

BRIDGING THE GAP BETWEEN
PENTECOSTAL HOLINESS AND MORALITY

Yee Tham Wan

1. Introduction

I found out recently that the failures of Jim Bakker, Richard Dortch, Marvin Gorman, and Jimmy Swaggart were actually installment episodes of the same story.¹ It was a most shameful story. I also felt a personal sense of shame because I come from the same denomination as theirs. More than that, I had used Jimmy Swaggart as a role model for my ministry. Because there is no Christian program on our country's television, I used to have friends from overseas bring back videotapes of Swaggart's television programs so that I could show them to my church members. I admired his singing and his strong preaching on maintaining holiness and separation from the world. In fact, I even had a missions team from Jimmy Swaggart's Bible college visit my church and minister at one of our annual church camps. I felt betrayed by these men who had been so wonderfully gifted by God.

Indeed, Pentecostalism has experienced extremely painful failures among its constituents. The failures of tele-evangelists were only the public failures, a kind of a "tip of the iceberg." Working now within the district and national leaderships of my denomination, I have to deal personally with ministry colleagues who have failed morally. We do not seem to have learned from the failures of our more famous brethren. The

¹ For an overview of the roles each played in the others' downfall, the following will suffice: Charles E. Shepard, *Forgiven: The Rise and Fall of Jim Bakker and the PTL Ministry* (New York: Atlantic Monthly Press, 1989); Richard Dortch, *Integrity: How I Lost It and My Journey Back* (Green Forest, Arkansas: New Leaf Press); Jim Bakker, *I Was Wrong* (Nashville: Thomas Nelson, 1996); and Charles R. Fontaine and Lynda K. Fontaine, *Jimmy Swaggart: To Obey God Rather than Men* (Crockett, TX: Kerusso, 1989).

Bakker-Swaggart episode happened only about fifteen years ago but we seem to have already forgotten the lessons from that failure.² Of course, we must forgive and forget, but only after we have learned and grown from our failures. It is not sufficient to merely admit, “We have feet of clay. We need God.”

1.1 Balance: A Continuing Issue on Pentecostal Morality

Even in the earliest Pentecostal publications, there were already hints of concerns for the movement’s moral and ethical life. The early Pentecostals, although caught up in a powerful spiritual revival, had the time to take up the issue. In an early issue of *Pentecost*, the following paragraphs were found:

Holy living as taught among modern Christian teachers has meant that in our outward everyday living we shall imitate the life of Christ; that we shall be clean men and clean women; that the purity of our life shall be unquestionable; that in all our acts we shall act like Christ.

This is really Christian ethics and is not scriptural holiness. Holiness of heart and ethics are very closely connected. They correlate and interact. Their right adjustment and mutual development is the problem before us.

At one time in the world’s history, ethics was exalted above inward experience as though purity of heart was caused by holy living. This has been the great error. At another time inward experience was exalted above ethics as though purity of heart existed independent of holy living. For two hundred years the pendulum has swung, first to the one extreme, then to the other.³

The early Pentecostals, therefore, were already seeking for a balance between the spiritual and the behavioral. Recognizing the gap between “inward experience” and “holy living,” they were seeking for balance between external ethics and inward purity of heart. They understood that there was a close connection, correlation and interaction between the two and that the problem is that of a “right adjustment and mutual

² The Muslims have obviously not forgotten Swaggart’s failures. Tapes of the debate between Swaggart and Ahmad Deedat, a well-known Muslim apologist, continues to sell in Malaysia. For all his rhetorics, Swaggart is seen to have lost the debate—in both word and deed. Ng Kam Weng, *Doing Responsive Theology in a Developing Nation* (Petaling Jaya, Malaysia: Pustaka SUFES, 1994), p. 17.

³ John G. Lake, “Sanctification and Holy Living,” *Pentecost* 7 (June, 1909), p. 8.

development” of the two. However, Pentecostals have not been completely successful in finding a balance and the “pendulum” continues to swing.

The earlier Pentecostals had an often unwritten but much stronger ethical code. Much of that unwritten code comes from biblical prohibitions. For example, under the heading, “Living Holy, Mortifying Deeds,” *Word and Witness* writes:

Then it is God’s will to “abstain from fornication” (1 Thes. 4:3), and for you to “mortify your members, fornication, uncleanness, ovetousness, anger, wrath, malice, etc.” (Col. 3:5, 8), “seeing that ye have put off the old man with his deeds” (Col. 3:9). Having been baptized with the Spirit your “body is the temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own” (1 Cor. 6:19). “Therefore present your bodies a living sacrifice, holy, acceptable unto God” (Rom. 12:1); for the “body is for the Lord and the Lord for the body” (1 Cor. 6:13). “Having therefore these promises, dearly beloved, let us cleanse ourselves from (by abstaining from) all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1).⁴

These biblical prohibitions acted as a holiness code and were translated into specific prohibitions against tobacco, addictive substances, etc. “The Lord is saving drunkards and taking the appetite for liquor and tobacco completely away.... A young man saved from the morphine habit has no more desire for the stuff and gave up his instruments.”⁵ Among most of the early Pentecostal groups, this also covered mundane matters like clothing styles, make-up, entertainment, etc. However, in recent years, the pendulum seems to have begun to swing to the other end where the inward experience is exalted above holy living. William Kay’s survey findings about the changing trends in British Pentecostalism is perhaps representative of a large sector of Pentecostalism today:

...[T]he issue of holiness has been redefined. The possession of a television is no longer sinful and the watching of a film or video is not condemned. Fashionable clothes are acceptable and those who minister to young people show that trendiness and Christian commitment can be

⁴ E. N. Bell, “Living Holy, Mortifying Deeds,” *Word and Witness* (October 20, 1912), p. 2.

⁵ “Bible Pentecost: Gracious Pentecostal Showers Continue to Fall,” *The Apostolic Faith* (November 1906), p. 1.

combined. Christian rock concerts have been accepted, and in some assemblies teetotalism has been relaxed. If holiness to the early generation is separation, to the generation of the 1990's it is expressed by attendance at Christian events, by financial giving and by sexual abstinence before marriage.⁶

On moral matters, the survey shows that standards appear to have altered greatly, though no empirical benchmark from any previous survey of the Assemblies of God ministers exists against which the current findings can be compared. Nevertheless, the impression given by the findings on cinema-going (71% disagree with a prohibition), drinking alcohol (51% disagree with a prohibition), social dancing (46% disagree with a prohibition) and sporting activities on Sundays (44% disagree with a prohibition) suggests that a radical change has taken place in social attitudes. Correspondence and articles within early Pentecostal make it highly unlikely that such a large percentage of a previous generation of ministers would have supported such "worldly activities."⁷

As the pendulum swings toward the other end of emphasis on heart purity without the outward "holy living," we Pentecostals need to check ourselves before it gets too late.

1.2 In This Study

As I think about the failures of our famous Pentecostal believers, I think about the gap between what is preached and what is practiced. There is a "sharp divergence between creed and character,"⁸ or between beliefs and behavior. Simply put, Pentecostals do not seem to be able to live out what they preach. Speaking of a gap between creed and character assumes that morality has a theoretical side—that holiness is both doctrinal and practical. Four concepts came to mind as I tried to frame this paper: holiness, sanctification, ethics, and morality. This paper will therefore explore the relationships between these four concepts with the hope of bridging the gap between what we believe and what we actually

⁶ William Kay, "Assemblies of God: Distinctive Continuity and Distinctive Change," in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle: Paternoster, 1998), pp. 40-63 (59).

⁷ Kay, "Assemblies of God," p. 62.

⁸ W. T. Purkiser, *Conflicting Concepts of Holiness: Some Current Issues in the Doctrine of Sanctification* (Kansas City, MO: Beacon Hill, 1953), p. 12.

do. A tentative model will be developed to demonstrate how moral development takes place in a Christian.

From that, an attempt will be made to examine in more detail the role of the Holy Spirit and the place of the Pentecostal experience in the morality of a Christian. The fact that holiness and sanctification feature prominently in Pentecostal spirituality and vocabulary is an indication that this is a fair subject for a Pentecostal to investigate.⁹ Pentecostal-Charismatics have often been stereotyped as being religious phonies.¹⁰ It is incumbent upon us to demonstrate that we do care for real holiness and genuine Christian character. It will therefore be demonstrated that Pentecostalism has more to offer than charismatic demonstrations of power. The Pentecostal experience is very intricately wound also in the development of holiness and morality in the Christian life from the very early days of the modern Pentecostal movement: “As a rule, the people with the richest experience in holiness are the first to obtain the endowment with power. Others must brush up and become joyously clear in holiness. There is no lowering of the standard to make room for the gift of the Holy Ghost. If we did, we should have a spurious, or weak baptism.”¹¹ Pentecostals today must recover that. To that end, my hope is that this paper will be as practical as it is academic.

2. The Key Concepts and Their Relationships

The words, holiness, sanctification, ethics, and morality, though not completely synonymous, are closely related concepts. Holiness and sanctification belong mainly to the vocabulary of religion and spirituality while ethics and morality belong mainly to the vocabulary of social science and philosophy.

⁹ Thomas Zimmerman, “The Reason for the Rise of the Pentecostal Movement,” in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century*, ed. L. Grant McClung, Jr. (South Plainfield, NJ: Logos, 1986), pp. 58-61 suggested that Pentecostals “lived holy lives” to be among the critical reasons for the success of the Pentecostal movement.

¹⁰ James Randi, *The Faith-Healers* (Buffalo: Prometheus, 1987). C. Samuel Storms, *Healing and Holiness: A Biblical Response to the Faith-Healing Phenomenon* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1990) gives a good and objective Evangelical response to Randi’s criticism.

¹¹ A. S. Copley, “Sanctification,” *Pentecost* 1:2 (September, 1908), p. 7.

2.1 Holiness and Sanctification

More than any other attribute, holiness comes closest in describing the nature of God.

Holiness seems to express the very ultimate in divine perfection. Consider justice, righteousness, fairness, reasonableness, honesty, spotlessness, piety, sanctity, grace, reverence, awe, use any word and none seem to describe God-like "holiness".... Things can only be holy as they come from Him or are given to Him. Holiness comes by association with (God).¹²

Holiness is therefore a state of being God-like. It is the goal of every Christian. "But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1 Pet 1:15-16).

Sanctification is a more difficult word to define because of the theological and doctrinal baggage that the word carries. For those from the Wesleyan tradition, the word describes the crisis experience subsequent to regeneration where the original sin nature is eradicated. Quite often, it is used interchangeably with "Christian perfection."¹³ It is also known as "the perfect love," "the second blessing," "the second work of grace," "Christian holiness," "holiness," "scriptural holiness," "second blessing holiness," "Canaan Land experience," "heart purity," "entire sanctification,"¹⁴ "second cleansing,"¹⁵ etc. The crisis event of sanctification is also often identified with Holy Spirit baptism.¹⁶

¹² Alex W. Ness, *Holiness* (Toronto: Christian Centre Publications, n.d.), p. 18.

¹³ John Wesley, *A Plain Account of Christian Perfection* (Kansas City, MO: Beacon Hill, 1966).

¹⁴ J. Kenneth Grider, *Entire Sanctification: The Distinctive Doctrine of Wesleyanism* (Kansas City, MO: Beacon Hill, 1980).

¹⁵ Russell R. Byrum, *Holy Spirit Baptism and the Second Blessing* (Guthrie, OK: Faith Publishing House, n.d.).

¹⁶ Purkiser, *Conflicting Concepts of Holiness*, pp. 64-69 argues that Holy Spirit baptism and "entire sanctification" are one and the same because biblical evidences suggest that 1) both are the heritage of believers only; 2) both are wrought by the Spirit; 3) both are given on the same conditions; 4) both accomplish the same results; and 5) both have similar root meanings.

Most of the earliest leaders (e.g., William Seymour and Charles Parham) of the modern Pentecostal movement were from the Wesleyan-Holiness tradition. They continue to recognize sanctification as a crisis experience but they separated it from Holy Spirit baptism. Among the four blessings that Seymour recognizes in the atonement, he clearly separates “sanctification” from the Holy Spirit baptism.¹⁷ He defines sanctification separately.

Sanctified from all original sin, we become sons of God.... Then you will not be ashamed to tell men and demons that you are sanctified, and are living a pure and holy life free from sin, a life that gives you power over the world, the flesh, and the devil. The devil does not like that kind of testimony. Through this precious atonement, we have freedom from all sin, though we are living in this old world, we are permitted to sit in places in Christ Jesus.¹⁸

Charles Parham has a similar Wesleyan-Holiness idea of sanctification but elaborates on the element of growth in holiness: “Holiness is a growth. Sanctification is a work of grace, an instantaneous operation, but holiness is the life you enter into through the grace of sanctification.”¹⁹ Parham goes on to say that, “holiness has no bounds, no limits in its growth and development.”²⁰ There was therefore, for the earliest leaders of the modern Pentecostal movement, a three-stage Christian experience (regeneration, sanctification, and Holy Spirit baptism), but holiness is seen as the continuing goal rather than an immediate consequence of sanctification.

It was William Durham who first repudiated the teaching of sanctification as the “second work of grace” among early Pentecostals. He taught what is known as the “finished work” of Christ on Calvary. His teaching led to a new stream of Pentecostalism distinct from that of the Wesleyan-Holiness stream: the non-Wesleyan, Baptist, or Keswickian

¹⁷ Four blessings are: 1) Forgiveness of sins; 2) Sanctification; 3) Physical Healing; and 4) Baptism with the Holy Spirit. “The Precious Atonement,” *The Apostolic Faith* (September 1906), p. 2.

¹⁸ “The Precious Atonement,” p. 2.

¹⁹ Charles F. Parham, “Sanctification,” in *Selected Sermons of the Late Charles F. Parham and Sarah E. Parham*, ed. Robert L. Parham (Baxter Spring, Kansas: Apostolic Faith Bible College, n.d.), pp. 51-63 (55).

²⁰ Parham, “Sanctification,” p. 55.

stream. In this non-Wesleyan scheme,²¹ sanctification is a process and not a necessary prerequisite for Holy Spirit baptism.²² The controversy that erupted from Durham's teaching led to Durham being locked out of the Azusa Street Mission by Seymour.²³ After the Assemblies of God was organized based on Durham's understanding of sanctification, the "finished work" doctrine became the majority view of Pentecostalism by the end of the 1920s.²⁴

However, it must be understood that, despite the differences, both streams of Pentecostalism emphasize the Christian goal of personal holiness. The difference is the manner in which the goal of holiness is arrived at. The difference can perhaps be seen in the varying degrees of responsibility placed on the divine and the human elements in arriving at holiness. Oftentimes, Pentecostals who are from the non-Wesleyan stream accuse those from the Wesleyan stream of shirking their personal responsibility for holiness by claiming an "entire sanctification" that comes by divine grace. However, those who are from the Wesleyan tradition feel that those from the non-Wesleyan tradition continues to blame their weaknesses on human depravity when in fact it could have been completely removed by the grace of sanctification. Therefore, both streams of Pentecostalism really believe in human participation in developing Christian holiness and moral character.

Sanctification and holiness are intricately bound etymologically. Both come from the same Greek word, *hagios*. And, no matter how we may theologize schematize sanctification and holiness in the Christian life, we cannot place them on different continuums. They both belong to

²¹ For the purpose of this paper, the terms "Wesleyan" and "non-Wesleyan" will be used loosely to refer to the two broad streams of Pentecostalism with differing views on "sanctification."

²² R. M. Riss, "Finished Work Controversy," in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander (Grand Rapids: Zondervan, 1988), pp. 306-9 (308).

²³ Frank Bartleman, *Azusa Street* (Plainfield, NJ: Logos International, 1980), pp. 150-51 suggests that this was the beginning of the end for the Azusa Street revival: "Brother Seymour... with his trustees decided to lock Brother Durham out. But they locked God and the saints out also.... I secured Kohler Mission temporarily, and the 'cloud' moved with us.... Here the 'cloud' rested. God's glory filled the place. 'Azusa' became deserted."

²⁴ Riss, "Finished Work Controversy," p. 308.

the same continuum of the Christian's spiritual journey on earth and beyond.

2.2 Ethics and Morality

"Philosophers for centuries and psychologists more recently have failed to achieve consensual agreement on a definition [of morality]."²⁵ So, it is also necessary to define the word, *morality*, in the context of the purpose for this paper before proceeding further with this paper.

The dictionary defines morality as "ethical wisdom; knowledge of moral science," and "the doctrine or branch of knowledge that deals with right and wrong conduct and with duty and responsibility; moral philosophy, ethics."²⁶ Morality is thus seen as being similar, or even synonymous, with ethics. However, for the purpose and scope of this paper, the emphasis will be on morality as a behavioral and practical virtue. Perhaps a comparison between morality and ethics will help define the idea of morality for this paper. Ethics is principle-centered; morality is conscience-guided. Ethics is more of a science; morality is more an art, a skill. Ethics has to do with the *theories* relating to the validity, viability and hierarchy of virtues. It is usually not so concerned how these virtues are internalized to become an integral part of a person's character. Ethics is what one should do. Morality is what one actually does in a given situation. Ethics is issue or task-oriented; morality is relationship-oriented. In a way, we can say that Jesus did ethics when he proclaimed the Sermon on the Mount, but moved past ethics to morality when he proclaimed the New Commandment to love one another. Thus, morality is seen in this relationship-based, practical dimension. For the purpose of this paper, we may perhaps equate the word *morality* with *Christian character*.

2.3 Summary

The practical goal of balanced Christian holiness will therefore be to move from "holy talk" to moral character. Along the way, the issue of

²⁵ Peter D. Lifton, "Personological and Psychodynamic Explanations of Moral Development" in *Handbook of Moral Development*, ed. by Gary L. Sapp (Birmingham, Alabama: Religious Education Press, 1986), pp. 55-73 (56).

²⁶ Lesley Brown, ed., *The New Shorter Oxford English Dictionary* (Oxford: Clarendon, 1993), p. 1827.

ethics will have to be encountered but ethics is not the final end in itself. Unless we live out our ethics, we do not yet have a moral character; no matter how biblical our ethical formulations may be. Whatever happens to the spiritual realm of our personhood must bear fruit in the day-to-day market places of earthly life. If “entire sanctification” does not express itself in good Christian character, “entire sanctification” becomes “holy talk” and empty religiosity. The Bible demands fruits of repentance and faith that result in good works (Matt 3:8-10; Eph 2:8-9; James 2:14-18). Pentecostals are strong in preaching against immorality but have a weak educational and organizational structure for moral development. It seems like a case of “the spirit is willing but the flesh is weak.” The next section will suggest some reasons why Pentecostals have so easily failed in the department of moral character development among their constituents.

3. Some Challenges toward Moral Character Development within Pentecostal Spiritual Traditions

To be fair, most Pentecostals are genuinely concerned with morality; particularly, within their own constituencies. The General Presbytery of the Assemblies of God, U.S.A. acted firmly in deciding on the cases of the above-mentioned high profile failures. They did not bow to political and financial pressures. Pentecostals are not so naïve to be unaware of the fact that the lack of morality among its members hurt the church’s mission. But, the issue of this paper is not so much one of enforcing discipline after the moral failures. More helpful would be for Pentecostals to have prevented these failures from happening. There is obvious fervor to condemn and punish sin but there are, within Pentecostal spiritual tradition, some inherent challenges to moral character development.

3.1 Pentecostal Separatism

The church’s assumptions about the relationship between morality and spirituality affect its approach to the subject of moral development. This is somewhat related to the questions of differentiating between the secular and the sacred; and defining the dynamics between them.

The strong Pentecostal other-worldly outlook contributes in part to a belief in a separation between morality and spirituality, often leading to the opinion that the church’s task has to do with the spiritual; relegating morality to the home and the secular schools. Spirituality is then usually seen as being on a higher plane than morality so that it is more important for the Christian to be spiritual than to be moral. Having an opinion like

this, Pentecostals can fall into the mistaken notion that their sole commitment on the “sacred” elements of spirituality is sufficient and more praiseworthy than having their focus cluttered with “secular” concerns of moral character development.

Paradoxically, the lack of effort in moral character development within Pentecostalism could also be due to overconfidence in the relationship between morality and spirituality. It assumes that developing spiritually will automatically result in moral development. Morality is seen as an automatic product of spirituality. Based on this opinion, Pentecostals then focus their attention on spiritual development instead of moral development.

3.2 Pentecostal Spontaneity

Pentecostal worship and church life are marked by an openness to the sovereign move of the Holy Spirit. They have a historical disdain for organized religion, which they consider as “ecclesiasticism and sectarianism.”

The brethren already on do not want any mere sectional body, but a thoroughly representative one, including at least all parts of the United States and Canada. To this end any modification will gladly be made to suit other wise brethren, just so long as they will stand with us against Ecclesiasticism and sectarianism. We refuse to become sectarian.²⁷

Any rule of order or conduct was therefore viewed with suspicion, which was the reason why the Assemblies of God did not initially have a proper constitution until forced by circumstances to adopt one. In such an environment, a formal approach to ethical or moral issues may not be enthusiastically received.

3.3 Pentecostal Simplicity

When the subject of moral character development becomes “overly philosophized,” it loses its appeal to Pentecostals. Pentecostals generally have a lack of interest for anything that sounds like intellectualism, particularly in less practical fields like philosophy. Therefore, even though there have been studies on moral development, they have not caught the interest of Pentecostals. In any case, this process of

²⁷ “Missionary Presbytery,” *Word and Witness* 10:5 (May 20, 1914), p. 1.

philosophizing has resulted in morality becoming more theoretical and less practical. It is perhaps indicative of the extent of this process that we find many more books on ethics than on morals today. Philosophical ethics has replaced practical morality. There is a need to make the concepts simple enough to be transmittable to the grassroots level of the church; and to give morality practical relevance at the market place. Norma Haan questions the usefulness of research that does not take into consideration the “morality of everyday life”:

Surprisingly little is known in a systematic sense about everyday morality and how it functions and develops in lives across time and place. Most psychologists have so far avoided the moral question or treated it only in “scientific” ways.... Our reluctance to admit the centrality of moral commitment in the lives we study—and indeed, the moral commitments underlying almost all our research—distorts theories and findings. Furthermore, we cannot turn to moral philosophers for solutions, for they too wait for a psychology of morality to circumvent their essentially ideological impasse.²⁸

3.4 Pentecostal Evangelicalism

The Protestant doctrine of salvation by grace through faith has opened the door somewhat for a libertine, antinomian attitude. Christianity is thus viewed as a “heart” religion and any requirement to obey a set of rules or laws is often viewed negatively as “works.” Pentecostalism has inadvertently opened that door even further with its experiential and individualistic approach to the Christian faith. And, the emphasis on the enabling power of the Holy Spirit often meant that the church relinquishes whatever role it has in moral development to the Holy Spirit. When the church is unable to hold the right tension between grace and works, between individual accountability and corporate identity, etc., it cannot be effective in moral development.

3.5 Pentecostal Individualism

Morality is supposed to find its theoretical anchor in ethics. However, in an increasingly pluralistic world, ethics has floundered. Ethicists tend to “bite more than they can chew.” In an age where

²⁸ Cited by Tod Sloan and Robert Hogan, “Moral Development in Adulthood: Lifestyle Processes,” in *Handbook of Moral Development*, pp. 167-81 (168).

“tolerance” and “inclusivism” are expected, there is a tendency to avoid absolutes lest they be seen as personal, religious or cultural biases. This relativism has is often exacerbated in Pentecostalism because of the strong emphasis on the individual. There is often no recognizable code of ethics to provide morality its needed foundation. However, Brenda Munsey rightly concedes that even “the scientific study of morality cannot be philosophically neutral.”²⁹ Unfortunately, the church at large has also not been strong enough in its assertion of its “biblical bias,” and chose, more often than not, to remain on the sidelines in the development of ethics.

3.6 Pentecostal Bifurcation of Power and Purity

In our efforts to find validity for the distinctives of our faith, classical Pentecostals have sought a bifurcation of the soteriological and missiological dimensions of the Spirit’s work. Pentecostal hermeneutics are generally experiential so that when we find people who are less than perfect getting baptized in the Holy Spirit and performing great signs and wonders, we propose that the Holy Spirit baptism is not an indication of spirituality but only an enduement of power to perform the missiological task. Unfortunately, we appeal to the imperfect model of the Corinthian church to prove that charismatic power can be available without holy living.³⁰ Robert Menzies, in arguing for a Lukan authority independent from Paul, also had to concede that there is no link between holiness and the Holy Spirit baptism.³¹ In so doing, we move holiness away from the ambit of the Pentecostal experience. Such a dichotomy, however unintentional, has often placed power away and ahead of purity.

3.7 Pentecostal Loss of Restorationist Identity

²⁹ Brenda Munsey, “Cognitive-Developmental Psychology and Pragmatic Philosophy of Science,” in *Handbook of Moral Development*, pp. 92-106 (92).

³⁰ William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of the Pentecostal Experience* (Grand Rapids: Zondervan, 2000), pp. 201-207. It should be noted that the Corinthian church consisted of a mixed group of individuals, some of whom are living lives of the highest moral character while others may not. It may be too simplistic to conclude that because the charismata are present in the Corinthian church, those with immoral lives can exercise the charismata.

³¹ Menzies & Menzies, *Spirit and Power*, pp. 201-207.

While we may not want to admit it, the fact remains that Pentecostals (and most of the larger church as well) have an increasingly weak commitment to right living. While it may be unfair to stereotype Pentecostals as such, there are still cases of Pentecostal phonies. As we begin to forget our roots as a restorationist movement, we will also lose sight of the apostolic ideals of self-sacrifice and martyrdom. Wesley C. Baker describes well how much the motives for right living has changed through the course of church history:

To the question, "Why do you follow Christ?" the early disciples would have answered, "Because we love and trust him. In following him and leading the kind of life that would please him, we find the whole purpose of living." But to the medieval Christian or to the post-Reformation Protestant Christian, the answer to that same question might honestly be, "We have to, to save ourselves from condemnation." A second question, "Why do you live a life of moral quality?" would have brought this from the early disciples: "We want to, to honor him whom we love, though we know he doesn't require it of us. Yet it is our privilege to witness to his love by loving others." Again, the later Christians would say, "We have to. That's what it means to be a Christian."³²

When the church works on the wrong motives, it is hitting on the wrong end of the nail. It is little wonder the church is not encouraged by its work in moral development.

3.8 Pentecostal Aversion to Behavioral Sciences

Moral development is rightly seen as belonging to the field of psychology, which is a field that many Pentecostals are not comfortable with. For example, Jimmy Swaggart has strongly denounced psychology as being from the devil. To be fair, even the larger church world often finds difficulty in accepting inter-disciplinary engagements in its theologizing.³³ In rejecting the behavioral sciences, Pentecostals are in fact denying the non-spiritual dimensions of the anthropological make-up.

³² Wesley C. Baker, *The Open End of Christian Morals* (Philadelphia: Westminster, 1967), p. 26.

³³ Robin Gill, *The Social Context of Theology: A Methodological Enquiry* (Oxford: A. R. Mowbray, 1975).

A simplistic, overly-spiritualized anthropology does not provide a strong theological framework for moral character development.

3.9 Summary

The main issue is therefore, the presence of a functional gap between holiness and morality. Theological jargon and ethical polemics may have often masked the reality of our failures. We need to talk bluntly on the issue if we are to get out of this quagmire. Pentecostals need to develop an understanding of moral development from both a spiritual and psychological perspective. There needs to be a practical model for developing right moral actions (in the behavioral sense; not in the “activist” sense) in the Pentecostal church. And for this model to work, it must be simple and systematic so that it can be understood and easily taught. The model must also indicate both the spiritual and behavioral dynamics that translate Christian ethics into moral action, holding the right tension between absolute and relative elements. It should also not treat lightly the work that has already been done in the secular studies of moral development.

4. A Tentative Model for an Integrative Approach to Christian Moral Character Development

The philosophical underpinning of this model is that *moral action causes moral development*. Teaching helps. Prayer helps. But there is no growth unless an individual responds to real moral situations. True morality must be tested in the real world.³⁴ Every time the individual avoids a moral action, he/she regresses in morality. Every time the individual presses toward a moral action, he/she grows morally. And, when we allow a feedback mechanism that is both biblical and Spiritual, we will develop a strong morality that is *at once Christian and Pentecostal*. The main concern of this model is with morality in its behavioral dimension and how that can be developed in the church today. This model not only translates the *is* into the *ought* but also translates the

³⁴ In this respect, we need to distinguish between “moral reasoning” and “morality” *per se*. Moral reasoning may be calibrated on the basis of answers provided to a series of cleverly designed questions. However, to be able to make good moral choices on paper does not automatically mean a good and courageous moral choice in a real life-situation.

ought into the “done!” A diagrammatic illustration of the proposed model is presented in the appendix.

4.1 Three Stages in a Moral Action

If the church is to actively work on moral development within its constituents, its members—especially its leaders—have to understand the dynamics of morality. These dynamics are to be more than cognitive although it may begin with the cognitive. In fact, it must go even beyond merely the affective dimension. A proper understanding of the “light” and “salt” concepts must include the behavioral dimension. The behavioral dimension is often the result of the affective dimension,³⁵ which in turn is dependent on the cognitive. They are therefore not independent of each other; although, for the sake of expedience, this section describes each of them independently. The next section of this paper will examine some of the dynamics in the relationships between the stages. These three dimensions total up to “personhood.” It may be seen as being somewhat parallel to the biblical concepts the “mind” (cognitive), “emotion” (affective) and “will” (behavior).

4.1.1 The Cognitive Dimension: *Apprehension*

This stage is probably the most-studied recently. “There is little doubt that cognitive-developmental theory has emerged as the predominant theoretical framework in the study of moral behavior, moral judgment, and moral conduct.”³⁶ The cognitive dimension stage is the mental *apprehension* of the moral situation. The moral situation begins the chain process toward a moral action. Not all situations demand a moral response because not all situations are moral situations.

Lawrence Walker suggests that the cognitive dimension involves two components: “(a) the *interpretation* of the moral problem, and (b) the *resolution* of the problem by *choosing* an appropriate action.”³⁷ However, Walker’s component (b) overlaps with the affective-decision stage of the model presented in this paper. It is probably more appropriate to classify

³⁵ Liam K. Grimley, “A Cross-Cultural Study of Moral Development” (Ph.D. dissertation, Kent State University, 1973), pp. 2-3 breaks up this dimension into “emotional and judgmental aspects.”

³⁶ “Introduction,” in *Handbook of Moral Development*, p. 3-10 (3).

³⁷ Lawrence Walker, “Cognitive Processes in Moral Development,” in *Handbook of Moral Development*, pp. 109-45 (111). Emphases are mine.

“choosing” as being mainly in the affective dimension. If “resolution” refers to a totally intellectual exercise, it is part of the cognitive-apprehension stage as well. The cognitive-apprehension stage therefore is where the individual intellectually interprets and resolves a moral situation. For the Christian, this is where Christian ethics (as a formal discipline) takes place. However, there is no moral action until this is brought through to the third stage where a decision of the will is made.

4.1.2 The Affective Dimension: Evaluation

The affective-evaluation stage is that of the emotion and conscience. However, Grimley’s suggestion of the “emotion of guilt, that is, of self-punitive, self-critical reactions of remorse and anxiety after transgression of cultural standards”³⁸ as a criterion of internalization is certainly lopsided and overstated. Guilt is not the only emotion guiding moral action toward the behavioral dimension. To associate conscience only with guilt is one-sided. A healthy Christian conscience is not merely the avoidance of guilt feelings.

But, the evaluative dimension is not merely the conscience. It is also the reflection of the individual’s central allegiances. Accordingly, the inner levels of worldview have been described as the affective and evaluative levels.³⁹ The Christian reflects his/her allegiances by the feelings expressed in a moral situation. This level acts as a bridge between the cognitive and behavioral dimensions. It gives meaning to the behavioral dimension.

4.1.3 The Behavioral Dimension: Decision

Not all decisions result in action. In some situations, non-action could be more moral. Furthermore, we do not always get to do what we have willed. But, moral action is not so much the act but the will. Aristotle describes moral virtue as “a state of character concerned with choice.”⁴⁰ Commenting on Aristotle, Mortimer J. Adler describes “moral virtue... [as] a habit of willing and choosing, not [merely] a habit of

³⁸ Grimley, “A Cross-Cultural Study of Moral Development,” p. 2.

³⁹ Paul G. Hiebert and R. Daniel Shaw, *The Power and the Glory: A Missiological Approach to the Study of Religion* (A working manuscript, n.p., n.d.), pp. 29-32.

⁴⁰ Mortimer J. Adler, *The Time of Our Lives: The Ethics of Common Sense* (New York: Holt, Rinehart, & Winston, 1970), p. 252.

acting in a certain specific way.”⁴¹ So, the behavioral-decision stage is more than the legalistic “surface morality” of merely keeping rules and obligations. It demands that the individual chooses by an act of will to do the right thing.

Sloan and Hogan define the motive for moral action: “The occasion for ‘moral action’ arises when conflicts, dilemmas, or problems occur in attempts to harmonize ideal self-presentations with the constraints of practical situations.”⁴² In the Christian model, the “ideal self-presentation” is represented by the Christian’s image of Christ. The Christian motive is then to live out the image of Christ with the constraints of practical situations.

4.2 Relating the Three Stages

Norman A. Sprinthall’s lament that “there is a genuine decalage, or systematic gap in development *vis-à-vis* the affective domain”⁴³ is particularly pertinent here. Sprinthall’s comments refer to the lack of research into the dynamics between the cognitive and affective but the same can be said of the relationship between the affective and the behavioral dimensions. For this model to be effective, we need to investigate the relationships between the stages and how the moral action process chain can be facilitated along the “systematic gaps.”

4.2.1 *Bi-directional Relationships*

We can assume a process in moral action that begins with the cognitive dimension and moves into the affective dimension before being translated into a behavior. The model, however, is also “bi-directional” in that there are cybernetic or feedback loops so that the affective dimension also informs the cognitive dimension; and the behavioral dimension also informs the affective and the cognitive dimensions. Behavior and its results strengthen or weaken our convictions and thus affect our cognitive and affective dimensions.

4.2.2 *Between Apprehension and Evaluation: The Bible*

⁴¹ Adler, *The Time of Our Lives*, p. 252.

⁴² Sloan & Hogan, “Moral Development in Adulthood,” p. 167.

⁴³ Norman A. Sprinthall, “Affective Processes,” in *Handbook of Moral Development*, pp. 146-66 (146).

In the secular approach to moral development, the facilitation factor for the gap between apprehension and evaluation would be formal ethics. However, the Christian individual has the Bible. As intimated earlier ethics has a tendency to be relativistic these days so that the moral action process can get bogged down in uncertainties between the two stages of apprehension and evaluation. A strong commitment to the teachings of the Bible is necessary to provide anchor for Christian morality. Despite the mood of the times, there is a place for dogmatics and absolutes.

4.2.3 Between Evaluation and Decision: The Holy Spirit

“Studies show that correlation between belief and behavior are often very low. But, this may be because we are testing explicit or stated beliefs. If we take into account unconscious beliefs and ideology, the correlation may be much higher.”⁴⁴ Statements like this challenge the moral development effort in the church. Bridging the gap between cognition-affection and behavior is one that must be done by the power of the Holy Spirit. The human will coupled with the power of the Holy Spirit is a potent force that the church has often failed to release. Pentecostals should be keenly aware that the Holy Spirit power is the power to “*be*” (Acts 1:8).

4.2.4 Moral Character from Moral Actions

There is perhaps too much of an emphasis on moral character without recognizing that moral character is basically an accretion of moral actions over a period of time. Perhaps, breaking down the noble goal of moral character into chewable bites of moral actions could help Christians face the challenge of right living with more confidence. As Christians are being helped to win small battles, they can see themselves as victorious. Moral action develops moral life and adds up to moral character.

4.3 Contextual Factors Impinging on the Moral Action Process Chain

The stages of a moral action are not only related to each other, they are also related to the contexts of the moral action. As suggested earlier, there needs to be a moral situation to trigger the moral action chain. The flow of the process through this three-stage chain is dependent on the

⁴⁴ Hiebert & Shaw, *The Power and the Glory*, p. 187.

contextual factors. Sloan and Hogan complain of a “decontextualization” of the moral experience in moral development research.⁴⁵

4.3.1 *The Intellectual Factors*

How much one knows affect the chain of moral action. It affects how one apprehends moral situations. This in turn affects how one evaluates and decides. It is important for the church not to underestimate its teaching ministry. People simply cannot be moral unless they first know. Charles M. Sheldon’s classic *In His Steps* implies that morality is honestly asking the question: “What would Jesus do?” and then doing what one honestly thinks Jesus would do.⁴⁶ Jack V. Rozell’s *agape* model requires the answer to the question: “What is the loving thing to do?” But, these all require knowledge; knowledge about how Jesus lived, knowledge about what *agape* is really like.

4.3.2 *The Social Factors*

J. Kellenberger argues for his comprehensive model for morality, which he calls “relationship morality.” This model brings together human morality and religious morality. He says, “human sin morality and religious sin morality are not only compatible but are continuous with one another.”⁴⁷ Kellenberger believes that relationships (among humans; and between humans and God) are the cause and motive for morality. He is one of many who recognizes the social aspect of morality. Rest, Bebeau, and Volker suggests that “[morality] arises from the social condition because people live in groups, and what one person does can affect another.”⁴⁸ Even Confucian morality is dependent upon and directed toward social relationships.

4.3.3 *The Psychological Factors*

Lewis B. Smedes, in the introduction of his book *Mere Morality* comments that “morality is woven into the fabric of our humanness...

⁴⁵ Sloan & Hogan, “Moral Development in Adulthood,” p. 167.

⁴⁶ Charles M. Sheldon, *In His Steps* (New York: Books, n.d.).

⁴⁷ J. Kellenberger, *Relationship Morality* (University Park, PA: Pennsylvania State University Press, 1995), p. 338.

⁴⁸ James Rest, Muriel Bebeau, and Joseph Volker. “An Overview of the Psychology of Morality,” in *Moral Development: Advances in Research and Theory* (New York: Praeger Publishers, 1986), pp. 1-27 (1).

[and it] emerges from what we are as human beings.”⁴⁹ So, we cannot deal with morality without dealing with our personality make-up. Lifton describes the personality as “personological and individual differences.”⁵⁰

4.3.4 *The Religious Factors*

Despite Kohlberg’s assumption about the “autonomy... independence and self-sufficiency of morality,” most social scientists and laymen see a dependence of morality on religion.⁵¹ R. M. Hare succinctly illustrates the effects of religion on morality:

What was it that happened to St. Paul when he stopped being an ordinary Jew and became a Christian? There may be a more recondite answer to this question; but... one obvious thing that happened to him was that his ideas about what he ought to do (his principles of action, or, in a wide sense, his moral principles) changed radically. And this is also true of lesser converts. Part of what it means to stop being a drunkard or a cannibal and become, say, a Methodist, is that one stops thinking it right to consume gin or human flesh.⁵²

The manner in which religion affects moral action is seen in at least four ways: 1) *motivational*, that is, religion provides the motive for moral action; e.g., heavenly rewards; 2) *metaphysical*, that is, like everything else, morality is dependent on God; 3) *causal*, that is, religion gives rise to morality; and 4) *logical*, that is, morality is drawn from or inferred from religion.⁵³ While there may be disagreements on the manner in which morality is dependent on religion and the extent of the dependence (e.g., logical dependence could be seen as *necessary* or simply *sufficient*), the dependence, however tenuous, is a matter of fact. In fact, so closely is

⁴⁹ Lewis B. Smedes, *Mere Morality: What God Expects from Ordinary People* (Grand Rapids: Eerdmans, 1983), p. vii.

⁵⁰ Lifton, “Personological and Psychodynamic Explanations,” p. 57.

⁵¹ Ernest Wallwork, “Morality, Religion, and Kohlberg’s Theory,” in *Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education*, ed. Brenda Munsey (Birmingham, Alabama: Religious Education Press), pp. 269-97 (272).

⁵² Cited by Wallwork, “Morality, Religion, and Kohlberg’s Theory,” p. 272.

⁵³ Wallwork, “Morality, Religion, and Kohlberg’s Theory,” pp. 273-74.

religion identified with morality that moral norms have been referred to as “ethico-religious norms.”⁵⁴ Even Kohlberg seems to have conceded to this:

I have argued that the answer to the question, “Why be moral?” at this level entails the question, “Why live?” (and the parallel question, “How face death?”) so that the ultimate moral maturity requires a mature solution to the question of the meaning of life. This in turn, is hardly a moral question *per se*, it is an ontological or religious one.⁵⁵

Perhaps the church will do well to recognize that morality needs religion to have meaning. Secular psychologists have already recognized that. Right living has no meaning apart from God or some conceptions of ultimate reality. James 1:27 defines “pure and faultless religion” in moral terms: “to look after orphans and widows in their distress.” The Christian religion is not only a spiritual religion. It is also a moral religion.

5. The Pentecostal Advantages

Despite the earlier allusion to the lack of enthusiasm for the issue of morality among Pentecostals, Pentecostals do have advantages in pursuing a moral lifestyle; especially when a good understanding of moral character development is already in place. The key is to keep an equal emphasis on both holiness (as a spiritual reality) and morality (as a practical reality). Despite the functional gap between inward holiness and outward moral character, I am still convinced that there is a mystical but real connection between the sanctified (used loosely, not just in the crisis Holiness sense) life and outward morality. However, we must ensure that morality does not stay as a “taken-for-granted,” tangential issue of Pentecostalism.

5.1 Pentecostalism is a Positive Contextual Factor

⁵⁴ Ramon Castillo Reyes, *Ground and Norm of Morality: Ethics for College Students* (Manila: Ateneo de Manila University Press, 1989), p. 2.

⁵⁵ Cited in James Fowler, “Moral Stages and the Development of Faith” in *Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education*, pp. 130-60 (138).

Pentecostalism's strong holiness stand can be a positive contextual factor for healthy moral development although care must be taken that this stand does not become a "holier-than-thou" judgmental attitude. The proposed model is for encouraging moral *development*, not the enforcement of static religious laws. We have heard many stories of young people rebelling because they have been brought up in stifling Pentecostal environments. However, the strong biblical emphasis, together with the affirming and loving community, will easily lean towards being a positive contextual factor.

5.2 The Spiritual Immediacy of the Pentecostal Experience

Whether they believe in a crisis sanctification experience or not, the Pentecostal baptism in the Holy Spirit is closely related to the sanctified life. From the Wesleyan stream, "If we are sanctified and have clean hearts, living pure, holy lives and having perfect love in our souls, O, let us receive the baptism with the Holy Ghost."⁵⁶ From the non-Wesleyan stream, "The soul that has just been saved from all sin has a clean purified heart, and is at once ready to receive the Holy Spirit, if led into this before committing sins after being saved. Not a line in the Bible, nor any apostolic example teaches that a newly saved person needs or has to get a second, definite instantaneous work of grace, called sanctification, before he can receive the Holy Ghost. In all the examples the second definite experience is the receiving of the Holy Ghost."⁵⁷

It is not necessary (and probably not completely possible) to fully explain the mystical connection between internal holiness and "holy living," which is morality. However, the Pentecostal experience provides a "spiritual immediacy," a nearness of the holy God; a resource for the moral life. The Holy Spirit's role in the proposed model is critical.⁵⁸ Without the Holy Spirit, we can only make ethical evaluations. It is the

⁵⁶ "Sanctification and Power," *The Apostolic Faith* vol. 1, no. 3 (November 1906), p. 4.

⁵⁷ E. N. Bell, ed., "Cleansing and Holiness," *Word and Witness* vol. 8, no. 6 (August 1912), p. 2.

⁵⁸ Paul Lewis, "A Pneumatological Approach to Virtue Ethics," *Asian Journal of Pentecostal Studies* 1:1 (Jan, 1998), pp. 42-61 proposes a different model for developing what he terms as "virtue ethics." He calls for a "pneumatological approach" to such an ethics, suggesting the key role of the Holy Spirit in his scheme.

Holy Spirit that empowers us to carry our ethical evaluations all the way towards a moral decision. The same Holy Spirit also convicts us when we make wrong moral choices.

6. Conclusion

6.1 Christian Morality and the Prophetic Model

“The religion which he held was based on a universal ethic, and was not merely a national religion.”⁵⁹ If that can be said of Old Testament Yahwism, how much “more true” it is of the New Testament Christian religion. Having received God’s revelation in the written and incarnate word, the church—more than Israel—has a responsibility to do right:

[The prophet, Amos] was “the vindicator of universal moral laws... Israelite God as He was, He was still more the God of righteousness. His special relationship to His own people meant, not privilege to do wrong, but responsibility to do right. It was Israel that must adapt herself to this conception of a universal moral law, not Yahweh, who must consider primarily the material advantage of Israel... Every nation, every sphere of life, was subject to these supreme laws, and the real function of Israel amongst the civilized peoples of the world was to work them out in her common life.”⁶⁰

If Christianity is the true religion for the world, then its morality is the true morality for the world. That is not to say that moral laws cannot be found outside of the Christian faith but it affirms the church’s role as the “salt” and “light” of the world.

Lewis B. Smedes describes his concept of “mere morality” as one that is expected by God of ordinary people. It is, therefore, 1) not the same as Christian devotion; 2) not heroic; 3) not for (Christian) believers

⁵⁹ A. C. Welch, cited by N. W. Porteous, “The Basis of the Ethical Teaching of the Prophets,” in *Studies in Old Testament Prophecy: Presented to Professor Theodore H. Robinson by the Society for Old Testament Studies on His Sixty-Fifth Birthday*, ed. H. H. Rowley (Edinburgh: T. & T. Clark, 1950), pp. 143-154 (154).

⁶⁰ Cited by N. W. Porteous, “The Basis of the Ethical Teaching of the Prophets,” pp. 154-55.

only; 4) does not make anyone a Christian; 5) not mysterious; and 6) not sectarian.⁶¹ Even with “mere morality,” Smedes admits that,

... what God expects even of ordinary people... the moral standard for human beings remains an ideal. After learning what God expects of us we must face up to our private and public history of failure. Only a complacent soul enjoys a feeling of success when he thinks deeply about mere morality.⁶²

Smedes’ solution for the moral quandary we humans are in is the “gospel of grace,” for “He who pointed us to his design for living at Mount Sinai embraces us with his love at Mount Calvary.”⁶³ The church has more to offer than a prophetic voice. The church has the gospel of grace and the power to demonstrate the fruits of that grace. Christian morality is neither confusing relativism nor convenient libertinism, but compelling grace and forgiveness. The moral life is possible through Calvary; not at the expense of the Law but despite the Law.

6.2 Christian Morality and the Charismatic Community

The Christian church is God’s people on earth today. *Corpus mixtum* should not be an excuse for a lackadaisical morality. Power and charismata, no matter how attractive, cannot replace morality.

A truly charismatic community will reflect in its values and behavior the moral nature of God. Accordingly, a proper enthusiasm for the activity of the Holy Spirit must include a longing to be transformed by that holiness with which the Spirit is identified. An important part of the Spirit’s operation within the Christian community is to strengthen the covenant relationship by assisting the people of God to become more like the One they worship and serve. The judgment scene of Matt 7:21-23 serves as a pointed reminder that at the end all that really matters is whether those who identify with Jesus have actually followed him in doing the will of the Father. Charismatic activity, in all its varied forms, although necessary to the furtherance of the kingdom, is not the measure of successful discipleship. Of first importance is that disciples seek the

⁶¹ Although Smedes, *Mere Morality*, pp. vii-ix denies that he is describing “evangelical morality,” his morality seems distinctly evangelical.

⁶² Smedes, *Mere Morality*, p. 242.

⁶³ Smedes, *Mere Morality*, p. 243.

righteousness of the kingdom by allowing the Spirit progressively to form them into people of righteousness. Only then is the community of disciples able to truly mediate the presence of God to the nations and serve as an effective instrument to restore them to God.”⁶⁴

6.3 Christian Morality and Pentecostal Holiness

I come back to core of my paper: that of bringing holiness and morality together in the Pentecostal's character. To do this, Pentecostals need to have an integrated perspective: of the Spirit's work, of the Bible, of the human make-up, and of the purpose of God for the church. Power and purity is not an “either/or option.” Robert W. Wall writes of the church of the Acts of the apostles as a church with both purity and power.⁶⁵ It is important that the move of the Spirit does not become a “divided flame”⁶⁶ where holiness and charismata do not come together.

In its hermeneutics, Pentecostals need to find its validity beyond the Luke-Acts and Pauline corpuses. The Luke-Acts and Pauline power/charismata motif has served us well but we will be arguing ourselves into a corner, if Pentecostal scholarship does not extend beyond them. For example, Matthew and James may well have a message that will speak specifically to the gaps in Pentecostal biblical studies. Unlike the Greek categories of Luke and Paul, Matthew and James reflect a more holistic Hebraic approach. This paper has demonstrated that there needs to be a holistic approach to the human psyche for a fuller understanding of moral development. God's purpose for the church is to display the fullness of his glory: both his power and his holiness.

In the closing chapter of his massive book on Pentecostalism, Walter Hollenweger comments, “The problem and promise of Pentecostalism are two sides of the same coin.”⁶⁷ The very strengths of Pentecostalism have often prevented it from reaching its full potential. Pentecostals have often fallen where they are strongest. Hollenweger's comments are instructive:

⁶⁴ Blaine Charette, *Restoring Presence: The Spirit in Matthew's Gospel* (Sheffield: Sheffield Academic Press, 2000), pp. 145-46.

⁶⁵ Robert W. Wall, “Purity and Power according to the Acts of the Apostles,” *Pneuma* 21:2 (Fall, 1999), pp. 215-31.

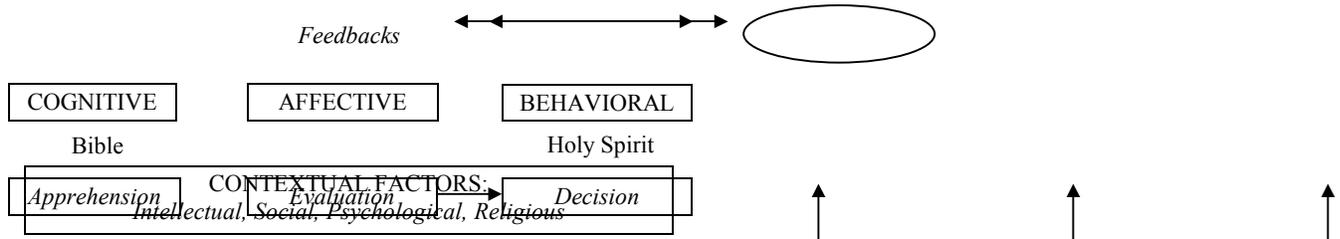
⁶⁶ Howard A. Snyder and Daniel V. Runyon, *The Divided Flame: Wesleyans and the Charismatic Renewal* (Grand Rapids: Zondervan, 1986).

⁶⁷ Walter J. Hollenweger, *Pentecostalism* (Peabody: Hendrickson, 1997), p. 397.

Some ex-Pentecostals have become famous singers, movies stars, or writers, for the same gifts which make a good Pentecostal pastor also make a good entertainer or communicator (just as the reverse is also quite common: jazz musicians, singers, and actors who become Pentecostal pastors). Usually these hide their Pentecostal past, but to those properly sensitized, it shines through.⁶⁸

Although Hollenweger has a different connotation for the word “sensitized,” we can perhaps borrow his word and suggest that to mean a spirit that is sensitized by the holy fire of the Holy Spirit baptism. Let us continue the Pentecostal talk about holiness but let us also live it out at the same time. The *Holy Spirit* will sensitize and empower us to do both *holy* talking and *holy* living.

A Model for Understanding and Teaching Christian Morality
(The Process Chain of Moral Action)



⁶⁸ Hollenweger, *Pentecostalism*, pp. 391-92.