New Apostolic Reformation?: a biblical response to a worldwide movement

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Description
This critique provides a framework for understanding and interpreting the widespread but little-known New Apostolic Reformation (NAR) movement. As the authors state in the preface: "We write this book with two major goals in mind. First, to give people an idea of the sheer size and reach of the NAR movement. And second, to systematize its key teachings and practices and evaluate them on the basis of Scripture and careful reasoning ... In our judgment, the NAR perspective crosses these boundaries [that is, certain broad parameters, revealed in Scripture and practiced in the historical orthodox church], and it does so in part because of flawed theology rooted in a flawed understanding of Scripture. We wish to warn readers about a possible confusion: Some critics have linked the NAR movement with mainstream Pentecostalism and charismatics. We do not do this. In fact, it is our contention that the NAR movement deviates from classical Pentecostal and charismatic teachings. This movement has emerged out of independent charismatic churches and, thus, has gained a foothold in many of those churches in varying degrees."

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One of the new religious movements is that of the New Apostolic Reformation (NAR). Within the NAR, the primacy of the apostle should be noted, who also functions in the role of a teacher, by ‘accurately’ decoding God’s divine blueprint for this season. The NAR of the South often align themselves in vintage ‘Berean’ style as people who ‘searched the scriptures daily’ (Acts 17: 11). This article will examine the way the movement remained steadfast in its opposition to Jewish statehood in the aftermath of the Holocaust and even in the wake Israel’s establishment in 1948, and it will chart the process by which the Bund embraced Israel as quickly in 1955, looking at the rise of a Bund organization in Israel. New apostolic reformation timeline. 1906-1909: The Azusa Street Revival, commonly regarded as a birthplace of the global Pentecostal Movement, takes place in Los Angeles, California. 1947: The New Order of the Latter Rain (Latter Rain) caused controversy within North American Pentecostalism, including its call to restore the offices of prophets and apostles in the church. 1960: The birth of neo-Pentecostalism, commonly called the Charismatic Movement or the “second wave” of the North American Pentecostal movement ushered Pentecostal beliefs and practices into mainline Christian denominations. But the New Apostolic Reformation is the most influential aberrant movement the church has ever seen.” And so, the website urges, buy this one-hour DVD and you will find out how terrible this “influential aberrant” movement is.

Free CP Newsletters. A Biblical Response to a Worldwide Movement. In this book, they included Charismatic leaders who believe in five-fold ministry today (as I have, for decades) and grouped them together as part of NAR. The book also painted a very negative picture, although I believe that the authors were sincere in their writing and sought to do solid research. Although the term New Apostolic Reformation was popularized in the mainstream media, its origins are from a scholar known as Dr. C. Peter Wagner (1930-2016) who coined the term in 1994 after trying several alternatives such as “Neopentecostal,” “Neocharismatic,” “Independent,” “Post-denominational” or “Nondenominational.” This name referred to a movement in the body of Christ at-large of churches with some charismatic/“Third-wave” (also a term coined by Wagner) similarities. He subsequently wrote of the NAR in his books The New Apostolic Churches (1998); Churchquake! (1999); Apostles and Proph