

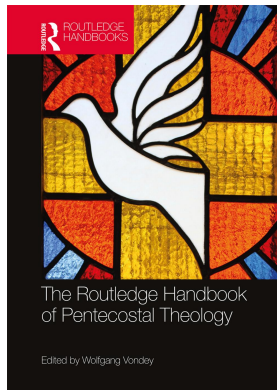
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REASON

Widening the sources of Pentecostal theology

William K. Kay

Many of the Pentecostal denominations founded before 1930 recorded their beliefs in written “fundamental truths” or “tenets of faith.” Still today, on the websites of major Pentecostal groups, there is usually a section announcing, “what we believe.” These beliefs are typically expressed in verbal propositions supported by Scripture references. Once propositions are formulated, they become the basis for deductions: because we believe x, we should do y. So, propositions may be the basis for policies (e.g. missionary outreach) or values (e.g. holiness of life) and are cognitively apprehended even if some of their implications are holistic in the sense of combining reason and emotion. Moreover, behind the doctrinal propositions often lies inductive reasoning. Supportive Scripture verses, sometimes treated in isolation, are thematically organised in a way that facilitates concatenation.

The dominant Wesleyan root of classical Pentecostalism suggests a particular connection between experience and reason. Wesley’s sermons sometimes put Scripture, reason, and experience in the same sentence and at other times show the similarity between experience described in Scripture and the experience of his contemporaries. Later formulations schematised his thought into the “Wesleyan quadrilateral” comprising the four intersecting lines of Scripture, reason, experience, and tradition that thereby also found entrance into Pentecostalism (Thorsen 1990).

In view of the above, observation shows the rationality of Pentecostals is often exercised in two directions: towards texts and their analysis or synthesis (see Chapters 12) and towards experience and its congruence with verbally expressed doctrine (see Chapter 13). This article explores the concept of reason in Pentecostal theology and recognises the importance of information systematically derived from empirical studies. This emphasis is significant because empirical studies investigating individual psychology and congregational dynamics generate material that adds substance to the primary concepts employed by Pentecostals. Thus, Pentecostal theology is not only a matter of doctrinal texts constructed by verbal reasoning but also a matter of practical Christian living (see Chapter 15). Reason serves as an important resource in Pentecostalism as it invites a widening of the sources necessary for the theological task. To trace this argument, I begin by outlining the challenges Pentecostal theology has faced historically, followed by examples of a variety of modes of rationality prevalent in Pentecostal scholarship today. The chapter then draws upon contrasting claims regarding the

irrational nature of Pentecostalism and engages with the issue of theological discernment before examining the history of psychological assessment of Pentecostalism and its application to the rapid growth of the movement.

The emergence of Pentecostal theology

Pentecostal theology is challenged by the large outlines of Christian theology it has inherited. And if we see theology as essentially composed of a series of jostling disciplines (biblical studies, hermeneutics, historical theology, sacramental theology, etc.), each with their own key concepts and methods, then we can characterise theology as an extensive field rather than merely a singular discipline. Moreover, if we accept theology as the logical or rational attempt to understand the church's experience of God and, more than this and differently, the nature of God, then we are well placed to set Pentecostal theology within this wider context.

The challenges are particularly visible among early Pentecostals, who undoubtedly saw their doctrine as true in the sense that it was considered to reflect accurately the teaching of the New Testament and in what it asserted about the nature of God and the nature of human experience. Doctrine was the formalised teaching of the church intended to create a pattern of life in believers as well as a description of the pervasive and invisible action of God. Pentecostals believed that the words of Scripture incorporate the full range of linguistic tropes including metaphors, analogies, and parables. However, in a philosophical sense, these people were "common sense realists" (Archer 2009, 48–55) whose ontology contained an invisible and impalpable spiritual realm that included a heaven where God and his angels lived and a turbulent airy realm where spiritual wickedness was plotted and perpetrated. Realism propelled Pentecostals to search for correlations between prophetic or dispensational schemes and contemporary events. Their eschatology was literalistic, for instance, so that in Britain, there were Pentecostals who believed Mussolini was the antichrist—his connection with Rome was deemed to point to that conclusion (Frodsham 1926). Among early classical Pentecostals, rationality might be expressed by ingenious interpretations of events upon the world stage.

Additionally, for denominational leaders, the priority is to make their organisation grow, and theology, with all the hard and sometimes unanswerable questions it asks, may, in the interests of efficiency, be reduced and simplified. Indeed, theology may become merely a source of values and rhetoric (Stephenson 2013, 2014) rather than a broad, rigorous, and sophisticated field of enquiry. We could say that denominational leaders, in their quest for an applied theology, may be in danger of allowing their beliefs to be superseded by business principles: historic Pentecostal beliefs can be buried and hidden behind church growth strategies which rationalise management discourse. Thus, denominational leaders may cast their rationality in an organisational rather than a theological mode.

Only since the 1970s have Pentecostals with the advantages of higher education been able to reconceptualise their doctrine and re-examine their practices, and this has been driven by men and women who work in the academy and are therefore subject to the rational or legal-rational norms prevalent there. Reviewing the literature, we can detect the theology of the first generation of Pentecostals and the subsequent modifications of this theology brought about by later generations of Pentecostals: the first generation with their concordances being inductively rational and later generations adopting a variety of modes of rationality, a development I will evidence with diverse examples.

Theological accounts of rationality

One of the most complete programmatic proposals for Pentecostal theology comes from Amos Yong who has pursued a programme of research with extraordinary tenacity and energy (see Vondey and Mittelstadt 2013). The philosophical impetus to Yong's theology comes initially from the work of C. S. Peirce, whose analysis of reality included a recognition of, first, things as they are in themselves, second as they relate to one another, and third by finding laws and patterns in our manifold sensory experience. Peirce's philosophy is not only realist in its assumption of reality beyond words or theories but also relational in the search for repeatable connections (Yong 2002, 91–96). From this philosophical vision Yong launches a Pentecostal foundational theology that presumes the presence of the Holy Spirit permeating the whole world and all its domains while, in its relational aspects, having fully trinitarian connotations (Yong 2005, 280–97).

Moreover, and intrinsic to this vision, our apprehension of the rationality of the world is a function of the Spirit's ability to make it intelligible to human minds. With the concept of the pneumatological imagination, Yong attributes rationality to the operation of the Holy Spirit within the material and cultural worlds and within the composition of human beings (see Chapter 15). In this he differs from other theologians who attribute rationality in human beings to the image of God and ensures that divine and human rationality correspond to and answer each other. Instead, rather than saying that rationality is built into humanity by divine design, Yong (2002, 35) is willing to assert the foundational position of the Spirit as the ultimate guarantor of rationality.

Having set out his account of reality (his metaphysic and ontology), Yong is in position to argue that propositions enable us to engage with this reality with adequate accuracy. He adopts an "epistemic fallibilism" (Yong 2002, 68–69) whose propositions are coherent with each other while corresponding with their referents; and he anticipates the pragmatic testing or investigation of propositions. Consequently, Yong is open to scientific engagement with reality while, from the point of view of Scripture, willing to interpret the impact of the Spirit through Scripture and in community (Yong 2011). Indeed, the triad of Spirit-Word-Community, crucial to Yong's theological enterprise, has served as a hermeneutical model in other accounts, though not without critique (Thomas 1994; Archer 2009; Keener 2016, 279–80).

This abbreviated account of Yong's enormous and carefully argued Pentecostal theology is designed to highlight his epistemology and his understanding of the importance of hermeneutics. Regarding theological interpretation, Yong is clear that one cannot conceive of pure pre-critical experience somehow conveyed to the human being since, by his account, all experience is mediated through language, symbols, and culture and only expressible to others because of these shared factors. So, hermeneutics is essential to individual apprehensions of experience, religious or otherwise, and interpretations of Scripture are best made through the interaction between the church and the Spirit (along the lines of Acts 15).

The current discussion of hermeneutics within the Pentecostal world (see Chapters 12 and 13) recognises that theological interpretation has become a key discipline within academic Pentecostal scholarship not only because it crosses over boundaries to the other disciplines of biblical studies, ecclesiology, and church history but also because it speaks directly to human rationality (Grey 2017). Alternative and complementing accounts of rationality are offered by other Pentecostal scholars.

An altogether more traditional and less philosophical Pentecostal theology is offered by Keith Warrington (2008) who places the human-divine encounter at the heart of his account.

Considering the practices of Pentecostals and their interpretation of Scripture in sermons and statements of faith, he argues, together with numerous commentators, that Pentecostal theology prioritises experience to the extent that experience becomes primary or foundational and theology becomes a second order activity (Warrington 2008, 48–51). Without experience of the divine, there simply is no Pentecostal movement and no Pentecostal theology.

Warrington limits himself to the interpretation of biblical texts instead of carrying the process of hermeneutics to a central position within a philosophical system. He shows how early Pentecostals reached their distinctive beliefs and how later and better educated Pentecostals, using the standard tools of textual criticism, could nevertheless remain close to the beliefs which had been formulated by the founding generation. Even so, changes to beliefs have occurred, especially in the realm of eschatology. Early Pentecostals constructed complicated charts following dispensational schemes for interpreting prophecy and allocating separate destinies to Israel and the church (Sheppard 1984). Rational ingenuity harmonised apparently contradictory texts by positing a double return of Christ, each preceded by special prophetic signs. As the charts and schemes, which has once been associated with events in the twentieth century, failed in their predictions, more general accounts less open to obvious falsification, were adopted (e.g. as in the Elim Pentecostal church in the UK).

Another influential approach to rationality is Ken Archer's view from the perspective of the Pentecostal story (see Chapter 4). One aspect of Archer's important contribution to Pentecostal hermeneutics is his focus upon narrative theology (Archer 2004). As he, and others, have pointed out, human beings are time-bound creatures who like expressing their meanings through the telling of stories. The story itself is a particular kind of literary genre that most human beings learn during infancy. The world of the story will often exist according to the rules of its own logic (so that detective stories follow one logic, fairy stories another and love stories another). The story itself is usually told by arranging events chronologically, although temporal disjunctions are possible to add irony or suspense. Narrative theology takes the narrative of the Bible—the entire overarching story of God's dealings with the human race as well as all the smaller stories that comprise the totality—and connects these to the life of today's Pentecostal church in a way that enables Pentecostals to feel that they belong to, and themselves extend, the story told in Scripture (see Chapter 6). Within a Pentecostal reading of the Bible certain motifs are vital and these, as Archer points out, include the former and the latter rain motif that typologically indicates waves of outpouring of the Holy Spirit (Archer 2004, 2009). But what is relevant to this discussion is a story's obedience to its own rationality and the logic of the genre to which it belongs. Therefore, to say that Pentecostalism is influenced by narrative theology is also to admit the operation of logical entailments within its hermeneutic.

More recently, Wolfgang Vondey (2017) has taken the familiar fivefold classificatory system of the full gospel (see Chapter 16) while expanding and applying it to cosmology, church, humanity, society, and God. His intricately woven logical connections comprise a coherent theology that is both systematic and constructive; he thereby creates a unified overview of Pentecostalism's multiple facets and concerns and in this way takes the debate forward on many fronts. Vondey suggests that a Pentecostal rationality is rooted in Pentecost and, though merely narrated by the theological story of the full gospel, it is not strictly confined by it hermeneutically or directed in terms of traditional systematic accounts of doctrine. Instead, he views Pentecostal theology as ordered not only for the sake of reason but also despite of it: theology is a form of play (Vondey 2018). With this designation, Vondey (2019) identifies the continuing struggle of Pentecostal theology with traditional accounts of rationality and emphasises the significance of Pentecostal spirituality, experience, narrative,

affections, practices, and embodiment. In this sense, Pentecostalism is one possible rearticulating of the Romantic protest against human fragmentation, disengagement of reason from the senses, isolation of bodily existence, neglect of feeling, and loss of creativity resulting from the Enlightenment.

Pentecostal theology and irrationality

At the same time, because of its evangelistic tradition and revivalistic origins, Pentecostalism continues to be criticised for being irrational. Pentecostal evangelists have claimed sick people have been healed when, patently, they are still sick, insisting that “genuine faith in God and in His word is stepping out upon what He has said regardless of what one sees or feels or senses in the natural . . . faith ignores every natural symptom or evidence” (Osborn 1951). The principle involved here is one that involves viewing situations without reference to sense data; the faith statement supersedes sense data so that, because it is originally within the realm of sense data that rationality is enacted (Piaget 1953), statements that run contrary to sense data are, by that fact, considered irrational. Yet there are occasions when Pentecostals make seemingly irrational declarations that turn out to be, or become, true, as when healing evangelists state that somebody will become well, and, against all medical prognoses, they do become well. It is this matching of faith declarations with observable reality that justifies their continued use, and in this way, there are occasions when faith statements bring a new reality into being. Equally and unfortunately, there are occasions when faith statements bring no new reality into being and so look like lies or delusions.

The minds of many Pentecostals appear to have been open in two directions. On one side, they are delighted to entertain spiritual gifts and supernatural possibilities while imagining all kinds of eschatological scenarios unfolding before them. On the other side, they give close attention to the construction of constitutional documents and detailed bylaws or regulations for the controlling of charismatic gifts. A church may have strong views about the absolute primacy of prophets while, by its written constitution, stipulating strict rules and regulations concerning what prophets are allowed to do (The Apostolic Church 1987, p. 62, 63 1.2, 4). In terms of rationality, one might say, Pentecostals demonstrated willingness to embrace *at the same time* the non-rational supernatural world *and* the hyper-rational legal-moral world of regulatory control.

Only by standing back and watching Pentecostal history unfold is it possible to gain a rounded appreciation of the place of rationality in their form of life. On the one hand, the Pentecostal life includes a resistance to rules, regulations, and creeds that may stifle the work of the Spirit. On the other hand, the Pentecostal life includes listening to expository preaching and rule-making centred on words. During expository preaching, a piece a biblical text is scrupulously examined word for word by speakers who believe the Bible is divinely inspired. Each word, each clause, the relationship between clauses and wider context, is seen as exemplifying divine pattern and control. Because the words are taken as coming from the mouth of God, they merit painstaking study for the benefit of congregations listening for many hours to detailed exegesis. And as Pentecostals do this, they become aware of the rational arguments implicit in Scripture, whether this be the many “therefore” conclusions in Pauline epistles or the conditional “if” warnings in the prophetic books. Similarly, within Pentecostal debate at their conferences, there might be long and complex drafting propositions or adjustment of rules in a way that it is entirely rational. The business sessions of British Assemblies of God show categories of ministers created by regulatory constructions and rights and duties assigned to membership of these categories considering whether a person is

a full-time minister, retired emeritus minister or merely retired or might be “retired active” and distinguished from those who are retired but not active in ministry. In summary, then, we find in Pentecostalism multiple uses and modes of rationality accompanied by accusations of irrationality which have been variously rebutted. This situation has raised the notion of spiritual discernment to a level of importance in Pentecostal theology.

Pentecostal theology and discernment

Discernment is a form of evaluation. It rose to prominence among Pentecostals in order to assess prophecy or other spiritual activities or utterances according to scriptural (New Testament) standards. Although the processes of discernment among Pentecostals may be intuitive or even emotional and unconscious, it always results in a rationally defensible judgement (Parker 1996). Discernment goes hand-in-hand with the process of inspiration (Fee 2001): a key and early Pauline injunction forbids “quenching the Spirit’s fire” while also demanding that everything be tested (1 Thess. 5: 19–22). This oscillation between a fiery utterance and unfiery “testing” is essential to the operation of the Spirit within both the New Testament and Pentecostalism. The Greek of the biblical text is sharp and precise: the word for “testing” is translated elsewhere with “examine,” “prove,” and “sift,” thereby denoting a robust effort akin to what is described in 1 Corinthians 14:29 as a requirement to “weigh,” “judge,” or “discern” prophecy (Moulton and Milligan 1929). We have, in other words, a two-stage rational process (utterance and then testing) amounting to what might, in modern academic circumstances, be called composition and “peer review” (see Cartledge 1994; Robeck 2002; Chan 2003; Warrington 2008; Kay 2015a).

The process of discernment also raises its head in relation to “private prophecy” when personal utterances are given to individuals who then have to decide exactly how much credence should be given to each utterance. A recent empirical study (Lum 2018) explains how Singaporean Pentecostal churches handle discernment at both a collective and a personal level. Lum found the judging of prophecy was made by reference to the consonance of a prophetic utterance with Scripture, the edifying nature of the utterance, the character of the person prophesying, and the way the prophecy was delivered. Personal prophecy is ideally judged according to the same criteria, which, in each case, are rational rather than intuitive. The function of discernment can be traced in the history of assessment of Pentecostal rationality.

A history of assessment of Pentecostal rationality

Pentecostalism came into existence at the start of the twentieth century at roughly the same time as psychiatry, and early psychiatric studies of Pentecostal phenomena were almost uniformly hostile (Lombard 1910; Brown 1966; Freud 2001). Speaking in tongues was classified as indicative of psychopathology or, later, as a form of psychological regression towards childhood (Lapsley and Simpson 1964) and, later still by linguistic analysis, as pseudo-language; and this because distributions of consonantal sounds were said to be unlike those in natural speech (Samarin 1972). There was, in short, a struggle for the control of the ownership of the paradigm by which Pentecostal phenomena, including especially speaking with tongues, should be interpreted as rational. While Pentecostals start their interpretations from biblical texts, other academic disciplines begin with their own defining concepts. Consequently, Pentecostal understandings of speaking with tongues are in danger of reinterpretation by disciplines standing at one remove from the phenomenon.

These discussions raise fundamental issues relating to truth and reality. Clearly, theological language concerning an immaterial, infinite God operates differently from discourse relating to restricted physical phenomena (Ramsey 1957). Thus, to say that God is a father is not to say exactly the same thing as to say that a man is a father. All theology is made up of words with semantic ranges whose meaning will depend on usage and referent, and whose metaphors will echo the canon of Scripture. Hence, Pentecostal theology, like all theology, is made up of words that mix and mingle references to spiritual and natural phenomena (“The Holy Spirit is *like* wind and fire but also has the attributes of personhood”). While scientific language utilises theories that can be falsified in line with the criteria for scientific enquiry (Schilpp 1974; Popper 1976), theological language is open to falsification dependent on personal knowledge or knowledge of a person. In this way the language of theology and the language of science share common features.

Moreover, while the language of theology claims a universal validity (“The Spirit inspires glossolalia at all times and in all cultures”), the language of science also claims a universal validity (“light travels at 186,000 miles per second in all cultures and in all times”). And even with regard to the human sciences, human beings belong to one species and can interbreed with each other and share the same maturational sequence of cognitive development as they come to recognise the attributes of space and time (Boden 1995). What empirical studies of glossolalia can do is to balance and undergird the stipulations of theological language.

A more balanced psychological assessment of Pentecostalism has appeared in recent decades. With regard to early psychiatry’s clinical judgement that those who spoke with tongues showed signs of mental illness, Kay and Francis (1995) collected data on speaking with tongues from a survey of trainee Pentecostal ministers using a standard personality inventory that included a neuroticism scale. They discovered that Pentecostal ministers were less neurotic than the generality of the population, and that they were more tender-hearted as well. Thus, an empirical test was able to show that the old and hostile research tradition (Freud 1946) that had been based upon a small number of individual case studies (as was the common practice with early Freudianism) conflicted with modern data systematically collected from large samples. Those who spoke with tongues emerged as more stable and kinder than those who did not. Similar studies also showed speaking with tongues was neither a learned behaviour (Francis and Kay 1995) nor associated with individuals prone to hypnotism or excessive deference to authority figures (Spandos and Hewitt 1979). The data collected in this way are consonant with New Testament descriptions that the person who speaks with tongues “edifies himself” (1 Cor 14:4), a result entirely in keeping with reductions in neuroticism. Similarly, the New Testament reveals Christ as “moved with compassion” (Matt. 9:36), and those who follow Christ ought, then, to feel similar compassion, a finding in tune with the lower psychoticism scores customarily associated with many Pentecostal believers.

Cartledge (2003, 2010, 2017) has written a range of books utilising quantitative and qualitative methods with focus on Pentecostal-Charismatic congregations. His investigations of glossolalia, healing, and the role of women in prophecy probe the connections between charismatic, cultural, and institutional authority, the latter being associated with the influence of socialisation. Similarly, I examined the distribution of various doctrinal bases and found the position which presumed healing will always occur if the sufferer possessed sufficient faith was associated with less educated and older ministers (Kay 1999). Educated younger believers tended to have a more nuanced stance. This finding as well as Cartledge’s on socialisation draws attention to the role of training in ministerial preparation rather than to the truth of the doctrine.

Training is also implicated in studies on “initial evidence” which fix the experience of the baptism of the Holy Spirit to speaking with tongues as an observable and necessary physical manifestation. When a number of Pentecostal denominations with slightly different theologies of initiation are compared, the glossolalic beliefs of ministers can be matched against their denomination’s stated fundamental truths (Friesen 2013). There are two relevant considerations here: first, the very concept of “evidence” for Spirit baptism presumes a rational rather than an intuitive criterion and, second, the evaluation of evidence is susceptible to the hermeneutical norms created by denominational training institutions. In other words, the same evidence may be interpreted differently by different constituencies.

An application of reason

All the studies derived from recent investigations of Pentecostals using social science methods can be integrated into empirical or practical theology (see Chapter 15). Practical theology in its most developed form operationalises theological concepts and tests them by methodologies developed in the social or psychological sciences (van der Ven 1993; Cartledge 2003). In the sense that the concepts being tested (e.g. theodicy or edification) are derived strictly from a traditional Christian matrix of meaning, this type of practical theology is specifically interdisciplinary: concepts taken from one discipline are tested by the methods of another. This approach is fruitful in observations about the rapid growth of Pentecostalism.

If we assume that evangelistic activity carried out by members of the congregation is a key to church growth, then one needs to discover what it is that transforms passive, inactive believers into active Christians. Here, according to theory and data first tested by Margaret Poloma, it becomes clear that charismatic activity within the church is connected with evangelistic activity (Poloma 1989). Likewise, in a study carried out by Kay (2000) on Pentecostal denominations within the UK, he found that the charismatic activity of the minister influenced the charismatic activity of the congregation, and the charismatic activity of the church influenced the evangelistic activity of the church. Thus, there exists a causal link between ministerial charismatic activity and congregational evangelism, and from there to church growth. In essence, the charismatic activity whereby members express their spirituality and their gifts by multiple means for the benefit of others, led very directly to a ministering congregation that was reaching out to its community and beyond.

Since Poloma’s model appears to be directly transferable to the British context, Kay (2013, 2015b) then tested these linkages also in churches in Hong Kong, Singapore, and Kuala Lumpur. I was able to find a similar pattern of correlations within Pentecostal churches widely separated in terms of geography and culture and, in this way, suggest a rationality that is hospitable to charismatic activity which also favours outreach that culminates in growth. There were, it is true, other factors that could be fitted into explanatory equations: for example, the match between a Pentecostal worldview and the worldview of the culture where the church was situated (see Chapter 10). Yet, by making empirical investigations into Pentecostal and charismatic phenomena and by using correlational social science methods, it is possible to validate an account of rationality that makes sense in the light of New Testament data as well as observable behaviour within today’s church. Empirical studies, then, have focussed upon the community element in the Spirit-Word-Community triad and have sought to understand both the psychology of those who are members of Pentecostal communities as well as the social dynamics at work when individuals submerge their personalities into these communities. The rationality of Pentecostal theology is found in diverse applications of reason that seek verification in the evangelistic and missionary praxis of the community.

Conclusion

Rationality is intrinsic to Protestant theology and underlies the rationality of many aspects of the Pentecostal movement. Texts and doctrines are carefully drafted, and the interrelation between different parts of documents or the implications that may be inferred from them require the ability to construe sentences and identify the meanings of words. This is so whether the focus is upon the grammatical-historical analysis of biblical texts or on the many documents that circulate Pentecostal denominations: vision statements, fundamental truths, bylaws, minutes of meetings or even legal contracts. On a Sunday by Sunday basis, of course, sermons rich in rhetoric are preached and testimonies, logical in their own way, are given. Despite the prevalence of music, it is words that crystallise and sustain the faith of Pentecostals.

Rationality also infuses the theology of Pentecostals whether this is its practical form relating to the requirements of discipleship or its theoretical form relating to the content of doctrine. Reason enables the analysis of religious experience (“Am I hearing from God or is this mere wish fulfilment?” “Is this prophetic utterance reliable or should I dismiss it?”), it drives hermeneutics, and bridges the gap between text and experience. Without rationality there is no common mind within congregations or denominations. Yes, it is true that emotion also unites Pentecostals and brings them to the tiptoe of expectation or commitment, but emotion rises and falls, appears and disappears and, when it has gone, leaves believers flat. Reason remains, and therefore preachers will always attempt to bring their hearers to a point of decision. The implicit assumption here is that human beings are a composite of soul and spirit or mind and body, and it is the mind with its capacity for reasoning that enables stability and consistency of purpose.

So, it is reason that enables Pentecostals to build their theological constructions, and it is reason that is required to test these constructions by a further process of discernment. It is reason also that enables Pentecostals to appropriate the methods of the social sciences for investigating their own practices and beliefs; to understand how these beliefs may be connected with their successes or failures; to explain how their churches grow to such huge sizes; to assist in integration between the invisible spiritual realm and the down-to-earth practical realm of ordinary life; to build a composite picture from multiple instances. Reason enables the coordination and integration of empirical studies with what is to be a Pentecostal and how to think theologically.

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