

## **Editorial: People of the Spirit**



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Nearly ninety-three years ago, Elmer and Clara Fisher, leaders in the Azusa Street Revival, welcomed their grandson, Stanley M. Horton, into the world. That boy would grow to become the premier theologian of the AG, a professor for nearly five decades, a prolific writer, and world lecturer—his scholarly contributions impacting the larger Pentecostal world in ways beyond measure.

Perhaps even more profound than the wisdom evident in his academic insights, however, is the Spirit-empowered graciousness that has marked Dr. Horton's character. His personal faith in a God with a plan for His people and the world—and his belief in Spirit-empowerment to see that plan fulfilled—stands as an important example for Pentecostal leaders in these uncertain days of economic and political upheaval. In times such as these, those engaged in Kingdom expansion around the world will do well to look to the wisdom of our Pentecostal elders—those “people of the spirit” (to use Gary McGee's phrase)<sup>1</sup>—who have weathered numerous storms and continued steadfast in the faith.

Most of the contributors to this issue have been impacted in one way or another by the life and work of this man.

It seemed fitting, then, as AGTS prepares to honor Dr. Horton with an endowment initiative in 2009,<sup>2</sup> to present one aspect of his multi-faceted theology as our feature article. Originally written as a chapter for Horton's upcoming biography,<sup>3</sup> Dr. Ray Gannon's article portrays Horton's longstanding commitment to Israel and clear understanding of the important relationship between Israel and the Church.

Additionally, this issue of *Encounter* offers an award-winning student paper and six inaugural lectures. Each year, The Stanley Horton Award for the Outstanding Theological Studies Seminar Paper is presented to a worthy AGTS M.A.T.S. graduate. Jeff Green, winner of the 2008 award, wrote on “Torah and the Disciple of Jesus.” Addressing such oversimplifications as “law” vs. “grace” and the misrepresentation of “the law” as negative, Jeff presents a refreshing look at the beauty of Torah, its universality and permanence, and its meaning in the life of the believer.

With Azusa as a backdrop and an example of a revival that provided the impetus for world mission and evangelism in the twentieth century, it is

fitting that the inaugural lectures in this issue all sound the clarion call to continue in the twenty-first century to carry out the Church's mission with Spirit empowerment. Three of the lectures are by Dr. Mark Hausfeld, who served as the Seminary's second J. Philip Hogan Chair of World Missions, during the 2007-2008 academic year. His "Islam in America" series presents a strategy for the local church to "meet America's Muslims in their own theological, historical, and cultural contexts so that we can strategically bless them with the gospel."<sup>4</sup> Mark's words are not just academic theory. He has lived those words here in America and across the 10/40 window—seeing many Muslims come to faith in Christ.

The fall 2008 semester marked the beginning of Dr. Stephen Lim's tenure as Academic Dean at AGTS. His inaugural lecture, "Mission in a Rapidly Changing World" calls a "stalled" American Church to become servant

leaders "with knowledge, skills, and passion"<sup>5</sup> who can live out their mission of revitalizing the Church and evangelizing the world in the power of the Spirit.

"Fulfilling the Apostolic Mandate in Apostolic Power" was the theme of Dr. DeLonn Rance's three-part inaugural lectures as he became the seminary's third J. Philip Hogan Chair of World Missions in the fall of 2008. The first two lectures, "Seeking a Spirit-Driven Missiology and Praxis" and "Apostolic Leadership in a Spirit-Driven Missiology and Praxis" are presented here; the third is forthcoming in *Encounter's* Summer 2009 issue. Dr. Rance concluded his first lecture with a moving illustration of a church of homeless people in San Francisco doing just that—carrying out the apostolic mandate in apostolic power. Listen for yourself: [http://www.agts.edu/news/news\\_archive/s/2008\\_10rance\\_lecture.html](http://www.agts.edu/news/news_archive/s/2008_10rance_lecture.html) and prepare to set your excuses aside.



As 2008 comes to a close, the Seminary community acutely feels the loss of our colleague and friend, [Dr. Gary McGee](#), who went to be with the Lord on December 10. Gary lived life well as a person of the Spirit. Devoted to making church history come alive for the present generation, he reminded everyone around him—family, friends, students, and colleagues—to look to the past to better understand ourselves and to appreciate the spiritual resources available for facing the present. As Stanley Horton's life story and the articles in this issue will confirm, what is necessary to carry out our mission in the twenty-first century is no different from the first or twentieth centuries. If we are to do this, we must be people of the Spirit.

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<sup>1</sup>Gary B. McGee, *People of the Spirit: The Assemblies of God* (Springfield, MO: Gospel Publishing House, 2004).

<sup>2</sup>See <http://www.agts.edu/more/horton> after January 8, 2009.

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<sup>3</sup>*Stanley M. Horton: Shaper of Pentecostal Theology* by Lois E. Olena, to be released by Gospel Publishing House in April 2009. Gannon's version of this piece for the biography will be on a more popular level and will also focus on Horton's pneumatology and eschatology.

<sup>4</sup>Mark Hausfeld, "Islam in America: Developing Strategy to Reach Diaspora Muslims through the Local Church Part I," (Second J. Philip Hogan Chair Address, Assemblies of God Theological Seminary, Springfield, MO, November 14, 2007), 7. Due to the sensitive nature of his topic, these lectures are available by [direct request](#) only.

<sup>5</sup>Stephen Lim, "Mission in a Rapidly Changing World," (Convocation Address, Assemblies of God Theological Seminary, Springfield, MO, August 28, 2008), 7.

## **Message from the President: The Way I See It**

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The very real and current global economic woes create no lack of anxiety among us all. Followers of Jesus can gain perspective during these times through reminders from the pulpit reaffirming that “God is still in control.” I do not intend to minimize these necessary and truth-filled reminders; nonetheless, I believe followers of Jesus in this nation have become quite accustomed to a God who “fills in the blanks” for personal aspirations, which are, all too often, mistaken for God’s aspirations.

Could it be that what it means to be a follower of Jesus is receiving clarified perspective from places where the good news of Jesus Christ is most threatened? Church leaders I’ve met from Central Asia cannot conceive of a faith that does not include imprisonment. Iranian

leaders face torture and possible martyrdom with a confidence in Christ that unnerves me. The global economy impacts their lives, but, interestingly, they do not place it at the top of their list of major concerns.

This edition of the *Encounter Journal* provides examples of the reflections of a new generation of Issachar leaders—people who simply cannot accept business as usual because the future simply does not follow a predicted trajectory. Current times require the insights of Pentecostal leaders who understand the contemporary challenges. The issues to which leaders respond, I anticipate, will increasingly necessitate the breadth and depth of the new leaders of Issachar, like those whose work you find in this issue of the *Encounter Journal*.

**Stanley Horton: ‘One Plan Stan’—  
Stanley M. Horton’s ‘Israel and the  
Church’ Theology<sup>1</sup>**

**Raymond L. Gannon, Ph.D.,**

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Stanley Monroe Horton is a hero to me just as he is to many others on the frontlines of Kingdom expansion among the House of Israel. The quiet and unassuming scholar-saint—*Mr. Pentecostal Theology* for over a half-century in Assemblies of God academic and church worlds—has sounded biblical truth without compromise in a Pentecostal milieu on occasion prone to theological accommodation to the times. When key Pentecostal leaders and educators were prepared to embrace dispensationalism in part to seem more theologically agreeable to the Evangelical world in the 1940s and 1950s, “One Plan Stan” stood firm as he would throughout his entire teaching and writing careers.

To Stanley Horton, the Church and Israel are forever linked in God’s program. As Gary McGee has pointed up, Horton focused keen attention on the functional role of God’s Kingdom in the present age.<sup>2</sup> Stated Horton, “God’s purpose for the Church is the same as that for Israel. ...a holy nation (including both...).”<sup>3</sup> There was no need to try to rebuild a “wall of partition,” the very divider that the Cross had quite successfully demolished (Eph 2:14). Rather, it was God’s continued purpose

for Israel to exert corporate faith in Jesus and be enlightened afresh to Israel’s Kingdom mission (Gen. 12:2-3; Exod. 19:5-6). That *missio Dei*, to reveal the majesty of the loving King of the universe to the totality of humankind, was to be accomplished with full Israel and Church joint cooperation as they functioned under the same directive of the Messiah and were illumined by the same Holy Spirit. Jesus is indispensable to God’s purposes for Israel. “We can see the Messiah as the real source, the Giver of the Holy Spirit.”<sup>4</sup>

**Stanley Horton’s Rejection of  
Rejectionism**

From his earliest teaching days at Metropolitan Bible Institute in North Bergen, New Jersey in 1945 and throughout the second half of the twentieth century, Stanley Horton has believed, “Clearly, God will be faithful to His promises to national Israel without splitting Israel and the Church into two peoples and two plans.”<sup>5</sup> In a phrase, *God has one people and one plan for the ages.*

Both in his extensive writings and during his half-century of classroom teaching, Dr. Horton consistently challenged

“replacement theology” or supersessionism, and its correlative amillennialism, a theology that displaced Israel in God’s program for the ages suggesting God had “rejected His people” and fully replaced Israel with the Church, the so-called “New Israel.” He recognized the untenable character of “New Israel” or “True Israel” theology as there is neither suggestion of support for nor use of these terms or ideas in the whole of Scripture. They were rather handy theological manipulations invented for theological convenience in the second century. Of amillennialism, Horton wrote:

Most amillennialists consider Augustine (bishop of Hippo in North Africa, A.D. 396-430) one of the chief promoters of amillennialism. Like him, they take the prophecies of the Old Testament that apply to Israel, spiritualize them, and apply them to the Church. However, it is very clear, for example, in Ezekiel 36, that God will restore Israel for His own holy name’s sake, even though they profane that name. Therefore, I reject amillennialism because it spiritualizes too much and because as a system it has no room for either the restoration of national Israel or the reign of Christ on earth, a reign clearly prophesied in both the Old and New Testaments.<sup>6</sup>

### **Pentecostal Musings with Dispensationalism**

Even beyond his total dismissal of Israel-rejectionist traditional Christian supersessionism, Dr. Horton identified J.

N. Darby’s and Cyrus I. Scofield’s “dispensationalism” as theologically unsound<sup>7</sup> since that system of thought provided neither legitimate place for contemporary Pentecostal experience nor room for God’s gracious dealings with “all Israel” in the present day.

Replacement (or dis-placement) theology had categorically dismissed the Jews and national Israel as having any continued significance in God’s program of salvation history. But the dispensationalist scheme shunted God’s vital reconnection with “all Israel” off to an elusive utopian future. Both systems, displacement and dispensational, are actively detrimental to the execution of the apostolic strategy of Romans 11 that still calls for contemporary Christians to successfully provoke “all Israel” to spiritual jealousy and faithful response to the gospel of Jesus the Messiah by operating in the fullness<sup>8</sup> of the Spirit.

How was young Stanley Horton able to withstand both the classical teachings of supersessionist Christianity and the newer academically compelling attraction of dispensationalism?

### **Stanley Horton’s Early Encounter with Pentecostal Theologies of Israel**

Born in 1916 into a Pentecostal home, Stanley Horton was immersed in the immediacy of the Los Angeles afterglow of the Azusa Street Revival. His parents and grandparents were committed Pentecostals who clearly impacted young Stanley’s life with Spirit-filled teaching and with their earnest Christian sanctified living.

Part of the early Pentecostal worldview conditioned Stanley toward a favorable

sense of fraternity with the Chosen People, the Pentecostals' fellow-players on the divinely orchestrated eschatological stage of fraternal twin restorations in the twentieth-century. When Pentecostalism found itself fully repudiated by Spirit-seeking Holiness camps as well as others with more conventional evangelical outlooks, Pentecostal thinkers leaped into theological action.<sup>9</sup> They crafted a series of "Latter Rain" theologies that took great support for the contemporary outpouring of the Holy Spirit from the concomitant twentieth-century rise of Zionism. The new Zionist effort clearly evidenced God's contemporary revitalization of not only pristine Book of Acts-restorationist Christianity but the pending re-establishment of the Jewish nation as well. Both the Chosen and the Church were being recalled to their first century points of backslidden departure.

The conviction that God was at work reinstating His Chosen People to their biblically Promised Land and, significantly, to genuine spiritual vitality was attested to on a continuing basis in the leading Pentecostal periodicals of the era. Spirit-baptized believers fore-glimpsed both the restoration of the Jewish state and the modern Jewish responsiveness to the Spirit-empowered gospel proclamation.<sup>10</sup>

At eleven years old, young Stanley was immersed in this early pro-Zion Pentecostal culture. Yet Stanley would be confounded by conflicting reports of the same era finding their way into Pentecostal publications and pulpits that often took their signals from anti-Semitic social trends rather than relying upon the Providence of Scripture.<sup>11</sup> They

rehearsed warnings stemming from the universally distributed work, *The Protocols of the Elders of Zion*, a Russian forgery intended to frighten Christians into support of nationalist or international anti-Semitic causes.<sup>12</sup> The pouring into America of European anti-Semitic propaganda in the 1920s and 1930s would likewise lead some Pentecostals to discount God's purposes and intentions for Israel's immediate faith experience in Christ and the imminence of a Jewish state. But in spite of uneasy sentiments and societal misgivings among some more impressionable Pentecostals regarding Bible-based declarations of God's intentions for contemporary Israel, young Stanley maintained his classical Pentecostal conviction:

I saw that it was clear that God had a plan from the beginning—one plan that included all nations. This is what He told Abraham. "In you and your seed, all the families of the earth will be blessed." So His purpose in choosing Israel as a servant and as a special people was to prepare the way for Christ and for the salvation that's available to all.<sup>13</sup>

Both Frank Boyd as early as 1925 and E. S. Williams in the 1930s and 1940s sought to offer nuanced renditions of increasingly popular Scofield-advocated dispensationalism. McGee highlights the dispute:

Not everyone agreed, however, with the dispensational orientation to the kingdom of God held by Riggs and Boyd. As early as 1924, the Executive

Presbytery of the Assemblies of God stopped the advertisement of *The Scofield Reference Bible* (containing the dispensational interpretations of C. I. Scofield in the form of notes) in *The Pentecostal Evangel*. Several objectionable interpretations were cited in addition to “a theory in the notes of the Scofield Bible that the kingdom of heaven is ‘postponed,’ which we believe is contrary to the teaching of Rom. 14:17; 1 Cor. 4:20; and Col. 4:11.”<sup>14</sup>

At the urging of William I. Evans and Frank M. Boyd, permission was granted to begin advertising it once again in 1926.<sup>15</sup>

They attempted to make this theologically fabricated structure accommodate Pente-costalism by slightly adjusting it. Young university-trained scholar Stanley Horton was initially exposed to dispensationalism and other related “isms” while a student at Gordon Divinity School (later Gordon-Conwell Theological Seminary). Horton stated of that learning experience:

So it probably wasn’t until I got into Gordon that I had people dealing with dispensationalism and amillennialism and postmillennialism and so on. I saw that in comparison to other views and three things bothered me the most about it. ***One, it made God have two plans—one for Israel and one for the Church. And during the Church age, Israel was shunted off to the millennium so we’re not***

***concerned with it, really.*** The other thing that bothered me was it had different ways of salvation in the different dispensations. And then it had no room for the Pentecostal experience and the gifts of the Spirit in the Church age, after the first century, after the last of the apostles died.<sup>16</sup> (Bold italics mine)

While retaining his premillennial second coming theology, Horton rejected the dispensationalist scheme as not having adequate biblical support. Stated Horton, “When I was out teaching and preaching, I’d emphasize that God has one plan (that includes both Israel and the Church) and one way of salvation.” Teaching just what the Bible really says, “automatically rules out some of the dispensationalist ideas.”<sup>17</sup>

### **Stanley Horton’s Impact Upon the Assemblies of God Blessing of Israel**

When another General Superintendent and dispensationalist, Ralph M. Riggs, invited Stanley to relocate from the East to Central Bible Institute (CBI) in Springfield, Missouri in 1948, it was a most eventful year. After a full generation of runaway anti-Semitism in the Christian West that ultimately resulted in the horrors of the Holocaust, and after a fresh outpouring of the Holy Spirit known as the “New Order of the Latter Rain” in America which alternately revitalized and disrupted congregational life, the State of Israel declared its independence on May 14. The shocking revelations of the systemic destruction of European Jewish civilization and the frequent complicity of Christian groups with religiously abusive nationalist regimes stunned

Christian multitudes. Fortunately, the AG General Council in session in October 1945 passed a resolution fully condemning all forms of anti-Semitism, including those identified by E. S. Williams as pouring across Pentecostal pulpits.<sup>18</sup> But now in the wake of such events, Stanley Horton arrived in 1948 to commence his thirty years of teaching Bible and theology at CBI.

In addition to his responsibilities at CBI, Stanley crafted Gospel Publishing House Sunday school literature designed to equip local Assemblies of God adults to every good work. His theology concerning Israel came out consistently in his Sunday school quarterlies, classroom activities, and in the books he soon began to publish.

### **Horton's "One Plan" Theology**

Stanley Horton's 1955 *Into All Truth* evidenced his commitment to the classical premillennial return of Christ while simply discounting the dispensationalist incursions into classical Pentecostal thought. This was a time, as noted above, when the general AG academic trend was toward dispensationalism in spite of its inherent rebuff of Pentecostalism, its relegation of the church to a "Class B" parenthetical status, and the biblically inconsistent postponing of divine action with Israel until the coming of utopia. Horton found no scriptural requirement for a "second holocaust" even as many labeled "the time of Jacob's trouble" but rather recognized that Kingdom benefit would surely come immediately with Israel's repentance, faith encounter with Jesus, and her pending Pentecostal experience. In Horton's theology, restoration to the Land would precede

the national expression of their Messianic faith:

Ezekiel 36:25-27 goes a step farther. It speaks of the cleansing that God will give after bringing Israel back to their own land. There God will give them the new heart and new spirit and replace their stony heart, as He promised them. Then also, He will put His Spirit within them to make it possible for them to live in obedience and faith in the land as His people. This He will do, not because Israel deserves it, but so that all shall know He is the Lord, the God who keeps His promises (36:32-38). ...[T]he promise was that Israel would first be restored to the land in unbelief. Then God would do a work of cleansing, change them, and give them His Spirit.<sup>19</sup>

In his theology there was a supernatural correlation between Spirit-led Pentecostalism and Israel's spiritual rebirth in the Land as accomplished by the Holy Spirit's activities. Anointed Pentecostals could prophetically function in the spirit of Elijah to effect Israel's reconciliation to God's appointed Messiah and to God the Father. Through God's prophets the "activity of Spirit-directed men...made it possible for God to rid Israel of idolatry and prepare the way for Christ."<sup>20</sup> Then Israel, provided with a new heart and new spirit, would become the dwelling place of God's Spirit. Israel would be relieved of her spiritually destitute condition and inherit the promised refreshing of the Latter Rain.<sup>21</sup> The purifying agency of the Holy Spirit would sufficiently purge Israel of her

dross so there would remain no particular need for yet more severe Jewish suffering, persecution or chastening in the future. What Israel really needed was not more Gentile-sponsored “woes” but genuine encounter with the Holy Spirit.<sup>22</sup>

Horton had no doubt of Israel’s “special place in God’s plan” as a people destined to bring the Great Commission to its successful culmination in full cooperation with the Church. Israel’s redeeming faith in Christ would result in her spiritual cleansing. Her current rebellion against God’s revelation in Christ could soon be overcome by Israel’s Messianic faith resulting in the national salvation of Israel and “all Israel’s” immediate Kingdom usefulness. The redemption of “all Israel” would, in turn, generate exponential Kingdom growth with expansive faith in God among the rejuvenated nations (“life from the dead”).

Stanley Horton held that upon the second coming all nations would experience God’s hot wrath should they have abused Israel, the Jewish people, or the Jewish State. Those who had refused to come alongside God to “bless” the promised progeny of the patriarchs (Gen. 12:2-3) would encounter the “curse” of God’s divine hostility as had Assyria and Babylon before them.<sup>23</sup>

Middle Eastern politics were uncertain in 1955 as the Suez Canal Crisis loomed large on the horizon. Cautions sounded in educational materials and other denominational publications that too much Pentecostal stock had been placed in modern Israel since (1) the Jews had not yet come to faith, (2) Jerusalem was

still downtrodden by Gentiles, and (3) there were sacrilegious aspirations for reinstating blood sacrifices in a reconstructed Temple. Stanley Horton then determinedly sounded the prophet’s *shofar* (trumpet) to recall attention to the classical Pentecostal ideological fraternal connection between Israel and Pentecostalism that, in turn, supernaturally reiterated the Pentecostal role in Israel’s spiritual rebirth experience. Pentecostals were plainly the Spirit-equipped vessels to bring a transforming “Holy Spirit” encounter to “All Israel.”<sup>24</sup>

The Pentecostals tended to celebrate fraternal unity with Israel in the aftermath of Israel’s victorious wars over nations committed to Israel’s total destruction. But, then, at other times, they just as quickly disassociated Pentecostalism from Israel when real dangers to Israel’s survival re-surfaced. This was never clearer than in the 1960s both before and after the 1967 Six-Day War. This phenomenon witnessed in every decade since the 1920s was repeated yet again both before and after the 1973 Yom Kippur War. However, for reasons too numerous to elaborate upon here,<sup>25</sup> Pentecostals quickly retreated from any sense of commitment or bond with Israel in the wake of angst-producing oil crises and newer Islamic threats to the Jewish State. Curiously, no official support for national Israel has been published in the decades since, apart from the sounding of ultimate utopian hopes.

But then, as a presenter for the Society for Pentecostal Studies,<sup>26</sup> as a contributor to *Paraclete*—the pneumatological journal of the AG,<sup>27</sup> and as a theology professor at Assemblies of God











































































































































































































































































































