

Spirit-Baptism & the Prophetic Imagination

PART 3: A VISION FOR TRUE PENTECOSTAL REVIVAL

“Do not remember the former things, or consider the things of old.
I am about to do a new thing; now it springs forth, do you not perceive it?
I will make a way in the wilderness and rivers in the desert.

I give water in the wilderness, rivers in the desert, to give drink to my chosen people,
the people whom I formed for myself, so that they might declare my praise.”
Isaiah 43:18-19, 20-21, NRSV

Pentecostalism has come to a crossroads

Pentecostalism has indeed come to a crossroads. As earlier mentioned, the movement now wanes as a revival movement, as all revival movements do, when they fail to negotiate the eventual and critical crossroads they must inevitably face. A crossroad between death as a dying, magisterially controlled traditionalism, or evolution into a living yet matured tradition. Again, this means maturation into a living tradition that is faithful to its perennial calling and purpose, as a needful communal *charism* within the larger Christian faith tradition, as a prophetic and apocalyptic witness to the coming Kingdom.

As I've also mentioned at the onset of this discussion, Pentecostalism wanes because as a revival movement, so many of its structural and communal centres and streams throughout the world, are now both knowingly and unknowingly retreating from the movement's seminal and perennial role within Christianity. This role seminally emerged as a prophetic “voice” both within the universal Church and to the world. In this role, Classic Pentecostalism emerged as a prophetic voice that was congruent to a peculiar ethos, story-world, and value-system, which arose from its distinctive experience of the outpouring of the Holy Spirit through the Pentecostal baptism in the Holy Spirit. The way forward, as earlier argued, will involve finding the wisdom and courage to negotiate the “crossroads”— at the crest of the wave where the movement now exists. To do how will however mean that we must nurture a “new curve, while simultaneously, remaining connected to the first curve.

The way forward: Praying for a new Pentecost

The place to begin is in prayer. We can pray for a new Pentecost. We can pray for an “open heaven.” We must pray for a new outpouring of the Holy Spirit. In times like these, we must also pray for a new Pentecost because the paradigmatic narrative of Luke-Acts exhorts us to this kind of prayer. The Luke-Acts narrative fully integrates the Pentecostal theology of Spirit-baptism with a distinctive theology of prayer. This is a theology of prayer not found to such an extent elsewhere within the New Testament writings.

In Luke's Gospel, the text referring to Jesus' baptism is not primarily a baptism narrative; it functions rather as an instructional prayer narrative.¹ “While” Jesus prays, “heaven opens,” and the Holy Spirit comes upon Jesus (Luke 3:21-22). Therefore, the call to prayer is not only encouraged through the exceeding vocabulary of prayer found throughout Luke's Gospel, but even more so through the programmatic and paradigmatic parallelisms Luke draws between the prayer life of Jesus and the church at prayer in the Acts story.²

¹ Charles H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (New York, NY: Crossroad, 1982), 40.

² Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson Publishers, 1984), 35; Peter O'Toole, *The Unity of Luke's Theology: An Analysis of Luke-Acts* (Wilmington, DL: Michael glazier, Inc., 1984), 63; Talbert, *Reading Luke*, 5, 40, 42; Robert J. Karris, *What Are They Saying About Luke-Acts* (New York, NY: Paulist Press, 1979), 77.

Appreciating Pentecostalism as an integral, Christian tradition

Again, we should also pray for an “open heaven,” seeking a new “latter day” outpouring of the Holy Spirit. We must remember that the treasure is in an earthen vessel. Christian traditions and movements are themselves, also “earthen vessels. They are not the kingdom, nor the Church. They are only cultural, historical, and contextual vessels of the Spirit’s gifting, manifest through the Church. Each tradition is a gift—a corporate *charism*, to the Catholic Church. But each tradition is therefore also a reflection of human weakness. For the Spirit expresses the *charisms* through the weakness of human flesh. Therefore, each tradition shares a common need for periodic renewal through the Spirit’s coming again upon a church, a tradition, or a movement. The Pentecostal movement also needs a new “Pentecost.” There is also a need to turn and see again the fire in the burning bush. As a movement that is now at a crossroads and waning through the forces of institutionalism, there is indeed much to turn from.

As earlier alluded, the way forward and into the future, will also only come if we are willing to evolve into a living yet matured *tradition* that is faithful to our perennial calling and purpose. This calling and purpose is that we remain yet also mature as a needful communal *charism* within the larger Christian faith tradition, as a perennially prophetic and apocalyptic witness to the coming Kingdom. I am thus endorsing and providing a response to Simon Chan’s call for a Pentecostal “traditioning.” In doing so I thus wholly agree with him that Pentecostalism is experiencing a waning, much through a “failure in traditioning.”³

Challenges and weaknesses of the Contemplative Tradition

I do not wholly agree with many of Chan’s premises and proposals, generally concerning identifying which other traditions he finds Pentecostalism most needful to engage in order to develop a more robust theology of Spirit-baptism, tongues, and spirituality. I for instance do not agree with his proposal that medieval mysticism and the Anglo Catholic contemplative tradition are functionally parallel with Pentecostal spirituality.⁴ Medieval mysticism and Anglo Catholic mysticism represent for instance “passive” expressions of Christian spirituality, primarily directed towards the inner life. Pentecostalism however is a more “active” form of spirituality, which thus shares greater resonance with the Hebrew prophetic tradition.

Chan had embarked many years ago on a project towards steering Evangelicalism, and Pentecostalism in particular, towards a more Anglo-Catholic spirituality.⁵ Most particularly I would say is that Chan has been desires that Pentecostalism be shaped by a high church Anglo-Catholic spirituality. Regardless of whether one is appreciative or ambivalent towards Chan’s endeavour, it must be squarely noted from survey of Chan’s writings, his project reflects a deep affinity with high church Anglicanism. Naturally then, Chan’s project is particularly nuanced towards constructing a Pentecostal theology and spirituality, specifically deeply shaped by “high church,” Anglo-Catholic tradition.

We must however appreciate that fact that Chan’s real intent is indeed a pastoral response to the past and current damaging effects of modern pragmatism upon Evangelicalism in general. As a Pentecostal, even more disturbing to Chan has been the effect this has had within Pentecostal congregations and church ministry. So in response he pleads for a greater engagement with more longstanding traditions; specifically with what he calls the “Great Tradition” of the Church.⁶ Chan has therefore effectively encouraged other Pentecostals to seek a more inclusive theology of Spirit-baptism that synthesises Lukan and

³ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology Supplement Series 21 (Sheffield, UK: Sheffield Academic Press, 2000), 10, 20.

⁴ Chan, *Pentecostal Theology*, 41, 61, 88-89.

⁵ Chan, *Pentecostal Theology*, 28.

⁶ Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP Academic; InterVarsity Press, 2006), 9-17; *Pentecostal Theology*, 9.

Pauline pneumatologies. This project first emerged through the publication of his work, *Pentecostal Theology and the Christian Spiritual Tradition*.⁷

In order to ground Pentecostalism in the larger Christian spiritual tradition," Chan sought to focus on tongues and the baptism in the Spirit, believing that these two issues are "the most significant symbols of the Pentecostal movement," as well as "the movement's most distinguishing marks."⁸ Chan then proceeds to provide a soteriological meaning to the meaning of tongues, again, namely, that tongues, like the practice of "silence" within the Contemplative tradition, foremost signifies "intimacy with God."⁹

Notwithstanding the rightful role that the Contemplative Tradition should have within Christian spirituality, there are core dimensions to Pentecostal spirituality, which serve as corrections to weaknesses with the Contemplative Tradition. While each tradition can learn from each other, I must argue that the core Pentecostal distinctive of Spirit-baptism with its perennial sign of speaking in tongues foremost rather reflects the movement's resonance and roots with the Old Testament prophetic tradition, and with Christian recapulatory theology. I will say more about this later. But these two core anchors to Pentecostal spirituality necessitate and affirm the Pentecostal tendency to privy Luke's theology. I will also further discuss in a while.

At this point, I need to briefly bring to the forefront a few weakness to the Contemplative Tradition, simply to eventually argue that Pentecostalism must be appreciated more so as an active, prophetic-oriented rather than passive-oriented spirituality. First of all, there is within Scripture biblical themes and motifs that may be accurately defined as biblical premises for what is now called the Contemplative Tradition, or contemplative spirituality. Robert Webber has provided a useful introduction at the popular level into this definitive biblical stream of Christian spirituality. One key New Testament term integral to biblical contemplate motifs is the Pauline term, "mystery." (Rom 16;25-26; Eph 1:9-10; 3:4). Space does not here warrant an extended analysis into this biblical theme. What should be briefly stressed here however, is simply that Paul uses the imaginative, elusive, and indirect imagery of "mystery" to describe the entire biblical story of God reconciling creation back to Himself through Christ.¹⁰

Paul's use of the term "mystery," suggests that Christian spirituality involves our initiation and journey in and through these "mysteries."¹¹ This journey of the believer as been historically called our participation into Christ's recapulatory journey within creation.¹² Our journey, through the power of God's Spirit, into and through the preceding narrative of Jesus' life, leads to our sanctification. Our sanctification through participation in Christ's life, made conversely possible by our life now "in Christ," also partly defines the biblical meaning of "mystery."

Webber points out that it's in this biblical context, that the ancient church term "mystical" should be understood. God's process of brining us into "union" with Himself, through the recapulatory mission of Jesus, is a mystical mystery. In this sense, "mystical" thus refers not to our experiential realisation of God's work in us.¹³ New Testament and ancient church mysticism rather refers to the factual reality itself, of our "life in Christ," wherein God is now "re-creating" us into His likeness.¹⁴ What is thus "mystical" is "not the inner experience of the Christian, but the hidden meaning and transformative understanding discovered in Christ," which is thus also called the "mystery" of God's re-creation of all things in and through the recapulatory mission of Jesus.¹⁵

⁷ Chan, *Pentecostal Theology*, 28.

⁸ Chan, *Pentecostal Theology*, 12-13.

⁹ Chan, *Pentecostal Theology*, 41.

¹⁰ Robert E. Webber, *The Divine Embrace: Recovering the Passionate Spiritual Life* (Grand Rapids, MI: Baker Books, 2006), 19.

¹¹ Webber, *The Divine Embrace*, 87.

¹² Webber, *The Divine Embrace*, 19, 50, 75, 138-141.

¹³ Bernard McGinn, *The Foundations of Mysticism: Origins to the Fifth Century* (New York, NY: Crossroad, 1991), 65; quoted in Webber, *The Divine Embrace*, 19.

¹⁴ Webber, *The Divine Embrace*, 19.

¹⁵ Rowan Williams, *The Wound of Knowledge: Christian Spirituality from the New Testament to St John of the Cross*, 2nd ed (Cambridge, MA: Cowley Publications, 1991), 1; quoted in Mark McIntosh, *Mystical Theology: The*

Yet according to Webber, both ancient and medieval contemplative spiritualities suffered two major, historical shifts away from the original pattern. The first shift began even within the patristic age while the second shift characterised late medieval mysticism. Webber states that the first shift away from the perennial Classic tradition can be characterised as a shift, through the influence of Platonic dualism, from "contemplation" of God as "subject" to "God as object."¹⁶ Authentic and Classic contemplation however was focused not primarily upon God's essence alone, but upon His involvement in human history; thus His recapulatory mission narratively enacted through Jesus Christ.¹⁷ It should be evident that this historical nuance reflects the early Old Testament grounding of early Christian spirituality; a spirituality that contemplates God as He is revealed through his historical involvement with humankind.

Therefore, "Ontology (God's being) became more important than history (God's deeds). It became more important to reflect on what God is in himself than to consider the relationship in which people stand to God." Behind this shift was the Greek notion that the abstract idea is more real than the historical."¹⁸ This of course influenced the early churches theology of the Spirit for the worse, as the Holy Spirit also became more appreciated as "the spirit of truth" or the "spirit of wisdom," rather as God's activity in history.¹⁹ Through the influence of Greek thought upon Christian theology, spirituality, thus became more introspective, even as the Church shifted its theology of Jesus from "low" christology (eg., earthly life of Jesus) to a "high" christology (eg., the risen Christ), as well as to preoccupations with Christ's pre-existence.²⁰

Donald Bloesch refers to the "biblical-classical synthesis in which the ontological categories of Greco-Roman philosophy have been united with the personal-dramatic categories of biblical faith."²¹ The early church Fathers, as well as the medieval church scholastics sought to "employ the ontological categories of Greek Philosophy," as a means of "explicating the drama of the biblical revelation." Yet too altered in doing so, they altered Christian spirituality through incorporating both the premises and disciplines of "metaphysical speculation."²² According to Platonic belief, "truth is discovered by introspection," thus a search for God within one's self. In biblical thought however, "truth" is not something one discovers, but something that discovers us. "Truth comes by us being addressed by the living God rather than a discovery of the eternal presence of God within the depths of one's own being."²³

The influence of Greek mysticism upon Christian spirituality left an wrong turn upon the Christian practice of prayer. For within Neo-Platonic philosophy, "prayer is meditation and contemplation direct to the infinite ground and source of being rather than petition to a personal God who is intimately involved in the concerns and trials of his human creatures."²⁴ It was the Greek philosopher Plotinus who thus taught, "the only way to pray is too approach alone the One who is Alone. To contemplate that One, we must withdraw into the inner soul, as into a temple, and be still."²⁵ It was also Neoplatonic influence that led to the a distinction between "vocal" prayer and "mental," prayer, with mental prayer becoming regarded as a representing a higher level of prayer than vocal prayer (Wolters18, 21). In mystical theology,

Integrity of Spirituality and Theology (Malden, MA: Blackwell, 1998), 17; cited in Webber, *The Divine Embrace*, 50.

¹⁶ Webber, *The Divine Embrace*, 43.

¹⁷ Webber, *The Divine Embrace*, 43.

¹⁸ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 194.

¹⁹ Bosch, *Transforming Mission*, 195.

²⁰ Bosch, *Transforming Mission*, 197, 217.

²¹ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 205.

²² Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 216.

²³ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 214.

²⁴ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 231.

²⁵ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 231; Bloesch cited from David Manning White, ed., *The Search for God* (New York, NY: Macmillan, 1983, 128.

it was therefore argued that vocal prayer is a foundational stage to prepare one for mental prayer.²⁶

The biblical view of prayer however, is foremost a "pouring out of the soul to a God Who hears and acts."²⁷ For biblical prayer is not foremost "perpetual communion with God," as it is "lively" dialogue with God. "It is not so much gazing on the beauty and wonder of God as struggling with God."²⁸ Bloesch affirms that the mystical tradition had at times "effectively united biblical and Neo-Platonic themes," thus making an "important place for silence in the life of prayer."²⁹ It must be remembered that silence is presented as one aspect of Old Testament prayer. But "the biblical tradition" does not present silence as a means of taking us "beyond the Word (as in Neo-Platonism), but to enable us to hear the Word. It is not silence itself but the Word that breaks into our silence that brings us true knowledge and freedom."³⁰

Need for a Pentecostal traditioning

In spite of my preceding critique of Chan's project towards shaping Pentecostal spirituality according to the contours of the Contemplative Tradition, I find much merit in how Chan defines "traditioning:" the process of communicating the Pentecostal reality in all its fullness, to a subsequent generation.³¹ Chan has also correctly observed that Pentecostals do have a tradition, even if many of them are avowedly opposed to the idea. . . . The issue is not whether they have a tradition, but whether they have been effective in traditioning.³²

At least at the popular level, most Pentecostals would hesitate to think of Pentecostalism as a "tradition. The term "tradition" tends to possess quite a negative connotation within popular Pentecostalism. To some extent however, I find this ambivalence justifiably consistent with the very ethos of Pentecostalism as a "revival" movement. This reflects I believe, the premise that God has "gifted" Pentecostalism towards calling the universal (Catholic) Church towards an oracular-aural encounter with God, via the paradigm-shattering effects of the Pentecostal experience of Spirit-baptism. So in reiteration of my preceding observation, Veli-Matti Kärkkäinen draws attention to how the movement's "restorationist tendency" has directly contributed to its "low view of tradition and history."³³ I in fact would argue that if we do approach Pentecostalism as a "tradition," it is thus indeed a spiritual tradition birthed by the Holy Spirit with a decisive "restorationist" purpose.

Another major cause for the deep ambivalence towards the role of tradition in Pentecostalism stems from its historical affinity with modern Evangelicalism. Most Pentecostals perceive themselves as Evangelical in the modern Protestant sense of the term. Modern Protestant Evangelicalism has in the interest of the *sola scriptura* principle, developed a rather, "ahistorical devotional piety." Also contributing to this ahistorical devotional piety was the 18th century impact of the Anabaptist "believer's church" model upon Evangelical denominationalism and ecclesiology.³⁴ Consequently, Evangelicalism's "low" ecclesiology" has generally also devalued past ecclesial precedence.³⁵

²⁶ Clifton Wolters, "Introduction," in *The Cloud of Unknowing, and Other Works*, 2nd ed., trans. by Clifton Wolters (London, UK: Penguin Books, 1961, 1978), 21.

²⁷ Donald G. Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty: Power, Wisdom, Holiness, and Love*. Christian Foundations. vol. 3 (Carlisle, UK: The Paternoster Press, 1995), 231.

²⁸ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 231.

²⁹ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 232.

³⁰ Bloesch, "The Biblical-Classical Synthesis," in *God the Almighty*, 232.

³¹ Chan, *Pentecostal Theology*, 10.

³² Chan, *Pentecostal Theology*, 20.

³³ Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic; Baker Book House, 2002), 95.

³⁴ Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: Westminster John Knox Press, 2001), 103-104, 109-110.

³⁵ Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids, MI: Baker Academic; BridgePoint Books, 2000), 288-310.

We must also acknowledge a final cause to the Pentecostal ambivalence towards tradition, which Thomas Oden identifies as “modern chauvinism.” The term “modern chauvinism” refers to the presumption that “whatever is pre-modern is likely to be relatively worthless.”³⁶ Given the inherent negative connotation that most Pentecostals have towards the term tradition, at least amongst those lacking formal theological background, it is common for the term to evoke an imagery reflective of Jesus’ contrast between the “traditions of the elders” (*paradoseis tōn presbyterion*) and the “word of God” (Matt. 15:3-9, 6; Mark 7:8-9, 13). Believers who do this however, obviously ignore the more positive New Testament imageries of the term “tradition” (*paradosis*; eg., “delivering” [*paradidomai*] and “receiving” [*paralambanein*] 1 Cor. 1-4; 11; 15; 2 Cor. 3-5; “a received good;” [*parath•k•*], 1 Tim. 6:20; 2 Tim. 2:12, 14; “delivered” *paradotheis•*, Jude 3).

What would help is for Pentecostals to recover their earlier ecumenical vision and spirit. This needs to be done while also identifying the movement as in fact, a needful communal *charism* within the larger Christian faith tradition. There are several major and core Christian spiritualities, which Richard Foster identifies as comprising historical Christianity.³⁷ Pentecostals would do well to reflect on Richard Foster’s designation of Pentecostalism as a viable expression of the Charismatic Tradition. The concept of tradition signifies how Christianity’s beliefs and practices are rooted in historical contexts.³⁸ “Tradition is not an addition to the message contained in Scripture but is the living, socially embodied expression of that message.”³⁹

Like all other Christian traditions, Pentecostalism has therefore emerged through a specific historical context. But it was, and is, the historical context which God uses to enrich a people with a specific *charism*, particularly in the Church. From this perspective, we can also approach a church or movement’s tradition not as a static entity (which it can be, in which case we are speaking of a dead traditionalism), but as a living, dynamic, and self-perpetuating reality.⁴⁰ We Pentecostals should also therefore approach our own tradition therefore as an “open” tradition. This means that while we value and listen to past voices, we also listen to how new challenges may warrant new ways of explicating and translating our tradition into the future.⁴¹

Pentecostals thus have a responsibility to both preserve and express their Pentecostal distinctives with the larger Christian communion. I am mindful of an opening lecture that Dr William Menzies gave for a seminar he delivered on Pentecostal Studies at Asia Pacific Theological Seminary. Menzies said that God gives “callings” to churches and church movements. Spirit-baptism and its accompanying sign of “tongues” is a core distinctive defining the charism which Classic Pentecostalism is responsible to offer to the greater Christian tradition.⁴² Yet in doing so, this ecumenical spirit enjoins us to nurture an openness to hear and even receive other gifts found within other traditions. This means we must also open ourselves to the good possibility that some of these gifts may find at least a small niche within our own Pentecostal spirituality. We do this however, while seeking to maintain our own distinctives, seeing them forming a distinctive *charism*, which the Spirit has entrusted to us.

This conviction also implies that the Spirit has entrusted other traditions with charisms lacking within Pentecostalism. We can thus think of varied Christian traditions as also gifts of the Spirit. Consequently, as noted by Frank Macchia, “Pentecostalism has been blessed

³⁶ Thomas C. Oden, *Life in the Spirit*, Systematic Theology, vol. 3 (New York, NY: HarperSanFrancisco; HarperCollins Publishers, 1994), 2.

³⁷ Richard Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (New York, NY: HarperCollins Publishers, 1999; Trowbridge, UK: Eagle Publishing, 2004), 15, 91-118.

³⁸ Grenz and Franke, *Beyond Foundationalism*, 94.

³⁹ Grenz and Franke, *Beyond Foundationalism*, 95.

⁴⁰ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005). 116; Yong is here citing Dale T. Irvin, *Christian Histories, Christian Traditioning: Rendering Accounts* (Maryknoll, NY: Orbis, 1998).

⁴¹ Grenz and Franke, *Beyond Foundationalism*, 118, 124-127.

⁴² William W. Menzies, *Seminar in Pentecostal Studies*, Asia Pacific Theological Seminary (26 February – 16 March, 2001).

and gifted by God with certain theological and spiritual accents. We do other Christian families a disservice if we do not preserve and cherish these and seek to bless others with them."⁴³ Pentecostals therefore need to participate in ecumenical dialogues because the "diversity of tongues" foretells Paul's insight into the varieties of gifts . . . of services . . . of activities" (1 Cor 12:4-6), which the Spirit distributes not only within a local church setting, but throughout the entire Body of Christ (1 Cor 12:12-31).⁴⁴

Recovering the core distinctives of Classic Pentecostal ethos and spirituality

There are several contours of classic Pentecostal ethos and spirituality, directly arising from the seminal, embryonic and spiritual DNA of the Azusa Street Revival, which I will mention. These contours illustrate the kind of ethos and spirituality, which Pentecostals must recover and remain connected with, even as the movement seeks to contextualise itself within emerging 21st century challenges and settings. Only by so doing can we now evolve into a living yet matured tradition. Only then can we emerge as a tradition that is faithful to our calling and purpose as a needful communal *charism* within the larger Christian faith tradition, as a perennially prophetic and apocalyptic witness to the coming Kingdom.

First all, at the centre of Classic Pentecostalism, is its distinctive doctrine and experience of Spirit-baptism, experientially accompanied by the phenomena of glossolalia. A Pentecostal church will also be especially informed by all the biblical imageries of the Spirit's presence, and that while we live in the Age of the Spirit, we need to seek a continual drinking of the Spirit. I must also say that while I believe we can and should pursue a theology of Spirit-baptism that is open to and engaging with the greater traditions of Catholic Christianity, we cannot let go of the movement's historical prioritising of Luke-Acts. For to do so, is to implode the very genius of our ethos, which accounts for the movement's existence within the Catholic Church.

It has been commonly acknowledged both within and outside Pentecostal scholarship, that Classic Pentecostals tend to read the Bible through a distinctively Lukan centred hermeneutical lens. Consequently, we can also say that Pentecostals intuitively integrate all of Scripture, its biblical imageries and theological themes, from a paradigmatic role they give to the "story-world" of Luke-Acts. We conversely also prioritise the other Gospels accounts and grant them centre-place within the biblical story world. I want to both endorse and defend this Lukan-centred hermeneutic as an integral dynamic that decisively shapes the noblest and dearest elements of Pentecostal spirituality. I want to consequently also stress those elements for which Pentecostalism as a tradition must retain in order to fulfil its ecumenical responsibility of contributing to other Christian traditions.

Recovery of Pentecostalism as an alternative, prophetic community

The 20th century Pentecostal outpouring of the Spirit is one of the "latter rains" promised in Joel 2:23, as were all other past Pentecostal outpourings of the Spirit. As were all other past outpourings of the Spirit, the 20th century Pentecostal outpouring of the Spirit is an eschatological and apocalyptic oriented outpouring of the Spirit. It is an outpouring of the Spirit in which the Lord Jesus empowers the Church, especially with the gift of prophesy. Through the gift of prophesy, the Spirit thus empowers the Church in its witness to an alternative and counter "reality" (which is "now here but not yet" in its fullness), as well as in its concurrent prophetic critique against the world's system.⁴⁵ It is for this reason that Frank Macchia integrates the meaning of Spirit-baptism to the eschatological impulse that has historically characterised Pentecostal spirituality.⁴⁶

⁴³ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 25.

⁴⁴ Yong *The Spirit Poured Out on All Flesh*, 173.

⁴⁵ Macchia, *Baptized in the Spirit*, 42, 44.

⁴⁶ Macchia, *Baptized in the Spirit*, 38-42.

Congruent therefore to a recovery of an authentic Pentecostal spirituality, especially within the pluralistic nature of an interdependent globalised world, will be a renewed desire to encourage an ethos that is to some extent, as argued by George Lindbeck, “sociologically sectarian.” Through this “sectarian” posture to the world in general, the Pentecostal Church, will provide a leading example to Christian churches in general, re-evaluating its present accommodation to the world’s “story world.” I am obviously drawing upon Lindbeck’s plea that in the postmodern world, the church must proactively recover an ethos shaped more so by the biblical story world than the world’s narratives.⁴⁷

Pentecostal theologian Amos Yong has also noted that the time has come for Pentecostal churches to embrace their originally God given roles as alternative communities. Yong offers his plea also against the backdrop of the modern and postmodern influences that have been assimilating the language of the local church into the world’s narrative.⁴⁸ We must therefore embrace the truth that the language we use, profoundly shapes and moulds our experience and our identity.⁴⁹ If we use the wrong language, we will inevitably become something less than what we should become. According to Yong, we must therefore as alternative communities of Christian faith, prophetically “resist being defined by outside cultural forces,” and rather “provide an alternative vision of what it means to be a community that is the people of God.”⁵⁰

We must therefore acknowledge that there should be within Pentecostalism, what I myself would affirm as a legitimate sectarian ethos. This legitimate sectarian ethos reflects the movement’s *charism* as a prophetic and apocalyptic witness to the coming Kingdom, through the vocational anointing granted through Spirit-baptism. We must remember once again, that the Church is not God’s kingdom. But the kingdom is the presence and power of the Holy Spirit (Matt 12:28; Luke 11:20). God has rather then, created and called the Church to bear witness to the Kingdom. Yet while the Pentecostal Church, like other church movements of our day, must recover a sectarian posture in the world, we can do so as a “creative minority.”⁵¹ Because our eschatology, even as a sectarian movement, is highly grounded in the historical outworking of God’s purpose, our posture to the world’s culture can nonetheless oftentimes demonstrate and result in Christ’s transformation of culture.⁵²

The Pentecostal church will thus also recover a recapulatory-nuanced understanding of the biblical story world. This recapulatory-nuanced understanding of the biblical story world would allow that story to shape the language, ethos, theology, and appearance of the Church, to the world as a counter-cultural community. This of course will necessitate a turn from the common Pentecostal entrenchment within apocalyptic dispensationalism. This flawed kind of apocalypticism has been replete with a scholastic-oriented practice of concordance “proof-texting,” and a propositional-driven theological method, which only feeds the “fundamentalist,” cognitive-oriented, argumentative enterprise.⁵³

This will conversely involve a turn towards the pre-critical, patristic modelled, and classic typological hermeneutic that is theologically informed and narrative-anchored. Christians will also read the Bible entirely from the person of Christ rather than from the Law.⁵⁴ The purpose of this hermeneutic is to allow the Christian community’s language and identity to be

⁴⁷ George A. Lindbeck, “Ecumenism and the Future of Belief,” in *The Church in a Postliberal Age*, ed., James J. Buckley (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Co., 2002), 92-93.

⁴⁸ Yong, *The Spirit Poured Out*, 130-131.

⁴⁹ Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville, KY: Westminster John Knox Press, 1984), 34.

⁵⁰ Yong, *The Spirit Poured Out*, 130-131.

⁵¹ Lindbeck, *The Church in a Postliberal Age*, 97.

⁵² H. Richard Niebuhr, “Christ the Transformer of Culture,” in *Christ and Culture* (New York, NY: Harper & Row, Publishers, Inc., 1951), 190-218.

⁵³ Terry Cross, “A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology,” *Journal of Pentecostal Theology* 10, No. 2 (April 2002): 44-73 (54, 68-69); Webber, *The Divine Embrace* 128.

⁵⁴ Lindbeck, “The Story-Shaped Church: Critical Exegesis and Theological Interpretation,” in *The Theological Interpretation of Scripture: Classic and Contemporary Readings*, ed. Stephen E. Fowl (Oxford, UK: Blackwell Publishers, 1997), 39, 41-42; “Scripture, Consensus and Community,” in *The Church in a Postliberal Age*, 202-204; Webber, *The Divine Embrace*, 127-141.

perennially shaped by the core imageries indicative of the grand Scriptural meta-story of creation, fall, and recreation, through the core typological events of creation / recreation, first Adam / second Adam, and the Exodus event / Christ event.⁵⁵ The one enduring manner that believers down through history have done so, has been through the classic biblical typological story-line of exodus-wilderness-promise land.

This simply means that Christians have best read the Scriptures when they have come to see themselves as “pilgrims” delivered out of Egypt, now in this present age journeying through the wilderness, and receiving their strength through the outpouring of God’s Spirit, as they journey towards the Promised Land. From this reading of the Scriptures, the real test of whether or not a Christian is growing in the Word, should not be foremost determined by whether he or she knows the biblical story-line or has memorised a significant number of Bible verses. But rather, the evidence consists in whether or not a believer is able to reinterpret one’s own personal and social existence” within and through the meta-narrative of the biblical story-world.”⁵⁶

Such a hermeneutic can still grant a legitimate “space” and role to historical-grammatical author-centred interpretation when, as within the patristic church, a typological narrative reading is balanced by literal (historical-critical interpretation) allegorical, and anagogical readings. Such a hermeneutic is not only deeply and most congruent with the greater narrative-grounded hermeneutic of Pentecostal spirituality, but deeply congruent with a pre-critical and classic reading of Scripture. Such a reading is therefore also congruent to the classic recapulatory theology of the ancient church. Even more, such a reading offers an apologetic that resonates with the postmodern turn towards narrative and imaginative evoking symbolism.⁵⁷ Yet even more important I believe, is that it is this kind of hermeneutic that can best shape the Pentecostal churches, in their functions as interpretive, identity-shaping communities. It is this hermeneutic that can best shape Pentecostal churches into truly “alternative communities,” which reflect a vision of reality envisioned by the biblical story-world rather than according to world’s narratives.⁵⁸

I believe as earlier mentioned, that the most important typological event and image in all Scripture is the Exodus Event. Just as it did throughout Old Testament, so also it is the Exodus that primarily shapes the New Testament portrayal of redemption through Christ. Now the Exodus event draws on the archetypes of redemption and liberation. These are images of an oppressed people now rising from the ashes. Even as early Pentecostal preaching was highly typological, so also in Classic Pentecostal preaching and teaching, the Exodus story once deeply shaped the whole story world of Pentecostal life.⁵⁹ And the practical historical result throughout all the world, was as Donald McGavran observed, “redemption and lift.”⁶⁰ Not only spiritual, but also social, educational, and economic lift has been the fruit of redemption through the Classic Pentecostal preaching and church ethos. Perhaps no doubt, because of the enduring influence that African-American spirituality and aspirations had upon the formative years of the movement, the typology of the Exodus event gave the Pentecostal ethos a strong emphasis upon liberation from every form of oppression.

⁵⁵ Lindbeck, “The Gospel’s Uniqueness: Election and Untranslatability,” in *The Church in a Postliberal Age*, 234-235, 237, 239; “Scripture, Consensus and Community,” in *The Church in a Postliberal Age*, 206-207; *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville, KY: Westminster John Knox Press, 194), 117-118; Webber, *The Divine Embrace*, 127-141.

⁵⁶ George Stroup, *The Promise of Narrative Theology* (London, UK: SCM Press, 1981), 96-97.

⁵⁷ Webber, *The Divine Embrace*, 128-129.

⁵⁸ Webber, *The Divine Embrace*, 223, 238.

⁵⁹ Allan H. Anderson, “Global Pentecostalism in the New Millennium,” in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, eds. Allan H. Anderson, and Walter J. Hollenweger (Sheffield, UK: Sheffield Academic Press, 1999), 210-218f.

⁶⁰ Murray A. Dempster, Byron D. Klaus, and Douglas Petersen, eds., *Called and Empowered: Global Mission in Pentecostal Perspective*, (Peabody, MA: Hendrickson Publishers, 1991), 113, 150; Donald A. McGavran, *Understanding Church Growth*. 3rd ed. ed. C. Peter Wagner (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990), 209-220.

Recovering the “prophetic imagination” of Pentecostal spirituality

This conviction arises from the thesis, which I will substantially argue in further discussions pertaining to this conviction that God has raised up Classic Pentecostalism with a perennial calling that is particularly resonate with the biblical prophetic tradition. Pentecostal spirituality, coupled with the classic Pentecostal doctrine of Spirit-baptism—including the sign of tongues, all together evokes themes directly arising from the biblical prophetic tradition. In doing so, I believe that Classic Pentecostalism is deeply congruent to the earliest traditions of Spirit-baptism located within New Testament Christianity.

The contours I am referring to are the movement’s perennial oral ethos, democratisation of ministry, and its redemptive focus towards the marginalised. Furthermore, all of these variables have synergised together in an ethos that nourished movement towards social, racial, and demographic inclusiveness and reconciliation. "Pentecostals must rediscover their roots," for at Azusa, the movement "defied so many social mores of the time."⁶¹ A genuine and authentic Pentecostal ethos will therefore manifest an “ethos of radical difference.” It will manifest a “radical alternative,” “to the prevailing consensus of the day,” arising from “an apocalyptic re-evaluation of everything” that had been taken for granted prior to encountering Jesus as the baptiser in the Holy Spirit.⁶² To be sure then, Pentecostalism should naturally at times express a “Christ against culture” posture towards the prevailing consensus and cultural norms of the world around us, just as past revival movements have demonstrated such a posture in the world.⁶³

Proclaiming and empowering the non-Christian, and conversely the bound and the marginalised towards the full fruit of redemption in all its complete spiritual, social and economic ramifications, comprises the prophetic calling of Historic and Classic Pentecostalism. Classic Pentecostalism thus inculcated within the believer’s psyche, what Walter Brueggemann calls the “prophetic imagination:” the intuitive ability to envision realities” that challenges prevailing but oppressive perceptions of reality.⁶⁴ Pentecostalism’s most thoughtful proponents have long unreservedly identified Pentecostalism foremost as a “prophetic movement.” This is because we have believed that the central purpose of Spirit-baptism is to empower believers with the Spirit of prophesy; that we may speak God’s Word by the power of the Holy Spirit. Indeed, nonPentecostals often struggle with the Pentecostal emphasis on tongues, when prophetic speech seems far more congruent regarding the manifestation of Spirit-baptism. But traditionally, Pentecostals have always possessed an intuitive confirmation that tongues is also prophetic speech, and simply serves as the core imagery for what prophesy is all about (e.g., Acts 2:1-21).

In saying this, I must state that we must appreciate Luke-Acts as a deliberate doctrinal treatise, via the Gospel genre, on the experience of Spirit-baptism. It also does so from the premise that Spirit-baptism is distinctively other than spiritual regeneration, and usually post spiritual regeneration. Luke has structured his two volumes in a manner that deliberately defines this experience as Spirit-baptism. For Luke, Spirit-baptism is the continuation of the Old Testament vocational-prophetic anointing. Luke’s thus nuances his whole theology of the Spirit towards this understanding of Spirit-baptism. I believe that this understanding of Spirit-baptism, as taught by Luke via the Luke-Acts story line, is in fact the most original understanding of the Holy Spirit in the New Testament Church. Luke’s theology of the Spirit thus conceptualises the most primitive Christian understanding of the Holy Spirit, as documented within the New Testament writings. It therefore predates, and is thus foundational to every other New Testament theology of the Spirit.

Historically speaking, I believe that whenever the ethos of Pentecostalism has been most nobly expressed, it has characteristically fulfilled the task of Brueggemann’s conception of “prophetic imagination and ministry,” which “is to bring to public expression those very hopes

⁶¹ Anderson, "Global Pentecostalism in the New Millennium," in *Pentecostals After a Century*, 210.

⁶² Matthew Clark, "Questioning Every Consensus: A Plea for a Return to the Radical Roots of Pentecostalism," *Asian Journal of Pentecostal Studies* 5, No. 1 (2002): 73-86 (73-74).

⁶³ Neibuhr, *Christ and Culture*, 66-68; Oden, *Life in the Spirit*, 263.

⁶⁴ Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis, MN: Augsburg Fortress; Fortress Press, 2001), 39-40.

and yearnings that have been denied so long and suppressed so deeply that we no longer know they are there.⁶⁵ I would say then that truly Spirit-inspired speech is inherently indicative, of an alternative reality or future, to prevailing realities or futures commonly assumed according to the historical setting we find ourselves embedded. Therefore, at the heart of every truly prophetic word, is the experience of feeling something of God's feeling (longing / *pathos*; Hosea 8:5) arising from His vision of *shalom* ("peace" – righteousness: relational wholeness between all creatures and things).

True prophesy arises from awareness into God's *feeling* towards prevailing or dominant realities that have strayed from God's vision of *shalom*. To prophesy, even in and through human weakness involves then an intuitive capacity to envision "realities" and "futures," that radically differ from prevailing or dominant realities descriptive of our human situation. Thus, prophesy envisions "alternative realities."⁶⁶ Tragically however, the prophetic spirit within Pentecostalism has too often degenerated into a misplaced and misguided emphasis upon "personal words of prophesy" which have no resonance with the authentic "spirit" (as in theme, ethos, macro meaning and purpose) with the biblical idea of prophesy.

Within Classic Pentecostalism, we have facilitated the experience of liberation for every believer through accepting every Spirit-baptised believer as a viable voice and minister within the oral liturgy of the gathered community. The biblical pattern for this liberation was typified through the redemptive theme of Exodus. Having been delivered out of Egypt, we intuitively recognised our selves as the "Lord's anointed" now passing through the wilderness towards the Promised Land (Psalm 105:15). So given its embryonic oral / narrative culture and theology, the very ethos of Pentecostalism classically provided, socially marginalised people a social as well as spiritual "Exodus."⁶⁷

At heart of Classic Pentecostalism has been an inherent oral liturgy within gathered worship times. Pentecostal "liturgy" may sound like an oxymoron, but we have had a liturgy, and it has been a revolutionary kind of oral-driven liturgy. For through both the courage and freedom to let go of the assured theological or performative correctness of all things fully scripted in print, the orality of Pentecostal liturgy possessed profound "social and revolutionary implications. Pentecostal oral liturgy releases these revolutionary ramifications by empowering of every believer into full immediate vocalised participation within the gathered community, regardless of education, race, or social strata."⁶⁸

Hollenweger has argued, "the greatest contribution of Pentecostals is undoubtedly that they are . . . churches of the poor."⁶⁹ This is because Pentecostals historically sought to "develop a type of oral liturgy and ministry in which poor people actively take part and thus find a new human dignity."⁷⁰ Originally comprising "churches of the poor," people of all social and racial strata became reconciled into one community. This reconciliation of diverse peoples into one people was of course the original vision of the Azusa Street Revival's key leader, African American William J. Seymour. It is this vision, which has made Pentecostalism a spiritual and sociological "Vision of the Disinherited."⁷¹

It was from this perspective, that we should foremost appreciate the role and rationale for the public practice of tongues in the Pentecostal congregational worship setting. In relation to the democratising symbolism of Spirit-baptism, tongues serve both a missiological and

⁶⁵ Brueggemann, *The Prophetic Imagination*, 65.

⁶⁶ Prophetic consciousness: Intuitive capacity to apprehend both God's feelings, and "realities" and "futures" that radically differ from present earthly realities; realities that springs from God's heart and feelings towards the fallen human situation.

⁶⁷ Anderson, "Global Pentecostalism in the New Millennium," in *Pentecostals after a Century*, 210-218f.

⁶⁸ Anderson, "The Pentecostal Gospel and Third World Cultures," http://artsweb.bham.ac.uk/anderson/Publications/pentecostal_gospel_.htm (12/23/2004), 1; Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers, 1997), 269-275.

⁶⁹ Hollenweger, "Pentecostals,"(www.epcra.ch), 12.

⁷⁰ Hollenweger, "Pentecostals,"(www.epcra.ch), 12.

⁷¹ Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Peabody, MA: Hendrickson Publishers, 1979); Anderson, "The Pentecostal Gospel and Third World Cultures," Anderson, "Global Pentecostalism in the New Millennium," in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, 1-2; Hollenweger, "Pentecostals,"(www.epcra.ch), 12.

socially redemptive role of empowering every believer and placing them on the same horizon, regardless of their varied social-economic standing. Given the initial social-economic and cultural make-up of the early Azusa Street Revival, it was thus the early “conviction at Azusa Street” that the experience of tongues signified that God was pouring out His Spirit “first among the lowly and oppressed of the earth.”

Given the missiological and sociological purpose of Spirit-baptism, we may also argue that the long-term and progressive evidence of the Spirit’s fullness upon a person’s life is his or her acceptance of people who are of different racial, social or economic strata. Conversely, Hollenweger thus argues that the Spirit’s “fullness” upon a person’s life, can be lost through the practice of racial, economic or social discrimination.⁷² This is ultimately and foremost deduced through the narrative of Luke-Acts, as paradigmatically established in the inaugural sermon of Jesus from Isaiah 61 (Luke 4:16-18). For in that text, Jesus proclaims that the perennial sign and purpose of Spirit-baptism, is prophetic demonstration through word and deed, of the year of Jubilee. For the Jubilee year is the messianic year of deliverance from every form of racial, social, and economic oppression, and reconciliation of every divided human stratum into one community.⁷³

The experience of tongues thus “implicitly served to dismantle the privileges of the rich and the educated, and allowed the poor and devalued of society to contribute meaningfully to the latter-day witness of the spirit of God to the coming kingdom and to the kind of justice and love that it inspires.”⁷⁴ In this original context, the integral link of tongues to Spirit-baptism thus lie in that the observation that speaking in tongues signified that God was now including the “downtrodden” in this revival, by breaking down “racial barriers between people.” Therefore, this “glossocentric understanding of spirit baptism,” which provided the original rationale for the “initial evidence” doctrine, thereby pointed to a “global, ecumenical, and missionary significance of tongues.”

This reconciling purpose thus provided the original premise that tongues in intricately linked to the purpose of Spirit-baptism.⁷⁵ It was because of this reconciling purpose of tongues, that the earlier Apostolic Faith papers published at Azusa Street, consistently “distinguished spirit baptism from the sanctification experience of the Holiness Movement.”⁷⁶ Consequently, speaking in tongues seminally signified “inspired speech,” and that therefore the tongues-speaking worshipper is becoming “the oracle of God.” Seymour and his fellow participants at Azusa Street thus taught that tongues signified “the intercultural witness of the poor and disenfranchised.”⁷⁷

So perhaps one of the perennial strengths of Classic Pentecostalism was its capacity to empower its converts to dream. This was particularly so of converts representing marginalised backgrounds; through the democratising power of Spirit-baptism, they received both the power and morale to dream of a better future. More specifically, the revolutionary experience of Spirit-baptism empowered them with the intuitive capacity to dream of alternative futures. They began dreaming of alternative futures that wholly expressed the far-reaching implications of redemption. This redemption they began to envision in all its spiritual, social, racial, economical, and political ramifications according to the biblical archetype of Exodus. When we have been at our best then, the core fruit of what Pentecostalism has achieved was that it empowered powerless individuals to receive from God “dreams” of “new futures” so long denied. Dreams of “new futures;” this is of course the promise of Pentecost (Acts 2:17).

⁷² Hollenweger, *Pentecostalism*, 31.

⁷³ Fee, “The Kingdom of God and the Church’s global Mission,” in *Called and Empowered*, 17-18.

⁷⁴ Macchia, “Groans too Deep for Words: Towards a Theology of Tongues as Initial Evidence,” *Asian Journal of Pentecostal Studies* 1, no. 2 (July 1998): 149-173 (156, 157).

⁷⁵ Macchia, “Groans too Deep for Words,” 157.

⁷⁶ Macchia, “Groans too Deep for Words,” 158.

⁷⁷ Macchia, “Groans too Deep for Words,” 158, 163; Macchia is citing as an example: “When the Holy Ghost comes, he speaks for himself,” *Apostolic Faith* 1:3 (Nov 1906), 4; Thus, when the Holy Spirit comes upon a person, the worshiper will “praise God himself in an unknown tongue.” *Apostolic Faith* 1:6 (Feb-Mar 1907), 3.

Pentecostal resonance with the prophetic and recapulatory traditions

At this point, I will introduce and delineate a thesis that there are two theological traditions that can ecumenically substantiate and strengthen a doctrine of the classic Pentecostal doctrine of Spirit-baptism, in a manner that has been hitherto, largely unexplored in Pentecostal scholarship. I would also argue that both of these traditions provide a seminal premise for primarily grounding the Pentecostal experience of Spirit-baptism upon the Luke-Acts narrative. I am introducing this thesis with reference to the most influential discussions on the Pentecostal doctrine of Spirit-baptism. To do so, is to respond to Simon Chan's observation that if Pentecostalism is to go on contributing to the spiritual renewal of the other Christian traditions, Pentecostals must thus also seek "a greater engagement with the "mainstream of Christian tradition."⁷⁸ These two traditions comprise first the Old Testament prophetic tradition, and then the recapulatory stream of Christian theology, which includes the *Christus Victor* understanding of Christ's atonement.

In order to synergise these two traditions into a single grounding for the Pentecostal doctrine of Spirit-baptism, I will first make a brief comment to the Old Testament prophetic tradition, followed by several introductory observations regarding the resonance between Pentecostalism and recapulatory theology. Thereafter, I will discuss at length how the two traditions ecumenically substantiate and strengthen the classic Pentecostal doctrine of Spirit-baptism. As just mentioned, I first refer to the specific contours and agenda exemplified by the Old Testament prophetic tradition. For I have discerned that the most crucial elements descriptive of Classic Pentecostalism comprise a "spiritual tradition" that deeply resonates to with the Luke-Acts story-world, which in turn distinctively draws upon themes indicative of the Hebrew prophetic tradition. As earlier mentioned, this trajectory also suggests that Luke's conception of Spirit-baptism is therefore a flowering of themes earlier exemplified within the ancient Hebrew prophetic tradition.

Pentecostalism as an expression of recapulatory theology

The second tradition I refer to is the recapulatory stream of Christian theology. This along with the *Christus Victor* understanding of Christ's atonement, enjoys solid roots within the early patristic yet enduring motif of recapulatory theology. Christian theology foremost interprets the *Christus Victor* understanding of Christ's atonement as Christ's war and victory over forces that had enslaved humanity.⁷⁹ The term *recapulation* usually refers of course, to Jesus' coming as a "recapping" or "retracing" the life that God has always intended every human in Adam's seed to walk, which Jesus triumphantly fulfilled as the Perfect Man. Recapulation provided the first articulated theology of the atonement, in which Irenaeus taught, "God sent his Son in the power of the Spirit to enact a recapitulation of human history through the life, death and resurrection of Christ, which would give the human race a new start."⁸⁰

The recapulatory tradition implies and includes the "*imitatio Christi*" ("imitation of Christ") stream of Christian spirituality. These are two understandings of the atonement that are deeply embedded within the Gospel narratives, all other New Testament writings, and the preaching and theology of the early church. When fused together, both streams represent a broad historically enduring, and ecumenical-catholic tradition, which deeply resonates with the ethos of classic Pentecostalism. Even more so, they together deeply resonate with the very heart of Pentecostal spirituality and hermeneutics because together they give

⁷⁸ Chan, *Pentecostal Theology*, 20.

⁷⁹ One helpful approach for schematising the major theological perspectives of post New Testament early Christianity, and their influence upon subsequent historical Christianity, is Justo L. González' *Christian Thought Revisited: Three Types of Theology* (Maryknoll, NY: Orbis Books, 2003), 3-16. González's study posits three basic theological paradigms characterising second to third century orthodox Christianity, which he classifies as Type A, B, and C theologies. Type A theology is primarily developed through legal metaphors, with Tertullian as its early proponent; Type B theology through philosophical metaphors, with Origen as its early proponent; and Type C primarily through historical metaphors, with its early proponent being Irenaeus.

⁸⁰ Pinnock paraphrasing Irenaeus (*Against Heresies* 5:14) in, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 95.

hermeneutical precedence to the role of the Gospel narratives within the practice and nature of Christian spirituality.⁸¹ This affinity demonstrates therefore that Pentecostalism does indeed implicitly possess strong continuities within early Christian tradition, namely that of recapulatory theology. This pertains even more to the doctrinal understanding of Spirit-baptism as subsequent to conversion-initiation.

Together, the Old Testament prophetic tradition and the recapulatory tradition (coupled with the *imitatio Christi* stream of Christian spirituality) can serve to substantiate the classic Pentecostal tendency to approach Luke-Acts narrative world as a primary hermeneutical lens towards the biblical canon and its own self-identity. I have not observed much attention given to such a synergy of these two traditions. This includes more recent and influential Pentecostal theologians such as Simon Chan, Frank Macchia, and Amos Yong. These three theologians may represent the most influential voices currently exploring how we can appropriate the greater Christian tradition towards a more robust Pentecostal doctrine of Spirit-baptism.⁸² Yet again, this discussion has received little if any attention amongst more systematic oriented theologians. I have observed however, its occasional reference in occasional journal articles and commentary notes primarily dealing with Luke's infancy narratives.

Pentecostalism as continuation of the Old Testament prophetic tradition

The prophetic tradition also appears largely ignored within the most influential dialogues over the past thirty years between Pentecostal and nonPentecostal theologians. More specifically, within the context of studies towards the relation between Lukan and Pauline theologies of the Spirit, with special reference to Spirit-baptism. I am referring here to dialogues arising from the respective works of Classic Pentecostal scholars Roger Stronstad and Robert Menzies, in contrast to two of their most engaged foils, namely, James Dunn and Max Turner.⁸³ There are now of course scores of other scholars who have decisively shaped and contributed to this discussion. This has included exegetes, biblical theologians, and more systematic, dogmatic or historical oriented theologians, both within and outside of Pentecostalism. Yet I've observed from perusing the relevant literature, that it is the past work and conversation between these four scholars taken together, who have left the most indelible context upon present trajectories towards constructing a systematic theology of Spirit-baptism. I believe this is so regardless of one's affinity towards past conclusions earlier developed by Stronstad, Menzies, Dunn or Turner.

Among these four scholars, Stronstad has given the most attention to exploring how the Old Testament prophetic tradition shapes the meaning of Spirit-baptism between Luke and Paul. Works and dialogue between Menzies and Turner primarily centred on whether Luke's pneumatology is fully nuanced towards the soteriological works of the Spirit (notwithstanding Turner's observations that Luke-Acts strongly reflects the intertestamental portrayal of the Spirit as the "Spirit of prophesy"), or is rather as Menzies argued primarily "prophetic, and missiological" but "nonsoteriological."⁸⁴ In spite of some limitations I believe are inherent

⁸¹ Richard Foster, *Streams of Living Water*, 17-18f.

⁸² Chan, *Pentecostal Theology*; Macchia, *Baptized in the Spirit*; Yong, *The Spirit Poured Out*.

⁸³ Stronstad, *The Charismatic Theology of St. Luke*; Robert Menzies, *The Development of Early Christian Pneumatology with Spiritual Reference to Luke-Acts* (Sheffield, UK: Sheffield Academic Press, 1991); *Empowered for Witness* (Sheffield, UK: Sheffield Academic Press, 1994); James D. G. Dunn, *The Baptism in the Holy Spirit* (London, UK: SCM Press, 1970); "Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts," *Journal of Pentecostal Theology* 3, 1993: 3-27; Max Turner, *Power from on High* (Sheffield, UK: Sheffield Academic Press, 1996); *The Holy Spirit and Spiritual Gifts: Then and Now* (Peabody, MA: Hendrickson Publishers; Carlisle Paternoster, 1996).

⁸⁴ Robert P. Menzies, "Exegesis: A Reply to Max Turner," in William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan Publishing House; HarperCollins Publishers, 2000), 89; Menzies earlier summarised this dialogue in, "The Spirit of Prophecy, Luke-Acts and Pentecostal Theology: A Response to Max Turner," *Journal of Pentecostal Theology* 15 (1999): 49-94; Turner's contribution is best developed in his two works: *Power from on High*. Sheffield, UK: Sheffield Academic Press, 1996; and *The Holy Spirit and Spiritual Gifts: Then and Now* (Peabody, MA: Hendrickson Publishers;

within conclusions drawn from Stronstad's and Menzies' projects, I nonetheless endorse their essential thesis and directions. I say this cognisant of the fact that these limitations mostly reflect the fact that they largely confined their projects within the domain of exegesis and biblical theology.

I have also come to believe that together, Stronstad and Menzies do indeed have an intuitive grasp into the meaning of Spirit-baptism within the New Testament. I thus also believe that they do possess a better grasp into this doctrine than do Fee, Dunn, Turner, or a host of other voices who are inclined towards identifying Spirit-baptism wholly with conversion-initiation. Furthermore, I will even go so far as to argue that Luke's message of Spirit-baptism as an anointing experientially distinct from spiritual regeneration, is the most original and primitive understanding of the Spirit amongst the early New Testament churches. Menzies of course has earlier argued along this same observation.

In the long run, a resolve towards appropriating the streams of the Old Testament prophetic tradition and the classic recapulatory theological tradition to a reading of Luke-Acts, will serve to strengthen the Classic Pentecostal doctrine of Spirit-baptism, even as this doctrine has been perennially exemplified through the more exegetical works of Stronstad and Menzies. Such a direction will thus decisively strengthen the Classic Pentecostal reading of Luke-Acts, that Luke, in contrast to John and Paul, had intentionally taught a doctrine of Spirit-baptism as an anointing distinctively other than spiritual regeneration, through his narrative of Luke-Acts. Again, Luke's reason for this portrayal of the Holy Spirit, is that Luke-Acts is indeed a doctrinal treatise (via the genre of story rather than propositional discourse), of what Pentecostals intuitively call the Baptism in the Holy Spirit. Furthermore, it is through this Spirit-baptism that is wholly other than spiritual regeneration, that we receive the prophetic-vocational anointing—which came upon the prophets of Old Testament times.

To bring the Old Testament prophetic and classic recapulatory theological tradition together and allow them to inform Pentecostal ethos and spirituality, can also help substantiate the classic Pentecostal narrative-driven hermeneutic. This naturally includes the priority given to Luke-Acts. I also believe that a synthesis of these two theological streams provides a fertile scheme for grounding Classic Pentecostal spirituality, ethos and theology upon a credible catholic interpretation of the Christian narrative and story world. I am thus suggesting that Pentecostal spirituality must remain committed to a hermeneutic, which grants a privileged role to Luke's "story-world" in the shaping of Pentecostal spirituality.

I believe that to do so, also affirms and involves a typological reading of the biblical story, which as I have earlier discussed, interprets the Old Testament story of Israel's deliverance out of Egypt, along with their wilderness journey and subsequent entry into the Promised Land, as paradigmatic for understanding the believer's life journey in Christ. I would thus also argue that Pentecostals have historically found this reading of the Scriptures in keeping with their intuitive desire to inhabit and find their life journey within the biblical story world and narrative. In doing so I would also stress that these traditions share far greater affinity with and offer greater historical grounding to Pentecostal spirituality, than Chan's call for grounding and cross-fertilising the movement primarily within high church Anglo-catholic or medieval Roman Catholic contemplative traditions.⁸⁵

I am consequently also building the thesis that the noblest hallmarks of Classic Pentecostalism resonate and exemplify core ideals indicative of the biblical prophetic tradition, around which Pentecostalism ought to identify itself as a movement divinely ordained to resonate and exemplify these core ideals of the biblical prophetic tradition. I thus believe that Classic Pentecostalism ought to be appreciated as a Christian tradition peculiarly tied down through its Lukan-grounded hermeneutic, to the Old Testament prophetic tradition.

Carlisle Paternoster, 1996.); Turner, "The Work of the Holy Spirit in Luke-Acts," *Word & World* 23, No. 2 (Spring 2003) 146-153.

⁸⁵ Chan, *Pentecostal Theology*, 28.

I further believe we can better substantiate Pentecostal spirituality and theology, through seeing ourselves as part of this distinctive biblical tradition, though it is only one part of the wider biblical tradition. I believe that this specific Old Testament tradition substantially shapes the story world and theology of Luke-Acts. Permeating this whole proposal then, is that I have discerned core elements within Classic Pentecostalism, which when held together, comprise a “spiritual tradition” that is anchored within the tradition exemplified in Luke-Acts. This spiritual tradition distinctively draws upon themes that had earlier conversely shaped the ancient Hebrew prophetic tradition.

I would also argue that the perennial contours of classic Pentecostalism, coupled with the classic Pentecostal doctrine of Spirit-baptism— including the sign of tongues, all together evokes themes directly arising from the biblical prophetic tradition. Furthermore, I must say that this trajectory is deeply congruent to the earliest traditions of Spirit-baptism located within New Testament Christianity. The contours I am referring to are the movement’s perennial oral ethos, democratisation of ministry, redemptive appeal towards the marginalised and occasional nuance towards themes of social, racial, and demographic inclusiveness and reconciliation.

From this perspective, we can thus better appreciate the orality of Pentecostal liturgy plus the importance of tongues as the perennial sign of Spirit-baptism within Classic Pentecostalism, as experiences and practices facilitating profound “social and revolutionary implications.” For from the perspective of the prophetic tradition we can appreciate how the orality and experience of tongues empowers every believer into full immediate and vocalised participation within the gathered community, regardless of education, race, or social strata; tongues therefore also functions as the perennial sign of God’s reconciling purpose through the experience of Spirit-baptism.⁸⁶

As illustrated within the very ethos of Pentecostalism, this paradigm naturally begins with its distinctive nuance towards Spirit-baptism as narrated in Luke-Acts, in contrast to how the other Gospels— particularly John, and in Paul’s writings, approach the imagery of Spirit-baptism. As earlier mentioned, this trajectory also suggests that Luke’s conception of Spirit-baptism is therefore a flowering of themes earlier exemplified within the ancient Hebrew prophetic tradition. So again, as earlier stated, I am consequently arguing that the noblest hallmarks of Classic Pentecostalism resonates and exemplifies core ideals indicative of the biblical prophetic tradition. Furthermore, it is around these ideas arising from within the biblical prophetic tradition, which Pentecostalism ought to identify itself, as a movement divinely ordained to resonate and exemplify these core ideals of the biblical prophetic tradition.

The Pentecostal task of envisioning alternative realities for human life

I have found that one highly fruitful source for substantiating this thesis comes from Walter Brueggemann’s greater theological enterprise, which he has perennially defined as “the prophetic imagination.” This he has also referred to as “Yahweh’s alternative vision.” Brueggemann’s idea of the “prophetic imagination” arises from his understanding of the Old Testament writings, which he defines as a historical “enterprise of counter-reality.”⁸⁷ Brueggemann has long argued that the providential shaping of the Old Testament Scriptures, illustrates God’s bestowal upon His people with the capacity for “subversive” imagination. This involves the capacity to “generate, evoke, and articulate alternative images of reality. These are alternative images of reality that counter what hegemonic power and knowledge have declared to be impossible.”⁸⁸

With specific focus on the biblical prophetic tradition, Brueggemann perhaps most vividly delineates his project on the subversive nature of the Old Testament prophetic tradition in

⁸⁶ Anderson, “The Pentecostal Gospel and Third World Cultures,” in *Pentecostals after a Century*, 1; Hollenweger, *Pentecostalism*, 269-275.

⁸⁷ Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress Press, 1997), 76.

⁸⁸ Brueggemann, *Theology of the Old Testament*, 68.

his text, *The Prophetic Imagination*. In this text, Brueggemann passionately argues for the Church to embrace “prophesy as a crucial element in ministry.”⁸⁹ Brueggemann coined the term “prophetic imagination” to define an understanding of prophesy that nuances its purpose towards envisioning “realities” that tend to challenge prevailing perceptions of reality. Prophetic imagination thus illustrates that the prophet’s capacity to prophesy, arises from the prophet’s epistemological ability to imagine and speak “alternative” realities and futures, which radically differ from prevailing or dominant realities or conceptions of history and time. These prevailing realities have nonetheless, radically strayed from the biblical vision of God’s pathos (His compassion, or passion) and covenantal righteousness towards humanity.⁹⁰

The Pentecostal task of questioning the prevailing consensus

One Pentecostal voice who seems to confirm the value of Brueggemann’s project towards Pentecostal theology is South African Pentecostal theologian and missiologist Matthew Clark. Clark has argued that if we perceive its perennial early 20th century emergence and ethos as a plumb line, we should identify Classic Pentecostalism as a “prophetic religion,” called to evoke an “ethos . . . of an unashamed alternative to the prevailing consensus of the day.”⁹¹ For Clark, the most seminal influence upon the prophetic ethos of early Pentecostalism was the baptism in the Holy Spirit. Clark contends that, “The shattering effect of the Holy Spirit on the individual led to an apocalyptic re-evaluation of everything that had been taken for granted,” whereby “every ‘given’ of their culture,” is now “challenged,” by “modeling a radical alternative” of “Pentecostal discipleship.”⁹² In other words, calling people into the Pentecostal experience of Spirit-baptism as a normative and determinative component to Christian discipleship naturally implies that “Pentecostal discipleship implies a criticism of the prevailing consensus.”⁹³ Pentecostal experience ceases to witness to its inherent goal, when a Pentecostal ethos fails “to question a prevailing consensus,” regardless of that consensus’ political “correctness.”⁹⁴

The ability to empower people, especially the marginalised, towards the full fruit of redemption in all its complete spiritual, social and economic ramifications, has throughout the history of its existence as a movement, comprised the prophetic calling of historical, Classic Pentecostalism. Brueggemann’s exploration into the “prophetic imagination” serves to demonstrate the validity of this proposition. Again, as earlier argued, Classic Pentecostalism has at its best, inculcated within the believer’s psyche, this “prophetic imagination:” the intuitive ability to envision realities that challenge prevailing but oppressive perceptions of reality.⁹⁵ The most thoughtful proponents of Pentecostalism have often identified the movement, as foremost a “prophetic movement.” This is because we have believed that the main purpose of Spirit-baptism is to empower believers with the Spirit of prophesy; that we may speak God’s Word by the power of the Holy Spirit.

I have also earlier alluded to how the prophetic spirit within Pentecostalism, has often degenerated into a misplaced and misguided emphasis upon “personal words of prophesy,” or into speculative foretelling, which often have no resonance with the authentic “spirit” and purpose of biblical prophesy. Coupled with this narrow understanding of prophesy, is oftentimes a dogmatism and a morbid legalistic paradigm towards Christian life and preaching and teaching. What can help to correct this wrong turn is remembering that when

⁸⁹ Brueggemann, *The Prophetic Imagination*, xxiii. I find it relevant to mention that Brueggemann’s purpose for this study is deeply pastoral. He offers his *Prophetic Imagination*, as a pastoral model for appropriating the biblical tradition of “prophetic ministry,” into the entire life and ministry of the local church; xvi, xxiii, 2, 4, 116-119, 124-125.

⁹⁰ Brueggemann, *The Prophetic Imagination*, 39-40.

⁹¹ Clark, “Questioning Every Consensus,” 73-74.

⁹² Clark, “Questioning Every Consensus,” 75-76.

⁹³ Clark, “Questioning Every Consensus,” 76.

⁹⁴ Clark, “Questioning Every Consensus,” 80-81.

⁹⁵ Brueggemann, *The Prophetic Imagination*, 39-40.

we have most nobly expressed the ethos of Pentecostalism, it has characteristically fulfilled the task of Brueggemann's conception of "prophetic imagination and ministry."

As earlier mentioned, the purpose of this prophetic task "is to bring to public expression" the "hopes and yearnings" of socially, racially, and economically marginalised peoples.⁹⁶ Within Classic Pentecostalism, we have facilitated the experience of liberation for every believer, as biblically typified through the redemptive theme of Exodus. The practical result of this communal reading of the Scriptures is that we acknowledge every Spirit-baptised believer as a viable voice and minister within the oral liturgy of the gathered community. So again, given its embryonic oral / narrative culture and theology, the very ethos of Pentecostalism provided socially marginalised people, a social as well as spiritual "Exodus."⁹⁷

Pentecostalism and God's pathos

I also believe that anchoring Spirit-baptism more narrowly within the Old Testament prophetic tradition can help give some space to comfortably acknowledging a measure of some sanctifying effects of the Spirit's prophetic-vocational anointing. We can do this by appreciating the transformative effects experienced through the prophet's encounter with God's *pathos* (eg, "feeling"). Brueggemann proposed that the epistemological centre for prophetic imagination is God's *pathos*. He developed this conviction from Abraham Heschel's understanding of God's *pathos*.⁹⁸ According to Heschel, "prophesy consists in the inspired communication of divine attitudes to the prophetic consciousness," and that "the divine pathos is the ground-tone of all these attitudes."⁹⁹

The capacity to apprehend God's feeling, is thus for Heschel, the crucial element leading to prophetic consciousness.¹⁰⁰ It is important to stress for this discussion however, that Heschel does not equate God's pathos with "attitudes" in a generic sense. Rather, Heschel argues that God's pathos always arises from His moral being-ness and His righteousness. The nature of God's pathos thus implies that "God is never neutral . . . He is always partial to justice."¹⁰¹ This raises important implications as to what extent Spirit-baptism involves at least some sanctifying effect, even if not a soteriological purpose. For as we reflect on Heschel's insight into the nature of prophesy, we can observe that the prophet's encounter with God's pathos, often involves an indelible transformation upon the moral quality of the prophet's interior and exterior life.

Pentecostal spirituality as *imitatio Christi* spirituality

As earlier mentioned, we should richly enrich Pentecostal spirituality with the classic themes of recapulatory theology and spirituality. This would also include themes, imageries, and emphasis highly reflective of the "*imitatio Christi*" ("imitation of Christ) stream of Christian spirituality. As earlier discussed, the term *recapulation* refers to Jesus' coming

⁹⁶ Brueggemann, *The Prophetic Imagination*, 65.

⁹⁷ Anderson, "Global Pentecostalism in the New Millennium," in *Pentecostals after a Century*, 210-218f.

⁹⁸ Brueggemann, *The Prophetic Imagination*, xv, 35; cf. 41, 90; Abraham J. Heschel, *The Prophets* (New York, NY: Harper & Row, Publishers, 1962; HarperPerennial Modern Classics, 2001), 298.

⁹⁹ Heschel, *The Prophets*, 288.

¹⁰⁰ Heschel, *The Prophets*, 289; To some extent, Heschel believes that knowing God's pathos comes from the Hebrew term *daath elohim*, which roughly means, "knowledge of God" (*daath elohim*; Hosea 4:1b, 2). Heschel argues that within the prophetic tradition, the nuance of encounter "leads to the idea of "sympathy" towards human sufferers. For Heschel, Ex 2:24-25 (lit, "God knew their condition; which the NRSV translates as "God took notice of them") serves as a programmatic text: "What the text means is: 'I have sympathy for, I am affected by, their sufferings.'" God's intended corollary is that His people would likewise, "have sympathy, or a feeling, for the heart of a stranger" in the land (Ex 23:9); Heschel, *The Prophets*, 71. Heschel's conclusion then is that the prophetic call towards knowing God ("knowledge of God;" *daath elohim*) does not simply mean "knowledge about God." Rather to know God is to gain "a sensitivity for what concerns Him." For this reason, Heschel draws the implication that the purpose and result of true "knowledge of God" is "solidarity" meaning an "emotional identification with God." Heschel, *The Prophets*, 73-74.

¹⁰¹ Heschel, *The Prophets*, 291, 298.

as a “recapping” or “retracing” the life that God has always intended every human in Adam’s seed to walk. Jesus triumphantly fulfilled this path as the Perfect Man who lives by the anointing of God’s Spirit. Jesus thus embodied human flesh to restore back to humanity all that was lost through Adam—the likeness of God. The recapulatory tradition naturally therefore, leads us immediately into the “*imitatio Christi*” (“imitation of Christ”) stream of Christian spirituality. This stream of Christian spirituality emphasises the earthly life of Christ, as narrated in the Gospels, as the divine paradigm for growing up into Christ-likeness, and thus into true humanity.¹⁰²

God is creating in us His own likeness, which He has revealed to us through the person of Jesus Christ. He is creating it through His Spirit by the presence of Christ’s life in us. So as His disciples, we believers look to Christ as our Teacher. God has thus called us to imitate Jesus as the Perfect Man who lives in and by the Spirit of God’s presence, power, life, and love. Jesus came, lived, and died to provide us the example of how we are to live. For in Jesus we see who God is, and yet we also see the true revelation of authentic humanity.

As we seek to imitate Jesus, He sanctifies us, and is right now conforming us to His likeness. This spirituality takes most seriously the idea of Christian discipleship. Christian discipleship means that we posture ourselves before Christ as His apprentices, that we may learn from His life example. We learn from His life example not primarily by studying Him but by following Him. If we do study His life as revealed in the Gospels, we only do so with the objective of better knowing how He is leading us as His followers. To esteem Jesus as our Teacher, therefore further defines the meaning of his lordship.¹⁰³ “Christian discipleship is therefore foremost not achieved through a study of Christ’s life, or even of the Bible but rather through one’s complete attachment as to Christ” as His apprentice; as a disciple. The result and our goal is that our life be “re-created into His likeness.”¹⁰⁴

Modern Protestantism, especially now in the modern Evangelical movement, has tended to ignore these dimensions of Christ’s atonement, while overly accentuating the forensic and judicial purposes of Christ’s coming into the world. It is because of our failure today to give the Gospel the central role in all our preaching and teaching within the local church, that our concept of disciple-making is replaced by a lot of baggage that passes for Christian discipleship. I am referring again to the problem of group think, legalism, and a guilt-driven spirituality that largely comes from a plain ignorance on how to keep the person of Christ at the centre of biblical preaching and teaching.

But when Christ is not kept at the centre of all our ministry of the Word—when His is not kept at the centre of all our preaching and teaching of Scripture, what we thus actually minister is precisely that—nothing more than “imperatives of Christian behavior. We preach nothing but naked law!” This is particularly so with reference to our exposition of those texts, which comprise a lot of exhortation-type material.¹⁰⁵ Therefore, when Christ is not kept at the centre of preaching, sermons become nothing more than exhortation to godly behavior. They become nothing more than motivational talks purposed towards inspiring hearers to do better in their life. So again, what we really have here is nothing more than a law-driven spirituality, rather than a Christ-centred spirituality.¹⁰⁶

We must therefore re-discover that if discipleship actually means relating to Jesus as our Master Teacher, then we will realise that it is by looking at Jesus Himself where we discover how to live and behave as Christians. Even more so, this is a spirituality that is integral to an authentic Pentecostal spirituality. It is integral because it takes seriously the paradigmatic example of Jesus’ Spirit-baptism, for understanding how the Church is to minister through the power of the Spirit’s anointing. For in Pentecostal spirituality, we also imitate Jesus in

¹⁰² Foster, “Imitatio: The Divine Paradigm,” in *Streams of Living Water*, 17.

¹⁰³ Dallas Willard, *The Great Omission: Reclaiming Jesus’ Essential Teachings on Discipleship* (Oxford, UK: Monarch Books, 2006), xi.

¹⁰⁴ Dietrich Bonhoeffer, *The Cost of Discipleship*, rev. ed. (New York, NY: Macmillan Publishing Co. 1963), 63, 67.

¹⁰⁵ Graeme Goldsworth, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Leicester, UK: Inter-Varsity Press, 2000), xiv.

¹⁰⁶ Goldsworth, *Preaching the Whole Bible*, 20.

prayer, that the anointing of His Spirit— as the Spirit of Prophecy, may fill us, possess us, and send us to do the works of Jesus.

Central to Christian spirituality therefore is that the believer's path towards sanctification necessitates the imitation of Jesus' life. This is why we have the Gospels, which instruct us through the instructional power of narrative— how we are to live our life according to Christ's life example. This means that in the Pentecostal church, the Gospel narrative must be given priority within all preaching and teaching that transpires within the ministry of the church. For we must recognise that the Gospel narratives are canonically arranged in such a way, that we are to them instructional primacy over all the rest of the New Testament writings.¹⁰⁷

We must thus fully also recognise that the instructional purpose of the Gospel narratives is above all else, to immerse us into Jesus' life. Its purpose is to immerse us into Jesus' story, so that His story shapes and scripts the story of our lives. This is certainly a much different purpose to our reading of the Gospels, than what modern Protestants often assume. For too often, modern Protestants wrongly assume that their purpose is to help us cognitively comprehend Jesus' life history.

This is a premise evolving from a warped understanding into the hermeneutical and theological purpose of the Gospel documents. This premise relates to another mistaken premise, that we ought to build our Christian life primarily upon the more "instructional" material found in the New Testament epistles. The premise is altogether faulty. What should rather primarily shape our Christian life is in fact the medium of Jesus' story. The Gospels shape how we perceive our own life story, as we begin stepping into Jesus' story. When we do that, God sanctifies us. This means that through our subsequent desire to imitate Christ's life, He is now re-creating and restoring us into His likeness, as revealed in the Gospel story.

As earlier mentioned, the "*imitatio Christi*" stream of Christian spirituality and the recapulatory theological tradition, represents a broad historically enduring, ecumenical, and catholic tradition. Yet it deeply resonates with the ethos of classic Pentecostalism, particularly with reference to the Pentecostal doctrine of Spirit-baptism as subsequent to conversion-initiation. Scholarly articles dealing with Pentecostal theology and spirituality have occasionally dealt with implications of recapulatory theology towards Pentecostalism. But this is a discussion that has not been extensively explored in any major works on how it might substantiate the Pentecostal doctrine of Spirit-baptism. I find this most surprising, given the wide acknowledgement to Luke's Spirit-Christology and functional Christology.

One exception to this neglect regarding the resonance between Pentecostalism and recapulatory theology is Clark Pinnock's *Flame of Love*.¹⁰⁸ Pinnock is deeply sympathetic to Pentecostal spirituality and its doctrine of Spirit-baptism.¹⁰⁹ He remains however identified with a more "actualising," position, paralleling Spirit-baptism with conversion-initiation position.¹¹⁰ I need to mention here another element largely ignored within the major past and current dialogues regarding the meaning of Spirit-baptism in Luke-Acts. I am referring here to the lack of appreciation towards the literary and narrative structures in Luke-Acts, as integral methods through which Luke developed his message on the vocational and prophetic anointing of Spirit-baptism.

Classic Pentecostals have usually caught an appreciation towards the literary structures of Luke-Acts over the past few decades, following the lead of Pentecostals scholars such as Stronstad and Menzies. However, nonPentecostals have not stopped to pause and consider how Luke's own recapulatory theology might substantiate the Pentecostal experience of Spirit-baptism. What they have rather focused on are more exegetical oriented matters, and on how to synthesise Lukan and Pauline theologies of the Spirit. But then again, Stronstad and Menzies never quite fully tapped into the topic of recapulatory theology as well. I

¹⁰⁷ Foster, *Streams of Living Water*, 17-18.

¹⁰⁸ Clark H. Pinnock, "Spirit & Christology," in *Flame of Love*, 79-111; note also his chapter on "Spirit & Church," in *Flame of Love*, 113-147.

¹⁰⁹ Pinnock, "Divine Relationality: A Pentecostal Contribution to the Doctrine of God," *Journal of Pentecostal Theology* 16 (2000): 3-26.

¹¹⁰ Pinnock, *Flame of Love*, 166-168.

believe that to do so, would help pave a way forward in current Pentecostal scholarship regarding both the christology and pneumatology of Luke-Acts.

So again, understanding Luke-Acts as a complete writing provides a very strong example of *imitatio Christi* theology and spirituality. In both patristic and orthodox theology, understanding Christ's atonement in terms of adamic christology has always implied that central to Christian spirituality and discipleship is that the believer's path towards sanctification necessitates the pursuing imitation of Jesus' life example. Amongst all the New Testament writings, Luke-Acts, followed by the other Gospel stories, actually provides the most extensive biblical theology of adamic christology, and thus also of a *imitatio Christi* spirituality grounded upon a recapulatory understanding of Christ's atonement.

Roman Catholic scholars had led the way in this facet of studies in Luke-Acts, because it substantiates historical traditions centering on imitating Jesus and godly virtues of varied saints.¹¹¹ Appropriation of these works has been popularised through Stronstad's *The Charismatic Theology of St. Luke*. We need to acknowledge and appreciate this connection between Roman Catholic and Classic Pentecostal scholarship. We must because we have such a strong and sure anchor for Pentecostal spirituality within the classic Christian recapulatory tradition.

Pentecostal New Testament exegete Benny Aker, had once attempted to further this enterprise, whereby he argued that the primary anchor for Spirit-baptism lies not with Acts chapter two but with Luke chapters 3-4. Aker drew heavily upon Charles Talbert's (a Roman Catholic Bible exegete) thesis towards the paradigmatic nature of Jesus' Spirit-baptism towards Christians, as well as upon Peter O' Toole's (another Roman Catholic Scholar) analysis of other paradigmatic parallelisms found throughout Luke-Acts.¹¹² I was blessed to have once taken a course on Luke-Acts from Dr Aker during the mid-1980's. I can still recall his exposition on the Jesus's Spirit-baptism. Aker persuasively presented Jesus' baptism in the Spirit, narrated in Luke chapters 3-4, as the biblical model for the believer's Spirit-baptism. Aker argued then that the real anchor for the Pentecostal baptism in the Holy Spirit, is therefore not Acts 2, but rather Luke 3-4. I find it most unfortunate however, that no one within Pentecostal scholarship, has since sought to further Aker's project and thesis.

Further substantiating this argument however, regarding the resonance between Pentecostal narrative grounded hermeneutic and the recapulatory tradition, is that we can discern a historical precedence for this link within the 18th and 19th century Wesleyan origins of Pentecostalism. Donald W. Dayton's study titled, *Theological Roots of Pentecostalism*, examines the role that this Lukan-centered hermeneutical lens played towards shaping the genius of Classic Pentecostalism. Dayton argues that it was this Lukan-centred hermeneutic which eventually evolved into broad "four-fold schematic pattern, that to this day continues to define the ethos and "logic of Pentecostal theology."¹¹³

Frank Macchia defines Dayton's observation as a "fourfold *Gestalt* of devotion to Jesus."¹¹⁴ Anyone cognisant with 19th century holiness and early 20th century Pentecostal literature should be familiar with this four-fold pattern. Whereas earlier holiness articulations expressed a "full gospel" centered around a four-fold articulation such as Jesus as "Saviour, Sanctifier, Healer, and Coming King," (eg, A.B. Simpson's "full gospel"), Keswick oriented Pentecostal bodies (eg, Assemblies of God and the International Church of the Foursquare Gospel) effectively popularised Aimee Semple McPherson's thematic message of Jesus as "Savior, Baptizer, Healer and Coming King."¹¹⁵ Dayton therefore argues that today, these four themes continue to define a broad parameter of Pentecostal spirituality, notwithstanding the continued existence of more Wesleyan-holiness grounded bodies, such as the Church of God (Cleveland, Tennessee).¹¹⁶

¹¹¹ Talbert, *Reading Luke*, 5; also relevant for this discussion is, O'Toole, *The Unity of Luke's Theology*.

¹¹² Ben Aker, "New Directions in Lukan Theology: Reflections on Luke 3:21-22 and Some Implications," in *Faces of Renewal: Studies in Honor of Stanley M. Horton* (Peabody, MA: Hendrickson Publishers, 1988).

¹¹³ Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson Publishers, 1987).21.

¹¹⁴ Macchia, *Baptized in the Spirit*, 38.

¹¹⁵ Dayton, *Theological Roots of Pentecostalism*, 21-22, 173-174.

¹¹⁶ Dayton, *Theological Roots of Pentecostalism*, 21-23.

The relevancy of Dayton's thesis to this discussion however, lies with his observation that the "first two elements of the four-square" serve to establish a "distinct hermeneutic, a distinctively Pentecostal manner of appropriating the Scriptures." Dayton argues that, "In contrast to magisterial Protestantism, which tends to read the New Testament through Pauline eyes, Pentecostalism reads the New Testament through Lukan eyes."¹¹⁷ Quoting Hollenweger however, Dayton further argues that this shift towards a distinctively Lukan-grounded hermeneutic emerged not with 20th century Pentecostals experience, but much earlier with "their predecessors" as within 19th century Wesleyan, as well as Keswick revivalism.¹¹⁸

I find it further noteworthy that Dayton also notes that with the Pentecostal shift to grounding theology primarily upon narrative texts, Pentecostals also perpetuated the earlier Pietistic hermeneutic, which involved strong recapulatory sense of spirituality. Pietists discerned recapulatory themes throughout the Bible through their typological reading of the Scriptures. This Pietistic hermeneutic thus sought to appropriate and see devotionally replicated within each believer's life, a conscious participation with the greater biblical drama of "Creation, Fall and Redemption." This entailed "appropriating elements of the Old Testament *Heilsgeschichte* [salvation history] devotionally."¹¹⁹ This means that the major experiences demarking Old Testament salvation history such as the "exodus, the wilderness wanderings, and crossing the Jordan River into the Promised Land, all became stages in the normative pattern of the spiritual pilgrimage from conversion into the 'second blessing.'"¹²⁰

This belief that believers should typologically replicate Old Testament salvation-history imageries within their own life, thus also contributed to the Pentecostal conception of Christian life as a journey into Christ-likeness. This journey was recognised conversion and Spirit-baptism as separate and consecutive historical experiences within Christian life.¹²¹ Through this hermeneutic, conversion-initiation and experiencing a personal "Pentecost," thus also became normal but subsequent events in the believer's own journey through the biblical story-world" of "salvation-history."

There are several other recent reflections, which can help us appreciate the role recapulatory theology should be given towards enriching and substantiating the Pentecostal experience and doctrine of Spirit-baptism. One is Jon Ruthven's article "The 'Imitation of Christ' in Christian Tradition: Its Missing Charismatic Emphasis." Ruthven argues that an "*imitatio Christi*" theme runs throughout the Gospel writings, especially when we included with them the Acts narrative. According to Ruthven, this observation infers that believers should affirm "replication" of Jesus' Spirit-empowered ministry as a normative outcome of Christian discipleship.¹²² We can argue from the New Testament documents, particularly from the paradigmatic purpose of the Gospel narratives, that their original *imitatio Christi* spirituality, involves a "strong *parenesis* for replicating" not only the moral life of Jesus, but also his prophetic and charismatic ministry.¹²³

Cessationist theology (eg., the belief that the ministry of miraculous gifts has ceased with the passing of the early church) has certainly led through the centuries to a less than biblically robust theology of recapulation and *imitatio Christi* (imitation of Christ) spirituality.¹²⁴ Again, for this reason, recapulatory theology strongly resonates with the Pentecostal doctrine and experience of Spirit-baptism. Yet even more, Pentecostalism ought to even more demonstrate and offer to the greater Christian tradition a ministerial appropriation that fully captures the biblical message of recapulatory theology.

¹¹⁷ Dayton, *Theological Roots of Pentecostalism*, 23.

¹¹⁸ Hollenweger, *The Pentecostals* (London, UK: SCM Press; Minneapolis, MN: Augsburg, 1972), 336; quoted by Dayton, *Theological Roots of Pentecostalism*, 23.

¹¹⁹ Dayton, *Theological Roots of Pentecostalism*, 23.

¹²⁰ Dayton, *Theological Roots of Pentecostalism*, 23-24.

¹²¹ Dayton, *Theological Roots of Pentecostalism*, 24.

¹²² Jon Ruthven "The 'Imitation of Christ' in Christian Tradition: Its Missing Charismatic Emphasis," *Journal of Pentecostal Theology* 16 (April 2000): 60-78 (61-65).

¹²³ Ruthven, "The 'Imitation of Christ' in Christian Tradition," 61.

¹²⁴ Ruthven, "The 'Imitation of Christ' in Christian Tradition," 62-64.

A more fascinating contribution comes from Korean Pentecostal theologian Sang-Ehil Han's article, "Journeying into the Heart of God: Rediscovering Spirit-Christology and its Soteriological Ramifications in Korean Culture."¹²⁵ Like most Classic Pentecostals, Sang-Ehil clearly distinguishes Spirit-baptism from conversion-initiation and as a core component to the Spirit Christology permeating the Gospel story. Yet his essay is especially relevant to this discussion because he envisions the experience of Spirit-baptism as an entry point into a recapulatory "journey into the heart of God."¹²⁶ According to Sang-Ehil, the baptism in the Holy Spirit confronts the believer with the "responsive task of journeying into all the detailed aspects of Christ's missional life."¹²⁷ Consequently, by "Living in the power of the Spirit," the believer becomes "affectionally transformed into the way of life in Jesus Christ."¹²⁸

Sang-Ehil further argues that "the power that the baptism with the Holy Spirit at Pentecost brings is narratively directed and purposed by the suffering love" of Christ crucified.¹²⁹ From this perspective, Ehil suggest that we should appreciate the believer's entrance into Spirit-baptism as the beginning of a missional journey into the "master narrative of Jesus Christ."¹³⁰ Finally, another relevant aspect of Sang-Ehil's study is his examination of the Korean concept of *han*. Within Korean thought, the term *han* suggests the existence of a collective psyche, involved a profound feeling of generationally accumulated pain.¹³¹ Sang-Ehil further notes however, that *han* can potentially evoke movement towards moral development at both the individual and societal levels. When this happens, *han* becomes *jeong-han*, with *jeong* meaning, "deep emotions of affection or love."¹³²

It may be seen that Sang-Ehil's critique of *han* bears some affinity with Heschel's exploration into the idea of God's *pathos*. Sang-Ehil's critique of *han* thus offers opportunity for further exploring Heschel's observation that authentic prophesy, the "word of the Lord" spoken by the Old Testament prophets, arises from the prophet's encounter with God's *pathos*. The idea of encountering God's *pathos* again means that God has touched the prophet with His own feelings towards the things that touch His own soul, the soul of God. As the entry point into the prophetic anointing, Spirit-baptism therefore facilitates a recapulatory journey into the *pathos* of God. Encountering God's *pathos* inevitably therefore, involves a transformative effect upon the affections and moral orientation of the prophet.

If we understand Spirit-baptism as an initiation into God's *pathos*, rightly understood, Spirit-baptism thus also serves to initiate us into a renewed "groaning for the redemption to come in solidarity with the suffering creation."¹³³ The eschatological impulse that arises from the experience of Spirit-baptism is thus also a major cause for the movement's distinctive capacity to develop theology from the biblical narratives, and thus its orientation towards narrative theology.¹³⁴ Spirit-baptism thus provides an experiential gateway towards a proper comprehension of eschatology. In other words, towards understanding one's place within God's providential and linear unfolding of human history.¹³⁵ It is for this reason that a genuine Pentecostal ministry of the Word must work from the conviction that the generative

¹²⁵ Sang-Ehil Han, "Journeying into the Heart of God: Rediscovering Spirit-Christology and Its Soteriological Ramifications in Korean Culture," *Journal of Pentecostal Theology* 15.1 (2006): 107-126.

¹²⁶ Sang-Ehil, "Journeying into the Heart of God," 109, 111-112, 115-117, 122-126.

¹²⁷ Sang-Ehil, "Journeying into the Heart of God," 124.

¹²⁸ Sang-Ehil, "Journeying into the Heart of God," 126 (cp 122, 124).

¹²⁹ Sang-Ehil, "Journeying into the Heart of God," 124.

¹³⁰ Sang-Ehil, "Journeying into the Heart of God," 128.

¹³¹ Sang-Ehil, "Journeying into the Heart of God," 117-119.

¹³² Sang-Ehil, "Journeying into the Heart of God," 119-121.

¹³³ Macchia, *Baptized in the Spirit*, 41; Macchia draws his link between Spirit-baptism, *pathos* and eschatology from two works deeply devoted to this trajectory. First is Steven J. Land's, Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, UK: Sheffield Academic Press, 1993). Second is Samuel Solivan's, *The Spirit, Pathos and Liberation: Towards a Hispanic Pentecostal Theology* (Sheffield, UK: Sheffield Academic Press, 1998); Solivan developed his study as a further explication of themes earlier articulated in Land's *Pentecostal Spirituality*.

¹³⁴ Macchia, *Baptized in the Spirit*, 39-42.

¹³⁵ Macchia, *Baptized in the Spirit*, 41.

power of Scripture lies not just in its ability to make us participants within the biblical drama, but even more so, from the premise that the Spirit is through the preaching of the Word, creating a new world order.¹³⁶

Pentecostal eschatology should therefore convey an understanding of eschatology that also draws upon the recapulatory tradition. We do so from the premise that we ought to appreciate our personal eschatology as a life-long sanctifying movement towards Christ-likeness. The vocational-prophetic anointing that Christians may receive through the experience of Spirit-baptism, thus serves to heighten our sense of calling to God's historical purposes unfolding through creation. Spirit-baptism thus heightens our intuitive grasp of God's own pathos for the redemptive liberation of all creation from its present suffering.¹³⁷ This is why Luke-Acts strongly links its theology of Spirit-baptism to a theology of prayer.

Therefore, as Christ came to recapulate human history through His "participatory journey" into and through our human condition, we now follow His footsteps. Stepping into the footsteps of Jesus involves following Him in and through the baptism in the Holy Spirit. If we must at all reflect on the function of the Church in the world, what is most important is that we know that our capacity to function arises only from the anointing of the Spirit. This anointing comes down from the Head, to the Body. So therefore we must conclude that the origins of Pentecostalism do indeed lie within the Wesleyan tradition, with roots further linking our ethos to earlier spiritualities found within both Roman Catholicism and Eastern Orthodoxy.

Pentecostal soteriology must also therefore emphasise salvation as "a participation in the divine life, not just as the removal of guilt."¹³⁸ We must even more than understand an authentic Pentecostal concept of salvation as a "faith journey (*via salutis*)."¹³⁹ It is a faith journey wherein the Holy Spirit is at work to lead us into a full replication of Jesus' participatory and thus paradigmatic journey in and through our human situation.¹³⁹ For this reason, Pentecostal spirituality must indeed value and nurture its distinctive orientation towards how the imagery of Spirit-baptism in Luke-Acts is narrated, in contrast to how the imagery and theme of Spirit-baptism is approached within the other Gospels—particularly John, and also with Paul's writings.

It has been commonly acknowledged both within and outside Pentecostal scholarship, that Classic Pentecostals tend to read the Bible through a distinctively Lukan centred hermeneutical lens. Consequently, we can also say that Pentecostals intuitively integrate all of Scripture, its biblical imageries and theological themes, from a paradigmatic role they give to the "story-world" of Luke-Acts. Yet this conversely includes the other Gospels accounts in how they interpret their own place within the biblical story world. I want to both endorse and defend this Lukan-centred hermeneutic as an integral dynamic that decisively shapes the most noble and dearest elements of Pentecostal spirituality.

As surveyed throughout this project, these elements have included through the democratising experience of Spirit-baptism, the power of Pentecostalism to empower its converts, especially those coming from marginalised backgrounds, to dream and move into a better future. They began dreaming of alternative futures that wholly expressed the far-reaching implications of redemption in all its spiritual, social, racial, economical, and political ramifications according to the biblical archetype of Exodus. I would also consequently argue that the Lukan-centred hermeneutic helps insure the continuity of those elements for which Pentecostalism as a tradition must retain, in order to fulfil its ecumenical responsibility of contributing to other Christian traditions and the edifying of the Catholic Church.

¹³⁶ Grenz, "The Spirit and the Word: The World-Creating Function of the Text," *Theology Today* 57, no. 3 (October 2000): 357-374 (364).

¹³⁷ Macchia, *Baptized in the Spirit*, 41.

¹³⁸ Kenneth J. Archer, "Nourishment for Our Journey: The Pentecostal *Via Salutis* and Sacramental Ordinances," *Journal of Pentecostal Theology* 13, no. 1 (2004): 79-796 (85).

¹³⁹ Archer, "Nourishment for Our Journey," 81-82, 85, 95.

A faithful Pentecostal witness and ministry

Some time ago I heard a message where the preacher quite sincerely proclaimed that God has not called us just to faithfulness, but to “fruitfulness.” He then essentially defined fruitfulness as things measurable by quantifiable success. He was wrong. What God has called us to is faithfulness to Himself; full stop. God measures faithfulness by our fidelity to the truth, the gospel. The question is how faithful are we in being the Church. For in being the Church, we witness as God’s Prophet before the world, that His kingdom is here and coming.

We are to bear witness to an alternative vision of reality. We are to witness to a reality, which is counter-cultural and very much irrelevant to the prevailing “realities” of this present evil age. Yet it is true that somewhere beneath the surface of things, within the very warp and woof of all created things, there are vestiges of God’s glory, crying however silently for their redemption. And within every human being found in ether culture and even religious setting, their lies the image of God, however faintly reflected through every kind deed and noble aspiration of human endeavour. Sometimes, our witness thus resonates with the inherent glory hidden but existing somewhere in the darkness of a human life. When that happens, all heaven rejoices. What bears fruit in our life is faithfulness; the fruit of the Holy Spirit.

I have earlier described a Pentecostal and recapulatory nuanced understanding of the biblical story world. I have examined at length how this reading of the Bible, hermeneutically read and interpreted through a paradigmatic story-world conveyed of Luke-Acts, should shape the language, ethos, theology, and appearance of the Church to the world, as a counter-cultural community. Also as earlier discussed, this hermeneutic will allow the Christian community’s language and identity to be perennially shaped by the core imageries indicative of the grand Scriptural meta-story of creation, fall, and recreation, through the core typological events of creation / recreation, first Adam / second Adam, and the Exodus event / Christ event.¹⁴⁰

Restoring the language of the biblical narrative back into the self-identity of both the church community and the believer’s individual self-identity, will at the same time help recover another vital element regarding the identity of the Church in the world. By reference to the identity of the Church, I refer to it’s being-ness. The technical term we often use to describe this is ontology. Simon Chan has consistently drawn attention to the ontology of the Church, arguing that we must foremost define the Church according to its ontological being-ness, rather than according to what it does in the world.¹⁴¹

To be sure, Pentecostalism restored a missing “functional” christology, and “functional” view of the Church. But now the time has come to appreciate again, the ontology—the being-ness of the Church. The logic of Chan’s thesis comes into focus through two contrasting questions: “Is the church to be seen as an instrument to accomplish God’s purpose in creation, or is the church the expression of God’s ultimate purpose itself?”¹⁴² Obviously the first question defines the Church primarily according to its function, whereas the second does so more in terms of ontologically, meaning who and what God calls the Church to be.¹⁴³ This stands in stark contrast with the pragmatic modern tendency to define the Church strictly in utilitarian terms of quantifiable achievement.¹⁴⁴ Relevance then becomes of greater value than ontological fidelity as a witness to the Kingdom of God, which involves existing as an alternative community, manifesting realities that radically challenge the prevailing realities of the fallen world order.

¹⁴⁰ Lindbeck, “The Gospel’s Uniqueness: Election and Untranslatability,” in *The Church in a Postliberal Age*, 234-235, 237, 239; “Scripture, Consensus and Community,” in *The Church in a Postliberal Age*, 206-207; *Nature of Doctrine*, 117-118; Webber, *The Divine Embrace*, 127-141.

¹⁴¹ Chan, “The Ontology of the Church,” in *Liturgical Theology*, 21-40; “Pentecostal Ecclesiology,” in *Pentecostal Theology*, 97-139.

¹⁴² Chan, “The Ontology of the Church,” in *Liturgical Theology*, 21.

¹⁴³ Chan, “The Ontology of the Church,” in *Liturgical Theology*, 22.

¹⁴⁴ Chan, “Pentecostal Ecclesiology,” in *Pentecostal Theology*, 97-98, 05; “The Church and the Development of Doctrine,” *Journal of Pentecostal Theology* 13, no. 1 (2004): 57-77 (62-64); *Liturgical Theology*, 22, 23, 27-28f.

In order to exist as an alternative community, prophetically manifesting realities that radically challenge the prevailing realities of world's vision of reality, we must remain mindfully centred on the fact that it is Christ Himself in the Church— present through the Spirit, who defines the ontological nature of the Church. It is only because of this organic reality, that the Bible calls the Church the “body of Christ.”¹⁴⁵ To say that the Church is the “body of Christ” is far more than a metaphor; the Church really is, in reality, Christ's body. For Christ is in living reality, the organic head of the Church.¹⁴⁶ Therefore, as Chan notes, this organic metaphor is indeed what the Church really is: it is now in this present age, Christ's “body.”¹⁴⁷ For this reason, as the “body of Christ,” the primary mission of the Church in the world is to “be Christ” in the world.¹⁴⁸

Pentecostals must therefore draw their identity, and simultaneously their prophetic role and witness of the Kingdom, from the ontologically organic “being-ness” of the Church as a contrasting Spirit-anointed eschatological community in the world, prophetically manifesting an alternative reality to the prevailing realities of this present evil age. For the goal of the Church is to make disciples. To do so, the Church must be the Church. Pentecostals ought to model to the greater Christian tradition the organic unity between Christ and the Church as His body. To “be” in the world involves however, “growing up” into the likeness of Christ in the world.

Therefore, a major cause for this task of “being Christ” in the world, arises from the fact that true Pentecostal spirituality, strongly reflects themes reflective of Christ's recapulatory mission and participatory journey in and through the human condition.¹⁴⁹ This refers to Jesus' coming into the world in order to recapulate human history through His “participatory journey” into and through our human condition. A second corollary to this purpose is that Jesus now calls us as partakers of His life, to follow His own steps.

Pentecostals should thus approach the story-world of Luke-Acts, in a manner that allows their consciousness of recapulatory theology to shape their narrative-driven hermeneutic of the entire Bible. We must thus ensure that the story-world (life-script) of Jesus, and not the story-world of our surrounding setting and world, shape our personal and community life and ethos. By ethos I am referring to all the paradigms, orientations, values, practices, behaviour, and aspirations which comprise the life of our local church and personal life.

We must therefore also strive to keep our liturgical worship (eg., formal acts of worship within the gathered church setting) biblically driven; discerning how our liturgical worship is both shaped by, and evoking the Biblical story— rather than according to the world's story and ethos. We must thus maintain a greater nuance on the ontology of the Church (being-ness) than on function (doing). We do this recognising that the biblical authenticity of all our “doing,” arises from our being-ness.

Therefore, a prophetic church must be theology-driven rather than consumer or market driven. When we do this, only then can our personal and community life exist as a visible, counter-cultural community arising from its internal movement towards God's *shalom*, countering our surrounding setting and world. This means we must be visibly identified by the world— more as a countering alternative to predominate consensus, social conventions, values and practices, than as a community, which is relevant and contextualised to the world's culture and setting.¹⁵⁰

Yet if a Pentecostal church is to be faithful to the tradition of Pentecostalism, the world should also be able to visibly identify it as a community more sensitised to the socially marginalised, than to socially affluent, powerful, privileged, elite, and secure. In doing so, such a church will visibly manifest before the world, an alternative community that is

¹⁴⁵ Chan, *Liturgical Theology*, 27-28, 31-32.

¹⁴⁶ González, *Christian Thought Revisited*, 42.

¹⁴⁷ Chan, *Liturgical Theology*, 27.

¹⁴⁸ Chan, *Liturgical Theology*, 40.

¹⁴⁹ Pinnock, *Flame of Love*, 102.

¹⁵⁰ As “leaven in the yeast,” a prophetic community can and should critically discern ways of becoming enculturated within the predominate culture. Yet our challenge as believers, is holding this endeavour in tension with our prophetic calling to be a visible counter-reality to the world around us.

inclusively embracing and reconciling diverse peoples and populations and into a heterogeneous community. Such a Church however will receive its nourishment by Spirit-given, prophetic hope. This prophetic hope will be manifest when Spirit-inspired speech envisions, inspires, and evokes alternative realities and futures indicative of God's vision for creation.

Together by virtue of His life in us, which makes us "partakers "of His life, and also by imitating Him, we are now journeying towards becoming made into Jesus' likeness. This is the image of God shown in the likeness of Christ. The day of Pentecost was not the birth of the Church. The day of Pentecost, when Christ first poured out the Spirit upon the Church, was rather the beginning of the Church existence as the anointed "body of Christ."¹⁵¹ Because of Christ's headship, we now share in His life. This is because we share His victory.¹⁵²

The anointing of the Spirit that comes upon the Church is always therefore, a continuation of the anointing that first came upon Jesus in the flesh. That anointing on Jesus first began when He Himself was first baptised in the Holy Spirit.¹⁵³ We must therefore appreciate Pentecostal spirituality as a distinct "way of life."¹⁵⁴ It is a way of life that seeks to guide the believer through distinct, sequential, and developmental stages. Pentecostals believe that these stages narrate a "participatory re-enactment of the story from Jesus," as narrated in the Gospel stories. Luke-Acts particularly and paradigmatically narrates "re-enactment," that is to be experientially replicated in and through our own faith journey.¹⁵⁵

Epilogue

I've lately been reading the sermons of the German evangelist Christoph Blumhardt (1842–1919). Blumhardt was a pastor, theologian and an evangelist whose ministry was often accompanied by all kinds of miraculous events and physical healings. He was also a social and political reformer who preached not only for the personal redemption of individuals but for the social redemption of society altogether. Blumhardt's life was not without controversy. He proclaimed a broad view of God's redemption that often lacked seeming attention to the topic of personal salvation. Consequently, many churches shunned, slandered and maligned his ministry. Blumhardt had a profound influence upon the thinking of Karl Barth.¹⁵⁶ Yet Blumhardt also profoundly influenced European Pentecostalism. He did this through not only his healing ministry, but through his constant preaching on seeking a "latter day" outpouring of the Holy Spirit.¹⁵⁷

In many ways indeed, his vision paralleled the kind of spirituality I have thus narrated as indicative of a true Pentecostal spirituality. Pentecostalism comprises a spirituality that exists and works in this world as a perennial, prophetic and apocalyptic witness to the coming Kingdom. Pentecostalism is a spirituality that prophetically contributes to witness of the Catholic Church throughout history and the world. Pentecostal spirituality helps the Church remember that she is to question the legitimacy of this world's prevailing realities, and evokes alternative visions through the Spirit of Prophecy. By the power of the Spirit, the experience of Spirit-baptism speaks liberation to every human, as well as towards the entire creation. Following are some words for reflection from Blumhardt's sermon titled, "God is Seeking a Zion".¹⁵⁸

¹⁵¹ Chan, *Liturgical Theology*, 33.

¹⁵² González' *Christian Thought Revisited*, 42.

¹⁵³ Pinnock, *Flame of Love*, 113-114.

¹⁵⁴ Archer, "Nourishment for Our Journey," 79-796 (85).

¹⁵⁵ Archer, "Nourishment for Our Journey," 81, 85.

¹⁵⁶ Macchia, *Baptized in the Spirit*, 196.

¹⁵⁷ Macchia, *Baptized in the Spirit*, 41-42, 195.

¹⁵⁸ Christoph Blumhardt, "God is Seeking a Zion," in *Action in Waiting*, Afterword by Karl Barth (Reprinted from www.bruderhof.com. Copyright 2002 by The Bruderhof Foundation, Inc. Used with permission), 98-104.

“Whenever God’s cause on earth is about to leap forward, God always creates a Zion. That means a community of people who live a distinct life and keep an open heart and mind for God’s working and speaking. There has never been any illumination from God given to the world with such a reality. . . . But if this Zion ceases, even the best of dogmas will die off, and the church that they have made for many to dwell in will totter. . .

Thus our confessions of faith, our denominations, show signs of not remaining firm. Numerous people are withdrawing from them openly or unobtrusively. And however much we may want to help God’s kingdom by binding them anew to confessions and creeds, we shall not succeed. Noble-minded, God-seeking people can no longer subscribe to them. We should therefore never suppose that those who withdraw from church and creed do so because they want to have nothing to do with God. On the contrary, there are many who do not want to forsake God but seek him, and so they strive after something different from that which has appeared so far. . .

That can be a consolation when we are approaching a time in which we are experiencing great changes. A movement may yet come into being, one that at first may walk in doubt and unclarity, but nevertheless provides the soil from which a new shoot springs up that proves to be a Zion of God, for whose sake God can call into life new ideals founded on eternal truth. . . .

For a Zion to be found, a people must arise who will surrender themselves and who are willing to pursue the course upon which God’s help can come. There must be people who are there for God, and wholly for God. . . .

Christianity has become one more religion. . .

Yes, we have ‘church fathers,’ but where is the Zion of God?”