PENTECOSTALISM AND THE POSTMODERN WORLDVIEW*

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The world is changing and so are the paradigms through which it is understood. We are said to live in a 'postmodern', 'post-industrial', 'post-Enlightenment', 'post-Christian', 'post-scientific', 'post-Newtonian' age. The old is giving way to the new: a new world order, a new economy, a new age, new forms of management, new styles of leadership, new avenues of communication, and a new hermeneutic. In virtually every arena of society it has become axiomatic to describe these changes as fundamental paradigm shifts and to attribute them to a change in the dominant worldview. What are these paradigm shifts and emerging worldview, and how are they producing changes in the way we perceive the life and mission of the church?

The purpose of this paper is to explore the interrelatedness of Pentecostalism and the so-called postmodern worldview. Some have observed characteristics of Pentecostalism which they conclude make it the probable dominant expression of Christianity in the postmodern age. At least one outside observer sees the movement as a prototype of the coming era and seems to be calling on it to provide more leadership in

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An Emerging Worldview One that is Correlated to Reality, and offers a comparison of the...
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Alfred North Whitehead was one of the first to grasp the implications of deterministic laws. He wrote:

"The universe cannot be viewed as a closed system controlled by chance. It is a system with a continuous development of its own, governed by the laws of chance."

This perspective is central to the development of system theory and the understanding of complex systems. The development of system theory in the 20th century has been influenced by the works of many, including

- Norbert Wiener, whose book "Cybernetics" (1948) laid the groundwork for the study of systems and feedback loops.
- John von Neumann, who contributed to the theory of self-replicating systems and the structure of the universe.
- Ludwig von Bertalanffy, who developed the general systems theory.

These theories have been further refined and expanded, leading to the current understanding of complex systems and their behavior. The classical scientific worldview, however, remains a valuable perspective, especially in the realms of natural science and mathematics.
31. Lanza, Science and Education (July 93), 115

For Held the absence is always in progress, motion moving cyclically.

The center of gravity of system is equal to the sum of its kinetic and potential energy.

The spatial circuit of system is equal to the sum of its positional and action.

The temporal circuit of system is equal to the sum of its past and present.

The logical circuit of system is equal to the sum of its premises and conclusions.

The subjective circuit of system is equal to the sum of its perceptions and evaluations.

The objective circuit of system is equal to the sum of its objects and actions.

The operational circuit of system is equal to the sum of its operations and results.

The functional circuit of system is equal to the sum of its functions and relations.

The algorithmic circuit of system is equal to the sum of its algorithms and processes.

The philosophical circuit of system is equal to the sum of its philosophies and theories.

The social circuit of system is equal to the sum of its social relations and interactions.

The cultural circuit of system is equal to the sum of its cultural traditions and practices.

The historical circuit of system is equal to the sum of its historical developments and changes.

The biological circuit of system is equal to the sum of its biological processes and activities.

The ecological circuit of system is equal to the sum of its ecological interactions and environments.

The economic circuit of system is equal to the sum of its economic transactions and exchanges.

The political circuit of system is equal to the sum of its political decisions and actions.

The legal circuit of system is equal to the sum of its legal regulations and sanctions.

The moral circuit of system is equal to the sum of its moral principles and values.

The ethical circuit of system is equal to the sum of its ethical judgments and decisions.

The aesthetic circuit of system is equal to the sum of its aesthetic experiences and perceptions.

The literary circuit of system is equal to the sum of its literary expressions and creations.

The artistic circuit of system is equal to the sum of its artistic forms and expressions.

The scientific circuit of system is equal to the sum of its scientific theories and discoveries.

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A Postmodern Worldview

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JOHNS | Penecostalism and the Postmodern Worldview

...development of Penecostal thought... Theologically, Penecostalism...

Penecostalism is a movement that accords the spiritually empowered one a

...in the Penecostal/evangelical circles of the English-speaking world. The

...are the key to the meaning of Penecostalism in transition. Penecostalism do not limit itself to the realm of

...are related to a single master plan of God that will be con-

...the experience dimension is still very much intact. The

...other words, Penecostalism is essentially a movement that accords the spiritually empowered one a

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Chapter 9: Toward a Postmodern Pentecostalism

Theological community in the modern/modernist ("first" modern) era was characterized by a strong emphasis on reason and science, which led to a separation of the supernatural and the natural. In contrast, the postmodern era challenges this dualistic view by recognizing the interconnectedness of all aspects of life, including the spiritual and the secular.

Pentecostalism, with its emphasis on the Holy Spirit's direct influence and the empowerment of believers, is seen as a living expression of this interconnectedness. It embodies the postmodern worldview by emphasizing the importance of personal experience and the direct encounter with the divine.

Pentecostalism rejects the modernist model of religion, which views spirituality as a separate entity that can be studied and understood through reason and science. Instead, it sees spirituality as an integral part of human experience, intertwined with all aspects of life.

The postmodern Pentecostalism movement seeks to integrate these two perspectives by recognizing the validity of both reason and experience. It aims to create a theology that is relevant and meaningful in the contemporary world, where the boundaries between the spiritual and the secular are blurred.

This approach allows for a more holistic understanding of religion, one that recognizes the importance of both reason and experience in the pursuit of spiritual truth. It promotes a more inclusive and open-minded worldview, one that is willing to embrace new ideas and perspectives.

By embracing the postmodern worldview, Pentecostalism can continue to thrive and grow, while remaining true to its core beliefs and practices. It can serve as a bridge between the modern and the postmodern, offering a unique and valuable contribution to the ongoing dialogue about the nature of religion and spirituality.
Obedience and conformity to the will of God is the essence of the knowledge of God. In the context of understanding and believing the nature of the doctrine of the Triune God, John Wesley emphasized the importance of obedience as a fundamental aspect of the believer's relationship with the Lord. Wesley's emphasis on obedience is grounded in the understanding that the will of God is central to the knowledge of God.

The doctrine of Obedience and Conformity to the Will of God is a central theme in John Wesley's teachings. He argued that true obedience is not merely a mechanical compliance with external commands, but a deep, inner conformity to the will of God. This obedience is not just a means to an end, but an end in itself, reflecting the heart's submission to the sovereign will of the Father.

In Wesley's view, the will of God is revealed through Scripture and the inward witness of the Holy Spirit. It is this understanding that guides individuals in their personal and corporate obedience. The primary means of obeying the will of God is through faith, prayer, and active participation in the life of the church, as well as through the practice of good works.

Wesley's emphasis on obedience is not only a call to personal sanctification but also to social action. He believed that the church should be an exemplar of obedience to the will of God, demonstrating the power and love of God in its community life. Wesley's teachings on obedience have had a profound impact on Methodism and continue to influence discussions on the nature of religious obedience and its role in the spiritual life.
The structure of the functional paradigm

The following chart demonstrates the distinctive elements of a functional paradigm.

<table>
<thead>
<tr>
<th>Functionalist</th>
<th>Postmodern</th>
<th>Worldview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emphasizes the role of society in shaping individual behavior</td>
<td>Focuses on the interaction between individuals and their environment</td>
<td>Emphasizes the unpredictability and diversity of human experience</td>
</tr>
<tr>
<td>Assumes that society is a fixed entity that can be studied</td>
<td>Assumes that society is a constantly evolving entity that is shaped by individual actions</td>
<td>Assumes that society is a subjective construct that varies from one individual to another</td>
</tr>
<tr>
<td>Emphasizes the importance of understanding societal patterns</td>
<td>Emphasizes the importance of understanding individual experiences</td>
<td>Emphasizes the importance of understanding cultural contexts</td>
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The theory of functionalism is based on the idea that society is a system that operates to maintain stability and order. It assumes that society is a fixed entity that can be studied and understood through the analysis of social structures and patterns. The theory of postmodernism, on the other hand, is based on the idea that society is a constantly evolving entity that is shaped by individual actions. It focuses on the interaction between individuals and their environment, emphasizing the importance of understanding individual experiences and the subjective nature of human society.
Discussions in 1970, the Roman Catholic Church, which had previously been the dominant force in the ecumenical movement, began to take a more active role. This period was marked by the Second Vatican Council, which convened in 1962 and concluded in 1965. The council's decrees on the liturgy, the relationship of the Church to the laity, and the role of the Magisterium were significant milestones in the development of the movement. The council's emphasis on the universality of the Church and its call for dialogue with other Christian traditions set the stage for further ecumenical activity.

The Roman Catholic Church's involvement in the ecumenical movement was initially met with resistance from some quarters. However, the church's willingness to engage in dialogue and to seek common ground with other Christians was gradually recognized, and by the end of the 1970s, the Roman Catholic Church had become a full participant in the ecumenical movement. The movement continued to grow, with new partnerships being formed and existing ones strengthened.

The ecumenical movement continues to evolve, with new challenges and opportunities emerging. The movement's focus on dialogue, cooperation, and mutual understanding remains a central theme. As the movement moves into the 21st century, it is clear that the ecumenical agenda is far from complete, and much work remains to be done. The movement's success in bringing Christians together is a testament to the power of dialogue and cooperation, and it is a model for other areas of human endeavor.