

The Pastoral Theologian



Anomaly or Necessity?

Session 4

Historical Frameworks





Nicholas Wolterstorff

Yale Divinity School

- Two roles of theology in the Christian community:
 - Non-engaged—an ideological component of life of the religious community that asserts and elaborates convictions about God
 - Engaged role—an activity for the well-functioning of the life of the religious community



“What the world needs is engaged theology that uses the language the world speaks.”

- Theology in service of communities of faith
 - Understands its context socially and historically
 - Mines its own rich traditions
 - Is both faithful and critical to the needs and convictions of its faith community.



"Can the church tolerate the separation of the theoretical task from the concrete situation of its own existence? Will theologians be permitted to do their work in cool absentia while pastors sweat out their own existence in the steamy space of the Church in the world? When theological thinking is practiced in abstraction from the Church in ministry, it inevitably becomes as much unapplied and irrelevant as pure...."



When the theological mind of the minister is educated primarily through experience, an ad hoc theology emerges which owes as much (or more) to methodological and pragmatic concerns as to dogma. The task to work out a theology for ministry begins properly with the task of identifying the nature of and place of ministry itself.”

Ray Anderson (Theological Foundations for Ministry)



“Not everyone who says to me, Lord, Lord, will enter the Kingdom of heaven, but only he who does the will of the Father who is in heaven. Many will say to me on that day, Lord, Lord did we not prophesy in your name and in your name drive out demons and perform many miracles? Then I will tell them Plainly, I never knew you. Away from me you evildoers!”

Matthew 7:21-23



- Success is rejected by the Lord as having no kingdom legitimacy.
- Human efforts don't even get a pat on the back.
- We can actually think our usage of strange fire/might-power/sign ministry carries with it God's seal of approval. Success is viewed as self-authenticating.



Is such a task the responsibility of the pastoral leader?

- Matthew 7:21-23 as a case study for the absence of pastoral theologians
- The *What*, *Why* and *Who* question must precede the *How* questions.



Theology is informed
human reflection on the
activity of God in concrete
contexts.



The leadership task of interpreting redemptive history is desperately needed.



Joseph and the Moral Fabric of a Leader

- Genesis 39:6-9
- Destiny and leadership connected to clear and fair representation of God.



Samuel and the reminding of forgetful people about God's faithfulness.

- The vacuum created by the phenomenon of post-modernity must be a leadership concern.
- I Samuel 7:12



David and leaders who understood the redemptive trajectory of God

- Psalm 78: 52-55
- Psalm 70-72
- Psalm 95:6-7



Prophets who hear from God,
speak God's words and stand
between the eternal and
human landscapes.

- Isaiah 6:1-11
- Jeremiah 11:1-5
- Daniel 10:7-14



Jesus' alternative to the "Gentile" paradigms of leadership.

- Mark 10:35-45
- The task of replicating something you've never seen.



The Early Church Fathers

- **Clement of Rome**—We must preserve our Christian body in its entirety.
- **Didaché**—the manual of Christian morality and church discipline
- **Tertullian**—What indeed has Athens to do with Jerusalem? What concord between the Academy and the church?
- The **Councils** that sharpened understanding and the nature of Christ in response to heretical doctrine.



St Columba and the Iona Community

- Centers of missionary initiative that served Christianity
- Scripture
- Community
- Discipline
- Prayer
- Evangelism



Reason and Aquinas

- The *imago dei*
- Reason supports faith
- The liberation of the masses to trust in Christ as a response to contemporary attempts to categorize people as simple/ignorant versus learned/landed.



Reformers

- Rigorous minds—Luther and Wittenberg
- Loosing the chains of oppressive religion—Zwingli in Zurich
- Community and church experiments—Calvin



German Pietism

- Community is with warm hearts—compassionate action—missionary zeal to counteract inordinate stress on pure doctrine and formalism
- Nikolaus Zinzendorf and the Herrnhut community as a living experiment.
- The Moravians as a community of faith committed to intercessory prayer and missionary endeavor.



Wesley—A Leader at the confluence of four rivers

- Biblical primary—*Thorsen, p. 127*
- Hearts strangely warmed—*Thorsen, p. 219*
- Men of reason—*Thorsen, p 169*
- The religion of the primitive church—
Thorsen, p. 151

Winds that Shaped Early Pentecostal Leaders



to See a New Day Coming
and the Shape of Ministry
Leadership that Ensued



Historical roots that shape North American Pentecostal roots and missionary efforts

Wesleyan/Holiness root

- A focus on sanctification and the belief that God could intersect our lives with a Spirit empowerment to live a holy life.
- A supernatural intrusion in our lives to take charge.



Keswick Root

- A focus on the second coming of Christ in revelation to an urgency for evangelism. This urgency required a higher life/deeper life. This “Baptism” thrust people into a life of commitment to world evangelism with accompanying signs and miracles.

Millenarian Root

- The imminent return of Christ as the only solution to the world’s dilemma. The message is to radically reorder earthly priorities. A power reality that creates a people radically committed to the redemptive cause of Christ.



Restoration/Primitivist Root

- What is needed is a radical return to the simplicity of the Book of Acts.
- A separate from the world dynamic exists. Anti-organization attitudes.
- This is the final chapter of harvest before the Lord returns.

Multi-Cultural Root

- Participating in a new community that rejects culture's assumptions about human relationships.
- Azusa St. is where the "color-line was washed away in the Blood."



The winds converge into an initial rationale

1. Baptism of the Spirit as an empowerment for service
(Acts 1:8)
 2. A keen hope in the soon return of Christ
(1 Thess. 4:16)
 3. Christ's command to evangelize the world
(Mt. 28:19-20)
- "Over and over messages were given in the Spirit that the time would not be long and what was done must be done quickly." *J. Roswell Flower*
 - "The Pentecostal commission is to witness, witness, WITNESS!" *J. Roswell Flower*
 - Commitment to the "greatest evangelism the world has ever seen." *General Council – Fall 1914 –*



- “Over and over messages were given in the Spirit that the time would not be long and what was done must be done quickly.” *J. Roswell Flower*
- “The Pentecostal commission is to witness, witness, WITNESS!” *J. Roswell Flower*
- Commitment to the “greatest evangelism the world has ever seen.”
General Council—Fall 1914



Revealing words of pioneers

- “When we go forth to preach the Full Gospel, are we going to expect an experience like that of denomination and missionaries or shall we look for signs to follow?” *Alice Luce*
- “Organization will kill the work, because no religious awakening has ever been able to retain its spiritual life and power after man has organized it and gotten it under control.” *William Durham*