



A theological analysis of the healing movement revival in Indonesia

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Abstract: Pentecostal and healing practices could not be separated in Pentecostal Theology because healing practices are the most phenomenal practice in the Pentecostal tradition. This practice is essential regarding the phenomenal growth of Pentecostal Churches worldwide. Especially in the context of Pentecostal churches in Indonesia, I will describe how the Pentecostal churches grew so fast that the healing revival impacted them. I will give my analytical critics of this phenomenon through the discussion with the works of literature available and bring my suggestion and contribution to Pentecostal Theology regarding the vital doctrine of Pentecostal, which is the healing practices.

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INTRODUCTION

Robert Menzies states that one characteristic that drives the influence and growth of the Pentecostal church is “Pentecostals routinely pray for the sick and take the commission of Jesus seriously to preach the good news and heal the sick.”¹ Menzies’ statement affirms that praying for the sick plays an essential role in the growth of the Pentecostal church.² Pentecostal message concerning bearing the Gospel – as the word of God at the same time as the good news to every people – is to proclaim that Jesus is the healer for physical illness. Hence, the “Pentecostals insist that the divine healing is a sign of the presence of the Kingdom of God and that it should not be a rare and unusual experience limited to a select few.”³ Pentecostals believe that every Christian is called to recognize that God delights to bestow the gift of healing and bring physical wholeness to His people.⁴

¹ Robert P. Menzies, *Pentecost: This Story is Our Story* (Springfield, MS: Gospel Publishing House, 2013), 126.

² *Ibid.*, 127.

³ *Ibid.*, 128

⁴ *Ibid.*

It could not be denied that one of the factors concerning the growth of the Pentecostal churches is affected by the desire of the Pentecostals to pray for the sick and proclaim the good news concerning Jesus as God and as the healer for physical illness. Therefore, the Pentecostal message answers the people's physical and spiritual needs. Pentecostals have been growing in every culture worldwide and emerged healing movement. This movement pro-claims the messages of the Gospel of Christ to assure that Jesus is the healer of physical illness.

This paper will discuss the massive growth of the Pentecostals in Indonesia concerning the healing movement. The healing movement in Indonesia plays a role in the growth of the Pentecostal churches. As known, Indonesia is one of the largest Muslim populations in the world.⁵ In 1921, Pentecostals grew and became dominant in Christianity in Indonesia.⁶ The Pentecostals in Indonesia used evangelistic crusades to reach out to the lost people in Indonesia. Since John Sung's crusade in 1939, a large group of people gathered in soccer stadiums and public halls to hear the Pentecostal message from the evangelists.⁷ In 1991, Reinhard Bonnke's crusade had over 100.000 people attend each night.⁸

In 2009, Ladona Osborn came to Indonesia and had evangelistic crusades in soccer stadiums and public halls.⁹ During Osborn's evangelistic crusade, she prays for the audience, especially those with a physical illness. And many people are testifying about their healing experience at that time. The Muslim people who attended her evangelistic crusades testified about their healing experience.¹⁰ The healing movement in Indonesia should be examined concerning the culture of Indonesia. Therefore, this paper will deal with the theological analysis of this movement and how this movement plays a significant role in the growth of the Pentecostal churches in Indonesia. This Paper will look forward to the healing crusade from a theological perspective

METHODS

The method of this writing is descriptive analytics with a qualitative approach to Biblical and Pentecostal hermeneutics. The qualitative approach to this research is theological and philosophical¹¹ research specifically on the systematic.¹² Systematic theology research uses the Bible as a resource with the aim of critically formulating and reformulating the teachings of the church.¹³ Therefore, this research will use the Bible as the source of information regarding the healing practices of Pentecostal Theology.

⁵ A research on 2010, the population of Muslim in Indonesia reach around 209.120.000 persons. See Religion & Public Life, 10 Countries with the Largest Muslim Populations, 2010 and 2050, http://www.pewforum.org/2015/04/02/muslims/pf_15-04-02_projectionstables74/ (accessed on March 7, 2016)

⁶ Paul Lewis, "Indonesia," *The New International Dictionary of Pentecostal and Charismatic Movements*, revised and expanded edition. Edited by Stanley M. Burgess and Eduard M. Van Der Maas (Grand Rapids, MI: Zondervan, 2002), 126.

⁷ *Ibid.*, 131.

⁸ *Ibid.*

⁹ See Kim Siex, "Dr. LaDonna Arrives In Indonesia" <http://osbornministries.blogspot.com/2009/06/dr-ladonna-arrives-in-indonesia.html> (accessed on March 7, 2016).

¹⁰ This crusades was conducted in Sumba Island on June 2009, many people come to listen the Pentecostals messages as the good news for physical healing. After Dr. Ladona Osborn preached, she prayed for the huge people and ask them to come to the stage to testify their physical healing experience. Dr. Ladona Osborn did the evangelistic crusade in different island in Indonesia including Java Island as the biggest Muslim population in Indonesia.

¹¹ Subagyo, *Pengantar Riset*, 145.

¹² *Ibid.*, 148

¹³ Subagyo, *Pengantar Riset*, 149.

DISCUSSION

The Culture of Indonesia

The classic culture of Indonesia is divided into three cultural layers. First, the indigenous Indonesian culture is described as close to its origins. The second is the Indian layer. This layer could be found on the island of Bali called Hindu culture. Third, Islamic culture penetrated Indonesia in the thirteenth to fifteenth centuries.¹⁴ With the coming of the Dutch colonial in Indonesia in the sixteenth century, Indonesia began to be influenced by European culture. This culture is the modern culture in Indonesia. Therefore, three cultural layers in modern culture, indigenous Indonesia, Hindu, and Islamic, are compounded together in various forms.¹⁵

The indigenous Indonesian culture and Hindu culture, which came from India, have the same emphasis on believing in spirits and supernatural power. They develop a myth about a person with a supernatural power who came to the earth to help the human being. For instance, the stories about Ramayana and Mahabharata.¹⁶ Islam also has the same beliefs as Indigenous Indonesia (animistic) and Hindu cultures. The Islamic culture is centered on a belief in the supernatural power of Allah. That is clear that Indigenous and Hindu culture has a different view of God from the Islamic culture. Indigenous Indonesian and Hindu cultures as polytheistic, while Islamic culture is monotheistic.¹⁷ Islam in Indonesia is not Islamic because Islam in Indonesia has a thin veneer over a Hindu-Buddhist core. This is why Islam in Indonesia differs from the Islam society in the Middle East.¹⁸ Islam in Indonesia conformed to the old custom and became why Islam was spread in Indonesia.¹⁹

Gani Wiyono says that the largest population in Indonesia is on Java Island, and most adhere to Islam. However, he says we cannot assume they are adherents of a pure form of Islam.²⁰ Islam in Indonesia still practices indigenous and Hindu rituals. For instance, the ritual of playing *wayang* in Javanese Islam comes from a Hindu ritual called *Kejawen* mystic often explains that the world can be understood as *wayang* and God is the *dalang* the one who performs while creation has come from nothing.²¹ Therefore, the indigenous Javanese in Indonesia practice the ritual *manunggaling kawula Gusti* which means union between the servants with the Lord. As Islam means submission to Allah, this concept is adopted by Islam as the mystical union with Allah.²² Furthermore, the messianic expectation of the Javanese people that Islam adopted concerns the coming of the *Ratu Adil*, who brings welfare to society. This expectation is also considered more on the spiritual religion. Therefore, Islam Orthodox

¹⁴ S. Takdir Alisjahbana, *Indonesia: Social and Cultural Revolution* (Singapore, SI: Oxford University Press, 1966), 1-2.

¹⁵ *Ibid.*, 2.

¹⁶ *Ibid.*, 3-9. See also Frnak L. Cooley, *Indonesia: Church and Society* (New York, NY: Friendship Press, 1968), 13-16.

¹⁷ *Ibid.*, 11.

¹⁸ Greg Barton, "Islam and Politics in the New Indonesia," *Islam in Asia*, edited by Jason. F. Isaacson and Colin Rubenstein (London, UK: Transaction Publishers, 2005), 4.

¹⁹ See Ebbie C. Smith, *God's Miracles: Indonesia Church Growth* (South Pasadena, CA: William Carey Library, 1970), 10.

²⁰ Gani Wiyono, "Ratu Adil: A Javanese Face of Jesus?" *Journal of Asian Mission*, Vol. 1, No 1 (March 1999), 67.

²¹ Mark R. Woodward, *Islam in Java: Normative and Mysticism in the Sultanate of Yogyakarta* (Arizana: The University of Arizona Press, 1989), 218. Wayang is ancient puppet of Indonesia. This puppet is the legacy of the Hinduism in which the *dalang* plays could be understood as God and *wayang* as the world that controlled by God.

²² *Ibid.*, 73-75.

in Indonesia visualized the coming of the *ratu adil* refers to the national figure who also recognized him as Mahdi²³ that acknowledged him as the Messiah who would come at the end time.

In Kalimantan or Borneo Island in Indonesia, there is a *Dayak* tribe who also believe in the supernatural power of the spirit. *Dayak* tribe could be called as indigenous people of Indonesia. These groups practice magical art and divination as the foundation of some fundamental beliefs. They believe that human life is often seen as being fortune or misfortune. Fortune manifested through the success of the rice harvest and good health, whereas misfortune manifested in poverty, illness, and death. Divination is about predicting events that are beyond one's control. The spirits that control the events influence human destinies. In contrast, magic is a personal relationship with the spirits. The relationship with the spirit will experience the revelation of the powerful spirit.²⁴

One of the indigenous people in Indonesia is the *Toraja* group. Most of this group adheres to Christianity and still practices their indigenous tradition and culture. I cannot say this as syncretist practices but as an inculturation of the Scripture to the *Toraja* group. They practiced their local tradition, infusing the Christian doctrine with the element of the traditional religious system. For instance, the implication of believing that prosperity is linked to compliance with the *Aluk* and *Pemali* or Ten Commandments is that wealth becomes symbolic of moral and spiritual standing.²⁵ *Toraja's* group believes that lack of prosperity reflects negatively on one's moral and spiritual standing.²⁶ Most indigenous people in Indonesia are animists and believe that evil spirit causes sickness, poverty, and suffering. They need to build a relationship with such spirits to avoid poverty.

The Growth of the Christianity

West of Indonesia

There is a dramatic report that attracts attention concerning the Christian rival, miracles, hundreds of thousands of conversions, and unprecedented church growth in Indonesia since 1965.²⁷ There is a survey that reveals four outstanding church growth since 1965: Java, North Sumatra, Kalimantan or Borneo Island, and Timor. Some church groups in other areas are larger, growing, and also experiencing a revival.²⁸ In 1965, the Indonesian government brought death to the member of the communist party of Indonesia to approximately half of a million people. In that traumatic events, for approximately two million of them, Christianity offered a good alternative for them. Their motivation is when they are adherent to Christianity, they will not be persecuted by the Indonesian Muslims.²⁹

²³ Philip van Akkeren, *Sri and Christ: A Study of the Indigenous Church in East Java* (Great Britain, LO: London Lutterworth Press, 1970), 43.

²⁴ Michael Hopes, *Ilmu: Magic and Divination amongst the Benuag and Tunjung Daya* (Jakarta, IN: Pusparawa and Rio Tinto Foundation, 1997), 1-3.

²⁵ Douglas W. Hollan and Jane C. Wellenkamp, *Contentment and Suffering: Culture and Experience in Toraja* (New York: Columbia University Press, 1994), 38-41.

²⁶ *Ibid.*, 43.

²⁷ Avery T. Willis, Jr., *Indonesian Revival: Why Two Million Came to Christ* (South Pasadena, CL: William Carrey Library, 1977), 3.

²⁸ *Ibid.*

²⁹ *Ibid.*, 12. See also Gani Wiyono, "Timor Revival: A Historical Study of the Great Twentieth-Century Revival in Indonesia," *Asian Journal of Pentecostal Studies* Vol. 4 Issue 2 (July 2001), 269. "In 1965, Partai Komunis Indonesia (Indonesian Communist Party) tried to take over the official Government, but failed. The following episode was the most terrible thing in the history of Indonesia. Thousands suspected communists were

Another reason concerning the growth of the Church in Indonesia is the failure of the religion to fulfill the spiritual needs arising from the failures of animism, mysticism, and Islam, and the church met the needs with the messages of the Gospel. The spiritual need of Javanese is often identified with expressions regarding the inner need, emptiness of the soul, or not at peace.³⁰ The Javanese teachings are not concerned about heaven and eternal life; therefore, this spiritual need brought many Javanese to Christianity.³¹ The message of the Gospel is good news for the Indonesians. Emanuel Gerrit Singgih says;

What is "Good" about "Good News" in the gospels from our own cultural perspective? In Asia we will find several responses: because of the stark poverty which is one of the faces of Asia, many will say that "Good News" means (as it is in the gospels) Good News to the poor. Christ has come to lift up the poverty of the people and to encourage and strengthen the people to struggle for a better future. To others "Good News" means healing, both from the diseases and from fetters of evil spirits. As Asia is culture-laden and religion-permeated continent, "Good News" also means that Christ comes to fulfill the ancient values of Asian cultures and religions in facing the challenges of the 21st century.³²

Gospel is the good news, and concerning the context of Indonesia, the gospel plays the role of changing life and society. The gospel as the good news is brought by the churches, and the churches as the community of love advocate the change and capitalize on the situation prevailing during the 1960s in Indonesia.³³ Therefore, the Javanese viewed Christianity as a community of love and faith.³⁴

The Javanese Christian Church in Indonesia virtually identified *Ratu Adil* (as their messianic expectation) with Jesus Christ and the second coming. They have a hymn called Jesus Christ the *Ratu Adil*.³⁵ For the Javanese, when the *Ratu Adil* comes, the golden age will come in which he will reign over Java Island and restore order, justice, and prosperity.³⁶ Wiyono points out three essential things in his theological reflection on the Javanese expectation concerning the coming of the *Ratu Adil*. Firstly, he emphasizes that Jesus is a deliverer as the *Ratu Adil* the one who comes as both the spiritual liberator and also the liberator for the earthly dimension. Secondly, He emphasizes the good news that Jesus is the Harmonizer that depicted Jesus as a peacemaker who restore or reconciles the relationship between man and God, and also between man and man. Then depicted Jesus as the agent of the cosmic reconciliation that restore the whole universe. Thirdly, Jesus is the hope of the Javanese concerning the eschatological era.³⁷

East of Indonesia

The most important revival in Indonesia that need to be noted in this paper is concerning someone who rose from death in 1969. Kurth Koch went to Soe and gives a report that he met a woman and was testifying that she had experienced six resurrections from the dead in the

slaughtered by Muslims. Later there was an official pressure on all Indonesian citizens to have an active religious affiliation. This prompted many people embracing Christian faith in many parts of Indonesia."

³⁰ Ibid., 14.

³¹ Ibid., 15.

³² Emanuel Gerrit Singgih, *Doing Theology in Indonesia: Sketches for an Indonesian Contextual Theology* (Yogyakarta, IN: Percetakan Kanisius, 2003), 87.

³³ Willis, Jr., *Indonesian Revival*, 16.

³⁴ Ibid., 19.

³⁵ Ibid., 45.

³⁶ See Wiyono, "Ratu Adil," 72.

³⁷ Ibid., 74-77.

presence of many witnesses.³⁸ Another miracle that Koch reports is that the water changed into wine. This miracle was happening in Timor (which means “east”), Soe. In Timor, no grapes are growing. The people in Timor experience great poverty, so they cannot buy wine. Because of the poverty problem, the practice of the church concerning the Holy Communion, the Reformed church uses the juice of palm that contain a high percentage of alcohol. This becomes a problem for the church members who are drunkards outside the church. They said, “As long as church pours alcohol, it is not a sin. There is no reason why we drink our palm drink only in church.”³⁹

Regarding that statement, the church prayed for a solution; when they prayed on September 9, 1967, a woman heard the voice of God saying, “During the October celebration of Holy Communion, I will change water into wine.” During the celebration of Holy Communion on October 5, 1967, the containers were filled with water, and the people prayed over them. As a result, the people in Soe (Timor) experienced the first miracle of wine.⁴⁰ The miracle was repeated similarly on the next celebration of the Holy Communion in December of 1967. Concerning this miracle, the smell of the water is true vine but contains no alcohol.⁴¹ Petrus Octavianus, with his wife on December 7, 1968, participated in the celebration of Holy Communion in Soe. He also testified that he experienced this kind of miracle.⁴²

According to the report of Koch, the miracle that water changed into wine from October 1967 until the end of 1971, this miracle occurred a total of twenty times.⁴³ God speaks to the Timor people through this miracle. Timor people were described as primitive people because they were not educated, and there was no school then. It could be imagined that most of them cannot read. Therefore, when they convert to Christianity, they repeatedly read the Bible loudly until they know with their heart and take it literally. Therefore, they experience the great stream of miracles ceases.⁴⁴

Current Revival

In Indonesia, persecution of the churches is still rampant, especially in Aceh. In spite of the persecution of churches by the Muslims in Aceh, at the same time, churches are seeing phenomenal growth and this phenomenon comes from Pentecostal churches. As reported by Lucille Talusan from CBN News Asia Correspondent, “Pastor Billy Njotorahardjo has seen tremendous growth in his church. He said his congregation has increased from 400 to more than 6,000 members in just four years.”⁴⁵ This phenomenon concerning the growth of churches is one of the pieces of evidence in Indonesia. Many mega-churches in Indonesia have the same

³⁸ Kurt Koch, *Wine of God: Revival in Indonesia, Formosa, Solomon Islands, and South India* (Chomedey, CN: Christian Evangelism Publications, 1974), 20-21.

³⁹ *Ibid.*, 29. See also Don Crawford, *Miracles in Indonesia: God's Power Builds His Church!* (Wheaton, IL: Tyndale House Publishers, 1972), 20. Don Crawford gives reports that a mission team desiring to celebrate the Holy Communion but they having no wine. In the similar fashion as the wedding that Christ attended at Cana, he reported that water was turned in to wine at that time.

⁴⁰ *Ibid.*

⁴¹ *Ibid.*, 30.

⁴² *Ibid.* Petrus Octavianurs is a trustworthy witness because he was the founder and the former president of one of the Evangelical Bible Schools in Malang, Indonesia.

⁴³ *Ibid.*, 39.

⁴⁴ *Ibid.*, 38.

⁴⁵ Lucille Talusan, *Indonesia Churches Explode with Growth*, <http://www.cbn.com/cbnnews/world/2012/july/muslim-indonesia-being-transformed-by-faith/?mobile=false> accessed on March 10, 2016.

experience as Pastor Billy Njotoraharjon's church. As reported by Christian Broadcasting Network (CBN) in 2012, Church growth in Indonesia is "phenomenal," and says that an increasing number of people attend churches in many areas.⁴⁶

One of the current revivals in Indonesia is the World Prayer Assembly on Mei 14-17, 2012. CBN News World reported that Indonesia's largest Muslim population welcomed the Christian gathering prayer. "Throughout Indonesia, some 1.5 million believers have committed to praying this entire week."⁴⁷ The phenomenal growth of the church in Indonesia cannot be separated from the contribution of the Pentecostal Churches in Indonesia. Pentecostal churches emphasize the work of the Holy Spirit in terms of using the churches to share the good news for everyone, including the good news for healing. Therefore, the following section of this paper will discuss the healing movement in Indonesia founded by Rev. Niko Njotoraharjon, the father of Billy Njotoraharjo.

Healing Movement in Indonesia

Rev. Dr. Ir. Niko Njotorahardjo starts the healing movement ministry in Indonesia. He is the senior pastor of the Bethel Church of Indonesia, Danau Bogor Raya. This church is affiliated with the Church of God in the USA. On June 4, 2006, Chuck Pierce, a pastor from the USA, came to Indonesia for the *Global Day of Prayer*. He prophesies for Rev. Niko Njotoraharjo that God gives him a key to harvest for Indonesia through a healing movement crusade. Concerning this prophecy, Rev. Niko Njotoraharjo emphasizes in front of the congregation that 2006 is the year of miracles and healing. On August 8, 2006, they conducted the healing movement crusade. There is a report that many people, especially those blind, paralyzed, or deaf, have tumors and cancer healing. They made healing crusades in different cities to share the good news that Jesus is the healer, for instance, in Banyuwangi, Lumajang, Kediri, and Blitar.⁴⁸ Most of that cities are cities that are adherent to Islam.

The Bible text they use concerning this movement is from Isaiah 48:18 "Oh that you had paid attention to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea." For them, the healing movement could be called the wave of healing that God promises for every people.⁴⁹ Rev. Niko Njotoraharjo encourages his church member to support this healing movement crusade through their finances to help people who are sick and does not have money. He said that God speaks to him, "You come and gather the poor and needy, those who are sick and cannot go to the doctor for medical checkup."⁵⁰ Indeed this message is the good news⁵⁰ for those who are live in poverty.

Theological Analysis of the Healing Movement

Pentecostals attach a special significance to Luke and Acts, especially in Acts 2, that called a paradigm of God's empowerment.⁵¹ God empowered his disciples to share the gospel as the

⁴⁶ Visit also the website of Window International Network concerning the Rapid Church Growth in Indonesia, <http://win1040.com/page.php?id=2466&q=indonesia> (accessed on March 10, 2016).

⁴⁷ George Thomas, "Muslim Indonesia Hosts Historic Christian Gathering" <http://www.cbn.com/cbnnews/world/2012/may/muslim-indonesia-hosts-historic-christian-gathering/?mobile=false> (accessed on March 10, 2016).

⁴⁸ Healing Movement Ministry (Pelayanan Gelombang Kesembuhan), [http://dbr.gbi-bogor.org/wiki/Khotbah:Healing_Movement_Ministry_\(Pelayanan_Gelombang_Kesembuhan\)](http://dbr.gbi-bogor.org/wiki/Khotbah:Healing_Movement_Ministry_(Pelayanan_Gelombang_Kesembuhan)) (accessed on March 8, 2016).

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), 152.

good news, including praying for the healing of those who are sick through the intervention of the Holy Spirit upon the life of the believers. Pentecostals look at Luke-Acts as their model. Robert Menzies says, "The story of Acts is our story, and we read them with expectation and eagerness: stories of the Holy Spirit's power, enabling ordinary disciples to do extraordinary things for God."⁵² Luke-Acts, as the model for the Pentecostals, prayed for the sick and cast out the demons. Therefore, "Pentecostals witnessing Jesus perform contemporary 'signs and wonders' as He establishes His church."⁵³

Concerning the healing movement in Indonesia, there is a significant examination concerning the message of the biblical text. As Pentecostals, we believe the Bible is the word of God, and the word of God is the truth. Therefore, Pentecostal preachers should pay attention to preaching the biblical truth. Gospel is about good news, which should be based on the truth. Pentecostal understanding and interpreting the truth is different from the evangelical interpretation. Gordon Anderson says;

Pentecostals are a unique hybrid of conservative commitments to the inspiration and authority of Scripture, confidence in the Bible, and the possibility of ascertaining its meanings with clarity. But at the same time, they are exploring hermeneutical methods that present different ways of determining the meaning of the Bible.⁵⁴

The Pentecostal understanding of the Scripture is more emphasizes the experience dimension to the existence of God through the presence of His Holy Spirit.

French L. Arrington explains, "A fundamental principle of Pentecostal hermeneutics is: Scripture given by the Holy Spirit must be mediated interpretively by the Holy Spirit."⁵⁵ Carsten Aust says that Pentecostal's understanding of the Scripture goes beyond the mere cognitive or proportional side of truth but makes it also experiential.⁵⁶ Furthermore, Arrington expresses that the Pentecostals' understanding of the truth is not only to uncover the truth but also to apply the truth in the faith community in which they share with others and their heart move toward God. The ability to share the biblical truth is based on the experience of the Holy Spirit to study and to read the Scripture and allow them to transform their life.⁵⁷ Therefore, the Pentecostals' understanding of the truth is to actualize the text in one's own.⁵⁸

Pentecostal emphasizes the work of the Holy Spirit in the life of the believers. Therefore, the aim of the Pentecostal hermeneutics is the implementation of the Scripture messages in daily life. David F. Ford explains that the Pentecostal and Charismatic movement emphasizes the significance of experiencing the Holy Spirit through intensive bodily participation in worship. Worship and prayer are practices of excess that relate to being overwhelmed by God.

⁵² Menzies, *Pentecost*, 22.

⁵³ *Ibid.*, 23.

⁵⁴ Gordon Anderson, "Pentecost, Scholarship, and Learning in a Postmodern World," *Pneuma: The Journal of the Society for Pentecostal Studies*, Volume 27, No 1, Spring 2005, 119.

⁵⁵ French L. Arrington, "Feedback: Pentecostal Hermeneutic," *Pneuma. The Journal of the Society for Pentecostal Studies*, Vol. 16, No. 1, Spring 1994, 104.

⁵⁶ Carsten Aust, *Comparing Pentecostal Hermeneutical Elements to the Anglo-American Evangelical and Postmodern Hermeneutical Tradition of Hans-Georg Gadamer: A Selective Analysis*, Thesis (Baguio City, PH: Asia Pacific Theological Seminary, August 2008), 38.

⁵⁷ Arrington, "Feedback: Pentecostal Hermeneutic," 107.

⁵⁸ Aust, *Comparing Pentecostal Hermeneutical Elements to the Anglo-American Evangelical and Postmodern Hermeneutical Tradition of Hans-Georg Gadamer*, 43.

Therefore, the conversation between the text of the Scripture and the community context is a particular dimension of an approach to experiencing the Spirit through interpreting the text.⁵⁹

The messages of the healing movement emphasize one side of the work of Jesus. Therefore, the healing movement or Pentecostal preachers also should pay attention to the Hermeneutics of Pentecostal theology. It does not mean that the healing movement is wrong, but this movement should be reflected in the theological understanding of the Scripture. Christ fills every believer with the Holy Spirit to empower them for the mission. His mission is to share the gospel with every people.

The healing movement takes one part of God's mission, which is the good news for sick people living in poverty. But the most important messages are to lead people into a personal relationship with Christ that brings salvation. Scripture text is the primary source to know who Christ is. Therefore, personal experience with the Scripture in Pentecostal's hermeneutics is essential, for this experience is part of the personal relationship dimension with God. The Pentecostals are inevitably very expressive in response to the text of the Bible as a text that is read as a *rhema* and apply it in their lives as part of their experience of the Scripture.

CONCLUSION

This paper invites Pentecostal preachers to think theologically and practically concerning the interpretation of the Bible text and how it answers people's needs according to their situation. It leads them to a personal relationship with God. In the Scripture report, Jesus used instruments once when He healed those sick, and the rest of His healing ministry was just through touching them or by His Word. In John 9:2, Jesus made clay of spittle and anointed the eyes of the blind man, and the blind man was healed. The report of using an instrument for healing ministry cannot be a model to do the same thing in current ministry, but it can be done if God instructs us to use the instruments but not always in our daily healing ministry. Jesus' disciples used oil when doing healing ministry in Mark 6:13, but the oil that they used was olive oil (ἐλαίω). Olive oil was known as a medicine to heal people; for example, in the parable of Good Samaritan in Luke 10:34. The Samaritan used ἐλαίω when he healed a man who suffered injuries while lying down after being robbed by several persons.

Theological reflection will help us to avoid using an instrument as a model for healing ministry. For example, using anointing oil to solve problems and bring healing. Yesayas Pariaji, the pastor of Tiberias Church of Indonesia (this church, formerly Bethel Church of Indonesia, together with Niko Njotoraharjo), believes that anointing oil brings fortune. Anointing oil should be understood not as an instrument or a model to get a fortune but as a symbol of the dwelling of the Spirit of God among His us. In the Old Testament reports, anointing oil symbolizes the inauguration of a king, priest, or prophet to declare that the Holy Spirit rests upon the chosen one to be a king, priest, or even a prophet.

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⁵⁹ David F. Ford, "Holy Spirit and Christian Spirituality," *The Cambridge Companion to Postmodern Theology*, edited by Kevin J. Vanhoozer (Cambridge, UK: Cambridge University Press, 2003), 285-288. See also William W. Menzies, "The Methodology of Pentecostal Theology: an Essay on Hermeneutics," *Essay on Apostolic Themes: Studies in Honor of Howard M. Ervin Presented to Him by Colleagues and Friends on His Sixty-Fifth Birthday*, edited by Paul Elbert (Peabody, MA: Hendrickson Publishers, no date), 1. There is uniqueness to Pentecostal theology. There is a precision and definiteness about the experience of the Spirit – clarity of expectation that can be proclaimed and demonstrated.

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