Anticipating New Beginnings

The publication of this issue of *Pneuma: The Journal of the Society for Pentecostal Studies* brings to an end the editorial term of Editors in Chief Peter Alt-house and Robby Waddell. Editing the journal has been a labor of love, and we are honored by the trust that you—the readers—have placed in us. Times of transition are ideal opportunities to reflect on historical developments and share future hopes. As we look back, we are grateful for the quality leadership provided by our predecessors, William W. Menzies, Cecil M. (Mel) Robeck, Jr., Murray W. Dempster, Frank D. Macchia, and Amos Yong and Dale M. Coulter. We are indebted to them for their years of service and visionary leadership as they expanded the quality and influence of the journal. As we look to the future, we are excited to announce that the editorial reins of the journal are being passed to L. William Oliverio, Jr. and Nimi Wariboko. In our opinion, *Pneuma's* future as the premier journal for the study of Pentecostalism is in good hands.

We also appreciate the years of service of our Book Review Editors, Yolanda Pierce (2015–2017) and Anthony Roberts (2017–present), who will continue to serve in this capacity. Our work as editors would have been impossible without the conscientious efforts of our managing editor, Danielle Banzon. We are grateful for her administrative capabilities. The success and quality of the journal is due in large part to the publishing team at Brill, including Tessel Jonquière, the present acquisitions editor for Theology and World Christianity and her predecessor, Mirjam Elbers, and the production editors Dieuwertje Kooij and Iedske van Coevorden. Moreover, words cannot express our gratitude for the reliable and careful eyes of the journal's long-term copyeditor, Nancy de Flon. It has been vital to have such a competent team to support us during our tenure as the editors. Lastly, we also want to thank the many peer reviewers whose efforts remain nameless to all but the editors, but whose work is essential to the scholarly success of the journal.

When we became the editors of the journal, we made a commitment to the continuation and expansion of *Pneuma's* influence as a world leader in pentecostal and charismatic scholarship. With Peter's specialization in systematic theology and the social sciences and Robby's specialization in biblical studies, the journal has continued to develop in multidisciplinary directions with an interest in capturing global perspectives. The articles in the journal have reflected the variety of scholarly discourses represented by the interest groups

of the Society for Pentecostal Studies and the scholarly interests of the study of religion more generally. We are pleased that we were able to expand the journal into a quarterly, made possible due to the developing breath of scholarship on pentecostal and charismatic issues. The articles in this issue further this cause.

This double issue begins with the 2019 Presidential Address “Being Human and Sex Trafficking: A Theological Response in the Light of Pentecost.” Mark J. Cartledge voices the global problem of sex trafficking. He defines sex trafficking as “recruitment, harboring, transportation, provision, or the obtaining of a person for the purpose of a commercial sex act.” Cartledge offers a theological response that directs the church to liberate sex slaves as a new exodus, offering grace to those who have been enslaved while challenging social, economic, and political powers that collude with sex trafficking. Cartledge takes the Day of Pentecost as his theological fulcrum, which celebrates the joyful in-breaking of the eschatological kingdom as the theological lens through which to organize his analysis. Cartledge’s address attempts to align social justice in the world to the in-breaking reign of divine justice.

Charles Parham’s racism is well documented and often discussed in histories of Pentecostalism; however, the relationship between his racism vis-à-vis his ecclesiology and his doctrine of Spirit baptism has not been sufficiently examined until recently. In “The Spirit That Makes Us (Number) One: Racism, Tongues, and the Evidences of Spirit Baptism,” Chris Green interrogates Parham’s theology of “missionary tongues” and finds that his doctrine of tongues as initial evidence is rooted in his racist views. Green engages the recent work of Ashon Crawley, who suggests that the logic of Parham’s racist/colonialist doctrine left a lasting mark on (white) pentecostal theology and practice. In the first parts of the article Green explores the effects of racism and colonialism on Pentecostalism, and in the final section he responds to that history by proposing, in conversation with William Seymour’s teachings, a doctrine of mission and tongues-speech that purposefully contradicts the “white-settler” logic of Parham’s teachings.

Theologians have been exploring the relationship between pneumatology and other theological loci for more than a century, and these explorations have important implications for pentecostal thought. In “The Church’s Journey through Time: Toward a Spirit Eschatology,” Gregory John Liston takes up the theme of pneumatology using the method of Third Article Theology (TAT)—a methodology that views the world through the lens of the Spirit. Although TAT has been applied to Christology, ecclesiology, and other theological themes, Liston addresses a lacuna in that TAT has not been applied to eschatology. Liston thus explores how a Spirit eschatology informs the transformation of the church as a cruciform body in relation to the metanarrative of Christ

The next three articles are historical in nature. In “The Latter Rain Revisited: Exploring the Origins of the Central Eschatological Metaphor in Pentecostalism,” Daniel Isgrigg probes the historical development of the latter rain metaphor that was influential on early pentecostal thought. Noting that pentecostal scholars highlight the prominence of latter rain theology on the early movement, Isgrigg intentionally traces its historical development in the nineteenth century in Wesleyan and restorationist contexts, leading to its hermeneutical use in early Pentecostalism.

In “Pentecostal Past or Present: Responses to Charismatic Phenomena in Australian Churches of Christ,” Kerrie Handasyde takes up the question of charismatic phenomena in the history of the restorationist oriented Australian Churches of Christ. Charismatic phenomena were part of the church’s early history but were later suppressed, only to re-emerge again a century later. Handasyde traces the early suppression of charismatic elements in this Australian enclave against the backdrop of nineteenth-century rationalism, and the eventual changes as the denomination began to accommodate to the language of renewal.

Weng Kit Cheong’s article, “The Attenuation of Female Empowerment among Three Pentecostal-Charismatic Chinese Churches in Malaysia and Singapore,” explores the role of women in three Chinese pentecostal-charismatic churches in Malaysia and Singapore. Although studies of women in Pentecostalism tend to valorize their empowerment to assume active ministry and leadership, Cheong questions these claims to argue that women in the Chinese context face restrictions and obstacles that attenuate their ability to participate in executive levels of ministry and leadership. Yet there are paths whereby Chinese pentecostal women are recognized and may become leaders—through the expression of charismatic rituals such as glossolalia, prophecy, prayer and worship, witnessing and testimony (but not preaching)—but in the patriarchal structure of Chinese culture women remain subordinate to men. Cheong’s work supports the argument that female empowerment among global Pentecostalism, rather than being a breakthrough in female leadership, remains circumspect and paradoxical.

The issue concludes with ecumenical reflections on the recent report of the sixth phase of the International Catholic-Pentecostal Ecumenical Dialogue. More will be said about this in the Brief Introduction, but for now the ecumenical reflections are intended to provide further points for dialogue on theological and ecclesiological areas of common agreement and areas of disagreement.

As editors and scholars focusing on Pentecostalism and its concomitant areas of study, we are hopeful for continued vision, interrogation, and understanding as pentecostal and charismatic Christianity continues to expand and

transform global Christianity. We pass the baton to Nimi Wariboko and William (Bill) Oliverio, Jr., who will no doubt take the journal to a new level. Finally, we would like to thank our families who endured many hours without us as we dedicated the necessary time to edit the journal.

Advent 2019

Robby Waddell and Peter Althouse