

David A. Reed, *“In Jesus’ Name”*: *The History and Beliefs of Oneness Pentecostals*, Journal of Pentecostal Theology Supplement Series 31, ed. J. C. Thomas, R. D. Moore, S. J. Land (Blandford Forum, Dorset, England: Deo Publishing, 2008), paperback, xii + 394 pp., ISBN: 978-1-905679-01-0, UK £25.95/ Europe £27.95/ Rest of the World £29.95.

Early Pentecostal experience is made alive in a book that is both perceptive and instructive! Pentecostal history is written at its best. The scope of the material that David A. Reed covered in his book *“In Jesus’ Name”*: *The History and Beliefs of Oneness Pentecostals* is all-encompassing. The research on the subject of the volume is thorough. There is so much to learn from the information that Reed puts together to produce this great work. It narrates how a certain faction of North American Pentecostals developed to be known as Oneness Pentecostals during the decisive stages of the Pentecostal Revival. It is situated within the rise of the Holiness Movement. This type of study has never been done before. The beginnings, accounts, theologies, issues and conflicts among the earliest Pentecostals that gave birth to the denunciation of the Trinitarian doctrine and the contention of baptizing believers in the name of Jesus only are all weaved in a unified whole to see a picture of what Oneness Pentecostalism is all about. Hence, this Christian group cannot and should not be categorized by outsiders as heretical or cultic. A second look at the origins and the doctrines of this Pentecostal body is important. Prejudice must be set aside. Doing a review of what happened then could be clearly articulated now. And the author is highly qualified to write a review of the accounts and the views of Oneness Pentecostalism. He knows the ins and the outs of ‘Jesus Only’ Pentecostals very well. The reports that Reed provides in terms of the events, problems, personalities and historical results of the conflicts and confrontations within the young Pentecostal Movement are in very rich details. Since he was previously an insider he was very sympathetic and yet an astute critique of Oneness Pentecostalism. Reed is insightful and honest as well as balanced in his presentation. He does not avoid dealing with the racial struggle between the blacks and the whites within early Pentecostalism. But his discussion of the materials is irenic from beginning to end. And his historical and theological resources are appropriately used in their original contexts. In other words, this book is a work of a mature scholar. Much benefit can be gained when this kind of masterpiece is read carefully.

*“In Jesus’ Name”* is worthy to be included in the Journal of Pentecostal Theology Supplement Series. It is a well outlined work.

There are three appropriately defined major parts with several chapters in each part. Thus, the title has sixteen chapters. After providing a preface that sets the background of writing the book Reed utilizes his very first chapter to introduce the momentous “baptismal sermon” of Robert E. McAlister in 1913, the controversially obtained “revelation” of John G. Schaepe and the resolute baptismal practice of Frank Ewart on April 15, 1914. (1) Baptizing people in the name of Jesus “only” based on Acts 2:38 and not employing the Trinitarian formula of Matthew 28:19 became the “New Issue” in the young Pentecostal Movement. Furthermore, Reed presents the contour of the book in chapter 1. Part I is labeled as “The Legacy in Oneness Pentecostalism.” (7-73) This section of the volume shows that the indispensable appreciation of the religious milieu of North America is vital in understanding the development of the New Issue during the early Pentecostal Revival. Accordingly, chapter 2 talks about “A Pietist Legacy – Experiential Faith” with emphasis on the notion that Evangelicalism is deeply rooted in Pietism, notably, in terms of the centrality of Jesus Christ both in teaching and commitment. (9-43) The proper interpretation of the Bible starts from the heart. And thus, revelation of truth is centralized and creeds of old are marginalized. Christ’s deity and his atoning sacrifice were defended from accumulating rationalism. This polemic attitude can be observed from Philip Jacob Spener to John and Charles Wesley to Jonathan Edwards to Albert B. Simpson and many others. Subsequently, in chapter 3, Reed continues to trace the Evangelical heritage of the Pentecostal accent to the name of Jesus Christ. He suitably calls this chapter “An Evangelical Legacy – Theology of the Name.” (44-68) It is notable here that the writer uses a catena of quotations from primary sources to show the formation of the centrality of Jesus’ name among the Evangelical thinkers. The circumstance of the theological advance of Jesus’ name was due to the liberal threat. In addition, Reed comes up with an excursus about the name of God from primitive Jewish Christianity to contemporary sectarian groups. (69-73)

The designation of Part II is “The Birth of Oneness Pentecostalism.” (75-223) This section is indeed about the North American cradle of ‘Jesus Only’ Pentecostals from within the early Pentecostal Movement. However, Reed’s investigation essentially pays attention to the belief system of the Oneness Pentecostals that grew out of the holiness doctrine and apostolic restoration of the many Evangelicals at that period. The institutional narrative of the Oneness groups receives slight consideration as the author is more interested in

the progress of Jesus “only” teaching. He highlights the significance of William H. Durham in the “Finished Work” of Christ controversy that gave birth to the notion of an Oneness christology type of belief in God. His analysis of “Pentecostal Polemics” in the fourth chapter concentrates on the contributions of Charles F. Parham and especially that of Durham who was possibly influenced by Essek W. Kenyon. (77-107) The first major crisis from within the Pentecostals was due to Durham’s Finished Work teaching. Chapter 5 is fittingly titled “Old Themes for New Times.” This chapter notes that from the Wesleyan Holiness tradition, and then from the Finished Work controversy the so called “New Issue” of baptism in Jesus’ name only logically came into the open. (108-135) The new claim is based on the Pentecostal heritage of christocentric apostolic restoration and the full gospel pattern of Acts 2:38. Many of the early leaders of the Oneness Pentecostals were followers of Durham. The sixth chapter is all about the “Revelation of the Name” of Jesus as the nomenclature for water baptism. (136-146) The claim is that Schaepe has a supernatural source. Nonetheless, Reed argues that this claim of revelation can be appropriately understood within the environment of Pentecostal experience of that time, mainly from the outlook of Ewart and others. The next chapter elaborates on the “Controversy and Rejection” that the New Issue generated among the Pentecostals with focus on the Assemblies of God. (147-166) In particular, E. N. Bell’s engagement with the ‘Jesus Only’ baptism is critically examined by Reed. He maintains that J. R. Flower, organizationally, with D. W. Kerr, doctrinally, brought the Trinitarian cause to succeed. Chapter 8, “From Issue to Doctrine: Revelation of God and the Name,” portrays that the recently organized Assemblies of God was alarmingly disturbed by the Oneness doctrine. (167-183) Christology was directly linked with water baptism viewed according to the pattern of Acts 2:38. Modalism became a substitute to the Trinity because of an alleged “revelation” that is supported by biblical truth. The following chapter, “From Issue to Doctrine: One Lord and One Baptism, picks up where the previous chapter ends. (184-206) The Acts 2:38 interpretations of the Oneness Pentecostals such as Frank J. Ewart, Franklin Small, Garfield T. Haywood and Andrew Urshan are critically evaluated. The tenth chapter depicts the administrative struggle of the proponents of the New Issue after they were expelled from the Assemblies of God. (207-223) Hence, the chapter heading “From Issue to Organization” is a descriptive title. Reed also painfully deals with the role of race among Oneness Pentecostals in this chapter.

Part III of *"In Jesus' Name"* explains the "Theology of Oneness Pentecostalism." (225-363) Consequently, chapter 11 has the title "Theology of the Name" where Reed explores the theological paradigm of the 'Jesus Only' believers' view of God. Using Ralph Del Colle, Jean Danielou, Richard Longenecker and other contemporary scholars the author points out that Oneness theology of the name is close to the early Jewish Christian view of Jesus. The succeeding chapter continues the argument that Oneness Pentecostalism is not heretical. The title "One God and One Name" becomes a very logical view for those who maintain that water baptism should be done in the name of Jesus only and not the Trinitarian formula. (246-273) Using the founding fathers of Oneness Pentecostalism and present-day Christian scholars, the language used in understanding the name of God is assessed carefully. Such terms as "name," "manifestation," "emanation" and "person" are included in the discussion. The thirteenth chapter is nicely titled as "The Name and Christology." (274-307) Here, the dwelling and glory of God in Christ are studied in the context of 'Jesus Only' perspective. The adoptionistic theological tendency of the Oneness view is also addressed. In addition, it is apparent that Reed has drawn conceivable trajectory for the 'Jesus Only' christology in this chapter. It is noteworthy that the following chapter conveys Oneness Pentecostals' perception of the significant connection between "The Name and the Christian Life." (308-337) Once again, the contributions of Oneness Pentecostal thinkers such as John Dearing, W. T. Witherspoon, David Bernard, J. L. Hall and others about the exegesis of Acts 2:38 are enumerated. It is also remarkable how Reed is able to see the parallel views on Acts 2:38 between the Oneness writers and current Evangelical scholars such as James Dunn, Max Turner and others. In chapter 15 a challenge to those who are calling Oneness Pentecostalism as cultic or heretical is set forth. The title, "Whose Heresy? Whose Orthodoxy?" speaks for itself. (338-360) For Reed, the thriving population, the promising academics, the influential music and the maturity of the Oneness movement should bring a reconciliatory dialogue with the larger Pentecostal groups. He also speaks to Gregory Boyd and E. Calvin Beisner concerning their criticism of the Oneness Pentecostals. And finally, in the concluding chapter Reed maintains that his former denomination evidently "carved out its identity with the twin resources of the Bible and a Spirit-guided hermeneutic of revelation, the divinely appointed authorities for restoring apostolic doctrine and practice." (361) He is further convinced that William Durham is "a spiritual mentor" for the pioneers of the Oneness

movement. (362) Last but not the least, the title "*In Jesus' Name*" carries its value with candor when its author completes his treatise and declares what 'Jesus Only' Pentecostalism is all about: "Theologically, its recurring themes are the oneness of God and baptism in the name of Jesus, but its cohering idea is the Name." (363) This is a good read about the Pentecostals whose center of everything in life is the name of Jesus!

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