Wagner 1981, 87-106; Anderson 2003, 8.

¹⁵⁷⁷ Wagner 1988a, 32-34, 59, 65-89, 106-107; Wagner 1992c, 27-28; Wagner 1983a, 43-50.

¹⁵⁷⁸ Anderson 2003, 8; Kärkkäinen 2000b, 38.

¹⁵⁷⁹ Resane 2008, 116-117.

¹⁵⁸⁰ Smith, JKA 2010, 26-27; Hart 1997.

¹⁵⁸¹ Lyons 1998, 178; Smith, JKA 2010, 26-27.

Jesus.¹⁵⁸² Wagner has adopted some radical techniques to bind these spirits, but they serve however Christianity. One of them is naming and identifying the territorial spirits. This shows the influence of rationalism on his theology, leading away from theocentrism and separating him from the Charismatic Movement theology as can be deduced from the statement of Smith, who quotes Holloway.¹⁵⁸³ Wagner's idea that demons can be located in buildings connects him to the Charismatic Movement and early evangelical spiritual warfare teaching. The doctrine finds general acceptance among the pioneers of spiritual warfare in the Anglican Charismatic Renewal.¹⁵⁸⁴ According to Van der Meer, this view can be noted as early as the 1920s in evangelical spiritual warfare.¹⁵⁸⁵

Instead, Wagner's concept of the gift of discerning differs from that of Classical Pentecostal theology. For Wagner the victory of Christ over Satan seems to be more incomplete. Demons can enter even the homes of Christians.¹⁵⁸⁶ Related to the Classical Pentecostals, Wagner understands the protection God gives as weaker, requiring some techniques for binding the territorial spirits ("binding the strongman").¹⁵⁸⁷ This understanding does not imply primarily centering on demons, but rather centering on technique.¹⁵⁸⁸ Another technique related to Reconstructionism is taking dominion, the idea of bringing the United States back to the covenant of God. The roots of Reconstructionism and patriotism go back to Calvinist theology.¹⁵⁸⁹ Like an army, also the spiritual army needs superior power and right techniques. Thus Wagner's Dominionism concerning the gift of discerning is linked (in addition to Latter Rain theology as stated earlier) to Calvinism (Reconstructionism).¹⁵⁹⁰ After shifting to the Dominionism in his theology Wagner sees the gift of discerning as a tool of social transformation.¹⁵⁹¹

¹⁵⁸² Wagner 1992c, 81-82; Wagner 1993d, 62-66; Hart 1997; Smith, GR 2011, 340; Van der Meer 2008, 174-175; Lowe in Chia 1999, 73. On the gift of discerning see also: Wagner 2005f, 100; Wagner 1992c, 33, 46, 63, 81-82, 100, 150-158, 165, 172, 175-176; Wagner 1996a, 13, 30, 33, 66-68, 91, 96, 236-237, 260; Wagner 1996b; Wagner 1993d, 11-12, 61-66, 223-232; Wagner 1992b, 164; Wagner 1993b, 170-171, 193-195, 203, 217; Wagner 1997, 19-20, 47, 66, 75-94, 97, 103, 169; Wagner links the gift of discerning to controversial issue of spiritual mapping. Wagner 2005f, 100.

¹⁵⁸³ Wagner 1992c, 92-93, 143-159; Smith, GR 2011, 340.

¹⁵⁸⁴ Wagner 1992c, 85; Smith, GR 2011, 97. In addition Wagner argues that there is a relationship between demonic beings and physical objects. Wagner 1992c, 7, 73-80; Wagner 1993d, 62-64.

¹⁵⁸⁵ Van der Meer 2008, 23, 74-75.

¹⁵⁸⁶ Wagner 1992c, 81-82; Wagner 1999c, 40-43; Smith, GR 2011, 97; Silva 2011, n.p.

¹⁵⁸⁷ Lowe in Chia 1999, 72-73; Chia 1999, 46; Wagner 1992c, 33, 60-61, 82; Wagner 1993d, 62-66; Wagner 1993b, 135-137; Wagner 1996a, 34; Wagner 1997, 67-72; Wagner 1996b, 26, 147-152.

¹⁵⁸⁸ See pages 154-172 of this study.

¹⁵⁸⁹ Wagner 2008b, 18; Wagner 2001b, 14-16; Miller, SP 2012, 33; Holvast 2008, 15.

¹⁵⁹⁰ Wagner 2010b, 186-187; 284-285; Wagner 2006c, 6-7, 48-74; Wagner 1996a, 30-37; Wagner 1996b, 229; Fanning 2009, 6-8, 12, 18-19; Lowe in Chia 1999, 73; Holvast 2008, 15.

¹⁵⁹¹ Wagner 2004b, 93-96; Wagner 2006c, 48-74.

All three waves, along with Wagner, see the gift of discerning as linked to spiritual warfare and evangelism. Through it the power of the evil spirits in a city can be weakened to make people receptive to the gospel.¹⁵⁹² SLSW is Wagner's main emphasis with regard to the gift of discerning. It is even linked to political activity, as is also the case in the Charismatic Movement theology of the Anglican Charismatic pioneers.¹⁵⁹³ It is not an absent gift, as McDonald argues is the case in the theology of the Toronto Blessing, which represents the Third Wave movement.¹⁵⁹⁴ The gift is directed particularly to criticize Catholics and cessationists. Wagner spiritualizes social political issues, interpreting poverty as caused by the "spirit of poverty" and the "spirit of religion".¹⁵⁹⁵ He demonizes Catholic ideology, connecting the "spirit of religion" with it. Miller interprets it loosely as "the spirit of Catholicism" which maintains demonic possession, to Catholicism.¹⁵⁹⁶ The other ideology Wagner "demonizes" is liberal Christianity. The spirits related to liberalism may appear under the names of tolerance and wrath. Liberal themes are linked to the influence of Satan. However, Wagner does not demonize liberal Christians, only their ideology. This kind of "demonizing" is perhaps not unknown in all three waves.¹⁵⁹⁷ Although the New Pentecostals accept Wagner's spiritual mapping in discerning, his kind of triumphalism has not been accepted, as can be deduced from the Charismatic Movement statement of Smith who quotes Dunnett.¹⁵⁹⁸

Wagner's view of the gift of deliverance, in understanding it as a contemporary gift, implies a strong supernatural premise compared with American Reformed Christians.¹⁵⁹⁹ This premise leads Wagner to use the charisma in spiritual warfare at higher levels, which also has interested a scientist who belongs to the Charismatic Movement.¹⁶⁰⁰ On the other hand, the gift of deliverance can be understood coming close to a natural gift. The view has been identified as that of Neo-Charismatic Christians. Wagner argues that deliverance can be taught. In other words, deliverance can be performed, wrought with the "role", without the gift of deliverance. That is how the "role of deliverance", as the responsibility of every Christian, approaches the charisma itself. The difference

¹⁵⁹² Wagner 2005f, 99-100; Wagner 1993d, 223-232; Wagner 1994a, 91-92; Wagner 1987c, 66, 73-93, 160; Wagner 1993b, 194-195; Wagner 1992c, 152-158; Holvast 2008, 15. A technique for that is to "discover God's redemptive gift for the city". Wagner 1993b, 194; Wagner 1993d, 51, 71, 191, 198, 221-222.

¹⁵⁹³ Wagner 1992c, 138-140; Smith, GR 2011, 97.

¹⁵⁹⁴ McDonald, E 2012, n.p.

¹⁵⁹⁵ Wagner 2010b, 43, 52, 74, 117, 174, 261, 263-264; Wagner 2005d, 14; Wagner 2004b, 20. On spirit of poverty, see Wagner 2006c, 9, 54-74, 120, 131, 135, 153. On spirit of religion, see Wagner 2004b, 18-22, 27-28, 45, 47-53, 56, 62, 65, 70-71, 77-78, 80, 110-112, 114-115, 118, 128-129, 159-160, 165-166, 184-186.

¹⁵⁹⁶ Wagner 2010b, 52; Wagner 1998a, 32-34; Miller, SP 2012, 26-27.

¹⁵⁹⁷ Wagner 1993d, 59-61. In addition he "demonizes" "old wineskins", all other denominations before the NAR, who do not confess "the extended church" ministry and authority of the NAR apostles. Wagner 2004b, 27-29, 70-71, 77-78, 165-166 184-186.

¹⁵⁹⁸ Wagner 2010b, 43, 52; Wagner 2004b, 27-29, 77-78, 165-166, Wagner 2006c, 24-26, 60; Smith, GR 2011, 112.

¹⁵⁹⁹ Ooms 2005, 1, 12, 24, 48.

¹⁶⁰⁰ Smith, GR 2011, 104-105.

between the two is quite minimal. Mainstream Pentecostal theology does not agree with this understanding.¹⁶⁰¹

Wagner distinguishes between the concepts of exorcism and deliverance; the former was his original term for the charisma in the 1970s.¹⁶⁰² Wagner shifted from the “gift of exorcism” to the “gift of deliverance” because the latter was a broader concept which also included deliverance from addictions. In addition, he began to see exorcism as a counterfeit gift.¹⁶⁰³ Using the term “deliverance” in stead of “exorcism” is a common feature with Wagner and the Anglican New Pentecostals. Smith understands deliverance to be a broader concept than exorcism: both refer to spiritual warfare.¹⁶⁰⁴

Focusing on territorial spirits, a view, based on interpretation of the book of Daniel, connects Wagner to many of “Third Wavers” and the New Pentecostal Catholics who also believe in geographical demons controlling nations, tribes and languages.¹⁶⁰⁵ As well the New Pentecostal Anglican Graham Russell Smith believes in battle against territorial spirits but prioritizes personal deliverance over them.¹⁶⁰⁶ Wagner adopted the concept of territorial spirits from a Third Wave movement, Argentinean Revival, where the idea of territorial spirits is justified not by reference to Daniel but by reference to the New Testament teachings.¹⁶⁰⁷ The difference between Classical Pentecostal and the Third Wave movement views of the gift of deliverance involves the same issue as with the gift of healing: whether a Christian can be demonized or not.¹⁶⁰⁸ Also the deliverance power against witchcraft, which Anderson sees to be significant particularly in African societies, is different. For Wagner deliverance power means Dominionism: the gift of deliverance is a tool for taking dominion in society to prepare the kingdom of God. The aim unites both factors of Dominion theology: Reconstructionism and Kingdom Now theology.¹⁶⁰⁹

¹⁶⁰¹ Wagner 1983a, 131; Wagner 1992c, 21, 171-172; Wagner 2008c, 218-219; Wagner 1999e, 46-47.

¹⁶⁰² Wagner 2005f, 101-104, 108, footnote 15; Wagner 1981, 20; Wagner 1973b, 133-136.

¹⁶⁰³ Wagner 2005f, 8, 97.

¹⁶⁰⁴ Smith, GR 2011, 32-33; Wagner 1996a, 21-22.

¹⁶⁰⁵ Wagner 1996a, 172-174; Wagner 1992c, 65-66, 94-96; Wagner 2012e, 49-50, 73; Kraft 1989, 24; Otis 1991, 85; Cho in Wagner 2012, 141-143; Shoko 2006, 360.

¹⁶⁰⁶ Wagner 1996b, 15, 20-21, 23, 36, 98, 133, 146-147, 151-153, 159, 167-170, 173, 175, 198-200, 203, 205, 207, 215, 219, 235, 251, 254; Wagner 1990c, 85-101; Wagner 2012e, 33-54; ; Smith, GR 2011, 33 (footnote 149), 97-99.

¹⁶⁰⁷ Wagner 2010b, 182-185; Wagner 1996b, 163-164; Wagner 1999e, 43-44.

¹⁶⁰⁸ Wagner 1992c, 171-172; Wagner 2005c, 69-70; Wagner 1999e, 45; Williams 1989, 184. See also pages 143, 168 and 169.

¹⁶⁰⁹ Wagner 2004b, 115-118; Wagner 2010b, 182-183, 194-195, 251-266; Wagner 2008c, 290-291; Wagner 1992c, 24, 33, 92, 130, 171; Wagner 1997, 22-23, 30, 32, 61, 86; Wagner 1993d, 57-61; Wagner 2008a, n.p.; Anderson 2011, 67-68; Holvast 2008, 119-121; Miller, SP 2012, 20-25. On the gift of deliverance, see also Wagner 1981, 20-22; Wagner 1992c, 56-58. On Wagner’s influence in African context, see Währisch-Oblau 2011, 15.

As with the gift of discerning, the gift of deliverance as well is focused on techniques as “naming the spirits”, “binding the strong man” and “using loud voice”. Wagner’s concept of deliverance is wide, and includes “spirit of religion”.¹⁶¹⁰ Although he – as Classical Pentecostals do - argues that there is no right or wrong way to pray for the sick, focusing on techniques leads to practicing the “right way” to pray.¹⁶¹¹ Wagner - as well as the New Pentecostal Fr. Urayi - seems to understand that the prayer in itself is not sufficient to exorcise the demon; but in addition techniques are required.¹⁶¹²

Although Wagner demonizes Catholic and liberal theology and other religions (he refers, for example, to the territorial spirit of Islam) he does not accept violence. The use of “identificational repentance”, in which Christians repent of their sins against Muslims, shows that Wagner is not aggressive against Muslims; quite the opposite.¹⁶¹³ This deliverance practice unites Wagner to the New Pentecostals. Smith observes that these kinds of spiritual mapping methods and also “healing wounded history” finds support for its practical value from Anglican pioneers of spiritual warfare.¹⁶¹⁴

With regard to the gift of intercession, the role is almost as strong as the charisma. Thus the charisma is not far from the natural gift, as typical in the Third Wave movement theology.¹⁶¹⁵ Among “Third Wavers” Wagner stresses the natural nature of the gift of intercession even more than does John Wimber. According to Wimber, the charisma is required in intercessory ministry. Instead, Wagner argues that the gift of intercession is not necessary for the ministry. With the role of intercession, a sanctified Christian can serve as well, taking into account the fact that the ministry of intercession requires a call from God. According to Wagner, the lack of the gift of intercession

¹⁶¹⁰ Wagner 2004b, 114-118; Wagner 1992c, 16-18, 27, 147-148, 171-172; Wagner 2008c, 157, Wagner 2010b, 140-141, 255-266; Wagner 2005f, 101-103; Wagner 1992c, 16-19, 129-130; Wagner 2003, 4-5; Smith, GR 2011, 340-341; Williamson 2009, 16; Wagner, D. 1999, 103.

¹⁶¹¹ Wagner 1988a, 224; Wagner 2005c, 21-22; Wagner 1996b, 147, 151-152, 193; Wagner 2008c, 157; Wagner 1988c, 96; Wagner 1992c, 16-19, 129, 130; Williamson 2009, 11-12; Reimer n.d., n.p; King 1997, n.p.

¹⁶¹² Wagner 1988a, 224; Wagner 2005c, 21-22; Wagner 1996b, 147, 151-152, 193; Wagner 2008c, 157; Wagner 1988c, 96; Wagner 1992c, 16-19, 129, 130; King 1997; Williamson 2009, 16; Wagner D. 1999, 103; Shoko 2006, 359-360.

¹⁶¹³ Wagner 2010b, 43, 52; Wagner 1998a, 32-34; Wagner 2003, 4-5; Wagner in Waugh 2011e, 29-31; Wagner 1993d, 59-61, 96; Cimino 2005, 12-13; Smith, GR 2011, 340-341; Miller, SP 2012, 26-27.

¹⁶¹⁴ Wagner in Waugh 2011e, 29-31; Wagner 2003, 4-5; Smith, GR 2011, 340-341. On “identificational repentance”, see Wagner 1994a, 121-122; Wagner in Deiros and Wagner 1998c, 17-18; Wagner 1996a, 13, 30-33, 79-80, 91, 96, 159, 239, 260; Wagner 1997, 11, 95-117, 169, 206; Wagner 1996b, 15, 31, 33, 42, 45, 76, 86, 89, 92-93, 153, 232, 244, 256; Wagner 2005c, 109-110.

¹⁶¹⁵ Wagner 1992b, 127; Wagner 1992c, 12, (in these cases there is no evidence that intercession requires the gift of intercession: Wagner 1992c, 45, 67, 94-95); Franzmann 1984, n.p.

may even be a blessing, because in that case an individual can be even more committed to his ministry than a person with the gift.¹⁶¹⁶

In addition the gift of intercession is directed mainly to the SLSW in Wagner's thought.¹⁶¹⁷ Intercession as spiritual warfare is not unknown in the evangelical tradition. Wagner's connection between intercession and SLSW is however more holistic.¹⁶¹⁸ Holvast notes that in the evangelical tradition spiritual warfare and aggressive intercession are linked mainly to missions; instead, Wagner connects them to several of the spiritual gifts.¹⁶¹⁹ The close relationship between SLSW and the ministry of intercession leads Wagner to focus intercession on demons and differs from theocentric orthodox prayer.¹⁶²⁰ Thus in the gift of intercession Wagner moves towards Word of Faith -theology.¹⁶²¹ Opposing the Calvinist theory of predestination and the fatalism of Muslim prayer, he moves in an anthropocentric direction.¹⁶²²

A feature derived from covering theology¹⁶²³ is the emphasis on authority. Wagner uses the concept "delegated authority", which means authority delegated from Jesus to the intercessor. Although authority is delegated, the strong highlight on it leads to underlining the significance of the intercessor: the focus shifts from focus on God to focus on the person. The individual's role in spiritual life appears to become greater than God's.¹⁶²⁴ Thus Wagner adopts a clearer emphasis on "delegated authority" ("territoriality" i.e. territorial authority of intercession) than do mainstream Pentecostals. Leslie argues that Wagner's concept of "delegated authority" represents "Latter Rain" theology, which is correct.¹⁶²⁵ The primary difference between Wagner and Latter Rain theology is however crucial. Wagner does not reject reconciliation as Leslie accuses the Latter Rain teaching of

¹⁶¹⁶ Bernard 2005, 29; Wagner 1992c, 12; Wagner 1992b, 127.

¹⁶¹⁷ Wagner 1992b, 14, 55-56, 68, 90, 155-156; Wagner 1992c, 12, 32-32, 192-193; Wagner 1996a, 256; Wagner 1996b, 15, 32, 35, 244, 251-252; Bosch, A. 2005, 12-13; Holvast 2008, 147-148. Holvast refers to Kraft 1994, 129; Otis 1999, 252, 257, 259; Deiros interview, Buenos Aires, September 13, 2006.

¹⁶¹⁸ Holvast 2008, 131, 138-148.

¹⁶¹⁹ Holvast 2008, 128, 130; Wagner 1996b, 51-53, 93-95; Wagner 1996a, 36, 96-98; Wagner 1992b, 41-50, 86-89, 181; Wagner 1992c, 81, 179; Wagner 2005c, 29-49; Wagner 1993b, 91-94; Wagner 2000e, n.p; Holvast 2008, 82.

¹⁶²⁰ The concept Wagner uses here is "strategic-level intercession". Wagner 1992c, 12, 192-193; Wagner 1992b, 14, 55-56, 68, 90, 155-156; Wagner 1996a, 13, 256; Wagner 1996b, 15, 32, 35, 244, 251-252; Bosch, A. 2005, 12-13; Holvast 2008, 132.

¹⁶²¹ Wagner 2005c, 92-96; Wagner 1993b, 39-48; Wagner 1999e, 26; Wagner in Wagner 1998d, 22-23; Bosch, A. 2005, 12-13; Holvast 2008, 132.

¹⁶²² Wagner 2005c, 78-97; Wagner 1993b, 42-56; Wagner 1997, 14-16; Wagner 1996a, 26-28; Wagner 1999e, 26; Bosch, A. 2005, 12-13.

¹⁶²³ Covering and Authority 2008, n.p.

¹⁶²⁴ Wagner 2005c, 92-96; Wagner 1999e, 26; Wagner 1993b, 48-49, 81; Wagner 1996a, 26-28; Leslie 2005b, 6.

¹⁶²⁵ Wagner 1993b, 175-176; Wagner 2004b, 82-83; Wagner 2005c, 93-94; Leslie 2005b, 5; Foster 1992, 229.

doing. This is why Wagner's view of the gift of intercession represents Latter Rain theology but his theology as a whole does not.¹⁶²⁶

As stated above, Wagner's understanding in the 1960s of the gift of tongues has been viewed as a middle-of-the-road view: its use is not a problem, but its misuse is. He may have been adopted the view of Paul Cedar the pastor of Lake Avenue Church.¹⁶²⁷ According to Wagner the gift of tongues is not a fulfilment of the Spirit, which is the view common to Charismatic Christianity and Neo-Charismatic Christians, which differs from the Classical Pentecostal theology. He started off by highlighting other miraculous gifts as having priority over the gift of tongues.¹⁶²⁸ In this issue as well he disagreed with the Classical Pentecostalism. Later (since the late 1990s) after adopting Dominion theology, Wagner distinguishes himself from Classical Pentecostalism in seeing Pentecostal speaking in tongues in the early 20th century as a phase in the restoration of the gifts.¹⁶²⁹ After having shifted to the Dominionist understanding of the restoration of the gifts in phases, he still owned at the same time some features of the Third Wave movement theology, such as a loose definition of the gift of tongues. In different writings Wagner defines and describes the charisma a little differently.¹⁶³⁰

The gift of interpretation is based on Pentecostal theology. Especially he relies on the authority of Donald Gee, distinguishing between the phenomenon called the "miracle of languages" (which happened in the first Pentecost and then again later in history) and "gift of tongues" (gift of interpretation of tongues).¹⁶³¹ In this way Wagner grounds the charisma on Classical Pentecostalism. Classical Pentecostalism understanding of the interpretation of tongues as equal to prophecy leads however to the problem of testing the message, as noted above with regard to the gift of prophecy.¹⁶³²

Wagner's concept of the gift of exhortation is quite similar to that of scholar Bruce E. Winston and Baptist Pastor Leslie Flynn.¹⁶³³ There seems to be only small differences between these different

¹⁶²⁶ Wagner 2012d, n.p; Wagner 1996a, 126-127, 144-145, 229, 240-243; Wagner 1992c, 126-127; Wagner 1996b, 141, 151; Wagner 2008c, 89; Wagner 2010b, 198; Holvast 2008, 134; Leslie 2005b, 5;

¹⁶²⁷ Wagner 1968, 26; Wagner 1988a, 27-29, 265; Osborne & Knight n.d, 9, 15.

¹⁶²⁸ Wagner 1994a, 93; Wagner 2005f, 218-220; Wagner 1986c, 35, 106-108; Wagner 1988a; Wagner 1992c; Wagner 1993d; Hasel in Koranteng-Pipim 2005, 393; Williams 2012, abstract.

¹⁶²⁹ Wagner 2013, n.p; Wagner 2005f, 10-11; Wagner 1999a, 198; Wagner 2006c, 38-39.

¹⁶³⁰ Wagner 2008c, 69-70; Wagner 2005f, 219; Wagner 1994a, 94; Wagner 1988a, 157-160; Stitzinger 2003, 165.

¹⁶³¹ Wagner 2005f, 223; Gee 1972, 97. Wagner refers also to a biblical scholar Simon Kistemaker. Wagner 1994a, 94-95; Wagner 2008c, 70; Kistemaker 1990, 78.

¹⁶³² Wagner 2005f, 222-223; Wagner 1994a, 94; Wagner 2008c, 60-70; Lathrop, n.d, 3.

¹⁶³³ Wagner 2005f, 150; Winston 2009, 126-127; Flynn 1974, 88.

views of the charisma of exhortation.¹⁶³⁴ Also Wagner's view of the gift of mercy is very similar to that of Winston. A difference can be noted in the hermeneutics: involved Winston sees the Good Samaritan as an example of the individual with the gift, while in turn both of them understand the scriptural basis as residing in Jesus' words in the gospels about giving a cup of cold water in his name.¹⁶³⁵ Wagner's definition is wider however: the practice of the gift of mercy is directed to both believers and unbelievers. Another of Wagner's emphases of him in the charisma is the phrase "translate that compassion into cheerfully done deeds." This is how Wagner's view of the gift of mercy becomes wide, as the view of the Third Wave movement has discussed to be above in this study, in regard with spiritual gift generally.¹⁶³⁶ The gift of mercy is one of the charismas, which includes a corresponding role. "The role of mercy" reflects the fruit of the Spirit. The gift of mercy in turn means a deeper compassion and kindness as lifestyle. One with the gift seeks opportunities to show pity for the needy.¹⁶³⁷

The Wagner's understanding of the gift of helps [Wagner's term] comes near to the Pentecostal view. As do Classical Pentecostals, as well, Wagner focuses less on this charisma than do cessationists, who appreciate the gift of helps ("gift of helping") because of its permanent nature as compared to "temporary gifts" such as miracles.¹⁶³⁸ The cessationist view as having been Wagner's background illustrates the theological shift from serving gifts to miracle gifts. He sees the gift of helps to serve in helping other Christians' ministry as more effective. One of the spheres of the gift of helps is "administrative assisting", relieving pastors and leaders who are overworked.¹⁶³⁹ This sphere is difficult to justify by the Scriptures however. There is no mention of that kind of sphere in the context of the passages Wagner cites from the NT. Here can be seen the loose interpretation of Scripture in Wagner's theology, a feature seen as typical for the "Third Wavers".¹⁶⁴⁰

The gift of missionary has a theological emphasis for Wagner.¹⁶⁴¹ Here can be seen Wagner's similarity to Classical Pentecostalism and the Charismatic Movement, which are "probably the most

¹⁶³⁴ Wagner 2005f, 150; Winston 2009, 126-127. Winston refers to Flynn 1974, 88; Bryant 1991; Mounce 1995; Newell 1938.

¹⁶³⁵ Wagner 2005f, 208-210; Winston 2009, 130.

¹⁶³⁶ Wagner 2005f, 208; Winston 2009, 130.

¹⁶³⁷ Wagner 2005f, 209-210.

¹⁶³⁸ Wagner 2005f, 210-211; Franzmann 1984, n.p. In Wagner's texts can not be found any mention of the gift of helps with the exception of his books *Your Spiritual Gifts can help Your Church grow* and *Discover Your Spiritual Gifts*.

¹⁶³⁹ Wagner 2005f, 210-211.

¹⁶⁴⁰ Wagner 2005f, 210-211; Franzmann 1984, n.p.

¹⁶⁴¹ That seems to be because Wagner links mission to the central ideas in his theology: spiritual warfare and church growth. Wagner 2010b, 162-170, 194-195; Wagner 1992c, 20, 162; Wagner 1996a, 163-164; Wagner 1988b, 141-164; Kim KP 2009, 26-27; Hart 1997.

missionary-minded segment of world Christianity today.”¹⁶⁴² In addition, an emphasis on effective methods comes near to the Classical Pentecostal view, and implies a danger of triumphalism. Wagner goes however to more of an extreme. His theology focuses less on the theology of the Cross than Classical Pentecostalism.¹⁶⁴³

In his definition of the gift of missionary Wagner states that the charisma makes it possible to serve in another culture with whatever other gifts one possesses.¹⁶⁴⁴ As do mainstream Pentecostals, Wagner highlights the use of miraculous gifts in mission.¹⁶⁴⁵ There are many similarities between him and mainstream Pentecostals, such as using flexible, pragmatic and successful “New Testament methods”, ceding leadership of the missionaries to locals as soon as possible. In addition, Pentecostal missionaries’ preaching of the “full gospel”, evangelism connected to miracles, is reminiscent of Wagner’s “power evangelism”.¹⁶⁴⁶ On the other hand Wagner adopts the missiology of Neo-Charismatic Christians. He sees in a similar way to Donald McGavran that practical mission ministry takes priority over missiology. As Wagner puts it: “Ministry generates theology.”¹⁶⁴⁷ Thus the gift of missionary is primarily a practical, not a theological gift for Wagner. He also refers to William Carey’s missiology, not in a theological sense, but as an example of the priority of the ministry over theology.¹⁶⁴⁸

Still, Wagner’s view of the gift of missionary is related to Word of Faith -theology in its focus on results and success. He sees that his own lack of success as a missionary was based on the fact he believed cessationists rather than preachers with faith teaching.¹⁶⁴⁹ Indeed, success-orientation is not unknown in the various waves. Referring to Hodges, Anderson criticizes Pentecostal missiologists for adopting Wagner’s successful methods.¹⁶⁵⁰ Focusing on success, however, is primarily a feature of Word of Faith -theology. It is linked to another missiological principle of Wagner, the harvest principle, according to which ministry is not to be evaluated in terms of how

¹⁶⁴² Pousson 1994.

¹⁶⁴³ Wagner 2010b, 43, 52; Wagner 1987c, 95-122, 134-143; Wagner 1986c, 127-129; Wagner 1983a, 21; Wagner 1971c, 84; Anderson 2003, 8, 15-16; Klaus and Triplett 1991, 232; McGee 1994, 276; Huebel 1986, 169. Arrogant attitude can be noted in the fact that a missionary must not improve people’s social circumstances. Wagner 1987c, 87-88; Wagner 1971c, 84.

¹⁶⁴⁴ Wagner 1971c, 80; Wagner 2005f, 189.

¹⁶⁴⁵ Wagner 2010b, 157, 166, 174, 177, 186, 195.

¹⁶⁴⁶ Wagner in Wagner 1986b, 30-31, 35-36; Wagner 1988b, 201; Wagner 1987c, 134-143, 147-148; Wagner 1973b, 20; Anderson 2003, 8, 11, 15; Hodges 1953, 10-11. On Wagner’s power evangelism, see for example Wagner 1988a, 65-89, 135-142.

¹⁶⁴⁷ Wagner 1996a, 43-46; Holvast 2008, 133-134.

¹⁶⁴⁸ Wagner 1996a, 44-47; Hart 1997, n.p.; Holvast 2008, 133-134.

¹⁶⁴⁹ Wagner 2010b, 43; Wagner 1983a, 109; Wagner 1987c, 57-72; Valleskey 1990, 3, 6. Valleskey refers to McGavran 1980, 242.

¹⁶⁵⁰ Anderson 2003, 12; Hodges 1953, 9.

many missionaries are sent, but how many lost people are reached and brought to Jesus Christ.¹⁶⁵¹ In this way the gift of missionary primarily concentrates on serving with the gift of evangelist, although Wagner argues that the charisma of missionary can be ministered with all other spiritual gifts, not just with the gift of evangelist.¹⁶⁵² Here can be seen Wagner's emphasis prior to his Dominionist shift: the evangelistic mandate takes priority to the cultural mandate. This is a principle which cessationists also accept.¹⁶⁵³ Some Dominionist features related to the gift of missionary can also be observed. Explanation of social problems by reference to the spirit of poverty (as in the case of the gift of missionary) comes near to Word of Faith -theology.¹⁶⁵⁴ One of the characteristics of the charisma is the centrality of faith. It is necessary for economic success. The impact of the Word of Faith -theology causes Wagner to spiritualize social problems in mission: they are caused by the spirit of poverty.¹⁶⁵⁵

For Wagner the gifts of knowledge and wisdom are twin-gifts which focus on truth. His view seems to be grounded in Classical Pentecostal understanding according to which with the gift of knowledge is theoretical, "telling us what", while wisdom is practical, "telling us how".¹⁶⁵⁶ According to New Pentecostal Smith, Wagner shares the view of Pentecostal experiential epistemology. According to it a Christian knows through the Holy Spirit in his emotional life.¹⁶⁵⁷ Cessationists, as Hart, see epistemology grounded in the spirit world as attacking evangelical epistemology. Wagner goes even further than Classical Pentecostals. He argues that experiences and feelings are an even more reliable source of knowledge than rational approach and Bible teaching.¹⁶⁵⁸

Epistemological issues are linked to Wagner's view of the gift of knowledge. He defines three kind of knowledge: intellectual, observational and experiential.¹⁶⁵⁹ The intellectual knowledge of a Christian is concentrated on the "*Logos*-word" of the Bible. This is also the primarily practice

¹⁶⁵¹ Wagner 1987c, 57-72; Wagner 1988b, 19; Wagner in Wagner 1986b, 291; Valleskey 1990, 3, 6. Valleskey refers to McGavran 1980, 242.

¹⁶⁵² Wagner 1987c, 102-111; Wagner 2005f, 189; Wagner 1971c, 74, 84; Wagner 1983a, 18; McGavran 1980, 27-28.

¹⁶⁵³ Wagner 1981, 101; Wagner 1987c, 99-105; Wagner 1988b, 34; Wagner 1983a, 46-47; Holvast 2008, 15.

¹⁶⁵⁴ Wagner 2010b, 43, 74, 174; Wagner 1987c, 98; Park TK 1991, 327-328. On the spirit of poverty, see also Wagner 2006c, 54-74.

¹⁶⁵⁵ Wagner 2010b, 43, 74, 174-177; Währisch-Oblau 2011, 16.

¹⁶⁵⁶ Wagner 2005f, 203-208; Rice 2002, 303. Rice refers to Lim 1991, 72.

¹⁶⁵⁷ Wagner in Deiros and Wagner 1998c, 23-25; Wagner 1996a, 39-71; Smith JKA 2010, 26-27; Holvast 2008, 135-136; (Wagner 1993d, 13-14). In turn Smith refers to "Peirce's 'contrite fallibilism' where all knowledge is provisional" as a charismatic epistemology. Smith, GR 2011, 205.

¹⁶⁵⁸ Wagner in Deiros and Wagner 1998c, 23-25; Wagner 2006b, 25; Wagner 2012e, 67-74; Hart 1997; Holvast 2008, 135-136.

¹⁶⁵⁹ Wagner 1996a, 50-55; Holvast 2008, 133.

sphere of the gift of knowledge.¹⁶⁶⁰ The borders of the different kinds of knowledge are not strict but are instead quite unclear. The gift of knowledge seems to be directed also to observational and experiential knowledge. Primarily observational and experiential knowledge can be received through a *Rhema*-word, which is related more to the word of knowledge as a subcategory of the gift of prophecy.¹⁶⁶¹

Wagner's idea of the nature of the gift of knowledge also differs from the mainstream Pentecostal view. For him the gift of knowledge comes near to being a natural ability linked to superior learning.¹⁶⁶² Mainstream Pentecostals instead connect the charisma primarily with the prophetic knowing of secret things.¹⁶⁶³ Both however relate the gift of knowledge to teaching ministry. Wagner connects the gift of wisdom primarily to decision making. Instead, mainstream Pentecostals also unite the gift of wisdom to teaching ministry.¹⁶⁶⁴

Wagner's view of the gift of teaching is grounded in Classical Pentecostal theology. From that starting-point he interprets cessationists as allowing tradition rather than Scripture to influence beliefs about the gift of teaching.¹⁶⁶⁵ The main difference between Wagner and his theological background, cessationism, is the fact that cessationists join the gift of pastor and teacher together; Wagner instead argues that they act separately.¹⁶⁶⁶ Wagner's view is reminiscent of Classical Pentecostalism: in both Classical Pentecostal and Wagner's theology the gift of teaching is a hyphenated gift.¹⁶⁶⁷ There is however an important difference. For Wagner the gift of wisdom is more of a natural leading gift. Wagner's concept "*word of wisdom*" [italics added] instead refers to the prophetic ministry.¹⁶⁶⁸

6.4. Wagner's original theological features

One of the main features of the theology of C. Peter Wagner lies in its challenge to the presuppositions of traditional Protestantism, especially cessationism. It has been discussed above

¹⁶⁶⁰ Wagner 2005f, 203-206; Wagner 1996a, 50-55; Holvast 2008, 132-134. The reason is that the "Logos word" of the Bible is related to theological study, which according to Wagner is the primary ministry of the gift of knowledge. Wagner 2005f, 203-206; Wagner 1996a, 50-55.

¹⁶⁶¹ Wagner 1996a, 50-55, 92-94; Wagner 2005f, 203-206, 216-218; Wagner 1993b, 68-69; Holvast 2008, 132-134, 137-138.; Wead 1976, 100; Gee 1972, 111-119.

¹⁶⁶² Wagner 2005f, 203; Olagunju 2011, 18, 19; Schatzmann 1987, 35; Fee 1984, 166.

¹⁶⁶³ Wagner 2005f, 203-204; Wagner 2005b, 111-112; Rice 2002, 302.

¹⁶⁶⁴ Wagner 2005f, 204-208; Wagner 2005b, 114-115; Rice 2002, 302-303.

¹⁶⁶⁵ Wagner 1996b, 96; Deere 1993, 47; Rice 2002, 303.

¹⁶⁶⁶ Wagner 2005f, 75; Wagner 2005b, 34-35; McRae 1976, 59; Franzmann 1984, n.p.

¹⁶⁶⁷ Rice 2002, 303; Wagner 2005f, 75, 204-205; Fee 1987, 591-593; Lim 1991, 65-67, 145-146, 229.

¹⁶⁶⁸ Wagner 2005f, 206-208; Wagner 2005b, 114-115; Fee 1987, 591-593; Lim 1991, 65-67, 145-146, 229, Rice 2002, 302.

that Wagner challenges the cessationist view of evangelicals.¹⁶⁶⁹ It can be asked, what kind of supernatural belief is it which is argued to be supernatural but rejects miracles in modern days. In this way Wagner's view of the spiritual gifts questions the limits of the supernatural nature of the Christian faith: the faith must include miracles or it is not supernatural at all.¹⁶⁷⁰

For Wagner "theology" is a human attempt, which even opposes the Scriptures, which he states as divine in origin. He seems to be committed to the Apostles' Creed, arguing that it is the unchanging absolute.¹⁶⁷¹ In this way he differs from William Branham's Latter Rain teaching, which was considered as heretical.¹⁶⁷² Instead Wagner has adopted features from the Latter Rain and the Kingdom Now theology of Earl Paulk.¹⁶⁷³ The main difference between Branham and Wagner lies in the fact that Branham denied the doctrine of the Trinity; Wagner does not.¹⁶⁷⁴ Instead theology belongs to the changeable issues; it is not central to the Christian faith. Therefore Wagner writes that "ministry generates theology," meaning that practice is more important than theory. Theological presuppositions cannot influence ministry, but changing ministry practices reshape theology in every age.¹⁶⁷⁵

The gift of apostle is crucial for him, because it is foundational. It has been suggested that the entire ecclesiology of Wagner is built on the current office and gift of apostle.¹⁶⁷⁶ The contemporary apostles are the foundation of the church of their own age.¹⁶⁷⁷ Wagner's originality can be noted in the fact that the gift of intercession is one of the main partners with the gift of apostle.¹⁶⁷⁸ The other is the gift of prophecy, which is also a foundational gift. This is how the gift of intercession and the meaning of prayer are highlighted in his thought.¹⁶⁷⁹

¹⁶⁶⁹ Wagner 1988a, 31-36, 38, 41-42; Wagner 2005f, 12-14, 77-78, 224-225; Wagner in Deere 1993a; Wagner 1994a, 93; Holvast 2008, 6; Wilson 1985, 33.

¹⁶⁷⁰ Wagner 1996a, 66-68, 76-77; Wagner 1992c, 85; Wagner 1993b, 62-65; Wagner 2008b, 319; Hart 1997; Ooms 2005, 1, 12, 24, 48; Währisch-Oblau 2011, 19; Smith, GR 2011, 104-105.

¹⁶⁷¹ Wagner 1996a, 41-47, 64; Wagner 2004b, 156-157; Holvast 2008, 132-134.

¹⁶⁷² On Branham as heretic, see Peyton 1996, 20-34. On the similarities between Wagner and Branham, see Steinkamp, n.d., n.p; Silva 2011, n.p.

¹⁶⁷³ Silva 2011, n.p; Dager 1990, 102 quoting Paulk, n.d, 13.

¹⁶⁷⁴ Wagner 1996a, 40-47, 64; Wagner 2004b, 156-157. On Branham rejecting the Trinity, see Graves n.d., 11.

¹⁶⁷⁵ Wagner 1996a, 40-47; Holvast 2008, 132-134.

¹⁶⁷⁶ Wagner 2006a, 11-12, 22-23; Wagner 2006c, 23-24; Wagner 2000a, 5-9, 19-27; Wagner 2002b, 7, 9-11, 13-14, 15-17; Wagner 2005f, 192-196; Ruthven 2008, 220-221; Bosch, A. 2005, 9-11.

¹⁶⁷⁷ Wagner 2005f, 192; Wagner 2002b, 15-16; Wagner 1995a, 223.

¹⁶⁷⁸ Wagner 2006a, 14-15, 69, 146; Wagner 2004b, 93-94; Wagner 2002b, 14-15; Wagner 2000a, 17-20, 37, 59-61, 110-111; Holvast 2008, 82.

¹⁶⁷⁹ Wagner 2006a, 14-15; Wagner 2000a, 6-8; Wagner 2004a, 28-30.

Compared to Classical Pentecostalism and the Charismatic Movement theology Wagner has adopted a quite original view with regard to the Word of God. Although the division between Rhema and Logos is known in charismatic theology in general, Wagner stresses the difference between them more than Classical Pentecostal and the Charismatic Movement theologians.¹⁶⁸⁰ However, the concept is not original, but based on the thought of Wayne Grudem. This presupposition leads Wagner to understand the gift of prophecy as merely human words, and erroneous as nature.¹⁶⁸¹ Although the gift of prophecy is quite human for Wagner, it is directed to hearing “the Lord’s voice”. It is a primarily tool in Wagner’s theological focus: spiritual warfare, also called “spiritual mapping”.¹⁶⁸²

The tendency to explain the spiritual gifts naturally can also be seen with regard to the gift of knowledge, which is not a revelation like the gift of prophecy, but more a natural gift, linked with study.¹⁶⁸³ Also another one of the twin-gifts, the gift of wisdom, comes near to being a natural talent. Wagner relates it to the secular profession of judge.¹⁶⁸⁴ The gift of evangelist (a church planter) in turn seems to come near to another secular profession, telemarketing.¹⁶⁸⁵ Actually these gifts are not exceptions but details in a wider view. In Wagner’s thought many of the charismas come close to being natural gifts.¹⁶⁸⁶ Supernatural knowing is, however, a phenomenon which Wagner accepts. He defines it under the gift of prophecy and labels it “the word of knowledge”.¹⁶⁸⁷ He does not make any sharp distinction between giftedness and un-giftedness, but says that every Christian has a responsibility, called a “role,” to practice the particular virtue.¹⁶⁸⁸ With regard to the gift of prophecy an individual Christian can practice prophecy without the charisma “on [a] simple prophetic level”.¹⁶⁸⁹ The gift of prophecy is multileveled by nature. The same prophecy is directed

¹⁶⁸⁰ Wagner 1993b, 70-71; Wagner 1997, 43; Wagner 1996a, 52-55, 64, 155, 261-262; Grudem 1988a, 262; Farnell 2003, 236-241. On the other hand he seems to argue that in addition to Logos New Testament includes also Rhema. Wagner 1996a, 52.

¹⁶⁸¹ Wagner 1993b, 70-71; Wagner 2005f, 214-215; Grudem 1988a, 262; Bosch, A. 2005, 16; Farnell 2003, 236-241.

¹⁶⁸² Wagner 1993b, 69; Wagner 1996a, 52-57; Wagner 2005c, 47; Wagner 2000a, 108-110; Wagner 1993d, 61-66; Wagner 2012e, 43-49; Wagner 2000e, n.p; Pocock in McConnell 1997, 15; Holvast 2008, 82; Yew 2005, 2, 11-12.

¹⁶⁸³ Wagner 2005f, 203-204; Rice 2002, 302.

¹⁶⁸⁴ Wagner 2005b, 114-115.

¹⁶⁸⁵ Wagner 1990a, 56, 107-109; Bosch, A. 2005, 13-14. In the context Wagner writes about church planting, which according to him, is the most effective evangelistic methodology known under heaven. Wagner 1990a, 56, 107-109; Wagner 1987c, 168; Keller 2002, 1.

¹⁶⁸⁶ These include at least the gifts of knowledge, wisdom, leadership, administration, helps, service and teaching. Wagner 2005f, 126-128, 151-153, 157-159, 203-208, 210-212; Wagner 2005b, 108, 110-112, 114-115; Bernard 2005, 11-12. These include at least the gifts of knowledge, wisdom, leadership, administration, helps, service and teaching.

¹⁶⁸⁷ Wagner 2005f, 216-218; Wagner 1993b, 68-69, 72-73; Wagner 1988a, 226, 232; Wead 1976, 100; Gee 1972, 111-119.

¹⁶⁸⁸ Wagner 2005f, 87-90, 101, 105, 124, 170, 177-180.

¹⁶⁸⁹ Wagner 1997, 45-46.

to both to the individual Christian and to the whole congregation.¹⁶⁹⁰ The view of the office of prophet is original. The prophet is seen as a messy person without good manners.¹⁶⁹¹

The gift of leadership is one of the main gifts for Wagner. His church growth model is based on strong leadership.¹⁶⁹² Leadership is related to strong authority. Wagner makes a clear distinction between the gift of pastor and that of leadership, the former linked mainly to counselling and the latter to the office of (megachurch) pastor.¹⁶⁹³ Therefore his view of the office of pastor differs from a traditional evangelical view. The pastor with the gift of leadership is not called a shepherd, but a rancher.¹⁶⁹⁴ The concept leadership comes near to business world: it is focused on goals.¹⁶⁹⁵ This business orientation leads him from a democratic spiritual gift model of Classical Pentecostalism towards an undemocratic view. Although Wagner writes about mobilizing and equipping the laity, the leadership is not for him mainly directed to the laity, but to the fivefold ministry: offices.¹⁶⁹⁶ The cell and the congregation leaders seem to be the only ministry possibilities for lay people ministering with the gift of leadership.¹⁶⁹⁷ Although the leadership-focused view is theologically problematic (in passing over the service-oriented gifts) it is nonetheless practical. Stressing the meaning of leader is crucial in declining churches.¹⁶⁹⁸ The anti-congregational government view can be observed also in Wagner's emphasis on having only one leader in the local church.¹⁶⁹⁹

The gift of administration is not related to the office of pastor in Wagner's theology.¹⁷⁰⁰ The charisma is used as a sub-leader in the church.¹⁷⁰¹ In its dealing with commercial concepts, plans and goals, the gift of administration is more natural than supernatural by nature, seeming to remind one of the Third Wave movement subjects of spiritual gifts more than those of Classical

¹⁶⁹⁰ Wagner 1993b, 143; Wagner 2005f, 215; Wagner 2005c, 46; Johns 2002, 70.

¹⁶⁹¹ Wagner 2000h, 15.

¹⁶⁹² Wagner 2005f, 140-149, 153-159; Wagner 1984b, 61-67; Wagner 1988b, 90-91, 98-99; Wellum n.d, 5.

¹⁶⁹³ Wagner 2005f, 123-125, 140-143, 153-159; Wagner 1990a, 133-135; Wagner 1984b, 32-35, 65-67, 74; Wagner 2002b, 113-118; Han 2006, 9, 106-107; Park NJ 2001, 73. The gift of pastor is also suitable for a pastor of small church. Wagner 2005f, 55. Wagner prefers apostolic unity over pastoral unity. Wagner 2002b, 110-111.

¹⁶⁹⁴ Wagner 2005f, 146-148, 157-158; Wagner 1988b, 58-60, 173, 209; Schaller 1978, 53; Schaller 1983, 93.

¹⁶⁹⁵ Wagner 2005f, 157; McGavran in Wagner 1990, 265-281; Wagner 1988b, 186-190; Wagner 1999a, 88-92; Wagner 2006c, 42-74; MacArthur 1994, 14, footnote 10.

¹⁶⁹⁶ Wagner 2006a, 10-11; Wagner 1988a, 79, 131; Dodson 2006, 33; Resane 2008, 7, 41, 79-84. The leadership gifts include: the gift of faith, the gift of leadership and the gift of apostle. Wagner 2005f, 153-159, 192-198. Cf. subchapter 3.2.5.

¹⁶⁹⁷ Wagner 1984b, 78-82, 111-125; Wagner 1988b, 67-70; Wagner 1983a, 29; Wagner 2005f, 146; Kim DH 2010, 124-125. The cell seems to be the only group where believers minister to each other. Wagner 1984b, 123-124.

¹⁶⁹⁸ Seo, SH 2010, 4. On the other hand, Wagner argues that the gift of *pastor* [italics added] is suitable for small or declining churches. Wagner 2005f, 142, 146-149.

¹⁶⁹⁹ Wagner 1999a, 89-90; Wagner 2004b, 26-38; Wagner 2010b, 272; Holvast 2008, 17.

¹⁷⁰⁰ Wagner 2005f, 152.

¹⁷⁰¹ Wagner 2005f, 151-152; Wagner 1988b, 88-89.

Pentecostalism and the Charismatic Movement.¹⁷⁰² Wagner has adopted a theology with features of business culture. Concerning the gift of giving he interprets the promise of God as a law of business, where there is a correlation between giving and receiving: greater input produces a greater result. The concept of “graduated tithing” also comes near to business culture.¹⁷⁰³ Because of Wagner’s commercialized emphases the theology of the Cross with the blessing of weakness is ignored.¹⁷⁰⁴ Adopting commercialism seems to be holistic. As well the gift of celibacy is not related to quality but to effectiveness, as is in line with the ideology of business culture.¹⁷⁰⁵

The spiritual subject takes priority over musical ability in Wagner’s spiritual gift theology.¹⁷⁰⁶ The gift of leading worship is intended to bring a new kind of freedom of body language.¹⁷⁰⁷ It has been concluded that traditional music styles are not linked with the gift of leading worship. In turn, music has to be contemporary to serve as a charisma.¹⁷⁰⁸ Spontaneity and improvisation seem to be part of the gift and leading of the Holy Spirit. If God leads the service, there comes a shift of direction. The will of God with regard to the direction of music can be known by the gift of leading worship.¹⁷⁰⁹ The theocentrism of worship can be tested by pragmatist interaction: it occurs in failures such as choosing a wrong song or when nobody responds to the worship.¹⁷¹⁰ Wagner has adopted an extreme experiential approach, fun being for him an absolute value for the gift of leading worship, which has been shown to be an original feature of his theology.¹⁷¹¹

The gift of evangelist is connected with the techniques of SLSW. This is an emphasis which distinguishes Wagner from Classical Pentecostal theologians.¹⁷¹² The shift from traditional ministry of evangelist to strategic-level spiritual warfare ideas perhaps already occurred in the early 1980s.¹⁷¹³ Another of Wagner’s emphases in the gift of evangelist is directing the gospel primarily

¹⁷⁰² Wagner 2005f, 152-153; Wagner 1988b, 88-89; Wagner 1982b, 116; Franzmann 1984, n.p.; Turner 1985, 33-34.

¹⁷⁰³ Wagner 2005f, 90-93; Wagner n.d.c.

¹⁷⁰⁴ Wagner 2006c, 54-74, 131-132; Wagner 2010b, 43, 74, 174, 261-266; Wagner 2004b, 92-102; Wagner 2009b, 49-59. There seems to be a difference to with mainstream Pentecostalism. Anderson 2003, 8, 15.

¹⁷⁰⁵ Wagner 2005f, 57-60.

¹⁷⁰⁶ Wagner 1993b, 157; Wagner in Wagner 1998d, 22; Jacobs 1991, 181; Chan in Chia 1999, 62 .

¹⁷⁰⁷ Wagner in Wagner 1998d, 22; Wagner 1973, 111-112; Wagner 1986c, 105-106; Tiefel 1990, 7; Bosch, A. 2005, 12.

¹⁷⁰⁸ Wagner in Wagner 1998d, 22; Wagner 1994a, 105; Wagner 2008c, 77-78; Wagner 1990a, 137.

¹⁷⁰⁹ Wagner 2005f, 74-75.

¹⁷¹⁰ Wagner 2005f, 73-75.

¹⁷¹¹ Wagner 1973, 111; Wagner 1984b, 112-114; Wagner 1976b, 98; Wagner 2007a, 11-12, 27-30; Tiefel 1990, 7.

¹⁷¹² Wagner 1992c, 161-163; Wagner 1996a, 157, 220; Wagner 1993b, 21, 100-101; Wagner 1997, 71-72, 161-163; Dawson 1989, 36; Van der Meer 2008 10; Steinkamp 2006, n.p.

¹⁷¹³ Wagner 1996a, 249-262; Van der Meer 2008, 73-74; Mosher 2012; Miller, SP 2012, 10-11. It can be noted in Wagner 1992c, 169-170, but Mosher refers to an excerpt from Wagner, in where Wagner himself dates it to the early 1980s. “This began my second season of research, focusing first of all on the relationship between supernatural signs and wonders and church growth, then on prayer and spiritual warfare. This began in the early 1980s and continued to the mid-1990s.” Mosher 2012, n.p.

to the poor and secondly to the upper class. He cites Arnold Toynbee in arguing that the gospel proceeds from below to above.¹⁷¹⁴ Directing the gospel primarily to the poor is an original feature of Wagner's theology, which differs from his otherwise commercialized Christianity and comes closer to the practice of the early church.

This view is grounded in seeing religion of the lower classes with its pragmatic principle as "true Christianity". Instead, the Christianity of the upper classes is based on scientific principle and naturalism, and leads to rejection of supernatural phenomena. Many miracles such as healings are essential beliefs for Wagner. This is why he sees naturalistic Christianity as not Christianity at all. It has been concluded that this hermeneutical key leads Wagner to justify the gift of healing by the pragmatic principle.¹⁷¹⁵ The gift of healing is directed then not only to physical healing in general but also to specialties in certain areas and to different kind of addictions.¹⁷¹⁶ The healing ministry is not uniform standard, but unique with regard to each individual: its degree of power varies depends on the personality of the individual and the nature of the ministry.¹⁷¹⁷

The gift of healing is original in that it gathers Christians to the frontline of spiritual warfare. Wagner's strong focus on SLSW can be observed in the fact that the meaning of healing is not that an individual becomes blessed, but that as a healthy person he can serve on the frontline of the spiritual warfare.¹⁷¹⁸ Healing is a holistic concept for Wagner. It also includes inner healing, healing the past and identificational repentance.¹⁷¹⁹ Wagner's concept of gospel is also wide, but it is because of his commercialization of the charisma: it responds to the needs of people.¹⁷²⁰ Wagner's emphasis on miracles is heavy: he believes that raising people from the dead is a normative phenomenon in the "universal body of Christ".¹⁷²¹

As it has been discussed concerning the gift of evangelist, the gift of missionary also changes from individualistic to communal since Wagner shift to postmillennial view, because of the communal nature of non-western cultures. The gospel has to be proclaimed to communities in a way that

¹⁷¹⁴Wagner 1987c, 82-88; Valleskey 1990, 7. See also Wagner 1986c, 65-68.

¹⁷¹⁵ Wagner in Deiros and Wagner 1998c, 23-25.

¹⁷¹⁶ Wagner 1988a, 214-216; Wagner 1983a, 26; Olagunju 2011, 23-26. Mayhue notes that the Bible does not explicitly say anything about that. Mayhue 2003, 268-271. "Because the term 'gifts of healings' and its context remain so ambiguous, a person should not build a theological superstructure on this paper-thin foundation." Mayhue 2003, 270.

¹⁷¹⁷ Wagner 1994a, 196; Wagner 2008c, 145.

¹⁷¹⁸ Wagner 1992c, 114-116.

¹⁷¹⁹ Wagner 1988a, 215-216; Wagner in Waugh 2011f, 16-21.

¹⁷²⁰ Wagner 1999a, 177-179, 217; Wagner 1990a, 94, 105; Wagner 1984b, 96; Wagner 1988b, 36-39; Holvast 2008, 219; Schuller 1986, 246.

¹⁷²¹ Wagner 1988c, 112; Wright 2002, 278.

families, clans, villages and tribes are converted at the same time and further the nation should be reformed “so that the whole society begins to reflect the values of the kingdom of God.”¹⁷²²

Numbers are crucial for Wagner. He defines the numbers of many spiritual phenomena and counts the percentages of the gifts, compares quantities and appreciates the spiritual gifts according to their amounts.¹⁷²³ In addition he defines and classifies almost every concept and further creates some amount of levels for categorizing.¹⁷²⁴

Wagner seems to be a theologian who has shifted from consecration theology to gift theology, emphasizing that the spiritual gifts are not distributed by means of the holiness but with regard to grace, which became a crucial doctrine of the Third Wave movement theology.¹⁷²⁵ Initially, however, he intertwines sanctification with the spiritual gifts. Thus his theology becomes a mix of gift- and consecration-theology. Many of the gifts are not received through sanctification but practiced through it. As a result, the charismata are not wholly or essentially the gifts of grace.¹⁷²⁶

Wagner’s demonology is a mix of Pentecostalism, Reconstructionism and Kingdom Now theology, which makes it quite original.¹⁷²⁷ The distinction between the concepts of exorcism and deliverance, and the doctrine of demonized Christians are central doctrines for Wagner.¹⁷²⁸ Deliverance is a

¹⁷²² Wagner in Wagner 1986b, 16-17; Wagner 2010b, 256-266, 272; Wagner 1987c, 186-188; The Kingdom of God is at Hand, n.p. “The Kingdom of God is at Hand” quotes Wagner’s article “The case for dominion”, which cannot be found: “Formerly I thought my task was to go to as many nations of the world as possible and plant as many churches as possible. Now I take the Great Commission more literally when it tells us not to make as many individual disciples as we can but to disciple whole social groups – such as entire nations. This is kingdom theology.” The Kingdom of God is at Hand, n.d., n.p.

¹⁷²³ Wagner 1988b, 97; Wagner 2005f, 72, 90-93, 127, 146-147; Wagner 1992b, 50; Wagner 2008c, 477; Wagner 1984b, 86-87; McDonald, LS 1998, 14-15.

¹⁷²⁴ Wagner 1984b, 35, 52-53, 61-75; Wagner 1988b, 199-200; Wagner 2005f, 113-133; Wagner 2008b, 12; Wagner 2011b, n.p.; Socolovsky 2011, n.p.; Wagner 2000a, 25-40; Wagner 2006a, 95-100; Wagner 1997, 45-46; Wagner 2002b, 10-11; Wagner 1981, 21-23; Wagner 1994a, 155; Wagner 1996a, 92-94; Han 2006, 9, 106-107; Silva 2011, n.p.; Menzies in Lee, ER 2005, n.p.; Smith, GR 2011, 3; Holvast 2008, 137-138. These include seven vital signs of church health, two levels of exercise of faith for church growth, four levels of faith, five steps to discover spiritual gifts, seven mountains of transforming society, six characteristics of an apostle, four activities of a horizontal apostle, four levels of prophetically gifted people, the five foundational or governmental offices, category a and category b signs, three facts about signs and wonders, five principles for probing history, seven signs of healthy growing church, four church growth characteristics.

¹⁷²⁵ Wagner 2005f, 23-27, 33-35, 84-86; Wagner 1979c, 40; Wagner in Wagner 1986b, 37-38.

¹⁷²⁶ Wagner 2005b, 54-55; Wagner 2005f, 85, 110-113; Wagner 1987c, 20ff, 54; Wagner 1984b, 56-57; Wagner 1988b, 199-200; Park NJ 2001, 108-109; McGavran 1970, 164-167; Van der Meer 2008, 67-68; Kim CK 2010, 81; Valleskey 1990, 10. This tendency can also be noted in Wagner’s attempt to measure holiness. See Wagner 1998b, 35-41.

¹⁷²⁷ Wagner 1973b, 133-136; Wagner 1992c, 88-89, 145-147, Wagner 2004b, 18-22, 27, 110-112, 114-117; Wagner 2010b, 43, 52, 140-141, 158, 184, 238, Shupe 1989, n.p.; Van der Meer 2008, 72-73; Johnson 1969, 91.

¹⁷²⁸ Wagner 2005f, 8, 96-98, 101-103, 108, footnote 15; Wagner 1981, 20; Wagner 1992c, 11, 16-17, 27-28, 48, 85, 148, 171-172; Wagner 1996a, 57, 85-86, 162; Wagner 2005c, 69-70; Wagner 1988a, 195; Wagner 1999e, 45; Wright 2002, 284, 287; Williams 1989, 184.

broad concept referring to different physical and mental disorders caused by a demon.¹⁷²⁹ Deliverance ministry actually seems to be the key to church growth in Wagner's thought. Fear of evil for him is not negative, but realistic.¹⁷³⁰ The spiritual warfare is divided into three levels.¹⁷³¹ There are quite detailed rules with regard to the SLSW because as with the gift of deliverance, it cannot be used to attack directly in casting out Satan, but only the lower demonic forces.¹⁷³² The centrality of the doctrine of territorial spirits is also characteristic of Wagner. The doctrine leads him to state that the authority of the gift of intercession is bound to the same territories. Therefore only the Christians who live in the particular geographical area have the authority to pray against the demons there.¹⁷³³

Wagner's idea that a person with the gift of intercession has such a close relationship with God that he hears his voice not only inside but in words is not a common view among mainstream Pentecostals and the New Pentecostals.¹⁷³⁴ The gift of intercession as a spiritual gift is also not a common view, but seems to be held among the Third Wave movement theologians.¹⁷³⁵ Quite rare are Wagner's ministry spheres of the gift: spiritual warfare, intercession for leaders and church growth.¹⁷³⁶ The gift of intercession implies a huge responsibility. If an individual with the charisma does not take account of internal impressions and pray for a person in danger (caused by a spirit of death), the person may become hurt or even die.¹⁷³⁷ Wagner names a special ministry: prayer ministry, for which not all Christians are needed, but only three factors: pastor, intercessor and prayer leader.¹⁷³⁸

On the one hand Wagner explains in detail how some spiritual gifts need confirmation and others ordination.¹⁷³⁹ On the other hand, his definition is loose: depending on the situation it can vary in

¹⁷²⁹ Wagner 2005c, 63-64; Wagner 1988a, 72; Wagner 1999e, 47; Wagner 2005f, 101-104; Wagner 1994a, 155-156; Wagner 1992c, 11, 16-17, 27-28, 48, 85, 148, 171-172, 187-188.

¹⁷³⁰ Wagner 1989b, 286; Wagner 1993d, 49-72; Wagner 1996a, 114-116; Wagner 1992c, 32-34, 78-79; Wagner 1992b, 154-156.

¹⁷³¹ Wagner 1992c, 16-19; Wagner 1992b, 68; Wagner 1996a, 21-22; Wagner 2005f, 100.

¹⁷³² Wagner 1992c, 56-58, 63.

¹⁷³³ Wagner 1993b, 175-176.

¹⁷³⁴ Wagner 1993b, 62-63; Wagner 1992b, 48-49, 163, 164; Wagner 2005f, 72; Wagner 1987c, 22.

¹⁷³⁵ Wagner 1992b, 48-50; Bernard 2005, 29. Another example in addition to Wagner is John Wimber. Bernard 2005, 29.

¹⁷³⁶ Wagner 1992c, 12; Wagner 1992b, 14; Wagner 1990a, 49-50.

¹⁷³⁷ Wagner 1992b, 130-133, 154-156; Wagner 2005c, 96-97. On spirit of death, see Wagner 1992c, 32-34, 156, 157, 188; Wagner 1996a, 239; Wagner 1996b, 232; Wagner 1997, 29.

¹⁷³⁸ Wagner 1993b, 83.

¹⁷³⁹ Wagner 2004b, 130-133, 151; Wagner 2005f, 54-56, 110-131, Wagner 1992b, 56-58; Wagner 1997, 44-46; Wagner 2001b, 14; Wagner 2005c, 45-46; Wagner 1988a, 53-55. The gift of prophecy has the sense of confirmation of other spiritual gifts Wagner 1993b, 143; Wagner 2005f, 215-216; Wagner 2005c, 46; Johns 2002, 70.

different writings. For example, as a person-centered gift, the gift of pastor can sometimes be used even in healing.¹⁷⁴⁰

7. Conclusion

In this study, it has been showed that Wagner's understanding of spiritual gifts is grounded in four main factors: Classical Pentecostalism, Dominion theology divided into two elements - postmillennial Constructionism [or: Reconstructionism] and Kingdom Now theology, based on the Latter Rain - and Word of Faith -theology of Yonggi Cho. Classical Pentecostal influences on Wagner's view of spiritual gifts can be observed especially in his focus on the miraculous gifts of power evangelism and spiritual warfare. Many of the gifts come near to being natural talents for Wagner, which is reminiscent of the view of the Third Wave movement theology. Postmillennial Constructionism makes most of the spiritual gifts instruments of the dominion. It shifts the nature of the charismas from centeredness on God to centeredness on people. In addition, ecclesiology changes: the church as Christ's Body begins to mean primarily a church made up of Dominionists. Therefore spiritual gifts are primarily distributed to Dominionists as members of the Body of Christ. Wagner's principles of church growth show that he has adopted a Christianity influenced by business methods in which the gospel becomes a product, an individual with the gift of evangelist a telemarketer, and church members become consumers. Thus relativism, pragmatic principle and quantities take priority over doctrine. Further, relativism and focusing on positive attitudes means ignoring the theology of the Cross. Commercialized Christianity, relativism and focusing on techniques and results in spiritual life imply both a danger of slipping from grace into law-centeredness and of ignoring the traditional Christian view of a person's intrinsic value as the image of God.

Restorationism, the Latter Rain teaching about the restoration of the fivefold ministry, leads Wagner to concentrate on the foundational gifts of apostle and prophet. The concept of delegated authority exalts the foundational gifts and leadership gifts over others, leading to a hierarchical church structure. Contrary to the arguments introduced in the introduction that the NAR changed the structure of the church from an institutional structure to a family structure, the results of this study suggest that the shift in Wagner's thought occurred in his view of hierarchical structure, leading to authoritative patterns of leadership and church government. It meant overemphasizing the authority of the gift of apostle. In addition the gift of leadership was shifted from institution to

¹⁷⁴⁰ Wagner 1988a, 215, 226. In addition the other "pastoral gifts" (exhortation, mercy and service) and the gift of discerning of spirits are related to healing. Wagner 1988a, 215, 226.

hierarchy. As a result there occurs the problem of triumphalism. Word of Faith -theological features are notable particularly in the gifts of faith, mission, discerning, deliverance and intercession. Consequently there are some anthropocentric characteristics: the gift of faith becomes a tool of business, prayer shifts from asking to commanding, and poverty becomes spiritualized.

As a result of Kingdom Now theology, Reconstructionism, covering theology and commercialized Christianity, Wagner's concept of the spiritual gifts becomes undemocratic. Particularly in Reconstructionism, democracy is actually opposed. This undemocratic tendency changes the emphasis on lay ministries Wagner seems still to have had in the 1970s. As a result, there can be seen a division between the major and minor gifts. The foundational-, leadership-, power evangelism-, and spiritual warfare gifts, become the crucial gifts. Many of the gifts of service instead seem to remain with minor theological meaning for Wagner. The reason lies in the fact that the spiritual gifts are primarily seen as tools for dominion and church growth. Focusing on results and numbers means that those gifts other than the main gifts remain of his theological focus. After Wagner's paradigm shift to postmillennialism spiritual gifts become servants of business culture in the extended-church (the workplace).

Many of the spiritual gifts are linked to Classical Pentecostal, the Charismatic Movement and the Third Wave movement theology. Classical Pentecostalism has particularly influenced Wagner's epistemology. Those charismas that have not become tools of Dominionism still imply the Third Wave movement's views. The features of the Charismatic Movement are strongest with regard to the gifts of spiritual warfare. The experiential epistemology of Pentecostalism combined with Dominion theology leads Wagner to a limited dualism, and to his view of the considerable rights of Satan. On the other hand, limited dualism leads as well to the problem of progressive revelation allowing "new doctrines" based on spiritual revelations.

Many of Wagner's critics accuse him of animism. In this study it has been shown that Wagner is not an animist, but rather a Christianized animist. Although he adopts animist and spiritualized features particularly in the gifts of discerning and deliverance, it can be concluded that he still represents Christianity. The crucial factor here is that he considers the Apostles' Creed as inalienable.

Concerning paradigm shifts, this study argues, (contrary to Van der Meer), that Wagner's first paradigm shift from cessationism to non-cessationism already occurred at the latest in 1968, before

he became a professor of missiology at Fuller Theological Seminary. Van der Meer instead dates it as having happened at least by 1973. The other main note is the fact that Wagner's shift to postmillennial Dominion theology included two different theological tendencies: Reconstructionism based on Calvinist theology and Kingdom Now theology based on the Latter Rain teaching.

8. Abbreviations

ACEA= Apostolic Council for Educational Accountability

ACPE= Apostolic Council for Prophetic Elders

AIC= African Independent Church

ARDM= Apostolic Roundtable for Deliverance Ministries

CARM= Christian Apologetics and Research Ministry

CCCC= Conservative Congregational Christian Conference

CG= Church Growth

CGI= Church Growth International

CGM= Church Growth Movement

DUFE= Deliver Us from Evil Consultation

EB = Encyclopaedia Britannica

GHM= Global Harvest Ministries

GRR= Grand Rapids Report

HIRR= Hartford Institute for Religion Research

HUP= Homogenous Unit Principle

ICA= International Coalition of Apostles

IFMA = Interdenominational Foreign Mission Association

I.A.= Inter Alia

KJV= King James Version

LCWE=Lausanne Congress on World Evangelisation

LOP= Lausanne Occasional Paper

NAR= New Apostolic Reformation

NASB= New American Standard Bible

NKJV= New King James Version

NT= New Testament

OT= Old Testament

SIGI= Spiritual Gift Inventory

SLSW= Strategic-Level Spiritual Warfare

SPN= Strategic Prayer Network
SWN = Spiritual Warfare Network
TLB= The Living Bible
TW= Third Wave
WLI= Wagner Leadership Institute
WPC= World Prayer Center
YFGC= Yoido Full Gospel Church

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Petri Laitinen

**Spiritual Gifts According to
C. Peter Wagner**

Spiritual gifts are one of the central themes of voluntary work. Globally the mobilization of lay people in the churches is based more and more on the spiritual gifts. Former Fuller Theological Seminary professor C. Peter Wagner has written unusually high number of studies and books which deal with spiritual gifts. He represents Neo-Charismatic Christianity and the so-called New Apostolic Reformation.

What kind of structures and principles can be found in his thinking? What kinds of strengths and weaknesses does Wagner's understanding of spiritual gifts imply? What kind of relationship exists between spiritual gifts and church growth? How do Neo-Charismatic Christianity and the New Apostolic Reformation relate to the previous charismatic movements, such as the new Pentecostals and Classical Pentecostalism? These kinds of issues and also some others will be discussed in this study.

