

PENTECOSTAL SPIRITUALITY AND RELATIONALITY:
UNION WITH GOD IN CHRIST THROUGH THE SPIRIT

By

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Abstract

Pentecostal spirituality in relationality is a renewal approach to union with God through the works of Christ and the Spirit. This thesis re-envision Land's apocalyptic approach to Pentecostal spirituality, which is centred on a passion for the kingdom of God, through a lens of relationality in theological anthropology. By transforming and reconfiguring Pentecostal orthodoxy, orthopathy and orthopraxy, the renewal approach elevates apocalyptic Pentecostal spirituality to the level of relationality for union with God in Christ through the Spirit. That is, the renewal approach attempts to build Pentecostal spirituality upon the relationality that is grounded first in an anthropological understanding of union with God, and second in a dialogue with Spirit-Christology in the trinitarian concept.

A passion for union with God is the heart of Pentecostal spirituality, because relationality for union with God reaches deep into Pentecostal beliefs, affections and practices. The union with God embraces both the Western concept of justification and the Eastern idea of *theosis* or deification. As a synthesis of the West and the East, such union is both instantaneous and progressive; it begins with regeneration, is transformed by sanctification, is embodied by Spirit baptism, and is achieved by Christ's return and glorification.

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List of Abbreviations

AoG	Assemblies of God
AF	The Apostolic Faith
AJPS	Asian Journal of Pentecostal Studies
CGE	Church of God Evangel
EE	Elim Evangel
FC	The Foursquare Church
JETS	Journal of the Evangelical Theological Society
JPT	Journal of Pentecostal Theology
JRT	Journal of Religious Thought
PE	The Pentecostal Evangel
Pneuma	Pneuma: The Journal of the Society for Pentecostal Studies
RE	Review and Expositor
SJT	Scottish Journal of Theology
WTJ	Wesleyan Theological Journal
ZNW	Zeitschrift für die Neutestamentliche Wissenschaft

INTRODUCTION

The subject matter of this thesis is Pentecostal spirituality. As Russell P. Spittler notes, in common with other forms of Christian spirituality, Pentecostal spirituality is ‘the gestalt of piety’.¹ Indeed, Pentecostal spirituality shares the same object, which is God, with mainstream Christian spirituality; however, the narratives, affections, rites and rituals differ slightly.² In a sense, it is the little difference that determines the distinctive characteristics of Pentecostal spirituality. In his book, *Rites in the Spirit* (1999), Daniel E. Albrecht scrutinizes aspects of Pentecostal spirituality in the liturgical realm, such as Pentecostal rites and rituals.³ He sees spirituality as ‘lived experience’, which actualizes the whole of one’s beliefs, affections and practices ‘in respect to what is ultimate, or God’.⁴ His liturgical approach offers a useful instrument to encapsulate Pentecostal spirituality, which is characterized by exuberant practices. However, while many scholars have described Pentecostal spirituality, Steven J. Land is the standard work on this topic.⁵

Land articulated Pentecostal spirituality thoroughly through an apocalyptic vision. Land’s apocalyptic concern is not limited to the practical realm; rather, in his book, *Pentecostal Spirituality: A Passion for the Kingdom* (1993), his focus is expanded to include Pentecostal beliefs, affections and practices. He emphasizes the pivotal role of affections and describes the apocalyptic passion for the kingdom of God in a broad definition of spirituality that encompasses a mixture of beliefs and practices, and affections

¹ ‘Spirituality, Pentecostal and Charismatic’, in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander (Grand Rapids: Zondervan, 1988), 804.

² Cecil M. Robeck Jr., ‘The Nature of Pentecostal Spirituality’, *Pneuma* 14, no. 2 (Fall, 1992): 103. Pentecostal spirituality is a specific type of spirituality within the broader realm of Christian tradition.

³ Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 23. He looks at Pentecostal spirituality through the lens of ritual. See also, Daniel E. Albrecht, ‘Pentecostal Spirituality: Looking through the Lens of Ritual’, *Pneuma* 14, no. 2 (Fall, 1992): 107–25.

⁴ Albrecht, *Rites in the Spirit*, 23.

⁵ See the section in this Introduction on Pentecostal Spirituality.

that are conveyed by those beliefs and practices. The distinctive element of Land's work is his emphasis on 'the sense of urgency and readiness for the imminent coming of the King', because the passion for the kingdom through the apocalyptic vision has the effect of altering other Christian affections and spirituality.⁶ His illustration of the apocalyptic passion for the kingdom is significant not only for the Pentecostal worldview but also for Pentecostal spirituality, because an apocalyptic vision is one of the main tenets of Pentecostalism.⁷

However, since the middle of the 1990s, very little has been added to the body of literature on Pentecostal spirituality. My thesis attempts to remedy this lack by scrutinizing and amplifying the crucial meaning of Pentecostal spirituality, encompassing Pentecostal beliefs, affections and practices. In doing so, it is necessary to consider the question of whether the emphasis on eschatology profoundly reflects such primary Pentecostal characteristics as dynamic experiences (e.g. healing and speaking in tongues) and encounters with the Holy Spirit in the relationship between God and the Pentecostal self as a subject of Pentecostal practices, affections, and beliefs. Harvey Cox raises a similar question when he notes that, for early Pentecostals, apocalyptic eagerness was the trademark and rallying point, but expresses doubt that eschatology remains the central characteristic of Pentecostals today:

Pentecostals today are a little uneasy about this ultra-millennialist heritage. In most churches the emphasis today seems to be on the immediate presence and

⁶ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT, 2010), 133. His central idea makes a distinction between *the Pentecostal affection* at the centre of Pentecostal affections, which is a sense of urgency and readiness for the imminently coming King, and *Pentecostal affections*, which manifest the Pentecostal affection in three areas: gratitude, compassion and courage. Thus, the Pentecostal affection is a comprehensive and integrative affection which can encompass all other Pentecostal affections.

⁷ The fourfold gospel contains the doctrines of Saviour, Spirit baptizer, Healer and Coming King, while the full gospel also includes the doctrine of Sanctifier. The vision of Jesus Christ as the imminent coming of the King is the distinctive Pentecostal eschatological characteristic.

compassionate availability of the Spirit of Jesus Christ as helper, healer and companion. The expectation that the Lord will come again soon, though it is voiced now and then, seems muted. It surely does not hold to anything like the central place it once did.⁸

From this observation, he suggests a creative question: is it really possible to ‘reconstruct’ (or even deconstruct) such a radical eschatology without losing something essential to Pentecostal spirituality?⁹ That question remains valid in my thesis, which seeks an alternative to the apocalyptic vision. If eschatology as a source of the central Pentecostal affection is insufficient to characterize Pentecostal spirituality today, then a reformulation of Pentecostal spirituality is necessary.¹⁰ This research proceeds from that presupposition.

The Waning of Eschatology

My thesis is not investigating the waning of eschatology; however it does acknowledge the many voices that indicate the waning of and decreased focus on eschatology in Pentecostal theology and spirituality. Certainly, eschatology has been a driving force for the growth of Pentecostalism.¹¹ Since the Pentecostal movement emerged early in the twentieth century with an emphasis on eschatology, it has grown rapidly and enormously. According to D. William Faupel, Pentecostalism has become the fastest growing movement within Christianity in the twentieth century precisely because of the Christocentric and eschatological nature of the Pentecostal message.¹² Similarly, Harvey Cox argues that an

⁸ Harvey Cox, ‘A Review of *Pentecostal Spirituality: A Passion for the Kingdom* by Steven J. Land’, *Journal of Pentecostal Theology* 2, no. 5 (1994): 9–10.

⁹ *Ibid.*, 10.

¹⁰ That Land’s apocalyptic vision for Pentecostal spirituality represents a significant contribution to Pentecostal theology and spirituality is not in doubt. This thesis does not attempt to contradict Land’s proposal; rather, it seeks a way to embrace Pentecostal spirituality, including Land’s idea, within the concept of theological anthropology and trinitarian pneumatology.

¹¹ Land, *Pentecostal Spirituality*, 53; Cox, ‘A Review of *Pentecostal Spirituality*’, 9–10. Cox notes that eschatology has become Pentecostals’ ‘trademark’, and ‘rallying point’.

¹² D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Blandford Forum: Deo Publishing, 2009), 13–8. According to research published in

eschatological hope, which is a *primal hope*, is one dominant feature of the Pentecostal movement,¹³ while Peter F. Althouse notes that: ‘Although Pentecostal eschatology was modified throughout the course of the twentieth century, eschatology has remained a prominent theme.’¹⁴

Faupel has categorized Pentecostal eschatology into five theological motifs.¹⁵ First, the ‘Full Gospel’ motif encompasses justification, sanctification, healing, the return of Christ, and Spirit baptism as Pentecostal doctrinal themes. Second, the ‘Latter Rain’ model, which is based on Deut. 11:10–15 and Joel 2:23, sees the Pentecostal movement in the light of a dispensational understanding of history. Third, within the ‘Apostolic Faith’ motif, early Pentecostals considered themselves as restorationists who would recover the doctrine, power, authority, and practice of the apostolic church. Fourth, the ‘Pentecostal’ motif derives from Pentecostals’ experiential and spiritual life. According to this motif, Pentecostals believe that a new era of God’s power and glory has come. Finally, the ‘Everlasting Gospel’ motif refers to the imminent and premillennial return of Christ, which brings about a passion for mission. Although these models each have unique and particular features, they are also partially intertwined with one another, and broadly integrated within the eschatological focus on the imminent coming of Christ.

These five Pentecostal models within early Pentecostalism have been transformed through the rise and growth of Pentecostalism. For example, Donald W. Dayton and Peter Althouse elucidate the distinctive feature of the Latter Rain model, combining eschatology with pneumatology by connecting the imminent coming of Christ to the outpouring of the

December 2006, Pentecostals are the fastest-growing group of Christians in the UK. See: http://www.bbc.co.uk/religion/religions/christianity/subdivisions/pentecostal_1.shtml, accessed 08/04/2018.

¹³ Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Cambridge, MA: Da Capo Press, 2001), 82–3. Cox contends that there are three distinctive dimensions of Pentecostal spirituality: *primal speech*, *primal piety*, and *primal hope*.

¹⁴ Peter F. Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann* (London: Bloomsbury T&T Clark, 2003), 1.

¹⁵ Faupel, *The Everlasting Gospel*, 27–43.

Spirit (the Latter Rain) that restores the gifts in the last days prior to the final inbreaking of the kingdom.¹⁶ Similarly, Steven J. Land, in agreement with Faupel, sees the passion for the kingdom of God as springing from the Apostolic Faith and Full Gospel motifs.¹⁷ He suggests that a passion for the kingdom is at the centre of the Pentecostal movement, transforming and directing the Pentecostal life towards the kingdom of God.¹⁸ His understanding of the kingdom of God has been a dominant theological foundation of contemporary Pentecostal theology and spirituality.

Then, what was the reason for the decline of early Pentecostal motifs? With regard to the waning of eschatology, Althouse indicates the contextual changes Pentecostals have faced:

The main difference was that, for early Pentecostals, the influx of charismatic activity through the latter rain outpouring of the Spirit was a sign that the people of God, and the world in which they lived, was being prepared and transformed for the imminent return of Christ to establish his kingdom. For many contemporary Pentecostals, however, the immediacy of the kingdom has become more distant, in part because Christ's return has been delayed. Today's Pentecostal has settled in the world, so needs to shift focus to develop a transformational ethic.¹⁹

Pentecostal eschatology has been transformed because Christ's return has been delayed.²⁰ As Harvey Cox points out: 'The expectation that the Lord will come again soon, though it is voiced now and then, seems muted. It surely does not hold to anything like the central

¹⁶ Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson Publishers, 2007), 26–8; Althouse, *Spirit of the Last Days*, 16–35.

¹⁷ Land, *Pentecostal Spirituality*, 49–116.

¹⁸ Ibid., 72–180. Land's apocalyptic idea is grounded in Moltmann's trinitarian understanding of the eschatological approach to the kingdom of God in history.

¹⁹ Althouse, *Spirit of the Last Days*, 1.

²⁰ The five motifs have been transformed into the concept of the kingdom of God because of the delay of Christ's return. See Ibid.

place it once did.²¹ In my view, Cox is not claiming that the importance of eschatology itself is weakened; rather, he is referring to the waning of Pentecostal eagerness and urgency for the kingdom of God. The importance of eschatology is not diminished by the loss of emphasis upon it. ‘Primal hope’ for the kingdom is an explicit element not only of the early Pentecostal movement but also of contemporary Pentecostal (and Christian) beliefs, affections and practices. Nevertheless, there is agreement among contemporary Pentecostals regarding the waning of eschatological urgency.²² Consequently, contemporary Pentecostals need to consider the change in context and to revision the central position of eschatology in Pentecostal theology and spirituality.²³

In view of the above, while eschatology remains one of the chief elements of Pentecostal doctrines, it seems that it has lost its central position to motivate Pentecostal spirituality. Therefore, a further revision of Pentecostal eschatology is required. My thesis presupposes such a shift, and the need for a revision of the centrality of eschatology in Pentecostal spirituality. These assumptions lead to further questions regarding the integrative centre of Pentecostal spirituality: What is essential to Pentecostal spirituality as an alternative to eschatology? How can the central element of Pentecostal spirituality be reconstructed? How, as Cox also asked, does the central element of Pentecostal spirituality transform Pentecostal beliefs, affections and practices?²⁴ In order to answer these questions, we need to turn the conversation to Pentecostal spirituality.

²¹ Cox, ‘A Review of *Pentecostal Spirituality*’, 9–10.

²² Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2013), 138.

²³ In this thesis, I suggest a direction of Pentecostal spirituality towards relationality for union with God, which embraces Pentecostal eschatology for the kingdom of God.

²⁴ Cox, ‘A Review of *Pentecostal Spirituality*’, 11. This is a question for Chapters 3, 4 and 5.

Pentecostal Spirituality

What is Pentecostal spirituality? In general, spirituality encompasses one's values, affections and behaviours.²⁵ Its attributes do not belong to any one of these, but seek to combine all three. According to Land, Pentecostal spirituality, which is the starting point of Pentecostal theology, can be defined by the 'integration' of beliefs and practices in the affections that are aroused and evoked by those beliefs and practices.²⁶ Beliefs, affections and practices in Pentecostal life, and more broadly in Christian life, do not exist individually in the concept of spirituality but are closely interrelated and also interdependent (See subsection 1.1.1). If one of them is taken away, spirituality loses its balance, and this in turn may lead to bias in theology. Therefore, it is profoundly important to keep the balance of each component for *authentic*-Pentecostal [or Christian]-spirituality.²⁷

Albrecht and Evan B. Howard illuminate Pentecostal spirituality specifically as 'the lived experience of God'.²⁸ For them, the experience of God incorporates Pentecostal beliefs, practices, sensibilities, and values, which are the basic elements of spirituality:

²⁵ In general, spirituality refers to our whole experience of God, while theology examines our understanding of God. See Philip Sheldrake, *Spirituality and Theology: Christian Living and the Doctrine of God* (New York: Orbis Books, 1998), 40–64. There is at the moment no consistent or universally accepted theoretical framework for Pentecostal spirituality. This absence could be problematic to any attempt to embody Pentecostal spirituality as an integration of faith, affection and praxis. However, the most widely accepted framework for Pentecostal spirituality, proposed by Steven J. Land in his earliest work, suggests that there are three components to Pentecostal spirituality: orthodoxy, orthopathy and orthopraxy. Land wants to elucidate spirituality synthetically rather than independently. Daniel E. Albricht and Evan B. Howard also examine Pentecostal Spirituality by looking at beliefs, practices, sensibilities, and values. Daniel E. Albrecht and Evan B. Howard, 'Pentecostal Spirituality', in *The Cambridge Companion to Pentecostalism*, ed. Cecil M. Robeck, Jr. and Amos Yong (New York: Cambridge University Press, 2014), 235. I prefer to adopt Land's concept of spirituality and to elucidate Pentecostal affections in the close relationship of the triad.

²⁶ With regard to the relationships of the triad, Land describes that between theology and spirituality using the triadic methodology of *orthodoxy-orthopathy-orthopraxy*, which is wholly analogous to the relationship of the Trinity. He asserts that the integration restores theology to its ancient sense of *theologia* and overcomes a false dichotomy between spirituality and theology. In short, spirituality is the integration of the triad, and theology is the efficient way of achieving such integration.

²⁷ This raises the question of what is meant by 'authentic'. In this thesis, I suggest two distinctive elements of authentic Pentecostal spirituality: reciprocity and relationality. For more details see subsection 1.1.1 and Chapter 6.

²⁸ Albrecht and Howard, 'Pentecostal Spirituality', 235–53.

Having looked at the beliefs, the practices, and the sensibilities of Pentecostal spirituality, we repeat: it is appropriate to interpret Pentecostalism as a form of spirituality. The experience of God is a central part of all that Pentecostals think and do. It frames their beliefs, forms their practices, and informs their sensibilities and values.²⁹

At the centre of Pentecostal spirituality is the experience of God through the Spirit of Christ, where the Spirit as mediator draws Pentecostals (or Christians) to God in Christ. Indeed, the encounter with the Spirit integrates Pentecostal beliefs, affections and practices.³⁰ Because of this central role of the Spirit, Albrecht and Howard see Pentecostal spirituality as ‘the lived experience of God in the Spirit of Christ’.³¹ This praxis-based and pneumatological relationship with God is a distinctive characteristic of Pentecostal spirituality, which begins with the experience of God through Spirit baptism.

Another significant work in the field of Pentecostal spirituality is Simon Chan’s *Pentecostal Theology and the Christian Spiritual Tradition* (2000).³² Chan suggests that Pentecostals restore ‘the ancient art of spiritual theology where reflecting on the nature of God and praying to Him are indistinguishable acts’.³³ However, while the study is valuable for its traditioning of spiritual theology, Chan operates from a Christian traditional, rather than specifically Pentecostal, background, and his work relates more exclusively to a cognitive approach to Spirit baptism, piety and ecclesiology.

Henry H. Knight attempts to trace the continuity of Pentecostal spirituality from Wesley to Pentecostalism. He adopts Edwards’ and Wesley’s concept of affections to describe the process of sanctification and transforming life by the Spirit, because the

²⁹ Ibid., 244.

³⁰ Ibid.

³¹ Ibid., 251.

³² Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene: Wipf and Stock, 2000).

³³ Ibid., 12.

affections are dispositions in a relationship with God through Christ.³⁴ This view is significant not only to connect affections to spiritual life in practice but also to delineate the relatedness of affections to the Spirit, because the rediscovery of affections is a crucial element for the holy Pentecostal (Christian) spirituality by the empowerment of the Spirit. Furthermore, Knight emphasizes *orthopathy* stimulated by love, and its relatedness to beliefs and practices in spirituality. However, this understanding regarding affections is mainly based on the Wesleyan concept, which is of a heart formulated, embraced and stimulated by love. This understanding may be viewed as Wesleyan-Pentecostal affections, as encapsulated by the Methodist tradition.

Based on Land's concept regarding an integration of orthodoxy, orthopathy and orthopraxy as spirituality, Lee Roy Martin suggests a holistic interpretation of Scripture, which includes the affective dimension of the text and the affective concerns of the interpreter.³⁵ For him, the Scripture functions as a means of 'spiritual formation that can inform Pentecostal spirituality and practice'.³⁶ In my view, his hermeneutical approach and use of the affective dimension in the Scripture are significant to understand Pentecostal spirituality as an integration of beliefs, affections and practices; he seems to follow Land's proposal, which highlights the crucial role of affections, prayer, and a passion for the kingdom in spirituality.³⁷

Recently, Angelo Ulisse Cettolin has elucidated Pentecostal spirituality with an emphasis upon empowerment by the Spirit. In his book, *Spirit Freedom and Power*

³⁴ Henry H. Knight, 'From Aldersgate to Azusa: Wesley and the Renewal of Pentecostal Spirituality', *JPT* 4, no.8 (1996): 97–8.

³⁵ Lee Roy Martin, 'Longing for God: Psalm 63 and Pentecostal Spirituality', *JPT* 22, no.1 (2013): 54–76.

³⁶ *Ibid.*, 74.

³⁷ *Ibid.*, 74–6. Through the affective approach to Scripture, he attempts to formulate Pentecostal spirituality as an integrative model of orthodoxy, orthopraxy and orthopathy. At the end of his proposal he suggests six distinctive elements of Pentecostal spirituality: the crucial role of affections, prayer, thirst for God, eschatological hope, God for God's sake, and practice of testimony. These elements are also based on Land's proposal stated in his *Pentecostal Spirituality*.

(2016),³⁸ he places the role of the Spirit at the centre of Pentecostal spirituality: ‘At the heart of the diverse Pentecostal spiritualities there is a shared *experience* of the Holy Spirit and a *practice* of the spiritual gifts that unifies this global diversity.’³⁹ Based on a national survey of the Australian Christian Churches (ACC)/Assemblies of God (AoG), he notes certain changes that are taking place in Pentecostal beliefs and practices in spirituality, particularly regarding Spirit baptism and speaking in tongues.⁴⁰ Consequently, he identifies a shift from classical Pentecostal beliefs and practices to Charismatic and Third Wave beliefs and practices as a contemporary trend of Pentecostal spirituality. However, Cettolin’s pneumatic emphasis on practices is insufficient, since his work does not develop an explicit theological foundation of Pentecostal beliefs. Reflecting on Albrecht’s approach to spirituality as the lived experience of Pentecostal beliefs, Cettolin’s approach needs to be strengthened by taking full account of distinctive Pentecostal beliefs regarding the four- or fivefold gospel. In this way, it will be possible to maintain the balance of beliefs and practices for authentic spirituality.

In considering Pentecostal spirituality, it might be useful to take account of an insight offered by Albrecht and Howard, who state that ‘relationship with God incorporates various elements that shape the character of that relationship’.⁴¹ In their view, Pentecostals’ experience of God through the Spirit is a means to restore the human relationship with God.⁴² Indeed, an intimate relationship with God is the ultimate purpose of authentic beliefs, affections and practices in spirituality. God gave his Son to restore the

³⁸ Angelo Ulisse Cettolin, *Spirit Freedom and Power: Changes in Pentecostal Spirituality* (Eugene: Wipf and Stock, 2016).

³⁹ Ibid., xxi.

⁴⁰ Ibid., 47–66.

⁴¹ Albrecht and Howard, ‘Pentecostal Spirituality’, 236. They point out that relationship with God is the centre of Pentecostal beliefs, practices, sensibilities, and values. However, they do not elucidate the central role of relationality; rather they mention only briefly the role of the various elements for the relationship with God. That is, their focus is not on the relationship with God but on the role of each element for Pentecostal spirituality.

⁴² Ibid.

broken relationship with human beings (John 3:16). That is, Jesus Christ was crucified, died, and resurrected to restore the intimate relationship between God and human beings. The restoration of the broken relationship means a restoration of the divine image in humanity. Since human beings were created in the image of God, restoration of the image of God is the ultimate purpose of Pentecostal (or Christian) spirituality. My thesis focuses on the relationality between God and human beings, because the ultimate purpose of Christian spirituality is to become the likeness of Jesus Christ.

Aims of the Study

My primary task in this thesis is to offer theological anthropology to Pentecostal spirituality in order to find an alternative to eschatology as a foundation for Pentecostal spirituality.⁴³ To do so, this research needs to revise and strengthen Land's idea of Pentecostal spirituality through consideration of the theological aspects, which Land neglects. Land's concept of Pentecostal spirituality is centred on a passion for the kingdom, based on an apocalyptic vision. For him, the apocalyptic eagerness orients Pentecostals towards the kingdom of God.⁴⁴ However, Land's apocalyptic approach is subject to an external criticism regarding the waning of eschatology. My study responds to this need by examining and correcting Land's apocalyptic approach, and refining it to reformulate Pentecostal spirituality as relationality, which is defined as a passion for union with God.

While the main intention of the thesis is to revise Land's Pentecostal spirituality through relationality, the study also explores in depth the impact of relationality for union with God on Pentecostal beliefs, affections and practices in spirituality, which is a holistic

⁴³ My task here is not to replace or erase eschatology; rather it is to shift the focus from eschatology to a relational aspect in theological anthropology.

⁴⁴ Land, *Pentecostal Spirituality*, 172–80.

way of life expressing Pentecostal beliefs in the form of practices. The overall aim is to develop Pentecostal spirituality as relationality for union with God reflecting one aspect of transformation by Christ and the Spirit.

The main argument of the thesis is as follows: A passion for union with God in Christ through the Spirit is the centre of Pentecostal spirituality. Union is central because union with God reaches deep into Pentecostal beliefs, affections and practices through the works of Christ and the Spirit. To examine this main contention, two processes are necessary. First of all, the thesis undertakes constructive work for the central value of Pentecostal spirituality, which is a passion for union with God. This task is accomplished by reviewing and critiquing Pentecostal beliefs, affections and practices, within a dual, Christological and pneumatological approach. Secondly, this study applies union with God to each of the triadic elements of spirituality, namely beliefs, affections and practices, in order to establish the feasibility of the central Pentecostal principle which can transform all other elements of spirituality. Hence, the thesis is intended not merely to be an anthropological reconstruction of Land's proposal but rather a relational (re)embodiment of Pentecostal spirituality pursuing union with God, and the presentation of a synthesis of Western and Eastern Christian spirituality in Pentecostal terms.

Methodology

In order to clarify the direction of this research, it is necessary to define the terminology employed clearly and unambiguously. In particular, the distinction between 'belief' (or 'affection' or 'practice') and 'beliefs' (or 'affections' or 'practices') is crucial. When referring to a general concept, such as a general tenet of Christian faith, no article is used with the terms belief, affection or practice, while a plural signifies specific and individual ideas, tenets or knowledge, and practices.

With these terminological distinctions in place, the research proceeds in three stages, which yield the structure of the study: First, it seeks to construct the core value of Pentecostal spirituality, namely union with God, through a trinitarian lens; then, it applies this core value to Pentecostal practices, affections and beliefs in spirituality; finally, it brings the first two stages together, through a proposal of union with God. The first stage, which is *descriptive*, is necessary to provide a comprehensive picture of the content and structure of Land's apocalyptic approach to Pentecostal spirituality. In reviewing and reformulating Land's proposal, this thesis employs a relational theological approach, through the analysis of theological sources and materials. The thesis adopts theological anthropology to expand Land's model to relationality as union with God in Christ through the Spirit. In short, this part of the research attempts to build a theological framework for Pentecostal spirituality based on relationality for union with God.

The second stage, which is *hermeneutical and implicational*, aims to go beyond an apocalyptic approach by offering an alternative way of Pentecostal spirituality based on relationality for union with God. To apply the central element into Pentecostal spirituality, the research employs two procedures: transformation and configuration. Transformation of the triad is necessary to investigate a key element of Pentecostal spirituality, while configuration of union with God is used to delineate the contours of the core value of Pentecostal spirituality in each of the three realms of spirituality: beliefs, affections and practices. For transformation, the dual focus approach, which is both Christological and pneumatological, is helpful to trace the trinitarian understanding regarding union with God in Pentecostal spirituality.⁴⁵ The reconfiguration of the central element in the triad will

⁴⁵ First of all, the dual focus approach, which is both Christological and pneumatological, is not a historical project; rather it exists in the history of Christian thought. Irenaeus' two hand model, in which the Son and the Spirit are two hands of the Father, who is the head, is well known. Spirit-Christology, developed by Irenaeus, is also popular among Pentecostal theologians such as Amos Yong and Frank D. Macchia. See Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2006), 49–81; Frank D. Macchia, 'A Reply to Rickie Moore', *JPT* 8, no.17 (October,

prove the feasibility of relationality for union with God, showing that it can subsume Pentecostal beliefs, affections and practices under a passion for union with God.

The third stage, which is *evaluative*, incorporates these descriptive and hermeneutic approaches to spirituality. It assesses the ecumenical feasibility of relationality for union with God and presents an outlook towards an integration of the Western and the Eastern ideas of union with God. By working through these stages, the thesis will (re)construct an alternative way of Pentecostal spirituality, namely a passion for union with God in Christ through the Spirit.

Limitations and Contributions of the Study

A preliminary word is needed regarding the limitations of this thesis. First, given that I am of Asian ethnicity, was born and raised in South Korea, and have come to maturity in the context of the Foursquare Church in Korea, my interpretation of beliefs, affections and practices is inevitably constrained by my Asian Pentecostal framework and tradition. All that follows stands to be corrected by either the Eastern or Western tradition. Secondly, my goal is to engage in a constructive Pentecostal spirituality; I am not primarily interested in psychological or philosophical reflection on human identity and spirituality. It may be that transformational process of affections requires psychological, sociological, and philosophical analysis to show the explicit transformation of the human self. However, I

2000): 15–9; Idem., ‘Toward a Theology of the Third Article in a Post-Barthian Era: A Pentecostal Review of Donald Bloesch’s Pneumatology’, *JPT* 10, no. 2 (April, 2002): 8–9.

Secondly, the dual focus approach is not only historical, but is also a contemporary focus of Spirit-Christology. For example, Clark H. Pinnock notes that Spirit-Christology, which is functionally focused, and Logos-Christology, which is ontologically focused, are complementary. They enrich each other. See Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: InterVarsity Press, 1996), 91–3. Ralph Del Colle addresses Spirit-Christology, which focuses on the role of Christ and the Spirit from a trinitarian perspective. See Ralph Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (New York/Oxford: Oxford University Press, 1994). See also, Joseph H. P. Wong, *Logos-Symbol in the Christology of Karl Rahner* (Rome: Libreria Ateneo Salesiano, 1984), 244; Philip J Rosato, ‘Spirit Christology: Ambiguity and Promise’, *Theological Studies* 38, no. 3 (September, 1977): 423–49. In this respect, the dual focus approach is well founded in the history of Christianity and in contemporary theology. My thesis is grounded both in history and in contemporary interest.

intend to adopt theological anthropology in order to highlight the affective transformation and an intimate relationship between God and human beings theologically and spiritually. In doing so, I hope to shed light mainly upon Pentecostal theology and spirituality.

Despite these limitations, however, my thesis explicitly contributes to Pentecostal (broadly Christian) spirituality and the ecumenical movement. First, the thesis engages with the dominant proposal by Steven J. Land that eschatology is the motivating factor for Pentecostal spirituality. I also take seriously the waning of eschatology among Pentecostals. My thesis offers an opportunity to transform the eschatological tendency of Pentecostal (or Christian) spirituality into relationality for union with God, which is the ultimate purpose of human beings. The aim here is to elevate Land's apocalyptic approach to the level of relationality, thus opening up a new horizon of Pentecostal spirituality.

Secondly, in common with Land's work, my thesis approaches Pentecostal spirituality in the realms of beliefs, affections and practices. This holistic approach to spirituality, which is epistemological, emotional, and practical, allows us to escape the dangers of intellectualism, sentimentalism, and activism.⁴⁶ Seeking Pentecostal orthodoxy, orthopathy and orthopraxy in relationality, Pentecostals achieve the ongoing integration of authentic spirituality.⁴⁷ This approach is a response to the intellectualists, sentimentalists, and activists in spirituality, and transcends them.

Thirdly, my thesis will encourage further research in the realms of orthodoxy, orthopathy and orthopraxy. Epistemological, ontological, and practical approaches, corresponding to the different realms of spirituality, will compensate for vague

⁴⁶ Land, *Pentecostal Spirituality*, 30. See also idem., 'The Triune Center: Wesleyans and Pentecostals Together in Mission', *Pneuma* 21, no. 2 (Fall 1999): 202.

⁴⁷ Authentic spirituality has a close relationship not only with God but also with reciprocity among beliefs, affections and practices. For more details see subsection 6.3.2.

conceptions such as identity formation, emotional transformation, and rituals in the contemporary context.

Fourthly, the heart of Pentecostal spirituality, which is union with God, is not limited to Pentecostal spirituality; rather it extends beyond Protestantism to Christianity as a whole. Chapter 6 offers a synthesis of the Western and the Eastern concepts regarding relationality for union with God. Thus, my thesis provides a resource for the ecumenical movement.

Structure of the Study

Following this introductory chapter, which presents the background and the aims of the study, explains the methodology employed, acknowledges limitations and explains the contributions of the research, the rest of the thesis is structured as follows:

In summary, this study moves through three stages: (1) a review of Land's proposal and (re)construction of a framework for relationality, (2) the application of relationality for union with God to practices, affections, and beliefs in spirituality and (3) incorporation of relationality into the ecumenical movement.

Chapter 1 describes the defining features of Pentecostal spirituality as illustrated by some Pentecostal theologians, most prominently Steven J. Land, who elucidates distinct Pentecostal affections with an apocalyptic vision (the Pentecostal affection). This chapter discusses the peculiarity and contribution of Land's model, by reviewing Pentecostal affections and spirituality. Based on the investigation of Pentecostal affections and spirituality, it suggests the need for a reformulation of Pentecostal spirituality beyond the apocalyptic vision.

Chapter 2 maps the relationality of spirituality in order to construct the theoretical framework for the thesis. To do so, it enlists the help of theological anthropology, a

general understanding of which is necessary for constructing a framework for relationality, because human beings are created in the divine image as relational beings. The chapter critically examines relationality of theological anthropology in relation to beliefs, affections and practices in Land's model. Finally, the chapter examines relationality for union with God through the works of Christ and the Spirit in spirituality.

Chapters 3, 4 and 5 demonstrate the implications of relationality for union with God in the three realms of the triad of Pentecostal spirituality: orthopraxy, orthopathy and orthodoxy. Chapter 3 focuses upon Pentecostal orthopraxy, which seeks an intimate relationship with God through the works of Christ and the Spirit. On the basis of a Spirit-Christological approach to relationality, this chapter presents relational characteristics in the realm of Pentecostal worship, sacraments and personal practices. The relational feature of Pentecostal practices reveals the distinctive characteristics of Pentecostal orthopraxy for an intimate relationship with God in Christ through the Spirit. Chapters 4 and 5 respectively deal with the implications of orthopathy and orthodoxy in relationality, in which Pentecostal affections and beliefs seek God, who is revealed in Christ and manifested through the Spirit.

In Chapter 6, I argue that union with God embraces both the Western idea of justification and the Eastern idea of *theosis* or deification. Consequently, I suggest that union with God, as a synthesis of the West and the East, is fruitful not only in Pentecostal spirituality but also in the ecumenical realm of Christianity. The thesis ends with an evaluation of Pentecostal spirituality of relationality as Spirit-Christological union with God.

In conclusion, I bring together the major insights of my study, discuss the implementation of relationality for union with God, and suggest areas in which the ecumenical idea of union with God is particularly applicable.

CHAPTER 1: EXAMINATION OF LAND'S APOCALYPTIC APPROACH AS EMBODYING PENTECOSTAL AFFECTIONS AND SPIRITUALITY

Steven J. Land's seminal work, *Pentecostal Spirituality: A Passion for the Kingdom*, has been widely accepted as the central study of Pentecostal affections and spirituality.

Although many scholars have defined Pentecostal affections and spirituality,¹ their works depend on a view of Land, who is unique in his thorough articulation of Pentecostal affections and spirituality, integrated by the sense of urgency and readiness for the second coming of Christ. Christopher A. Stephenson evaluates Land's work as 'one of the most widely known and referenced scholarly theology texts by a Pentecostal since the appearance of the popular works of Myer Pearlman and E. S. Williams'.² Regarding apocalyptic sensibilities in Pentecostal spiritual theology, Land has made a significant contribution to both Pentecostals and non-Pentecostals.³

Land elucidates Pentecostal affections within the concept of Pentecostal spirituality. The most distinctive feature of his work is an emphasis on apocalyptic expectation at the heart of early Pentecostal spirituality.⁴ In constructing the idea of

¹ Among the most significant works on Pentecostal affections in spirituality, Henry H. Knight describes the role of affections in general terms by emphasizing a 'right heart', while Daniel E. Albrecht and Evan B. Howard are more specific in their focus on sensibilities and their values in Pentecostal spirituality. See Daniel E. Albrecht and Evan B. Howard, 'Pentecostal Spirituality', in *The Cambridge Companion to Pentecostalism*, ed. Cecil M. Robeck, Jr. and Amos Yong (New York: Cambridge University Press, 2014). Simon Chan also mentions Pentecostal affections and spirituality in his book, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene: Wipf and Stock, 2000); however, while this work is notable in that Chan operates from a variety of Christian traditional backgrounds, it has a relatively narrow focus, relating specifically to ecclesiology and liturgy.

² Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (New York: Oxford University Press, 2013), 29.

³ Daniel E. Albrecht, 'A review of *Pentecostal Spirituality: A Passion for the Kingdom* by Steven J. Land', *Pneuma: The Journal of the Society for Pentecostal Studies* Vol. 18, no. 2 (1996): 238. Land has been influential within Pentecostal scholarship. In addition, Albrecht insists that Land's authentic Pentecostal voice presents an ecumenical viewpoint to non-Pentecostals.

⁴ In general, eschatology is concerned with the end of the world or end times. The concept denoted by the term encompasses the ultimate destiny of the human person, including death, judgement, heaven, final purification, hell, last judgement, new heaven and new earth. See Catholic Church, *Catechism of the Catholic Church* (Vatican: Libreria Editrice Vaticana, 2000), 266–77. See also Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), 147. While eschatology focuses

spirituality, he uses three core components: orthodoxy, orthopathy and orthopraxy. The attributes of spirituality do not adhere to a singular component, but seek to be a combination of all three. Among these, affections play an important role to combine and integrate beliefs and practices in spirituality. For Land, these affections can be briefly described as ‘a passion for the kingdom’, which has an apocalyptic nature. Apocalyptic passion plays a crucial role in altering and reshaping the other affections into Pentecostal affections. Indeed, Land is the most significant scholar who deals with a passion for the kingdom as the sense of urgency and readiness for the second coming of the king.

However, some scholars have questioned Land’s argument. Harvey Cox indicates the necessity of verifying the current situation of the apocalyptic vision,⁵ while Albrecht suggests that apocalyptic sensibilities have been diminished, and that the apocalyptic vision requires adjustment.⁶ Indeed, Land himself admits the waning of the expectancy of

on the end of the world, the emphasis of apocalypticism is more on divine revelation and the religious belief that the end of the world is imminent.

In the Christian tradition, eschatology refers to ‘a conceptual system for the articulation of doctrines pertaining to the future and articulated as a delineation of a sequence of events or an application of the biblical message of the kingdom of God to the present notion of the church’. See Vondey, *Pentecostal Theology*, 147. See also Stanley J. Grenz, ‘Eschatological Theology: Contours of a Postmodern Theology of Hope’, *RE* 97, no 3 (2000): 339–54. For Pentecostals, eschatology is a central element ‘permeating the doctrines and practices of most Christian traditions’. Eschatology as ‘an integrating theme’ has been transformed by an apocalyptic urgency for the imminent return of Christ. The apocalyptic expectation of the inbreaking of the kingdom of God permeates Pentecostal theology and spirituality in gospel motifs. Indeed, an apocalyptic vision is key to understanding and interpreting Pentecostal theology and spirituality. See Vondey, *Pentecostal Theology*, 131–54.

Land’s approach to spirituality is both eschatological and apocalyptic. For Land, an affective transformation by the outpouring of the Spirit shapes eschatological beliefs and practices. These beliefs and practices are ‘eschatological because they are reconstructions of time and space by the Holy Spirit in the image of the eschaton’. They are also ‘apocalyptic because they are motivated and sustained by a passion for the world confronted with and ultimately consumed by the kingdom of God (see Rev. 11:15)’. See Vondey, *Pentecostal Theology*, 151–2. However, in Pentecostalism, it is apocalyptic urgency, rather than eschatology, that has been located at the centre. The apocalyptic urgency is ultimately a passion for an intimate relationship with God and others in the world because Pentecostal apocalypticism is a call to union with God and mission. In this sense, eschatology does not firmly determine union with God but consummate it by pointing to the kingdom of God as relationality for union with God. In this study, therefore, I focus more on Pentecostal apocalyptic eschatology, and revise the apocalyptic idea by engaging with relationality in spirituality, which is an integration of orthodoxy, orthopathy and orthopraxy.

⁵ Harvey Cox, ‘A Review of *Pentecostal Spirituality: A Passion for the Kingdom* by Steven J. Land’, *Journal of Pentecostal Theology* 2, no. 5 (1994): 9–10. See also the section in the introduction on the waning of eschatology.

⁶ Albrecht, ‘A Review of *Pentecostal Spirituality*’, 236.

apocalyptic vision.⁷ Furthermore, it has been argued that the apocalyptic nature of Pentecostalism is not central to its spiritual theology.⁸ Therefore, the purpose of this chapter is to verify the significance of an apocalyptic approach to Pentecostal spirituality, which embraces Pentecostal beliefs, affections and practices, and to add my own critique of Land's work regarding Pentecostal affections and spirituality.

In this chapter, I argue that in Pentecostal scholarship an apocalyptic vision is the core substance of Pentecostal spirituality. Since this argument originates with Land, I analyse the significance of an apocalyptic vision for Pentecostal affections and spirituality in Land's work (1.1). Then, I assess the influence and contribution of Land's approach to Pentecostal affections and spirituality (1.2). Finally, this chapter engages with some critics of Land's approach to apocalyptic affections, in order to rearticulate the core value of Pentecostal affections and Pentecostal spirituality (1.3). Indeed, Land's apocalyptic approach to spirituality is significant, because an apocalyptic eagerness for the kingdom of God has become a driving force of the Pentecostal movement. However, his approach is subject to an external criticism with regard to the waning of eschatology, and also reveals an internal deficit, namely the vagueness of the transformational process regarding affections. In order to fill these gaps, I suggest theological anthropology to supplement Land's approach to Pentecostal spirituality. Thus, by examining and refining Land's apocalyptic approach, this chapter reformulates Pentecostal spirituality as relationality.

⁷ Steven J. Land, 'Response to Professor Harvey Cox', *Journal of Pentecostal Theology* 2, no.5 (1994): 15. Land concedes the waning of eschatological expectancy. He suggests reasons for this decline in Chapter 4 of his book, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, CPT Press, 2010).

⁸ Cox, 'A Review of *Pentecostal Spirituality*', 9–10. Cox claims that 'the expectation that the Lord will come again soon seems muted. It surely does not hold to anything like the central place it once did.'

1.1 The Significance of Land's Approach to Pentecostal Affections and Spirituality

Land proposes a logical flow of Pentecostal spirituality that starts from the apocalyptic nature in Pentecostal beliefs and practices. He sees an apocalyptic vision, which is a longing for the kingdom of God, as the core of early Pentecostal spirituality.

Consequently, he analyses the apocalyptic features of the early Pentecostal beliefs and practices and attempts to prove that an apocalyptic vision is at the heart of the Pentecostal movement. This longing for the kingdom, which is the core of Pentecostal beliefs and practices, directs Pentecostal affections to be essentially apocalyptic in nature. In other words, an apocalyptic vision transforms Christian affections into Pentecostal affections.

Land does not confine the idea of an apocalyptic vision to the early Pentecostal beliefs and practices but develops the concept using his own terminology of 'a passion for the kingdom'. For Land, Pentecostal affections merge into a passion for the kingdom. In other words, a passion for the kingdom of God works as a ruling affection,⁹ which provides clear direction, depth, and features of Pentecostal affections.¹⁰ This passion for the kingdom also determines the direction of Pentecostal spirituality, in which Pentecostal beliefs and practices are integrated in Pentecostal affections.

Land's definition of Pentecostal spirituality is significant not only to describe the interrelatedness between theology and spirituality but also to reinforce the crucial role of Pentecostal affections. He defines Pentecostal spirituality as 'an integration of beliefs and practices in affections which are evoked and expressed by those beliefs and practices'.¹¹

⁹ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010), 177, 183. See also, idem., 'A Passion for the Kingdom: Revisioning Pentecostal Spirituality', *JPT* 1, no. 1 (1992): 41.

¹⁰ Ibid., 183.

¹¹ Ibid., 1. See also idem., 'The Triune Center: Wesleyans and Pentecostals Together in Mission', *Pneuma* 21, no. 2 (Fall 1999): 202. Cartledge describes Pentecostal spirituality as a framework of narrative, symbols, and praxis. See Mark Cartledge, *Encountering the Spirit: The Charismatic Tradition* (London: Darton, Longman and Todd Ltd, 2006), 28–30.

For him, affections are the integrating core of Pentecostal spirituality, and shape beliefs and practices. Taking this definition as a starting point, Land attempts to identify the prime Pentecostal distinctiveness of classical Pentecostalism. From the Pentecostal beliefs and practices in the first decade of the Pentecostal movement, he extracts the apocalyptic vision as a distinctive characteristic to embody Pentecostal affections and spirituality. Then, he applies this characteristic to affections. More specifically, Land suggests three main Christian affections: gratitude, compassion and courage. They become Pentecostal affections, which have an apocalyptic nature, through the apocalyptic vision. Here, Land finds that apocalyptic affections are the core value of Pentecostal spirituality and embody Pentecostal spirituality as a passion for the kingdom.

Starting from the complementary relationship between spirituality and theology, Land's focus moves from an apocalyptic vision in Pentecostal spirituality, to affections, and then to a passion for the kingdom. This section traces his arguments by exploring the relationship between beliefs, affections and practices through a basic understanding of Pentecostal spirituality and theology. Then, I look at Land's approach to the nature of the apocalyptic vision, the core value of classical Pentecostalism, and how that apocalyptic vision relates to the trinitarian concept for Pentecostal spirituality. The third subsection examines what Christian affections are and how they become Pentecostal affections through an apocalyptic vision. Finally, I attempt to illuminate the meaning and role of a passion for the kingdom in apocalyptic affections and Pentecostal spirituality. By tracing Land's arguments, this section will show Land's significant approach to Pentecostal affections and spirituality through a passion for the kingdom.

1.1.1 Pentecostal Spirituality: Land's Idea of Spirituality

Land is a pioneer of the integral approach to Pentecostal theology and spirituality. He emphasizes the intimate relatedness between them, and asserts that the integration of theology and spirituality is necessary to avoid 'intellectualism', 'sentimentalism' and 'activism'.¹² Indeed, this complementary relatedness between spirituality and theology is a driving force of Land's proposal regarding a passion for the kingdom.¹³ Pentecostal theology requires an evolving process of integrating and harmonizing knowing (beliefs), doing (practices) and being (affections). Land does not confine theology to beliefs, or spirituality to practices. Nor does he dichotomize theology and spirituality; instead, he attempts to harmonize and integrate the two. As the foundation of his method, Land suggests that the integration of beliefs, affections and practices reconstructs theology to its ancient meaning of *theologia*,¹⁴ in so doing we avoid a dichotomy between theology and spirituality.¹⁵ Based on this relationship, he envisions Pentecostal spirituality as a process or a theological task of seeking the kingdom of God, and this theological process 'demands the ongoing integration of beliefs, affections and practices'.¹⁶

In order to speak of Pentecostal spirituality as a theological task, Land relates beliefs, affections and practices with orthodoxy, orthopathy and orthopraxy respectively. That is, orthodoxy¹⁷ refers to right beliefs, orthopathy to right affections, and orthopraxy to

¹² Land, *Pentecostal Spirituality*, 30. See also idem., 'The Triune Center', 202.

¹³ Stephenson, *Types of Pentecostal Theology*, 30.

¹⁴ In a broader sense, Land seems to describe *theologia* (θεολογία) as not separated into theology and spirituality, but integrating both.

¹⁵ Land, *Pentecostal Spirituality*, 30.

¹⁶ Ibid. Land uses prayer as a medium of spirituality and theology. He begins by defining Pentecostal spirituality as primary theology; then, he derives prayer from the experience of the Spirit in order to harmonize the spiritual and theological realms.

¹⁷ The term orthodoxy has three main usages. First, in classical Christian usage, orthodoxy refers to *historically* accepted beliefs, usually referring to the ecumenical consensus of the original seven councils which held between the years of 325 and 787. Here, the term means 'conforming to the Christian faith as represented in the creeds of the early Church'. See Robert M. Wills, *Taking Caesar Out of Jesus: Uncovering the Lost Relevance of Jesus* (Bloomington: Xlibris Corporation, 2013), 246. Second, in the years after 1054, the Western churches were known collectively as *Catholic*, while the Eastern churches are referred to as the

right practices.¹⁸ His concepts regarding beliefs, affections and practices can be traced back to Karl Barth, John Wesley and Jürgen Moltmann.¹⁹ Through Barth's understanding regarding prayer, Land tries to show the relatedness not only between prayer ('as an eschatological cry'²⁰) and theology but also between practices and beliefs. Through prayer, one can get to know God, because in prayer one responds to the Spirit of God.²¹ Moreover, through prayer, eschatological reality can be actualized here and now.²² Based on these views, Land asserts that prayer is 'the basic act of theological work'.²³ Barth's and Land's understanding regarding prayer and theology lead to the role of the Spirit as a starting point for Pentecostal spiritual theology, which emphasizes prayer in the Spirit.

Eastern Orthodox. The Eastern Orthodox churches use the term *Orthodox* as the Greek-speaking church. See Avery Dulles S. J., *The Orthodox Imperative: Selected Essays of Avery Cardinal Dulles, S.J.* (First Things Press, 2012), 224. Third, in both the Orthodox and Western churches, orthodoxy comprises those beliefs accepted by a particular tradition as right or authentic, and considered by that tradition as true beliefs. In a Pentecostal sense, Land describes how beliefs and practices evoke and express affections. He is influenced by Wesley's approach to the affections as the heart. John Wesley's vision of Heart Religion is of a right heart, which is important for a holy life with orthodoxy (right doctrine) and orthopraxy (right practice, works of piety). For John Wesley, orthopraxy is the starting point not only for finding happiness but also for a holy life. Wesley's orthopraxy encompasses everyone else's orthodoxy and orthopraxy. In common with Land's work, my approach to orthodoxy is constrained by the third concept, of authentic beliefs in a particular tradition, namely Pentecostalism. Here, I suggest two distinctive elements of authentic Pentecostal spirituality: reciprocity and relationality. Authentic beliefs should be practiced and authentic practices should be expressed by beliefs. These beliefs and practices should be integrated in holy affections. Most importantly, Pentecostal orthodoxy, orthopraxy and orthopraxy pursue an intimate relationship with God in Christ through the Spirit. In my thesis, thus, the term orthodox refers to right or authentic beliefs not only which have a reciprocal relationship with right affections and practices but also which pursue an intimate relationship with God.

¹⁸ Land, *Pentecostal Spirituality*, 1, 21, 31–7. See also, 166–72. These three (orthodoxy, orthopraxy and orthopraxy) are intimately related to the interrelations of the Trinity. Land makes creative use of the relatedness of the triad, which is intertwined beyond the simple relationship and can be described as intimate interdependent elements. Land's description regarding spirituality as 'the integration of beliefs and practices in the affections, which are evoked and expressed by those beliefs and practices' seems to refer to an interweaving and intertwining rather than to the simple integration of orthodoxy, orthopraxy and orthopraxy. This approach is very close to the general concept of spirituality.

¹⁹ Ibid., 31–7. Land derives Pentecostal affections particularly from John Wesley and Jonathan Edwards (127–163).

²⁰ Karl Barth, *Prayer*, trans. S. Terrien, ed. D. E. Saliers (Philadelphia: Westminster Press, 1985), 18. See also, Land, *Pentecostal Spirituality*, 25.

²¹ Land, *Pentecostal Spirituality*, 24. Land asserts that 'prayer is the primary theological activity of Pentecostals', and all activities shape the prayers. See, Ibid., 164–5.

²² Barth, *Prayer*, 18. Barth describes prayer as 'an eschatological cry based on acknowledgement of God's name, will and reign'. See also, Land, *Pentecostal Spirituality*, 25.

²³ Land, *Pentecostal Spirituality*, 25.

With regard to affections, Land follows John Wesley and Jonathan Edwards, who emphasize ‘heart religion’ and ‘true religion’. Edwards, a pioneer of the Great Awakening, claims that true religion consists mainly of affections. Consequently, there is no true faith without holy affections. This conviction prompts Land to examine the relationship whereby affections and intellect interplay with each other. John Wesley, who abridged Edwards’ treatise for Methodists, endorses this close relation between reason and affections.²⁴ Wesley’s heart religion commences with *warm-heartedness*, which evokes the dynamism and vitality of Methodist faith. In a word, he approaches religion as a matter of the heart, as the metaphorical equivalent of the will. Sometimes, he equates the heart with one’s temper (an eighteenth-century equivalent of affections) and uses the terms ‘heart’ and ‘affection’ interchangeably.²⁵ Therefore, for both Edwards and Wesley, affections are at the centre of authentic Christianity. Like Edwards and Wesley, Land places affections at the heart of Pentecostal spirituality.

With regard to practices, Land takes as his dialogue partner Jürgen Moltmann. In his book, *The Trinity and the Kingdom*, Moltmann proposes an apocalyptic trinitarian understanding of the kingdom. His intention is for the church and believers to anticipate and experience God in the light of the kingdom, which is coming and now is.²⁶ His goal is an orthopraxy (right practices) that derives from an expectation of the kingdom of God. Among the right practices Land focuses on practicing the truth in the Christian community in the light of the apocalyptic vision:

²⁴ Gregory S. Clapper, *John Wesley on Religious Affections: His Views on Experience and Emotion and their Role in the Christian Life and Theology* (Metuchen: The Scarecrow Press, 1989), 139–48.

²⁵ Richard B. Steele, ‘Heart Religion’ in *the Methodist Tradition and Related Movements (Pietist and Wesleyan Studies)* (New Jersey: Scarecrow Press, 2001), 15.

²⁶ Jürgen Moltmann, *The Trinity and the Kingdom*, trans. Margaret Kohl (Minneapolis: Fortress Press, 1993), 124–8, 209–22. See also, Land, *Pentecostal Spirituality*, 32.

Truth is to be done as well as believed, and this requires a passionate commitment to the messianic community of the crucified and risen Lord who, by the Spirit, gives a sustaining, mobilizing, living hope.²⁷

Orthodoxy has to be realised in practices, performed through a passion for the kingdom of God. Further, orthopraxy has to be supported by right beliefs. Accordingly, right practices are derived from an apocalyptic vision and form a mutual relationship with right beliefs.

According to Land, these interdependent elements are intertwined in the concept of Pentecostal spirituality as a passion for the kingdom of God.²⁸ Since affections integrate, and are ‘evoked and expressed’ by, beliefs and practices, Land claims that orthopathy, as the ‘integrating centre’ of orthodoxy and orthopraxy, is shaped by beliefs and oriented by praxis.²⁹ This complementary relatedness among the triad grounds Land’s concept regarding the mutual relatedness of beliefs and practices, and the ruling affection, which is a passion for the kingdom.³⁰ With regard to the relatedness of the triad in spirituality, therefore, Land describes Pentecostal spirituality synthetically rather than independently. Like Wesley and Edwards, he situates affections as ‘the personal integrating centre of beliefs and practices’, because orthopathy harmonizes orthodoxy and orthopraxy.³¹ This orienting role of affections between beliefs and practices enables the expansion of the scope of affections into spirituality. Thus, affections, which are integrated by a longing for the kingdom, are the centre of Pentecostal spirituality.

To summarize, Land deliberately translates spirituality into theology. In order to envision Pentecostal spirituality as a theological task, he transposes beliefs, affections and practices into orthodoxy, orthopathy and orthopraxy. Through this amalgamating action,

²⁷ Land, *Pentecostal Spirituality*, 32.

²⁸ *Ibid.*, 127–8.

²⁹ *Ibid.*, 34.

³⁰ *Ibid.*, 174, 177, 183.

³¹ *Ibid.*, 34.

he wants to elucidate that spirituality is theology and theology is spirituality. By translating and transposing beliefs, affections and practices into orthodoxy, orthopathy and orthopraxy, Land theologically and systematically narrows down his focus from Pentecostal spirituality to a passion for the kingdom, which is the ruling affection. He derives a passion for the kingdom from an apocalyptic vision in the early Pentecostal beliefs and practices. By analysing these early Pentecostal beliefs and practices, Land claims that a longing for the kingdom of God, namely an apocalyptic vision, is at the heart of early Pentecostal spirituality, and the core value of early Pentecostalism. An examination of Land's distinctive feature of the apocalyptic vision as a longing for the kingdom follows in the next subsection.

1.1.2 An Apocalyptic Vision as a Longing for the Kingdom

Land refuses to accept a fundamentalist understanding of Pentecostal eschatology, which makes a sharp distinction between the church age and the kingdom age. Instead, he asserts that Pentecostals rejoice in the presence of the kingdom of God in the present age.³² According to Land, the kingdom of God is already present in the world, and signs and wonders of the apostolic age have not yet ceased. For Pentecostals, the restoration of the apostolic age does not simply mean the reappearance of the early church; rather the restoration aspires to recapture the apostolic desire for the kingdom of God. For Land, Pentecostals are those who live within the tension of the 'already but not yet' consummated kingdom of God.³³ In eschatological tension, they are looking forward to the second coming of the King, Jesus Christ. This longing for Christ's return is not only a final

³² Ibid., 44.

³³ Ibid., 46.

destination of their spiritual journey to restore all creation, but is also a driving force to overcome barriers in the present world.

For Land, like Moltmann, the return of Christ does not mean simply the cataclysmic destruction of all creation, but rather the full restoration of the kingdom of God. God's reign has already come down, but has not yet been accomplished in fullness. Land elaborates upon God's reign as follows:

It is that society and situation in which persons, created by God in the divine image, love God and their neighbour with their entire being. The kingdom is 'present and future', 'already and not yet', 'in but not of this world'. The community of Christ acknowledges and agrees to submit joyfully to this reign.³⁴

Land's eschatology reflects a transformational advent of the kingdom, which bears upon the intense apocalyptic eagerness of early Pentecostalism.³⁵ God's kingdom has entered the world through Jesus Christ³⁶ and the Spirit.³⁷ However, God's reign will be accomplished ultimately only through the return of Christ, when all creatures will be restored as new creation. This is the ultimate purpose for the kingdom of God.

Nevertheless, God's rule in fullness is still the hope or expectation of people living in the present. For early Pentecostals, hope for the return of Christ was crucial to overcome obstacles and difficulties in their lives, because the expectation of God's reign excited a passion towards the kingdom of God both in the present and for the future. Such hope for the future kingdom of God was closely associated with the present life, and kept early Pentecostals 'pure, utterly sincere, and devoted to the mission'.³⁸ Thus, early Pentecostals,

³⁴ Ibid., 174.

³⁵ Peter F. Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann* (London: Bloomsbury T&T Clark, 2003), 76.

³⁶ Land, *Pentecostal Spirituality*, 133.

³⁷ Ibid., 174. Land asserts that to be filled with the Spirit is to be disposed towards the kingdom of God. He also argues that prayer by the Spirit provides a foretaste of the kingdom. See Ibid., 55, 134, 173.

³⁸ Ibid., 57.

living in their present, were people of the promise of the second coming of Christ, and that promise became an impelling force for the dynamic of the Pentecostal life.

This yearning for the coming of Christ is the same as the longing for the Spirit and for the kingdom of God. Land extracts the concept of a longing for the kingdom from the early Pentecostals' desire for the dawn of the day of the Lord.³⁹ The longing for God, the 'hunger' or 'thirst' for God's love and compassion for the lost, is to be found in classical Pentecostalism in songs, testimonies, sermons, articles and books.⁴⁰ Land claims that the yearning for the kingdom is an eagerness to see God and to be in God's kingdom as new creation.⁴¹ He also asserts that a passion for the kingdom means 'yielding to the Spirit as he searches, fills with love and sighs and groans for the kingdom'.⁴² Thus, Land's 'one passion'⁴³ signifies a longing for the kingdom of the trinitarian God: the Father, the Son and the Spirit.⁴⁴ The trinitarian God works actively towards the transformation of creation as new creation, not towards its annihilation.⁴⁵

The relationship between Christ and the Spirit reinforces the trinitarian approach to the kingdom of God, and in classical Pentecostalism there exists an intimate connectivity between Christology and pneumatology. According to Land, the so-called fourfold or fivefold gospel is characterized chiefly by being Christocentric, but starting with the

³⁹ Ibid., 147–57, 176.

⁴⁰ Ibid., 149. Peace and rest are results of whole-hearted love for God. See also 174. Land asserts that twentieth-century Pentecostal apocalyptic vision is evidenced by worship and witness (49–50).

⁴¹ Ibid., 57.

⁴² Ibid., 176.

⁴³ Land considers a longing for the coming of the Lord, for the Spirit and for the kingdom of God as one passion (*Pentecostal Spirituality*, 58). He holds the trinitarian view of the kingdom of God, and argues that the journey towards God is a journey with God in God, walking towards the Father with Jesus in the Spirit. See Ibid., 69.

⁴⁴ Ibid., 197. God works in history for the good regarding His purpose. Land's assertion derives from Moltmann's claim regarding the trinitarian origin, presence and goal of Christian existence. His stance reveals continuity with Moltmann's trinitarian concept of the kingdom of God. For Land, history as eschatological trinitarian procedure moves 'by God, in God, to God'. This yearning for the kingdom of the trinitarian God has made Pentecostals pure, utterly sincere in spirituality.

⁴⁵ Ibid., 199–200.

Spirit.⁴⁶ He intends not to dichotomize Christology and pneumatology, but to integrate and amalgamate the two, through the relationship between love and power.⁴⁷ Land clarifies the intimate relationship between Christ and the Spirit in the following manner:

Jesus is presented to the person through the scriptural testimony by the Holy Spirit. It is the Spirit who moves upon the person to receive Christ. To receive the witness of the Spirit is to receive Christ.⁴⁸

For Land, the intimate relationship between Christ and the Spirit and the role of this relationship for the kingdom of God are crucial within the concept of the Trinity.

Regarding the question of how Pentecostals participate in the kingdom of the trinitarian God, Land emphasizes the way of the kingdom through justification, sanctification and Spirit baptism.⁴⁹ The journey to the kingdom of God (*ordo salutis*) begins with a turning away from sin and walking in the light through justification. Justification is an event of forgiveness of sins and regeneration from God by Jesus Christ through the Spirit.⁵⁰

Sanctification, the second definite work of grace, starts from new birth and involves a whole yielding to God, which leads one's life to holiness. This sanctification is a 'burning passion for souls'⁵¹ to love both neighbours and persecutors. Spirit baptism is the 'gift of power upon the sanctified life'.⁵² The Spirit empowers believers to walk in the light towards the kingdom of God. Through the Spirit, Pentecostals can travel back and forth in salvation's history to participate in experiencing the kingdom of God. The Spirit is an agent of the kingdom of God, because the Spirit disposes the kingdom of God.⁵³ Thus, for

⁴⁶ Ibid., 12. Land claims that early Pentecostals' spirituality is Christocentric precisely because it is pneumatic.

⁴⁷ Ibid., 54. Land tries to harmonize Christology and pneumatology rather than split them apart.

⁴⁸ Ibid., 129–30.

⁴⁹ Ibid., 74–88.

⁵⁰ Ibid., 75–6, 121–2.

⁵¹ Ibid., 124.

⁵² Ibid. *The Apostolic Faith* 1.3 (1906), 2. *The Apostolic Faith* newspaper was first published in September 1906 by the Azusa Street Mission. The paper contained news, testimonies and sermons by Seymour and others.

⁵³ Land, *Pentecostal Spirituality*, 174.

Land, the trinitarian God participates in the fulfilment of the kingdom of God from the Father through the Son in the Spirit.

In order to extract the ethos of Pentecostal spirituality, Land analyses Pentecostal beliefs and practices with reference to the classical Pentecostal resources such as prayers, confessions and testimonies. A longing for Christ's return, which is a yearning for the Spirit as well as a passion for the kingdom of God, was a dominant distinctive feature of the first ten years of the classical Pentecostalism. Then, he concludes that the apocalyptic vision for the kingdom of God has been revealed to Pentecostals through the body of Christ and the works of the Spirit. Pentecostals gain a foretaste of the kingdom of God and expect the kingdom to come through the work of the Spirit. They are eager for the ultimate coming of the kingdom to restore all creation. For Pentecostals, the Spirit is 'the reigning power who forms persons in accordance with the requirements of the kingdom'.⁵⁴

Therefore, not only is empowerment by the Spirit a foretaste of God's future kingdom but also a longing for the kingdom derived from the Spirit is a power enabling one to live a dynamic Pentecostal life as an integration of Pentecostal beliefs and practices in affections.⁵⁵ The apocalyptic vision is not confined to the work of the Spirit or of Christ but expands to the kingdom of the trinitarian God. Through the trinitarian approach to the apocalyptic vision, Land overcomes the limitation of a dispensational eschatology that is divided into the three eras: of the Father, Son and the Spirit.

In this subsection, I have highlighted how Land's trinitarian approach to the apocalyptic vision differs from a fundamentalist understanding of Pentecostal eschatology. An apocalyptic longing for the kingdom of the trinitarian God, as described by Land, was

⁵⁴ Ibid. More details follow in 1.3.1.

⁵⁵ 'The Latter Rain restoration of Pentecostal power was for last-days evangelization. The everlasting gospel was to be heralded by witnesses whose mouths had tasted the power of the age to come and whose eyes had seen evidence of that power at work among them.' See Land, *Pentecostal Spirituality*, 44.

at the centre of the early Pentecostal movement. The apocalyptic vision is bound not only to Pentecostal beliefs and practices but also to affections in spirituality, because an apocalyptic vision transforms Christian affections into Pentecostal or apocalyptic affections. An examination of the intimate relationship between an apocalyptic vision and affections follows in the next section.

1.1.3 Pentecostal Affections with an Apocalyptic Vision

For Land, affections are not mere feeling, but are ‘*construals of and concerns for the world*’.⁵⁶ They are also ‘*reasons*’⁵⁷ for practices because believers are motivated to act by the affective construals. For example, when we see starving children,⁵⁸ we may feel compassion for them, and this compassion leads one to action to help. In this case, the affection of compassion activates a mutual relationship between the believer (subject of affections) and the starving children (the world), and this activated affection has an influence on actions to help the children. In this view, affections are relational and hermeneutical products between believers and the world. Due to this hermeneutical characteristic, Land insists that ‘Christian affections require for their proper origin and ongoing expression a relationship with God, the church and the world’.⁵⁹ In short, Christian identity embodied by the biblical story of God and experiences of the Spirit, and the world heading towards the kingdom of God, establish and embody the configuration of the affections.⁶⁰

Due to their relational character, Land defines affections as ‘abiding dispositions which dispose the person towards God and the neighbour in ways appropriate to their

⁵⁶ Land, *Pentecostal Spirituality*, 131–2.

⁵⁷ Ibid., 132.

⁵⁸ A starving child, as the object of the affection, is usually construed as the one who needs the help of others.

⁵⁹ Land, *Pentecostal Spirituality*, 131.

⁶⁰ Ibid., 132–3.

source and goal in God'.⁶¹ These are far more than fleeting emotions.⁶² 'Affections are not merely the intense feelings that someone might have for an object or another person; rather, the biblical narrative shapes them and makes them endure.'⁶³ Thus, unlike mere feelings or emotions, affections are abiding dispositions or attitudes embodied and determined by the biblical story and the participation in God's presence in the worship community.⁶⁴ The biblical narrative and relatedness with God in prayer⁶⁵ and worship have an effect on the affections, so that they are 'objective, relational and dispositional'.⁶⁶ These objective, relational and dispositional qualities of Christian affections promote authentic Christian life and cause believers to be oriented to God within the world.⁶⁷ For Land, the dispositional characteristic is particularly crucial because it encourages both the objective and relational qualities.⁶⁸ He argues that Christian affections are objective and relational dispositions, which characterize a person (as a subject of affections) who is walking in the light, in love and in the power of the Spirit.⁶⁹

⁶¹ Ibid., 132. Regarding the meaning of affections, Cox asserts that Land's affections are 'the existential core of the faith'. See, Cox, 'A Review of *Pentecostal Spirituality*', 4.

⁶² Albrecht, 'A Review of *Pentecostal Spirituality*', 237.

⁶³ Land, *Pentecostal Spirituality*, 30, 44, 74–5, 131. See also Stephenson, *Types of Pentecostal Theology*, 35.

⁶⁴ Land, *Pentecostal Spirituality*, 34. Unlike 'feelings' these affections are distinctively shaped and determined by the biblical story and evidence the marks of particular communal and historical location.

⁶⁵ Land emphasizes the role of prayer and worship as an intrinsic theological work because through them one can come to know and experience God. He considers prayer as the heart of Pentecostal spiritual theology. See Land, *Pentecostal Spirituality*, 24–7. Cartledge takes a similar position on prayer. He asserts that prayer-centred life is crucial for practices in Pentecostal spirituality because praxis is a way of being in the world. See Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle: Paternoster Press, 2003), 24–7.

⁶⁶ Land, *Pentecostal Spirituality*, 130–2. First, that Christian affections are objective means that affections take an object. God is the source and object of Christian affections because God as the object of affections is also the subject. Second, that Christian affections are relational meaning that there is a relationship between God and believers. This relationship includes the church and the world. Third, Christian affections are dispositional because they are objective and relational. Thus, Christian affections are objective, relational and dispositional.

⁶⁷ Stephenson, *Types of Pentecostal Theology*, 32. Stephenson supplements Land's understanding by insisting that affections are objective, relational and dispositional because they have 'their end in God (objective), involve relationship with God and believers (relational) and shape the Christian life (dispositional)'.

⁶⁸ Ibid. Additionally, Stephenson emphasizes the role of dispositional affections, which give believers an abiding orientation to God and others.

⁶⁹ Land, *Pentecostal Spirituality*, 118–9. With regard to Pentecostal affections, Land suggests that Pentecostals are not formed and shaped by instant emotional episodes, but rather by a certain vision

According to Land, God is the source and object of Christian affections.⁷⁰ The object of affections is shaped and embodied by the biblical narratives of God and experiences of God through the work of the Spirit. These two sources are revealed in Land's emphasis on 'narrativity' and 'orality'.⁷¹ Land adopts Hollenweger's understanding regarding the primacy of the Pentecostal movement, but instead of 'orality' uses the term 'narrativity'.⁷² Indeed, Land's thesis is composed of many narrative beliefs and practices in the classical Pentecostal movement.⁷³ Pentecostal practices for God's salvation history provide a clue that Pentecostal affections are directed towards the biblical stories of God and the Pentecostal life through the narratives. This is because Pentecostal affections are expressed by beliefs and practices in worship and prayer.⁷⁴ Accordingly, the overarching concept of Pentecostal affections includes Pentecostal beliefs and practices by the work of the Spirit and is bound up with God, who is the *telos* of the Pentecostal spiritual journey.

containing 'an implicit correlation of the character of God and that of the believer, between the Holiness language of love and the Pentecostal language of power'. From this assertion, one can glimpse how Land's stance is influenced by the Holiness heritage. Land stresses not only an eschatological intensification and pneumatological emphasis within the Holiness movement but also an emphasis on sanctification and Spirit baptism in the Pentecostal movement. From the initial part of his proposal (see *Ibid.*, 11), Land attempts to integrate the language of holiness and power spoken by the Holiness and Pentecostal movements respectively. He puts the concepts of holiness and power into the same positions as love and power respectively. In this respect, Pentecostals, as the subject of Pentecostal affections, can be characterized by the interplay between the language of love and the language of power.

⁷⁰ Land, *Pentecostal Spirituality*, 130.

⁷¹ Hollenweger also emphasizes the orality of Pentecostal spiritual theology. He asserts that the oral narratives of the first decade of the Pentecostal movement show the core value of the movement. See, Walter J. Hollenweger, 'Pentecostals and the Charismatic Movement', in *The Study of Spirituality*, ed. C. Jones, G. Wainwright and E. Yarnold (New York/Oxford: Oxford University Press, 1986), 549–53. Edith Blumhofer supports his claim, arguing that during the first ten years of Pentecostalism, most Pentecostals believed that Spirit baptism preceded entire sanctification. See Edith L. Blumhofer, 'Purity and Preparation: A Study in the Pentecostal Perfectionist', in *Reaching Beyond: Chapters in the History of Perfectionism*, ed. Stanley M. Burgess (Peabody: Hendricksen Press, 1986), 270–9.

⁷² Land, *Pentecostal Spirituality*, 14–5. Land's concept of narrativity seems broader than Hollenweger's emphasis on the oral tradition of the Pentecostal movement; it includes not only the biblical stories of God but also Pentecostal practices by the Spirit, because orality as a speech of the kingdom of God is an important motivation to participate in God's salvation history. Stephenson compares Land's narrativity with Frei's understanding of the pre-critical interpretation of the bible stories. Believers interpret and confirm the story within their self-understanding and worldview. See Stephenson, *Types of Pentecostal Theology*, 41. Cf. Land, 'A Passion for the Kingdom: Revisioning Pentecostal Spirituality', 22–3.

⁷³ Land, *Pentecostal Spirituality*, 131. In particular, Chapter 2 of Land's book presents many practical narratives of Pentecostals who participated in the story of God.

⁷⁴ Land claims that 'prayer expresses and evokes apocalyptic affections which integrate and motivate the beliefs and practices of the community'. See *ibid.*, 24–6, 163–72, 219. Cf. *idem.*, 'A Passion for the Kingdom: Revisioning Pentecostal Spirituality', 23–4.

Within the dispositional and relational concept of affections, Land suggests three main Christian affections: gratitude, compassion and courage.⁷⁵ In his view, these affections are expressed in the process of the inter-relationship regarding God, the kingdom and salvation.⁷⁶ He insists that they are distinctively Pentecostal as well as Christian affections, but that the profile of Pentecostal affections is different from that of Christian affections: ‘Pentecostals are not just more exuberant than some other Christians. All the significant Christian affections are there but the profile is different.’⁷⁷ That is, Pentecostal affections are similar to traditional Christian affections in their form and type; however, there is a distinct difference in their content and quality. Land asserts that the difference is due to the apocalyptic vision:

The apocalyptic vision and transcendent presence of the power of the age to come alters the affective chemistry in significant ways. The sense of urgency concerning the missionary task and readiness for the soon coming of the Holy Lamb of God alters the affections not only in quantitative intensity but also in terms of the qualitative mix or characteristic gestalt.⁷⁸

Through the inter-relationship between Christian affections and an apocalyptic vision, Land develops distinct characteristics of Pentecostal affections, represented by gratitude, compassion and courage.

⁷⁵ Ibid., 130–135. Land calls this triad of affections the central Christian affections, and claims that ‘all Christians are or should be characterized by [them]’. Their selection is influenced by Roberts, who insists that gratitude, compassion and confidence are ‘what make a person a Christian’ in spirituality. See Robert C. Roberts, *The Strengths of a Christian* (Eugene: Wipf and Stock Publishers, 2013), 22.

⁷⁶ Land, *Pentecostal Spirituality*, 130–5. The three are bound with the traditional theological virtues of faith, love, and hope respectively. According to Land, Pentecostal affections, evoked and expressed by beliefs and practices, have their origin in God’s righteousness, love and power. These sources are correlated with God’s attributes, the kingdom and salvation, which are themselves related to the traditional theological virtues of faith, love and hope respectively. The triad are also correlated not only with the view of justification, sanctification and the Spirit baptism but also with that of Christ as Saviour, sanctifier and baptizer in the Spirit. Cartledge complements the process by adding the concept of search-encounter-transformation, as well as the structure of narrative, symbol and praxis. See Cartledge, *Practical Theology*, 20.

⁷⁷ Land, *Pentecostal Spirituality*, 133.

⁷⁸ Ibid.

Gratitude, ‘the foundation of the Pentecostal affective structure’,⁷⁹ is grounded in and embodied by ‘the gracious righteousness and merciful faithfulness of a holy, compassionate God’.⁸⁰ Giving thanks to God flows from the salvation of the world through Christ. To be saved through Christ is to become the righteousness of God and to walk in His light. Land formulates a Pentecostal interpretation of gratitude, using a framework called ‘already but not yet’. Gratitude is evoked through remembering what God has done. However, gratitude extends not only to remembering the past but also to the dimension of what God will do to bring in the kingdom.⁸¹ The gratitude results in faith that gives believers victory over the world not only in the present but also in the future. Thanksgiving and praise through the victory are distinct characteristics of Pentecostal worship.⁸²

Compassion, ‘the interior of the building’,⁸³ is correlated to the virtue of love. This love originates from God because God is love. Jesus Christ, who is a crystal of God’s love, is primarily associated with compassionate love. He is a perfect model of compassionate love, because one can be compassionate through Christ and move towards others as He did. Accordingly, as Land mentions, compassion is derived from ‘abiding in Christ’.⁸⁴ However, the transformation of compassion into Pentecostal compassion happens in relation to an apocalyptic vision. According to Land, compassion is a desire to draw closer to the love of God, and this is finally a longing for the kingdom to come.⁸⁵ This longing for the kingdom enables one to be sanctified and to overcome suffering and barriers.

⁷⁹ Ibid., 139.

⁸⁰ Ibid.

⁸¹ Ibid., 136.

⁸² Ibid., According to Land, thanksgiving and praise in Pentecostal worship services are expressed by the testimonies, songs, prayers, offerings, manifestations of gifts, ordinances, and so on. See also, Ibid., 136.

⁸³ Ibid., 139.

⁸⁴ Ibid., 142.

⁸⁵ Ibid., 143, 147. He insists that love is a ‘longing for the dawning of the day of the Lord when all conflict would be past’. See also, R. E. Winsett, ‘Longing for the Dawning’, in *Songs of Pentecostal Power, Complete: A Book of the Very Best Spiritual, Soulwinning Songs*, ed. R.E. Winsett (Dayton: R. E. Winsett, 1908), 164.

Land embodies the Pentecostal understanding of courage within the relationship with the apocalyptic vision, which is a hope for the kingdom of God. For Land, the affection of courage is associated with the Spirit, who empowers one to be courageous through Spirit baptism. According to him, the experience of the Spirit gives one the power of courage and confidence in God.⁸⁶ It is the power of the Spirit that gave early Pentecostals the boldness to devote themselves to the mission field. Moreover, Spirit baptism gives confidence and hope of liberation to Pentecostal believers who are suffering or imprisoned. In this respect, Land insists that confidence and hope are the ‘already-not yet’ polarities of courage.⁸⁷

The three Pentecostal affections are commonly interrelated with an apocalyptic vision. They become apocalyptic because an apocalyptic vision alters their affective dimension toward ‘on the way home’.⁸⁸ Accordingly, for Land, a longing for the kingdom of God, which is an apocalyptic vision, shapes and legitimates Pentecostal affections, which have apocalyptic nature:

These affections operate by a certain ‘grammar’ and exist in a reciprocally conditioning mode with the beliefs and practices. They may be legitimately termed ‘apocalyptic affections’ since they are constituted by the distinctive eschatological reality and vision of Pentecostals.⁸⁹

This assertion can be assessed by Land’s definition of spirituality as an ‘integration of beliefs and practices in affections, which are evoked by those beliefs and practices’. A longing for the kingdom, derived from Pentecostal beliefs and practices, embodies Pentecostal affections because affections are elicited by beliefs and practices. In this

⁸⁶ Land, *Pentecostal Spirituality*, 154.

⁸⁷ *Ibid.*, 156.

⁸⁸ *Ibid.*, 133.

⁸⁹ *Ibid.*, 47.

respect, Land insists that the apocalyptic vision for the kingdom is at the heart of Pentecostal affections as well as of beliefs and practices in spirituality.⁹⁰ Therefore, the Pentecostal affections, which are the integrating centre of Pentecostal practices and beliefs, are embodied by an apocalyptic vision, which is the Pentecostal ethos and identity of pursuing the kingdom of God. In turn, the Pentecostal affections, which can now be characterized as ‘apocalyptic’, direct towards the kingdom of God. Since Pentecostal affections are focused towards the kingdom of God through an apocalyptic vision, they are transformed into apocalyptic affections. In this process, a passion for the kingdom of God is shown to be the ruling affection, because Pentecostal affections are integrated by the passion for the kingdom.

As shown with regard to Land’s definition of spirituality (1.1.2), during the first ten years of the classical Pentecostalism an apocalyptic vision was at the heart of Pentecostal beliefs and practices. Indeed, Land insists that an apocalyptic vision, as a longing for the kingdom of God, is the core value of Pentecostal affections as well as of beliefs and practices.⁹¹ To this assertion he adds a further claim, namely that the apocalyptic vision intensifies Christian affections by adding to them a sense of urgency about Christ’s return and the mission of the church, and a readiness for the kingdom of God. This intense configuration of a sense of urgency and readiness modifies Christian affections into Pentecostal affections, which are apocalyptic.⁹² The three main Christian affections – gratitude, compassion and courage – are transformed into Pentecostal affections through an apocalyptic vision, which is a longing for the kingdom of God. These apocalyptic

⁹⁰ Ibid., 47, 118, 133.

⁹¹ In Chapter 2 of his book, Land identifies an apocalyptic vision as a core value of beliefs and practices in the classical Pentecostalism. In this respect, an apocalyptic vision is the heart of Pentecostal affections because affections are expressed and evoked by beliefs and practices.

⁹² Land claims that the sense of urgency and readiness for the kingdom of God transforms the affections not only in quantitative intensity but also in the qualitative mixture of Pentecostal affections. An apocalyptic vision and an expectation of the kingdom of God change the affective organism in significant ways. See Land, *Pentecostal Spirituality*, 133.

affections direct towards a passion for the kingdom, because they are embodied by an apocalyptic vision. In the next subsection, I describe a passion for the kingdom, which is the integrating core of Pentecostal affections and Pentecostal spirituality.

1.1.4 A Passion for the Kingdom as the Ruling Affection

Land identifies a passion for the kingdom as the ruling affection,⁹³ the organizing principle and the integrative centre of the affections.⁹⁴ That is, a passion for the kingdom is the core of Pentecostal affections, because all Pentecostal affections direct towards the kingdom of God. For Pentecostals, a passion for the kingdom inspired by the Spirit of Christ governs and reconfigures all other affections.⁹⁵ The ruling affection remedies and reshapes all other affections quantitatively and qualitatively, by giving them purpose.⁹⁶ Through this reconfiguration, all other Pentecostal affections lead the way to the kingdom of God, and become indispensable for participation in the reign of God. In this process, the passion at the centre of beliefs and practices gives definite direction, depth, and intensity to the affections.⁹⁷

Land expands the concept of the ruling affection to the whole realm of spirituality. A sense of urgency and readiness for the kingdom of God is the same as a passion for the kingdom in spirituality:

A passion for the kingdom is a passion for the king; it is a longing, as has been shown already, to see God and to be at home. ... [T]he passion for the kingdom

⁹³ Ibid., 174, 177, 183.

⁹⁴ Ibid., 120, 174–5, 177, 183.

⁹⁵ Ibid., 133. See also Stephenson, *Types of Pentecostal Theology*, 33. As discussed above, Land suggests three major Pentecostal affections: gratitude, compassion and courage. These affections are all influenced and governed by an apocalyptic vision, which is the sense of urgency and readiness for the imminent coming of the King.

⁹⁶ Land, *Pentecostal Spirituality*, 133. An apocalyptic vision transforms Christian affections into Pentecostal affections, which are apocalyptic, while a passion for the kingdom, which is at the centre of Pentecostal affections, re-transforms Pentecostal beliefs and practices. A passion for the kingdom is the ruling affection, because it has a crucial role to transform Pentecostal affections repeatedly.

⁹⁷ Ibid., 183.

means yielding to the Spirit as he searches, fills with love and sighs and groans for the kingdom. ... The passion for the kingdom is the ruling affection of Pentecostal spirituality and not the mere love of experience for experience's sake.⁹⁸

A passion for the kingdom of God is not simply one of the Pentecostal affections. Rather, it represents Pentecostal identity, gives direction and shapes Pentecostal spirituality:

The beliefs and practices are integrated in the affections, which are correlated with God and salvation. But then the affections are focused toward the kingdom of God, which was shown to be the ruling affection or passion of Pentecostal spirituality.

This passion at the heart of the beliefs and practices gave definite direction, depth and intensity to the affections.⁹⁹

Here, Land expands the scope of the ruling affection, whereby the concept of a passion for the kingdom is transformed into the central idea of Pentecostal spirituality. This, I have found, is a second order transformation in Land's proposal,¹⁰⁰ which works in the relationship with practices, especially in prayer, because prayer shapes the affections.¹⁰¹ That is, the second order transformation of Pentecostal affections operates in relation to beliefs and practices in spirituality. Accordingly, a passion for the kingdom is a ruling affection in spirituality, because it rules and formulates the identity of Pentecostal beliefs, affections and practices. By giving direction, depth and intensity to Pentecostal affections, a passion for the kingdom integrates those affections into a longing to see God and organizes the framework of Pentecostal spirituality, at the centre of which is the passion

⁹⁸ Ibid., 173–4. As he explains the role of a passion for the kingdom as altering other affections into specifically apocalyptic ones, he already claims the centrality of the ruling affection in Pentecostal affections. Thus, a sense of urgency and readiness for the kingdom is technically the same as a passion for the kingdom of God.

⁹⁹ Ibid., 183.

¹⁰⁰ More details regarding the transformation process follow in section 1.3.2.

¹⁰¹ Land, *Pentecostal Spirituality*, 164. Land claims that Pentecostal affections are shaped and expressed through prayers.

for the kingdom. Thus, for Land, a passion for the kingdom is the organizing principle of Pentecostal spirituality as well as of Pentecostal affections.

To conclude, the apocalyptic urgency and readiness at the centre of Pentecostal affections is a core value to reformulate Christian affections into apocalyptic affections. The passion for the kingdom encompasses, transforms and characterizes all other Pentecostal affections. For Land, a passion for the kingdom of God in the Spirit is the heart of Pentecostal spiritual theology, because affections are the centre of Pentecostal spirituality. Accordingly, for Land, the centrality of a passion for the kingdom is crucial not only in Pentecostal affections but also in spirituality, because it gives apocalyptic direction to Pentecostal affections and spirituality. This is a distinctive approach that offers a constructive framework regarding the centrality of affections and the triadic relationality in Pentecostal spirituality. In the following section, I more deliberately delineate the distinctiveness and contribution of Land's approach to the understanding of Pentecostal spirituality. Such investigation highlights the crucial role of, and the trinitarian approach to, Pentecostal affections and spirituality.

1.2 Contribution of Land's Approach to Pentecostal Affections and Spirituality

In the previous section, I traced Land's arguments regarding the role of affections in Pentecostal spirituality. Land asserts that an apocalyptic vision is the heart of the Pentecostal movement, and a sense of urgency and readiness for the coming of Christ transforms Christian affections into Pentecostal affections. Here, the apocalyptic vision directs Pentecostal affections to be apocalyptic in nature, and these apocalyptic affections are focused towards the kingdom of God. A passion for the kingdom of God is the heart not only of Pentecostal affections but also of Pentecostal spirituality, giving to both a

definite direction, depth and intensity.¹⁰² Thus, a passion for the kingdom is the heart of Land's approach to Pentecostal affections and spirituality.

In this section, I deal with the impacts of Land's approach to Pentecostal spirituality. His approach is distinctive because, first, affections link spirituality to theology, and Pentecostal spirituality to Christian spirituality.¹⁰³ Second, the ruling affection, which is a passion for the kingdom as an integrating core of affections, links affections to spirituality. Third, Land's trinitarian approach to affections and spirituality corrects a fundamental eschatology, which is dispensational and divided into three modes. I will examine these distinctive values of Land's proposal in order to investigate the authentic direction and feature of Pentecostal affections and embody an authentic framework for Pentecostal spirituality.

This examination will be the fundamental starting point of my thesis, intended to seek and re-embody a core value of Pentecostal affections and spirituality. I will adopt Land's distinctive framework for spirituality: centrality and relationality. The central role of affections and the triadic relationality of beliefs, affections and practices support the thesis to reformulate Pentecostal spirituality as relationality. Hence, this section will offer a *terminus a quo* to seek authentic Pentecostal affections and spirituality.

¹⁰² Ibid., 183.

¹⁰³ Land is a pioneer of the affection-based Pentecostal spirituality. Land's emphasis on the centrality of affections strengthens the connectivity with the larger Christian tradition. Through critical engagement with Jonathan Edwards and John Wesley, Land succeeds in embodying Pentecostal affections and in giving Pentecostal spirituality a certain continuity with mainstream Christianity. For Edwards, true religion has to embrace authentic affections, while Wesley's concept of heart praises the affective dimension of Christian faith and life. Land's understanding of affections, influenced by Edwards and Wesley, is truly based on and bound up with Pietistic and Wesleyan traditions, in which affections are an integrating core of Christian life. Thus, for Land, affections are in relation to the continuity of and distinction between Pentecostal and mainstream Christian traditions. See Ibid., 127–33.

1.2.1 The Centrality of Affections in Pentecostal Spiritual Theology

Spirituality and theology have often been considered as different realms. Spirituality embraces the integration of a believer's spiritual life for union with God, while theology concerns our knowledge of God and refocuses on the truth. According to the definitions provided by Daniel E. Albrecht and Evan B. Howard, Christian spirituality involves 'the lived experience of faith', whereas theology reflects on our 'understanding of God'.¹⁰⁴ Between these two realms, some scholars emphasize spirituality rather than theology, while others are more concerned with theology. However, Land tries to harmonize the two different realms, not only to direct affections from spirituality into the theological arena, but also to emphasize the centrality of affections in Pentecostal spiritual theology. This section will show Land's contribution regarding the centrality of affections in both Pentecostal spirituality and theology through the harmonization of the two.

Land asserts that spirituality and theology are interdependent, whereas Neumann and Albrecht highlight the independence of spirituality and theology from one another. Among those scholars who differentiate between the two realms, some situate Pentecostal practices and spirituality as the most distinctive characteristics of Pentecostalism, rather than its doctrine or theology.¹⁰⁵ For example, Neumann states that: 'Pentecostalism is

¹⁰⁴ See Albrecht and Howard, 'Pentecostal Spirituality', 235; Walter Principe, 'Toward Defining Spirituality', *Studies in Religion* 12, no. 2 (1983): 127–41; Philip Sheldrake, *Spirituality and Theology: Christian Living and the Doctrine of God* (New York: Orbis Books, 1998), 40–64.

¹⁰⁵ Harvey Cox asserts that Pentecostals have emphasized personal experience as an essential element of spirituality and beliefs. See Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Cambridge, MA: Da Capo Press, 2001), 312–3. Pentecostals seem to be much closer to an 'experientialist side' rather than a fundamentalist one. He states that 'Pentecostals talk about experience a lot'; however, he warns against an unconscious acceptance of experience without being precise about what it means. In addition, Allan Anderson notes that 'Pentecostalism is more correctly seen in a much broader context as a movement concerned primarily with the experience of the working of the Spirit and the practice of spiritual gifts. Because Pentecostalism has its emphasis in experience and spirituality rather than in formal theology and doctrine, any definition based on the latter will be inadequate.' See Allan Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2013), 14. In my view, most classical Pentecostal leaders can be considered not as theological leaders but as 'spiritual practitioners'.

widely understood to be an experiential tradition; experience of God (the Spirit) is intricately woven into Pentecostal identity and praxis.¹⁰⁶ Similarly, Albrecht places greater emphasis on spirituality, arguing that the most distinctive Pentecostal characteristic is not their theology, but their experience of God.¹⁰⁷ Although his view regarding the work of the Spirit, as a starting point of his proposal, is similar to the holistic approach,¹⁰⁸ his concerns are focused on spirituality that is ‘life in the Spirit’.¹⁰⁹ In this respect, he understands Pentecostalism as a form of spirituality rather than the integration of theology and spirituality.¹¹⁰ A particular strength of this view is its emphasis on the dynamic role of spirituality, because Pentecostalism is marked by distinctive features regarding the work of the Spirit. Indeed, since Pentecostal movements cannot be considered without the experience of the Spirit, it is true that Pentecostal spirituality is about ‘life in the Spirit’.¹¹¹ Nevertheless, this understanding can be seen to diminish the role of the Spirit as agent of mutuality, due to the dichotomy between the realms of theology and spirituality and between beliefs and practices.

Land tries to close the gap between spirituality and theology by adopting the ancient meaning of *theologia* (See 1.1.1).¹¹² He elucidates that spirituality is theology;

¹⁰⁶ Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter* (Eugene: Pickwick Publications, 2012), 5.

¹⁰⁷ Albrecht and Howard, ‘Pentecostal Spirituality’, 235.

¹⁰⁸ Steven J. Land and Simon Chan maintain a stance of an integral approach to theology and spirituality.

¹⁰⁹ His paper regarding ‘Pentecostal spirituality’ shows how he deals with distinctive Pentecostal characteristics as different from those of other movements. For him, the main reason for the expansion of Pentecostalism is ‘the lived experience of God’, so that he emphasizes the empirical realm of Pentecostal spiritual theology. Albrecht and Howard, ‘Pentecostal Spirituality’, 235–53.

¹¹⁰ Albrecht and Howard, ‘Pentecostal Spirituality’, 235. Through a form of *lex orandi, lex credendi* called ‘the rule of spirituality and the rule of doctrine’, Christopher A. Stephenson claims that the holistic view regarding a mutual relationship between spirituality and theology is more beneficial than the independent approach to spirituality and theology. Stephenson, *Types of Pentecostal Theology*, 114–9. See also, Christopher A. Stephenson, ‘The Rule of Spirituality and the Rule of Doctrine: A Necessary Relationship in Theological Method’, *Journal of Pentecostal Theology* 15, no. 1 (2006): 83–105.

¹¹¹ Albrecht and Howard, ‘Pentecostal Spirituality’, 235.

¹¹² The last few decades have seen the emergence of interdisciplinary works that integrate theology and spirituality. There are also great efforts to harmonize the two distinctive and apparently contradictory realms through a focus on their inter-complementary relatedness. See Peter Byrne and Leslie Houlden, eds., *Companion Encyclopedia of Theology* (London/New York: Routledge, 1995), 532. Among Pentecostal

theology is spirituality. Distinctively, he intends to integrate the two realms through prayer, which is the starting point of spirituality and theology. Since prayer by the Spirit is at the heart of spirituality,¹¹³ experience of the Spirit is at the heart of Pentecostal theology and spirituality, because prayer by the Spirit is a communal element in both theology and spirituality. This offers the feasibility of accomplishing the theological task. Prayer by the Spirit also makes people realise and know God,¹¹⁴ and actualizes Pentecostal theology in life as a spiritual task. For Land, the baptism of the Spirit and prayer (more broadly, liturgical elements) are not only a starting point but also a driving force for a Pentecostal approach to theology as spirituality, or *vice versa*. By amalgamating the two realms, he chooses to transpose beliefs, affections and practices into orthodoxy, orthopathy and orthopraxy respectively. In this respect,¹¹⁵ Land is a ground breaker who has scrutinized and embodied Pentecostal spirituality by locating it in theology.

Land's theological task does not end with the interrelatedness among the triad (beliefs, affections and practices or orthodoxy, orthopathy and orthopraxy) in spirituality and theology. He goes one step further to the integration of the triad and the centrality of the affections. As shown in Land's definition of spirituality, which is 'the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices', the most significant contribution of Land's work, I believe, is his emphasis on the integrative task of beliefs, affections and practices, and the crucial role of

scholars, Simon Chan refers to the integration of theology and spirituality, using the term 'spiritual theology'. Within one aspect of Christian tradition, spirituality as theology is a way of disciplining our hearts to concentrate on the truth, in order that beliefs are realised in actions. See Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 31–2. In a broader sense, a similar approach can be found in the work of Amos Yong. His theological hermeneutics approaching 'orthodox faith' not only emphasize biblical hermeneutics but also reflect theological hermeneutics in the human context, because 'theological reflection and communication are varied and vitalized diversely in the practical area'. See Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2006), 1–7.

¹¹³ Land, *Pentecostal Spirituality*, 24.

¹¹⁴ *Ibid.*, 166–72.

¹¹⁵ Beliefs, affections and practices are spiritual terms, whereas orthodoxy, orthopathy and orthopraxy are theological terms.

affections as the integrating core in spirituality.¹¹⁶ Land also claims that orthopathy is the personal integrating centre of orthodoxy and orthopraxy.¹¹⁷ By doing so, he suggests that apocalyptic affections are the heart of Pentecostal spirituality and theology. Thus, Land's approach to the centrality of affections in Pentecostal spirituality contributes to link spirituality and theology.

Land's influential framework, which encompasses both an integrative approach and the centrality of affections in spirituality, has been adopted by Simon Chan and Christopher Stephenson, who claim that Pentecostal spirituality has to be reflected by theology based on Pentecostal beliefs and practices.¹¹⁸ They integrate the two realms, spirituality and theology, into one, indicated by a new terminology: *spiritual theology*¹¹⁹ and *lex orandi, lex credendi*. In Chan's view, the holistic approach to Pentecostal theology and spirituality is one of three main prerequisites for Pentecostal spiritual theology.¹²⁰ For Stephenson, 'the rule of spirituality and the rule of doctrine' signifies a reciprocal relationship between spirituality and theology.¹²¹ The holistic view encompasses not only individual beliefs and practices but also the Pentecostal experiences of the larger Christian spiritual tradition. Thus, Chan's and Stephenson's holistic approach to spirituality and

¹¹⁶ Land, *Pentecostal Spirituality*, 1, 12, 34, 47, 118, 128, 182. Affections are the integrating centre of spirituality. Cf. idem., 'The Triune Center', 202.

¹¹⁷ Ibid., 34.

¹¹⁸ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 32. Stephenson also establishes a link between spirituality and theology, through a form of *lex orandi, lex credendi*. Stephenson, *Types of Pentecostal Theology*, 114–9. See also, Stephenson, 'The Rule of Spirituality and the Rule of Doctrine', 83.

¹¹⁹ Even though, in his explication of this terminology, Chan reflects specifically on spirituality as 'a way of training our minds to refocus on the truth', his concept of spiritual theology integrates theology and spirituality. In his holistic understanding, the place for spiritual theology is the same as the origin of theology. Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 31–2. Here, my paper goes one step further, to the concept of 'spiritual theology' as the integration of theology and spirituality. Chan's understanding regarding the same origin of spirituality and theology corresponds to that of Land, who attempts to trace the ancient meaning of *theologia* as theology, the meaning of which integrates both theology and spirituality. See Land, *Pentecostal Spirituality*, 30.

¹²⁰ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 32–8. He suggests three conditions for Pentecostal spiritual theology: the equivalence of Pentecostal beliefs and practices, the integration between the life in the Spirit and the church, and Pentecostal worship as the church's spiritual life.

¹²¹ Stephenson, *Types of Pentecostal Theology*, 114–5.

theology, influenced by Land, is a prerequisite to establishing Pentecostalism within the larger Christian tradition.

In Chan's holistic concept, one can recognize the crucial role of affections in spirituality and theology. Chan, like Land, emphasizes the affective dimension of the Pentecostal life and the integrating role of Pentecostal affections in spirituality. In the close relationship among the triad, orthodoxy, orthopathy and orthopraxy,¹²² Chan follows Land's principle regarding the centrality of affections in spirituality. As Chan, like Land, considers the affective dimension of Pentecostal life as the distinctive feature of Pentecostal spirituality, he claims that affections are at the centre of that spirituality.¹²³ Thus, it can be seen that Land's understanding regarding the integrating feature of the affective dimension has significantly influenced subsequent thought on Pentecostal spirituality and theology.

To summarize, Land's emphasis on 'the centrality of apocalyptic affections in spirituality' connects Pentecostalism to the larger Christian tradition,¹²⁴ while also representing the uniqueness and distinctiveness of Pentecostalism. The significance of

¹²² Land's definition of spirituality, which is an integration of orthodoxy, orthopathy and orthopraxy, resonates in Chan's understanding of spirituality.

¹²³ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 70–1. In fact, Christian/Pentecostal affections are at the heart of the gospel: to love God with one's heart, mind, soul and strength; to love one's neighbour as oneself (Mark 12:28–34).

¹²⁴ Land engages in dialogue with many scholars; in particular the topics of orthodoxy, orthopathy and orthopraxy are associated with Karl Barth, John Wesley and Jürgen Moltmann respectively. This choice of dialogue partners shows that Land maintains continuity with mainstream Christianity. The connection with the larger tradition is revealed in the concept of affections. Land's emphasis on the centrality of affections strengthens the connectivity with the larger Christian tradition. Through critical engagement with Jonathan Edwards and John Wesley, Land succeeds in embodying Pentecostal affections and in giving Pentecostal spirituality a certain continuity with mainstream Christianity. For Edwards, true religion has to embrace authentic affections, while Wesley's concept of heart praises the affective dimension of Christian faith and life. Land's understanding of affections, influenced by Edwards and Wesley, is truly based on and bound up with Pietistic and Wesleyan traditions, in which affections are an integrating core of Christian life.

For Land, affections are the medium of Chan's 'Pentecostal traditioning' in relation to the continuity and distinctiveness between Pentecostal and mainstream Christian traditions. Chan asserts that it is 'when Pentecostals come to see their distinctives as a part of the larger tradition that they can preserve them and maintain their integrity'. In his book, *Pentecostal Theology and the Christian Spiritual Tradition*, Chan points to the tension between continuity and discontinuity with the larger Christianity as a main struggle for Pentecostals. See also, Stephenson, *Types of Pentecostal Theology*, 7–12.

affections in both theology and spirituality reinforces and elevates the unity of the two realms, and their integration provides a foundation for the centrality of ‘a passion for the kingdom’ in Pentecostal affections and spirituality. Holistically, the centrality of affections in spirituality and theology means that affections are *relational* because the Pentecostal affections connect with beliefs and practices not only in spirituality but also in theology.

In this subsection, I have dealt with the centrality of affections in relation to beliefs and practices in spirituality and theology. Next, I will discuss the centrality of the ruling affection, a passion for the kingdom, in order to discover the core value of Pentecostal spirituality. The passion for the kingdom as Land’s distinct contribution to spirituality is not confined within the concept of affections, but can be expanded into the realm of Pentecostal spirituality/theology.

1.2.2 The Ruling Affection as an Integrating Force of Pentecostal Affections and Spirituality

Alongside the centrality of affections, Land’s emphasis on the ruling affection¹²⁵ is significant in characterizing Pentecostal affections and spirituality. Land highlights a passion for the kingdom, which is a sense of imminence and readiness for the kingdom of God, as an integrating core in Pentecostal affections.¹²⁶ Simultaneously, the passion for the kingdom embodies Pentecostal spirituality, because Pentecostal beliefs and practices in affections are controlled by the ruling affection. Thus, for Land, the centrality of a passion

¹²⁵ As shown in 1.1.4, ‘a sense of imminence and readiness for the kingdom of God’, or ‘a passion for the kingdom’ is *the ruling affection, the organizing principle and the integrative centre of the affections*. Land develops a sense of imminence and readiness for the kingdom of God, derived from an apocalyptic vision, into a passion for the kingdom.

¹²⁶ In his book, Land repeatedly emphasizes ‘a longing for the kingdom of God’ as an apocalyptic vision in the classical Pentecostalism. The apocalyptic vision was Pentecostal ethos and played a central role to integrate Pentecostal affections into a passion for the kingdom.

for the kingdom is a core value not only for Pentecostal affections but also for Pentecostal spirituality and theology.

Land's stress on the ruling affection has significant value for describing an authentic Pentecostal voice that is apocalyptic in nature. His proposal embodies Pentecostal affections by applying an apocalyptic vision and distinctive Pentecostal ethos to Christian affections. Moreover, for Land, the passion for the kingdom not only characterizes Pentecostal affections as apocalyptic but also plays a crucial role to give apocalyptic direction to Pentecostal spirituality.¹²⁷ A passion for Christ as soon coming King is not merely one feature of the four- or fivefold gospel, but rather the belief that reveals apocalyptic characteristics of Pentecostal spirituality.

Accordingly, a significant contribution of Land's thesis is to reveal the ruling affection, a passion for the kingdom of God, as an integrating force of other Pentecostal affections. Then, by underlining the integrating core, Land applies the apocalyptic reality to Pentecostal spirituality, and claims that the passion for the kingdom is also an organizing principle of that spirituality. Thus, according to the process of his method, extracting the ruling affection from Pentecostal beliefs and practices is significant to embody the integrating core and identify Pentecostal spirituality. By doing this, Land articulates well the active role of the ruling affection and other affections in spirituality and theology. The function of affections in spirituality/theology and the discovery of a passion for the kingdom as the ruling affection represent the distinctive value of Land's proposal.

To summarize, Land's identification of a passion for the kingdom, which is a sense of the imminence of and readiness for the kingdom of God, as the heart of Pentecostal affections represents a major contribution. The centrality of the ruling affection is distinctive because a passion for the kingdom integrates other affections. In this respect,

¹²⁷ Land, *Pentecostal Spirituality*, 174–7.

the ruling affection is *relational*. This relational character expands the role of a passion for the kingdom to the integrating core in spirituality, because the ruling affection is the integrative centre of affections, which are the integrating core of spirituality. Thus, Land's work contributes to embody the integrating core of affections, which are relational, and the ruling affection links all affections to Pentecostal spirituality.

In this subsection, I have discussed how the ruling affection is relational not only in affections but also in spirituality and theology. Next, I will suggest another of Land's contributions to relationality through his trinitarian revision for the authentic direction of affective transformation in Pentecostal spirituality.

1.2.3 Revision of Spirituality through a Trinitarian Approach

Land's work does not end with the ruling affection but closes instead with a proposal for a revision to reconstruct and maintain authentic Pentecostal spirituality.¹²⁸ Specifically, he suggests a trinitarian approach for Pentecostal spirituality and theology, that represents both the direction of Pentecostal affections, and the framework of his proposal.¹²⁹ For Land, this trinitarian framework becomes a perspective from which can take place a restoration of Pentecostal spirituality against the dispensational eschatology of early Pentecostal fundamentalism. With this approach, Land leads believers to participate in theological re-envisioning of Pentecostal spirituality. In this subsection, I will examine

¹²⁸ 'What is needed is a revision of the old models, a reappraisal of dispensational association, an integration of soteriological "experiences", a concerted effort toward unity and inclusiveness, and an expanded definition of mission which will move Pentecostalism away from some of the more individualistic understandings of the past.' Land, *Pentecostal Spirituality*, 195–6.

¹²⁹ Land's trinitarian concept is based on the belief that a passion for the kingdom of God is a passion for the trinitarian God. In his thesis, Land consistently maintains the trinitarian attitude. Most notably, he claims the Pentecostal journey towards God is 'walking toward the Father with Jesus in the Spirit'. See, Land, *Pentecostal Spirituality*, 69. For example, with regard to sanctification, he asserts that the believer is perfected in love from 'the Father in Christ through the Spirit'. See *Ibid.*, 82–4. And, through the Word, the believer is fused to 'the Father in Christ through the Spirit'. See *Ibid.*, 92–7.

Land's trinitarian approach, which is important for the authentic direction of Pentecostal affections in spirituality.

The soon coming of Jesus Christ was a powerful cry of early Pentecostal churches. Pentecostals lived in anticipation of the coming of Christ. The imminence of the kingdom of God seemed to be indicated through signs and wonders such as healing and tongues in prayer and worship. This eschatological expectation and sense of imminence of the kingdom of God strengthened the affections of Pentecostals and intensified Pentecostal affections. For Land, in this respect, eschatology is a crucial element to characterize Pentecostal affections and spirituality.

Land rejects the dispensational eschatology of Pentecostal fundamentalism, which refers to different ages of the Father, Son and the Spirit. He warns against a Pentecostal dispensationalism influenced by such dispensational eschatology, favouring instead the trinitarian Pentecostalism. He states the influence of fundamentalist dispensationalism on Pentecostals in the following terms:

Although Pentecostals generally had a different kind of dispensationalism than Fundamentalists, they were nevertheless influenced by their use of Fundamentalist publications and speculations concerning end-time events and characters.¹³⁰

Early Pentecostals were influenced by the dispensational attribute of the fundamentalist eschatology, because dispensationalism¹³¹ teaches more than one plan of salvation: God's

¹³⁰ Ibid., 193.

¹³¹ There are two basic dispensational patterns: the sevenfold model and the twofold model. The sevenfold model divides salvation history into seven ages: the ages of 'innocence', 'conscience', 'human government', 'promise', 'law', 'grace', and 'Christ's kingdom', whereas the twofold model distinguishes two periods: the age of Israel and the church age. John Darby created a threefold model by adding a period of 'tribulation' to the ages of Israel and the church. Although some early Pentecostals adopted a sevenfold model, their theology was more consistent with the threefold model. They were influenced by the threefold model of John Fletcher, who divided salvation history into three ages: of the Father, the Son, and the Spirit. The threefold pattern allowed Pentecostals to apply Old Testament prophecies and promises to the church. See, Althouse, *Spirit of the Last Days*, 23–5. See also, D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Blandford Forum: Deo Publishing, 2009), 168.

plan for Israel and that for the church. This understanding leads to a Pentecostal dispensationalism regarding the three ages of the Father, Son, and the Spirit.¹³² Land points out the lack of integration of the stages of salvation of the fundamental dispensationalism,¹³³ and notes that fragmentation should be avoided, in favour of the unity of the Trinity and the community in communion with God and believers.¹³⁴ Owing to the influence of fundamentalist eschatology, the apocalyptic passion began to wane.¹³⁵

In order to escape from the fundamentalist eschatology, Land offers a trinitarian revisioning of Pentecostal spirituality, ‘which remains in continuity with the original spirituality of the movement’.¹³⁶ He asserts that a passion for the kingdom of God is a passion for the King, Jesus Christ, while the passion for the King is also a passion for the trinitarian God. This is because:

There is one presence but three persons whose unity and identity consists and is given in perichoretic interrelatedness, in which each person fully participates in the life of the others; the unity is in the community.¹³⁷

Through this approach, Land advocates that the authentic model of Pentecostal spirituality starts from the trinitarian God. He suggests a revision in five relational realms,¹³⁸ namely God, history, salvation, the church, and mission. He begins with God, who is perpetually one presence existing in three persons. Each person participates in the life of the others. The trinitarian God works in history, which is working towards God. Salvation history reveals the trinitarian presence of God through the process from the Father through the Son

¹³² Land, *Pentecostal Spirituality*, 193.

¹³³ Ibid.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ Ibid., 181–208.

¹³⁷ Ibid., 196–7.

¹³⁸ Ibid., 196–208. Among the five realms of a trinitarian revision, God is the eschatological trinitarian presence. History is eschatological trinitarian process. Salvation is eschatological trinitarian passion. The church is eschatological trinitarian fellowship. The mission of the church is eschatological trinitarian transformation.

in the Spirit.¹³⁹ Land asserts that ‘salvation is a passion for God who is at work in all things moving history toward the consummation’.¹⁴⁰ In short, salvation is apocalyptic trinitarian passion. The church, which is a communion in God, is apocalyptic trinitarian fellowship. In the fellowship, the church exists in unity and diversity as a communion in and with God. Lastly, the mission of the church is apocalyptic trinitarian transformation.¹⁴¹ The church is being transformed by God, who is the apocalyptic trinitarian presence. These loci are correlated and transformed by the apocalyptic trinitarian revision.

The trinitarian revision of Pentecostal spirituality opens up the possibility of the transformation of Pentecostal affections. For Land, the nature of affections is not only formative but also transformative, because his triadic concept of beliefs, affections and practices is not a simple spiritual formation nor a mere pattern of spirituality. Pentecostal affections evoked by beliefs and practices then re-transform the Pentecostal beliefs and practices. In this respect, the ruling affection expands not only to the integrating core but also to the concept of an organizing principle in Pentecostal spirituality. According to this organizing principle, Pentecostal affections, which integrate beliefs and practices, transform/pentecostalize¹⁴² the integration of beliefs and practices into Pentecostal spirituality, then a new form of Pentecostal affections is embodied by the transformed beliefs and practices in spirituality. Thus, Pentecostal affections are transformative, and the transformative nature of affections makes feasible a continual revision of the central Pentecostal ethos and the integrating core. In this way, Land succeeds in overcoming the

¹³⁹ Ibid., 199.

¹⁴⁰ Ibid., 201.

¹⁴¹ Ibid., 206.

¹⁴² Which means, to be Pentecostal and to have Pentecostal reality. As pointed out in sections 1.1.3 and 1.3.1, Land explains that the sense of urgency and readiness for the coming of Jesus Christ alters affections ‘not only in quantitative intensity but also in terms of the qualitative mix or characteristic gestalt’. In other words, the ruling affection transforms affections into Pentecostal affections. This process of transformation can be described as ‘pentecostalization’.

traditional eschatology, which is dispensational, and amalgamating the past and the present engagement of Pentecostal spirituality for renewal.

Accordingly, Land makes a significant contribution to rejecting the dispensational eschatology of fundamentalists and offers the possibility of Pentecostal renewal through the eschatological Trinity. Pentecostals need an authentic perspective to reform spirituality, because spirituality transforms. This is not a dispensational approach but a creative transformation of Pentecostal spirituality for renewal. Land's trinitarian approach to an apocalyptic vision avoids a bias of Pentecostal affections driven by the dispensational eschatology, because Pentecostal affections driven by a passion for the kingdom are directed to the trinitarian God, who is relational. In this way, the trinitarian revision strengthens the relationality of the core value of affections in spirituality. Thus, Land's trinitarian revision offers Pentecostal affections in spirituality as a possible alternative to dispensational eschatology and a solution to issues such as waning eschatology.

In this subsection, I have shown Land's contributions to Pentecostal affections and spirituality. In short, affections drive Pentecostal spirituality and theology, and a passion for the kingdom directs affections to the trinitarian God. For Land, a passion for the kingdom is the integrating core of the affections, which are the centre of Pentecostal spirituality. The relational and integrative core of affections transforms other affections in spirituality. In this respect, I believe, Land has significantly contributed to the notion that the centrality and the relationality of affections are significant values that embody Pentecostal affections and spirituality. The centrality and relationality of affections will be the basic framework of this thesis.

1.3 Limitations of Land's Approach and a Request for Pentecostal Spirituality

The centrality of affections, which emphasizes the integrative role of affections, and the relationality of affections, based on the intimate relationship with beliefs and practices, form the fundamental framework of this thesis, which seeks to develop an authentic Pentecostal spirituality and affections. The integrative role of affections and their intimate relationship of beliefs and practices are the distinct elements of my thesis, not only because they connect Pentecostal spirituality to the larger Christian tradition but also because they permeate Pentecostal spirituality.¹⁴³

In the final section of this chapter, I want to raise critical issues regarding Land's arguments. Here, I will add my own critique of Land's proposal, which mainly addresses the vague processes of transformation regarding the affections and the necessity of theological anthropology for Pentecostal spirituality. My aim is to identify what is missing in Land's approach, to satisfy the questions as to where the affections are in human beings and how they function. In order to evaluate Land's approach to affections, I will examine his arguments through the lens of theological anthropology, because affections are activated and integrated primarily within human beings.

This endeavour is to seek an authentic direction of Pentecostal affections and spirituality, modifying Land's eschatological approach in order to re-embody Pentecostal affections and spirituality. I will begin by discussing the lack of clarity regarding the processes of affective transformation, and then show that there is an equal lack of consideration of theological anthropology in Land's discussion regarding apocalyptic affections. In doing so, I will indicate the direction of my own thesis for the re-embodiment of Pentecostal affections and spirituality. The approach to theological

¹⁴³ Stephenson, *Types of Pentecostal Theology*, 29.

anthropology is not intended to demolish eschatology; rather it aims to reinforce Pentecostal spirituality as relationality. In my thesis, eschatology is not an organizing principle; rather it is one dominant theme in Pentecostal spirituality, alongside salvation, sanctification, Spirit-baptism and divine healing.

1.3.1 The Problem of Land's Approach: The Transformational Process

A critical issue with regard to Land's apocalyptic approach to affections and spirituality is the vagueness of the transformational process regarding affections. Land's thesis contains two transformations of the affections. The first originates from an apocalyptic vision, while the second is caused by the triad of orthodoxy, orthopathy and orthopraxy. Although Land recognizes the identity and features of Pentecostal affections, the process and the distinctiveness of the two transformations remain unclear. This section aims to scrutinize Land's approach to the two affective transformations.

In spirituality, beliefs, practices and affections are reciprocally interrelated and interdependent. According to Land, it is impossible to draw the whole picture of Pentecostal affections without beliefs and practices in spirituality, because affections are interrelated with the other values, which are important to support the central role of Pentecostal affections in spirituality.¹⁴⁴ Based on this close relationship of the triad, the primary transformation of Christian affections into Pentecostal affections originates from the apocalyptic vision found in Pentecostal beliefs and practices.¹⁴⁵ However, a second order transformation¹⁴⁶ of Pentecostal affections comes from the ruling affection, a passion

¹⁴⁴ Land, *Pentecostal Spirituality*, 1, 30–1, 34.

¹⁴⁵ In Chapter 2, Land analyses the Pentecostal narrative beliefs and practices such as worship and witness in light of the end. Through this analysis, he claims that an apocalyptic vision is the ethos of Pentecostal spirituality. See, Land, *Pentecostal Spirituality*, 47.

¹⁴⁶ In Land's proposal, the primary and second order transformations are not clearly distinguished. However, the process of the affective transformation has to be separated into two: the primary and the other transformation. The primary transformation of affections occurs between an apocalyptic vision and Christian affections, while the second order transformation happens within the relationship with beliefs and practices.

for the kingdom, through the inter-relationship with the triad. That is, the ruling affection subsumes beliefs, affections and practices under a passion for the kingdom. Land extrapolates a passion for the kingdom, which is the integrative centre of the affections, to encompass the concept of Pentecostal spirituality. The two transformation processes follow in detail.

In describing the transformation process of affections, Land derives Pentecostal affections through the relationship between Christian affections, represented by three central affections (gratitude, compassion and courage), and an apocalyptic vision, extracted from early Pentecostal beliefs and practices.¹⁴⁷ According to Land, an apocalyptic vision was a core value of the classical Pentecostal movement. Land asserts that an apocalyptic vision transforms ‘the affective chemistry’, so that the transformation of affections occurs ‘not only in quantitative intensity but also in terms of the qualitative mix or characteristic gestalt’.¹⁴⁸

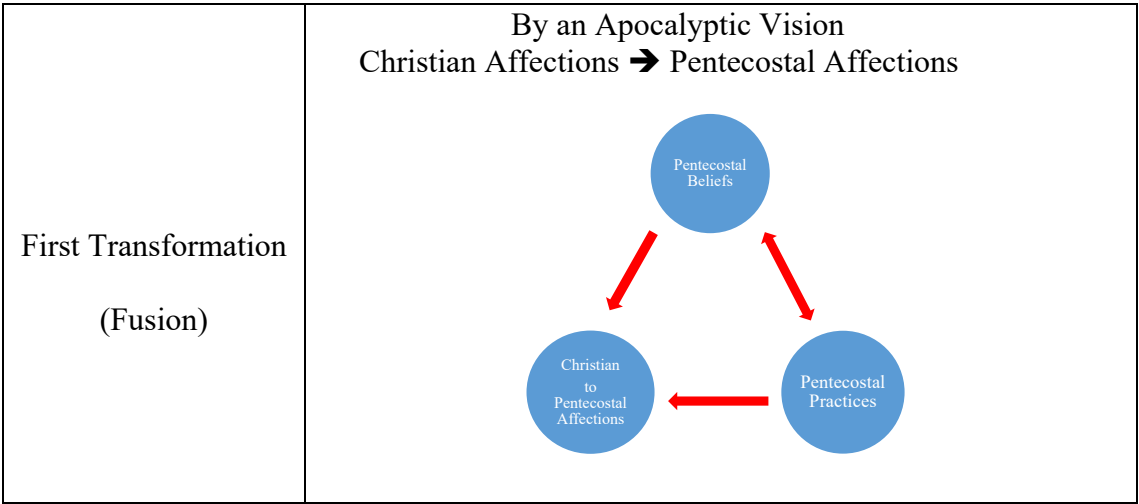


Figure 1: Transformation of Christian Affections into Pentecostal Affections in Steven J. Land¹⁴⁹

Land claims that prayers shape and are shaped by Pentecostal affections. That is, Pentecostal affections are intensified in or through practices such as prayer. In this respect, the primary transition of affections happens in affections themselves, whereas the second order transformation of affections acts through the relationship with beliefs and practices in spirituality.

¹⁴⁷ Land, *Pentecostal Spirituality*, 133–57.

¹⁴⁸ Ibid., 133.

¹⁴⁹ I have developed this figure from Land’s transformation of Christian affections to Pentecostal affections. Land initially tries to find a core value of Pentecostal beliefs and practice in the Pentecostal

As seen in Figure 1, Pentecostal beliefs and practices have an effect on Christian affections, because an apocalyptic vision in Pentecostal beliefs and practices transforms Christian affections into Pentecostal affections. For Land, an apocalyptic vision is a catalyst of the intensified and transformative chemistry of Pentecostal affections.

In the first transformation of affections, we can identify a lacuna regarding the transformational process. Land points out the contours of the transformation of the affections; however, he neglects the transformational process of its change. While implicitly we can assume that the change of Christian affections into Pentecostal affections contains both a quantitative and a qualitative process, Land's proposal gives no detail on what these changes might be, or on how they might proceed. Thus, Land neglects to show how an apocalyptic vision transforms Christian affections into Pentecostal affections, although he suggests what transformations take place.

With regard to the second transformation, Land emphasizes the mutual relationship between affections and prayer.¹⁵⁰ He claims the reciprocal relationship as follows:

The Pentecostal affections are given shape and expression in prayer which is offered to, through, and in God. ... Affection is a facet of the life of prayer ... Pentecostal affections are shaped and expressed through the prayers of missionary fellowship. ... All these activities shape the prayers and the prayers in turn shape the affections. Prayer in the missionary fellowship is the primary means of participation in worship and is a rehearsal for witness.¹⁵¹

movement. Then, he finds that an apocalyptic vision was a driving force of early Pentecostalism. For Land, an apocalyptic vision acts as a catalyst to alter Christian affections not only in quantitative intensity but also in terms of the qualitative mix or characteristic gestalt. That is, through the sense of urgency and readiness for the coming of Christ, Christian affections are transformed into Pentecostal affections. For Land, this is the procedure of fusion. *Ibid.*, 89–105, 120–59.

¹⁵⁰ *Ibid.*, 163–72.

¹⁵¹ *Ibid.*, 163–6.

According to Land, prayer reshapes affections, and is itself reshaped by those affections. In this view, the transformation of affections through prayer seems another independent transformation of affections. However, the transformation by prayer (orthopraxy) is a part of the second transformation of the triad orthodoxy, orthopathy and orthopraxy. A passion for the kingdom transforms Pentecostal dispositions in affections into the level of spirituality that is living toward the kingdom.¹⁵² Figure 2 below clarifies the understanding of the process of transformation of Pentecostal affections into spirituality.

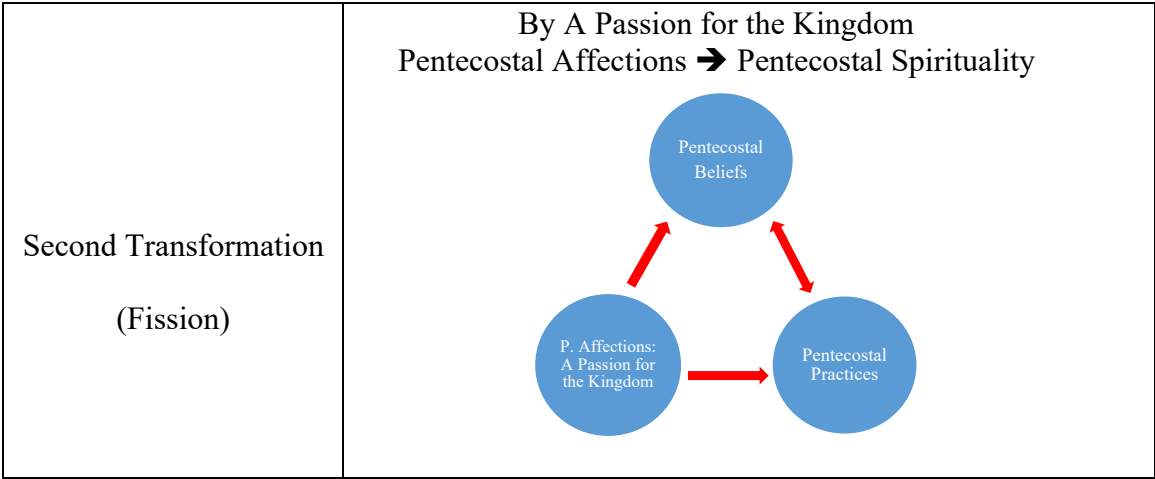


Figure 2: Transformation of Pentecostal Affections into Pentecostal Spirituality in Steven J. Land¹⁵³

Having embodied Pentecostal affections, Land recognizes that the Pentecostal affections merge into a passion for the kingdom.¹⁵⁴ Then, he asserts the passion for the kingdom as the ruling affection of Pentecostal spirituality.¹⁵⁵ He attempts to transform an affective concept of a passion for the kingdom into the concept of spirituality. A passion for the

¹⁵² Ibid., 172–80.
¹⁵³ This figure is derived from Land’s transition from Pentecostal affections to Pentecostal spirituality. For Land, Pentecostal affections are integrated in a passion for the kingdom, which is the organizing principle and the integrative centre of the affections. The passion for the kingdom transforms Pentecostals’ dispositions into living toward the kingdom. Pentecostals’ beliefs and practices are integrated in the passion for the kingdom as the ruling affection of Pentecostal spirituality. For Land, this is the procedure of fission. Ibid., 89–105, 172–80.
¹⁵⁴ Ibid., 172–7.
¹⁵⁵ Ibid., 177.

kingdom in affections spreads into the realm of Pentecostal beliefs and practices. Thus, Land's second transformation flows from affections to spirituality.

In the second transformation, however, Land does not offer a clear explanation regarding this extrapolation. For Land, a passion for the kingdom is the ruling affection of Pentecostal spirituality. Yet, even though he asserts that a passion for the kingdom leads Pentecostals to live toward the kingdom,¹⁵⁶ he neglects to offer detailed illustration of this second transformational process. For him, prayer can be the catalyst of the transformational process, because prayer shapes Pentecostal life in the Spirit.¹⁵⁷ Certainly, through prayer, Land may have succeeded in revealing the distinctiveness of Pentecostalism; however, he neglects to offer a detailed explanation of the process whereby a passion for the kingdom transforms Pentecostals' beliefs, affections and practices.¹⁵⁸ Consequently, he leaves a gap in his argument regarding the embodiment of Pentecostal affections and spirituality.

As such, in his approach to Pentecostal affections and spirituality Land does not fully explicate the transformation processes, and these remain vague. This is, I believe, because there is no implementation of the relationality of affections and spirituality onto the transformational process.¹⁵⁹ In other words, it is necessary for Land to consider what kind of changes occur in the human being through a passion for the kingdom, because the

¹⁵⁶ Ibid., 172–80.

¹⁵⁷ Ibid., 163–72.

¹⁵⁸ The first and second transformations can be understood through Land's fusion-fission model. For him, fusion refers to an integrating process through apocalyptic vision, while fission refers to a segregating process through a passion for the kingdom. Fusion seeks an organizing principle of Pentecostal affections through an apocalyptic vision, while fission explains how the ruling affection transforms Pentecostals' beliefs, affections and practices. In my opinion, Pentecostal transformational experience through justification, sanctification and Spirit baptism supports Land's vague transformational process, because Pentecostals are transformed by being justified, sanctified and filled with the Spirit (Ibid., 74–87). However, the threefold experience is not sufficient to explain Pentecostals' transformation into union with God. In this respect, Land pays little attention to the transformational process.

¹⁵⁹ Relationality is not only the core value of interplay in human relationship but also the context of the relationship. See, Amos Yong, *Spirit-Word-Community*, 15. More details regarding relationality will follow in the next section.

transformation of affections operates in human head, heart, and hand.¹⁶⁰ In this sense, Land's proposal should respond to the questions of how a human being integrates affections, or how the integration of affections happens in believers. In the next subsection I suggest the necessity of theological anthropology, which can strengthen Land's approach to spirituality by elaborating the transformational process of Christian affections. In addition, the anthropological approach to spirituality can fill the lacuna regarding the waning of eschatology in Pentecostal spirituality.

1.3.2 A Request for Theological Anthropology

Land's theological approach to affections in spirituality is significant not only to describe the centrality of affections in spirituality but also to overcome the dispensational eschatology of Pentecostal fundamentalism. However, in Land's approach to embodying Pentecostal affections and spirituality there is a lacuna as to the process of affective transformation. He ignores to offer a detailed transformation of affections in human beings and is vague as to the process of transformation to Pentecostal spirituality. This lack of clarity not only weakens Land's own claim regarding Pentecostal affections and spirituality but also potentially undermines the authenticity of Pentecostal affections and spirituality in general. To strengthen Land's approach to Pentecostal spirituality and his explanation of the transition process it is necessary to extend Land's theological anthropology, because affections are revealed, activated and transformed in the human self, and because the transformation from Pentecostal affections to spirituality reveals Pentecostal identity.

The key to Land's theological anthropology is the triad of orthodoxy, orthopathy and orthopraxy, represented by beliefs, affections and practices respectively. The triad is

¹⁶⁰ Land, *Pentecostal Spirituality*, 128. See also, Vondey, *Pentecostal Theology*, 185.

the heart of Land's theological anthropology for the embodiment of Pentecostal spirituality and reveals the basic components in human spirituality, such as human understanding, feeling and practicing. For Land, the authentic integration of beliefs, affections and practices accomplishes the wholeness of human beings, created in the image of God.¹⁶¹ He emphasizes not only the integration but also each component of the triad. For example, he defines human spirituality as an integration of beliefs, affections and practices, which are interdependent and interrelated. Each component of human spirituality affects the other two. Land would say that 'knowing' relates us to Jesus and directs us toward being and doing like Christ. In the same way, doing relates us to knowing and being, and being relates us to knowing and doing. Through the intimate relationship among the triad, one may glimpse Land's theological anthropology regarding the wholeness of the human being, because knowing, being and doing symbolize human understanding, feeling and acting respectively. Ultimately, for Land, the purpose of Pentecostal spirituality is to embody the whole image of God, as a new creation, through the integration of orthodoxy, orthopathy and orthopraxy.

Within the triadic relationship of knowing, being and doing, Land attempts to develop the first transformation of Christian affections into Pentecostal affections (See Figure 1). He embodies Pentecostal affections through the relationship between Christian affections and an apocalyptic vision derived from Pentecostal beliefs and practices. As shown in subsection 1.3.1, however, he is vague regarding the transformation process in the Christian self, and offers little detail as to where it happens or who transforms the affections. The reason for this vagueness can be found in his arguments regarding the heart. Throughout his thesis, Land makes several references to the human heart.¹⁶² For

¹⁶¹ Land, *Pentecostal Spirituality*, 30–7.

¹⁶² Ibid., 11, 31, 33, 46, 50, 58, 65, 70, 74, 80, 82–3, 85, 99, 100, 103, 106, 123–4, 126, 128–9, 137, 140–6, 149, 150–3, 155–6, 161–3, 168, 174–5, 177, 204, 208, 210.

Land, the heart is the centre of the person and the seat of mind, will and affections.¹⁶³ The human heart that is motivated by affections characterizes Pentecostals:

This love is shed abroad in human hearts by the Holy Spirit who moves Christians in a compassionate following of Christ. If the heart is understood to be the integrative centre of the mind, will, and emotions then it is clear that affections are more than mere feelings and Christian affections are meant to characterize a person's life.¹⁶⁴

As such, for Land, the human heart is the integrating arena of the triad. In turn, the triad is integrated in human hearts, and the integration of affections identifies the theological human self. However, he neglects to elucidate thoroughly as to where the affections are located and how the affections are transformed in human hearts. For Land, neglect of the transformational process may be intentional, due to the difficulty of grasping fully the nature of the human heart. Paul Pipkin notes that the heart is 'a tricky thing – it is the seat of all our affections, our passions, and our appetites' and '[it] is impressionable, it is pliable, it is sensitive, it may be broken and wounded and crushed – and it may be hardened'.¹⁶⁵ Nevertheless, if Land considers beliefs, affections and practices not as balanced features but as an integrated whole in human hearts, then the human heart as the integrating seat of the triad should be elucidated fully to allow detailed examination of the triad and the transformational process regarding Pentecostal affections. In order to overcome the vagueness regarding this transformational process, it is necessary to investigate the human hearts, which are the arena of human faculties: beliefs, affections and practices.

¹⁶³ Ibid., 99 .

¹⁶⁴ Ibid., 128.

¹⁶⁵ Paul H. Pipkin, 'Know Your Heart', *Pentecostal Evangel: The Weekly Magazine of the Assemblies of God* (United States: June 17, 1962): 4–5.

At the core of Land's argument concerning the triad are the affections which integrate beliefs and practices. According to Land, the affections, which are objective, relational and dispositional,¹⁶⁶ characterize a person as abiding dispositions that dispose the person towards God and others.¹⁶⁷ They are understood as 'construals of and concerns for the world. As such they are also reasons for action'.¹⁶⁸ In Pentecostals, as the affections interplay with an apocalyptic vision, they are transformed into apocalyptic affections. As shown in section 1.1, apocalyptic affections enable Pentecostals to live their lives directed towards the kingdom of God. Thus, Land's theological anthropology is cohesively located in apocalyptic affections, because Pentecostal human beings are shaped and expressed by apocalyptic affections.

Land's apocalyptic affections merge into the ruling affection, a passion for the kingdom. The ruling affection characterizes Pentecostal human beings as those who have a passion for the kingdom. By shifting the concept of the ruling affection to Pentecostal spirituality, Land tries to embody Pentecostal spirituality as a passion for the kingdom of God. Through the embodiment of Pentecostal human beings shaped by apocalyptic affections, Land reveals a distinctive characteristic of Pentecostal personhood, namely their passion for the kingdom.

As mentioned above, Land's core values regarding the triad, apocalyptic affections and passion for the kingdom in spirituality, are closely related to human faculties, human affections and human identity. Yet while Land's proposal does contain some expressions regarding theological anthropology within the relationship of the triad, he does not adequately express what happens to believers in the affections.¹⁶⁹ This is because he omits

¹⁶⁶ Land, *Pentecostal Spirituality*, 130.

¹⁶⁷ Ibid., 132.

¹⁶⁸ Ibid.

¹⁶⁹ Land sometimes uses the phrase 'image of God' or 'God's image'. However, he does not suggest how the human beings created in God's image are affected by affections. See, Land, *Pentecostal Spirituality*, 174, 177, 179.

the anthropological feature of affective transformation and identity formation in human beings. One cannot talk about the affections and spirituality without sufficient theological anthropology regarding the process of their operation. This process contains the relationships with God and others, so that affections occur between the self and God, and between the self and others; it concerns how the affections function in human beings within the relationship with God and others. How can we manifest beliefs, affections and practices without discussion of human beings as subjects of knowing, being and doing? Affections operate always ‘in relation of the self to others’.¹⁷⁰ That is, as Land also asserts, the affections take as subject the human heart, and grasp an object ‘toward which they are disposed’.¹⁷¹ Thus, in order to embody the distinctive Pentecostal affections, it is necessary first to pursue basic investigations regarding theological anthropology in relation to God and others. A fundamental investigation regarding human beings is crucial to answer the questions of where the affections are in human beings, and how those affections function. In Chapter Two, in order to embody a central element of Pentecostal spirituality and to apply the element to Pentecostal beliefs, affections and practices, I will correct Land’s apocalyptic approach by strengthening the element of theological anthropology.

Conclusion

In this chapter, I have shown the significance of Land’s work regarding the centrality and relationality of a passion for the kingdom as the ruling affection. The passion for the kingdom is crucial not only in Pentecostal affections but also in spirituality, because it transforms other affections and gives definite direction to Pentecostal spirituality. The relationship of affections with beliefs and practices is significant in order to find ways to

¹⁷⁰ Vondey, *Pentecostal Theology*, 186.

¹⁷¹ Land, *Pentecostal Spirituality*, 130. See also, Vondey, *Pentecostal Theology*, 186.

embody Pentecostal affections and spirituality. In this respect, I believe, Land's work constitutes the definite foundation of Pentecostal affections and spirituality, because the centrality and relationality of affections offer the framework of Pentecostal spirituality.

On the other hand, Land reveals a lack of clarity regarding external criticism and internal problem. Externally, the waning of eschatology means that it is doubtful whether Land's apocalyptic model can be applied to contemporary Pentecostal spirituality. If, as seems to be the case, there is a waning of apocalyptic vision, due to the delay of Christ's return, then the central element of Pentecostal spirituality needs to be re-visioned.

Internally, Land also neglects to provide a clear explanation regarding the transformational process of affections. The transformational process is vague, because the proposal lacks anthropological reflection of affections. In any discussion of affections the implications of theological anthropology are necessary to reveal human beings as a subject of affections and the transformational process of the affections in those human beings. Thus, the reflection of apocalyptic affections in theological anthropology and the dynamic feature of the transformational process regarding affections are indispensable to supplement the lacunae in Land's proposal.

Therefore, in order to embody authentic affections within Pentecostal spirituality, the focus of my thesis is upon Land's transformational process of apocalyptic affections, viewed through the lens of relationality. This approach helps to embody Pentecostal affections, because affections are evoked and integrated in relationality between the Christian self as a subjective reality of affections and God or others as objects of the affections. In the next chapter, I will discuss the centrality of Pentecostal spirituality and the transformation of affections through relationality in theological anthropology. This investigation will resolve the vagueness of the transformational process, provide an alternative approach in the light of the waning of eschatology, and offer a fundamental

framework for Pentecostal affections and spirituality. Based on the relationality shown on Chapter 2, the application of practices, affections, and beliefs in Pentecostal spirituality will follow in Chapters 3, 4 and 5 respectively, then Chapter 6 will reconfigure Pentecostal spirituality in relationality.

CHAPTER 2: MAPPING RELATIONALITY IN SPIRITUALITY THROUGH THEOLOGICAL ANTHROPOLOGY

The central purposes of this thesis are to seek a renewal approach to spirituality as relationality (Chapters 1 and 2), and then to apply that renewal approach to the triad of orthodoxy, orthopathy and orthopraxy (Chapters 3, 4 and 5). In this work, I argue that relationality through the Spirit subsumes human knowing, being and doing, hence the triad can be elevated from an exclusive apocalyptic orientation to the idea of a passion for union with God in Christ. In Chapter 1, I examined the significance and contribution of Land's apocalyptic approach to Pentecostal spirituality and identified a gap with regard to affective transformations. While Land's triadic and trinitarian approach to spirituality is significant, his outline of the process of transformation from Christian affections to Pentecostal affections and thence to Pentecostal spirituality is too vague to serve as an explanation of how human beings unify with God and with others. For this reason, my thesis re-envision the transformational process of a passion for the kingdom, which is the core of Land's argument. In doing so, I raise the necessity of theological anthropology to strengthen the approach to Pentecostal spirituality. In this chapter, I pursue that insight by seeking to modify Land's apocalyptic approach to spirituality through the application of theological anthropology. Here, the main focus is on the idea of relationality for union with God.

Human beings cannot be understood apart from their relationship to God. In creation, one can find the origin of human relationality with God, in which the human person is created in the image of God (Gen. 1:26–28). This primary relationality within creation is the core element of theological anthropology, because theological anthropology, which is defined as a theological reflection on the human person, begins

with the relationship between God as creator and human beings as creatures.¹ For the human person, the retrieval of God's image is the ultimate purpose of the relationship with God.² Understanding relationality between anthropology (the human person) and theology (God) is the first step of human spirituality.³

Christian spirituality, which is directed towards God and others, occurs in inward and outward relationality; that is, one's internal relationship with God and external relationship with others.⁴ Knowledge of the inward relationality of the human being – which is in the realm of human knowing, being and doing – is crucial to understanding the transformational process of affections in spirituality. This is because, if we presuppose that affective transformation involves an identical transition towards a passion for union with God in Christ, then mapping inward relationality can offer a detailed view of affective change in the human heart. Here the Spirit plays a crucial role to orient human faculties towards an intimate relationship with God, because the Spirit as a relational mediation integrates human knowing, being and doing. However, the work of the Spirit is not confined to inward relationality; rather it is extended to the realm of outward relationality between 'I' and others in the community.⁵ The Spirit is the spirit of mediation not only in the inner trinitarian relationship but also in salvation history.

Accordingly, it is under the heading of relationality for union with God that this chapter will discuss the human affective transformation that Land has neglected to

¹ Marc Cortez, *Theological Anthropology: A Guide for the Perplexed* (London: T & T Clark International, 2010), 5.

² God created the human person in His own image (Gen. 1:27). God's invisible image has been revealed in Christ (1 Cor. 1:15). Paul claims that he will bear the pains of childbirth until Christ is formed in people (Gal. 4:19).

³ Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove: Intervarsity Press, 1998), 19.

⁴ In general, when it comes to inward relationality, we tend to consider the inner trinitarian relationship. However, the human person as a subject of affections and spirituality has a relationship with God in the inner human heart. See the following section for more details.

⁵ More details regarding outward relationality follow in sections 2.3 and 2.3. Outward relationality is not limited to the relationship between 'I' and others; rather it is extended to the world for the *missio-unio*.

develop. Through reconfiguration of the transformational process in terms of relationality, I will extend Land's theological anthropology in order to enrich Pentecostal spirituality. To accomplish this, in the first section (2.1) I provide an inward relationality and its dimensions in theological anthropology. Theological anthropology views the person as a relational being who has an intimate relationship with God in Christ. I argue in this chapter that union with God in Christ is the essential relationality in theological anthropology, because it is the ultimate purpose of the human person.⁶ In other words, the human person is identified as a relational being who has an inward relationality with God in the realms of head, heart and hand. Then, in section 2.2, I reconfigure Land's transformational process through the inward relationality described in the first section. I suggest that the idea of union with God in Christ re-configures Land's transformation process from Christian affections to the particularities of Pentecostal spirituality. Applying inward relationality to knowing, being and doing corrects Land's approach to spirituality, because Land's affective transformation is identical with the transition for internal relationality. Finally, in section 2.3, I elucidate inward and outward relationality, in which the Spirit acts as the mediation of relationality. In doing so, I demonstrate that relationality through the Spirit directs human beliefs, affections and practices to a passion for union with God in Christ. At the end the chapter, relationality in Pentecostal spirituality will be defined as union with God in Christ through the Spirit.

2.1 Theological Anthropology and Inward and Outward Relationality

This section lays the ground work for relationality in spirituality and its dimensions in theological anthropology. In general, an approach to relationality between God and the

⁶ Cortez, *Theological Anthropology*, 5.

human person considers two different relationships: inward and outward relationality.⁷ Regarding the relationality of God, the internal relationship derives from the Trinity, conceived as a relational structure.⁸ And the inward relationality of the Trinity is extended to outward relationality with human beings, because ‘God is shown to be in an intrinsic relation with human subjects’.⁹ However, in the realm of Christian spirituality, relationality refers to human knowing, being and doing towards God.¹⁰ That is, the relationality of spirituality begins with the human ‘I’, who is the subject of theological anthropology. With regard to human relationality in spirituality, the idea of relationality reconceptualizes not only an inward relationality with God in human knowing, being and doing towards God but also an outward relationality in human relationship with others and the church.

Both inward and outward relationality are found in Land’s work.¹¹ He sees the Spirit as the agent of fusion, integrating the inner heart for ‘personal assurance’ and the outward relation for ‘pastoral care and the public witness and influence of the church’.¹² Therefore, in this thesis I distinguish two terms: *inward* relationality refers to the internal relationship with God within human knowing, being and doing; while *outward* relationality concerns the relationship between the human person and others in the community.

Union with God is the essential relationality in theological anthropology because the relational being created in the image of God has an intimate relationship with the

⁷ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010), 198. Inward relationality is bound up with the internal relationship in the Trinity, while outward relationality concerns God’s relationship with the human person. See also Paolo Diego Bubbio, *God and the Self in Hegel: Beyond Subjectivism* (Albany: State University of New York Press, 2017), 102–3.

⁸ Land, *Pentecostal Spirituality*, 198. See also Bubbio, *God and the Self in Hegel*, 10.

⁹ Bubbio, *God and the Self in Hegel*, 10–1. In order to overcome Kantian religious subjectivism, Bubbio reconceptualizes the human ‘I’ in relation to other philosophical views of the self in the relationality of God.

¹⁰ Land, *Pentecostal Spirituality*, 1.

¹¹ *Ibid.*, 97, 160, 175 and 198.

¹² *Ibid.*, 97.

trinitarian God. Here, union with God is mediated by God's revelation in Christ, who mediates between us and God. The union with Christ is derived from the work of the Spirit, who achieves the manifestation of the divine revelation by expressing and communicating the knowledge of God.¹³ In theological anthropology, union with God is the ultimate purpose of the human person in both inward and outward relationality. For Land, however, the main focus is on describing the changed feature of affections rather than elaborating upon the process of affective transformation in inward and outward relationality. As Land points out, affective transformation brings about change in anyone who is disposed towards God and others.¹⁴ In this regard, I argue that the change from Christian to Pentecostal affections means a dispositional transformation of human identity, and the transition from Pentecostal affections to Pentecostal spirituality implies the formation of Pentecostal identity in relationality.¹⁵ These transformations contribute to the wholeness of the human person created in the image of God.

Accordingly, this section begins by outlining human inward and outward relationships in Christian (and Pentecostal) spirituality. Then, I examine the feature of human identity formation in inward relationality, in order to seek the meaning of affective transformation. In doing so, I offer a foundation not only to re-configure Land's transformational process but also to establish a renewal concept of union with God in Christ through the Spirit.

¹³ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2006), 39. See also, Land, *Pentecostal Spirituality*, 28–30.

¹⁴ Land, *Pentecostal Spirituality*, 132. 'Affections are abiding dispositions which dispose the person toward God and the neighbour in ways appropriate to their source and goal in God. ... Affections characterize a person.'

¹⁵ More details regarding the transition of affections in spirituality follow in section 2.2.

2.1.1 Human Beings and Relationality

Theological anthropology recognizes two distinct concepts of human beings, namely the absolute and the relational concepts of person.¹⁶ The absolute concept considers the person him/herself as created in the image of God, while the relational concept reflects on human beings as social beings in the image of God.¹⁷ The former concept is concerned mainly with the status of human nature with reference to creation, sin and salvation, while the latter emphasizes relationships between human beings and God. The two approaches are not contradictory but complementary, because the relational concept of a person is based on the absolute view of human beings. This section does not delineate the theological understanding of anthropology or soteriology *per se*. Rather it highlights relational dimensions of human relationality based on the absolute and the relational concepts of person, in order to ground the feature of the internal affective transformation and spirituality.

The absolute concept of the human person is limited to individuals¹⁸ created in the image of God, while the relational concept focuses more on the relationship between the individuals and God. Traditionally, the *imago Dei* has been at the centre of this discourse

¹⁶ One may claim that there are three main strands within the concept of the *imago Dei* as regards theological anthropology: the ontological, functional and relational views. James R. Beck and Bruce Demarest suggest three categories of human being in theological anthropology: the substantive emphasizes a human likeness to God in terms of his soul and spirit; the functional identifies what the human being does; the relational focuses on the relational being with God and others. See James R. Beck and Bruce Demarest, *The Human Person in Theology and Psychology: A Biblical Anthropology for the Twenty-first Century* (Grand Rapids: Kregel Publications, 2005), 141–5. The absolute and the relational concepts of person have been emphasized in the East and the West respectively. More details will follow in Chapter 6.

¹⁷ Wolfhart Pannenberg, *Anthropology in Theological Perspective*, trans. Matthew J. O'Connell (T & T Clark International, 1985), 236. In Parts 1 and 2 of his book, Pannenberg deals with the person in nature and the person as a social being. The image of God is based on Genesis 1: 26–28. The absolute concept of the human being corresponds to the 'objective self' of the idealist concept.

¹⁸ Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville/London: Westminster John Knox Press, 2001), 66–7. Boethius's definition of the human being as 'an individual substance of a rational nature' is widely known. His term *individuals*, which means entities that possess unique identity, provided a driving force to elevate the modern concept of individuality, 'understood as being one's own person or being one of a kind, as essential to personal existence'. His concept regarding the individual identity contributed to the modern understanding of 'inner self' and the expressivist concept of the self.

regarding human identity. The ontological and functional views, typical examples of the absolute approach to human beings, are based on three Bible verses – Genesis 1:26–28, 5:1–3 and 9:6–7 – which reveal the uniqueness of human beings created in the image or likeness of God and the distortion of this image by sin. The ontological understanding, based particularly on Genesis 1:26–27, concerns the actual characteristics of human beings, such as their origin and constitution, rather than particular functions. In the functional perspective, based on Genesis 1:28 and 9:7, human beings created in the image of God were commissioned to rule over all creatures on His behalf. This view emphasizes human beings as having dominion over all creatures. Thus, the ontological and the functional views spotlight the origin of human beings and the purpose of their creation, respectively. Here, what it means to be created in the image of God is that human beings are rooted in and commissioned by God, because God is the archetype and the human person is the ectype.¹⁹ Thus, the absolute concept of the human person concerns the entity created in the image of God, the issues regarding its journey to God, and its destination.

In the relational concept, on the other hand, the human person is intrinsically a relational being, because the human self is created in the image of the trinitarian God, who is relational. Through the reciprocal and relational mechanism of the Trinity, the three persons achieve union with God as a relational God.²⁰ Based on that relational understanding of persons in the Trinity, therefore, Grenz claims that the human person is a relational being.²¹ With regard to the relationality between God and the human person, he emphasizes that:

¹⁹ Beck and Demarest, *The Human Person in Theology and Psychology*, 150–1.

²⁰ Grenz, *The Social God and the Relational Self*, 46–51. See also, Wolfhart Pannenberg, *Systematic Theology*, trans. Geoffrey W. Bromiley, 3 Vols. (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 1991–1998), 1: 304–5. According to Pannenberg, the three Persons in the Trinity have been interpreted as the relationship of Christ to the Father and the Spirit.

²¹ Grenz, *The Social God and the Relational Self*, 9–14. Due to the relational characteristic of humanity, the human person as a relational being has been widely accepted not only in philosophy but also in theological anthropology.

‘person’ has more to do with relationality than substantiality, and stands closer to the idea of communion or community than to the concept of the individual in isolation or abstracted from communal embeddedness.²²

The human person has an intimate relationship with God, who is reciprocal and relational.²³ ‘No assertion moves us closer to the heart of our human identity and our essential nature than does the declaration, “We are created in the divine image”.’²⁴

Similarly, Pannenberg too sees human beings as intrinsically relational beings, with an intimate relationship with God.²⁵ An intimate relationship between the trinitarian God and human beings is the ‘key to their humanness’: ‘They are truly themselves when they are in communion with the Creator and Redeemer through the Spirit.’²⁶ In this respect, an approach to human beings means an approach to the trinitarian God and *vice versa*. That is, an authentic understanding of human beings can only be demonstrated in a concept of relation with the trinitarian God.²⁷

The human relationship with God is also deeply involved with the relationship with others in the community, because the intimate relationship with God accounts for the concept of human beings as relational beings who live in openness towards the world.²⁸

The intimate relationship of the trinitarian God is deeply bound to the ecclesial

²² Ibid., 4.

²³ Nicholas Lash, *Believing Three Ways in One God: A Reading of the Apostles’ Creed* (London: SCM, 1992), 32.

²⁴ Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 1994), 168.

²⁵ Pannenberg, *Systematic Theology*, 2: 231.

²⁶ Mirolsav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene: Wipf and Stock, 2001), 133.

²⁷ Jürgen Moltmann, *The Trinity and the Kingdom*, trans. Margaret Kohl (Minneapolis: Fortress Press, 1993), 145. Moltmann notes that the social God can be identified in a concept of ‘I and Thou’ relation in the Trinity. In sociology, however, Martin Buber suggests two different combinations according to relations. I-Thou belongs to the whole being, which is reciprocal; while the mode of I-It is one of separateness and detachment. See, Martin Buber, *I and Thou* (London: Bloomsbury T & T Clark, 2017), 3–7. In this thesis, I adopt the relation between the human person and God as ‘I’ and ‘Thou’, and consider the relation with others as ‘we’.

²⁸ Volf, *Work in the Spirit*, 133.

community. According to John D. Zizioulas, the relational characteristic of the trinitarian God permeates being as communion. He asserts that the ecclesial community is the mystery engendered by the 'being of God':

The mystery of the Church, even in its institutional dimension, is deeply bound to the being of man, to the being of the world and the very being of God. ... From the fact that a human being is a member of the Church, he becomes an 'image of God', he exists as God Himself exists, he takes on God's 'way of being'. ... It is a way of *relationship* with the world, with other people and with God, an event of communion, and that is why it cannot be realised as the achievement of an individual, but only as an ecclesial fact.²⁹

The human person created in the image of God is relational in the ecclesial community because the being of God pervades the community as a relational being.³⁰ Hence, what is most distinctive about human beings is that they are created as relational beings, relating themselves to God and to others in the community as one body of Christ. What makes human beings uniquely human is not what they possess or where they are; rather, it is their relationship with God and with others.

This unique human relationship with God and with others grounds Christian identity and offers evidence of an authentic existence in the world.³¹ That is, Christian identity is characterized not only by the inward relationality in which a human person has a close relationship with God but also by the outward relationality with others in the community. In this sense, theological anthropology sees human beings in terms of their relationship towards God and others, and the authentic understanding of human beings is

²⁹ John D. Zizioulas, *Being as Communion* (London: Darton, Longman and Todd Ltd, 2004), 15.

³⁰ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T & T Clark, 2017), 175. Human beings are relational to God and others in the community.

³¹ Grenz, *Theology for the Community of God*, 127, 140–3.

identified in their relationship with God (inwardly) and with others (outwardly). This is the essential inward and outward relationality of theological anthropology.

The relational concept of human beings does not reject or diminish the absolute concept of person; rather it illuminates the relationships between human beings and God, and between them and others, by assuming the concept of human being as objective self. The integrated relational concept not only embraces the absolute concept but also emphasizes the circumstance of the human inward and outward relationship. In this relationality, human identity as a disposition is embodied and developed as existence as a whole person. Thus, human identity is formulated in relationality.

Consideration of the process of identity formation is crucial to investigate the transformational process of human affections and spirituality, because the transition of human affections and spirituality implies the dispositional change of human identity. In the next subsection, I trace a process of identity formation in theological anthropology as a dispositional change in relationality. In doing so, I fill the gap in Land's vague transformational process.

2.1.2 Identity Formation in Inward and Outward Relationality

For Land, affections are 'abiding dispositions which dispose the person toward God and the neighbour in ways appropriate to their source and goal in God'.³² Hence, affective transformation implies a dispositional change in human beings. Regarding openness to God and others, Wolfhart Pannenberg's anthropological understanding resonates with Land's affective transformation. On the basis of a disposition oriented towards the image of God, for Pannenberg openness to God and others 'is the real meaning of the fundamental structure of being human, which is designated as openness to the world in

³² Land, *Pentecostal Spirituality*, 132.

contemporary anthropology'.³³ For Pannenberg, the human essence created in the divine image is directed not only 'toward communion with God' but also to 'an openness to the world'.³⁴ Indeed, 'the human disposition to God finds expression in openness to the world. Or, openness to the world constitutes the human disposition to God.'³⁵ Land's dispositional transformation can be explained through Pannenberg's approach, which expounds a process of identity formation for human personality by amalgamating two different perspectives: the idealist and the behaviourist.³⁶ Since for Land affections as abiding dispositions are evoked and expressed by beliefs and practices, Pannenberg's dispositional formation of human identity explicitly includes Land's transformational process, in which Christian affections are transformed into Pentecostal affections. That is, Pannenberg's approach to identity formation through ego synthesis and selfness reflects Land's idea of dispositional transformation regarding affections, because Land's idea of knowing, being and doing can be a source of Pannenberg's self-consciousness of ego synthesis and reflections of selfness. Therefore, it is under the heading of identity formation that this subsection establishes a ground work for elucidating dispositional transformation in inward and outward relationality of theological anthropology.

According to Pannenberg, human identity can be described as a dispositional formation through ego synthesis and selfness.³⁷ Ego synthesis concerns the unity of the

³³ Wolfhart Pannenberg, *Jesus – God and Man*, trans. Lewis L. Wilkins and Duane A. Priebe (London: SCM Press, 1968), 133.

³⁴ Mark Willam Worthing, *Foundations and Functions of Theology as Universal Science: Theological Method and Apologetic Praxis in Wolfhart Pannenberg and Karl Rahner* (Frankfurt am Main: Peter Lang, 1996), 183.

³⁵ Kam Ming Wond, *Wolfhart Pannenberg on Human Destiny* (Aldershot, U.K./Burlington, VT: Ashgate Publishing, 2008), 59.

³⁶ In his book, *Anthropology in Theological Perspective*, he adopts the cognitive approach to the relationship between the ego and self and also applies the behaviourist approach to the totality between the self and the I. Identity formation is the process of the development of the distinct personality of an individual. He sees identity 'as a social function of the ego'.

³⁷ Pannenberg, *Anthropology in Theological Perspective*, 191–223. His concept regarding the ego and self is influenced mainly by Erikson, who defines identity as a social function of the ego, and Immanuel Kant, who asserts that self-consciousness is inseparable from the ego.

ego and self through self-consciousness, while selfness or totality relates to the reflection of the actions on one's self-understanding.³⁸ Here, the unifying process of the ego, the self and the 'I' implies the distinct human dispositional integration that is accomplished through self-transcendence. The process of unification is twofold: between ego and self, and between the self and the 'I'. According to Pannenberg, the first form of identification occurs between the ego and the self, as the subject and object of self-consciousness. He draws from Sigmund Freud, George Herbert Mead and Erik H. Erikson to offer a cognitive process of human identity. He asserts that, in the social function of the ego emphasized by Erikson, the autonomous ego produces a series of identifications through the reactions with the self as the opposition to ego.³⁹ As a result, *ego synthesis* is achieved.⁴⁰ The continuous identifications of the ego develop an autonomous ego identity, which then subsumes the earlier forms of ego synthesis.⁴¹ Accordingly, ego synthesis is an integration of the series of self-understanding.

Discussing the second form of identification, Pannenberg harmonizes the idealist and the behaviourist concepts in order to describe the movement of reflection. The unity of the self and the 'I' (the individual) is another form of the social self,⁴² where the relationship between the self and the 'I' is established by the self's reflection on the human I's actions through a 'totality of action'.⁴³ That is, the self identifies itself through reflecting on the 'I' which has an interaction with actions. In this respect, the self is the

³⁸ Ibid., 214–6.

³⁹ Ibid., 198.

⁴⁰ Ibid. One distinctive function of the ego is to synthesize all input derived from the self. The ego produces the series of identification in relation to the self, which is stimulated by experiences. The integration of the series of identification is ego synthesis.

⁴¹ Ibid.

⁴² Robert Potter, 'Self-Transcendence: The Human Spirit and the Holy Spirit', in *Beginning with the End: God, Science and Wolfhart Pannenberg*, ed. Carol Rausch Albright and Joel Haugen (Chicago: Carus Publishing Company, 1997), 201. William James proposed the social self who has a social function in society. This idea replaced the objective self of the idealist. George H. Mead developed James' idea of the social self. See, George H. Mead, *Mind, Self and Society from the Standpoint of a Social Behaviourist*, ed. Charles W. Morris (Chicago/London: The University of Chicago, 1972), 135–226.

⁴³ Pannenberg, *Anthropology in Theological Perspective*, 215.

totality of the human state and qualities, while the ‘I’ is the totality of human actions. This is the process of a reification of selfhood, which is the distinct human disposition.⁴⁴ The self-consciousness of the self, started by the ego, experiences the ‘I’, which is reflected by the actions of the self. The continuous identity formation of the self and the ‘I’ through the reflection on the *actions* makes possible the stable ego in relation to the self and the ‘I’, and accommodates the wholeness of the person. Selfness, alongside ego synthesis, enables the human person to acquire the ‘constancy and stability’ of his/her disposition.⁴⁵ This identity formation shows how human knowing and doing in ego synthesis and selfness affect human dispositions. Thus, human knowledge and behaviours are the sources of identity formation for human dispositions.

Pannenberg does not simply present identity formation through understanding (knowing) and reflecting (actions). Rather, he integrates human dispositions with affections, suggesting that affections have a decisive role in human lives: ‘The affective life, which fills the domain of interiority, will once again bring to the fore the social relations in which individuals live their lives.’⁴⁶ On the journey to God, affections play a crucial role as ‘the feet’ that lead the human person.⁴⁷ Sometimes, the affective life carries us farther from God because human sin distorts the relation between ego and self or between the self and the ‘I’; nevertheless, affections are at the root of the human journey to God and of human identification for social lives.⁴⁸ Intrinsically, affections integrate knowledge and practices expressed in openness to God so that human beings are disposed

⁴⁴ Ibid., 222. Pannenberg defines the ‘I’ without self-consciousness as the ‘me’. ‘The development of self-consciousness evidently begins on the side of the self (the ‘me’) and is only secondarily expanded through the supervention of the ego, which as the speaker of the moment and the one who is experiencing at the moment knows itself to be one with its abiding “self” and yet also distinct from this self.’

⁴⁵ Ibid.

⁴⁶ Ibid., 243.

⁴⁷ Augustine asserts that we cannot travel the way to God without affections. See John Rotelle, Maria Boulding and Michael Fiedrowicz, eds., *St. Aurelius Augustin Expositions on the Psalms* (New York: New City Press, 2004), 790–1. See also, Pannenberg, *Anthropology in Theological Perspective*, 222.

⁴⁸ Max F. Scheler, *The Nature of Sympathy*, trans. Peter Heath (London: Routledge & Kegan Paul, 1970), 96. See also, Pannenberg, *Anthropology in Theological Perspective*, 261.

to God.⁴⁹ Thus, identity formation for the embodiment of human dispositions to God is based on human knowing, being and doing, which are the essential elements in openness to God (inward relationality).⁵⁰

In his critical review of Pannenberg's two processes of identification in inward relationality, Robert Potter suggests that reflecting the 'I' on God is another integrating process of identity formation related to the relationship of the true self with God. Although Potter does not explicitly define such unity through practical experiences, he does employ equivalents. His concept of human beings as 'being in communion with God' correlates with inward relationality between God and the human person.⁵¹ Moreover, his emphasis on the wholeness of personality includes human knowing, being and doing in inward relationality, because integration in the triadic realms creates identity as a whole person.⁵² For Potter, upon entering an authentic relationship with God, the human person becomes an ego unified with its true self. Accordingly, 'wholeness of personality' is achieved when the human person integrates three forms of identity: (1) the problem of continuity or sameness; (2) the problem of unity of personality; and (3) that of uniting with the true self.⁵³ By combining the ego, the self and the true self in God, the human person can formulate the authentic identity of a Christian being as a relational entity in a relationship with God. Thus, inward relationality between the human person and God is crucial not only for embodying human personality through identification but also for identifying the human person as a Christian.

⁴⁹ Pannenberg, *Anthropology in Theological Perspective*, 243–314.

⁵⁰ Ibid., 43–79. For Pannenberg, openness to the world means openness beyond the world to God.

⁵¹ Potter, 'Self-Transcendence', 133.

⁵² Ibid.

⁵³ Ibid., 131. The first form of identity, the problem of continuity or sameness, concerns 'how the self experiences itself to be the same self from moment to moment in the temporal flow of historical process'. The second form of identity, the problem of unity of personality, deals with 'how the unified personality achieves a coherent wholeness by integrating the two aspects of ego and self'. The third form of identity 'points to the normative standard of the image of God and claims that identity is a unity with the "true self" which humans are destined to become by the divine creator'. The wholeness of personality is achieved when the three forms of identity are unified into one identity.

Another crucial factor for identity formation is openness to the world. For Pannenberg, openness to the world means ‘openness beyond the world to God’,⁵⁴ hence constitutes the human disposition to God. In this respect, I would argue, Pannenberg has successfully integrated anthropology and theology. According to his anthropological idea, human openness to the world draws human beings beyond the world to God, and includes relationality with others in the community.⁵⁵ That is, human relationality with others, as well as with God, is the source of human reflection between the self and the ‘I’, created in the image of God. The relationality with others is what I call outward or external relationality.

In this section, I have examined identity formation and its inward relationality with God and outward relationality with others in the community. The human person achieves the wholeness of human personality as a disposition through integrating the process of identity formation, which pursues the unity of the ego and the self, the self and the ‘I’, and ‘I’ with God or others. Here, inward and outward relationality between the human person and God or others represent the core value of human dispositional embodiment through identity formation in theological anthropology. Thus, the human person, created in the image of God, finds the true self within the relationship with God and with others and becomes the whole person in inward and outward relationality. In the next section, I apply the identity formation in inward and outward relationality to Land’s affective model, in order to elucidate the transformational process regarding Pentecostal affections and spirituality.

⁵⁴ Wond, *Wolfgang Pannenberg on Human Destiny*, 2. Some scholars prefer to translate openness to the world, which originates from the German word *Weltoffenheit*, into ‘openness beyond the world’, or simply as ‘world-openness’.

⁵⁵ Pannenberg, *Anthropology in Theological Perspective*, 530–2.

2.2 Re-configuration of the Transformational Process

In the previous section, I examined inward and outward relationality and identity formation in the relationality. In this section, I connect identity formation in relationality to Land's transformation process in Pentecostal spirituality. That is, I consider Land's vague transformation through the lens of theological anthropology. By doing so, I fill the gap created by Land's vague affective transformation and reconfigure the transformational process in relationality for union with God, which is the ultimate purpose of human beings.

To examine the distinctive characteristic of the transformational process of human beings in spirituality, I will compare Land's concept of affective change to the transition of personal identity in theological anthropology. Land discusses the embodiment of Pentecostal spirituality by applying an apocalyptic vision to Christian affections and merging Pentecostal affections into a passion for the kingdom. However, his explanation of how the transformation proceeds from Christian affections to Pentecostal spirituality via the apocalyptic affections remains vague. Moreover, he gives no account of the transformation from human affections to Pentecostal affections. In order to fill this lacuna, it is necessary to investigate the transformational process from the perspective of theological anthropology, because the transformation of Christian affections implies a dispositional transition of Christian identity.

Anthropological speculation about Christian identity is helpful to expound the transformation of Christian affections and spirituality, because anthropological understanding of the identity transition includes the changing process of human personality, which defines how we think (cognition), how we feel (affections) and how we act (behaviours).⁵⁶ Accordingly, this section considers the human transformational process

⁵⁶ Michael S. K. Toh, *One Layman's Contemporary Theology: Announcing the 'Good News'* (Bloomington: Xlibris LLC, 2014), 282–5.

in terms of theological anthropology, in order to apply the transformational process to Land's affective transition. Anthropological identification will complement Land's approach by compensating for the weakness regarding the human transformational process in Pentecostal spirituality. In the subsections that follow, I begin by analysing the transformational process in internal and external relationality; then, I apply the anthropological analysis to Land's approach to Pentecostal affections and spirituality. As a result, it will be possible to understand the transformation process of Land's proposal as a transition of individual dispositions and personality.

2.2.1 Transformation of Affections and the Transition of Identity

Relationality is the ultimate purpose of the true self that is destined to become unified with God.⁵⁷ In the biblical idea of relationality, God first loved us and thus we love God (1 John 4:10). Consequently, God is always subject first and we are the object of God's affections; then, our affections mirror this relationality. This is why Land says that God is both subject and object of Christian affections.⁵⁸ Similarly, in theological anthropology, the basic relationship between God and human beings presupposes a subject and an object of the affections: the subject is the human self, while the object is God.

According to Land, affections are objective, relational and dispositional.⁵⁹

Regarding the objectivity of affections, he explains: 'To say that Christian affections are objective means that affections take an object. In this case the object is also the subject: God is the source and object of Christian affections.'⁶⁰ Indeed, there is a distinctive object of Christian affections, which is God. God's plan, sayings and deeds are the *targets* of

⁵⁷ Potter, 'Self-Transcendence', 133.

⁵⁸ Land, *Pentecostal Spirituality*, 130–1. God's love is shed in human hearts by the Spirit. Here the heart is the integrative centre of the mind, will and emotions. See *ibid.*, 128.

⁵⁹ *Ibid.*, 130.

⁶⁰ *Ibid.*, 130–1.

Christian affections. This objective matter confirms the relationship of affections between the human person and God, because the fact that affections must have an object (God) requires an intimate relationship between human beings and God. Thus, the human affections that occur *within* relationships, combined with the object (God), mean that Christian affections are formed through the processes of a continuous relationship with God. These affections are different from fleeting emotions or mere feelings.⁶¹ As Land explains, Christian affections as ‘abiding dispositions’ characterize a person who follows and adheres to God.⁶²

The abiding dispositions as Christian identity are formulated by the human relation to God, because the human identity as a social being is constituted by its relation to the Thou.⁶³ Pannenberg, who explores Christian identity as human, uses the term identity in order to describe the social function of the ego and the self. Pannenberg rejects Kant’s concept in which the ego produces its self-consciousness. Instead, he asserts that self-consciousness is given from the outset, together with the ego. The self-conscious ego identifies itself through mutual synthesis with the self,⁶⁴ and brings about new identification through the self’s reflection on ‘I’. The ego synthesis and the selfness occur in a social relationship between I and Thou or it. In the relationship between God and the human being, Christian affections are evoked towards God and others as Thou. That is, Christian identity is formulated by the relation to God and others, in which ego-synthesis and selfness occur.

Intrinsically, Christian affections are rooted in human affections. However, Land skips the transition process from human affections to Christian affections in relation to

⁶¹ Ibid., 128.

⁶² Ibid., 132.

⁶³ Pannenberg, *Anthropology in Theological Perspective*, 157–314. Pannenberg adopts Martin Bubber’s relations: I-Thou and I-it.

⁶⁴ Ibid., 202–3. This is ego-synthesis.

God and others; indeed, his general description regarding affections begins with Christian affections. This gap can be filled through consideration of intrinsic human nature. In this respect, Pannenberg's approach to the human person as a social being is useful to fill the lacuna left by Land's vague description of the transformational process of affections.

Land adopts three distinctive Christian affections, which he transforms into Pentecostal affections. As shown in subsection 2.1.2, the dispositional change can be explained through the process of identity formation suggested by Wolhart Pannenberg, where the transformation of dispositions is seen in terms of the development of the ego, which has openness to God and others (the world).⁶⁵ The ego, which is self-conscious, brings about new identification through reciprocal synthesis with the self and the 'I'.⁶⁶ Here, one's knowing, being and doing towards God and others become sources of ego synthesis and selfness. For example, if one is baptized in the Spirit, one's experience of the Spirit becomes a source of the self's identification, in which he or she considers him/herself as a Spirit-filled believer or a regenerated believer or simply a Christian. New experiences bring about new identifications through ongoing ego synthesis with the self and the 'I'. This identification resonates with Land's apocalyptic approach. New impulses through an apocalyptic vision create different ego syntheses, and the ego produces different identifications due to the change of ego synthesis. Here, the next personal identification through the apocalyptic reactions with the self subsumes the earlier forms of ego synthesis.⁶⁷ Through the series of apocalyptic impulses, personal or dispositional identity is formulated as the human person who has a passion for the kingdom. This is a development of the ego and personal identity through an apocalyptic vision.

⁶⁵ Ibid., 148. The development of ego is considered as a development of 'initially given dispositions'.

⁶⁶ Ibid., 202–3.

⁶⁷ Ibid., 198.

Accordingly, the shift from human affections to Christian affections towards God, and thence to Pentecostal affections through an apocalyptic vision, can be reconfigured as the anthropological concept of identity change through ongoing identification. The human and Christian ego engages in a series of identifications through its experiences of God and apocalyptic experiences,⁶⁸ the repetition of which ultimately leads to the embodiment of a new ego synthesis and selfness by subsuming the previous human and Christian identification. This process enables an individual affected by God's love and an apocalyptic vision to undergo an identity change pursuing a passion for the kingdom. Thus, it is plausible that the shift of an object, which is God, transforms human identity into Christian identity, and the affective transformation caused by an apocalyptic vision transforms the human (or Christian) identity into a new Christian identity, characterized by a more vigorous passion for the kingdom than is found in the affections of most Christians.

Fundamentally, Pentecostal identity is neither higher nor lower than Christian identity, and being Pentecostal is a way of being Christian. Due to the apocalyptic vision, however, it can be said that the Pentecostal self is qualitatively different from the Christian self. Although, like all Christians, Pentecostals influenced by the apocalyptic vision seek union with Christ, in Pentecostals passion for the kingdom of God increases the urgency and passion to seek God in Christ:

The urgent fervency issuing from the apocalyptic vision of Pentecostals is evidenced by a worship and witness which is crucially dependent upon the witness of the Spirit and therefore constantly concerned with the presence and parousia of Jesus Christ.⁶⁹

⁶⁸ Ibid. By explaining Erikson's concept regarding a social function of the ego, Pannenberg notes that the autonomous ego with a self-consciousness produces the series of identification through experiences which stimulate ego.

⁶⁹ Land, *Pentecostal Spirituality*, 50.

The apocalyptic vision alters the ego identity in significant ways, because the sense of urgency and readiness for the coming of Christ alters human affections and reconfigures the human identity.⁷⁰ Indeed, an apocalyptic vision brings about new identification of the Christian person by rectifying the former identification of ego and self. In this respect, the sense of urgency and readiness for the second coming of Christ plays a crucial role as a medium or catalyst to transform Christian identity into Pentecostal identity.

Here, there is a potential issue in that a change of Pentecostal context might cause a change of medium or catalyst,⁷¹ which in turn could cause another transition of personal identity. This possibility is deeply involved with what it means to be Pentecostals. Union with God in Christ is common ground not just for Pentecostals, but for all Christians. What makes Pentecostals unique is the experience of the Spirit not only in the individual life but also in the ecclesial community:

Pentecostalism wishes, in brief, to be understood as experiential Christianity with its experience culminating in the baptism of the believer in the Spirit evidenced, as at Pentecost, by speaking in other tongues. This experience with the Spirit should continue, as in the early church, in the exercise of the spiritual gifts privately, and then publicly in the Pentecostal meetings where the gifts have their most significant sphere of operation.⁷²

In this respect, the core of Pentecostal identity lies in its emphasis on dynamic experiences of the Spirit. This relationality by the Spirit does not deny a passion for the kingdom but

⁷⁰ Ibid., 57, 133. An apocalyptic vision and transcendent presence of the power of the age to come transformed human beings into Pentecostals, who have a passion for the kingdom of God. Their identity as Pentecostals was reconfigured by the apocalyptic vision.

⁷¹ For example, Harvey Cox points out the waning of apocalyptic vision: 'The expectation that the Lord will come again soon, though it is voiced now and then, seems muted.' See Harvey Cox, 'A Review of *Pentecostal Spirituality: A Passion for the Kingdom* by Steven J. Land', *Journal of Pentecostal Theology* 2, no. 5 (1994): 9–10.

⁷² Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: William B. Eerdmans Publishing Company, 1970), 21.

embraces Land's apocalyptic approach as a holistic relationality. Indeed, an apocalyptic vision is eventually a product of all activities of the Spirit. In the next subsection I revisit Land's apocalyptic approach to spirituality, and suggest relationality *by the Spirit* as a distinct feature of Pentecostal identity.

2.2.2 Revisiting Land's Apocalyptic Approach to Spirituality

It is difficult to claim that apocalyptic affections are at the centre of Pentecostal spirituality in the contemporary situation. Although apocalyptic eagerness remains a distinctive Pentecostal characteristic, it is not currently the dominant feature of Pentecostal affections and spirituality. For this reason, Chan argues that Pentecostals need to revision the church as an eschatological community.⁷³ In this regard, Land's apocalyptic approach represents only one facet of Pentecostal spirituality rather than a holistic approach in an intimate relationship with God. Consequently, it is necessary to revise Land's vision.

Such a revision does not mean denial of the apocalyptic nature of Pentecostal spirituality. Instead, the aim is to seek a holistic vision of Pentecostal spirituality with emphasis upon the retrieval of the apocalyptic nature that has waned.⁷⁴ As Frank D. Macchia confirms, Pentecostals need to keep eschatology as the Pentecostal distinctive for the twenty-first century.⁷⁵ A shift from an apocalyptic approach to an alternative Pentecostal spirituality must not deny the apocalyptic feature of the Pentecostal movement, but must instead fill the lacuna that has been left by an exclusively apocalyptic approach to Pentecostal spirituality.

⁷³ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene: Wipf and Stock Publishers, 2011), 15.

⁷⁴ My thesis regarding Pentecostal spirituality is still apocalyptic, because the coming of Christ is one of the main Pentecostal themes manifested in Pentecostal beliefs, affections and practices.

⁷⁵ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Michigan: Grand Rapids, 2006), 49.

For the holistic view of relationality in spirituality, I want to refer back to Land's argument regarding the basic framework for spirituality. Land asserts that a passion for the kingdom integrates apocalyptic affections, which are the integrating core of beliefs and practices in Pentecostal spirituality. Before making these assertions, however, he sets the fundamental framework for Pentecostal spirituality: 'Indeed, Jesus Christ is the centre and the Holy Spirit is the circumference of a distinctive Pentecostal spirituality whose lineaments it is the task of this work to trace.'⁷⁶ According to this basic relationship with Christ and the Spirit, Land examines a passion for the kingdom as the integrating core of Pentecostal affections and spirituality.⁷⁷

As I mentioned in section 2.1, inward relationality in spirituality concerns the human internal relationship with God, while outward relationality refers to the external relationship with others in the community. In terms of inward relationality, the intimate relationship with God in Christ through the Spirit is apparent in every aspect of Land's argument. As Land asserts, a passion for the coming kingdom is a passion for the imminent King,⁷⁸ and Christ is the centre and prototype of compassionate love.⁷⁹ The journey towards God is towards Christ in the Spirit.⁸⁰ Indeed, Christ is the mediator

⁷⁶ Land, *Pentecostal Spirituality*, 12. At the beginning of his thesis, he suggests the essential framework of Pentecostal spirituality in which Christ is the centre and the Spirit is the circumference.

⁷⁷ Spirituality and theological anthropology have different approaches and contexts, while they have a concomitant feature in terms of relationality. The essential nature of spirituality, according to Chan, is not confined by individual concern, but rather seeks 'faithfulness to the given' which identifies Christian humanity and community. See Chan, *Spiritual Theology*, 15–6. *The given* is the gospel story which reveals the life, death and resurrection of Christ to the world. This gospel story shapes human life and defines the nature of Christian existence in the intimate relationship with God in Christ and with others in the community. In this respect, relationality in spirituality is formulated by the given and the authentic reflections on the gospel not only in the realm of individual life with God but also in the community. This given relationality forms spirituality and defines the human nature and community. As mentioned in section 2.1, however, theological anthropology is primarily concerned with human beings and their relationship with God and with the world. In this respect, although spirituality and theological anthropology have different approaches to direction and context, they have a common ground regarding relationality between the human person and God or others.

⁷⁸ Land, *Pentecostal Spirituality*, 173–5.

⁷⁹ *Ibid.*, 141.

⁸⁰ *Ibid.*, 69.

between God and human beings, and the Spirit is the mediation of the mediator.⁸¹ Land further claims that the Spirit is a starting point not only of Pentecostal prayer and worship but also of Pentecostal spirituality.⁸² He emphasizes the Spirit as the intercessor between two ages in the tension of the already but not yet consummated kingdom.⁸³ Baptism in the Spirit is ‘the gateway into this eschatologically oriented vocation of witness’.⁸⁴ Land asserts that the Spirit acts as a ‘time machine via the Word’:

enabling the believer to travel backward and forward in salvation history and to imaginatively participate in the events that have been and are yet to be. The power who raised Christ from the dead is moving all things toward the Parousia. The Spirit poured out at Pentecost is filling every believer in such a way that every time is Kairos for those upon whom the end of the ages has come.⁸⁵

Thus, union with God in Christ through the Spirit is the essential inward relationality of Land’s approach to spirituality.

In terms of affections in inward relationality,⁸⁶ Land claims that affections are ‘shed abroad in human hearts by the Holy Spirit who moves Christians in a compassionate following of Christ’.⁸⁷ For him, Christ is the source of Christian affections and the Spirit is a motivator of affections, because Christian affections are ‘sustained by abiding in Christ’, and move believers to ‘respond according to the pattern of Christ’. That is, Christian affections are ‘the reason and the motive for that response in and by the Spirit’.⁸⁸ The Spirit plays a crucial role to strengthen human affections for the intimate relationship with

⁸¹ Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 64–73.

⁸² Land, *Pentecostal Spirituality*, 24–8.

⁸³ *Ibid.*, 46.

⁸⁴ *Ibid.*, 58.

⁸⁵ *Ibid.*, 58, 92.

⁸⁶ Inward relationality in relation to affections includes knowing and doing, because affections integrate beliefs and practices.

⁸⁷ Land, *Pentecostal Spirituality*, 128.

⁸⁸ *Ibid.*, 142–3.

God, and stirs up believers' hearts to be thankful, compassionate and courageous in God through the empowerment of Spirit baptism.⁸⁹ These affections originate from the relationship with the trinitarian God: 'Believers are to be continually grateful to God, compassionate through Christ, and courageous in the Holy Spirit.'⁹⁰ In this respect, the intimate relationship of affections with God in Christ through the Spirit is the centre of Pentecostal affections and spirituality. Thus, in Land's proposal, the intimate relationship with God in Christ through the Spirit subsumes a passion for the kingdom in Pentecostal spirituality.

Accordingly, Land's approach to Pentecostal affections and spirituality can be integrated in inward relationality regarding union with God in Christ through the Spirit. Land's apocalyptic vision as a medium or catalyst can be transposed to the role of the Spirit, because the Spirit enables the human person to have an apocalyptic vision.⁹¹ In regard to relationality, Land's apocalyptic passion for the kingdom is a passion for union with God in Christ. Here, the Spirit works as a medium through which the self and an object (God) are connected. For Land, the Spirit not only enables the human person to abide in God in Christ but also works as the 'reigning power and sovereign agent' of the kingdom of God in Christ.⁹² Relationality *by the Spirit* does not deny a passion for the kingdom but embraces Land's apocalyptic approach as a holistic relationality. In this respect, the apocalyptic vision is the work of the Spirit, who is a mediator for relationality between God and human beings. Thus, Land's passion for the kingdom and the apocalyptic vision can be reconfigured as a passion for *union with God in Christ* and relationality *through the Spirit* respectively.

⁸⁹ Ibid., 153–4.

⁹⁰ Ibid., 159.

⁹¹ Ibid., 58. According to Land, Spirit baptism is the 'gateway' to being an apocalyptic witness.

⁹² Ibid., 51. Land asserts that beliefs and practices are integrated in affections, which are expressed by those beliefs and practices.

In the next section, I begin by elucidating the work of the Spirit as a mediator not only in inward relationality with God but also in outward relationality with others in the community. Then, I establish a renewal approach to Pentecostal spirituality in relationality as an alternative to Land's apocalyptic approach to spirituality. This is not a denial of Land's apocalyptic approach, but an attempt to elevate his approach to the level of union leading to union with God.

2.3 The Spirit as the Mediation of Relationality

Union with God is Christological, because God is revealed in Christ who reconciles us to God. The Christological approach to relationality is also pneumatological, because union with God is achieved by the Spirit who mediates us to God in Christ.⁹³ In this regard, Mark J. Cartledge elucidates Christ as the mediator and the Spirit as the mediation of the mediator.⁹⁴ Indeed, Christ is the mediator between God and human beings; through His life, death, and resurrection, He has become the reconciler between God and human beings. Here, the Spirit mediates us to Christ in the context of the *via salutis*.⁹⁵ Moreover, 'the Spirit mediates Christ to the church and unites the church to Christ'.⁹⁶ Thus, the role of the Spirit offers a fundamental framework of relationality for union with God in Christ in Pentecostal spirituality. This section explains the explicit role of the Spirit in relationality for union with God.

⁹³ Cf. Land, *Pentecostal Spirituality*, 187. 'It is in the Spirit that believers are presented to the Father through Christ'.

⁹⁴ Cartledge, *The Mediation of the Spirit*, 64–73. For him, the term 'mediation' refers to an intermediary action to reconcile two distinct elements, while 'the person who facilitates such reconciliation is often called a "mediator" or "go-between"'.

⁹⁵ Ibid., 65. See also, Eugene Rogers, *After the Spirit: A Constructive Pneumatology from Resources outside of the Modern West* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2005), 58.

⁹⁶ Cartledge, *The Mediation of the Spirit*, 67.

The Spirit acts as the mediation not only in the trinitarian relationality but also in the relationship between God and the human person. In order to substantiate the mediation role of the Spirit in relationality, I adopt Heribert Mühlen's relational pneumatology,⁹⁷ which elucidates a trinitarian pneumatology that can be applied to the work of the Spirit in the church. The purpose of this part of the thesis is not merely to present Mühlen's pneumatology, but to suggest a renewal framework for the pneumatological approach to relationality. In this section, I propose a trinitarian pneumatology to depict the intimate role of the Spirit in achieving union with God in Christ. The examination begins with Mühlen's pneumatological idea of the Trinity in terms of the internal relationship between the Father and the Son (subsection 2.3.1). Then the role of the Spirit in relationality between Christ and Christians is explored (2.3.2). In light of these examinations, in the final subsection (2.3.3) I discuss an essential role of the Spirit, namely as the inspiring agent of union between God in Christ and Christians.

2.3.1 Reciprocal Relationship in the Trinity through the Spirit

Mühlen's early work, *Der Heilige Geist als Person* (1963), deals with the particular function of the Spirit in the Trinity. Acknowledging the relationship in the Trinity, Mühlen takes an insight from Augustine based on the concept of knowledge and love for the generation of the Son and the procession of the Spirit respectively. The reciprocal love of the Father and the Son acts as a bond of their intimate relationship. For Augustine, this

⁹⁷ As propounded in Mühlen's two major works, which were originally conceived as one volume. The role of the Spirit in the Trinity is revealed in *Der Heilige Geist als Person*, while the role of the Spirit in the community is explored in Mühlen's second major book, *Una Mystica Persona*. See Heribert Mühlen, *Der Heilige Geist als Person. Beitrag Zur Frage nach der dem Heiligen Geiste eigentümlichen Funktion in der Trinität, beider Inkarnation und im Gnadenbund* (Münster: Aschendorff, 1963), 15; idem., *Una Mystica Persona. Die Kirche als das Mysterium der heilsgeschichtlichen Identität des Heiligen Geistes in Christus und den Christen: Eine Person in vielen Personen* (Paderbon: Ferdinand Schöningh, 1964).

Since Mühlen wrote in German, for non-German speaking readers I suggest that his theology is best introduced by Wolfgang Vondey's thesis, which was endorsed by Mühlen. See, Wolfgang Vondey, *Heribert Mühlen: His Theology and Praxis: A New Profile of the Church* (Lanham: University Press of America, 2004).

love is the Spirit.⁹⁸ From this idea, Mühlen seeks to reformulate the doctrine of the Spirit as person through the trinitarian relationship of person to person. To distinguish each person in the Trinity, Mühlen adopts the personal pronouns ‘I’, ‘thou’ and ‘we’ expressed by Jesus’ statements in the Bible to describe the relationship of the Son and the Father. The ‘we’ in John 14:16–17 and 14:23 includes the Father, the Son and the Spirit.⁹⁹ Wolfgang Vondey describes Mühlen’s concept of the person-to-person relations in the Trinity in the following precise terms:

Mühlen’s study of the debate on personhood suggested that the relation of person to person was an integral part of the definition of the person. The personological method revealed the biblical pronouns ‘I’, ‘thou’, and ‘we’ as person-words that express the incommunicable existence of the person. In their reciprocal relationship, persons remain individual substances in the fullest sense. Personal existence, on the other hand, always includes a relationship to other persons. These relationships take the form of two fundamentally different modes: the I-thou encounter and the we-union.¹⁰⁰

The Spirit is the Spirit of the Father and simultaneously the Spirit of Christ, because the Spirit proceeds from the Father through the Son or from the Father and the Son.¹⁰¹ This can be understood through the concepts of the intimate relationship of the Father and the Son (*I and Thou*) and of the Spirit between the Father and the Son (*we-union*), where the Spirit is the mediator of the intimate relationship between the Father and the Son. In this

⁹⁸ Vondey, *Heribert Mühlen*, 72. Amos Yong also asserts that the Spirit is the mutual love between the Father and the Son. His understanding comes out of the Augustinian model of the Spirit as the bond of the love. See Yong, *Spirit-Word-Community*, 59–81.

⁹⁹ ‘And I will ask the Father, and He will give you another counsellor to be with you forever, the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you’ (John 14:16). ‘If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him’ (John 14:23).

¹⁰⁰ Vondey, *Heribert Mühlen*, 71–2. Characteristic of the relationship between the Father and the Son is the *reciprocity* of the ‘I-thou’.

¹⁰¹ Mühlen, *Der Heilige Geist als Person*, 124. See also, Vondey, *Heribert Mühlen*, 72.

sense, the Spirit is the mutual relationality between the Father and the Son and accomplishes the triadic internal relationality of the Trinity.

Mühlen's idea of the I-Thou and we-union resonates with Pentecostal theology. Early Pentecostals had a predominantly Christocentric pneumatology, influenced by the Wesleyan holiness tradition. However, although based on the doctrine of the *filioque*, 'and the Son', which means that the Spirit proceeds from the Father and the Son, this pneumatology appears subsequent to Christology. For this reason, Hollenweger asserts that Pentecostal pneumatology is closer to a trinitarian concept than to a Christocentric or patrocentric model.¹⁰² Amos Yong also states that trinitarian pneumatology is much stronger than other models, such as the Christocentric, because pneumatology has a vigorous trinitarian mechanism in a way that Christology, which draws attention to the Father-Son relationship, does not.¹⁰³ In his book *Spirit-Word-Community* (2002), Yong deliberately develops a trinitarian pneumatology. From the concept of 'mutual love' and the 'two hands' model, he elaborates an explicit concept of relationality not only in the Trinity but also in the church.¹⁰⁴ He explores this relationality as emphasizing the relational role of the Spirit, who is the source of relationality and the mediator of relationality.¹⁰⁵ Relationality by the Spirit is

at the heart of the divine life, expressed coinherently and subsistently (two hands) as well as mutually and lovingly (mutual love). Further, Spirit, as we have seen, is constitutive of the dynamic mutuality between Father and Son. Spirit can therefore be conceptualized also as the dispositional vector of the divine life. The obvious

¹⁰² Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson Publishers, 1997), 220.

¹⁰³ Yong, *Spirit-Word-Community*, 9. See also, James J. Buckley and David S. Yeago, eds., *Knowing the Triune God: The Work of the Spirit in the Practices of the Church* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2001).

¹⁰⁴ Yong, *Spirit-Word-Community*, 49–81. Irenaeus asserts that Spirit and Word are the two hands of the Father.

¹⁰⁵ *Ibid.*, 35–43.

point to be made in this connection concerns the dynamic orientation of the divine life both ad intra and ad extra. There is an eternal mutuality of triune love which provides the pneumatic disposition of the divine economy via the two hands.¹⁰⁶

For Pentecostals, indeed the Spirit is the relational mediator in the trinitarian relationality. That is, relationality inspired by the Spirit is the heart of the trinitarian relationship. In the trinitarian relationality, the Father and the Son are unified by the person of the Spirit as the relational mediator or love between them. Indeed, the Spirit is the agent of the fusion in the trinitarian relationality.¹⁰⁷

As the Spirit is the reciprocal love between the Father and the Son, the Spirit, as mediator of the relational Trinity bestows the reciprocal intimacy of the Trinity. In this relationality, the Spirit makes possible the we-union of the church. Through achieving we-union in the Trinity, the Spirit mediates us to God in the community. The next subsection examines the mutual relationship of the human person with God or others through the Spirit.

2.3.2 The Mutual Relationship between God and Human Beings through the Spirit

The Spirit of union in the triadic relationality makes possible the union in the community. Mühlen's second major work, *Una Mystical Persona*, follows on from the first with an eye towards ecclesiological pneumatology.¹⁰⁸ Here, he sets up a new framework for ecclesiological union in the church in that he elucidates the intimate relationship between the church and the Spirit. The Spirit, who is the relational mediator in the Trinity, makes the 'we' of the church possible, allowing the church to be one in many persons through the Spirit of union. The church is the *mystical union* of the Spirit in Christ and in Christians; it

¹⁰⁶ *Ibid.*, 78.

¹⁰⁷ Land, *Pentecostal Spirituality*, 92–7.

¹⁰⁸ Vondey, *Heribert Mühlen*, 62.

is ‘the mystery of the one person (of the Holy Spirit) in the many persons (in Christ and us).’¹⁰⁹ Indeed, the Spirit mediates God in Christ to human beings in the church, so that they are unified as one body of Christ.

Mühlen’s idea regarding the unifying function of the Spirit in the community commences from the mystical relationship between Christ and the church.¹¹⁰ According to Mühlen, the church as the body of Christ, which has been accepted throughout the Christian tradition, can be supplemented with trinitarian relationality, in which the Spirit as one mystical person mediates the Father and the Son.¹¹¹ For him, ‘una mystica persona’, which means the Spirit as one mystical person, is understood ‘on the bases of the presence of the Spirit in Christ and the Church and the relationship between Christ and the members of his mystical body mediated by the Spirit’.¹¹² The Spirit is the relational intercessor which both animates the church and unifies the church with Christ.¹¹³ For the union of the church with Christ, the unifying role of the Spirit works in the same way as it does in the Trinity. That is, ‘the full mystery of the Church is only revealed after one understands the Holy Spirit as a person’.¹¹⁴ Thus, Mühlen suggests that the formula ‘una mystica persona’ could be explained as the presence of the one Spirit in Christ and in Christians: one person in many persons.¹¹⁵ This concept resonates with the work of Thomas Aquinas, seeing

¹⁰⁹ *Ibid.*, 102.

¹¹⁰ Mühlen begins with a historical model of the church, namely *Mystici Corporis*. He stresses Augustine’s remarks on the union of Christ and the church vitalized by the Spirit. For Augustine, the head and body language of Colossians 1:18, which symbolizes the relationship between Christ and the church, can be compared to the moral union of bridegroom and bride. See John E. Rotelle, ed., *The Works of Saint Augustine: A Translation for the 21st Century*, Part 3, Vol. 15, *Exposition of the Psalms*, 1–32, trans. Edmund Hill (New York: New City Press, 1990). See also, Vondey, *Heribert Mühlen*, 101.

According to Mühlen, Christ and the church are comparable to two human persons unified through marriage. See Mühlen, *Una Mystica Persona*, 29. Augustine explains the unity of Christ and the church through the Word, shown in Acts 9:4: ‘Saul, Saul, why do you persecute me?’ This verse explains that the church and Christ are unified as one particular person. See Mühlen, *Una Mystica Persona*, 31. See also, Vondey, *Heribert Mühlen*, 102.

¹¹¹ Vondey, *Heribert Mühlen*, 104.

¹¹² *Ibid.*, 104–5.

¹¹³ Rotelle, *The Works of Saint Augustine*, 267.

¹¹⁴ Vondey, *Heribert Mühlen*, 61.

¹¹⁵ Mühlen, *Una Mystica Persona*, 72. See also, Vondey, *Heribert Mühlen*, 100–6.

Christ as the head and the church as the members of the body.¹¹⁶ For Aquinas, the Spirit unifies the church with Christ and mediates the intimate relationship between Christ and the members of the mystical body. Thus, Mühlen's we-union implies the union not only of Christ and the church but also of Christ and human beings through the mediation of the Spirit.

Mühlen's idea regarding the Spirit as we-union further resonates with Pentecostal theology. For Cartledge, the Spirit mediates Christ to believers in the community and unifies the community to Christ.¹¹⁷ That is, the Spirit as the mediation of the mediator unifies believers in the community with Christ because 'the Spirit is the Spirit of Christ whom he shares with us'.¹¹⁸ Hence, through an encounter with the Spirit, believers enter into not only the mystery of the one body of Christ but also the mystery of union with God. Through the Spirit, Christ is present to believers in the community.¹¹⁹ Relationality in Christ and the church through the Spirit goes beyond human relationships of persons. As Yong explains:

Sociality and community are, after all, brought about by the Spirit, the mutual love of Father and Son. God is therefore, the supremely communal being, eternally living and subsisting as a triune relationality. This relationality extends to the world which comes forth from God and exists in communal relationship with God, even if such relationship is fractured in some respects.¹²⁰

The coming of the Spirit from the Father and the Son enables relationality in the trinitarian relationship to extend to the community and individuals. The Spirit unifies not only human

¹¹⁶ Mühlen, *Una Mystica Persona*, 42. See also, Vondey, *Heribert Mühlen*, 102.

¹¹⁷ Cartledge, *The Mediation of the Spirit*, 67.

¹¹⁸ *Ibid.*, 67. See also, Vondey, *Heribert Mühlen*, 132–60.

¹¹⁹ Sebastian Madathummuriyil, 'The Holy Spirit as Person and Mediation: A Pneumatological Approach to Church and Sacraments', *Questions Liturgiques* 88 (2007): 177–202. See also, Cartledge, *The Mediation of the Spirit*, 67. Vondey, *Heribert Mühlen*, 132–60.

¹²⁰ Yong, *Spirit-Word-Community*, 79.

beings with Christ but also an individual with others in the community.¹²¹ Thus, the Spirit of union in the Trinity achieves intimate relationship among individuals in Christ as well as in the ecclesial community.

In this section, I have dealt with Mühlen's pneumatological approach to relationality as one aspect of transformation by the Spirit. His work explicitly elucidates the mediatory role of the Spirit in the Trinity and the community respectively. His relational pneumatology interprets the divine relationality and human relationality with God as the *mystery* of the Spirit. In the relationality, the Spirit as the relational mediator plays a crucial role not only in the Trinity for the internal union but also in the community for union with God in Christ. Indeed, between God and human beings, the Spirit is the 'source of relationality and the mediator or communicator of relationality' as the dynamic power of life.¹²² The Spirit:

enables the reconciliation between God and humankind; the Spirit empowers the new relationship established through Jesus Christ; the Spirit is the relational medium that makes possible the incarnational and paschal mysteries.¹²³

The Spirit draws human beings to relational union with God in Christ. Further, in addition to the reciprocal relationship with God, relationality by the Spirit brings about a mutual relationship with others in the community. My thesis will take this pneumatological emphasis on relationality as the basic approach to a Pentecostal spirituality, in which Pentecostals achieve union with God in Christ and with others in the community.

However, although I adopt Mühlen's pneumatological approach to relationality, I want to transpose Mühlen's personal pronouns 'I' and 'thou' into an anthropological

¹²¹ Macchia, *Baptized in the Spirit*, 211–22. See also, Vondey, *Heribert Mühlen*, 99–160.

¹²² Yong, *Spirit-Word-Community*, 35, 43. Yong looks at the Spirit as the *dunamis* of life, which means the power of life not only in creation but also in humanity.

¹²³ *Ibid.*, 30. See also, Cartledge, *The Mediation of the Spirit*, 64–73.

relationality for union with God. Martin Buber interprets the human relationship in two aspects: *I-Thou* and *I-it*. The I-Thou relationship is the personal and reciprocal relation, while the I-it relationship is impersonal because ‘it’ is separate in itself. Fundamentally, I-it refers to the world as we experience and feel it. By contrast, I-Thou describes an authentic relationship. Pannenberg adopts Buber’s relational terms: I-Thou and I-it.¹²⁴ For Buber and Pannenberg, human relationships draw us ultimately to an intimate relationship with God, who is the eternal *Thou*.¹²⁵ Buber’s human relationship overlaps Pannenberg’s concept of openness to God and others (See 2.1.2). In my thesis, the ‘I’ expresses the human self in relationality, while ‘Thou’ refers to God as the ultimate purpose of human relationship. I-Thou union in inward relationality implies the relational union between the human person and God in Christ,¹²⁶ while we-union in outward relationality refers to the relational union with others in the community as one body of Christ. This union with God and with others is achieved by the Spirit, who is one *mystical* person not only in the Trinity but also in the community. In the next subsection, I show how the Spirit integrates inward and outward relationality for union with God.

2.3.3 Integration of Relationality through the Spirit

In the previous subsections, I have examined Mühlen’s pneumatic approach to relationality, and articulated the distinctive role of the Spirit as the relational mediator not only in the Trinity but also in the community. Indeed, the Spirit, who is the mediator in the Trinity, mediates Christ to believers in the community and unifies believers in the

¹²⁴ Pannenberg, *Anthropology in Theological Perspective*, 179–85.

¹²⁵ Buber, *I and Thou*, 51–83. See also, Pannenberg, *Anthropology in Theological Perspective*, 179–85. Frank D. Macchia notes that, in I-Thou human relations, Spirit baptism as ‘a bridge’ plays a mediatory role for union with God and with others. See, Macchia, *Baptized in the Spirit*, 168–78.

¹²⁶ Christ is the mediator between God and human beings, while the Spirit is the mediation of the mediator. Thus, union with God is achieved by Christ, who is the mediator, and the Spirit, the mediation of the mediator. See, Cartledge, *The Mediation of the Spirit*, 64–73.

community with Christ. However, the role of the Spirit is not limited to the trinitarian and ecclesial relationality; rather it permeates all human faculties in relation to inward and outward relationality. Therefore, this subsection elucidates that the Spirit, who mediates God in Christ to human beings, integrates all aspects of human knowing, being and doing in relationality. The Spirit of union integrates human beliefs, affections and practices in relationality because the Spirit interprets knowledge of God, strengthens all affections for union with God in Christ, and gives the divine energy for dynamic human life in practices.

For Pentecostals, the Spirit illuminates Scripture in the community, which is the interpretive context of the Scripture.¹²⁷ In this way, the Spirit interprets knowledge of God in the community, a hermeneutic task that is an extension of the redemptive work of Christ, who became incarnate, was crucified, ascended, and was glorified.¹²⁸ The truth in the Scripture is revealed to the community by the work of the Spirit so that the Spirit fulfils ‘the missionary task Jesus mandated to his followers’.¹²⁹ The Spirit inspires, illuminates, teaches, guides, convicts, and transforms the Scripture to form Christ in believers.¹³⁰ In turn, the believers are transformed into the likeness of Jesus Christ through the work of the Spirit who utilizes and illuminates the Scripture. Indeed, the Spirit is the Spirit of Christ ‘who speaks scripturally but also has more to say than Scripture’.¹³¹ Through the subjective role of the Spirit, the Scripture is alive today in believers’ lives and in the community: ‘The Spirit-Word directs the everyday life and witness of believers and the church as they are led into all truth.’¹³² Believers empowered by the Spirit of the truth

¹²⁷ Land, *Pentecostal Spirituality*, 28. For authentic knowledge, Kenneth J. Archer notes that ‘experiential knowledge must be revealed by the Holy Spirit, validated by the Scriptures, and confirmed by the community’. Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (Cleveland: CPT Press, 2009), 144–5.

¹²⁸ Archer, *A Pentecostal Hermeneutic*, 247–52.

¹²⁹ Ibid., 248. Land, *Pentecostal Spirituality*, 115.

¹³⁰ Land, *Pentecostal Spirituality*, 94.

¹³¹ Ibid.

¹³² Ibid., 94, 130.

can proclaim the gospel message to the world.¹³³ Thus, it is the Spirit who guides believers into the truth that is embodied in Christ, and applies the truth in the community.¹³⁴

The Spirit strengthens all affections in believers' hearts, and integrates the affections for union with God in Christ. This role of the Spirit is explicit in Land's proposal. Land notes that union with the Spirit, and affections, are mutually required for believers who seek the kingdom of God.¹³⁵ For him, holy affections are 'the fruit of the Holy Spirit which are formed in some one who believes the gospel of Jesus Christ and construes the world accordingly'.¹³⁶ Holy affections for union with God are derived from human hearts by the Spirit of Christ, because the Spirit draws believers to receive Christ.¹³⁷ Indeed, the Spirit as 'the reigning power' of the kingdom integrates all affections in believers towards a passion for the kingdom of God in Christ. Thus, the Spirit is the 'holy affectionist' who stirs up holy affections and integrates the affections into a passion for union with God (more details follow in subsection 4.1.3).

The Spirit does not just stimulate one's heart to have a passion for the kingdom of God. Rather the Spirit gives the divine energy not only to have an intimate relationship with God but also to be transformed into the likeness of Jesus Christ in practices. For Pentecostals, an encounter with the Spirit is the gateway to an intimate relationship with God in Christ.¹³⁸ Through an encounter with the Spirit, believers are motivated and made

¹³³ *Ibid.*, 175.

¹³⁴ Yong, *Spirit-Word-Community*, 41. From the Johannine material, Yong notes that 'Jesus is clearly the truth (John 14:6; cf. 1:14, 17) and teaches the truth (8:32). But the Spirit is the Spirit of truth (14:17, 15:26; 1 John 4:6, 5:6).' The Spirit guides believers into the truth, Jesus Christ.

¹³⁵ Land, *Pentecostal Spirituality*, 173–7.

¹³⁶ *Ibid.*, 94.

¹³⁷ *Ibid.*, 128–30.

¹³⁸ Mathew S. Clark and Henry I. Lederle, et al., *What is Distinctive about Pentecostal Theology?* (Pretoria: University of South Africa, 1989), 36. See also, Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter* (Eugene: Pickwick Publications, 2012), 100; Terry L. Cross, 'Can There Be a Pentecostal Systematic Theology?: An Essay on Theological Method in a Postmodern World', Paper presented at the annual meeting of the Society for Pentecostal Studies (Tulsa: Oral Roberts University, March 2001), 5–14, 21.

able to be unified with Christ, who mediates us to God and to others in the community.¹³⁹ This is shown on the day of Pentecost. On that day, through an encounter with the Spirit, disciples become passionate so that they are transformed into new beings who devote themselves to fellowship with God and with others in the community (Acts 2). The outpouring of the Spirit on that day enables believers to have a passion for union with God, so that they gather together to praise God, to pray, and to break bread in the community (Acts 2:42).¹⁴⁰ In such practices, the Spirit draws believers to an intimate relationship with God and with others. Indeed, the biblical texts affirms that the Spirit integrates Christian practices towards union with God and with others in the community.

Accordingly, we can say that the Spirit integrates human beliefs, affections and practices for union with God.¹⁴¹ The Spirit, who inspires knowledge of God, a passion for union with God, and an encounter with God in Christ, is the spirit of integration and mediation for the union with God. The Spirit as the agent of integration subsumes human beliefs, affections and practices under a passion for union with God in Christ. The human person integrated by a passion for union with God is unified with others in the community as the body of Christ.¹⁴² Indeed, the Spirit is the spirit of communion.¹⁴³ Thus, the Spirit is the integrating spirit of Pentecostal (or Christian) spirituality, which is an integration of beliefs, affections and practices.

¹³⁹ Johnathan E. Alvarado, 'Pentecostal Worship and Creation of Meaning', in *Toward a Pentecostal Theology of Worship*, ed. Lee Roy Martin (Cleveland: CPT Press, 2016), 223. See also, Terry L. Cross, 'The Divine-Human Encounter Towards a Pentecostal Theology of Experience', *Pneuma* 31 (2009): 31.

¹⁴⁰ Practices are discussed in more detail in subsection 3.1.3.

¹⁴¹ More details regarding the role of the Spirit in orthopraxy, orthopathy and orthodoxy follow in Chapters 3, 4 and 5, respectively.

¹⁴² Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 15.

¹⁴³ Macchia, *Baptized in the Spirit*, 156–68.

Conclusion

In this chapter, I have elucidated relationality in Pentecostal spirituality by using the perspective of theological anthropology. The human person pursues relationality for union with God. Here, the Spirit of Christ acts as the mediator for union with God. This relationality in theological anthropology strengthens the approach to Pentecostal spirituality, because theological anthropology expounds the transformational process of Christian affections in the human heart.

In the discussion of relationality, I examined Land's transformational process of affections in order to reconfigure Pentecostal affections, which are integrated into a passion for the kingdom. I demonstrated that a passion for the kingdom in relationality means a passion for the union with God in Christ, along with an apocalyptic vision which acts as a medium of the relationality through the Spirit. Here, Land's transformational process can be transferred to the identity formation in the human personality, and an apocalyptic vision is one facet of the work of the Spirit. Thus, the passion for the kingdom in Land's proposal can be reinforced by 'a passion for union with God in Christ through the Spirit'.

Union with God in Christ is achieved by the Spirit who unifies individuals with Christ, as He unifies the Father and the Son. The relationality by the Spirit is not constrained within the Trinity, but extends to human beings in the ecclesial community and the world. The Spirit is *the spirit of relationality*. That is, the Spirit is the mediator not only in the Trinity but also for the union between Christ and human beings. The Spirit achieves the authentic relationship of human beings with God in Christ by integrating human knowing, being and doing into a passion for an intimate relationship with God. The

Spirit, who mediates believers to God in Christ, also mediates them to others in the community.¹⁴⁴ In this respect, the Spirit is the spirit of communion.

Starting with Land's apocalyptic approach to spirituality, in Chapters 1 and 2, I have reformulated the renewal approach to Pentecostal spirituality in relationality. Relationality, which is union with God in Christ through the Spirit, is at the heart of Pentecostal spirituality as an organizing principle. Spirituality in relationality should be applied to each realm of the triad for the ongoing process of the theological task. In the next three chapters, by applying the relationality for union with God to each element of the triad separately, I will show that relationality by the Spirit pursues union with God in Christ as the ultimate purpose of believers and the community. Pentecostal orthopraxy, orthopathy and orthodoxy are relational because they seek Spirit-Christological union with God. Spirituality in relationality will elevate Land's focus on orthodoxy, orthopathy and orthopraxy in spirituality to the level of union with God in Christ through the Spirit.

¹⁴⁴ Ibid.

CHAPTER 3: ORTHOPRAXY AND RELATIONALITY

In the previous chapter, I showed that relationality through the Spirit subsumes human beliefs, affections and practices under a passion for union with God in Christ. Land's apocalyptic vision and a passion for the kingdom can be transposed to the role of the Spirit and relationality for union with God respectively. The relationality in theological anthropology can fill the gap left by Land's argument with regard to the transformational process. In this chapter, and the two that follow, I apply the concept of relationality to each element of Pentecostal spirituality in turn. Relationality as a renewal approach to spirituality demands the ongoing operation of orthopraxy, orthopathy and orthodoxy, because authentic practices, affections and beliefs ultimately pursue union with God. Here, human union with God is accomplished in Christ because Christ is the mediator between God and human beings. The union with God is also achieved by the Spirit, who mediates Christ to the human person and the church.¹

Based on the essential understanding of relationality as union with God in (and by) Christ through the Spirit, in Chapters 3, 4 and 5 I apply a Spirit-Christological approach to relationality and its implications in the realms of orthopraxy, orthopathy and orthodoxy respectively. In doing so, I establish that a Christological and pneumatological understanding of union with God requires the integration of practices, affections and beliefs, and central to this integration is relationality. This approach shows not only that relationality for union with God subsumes human doing, being and knowing in *inward* relationality but also that relationality in the triad corrects Land's apocalyptic approach to

¹ Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 67.

spirituality. Thus, in Chapters 3, 4 and 5, I elucidate Pentecostal relationality in orthopraxy, orthopathy and orthodoxy respectively.

The purpose of Chapter 3, as a first process of relationality, is to demonstrate relational characteristics in Pentecostal practices. That is, this chapter endeavours to show how Pentecostal practices are relational, or how Pentecostal orthopraxy facilitates relationality for union with God. The hypothesis of this chapter is that Pentecostal orthopraxy is relational because Pentecostal practices led by the Spirit unify believers with God in Christ. The focus here is not simply to state the distinctive features of Pentecostal practices or liturgy among Christian traditions. Rather, it is on relationality for union with God in Pentecostal practices. Authentic practices through the work of the Spirit are a prominent feature of Pentecostal spirituality.² Indeed, the Pentecostal practices can be best identified as an encounter with the Spirit of God,³ where this experiential encounter with the Spirit is the starting point of an intimate relationship with God in Christ.⁴ In this chapter, accordingly, the thesis seeks to define relationality in Pentecostal orthopraxy, which can be identified with the experiential encounter with God in Christ through the Spirit.

In order to examine relationality as union with God in Pentecostal practices, the first section of this chapter traces the current of Pentecostal spirituality and analyses the fundamental relationship with God Christologically and pneumatologically in Pentecostal orthopraxy. Pentecostal orthopraxy seeks an intimate relationship with Christ, because Christ mediates us to God in practices. The Pentecostal orthopraxy is derived from an

² Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: Bloomsbury T&T Clark, 2008), 20–7. See also, Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter* (Eugene: Pickwick Publications, 2012), 100.

³ Warrington, *Pentecostal Theology*, 20–1. Encounter is a way of describing Pentecostal experience of the Spirit. See, Mark J. Cartledge, *Encountering the Spirit: The Charismatic Tradition* (London: Darton, Longman and Todd Ltd, 2006), 19–20.

⁴ Mathew S. Clark and Henry I. Lederle, et al., *What is Distinctive about Pentecostal Theology?* (Pretoria: University of South Africa, 1989), 36. See also, Neumann, *Pentecostal Experience*, 100.

encounter with the Spirit, who mediates us to Christ. In this respect, for Pentecostals, orthopraxy inspired by the relational Spirit seeks an intimate relationship with God in Christ, which is in turn a prerequisite for authentic practices.

On the basis of the Christocentric and pneumatic approaches to relationality, the second section of this chapter presents relational characteristics in the realms of Pentecostal worship, sacraments and personal practices. Participating in Pentecostal practices vitalizes union with God (I-Thou-union) and with others in the community (we-union). The relational feature of Pentecostal practices, which direct towards union with God, substantiates the fact that Pentecostal practices are relational. Therefore, this chapter attempts not only to define relationality in Pentecostal orthopraxy but also to delineate the distinctive characteristics of Pentecostal practices for an intimate relationship with God in Christ through the Spirit. As the starting point, I begin by defining relational orthopraxy, which leads to orthodoxy by means of orthopathy.

3.1 Relational Orthopraxy

The Pentecostal approach to spirituality begins with experiential practices. Pentecostals have always emphasized experiential spirituality rather than doctrinal beliefs,⁵ and for them, human experiences are a source of theology and spirituality. Pentecostal experiential practices are the start of the Pentecostal ‘community’s mode of being, of doing, and of living’.⁶ According to Terry L. Cross, Pentecostals should therefore begin with the experiential encounter with the Spirit, because the encounter shapes Pentecostals’ understanding of God.⁷ In this respect, experiential practices can mark the beginning of

⁵ Warrington, *Pentecostal Theology*, 20; Neumann, *Pentecostal Experience*, 15.

⁶ Bernardo L. Campos, ‘From Experience to Pentecostal Theology’, trans. J. Beaty and Steven J. Land. Paper presented to the Encuentro Pentecostal Latinoamericano, Buenos Aires, Argentina, 1989, 1–5. Cited in Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010), 36.

⁷ Terry L. Cross, ‘Can There Be a Pentecostal Systematic Theology? An Essay on Theological

Pentecostal spirituality and faith.⁸ In the first subsection below, I will discuss the flow of Pentecostal spirituality, which begins with an experiential encounter with God in Christ through the Spirit.

For Pentecostals, the experiential practices seek an intimate relationship with Christ because Christ saves, sanctifies, baptizes, heals them and returns. Indeed, Christ is the gateway to enter into an intimate relationship with God. Through Christ, God has revealed his love to human beings. Through Christ, in turn, human beings can be unified with God. In practices, Pentecostals participate in the reality of Jesus Christ as seen in ‘holiness, healing, or empowerment’.⁹ However, while Pentecostal practices through Christ are the gateway to enter into an intimate relationship with God, the Pentecostal relational practices are also pneumatological, because Pentecostals experience God in Christ *through* an encounter with the Spirit. The experiential encounter with the Spirit is the ‘heartbeat’ of Pentecostalism,¹⁰ and primary.¹¹ The Spirit is the ‘facilitator and motivator’ for an intimate relationship with Christ.¹² The experiential encounter with the Spirit leads us to God in Christ because the Spirit links not only with God in Christ but also with us.¹³ Thus, it is plausible that relational orthopraxy is actualized by Christ and the Spirit, who bring about an intimate relationship with God.

Accordingly, the purpose of this section is to suggest a way of relational orthopraxy that is centred on an intimate relationship with God through this dual focus on

Method in a Postmodern World’, Paper presented at the annual meeting of the Society for Pentecostal Studies (Tulsa: Oral Roberts University, March 2001), 5–14, 21.

⁸ Clark and Lederle, et al., *What is Distinctive about Pentecostal Theology?* 36.

⁹ Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2013), 73–4.

¹⁰ Warrington, *Pentecostal Theology*, 20.

¹¹ Veli-Matti Kärkkäinen, ‘Pentecostal Theological Education in a Theological and Missiological Perspective’ (EPTA conference paper, Iso Kirja, Sweden, 2006), 13. Walter J. Hollenweger, ‘Creator Spiritus: The Challenge of Pentecostal Experience to Pentecostal Theology’, *Theology* 81 (1978): 32–40.

¹² Johnathan E. Alvarado, ‘Pentecostal Worship and Creation of Meaning’, in *Toward a Pentecostal Theology of Worship*, ed. Lee Roy Martin (Cleveland: CPT Press, 2016), 223.

¹³ Terry L. Cross, ‘The Divine-Human Encounter Towards a Pentecostal Theology of Experience’, *Pneuma* 31 (2009): 31.

Christ and the Spirit. In what follows, I begin by examining the primary place of practices in Pentecostal spirituality and the relational orientation of this spirituality (3.1.1); then, I show that relational practices are Christological (3.1.2) and pneumatological (3.1.3).

3.1.1 Orthopraxy as the Starting Point of Relationality

Among beliefs, affections and practices, Steven J. Land suggests an orientation of Pentecostal spirituality that moves ‘from experience to testimony to doctrine to theology and back again in an ongoing dynamic’.¹⁴ For him, experience comes first and affections are the ‘experiential centre’ of doctrine.¹⁵ However, Land does not intend to provide an explicit starting point in the flow of spirituality.¹⁶ Rather, he emphasizes the feature of integration or unification of the triad, where the start can be anywhere along the triadic circle.¹⁷ By doing so, he gives more importance to the ongoing dynamic than to the initiating point of spirituality. As to how spirituality arrives at beliefs, Wolfgang Vondey suggests four related positions for adopting Pentecost as theological symbol: experience of the Spirit, narrative and testimony, affections, and practices.¹⁸ According to him, Pentecostal theology begins with the experience of the Spirit, leads through narrative and testimony, is integrated by affections, and arrives at practices.¹⁹ These practices return to experiences for an ongoing development of doctrine.²⁰

Indeed, Pentecostals stand in an experiential tradition, and the experience of the

¹⁴ For a similar dynamic, Vondey proposes an orientation that moves ‘from experience to testimony to affections to practices and returns to experiences’. See, Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), 18.

¹⁵ Land, *Pentecostal Spirituality*, 36.

¹⁶ Land claims that experience of the Spirit drives towards and requires the integration of the triad. However, he places more emphasis on the ongoing dynamic than the initiating point of spirituality. See *Ibid.* 30–7.

¹⁷ *Ibid.*, 30–7.

¹⁸ Vondey, *Pentecostal Theology*, 18.

¹⁹ *Ibid.*

²⁰ *Ibid.*

Spirit has formed Pentecostal identity and praxis.²¹ As Allan Anderson points out, Pentecostalism is ‘a movement concerned primarily with the *experience* of the working of the Holy Spirit’.²² The encounter with the Spirit is at the heart of the Pentecostal movement.²³ Consequently, Pentecostalism can be best described as a theology of encounter: ‘encounter of God, the Bible and the community’.²⁴

Here, it is necessary to clarify the distinction between experience and practices. The term ‘experience’ is one of the most difficult in theology, because experience does not ‘create’ spiritual reality, but makes ‘something real for me which was not so real before’.²⁵ Donald L. Gelpi highlights the ambiguity of ‘experience’ as one of the ‘weasel words’ of the English language.²⁶ Yet, while it is ambiguous, most Christian theologians have considered experience to be one of the authoritative bases for theology, along with Scripture and reason.²⁷ According to Peter D. Neumann, experience acts as an authority along with Scripture and reason in practices, hinting at the importance of the relationship between experience and practices.²⁸ In this thesis, I understand experience as an event or events of which the human person is cognizant through mediated context in practices, which are ‘patterns of cooperative human activity in and through which life together takes shape over time in response to and in the light of God as known in Christ’.²⁹ That is,

²¹ Neumann, *Pentecostal Experience*, 5–8.

²² Allan Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2013), 14.

²³ Cartledge, *Encountering the Spirit*, 16. See also, Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Cambridge, MA: Da Capo Press, 2001), 316. Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 29.

²⁴ Warrington, *Pentecostal Theology*, 21. Encounter is a way of describing Pentecostal experience of the Spirit. See, Cartledge, *Encountering the Spirit*, 19–20. Yong, *The Spirit Poured Out on All Flesh*, 29–30.

²⁵ Cox, *Fire from Heaven*, 314. See also, Neumann, *Pentecostal Experience*, 100–61. Vondey, *Pentecostal Theology*, 19–20.

²⁶ Donald L. Gelpi, *The Turn to Experience in Contemporary Theology* (New York/Mahwah: Paulist, 1994), 1–2.

²⁷ Cox, *Fire from Heaven*, 314.

²⁸ Neumann, *Pentecostal Experience*, 4–5.

²⁹ Craig Dykstra and Dorothy C. Bass, ‘A Theological Understanding of Christian Practices’, in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Mirosław Volf and Dorothy C. Bass (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 3.

human experience is to encounter certain events or to undergo a certain feeling, while practices are certain forms of repeated human activities embodied by ongoing experiences.

Practices in theology are ‘an ongoing, shared activity of a community of people’.³⁰ For Miroslav Volf, practices are ‘cooperative and meaningful human endeavours that seek to satisfy fundamental human needs and conditions and that people do together and over time’.³¹ Pentecostal practices, in a narrow sense, are forms or ways of Pentecostal worship, but in a broader sense they include the ways of personal devotions and behaviours that characterize their lived relationship with God.³² These practices play a role as ‘vehicles’ through which relationship with God in Christ is mediated and which contribute to the experience of God itself.³³ Some of these practices, such as the act of singing or Bible reading, are common to other Christians. Others, such as praying in tongues, are more distinctive of Pentecostalism.³⁴ Thus, practices include not only liturgical activities such as worship gathering and sacraments but also personal practices such as Scripture reading, fasting and individual devotional prayer for union with God.

The relationship between experience and practices is mutual. According to Stephen E. Parker, practices are the ‘external, physical embodiments of experience’:

as when speaking in tongues becomes an expression of the sense of being filled with the Spirit. At other times practices give rise to experience as when charismatic manifestations generate heightened awareness of one’s sensibilities or induce

³⁰ Craig Dykstra, *Growing in the Life of Faith: Education and Christian Practices* (Louisville/Kentucky: Westminster John Knox Press, 1999), 48. See also, Amy Plantinga Pauw, ‘Attending to the Gaps between Beliefs and Practices’, in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 34.

³¹ Miroslav Volf, ‘Theology for a Way of Life’, in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 248.

³² Daniel E. Albrecht and Evan B. Howard, ‘Pentecostal Spirituality’, in *The Cambridge Companion to Pentecostalism*, ed. Cecil M. Robeck, Jr. and Amos Yong (New York: Cambridge University Press, 2014), 237–40.

³³ *Ibid.*, 236.

³⁴ *Ibid.*, 238.

reflection upon or openness to matters of the Spirit.³⁵

In practices, experience is not only the source but also the means by which the source is known.³⁶ The Christian experience is interpreted and determined by a particular context and theological framework in practices.³⁷ In practices, believers experience God in Christ and the experience ‘functions as an authority along with Scripture and reason’.³⁸ In this respect, practices as a place of encounter with God offer an opportunity for relational experience between God and human beings, because practices are embodied by ongoing repeated experiences.

Simon Chan asserts that Pentecostals have hesitated to conceptualize experience, because: ‘Pentecostals often fear that when the reality is reflected upon and conceptualized it loses its dynamism.’³⁹ This is because Pentecostals have fostered the simple and direct, for example ‘oral rather than written, narrative rather than systematic, and experiential rather than doctrinal’.⁴⁰ However, the experience of the Spirit in practices is at the heart of Pentecostal spirituality.⁴¹ Pentecostal essence can hardly be captured by any theological matrix; rather, ‘spiritual experience is primary’.⁴² That is, Pentecostal spirituality can be understood as ‘experiential, as opposed to doctrinal’.⁴³ For Pentecostals, it is the experience of the Spirit in practice that is pre-eminent, rather than doctrine.⁴⁴

³⁵ Stephen E. Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making* (Cleveland: CPT Press, 1995), 8.

³⁶ Neumann, *Pentecostal Experience*, 3–4. Stephen E. Parker asserts that experience is both ‘source and authority for all reflection’. He attempts to describe and clarify experience with a concept of a thickness and depth. See Parker, *Led by the Spirit*, 7–8.

³⁷ Neumann, *Pentecostal Experience*, 4–5.

³⁸ *Ibid.*, 5.

³⁹ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene: Wipf and Stock Publishers, 2011), 24.

⁴⁰ Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/ Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden: Brill, 2009), 37.

⁴¹ Parker, *Led by the Spirit*, 1–5. See also, Cox, *Fire from Heaven*, 346. Vondey, *Pentecostal Theology*, 18.

⁴² Kärkkäinen, ‘Pentecostal Theological Education’, 13. Hollenweger, ‘Creator Spiritus’, 32–40.

⁴³ Neumann, *Pentecostal Experience*, 5.

⁴⁴ Cox, *Fire from Heaven*, 71. See also, Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 21; Peter Hocken, ‘The Meaning and Purpose of “Baptism in the Spirit”’, *Pneuma* 7, no. 2 (Fall 1985): 125–34.

The primacy of practices in Pentecostal spirituality was shown on the day of Pentecost, which is typically considered a prototype of Pentecostal theology.⁴⁵ At Pentecost, the disciples experienced the Spirit: they were filled with the Spirit and began to speak in other tongues as the Spirit enabled them (Acts 2:4). This encounter with the Spirit brought them boldly to preach the gospel and led many to salvation. It is crucial to note that this experience of the Spirit began when they had gathered together on the day of Pentecost (Acts 2:1).⁴⁶ Through the act of *gathering*, according to the words of Christ, they experienced the work of the Spirit. In the practice of gathering at Pentecost, the disciples, not only as individuals but also as a community, encountered a new relationship with God in Christ through the Spirit.⁴⁷ In this respect, practices are the place of encounter with God. Pentecostal practices, in which Pentecostals encounter God, are the start of relational spirituality.

On the day of Pentecost, after the experience of the Spirit, Peter stood up with the eleven disciples and raised his voice and preached to the crowd (Acts 2:14–36). When the people heard this testimony, their hearts were touched and moved (Acts 2:37). Those who accepted his message were baptized in the name of Jesus (Acts 2:41). They entered into union with God (*I-Thou-union*).⁴⁸ The *I-Thou-union* fertilized *we-union* in the community.

⁴⁵ See Vondey, *Pentecostal Theology*, 1–34. According to Vondey, Pentecostal theology reaches deep into the day of Pentecost; Pentecostal spirituality arises from Pentecost. The Spirit of Pentecost is the heart of Pentecostal spirituality and theology as ‘its symbol’. Experiences on the day of Pentecost, which formed the foundation for Pentecostal theology, follow the particular format of raw experience through the encounter with God in Christ through the Spirit. According to Warrington, the event of Pentecost is ‘the heartbeat’ of Pentecostal spirituality. See Keith Warrington, ‘Experience: The Sine Qua Non of Pentecostalism’ (Paper presented at the Annual Meeting of the Society for Pentecostal Studies, Lee University, Cleveland, TN, 8–10, March 2007), 4. See also, Warrington, *Pentecostal Theology*, 20. Neumann, *Pentecostal Experience*, 100.

⁴⁶ Some would say that Christ breathed on the disciples before Pentecost: ‘Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you”. And with that he breathed on them and said, “Receive the Holy Spirit”. (John 20:21–2). However, Pentecostals situate the narrative at Pentecost, which is taken as a theological symbol, at the core of Pentecostal spirituality. See Vondey, *Pentecostal Theology*, 1–34.

⁴⁷ Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene: Pickwick Publications, 2011), 53–4.

⁴⁸ I-Thou union implies human union with God through the works of Christ and the Spirit. I have developed understanding of union with God from the idea of Heribert Mühlen and reformulated the concept based on the approaches of Martin Bubber and Wolfhart Pannenberg. The union is an authentic relationship

Their union with God in Christ was shown in their practices, such as fellowship, the breaking of bread, having everything in common, and helping others (Acts 2:42–47). Believers in the community enjoyed union with others, *koinonia* (Acts 2:42).⁴⁹ Their beliefs and affections did not remain only within themselves, but were actualized into practical beliefs and affections. Their love of God became authentic by being practiced in their relationship with others. That is, their beliefs became authentic through their devoting themselves to the apostles' teaching. In this respect, practices are the gateway to authentic spirituality, in which beliefs and affections are actualized. The practices led by the Spirit direct believers towards God in (and by) Christ, and achieve union with others in the community as *koinonia*.

The fact that practices are the starting point for relationality means that the distinctive way to see orthopathy is in practices, because authentic affections are expressed by practices. Donald L. Gelpi, who highlights the intimate relationship between practices and affections, asserts that the dynamic of the conversion process shapes the affections. For him, affections are embodied and affected by participating in the conversion process. Similarly, Albrecht argues that 'the vitality of the Pentecostal ritual is directly impacted not only by the modes of sensibility, but by the dynamics of the conversion process that shapes the sensibilities'.⁵⁰ That is, believers' participation in practices leads their hearts to evoke

between God and human beings rather than the relation between I and it. See subsection 2.3.2.

⁴⁹ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 156–68. Frank D. Macchia draws attention to the divine *koinonia*. By adopting Augustine's view of the Spirit as the mutual love of the Father and the Son, he proposes that the Spirit of Christ unifies believers with the divine *koinonia*, which refers to 'a sharing of life, an intimate communion, a mutual indwelling' According to him, the Spirit is the Spirit of *koinonia*, because Spirit baptism is a relational dynamic not only with God but also with others and the world. Through Spirit baptism, the Spirit includes believers in the *koinonia* of God. The Spirit connects God to others. The union with God and others opens to the world. Thus, the Spirit is the Spirit of relational union. See also, Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 301–12. See Frank D. Macchia, 'The Nature and Purpose of the Church: A Pentecostal Reflection on Unity and *Koinonia*', in *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments*, ed. Wolfgang Vondey (Eugene: Pickwick Publications, 2010), 243–55.

⁵⁰ Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*

affections. In practices, believers experience a passion for union with God not only because the practices are focused on Christ but also because they are led by the Spirit who achieves the relational union with God and others. Pentecostal practices, which offer a context for an encounter with God, are the starting point of Pentecostal relational spirituality.

As the day of Pentecost shows, the current of Pentecostal spirituality flows from practices to affections to beliefs. Then, the current returns to experiences in practices for an ongoing dynamic of Pentecostal spirituality. This current achieves authentic union with God because Pentecostal practices, affections and beliefs are centred on Christ. Here, the Spirit mediates believers to God in Christ through an encounter with the Spirit in practices. The next subsections detail this Christocentric Pentecostal orthopraxy (3.1.2) and pneumatic Pentecostal orthopraxy (3.1.3) evident in relationality.

3.1.2 Christological Relationality of Orthopraxy

God's *practices* through Christ restored the broken relationship between God and human beings. As we read in the biblical text: 'For God so loved the world that he gave his one and only Son that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him (John 3:16–7).' Pentecostals (and Christians) adopt Christ as the object of Pentecostal practices such as worship and sacraments because Christ links God with believers and unifies believers as one body in the community. In practices, Pentecostals participate both in the divine *koinonia* and also in the ecclesial *koinonia* through Christ.⁵¹ This subsection

(Sheffield: Sheffield Academic Press, 1999), 178.

⁵¹ Macchia, *Baptized in the Spirit*, 156–68. See also, Macchia, *Justified in the Spirit*, 306–9. *Koinonia* means 'a sharing of life, an intimate communion, a mutual indwelling'.

focuses on a Christological approach to authentic Pentecostal practices intended for union with God.

God is revealed in Christ. Through Christ, God's love is present to human beings (1 John 4:10). This statement shows that God has *practiced* His will to save human beings through Christ. In order to achieve God's redemption for us, Christ became a human being, died on the cross and was resurrected. Christ is God's practitioner to restore the human relationship with God. Christ as the practitioner for relationality has become a bridge between God and human beings so that through Christ we participate in the divine *koinonia*. Thus, Christ is the gateway to enter into an intimate relationship with God.

Relational practices with Christ are shown in practices not only on the day of Pentecost but also in today's Pentecostal movements. On the day of Pentecost, believers in the upper room became one with Christ through the encounter with the Spirit. The disappointment they had felt after Christ's death was lifted, and they were emboldened and made passionate to preach the gospel of Christ's life, death and resurrection. Their passion and intimate relationship with Christ did not remain enclosed in mind and thought. Rather, their union with Christ was actualized in their confessions and activities not only to God but also to others. Many people who heard the gospel received the message and were baptized so that they became one with Christ in their beliefs, affections and practices (Acts 2). Their practices on the day of Pentecost are the most intimate and closest practices with Christ, because the oneness with Christ through the Spirit is actualized in practices as well as in affections and confessions.⁵²

The intimate relationship with God through the encounter with Christ impacts human relations with others. Believers' intimate relationship with Christ does not remain in themselves, but permeates into their community (Acts 2:42). Through the encounter

⁵² See Land, *Pentecostal Spirituality*, 63–5.

with the Spirit on the day of Pentecost, believers became passionate not only to proclaim to others their intimate relationship with God but also to devote themselves to the fellowship, to the breaking of bread and to prayer in the community. They became one within the body of Christ. They practiced and identified the union with Christ in their community, and by doing so were able to intensify their relationship with Christ. In this respect, an intimate relationship with God in Christ is revealed by authentic practices performed in the community. That is, believers' practices, such as fellowship, breaking of bread and helping others, are evidence of their relationship with God in Christ. The authentic practices on the day of Pentecost are the most relational practices because they aim for union with Christ and with others.

Pentecostals are those who imitate the practices on the day of Pentecost.⁵³ The early Pentecostals considered themselves as 'recovering and re-entering the Pentecostal reality'.⁵⁴ In this sense, Pentecostal practices, which reach deep into the day of Pentecost, offer the strength of Pentecostal theology and spirituality.⁵⁵ At the core of Pentecostal practices in spirituality is the Christocentric emphasis on the redemptive work to restore human relationship with God, so that those practices make Pentecostals ever more intimate with Christ. As Christ has unified us to God through divine practices, Pentecostals can come into union with God through the practices.⁵⁶ For Pentecostals, Christ is the object of practices such as worship, sacraments and personal practices, because through Christ they enter into union with God in practices.

⁵³ Vondey, *Pentecostal Theology*, 12. Vondey argues that 'Pentecostal theology reaches deep into the heart of Pentecost'. He sees Pentecost as the root of Pentecostal theology: 'We might say that Pentecost is the very prolegomenon of Pentecostal theology, because Pentecostalism is a form of living fundamentally concerned with the renewing work of God as it emerges from the outpouring of the Holy Spirit on the day of Pentecost. Pentecostals are in a sense 'overaccepting' the day of Pentecost in a manner that imitates the outpouring of the Spirit.' See also, Land, *Pentecostal Spirituality*, 63–74.

⁵⁴ Land, *Pentecostal Spirituality*, 65.

⁵⁵ Vondey, *Pentecostal Theology*, 1–36.

⁵⁶ Macchia, *Baptized in the Spirit*, 249.

Indeed, Christology is the central theme of Pentecostal practices. For Pentecostals, ‘experience is normal, but it is Christ who is the dominant theme’.⁵⁷ Keith Warrington emphasizes Pentecostal Christocentric experience in practices:

Although experience is important in Pentecostal spirituality and worship, it is important to acknowledge that it is not experience per se but that which is associated with God, often related to the Spirit but central to which is the person of Jesus.⁵⁸

For him, Christ is the centre of Pentecostal knowing, being and doing for spiritual development.⁵⁹ In practices, Pentecostals have experienced union with Christ, so that they have become witnesses to Calvary and their crucifixion with Christ.⁶⁰ For early Pentecostals, worship was a ‘crisis encounter, and event of meeting with the living God which precipitated certain crisis in the life of the believer according to where she or he was in their salvation journey’.⁶¹ Through an encounter with Christ in worship and sacraments, Pentecostals believe that they are in Christ and Christ is in them.⁶² Ultimately, the union with Christ achieves union with God, because Christ is the mediator between God and human beings in worship.⁶³ Thus, Pentecostal practices direct them to union with God through Christ.

Participating in the divine *koinonia* through Christ impacts outward relationality with others.⁶⁴ That is, Pentecostals’ union with Christ does not remain in inward

⁵⁷ Clark and Lederle, et al., *What is Distinctive about Pentecostal Theology?* 45.

⁵⁸ Warrington, *Pentecostal Theology*, 220. See also, Daniel E. Albrecht, ‘An Anatomy of Worship: A Pentecostal Analysis’, in *The Spirit and Spirituality: Essays in Honour of Russel P. Spittler*, ed. Wonsuk Ma and Robert P. Menzies (London: Bloomsbury T&T Clark, 2004), 74.

⁵⁹ Warrington, *Pentecostal Theology*, 220–1. He asserts that ‘the desire of Paul to know Christ (Phil. 3.10) is automatically assumed by most Pentecostals to include an emotional, relational development with Christ as well as an intellectual knowledge of Christ’.

⁶⁰ Land, *Pentecostal Spirituality*, 65–6.

⁶¹ *Ibid.*, 68.

⁶² *Ibid.*, 66.

⁶³ Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine and Life* (London: Epworth Press, 1980), 46–69.

⁶⁴ See Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove: InterVarsity Press, 1998), 102. Chan asserts that authentic union with God is achieved in the community, which is the body of Christ.

relationality, but permeates into outward relationality with others in the community.

Land's idea of 'fusion' manifests Pentecostal outward relationality for union with God in the community: 'The body of Christ is a tabernacle made up of living stone for a habitation of God through the Spirit.'⁶⁵ In union with Christ, believers are fused or unified to the Father and the Spirit.⁶⁶ In practices such as worship and sacraments, Pentecostals have encountered Christ as saviour, sanctifier, spirit baptizer, healer, and the soon-coming King, and these experiences have become their doctrinal confessions. The common encounter with Christ in Pentecostal practices unites them as one body of Christ, and strengthens their solidarity as Christ-centred community.⁶⁷

Accordingly, Christocentric Pentecostal practices are relational because Christ mediates us to God and to others in the community. Hence, Christocentric Pentecostal orthopraxy deepens union with God and with others. Here, the Christocentric practices should begin with an encounter with the Spirit.⁶⁸ Union with Christ leads believers to God because the Spirit is the agent of such union.⁶⁹ Therefore, in the next subsection, I highlight the relational practices through an encounter with the Spirit.

3.1.3 Pneumatological Relationality of Orthopraxy

Christocentric orthopraxy in relationality is executed by the Spirit as the mediation of the mediator. Pentecostal practices in spirituality flow to and from Christ, and the Christocentric spirituality accompanies the 'work of the Spirit as the most essential component of living a Christ-like life'.⁷⁰ Pentecostal practices for union with Christ are

⁶⁵ Land, *Pentecostal Spirituality*, 93.

⁶⁶ Ibid., 97.

⁶⁷ Macchia, *Baptized in the Spirit*, 247–56.

⁶⁸ Land, *Pentecostal Spirituality*, 12. Land asserts that Pentecostal spirituality can be characterized by being Christocentric but starting with the Spirit.

⁶⁹ Ibid., 97.

⁷⁰ Vondey, *Pentecostal Theology*, 15.

derived from the baptism of the Spirit, because the Spirit empowers the relationship established through Christ.⁷¹ People who have experienced the Spirit become one with Christ and with others, and their oneness with Christ is actualized in their practices led by the Spirit. The mutual indwelling and participation in life through Christ and the Spirit are the distinct features of an intimate relationship with God.⁷² An encounter with the Spirit of Christ invites believers to a sharing of life of God.

An intimate relationship with God in Christ and with others is clearly shown in early practices on the day of Pentecost (especially as described in Acts 2:41–47), which Pentecostals adopt as the prototype of their practices.⁷³ ‘At Pentecost, the Spirit entered into a new relationship with humanity, and humanity enters into a new relationship with God and God’s creation.’⁷⁴ The Spirit baptism on the day of Pentecost enabled believers to be unified with God in Christ. Believers who had experienced the empowerment of the Spirit tried to maintain an intimate relationship with Christ through the apostles’ teaching, and through fellowship, expressed for example in the breaking of bread and prayer (Acts 2:42). These are practices led by the Spirit in a community directed towards union with God and with others. As the disciples gave themselves to these practices,

they found that the Spirit worked powerfully among them, not only by holding them together in heartfelt union and deep joy as they lived and worshipped together (v.46), but also in combating sickness and poverty (vv.43–44).⁷⁵

⁷¹ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2006), 30.

⁷² Macchia, *Justified in the Spirit*, 309.

⁷³ Acts 2 starts with the Spirit baptism on the day of Pentecost. Acts 2:1–13 shows the work of the Spirit and the people who are baptized with the Spirit. Then, Peter preaches the gospel (Acts 2:14–40) and Luke describes the Pentecostal practices performed by the people (Acts 2:41–47).

⁷⁴ Archer, *The Gospel Revisited*, 54.

⁷⁵ Chris E. W. Green, *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (Cleveland: CPT Press, 2012), 210.

As shown in the practices they enacted, the Spirit empowered believers to be unified not only with God in Christ but also with others in the community. Their passion through the Spirit was not limited to Christ. Rather, their practices reflected the love of God in Christ, which extended to others in the world. Believers who experienced God's love through the empowerment of the Spirit practiced their love to others in their daily lives: they sold their possessions and goods to give to others according to their need (45). Every day they gathered together and practiced the gospel with glad and sincere hearts, praising God and enjoying the favour of all the people (46–47). Through practices, they became one with Christ and others. Their love of God became an authentic affection through practices towards others. Thus, the work of the Spirit was at the centre of relational practices on the day of Pentecost.

Pentecostal practices are relational in the Spirit as well as in Christ. Indeed, as has already been pointed out, experience of the Spirit is the key feature of Pentecostalism,⁷⁶ and experience in Pentecostal practices can be best described as an encounter with the Spirit of God.⁷⁷ In Pentecostal practices, the Spirit who is the Spirit of holy union leads believers to an intimate relationship with others. According to Kenneth J. Archer, an union is forged with the Spirit who gives empowerment to be 'a witness of the Gospel', 'leads believers into the wilderness and into times of the dark night of the soul'.⁷⁸ This union flows from an intimate relationship in the relational Trinity.⁷⁹ The authentic unity with God flows to human beings and the community through the Spirit of Christ. Union with God in Christ is actualized through an encounter with the Spirit of Christ in communal practices, because the Spirit offers a relational dynamic not only between God and human

⁷⁶ Cox, *Fire from Heaven*, 312–8. Neumann, *Pentecostal Experience*, 5–8. Cartledge, *Encountering the Spirit*, 15–8.

⁷⁷ Warrington, *Pentecostal Theology*, 20. Neumann, *Pentecostal Experience*, 20–7. Land, *Pentecostal Spirituality*, 12.

⁷⁸ Archer, *The Gospel Revisited*, 78.

⁷⁹ Ibid.

beings but also among people in the community.⁸⁰ The dynamic experience of the Spirit has forged Pentecostal spirituality:

Pentecostal spirituality is about the lived experience of God in the Spirit of Christ. It is a revitalized vision of the church and its relationship with historic Christianity, emphasizing the dramatic ministry of renewal and restoration that Christ brings to the people of God through the Holy Spirit. It is this experience and this vision that has fuelled the expansion of Pentecostalism throughout the globe.⁸¹

In this sense, Pentecostal practices are relational because an encounter with the Spirit of Christ offers a space and environment to achieve intimate relationship with the trinitarian God.

All authentic practices through the Spirit pursue union with God in Christ, which has to be practiced with others in the community. The Spirit of union in the divine Trinity achieves human union not only with Christ but also with others,⁸² and it is the encounter with the Spirit in Pentecostal practices that directs people to the intimate relationship with others. The union through the indwelling Spirit binds Pentecostals together in friendship with God and with others in the community.⁸³ The believers' intimate relationship with God in Christ is actualized in relationship with others as authentic practices. In those practices, their love of God becomes authentic love. Here, experience in practices is not the source of an apprehension of God, but the medium through which God is encountered.⁸⁴ Thus, Pentecostal orthopraxy contains an intimate relationship with God in Christ, which has to be practiced with others in the community through the Spirit.

⁸⁰ Macchia, *Baptized in the Spirit*, 160.

⁸¹ Albrecht and Howard, 'Pentecostal Spirituality', 251.

⁸² Macchia, *Baptized in the Spirit*, 211–22.

⁸³ Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2012), 136–7. Yong, *Spirit-Word-Community*, 79. See also subsection 2.3.2. The Spirit brings about an intimate relationship with God.

⁸⁴ Cartledge, *The Mediation of the Spirit*, 66–7.

Encountering the Spirit in Pentecostal practices intensifies the relationship with Christ, who incarnated as a mediator for the recovery of the relationship between God and humanity. For an intimate relationship with God, the Spirit is a dynamic power for the human person to enter through the gate, which is Christ.⁸⁵ Indeed, the Spirit directs humanity towards Christ, because the Spirit is ‘the mediation of the mediator’, who is Christ.⁸⁶ Mark J. Cartledge asserts that:

The Spirit functions as a kind of ‘point of entry’, whereby the Father enters history and humankind enters the mystery of the Father through Christ. ... The Spirit plays a mediatorial role in the liturgy so that Christ is present to Christians and vice versa but fundamentally as the ‘mediation’ rather than the ‘mediator’.⁸⁷

The Spirit mediates Christ to humanity, while Christ mediates God to humanity. Thus, Pentecostal orthopraxy led by the Spirit intensifies the mediatory role of Christ for union between God and humanity.

Human encounter with Christ through the Spirit ultimately achieves an intimate relationship with God. Pentecostals meet Christ at the altar, which is ‘a ritual metaphor for salvation experienced through the human encounter with God’, as saviour, Spirit baptizer, healer and coming king.⁸⁸ According to Vondey, ‘the experience at the altar represents the exchange of the divine invitation and the human response to the proclamation of the full gospel’.⁸⁹ Encountering the Spirit at the altar enables human beings to enter the mysterious union with God in Christ, who has saved (and sanctified), baptized, healed and commissioned. The Spirit functions as a ‘point of entry’ for an intimate relationship with God in Christ.⁹⁰ In this sense, the relationality in Pentecostal practices led by the Spirit can

⁸⁵ Land, *Pentecostal Spirituality*, 12, 141.

⁸⁶ Cartledge, *The Mediation of the Spirit*, 64–73.

⁸⁷ Ibid., 67.

⁸⁸ Vondey, *Pentecostal Theology*, 43–51.

⁸⁹ Ibid., 51.

⁹⁰ Ibid.

be best described as a passion for union,⁹¹ which directs to God in Christ. Pentecostal practices seeking the union are not the source of intimate relationship with God, but the medium through which God is encountered and experienced. Therefore, in the next section, I elucidate relational features in the specific Pentecostal practices.

3.2 Relational Characteristics in Pentecostal Practices

When Pentecostals experience an encounter with Christ through the Spirit, they have a passion for union with God in Christ. Union between God and human beings is manifested in authentic Pentecostal practices led by the Spirit. Conversion experience in Pentecostal practices leads believers to the entrance to holy union with God. The union with God is intensified and strengthened by the process of sanctification, and culminates with the empowerment of Spirit baptism. Then, how is the passion for union acted out in the world? How do Pentecostals practice union with God? I argue that the passion for union with God is lived out through practices in Christocentric and pneumatic relationality. In what follows, I discuss Pentecostal worship, sacraments and personal practices.

Pentecostals have an exuberant heritage of dynamic practices. Indeed, oral and improvisational practices in a jazz-like play have been a significant driving force of classical Pentecostalism.⁹² The Spirit provides dynamism to the structure of Pentecostal practices so that Pentecostals are directed towards union with God in Christ.⁹³ The dynamism through the Spirit fertilizes a passion for union with God in Christ, and for

⁹¹ Union in my thesis is different from a sexual relationship of being intimate. Union is achieved by an entrance into salvation, transformation through sanctification and empowerment through Spirit baptism. These kinds of elements lead to understanding of what union is. It is not an immediate union but a process of union in the practices.

⁹² Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 40–6. See also, Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 23–4. Frank D. Macchia points out that there is a relational dynamic at play in Spirit baptism. Through Spirit baptism, God pours His presence into believers in worship. Macchia, *Baptized in the Spirit*, 159.

⁹³ Dan Tomberlin, *Encountering God at the Altar: The Sacraments in Pentecostal Worship* (Cleveland: Centre for Pentecostal Leadership and Care, 2006), 74.

union with others in the community. In this sense, dynamic Pentecostal practices pursue relationality for union with God in Christ through the Spirit. Relational Pentecostal practices seeking Christocentric and pneumatic focus achieve union with God.

The relational practices are closely related to beliefs. It is crucial to ‘walk the talk’ and ‘talk the walk’.⁹⁴ Only by being vitalized in practices does a belief live outside the intellect, as an authentic belief. This is the reason why Land points to the fragmentation into the triad of intellectualism, sentimentalism and activism.⁹⁵ He asserts the mutual relationship between practices and beliefs:

One cannot understand Pentecostal spirituality apart from exposure to the congregational and individual practices of worship and witness under the influence of the end times. Beliefs about the Bible, the Second Coming, the Holy Spirit, the Christian life, and worship itself are expressed in and shaped by their practices.⁹⁶ Relational practices embody a person’s authentic beliefs and thus further affect his/her belief. Moreover, it is through relational beliefs that one gets to know the authentic direction to God, and the authentic beliefs affect one’s practices. In this respect, relational characteristics in practices are closely related with authentic beliefs.

Relational practices are indispensable to authentic affections. If believers come to love God through an encounter with the Spirit, then for that love to be authentic it must be shown in the way they live their lives.⁹⁷ If believers love God, they should practice that love; if they do not do so, their love of God is not genuine, but simply a pretence of love in affections.⁹⁸ The love and passion that are practiced were present on the day of Pentecost.

⁹⁴ Land, *Pentecostal Spirituality*, 91.

⁹⁵ Ibid., 36. See also idem., ‘The Triune Center: Wesleyans and Pentecostals Together in Mission’, *Pneuma* 21, no. 2 (Fall 1999): 202.

⁹⁶ Ibid., 91.

⁹⁷ See Ibid., 127–33. Cf. 1 John chapters 1 and 4.

⁹⁸ Cf. 1 John 4:20. ‘If anyone says, “I love God”, yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.’

On that day, believers tried to become one with Christ and others, thus striving for the most intimate, closest practices of all. Believers who experienced the Spirit gathered in the holy temple and praised God. They devoted themselves to the breaking of bread and to prayer. Because they loved others, they sold their possessions and helped others. Because they loved God, they loved, embraced, put hands on, and anointed, others. In this respect, affections actualized by practices are authentic outcomes of union through being intimate.

Accordingly, rather than merely listing some of the Pentecostal practices, this section considers relational characteristics in specific Pentecostal practices, such as rituals and rites seeking union with God, which are reciprocally connected with affections and beliefs. This investigation will show that Pentecostal practices are engaged in an intimate relationship with God in Christ through the Spirit. It is intended not only to shed light upon relationality, which integrates beliefs, affections and practices, but also to make clear a crucial distinction of practices in spirituality for an intimate relationship with God.

3.2.1 Relationality in Worship Practices

It is in worship that human beings are connected most significantly in communion with the divine, and it is through the Spirit that all worshippers are connected with each other to the glory of God.⁹⁹ Johnathan E. Alvarado claims that Spirit-filled worship, of which a predominant feature is spiritual connectedness, guides the community into an authentic and intimate relationship with God and with others.¹⁰⁰ That is, the Spirit-filled worship connects participants to an intimate relationship not only with God in Christ but also with others in the community. In worship, believers evoke and express their love and gratitude

⁹⁹ Johnathan E. Alvarado, 'Worship in the Spirit: Pentecostal Perspectives on Liturgical Theology and Praxis', *Journal of Pentecostal Theology* 21, no.1 (Spring 2012): 140–1. See also, Land, *Pentecostal Spirituality*, 93–4.

¹⁰⁰ Alvarado, 'Worship in the Spirit', 136.

to God by shouting, lifting hands, jumping, and so on; at the same time, they share the holy affections with one another in the community. In this respect, Alvarado asserts that ‘quality liturgy is at the very least a necessary component for the cultivation of relationship with God’, and that engagement of the community members with God and with each other cultivates the people’s spiritual formation.¹⁰¹ In worship, Pentecostals respond to one another as a communion in the Spirit.¹⁰² In the corporate and interactive worship, the people of God have an intimate relationship with God in Christ and are ‘bound together and united in the community of faith by the Spirit’.¹⁰³ The communal experience in worship shapes Pentecostal identity as ‘the network of being’.¹⁰⁴

Pentecostals have traditionally rejected the term ritual or rite to refer to worship and their liturgy, understanding it as having connotations of the formative, dogmatic and un-spiritual. For many Pentecostals, ritual or rite indicates something ‘dead, meaningless or even unscriptural, unspiritual and mechanical religion’.¹⁰⁵ Ritual/rite has been considered as being restrictive, routine and potentially inhibiting the movement of the Spirit.¹⁰⁶ However, Pentecostal worship is far more liturgical and ritualized than worshippers recognize.¹⁰⁷ Pentecostals have enthusiastically engaged in ‘worship services’, ‘spiritual practices’, ‘Pentecostal distinctives’, ‘tarry meetings’, ‘altar calls’, and ‘laying on of hands’.¹⁰⁸ Indeed, worshippers’ experience in the spiritual rituals or rites is a

¹⁰¹ Ibid., 141.

¹⁰² Land, *Pentecostal Spirituality*, 93. This communal experience of the corporate worship intensifies their solidarity in the community as one body of Christ.

¹⁰³ Alvarado, ‘Worship in the Spirit’, 140. See also, Albrecht, *Rites in the Spirit*, 204–8. Albrecht highlights three main theological functions of liturgy, namely to worship God, to edify the members and to send out the ritualists into the society with a mission. These three functions express and cultivate an intimate relationship with God, others in the community and the world.

¹⁰⁴ Wariboko, *The Pentecostal Principle*, 138. See Cartledge, *The Mediation of the Spirit*, 68–9. Tomberlin, *Encountering God at the Altar*, 74.

¹⁰⁵ Albrecht, *Rites in the Spirit*, 21.

¹⁰⁶ Ibid., 21. See also, Angelo Ulisse Cettolin, *Spirit, Freedom and Power: Changes in Pentecostal Spirituality* (Eugene: Wipf and Stock, 2016), 37.

¹⁰⁷ Macchia, *Baptized in the Spirit*, 247.

¹⁰⁸ Albrecht, *Rites in the Spirit*, 21–2. See also, Cettolin, *Spirit, Freedom and Power*, 37.

distinctive strength of Pentecostalism,¹⁰⁹ such that rituals or rites are indispensable elements of Pentecostal spirituality.¹¹⁰ Consequently, one cannot understand Pentecostal spirituality without taking into account the corporate and individual practices of worship and witness.¹¹¹ This subsection seeks to show the relational characteristics of Pentecostal rites, with a particular focus on worship.

Before addressing specific practices, I must first define some terms in relation to Pentecostal practices. Practices generally include every deed, action, behaviour and performance that human beings understand, feel and do. However, Pentecostal practices are human activities that are embodied.¹¹² Wolfgang Vondey asserts that: ‘Pentecostals resist “ritual” as the strict ecclesiastical performance of liturgical script within a fixed semiotic system of sacerdotal or sacramental regulations.’¹¹³ Then, he claims that ‘Pentecostal rituals are often playful, improvised and unstructured’.¹¹⁴ The embodied practices are not to be institutionalized or rigidly defined, but should be subject to improvisation and imagination.¹¹⁵ Throughout this thesis, I illuminate relational practices in Pentecostal liturgy, which implies the holistic actions of humanity within the relationship with God in Christ. In terms of etymology, the word liturgy derives from *leitourgia* (Greek, λειτουργία), which literally means ‘work (*érgon*) of the people (*laós*)’.¹¹⁶ Some scholars define liturgy as a pattern or a form of common worship

¹⁰⁹ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson Publishers, 1997), 269–73.

¹¹⁰ Albrecht, *Rites in the Spirit*, 21, 23. See also, James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 152.

¹¹¹ Land, *Pentecostal Spirituality*, 91.

¹¹² Vondey, *Pentecostal Theology*, 30–34. See also, Nancey Murphy, Brad J. Kallenberg and Mark Thiessen Nation, eds., *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre* (Harrisburg: Trinity Press International, 1997), 21.

¹¹³ Vondey, *Pentecostal Theology*, 32.

¹¹⁴ Ibid.

¹¹⁵ Ibid., 32–3.

¹¹⁶ James F. White, *Introduction to Christian Worship* (Nashville: Abingdon, 2000), 26. In ancient Greece, a liturgy was a public work performed for the benefit of the city or state.

performed by a Christian community.¹¹⁷ Indeed, the word has been often used in the specific sense of ‘worship service’ of the church as the work of the people, or to refer to the Lord’s Supper specifically.¹¹⁸ With reference to Pentecostalism, liturgy can best be considered as ‘embodied worship’ evoked by a certain visible order or structure.¹¹⁹ This view is one aspect of Albrecht’s claim regarding worship. According to him, Pentecostals understand worship as having three main connotations: worship as a way of Christian life, worship as the entire liturgy, and worship as a specific portion, aspect or rite within the overall liturgy.¹²⁰ In a broad sense, however, liturgy is all human responses or works to serve God, and includes all acts that people do while living for God.¹²¹ Pentecostal liturgy begins with being led by the Spirit to an encounter with God in Christ.¹²² Thus, I believe that Pentecostal liturgy means all human practices led by the Spirit for an intimate relationship with God in Christ.

Although ritual/rite has many definitions, Albrecht’s approach to ritual in the Spirit is significant and useful for the understanding of Pentecostal liturgy. He asserts that ritual connotes those acts, actions, dramas and performances that a community creates, continues, recognizes and sanctions as ways of behaving that express appropriate attitudes, sensibilities, values, and beliefs within a given situation.¹²³ Then, he applies ritual in the Spirit to speak of the ‘corporate worship service’. Ritual as a *macro* worship service consists of a series of rites such as praise, sermon, laying on of

¹¹⁷ See Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove: InterVarsity Press, 2006), 62.

¹¹⁸ White, *Introduction to Christian Worship*, 26.

¹¹⁹ Chan, *Liturgical Theology*, 62.

¹²⁰ Daniel E. Albrecht, ‘Pentecostal Spirituality: Ecumenical Potential and Challenge’, *Cyberjournal for Pentecostal-Charismatic Research* (<http://www.pctii.org/cyberj/cyberj2/albrecht.html>, accessed 11/07/2018), 4.

¹²¹ David Peterson, *Engaging with God: Biblical Theology of Worship* (Downers Grove: InterVarsity Press, 1992), 55–63.

¹²² Neumann, *Pentecostal Experience*, 104–10. See also, Yong, *The Spirit Poured Out on All Flesh*, 137.

¹²³ Albrecht, *Rites in the Spirit*, 22.

hands, offering, and various types of responses.¹²⁴ These rituals and rites express, shape, nurture, transform and authenticate Pentecostal spirituality.¹²⁵

Pentecostal worship is the heart of Pentecostal practices in spirituality, and the worship service during which believers encounter God is the central ritual of Pentecostalism.¹²⁶ Worship is the most crucial aspect of the church's spiritual life.¹²⁷ In worship, the church engages in an intimate relationship with God, because worship is the 'primary act' linking the community to God.¹²⁸ Then, what makes Pentecostal worship distinctive? How does Pentecostal worship differ from mainstream Christian traditions? While Pentecostals have kept some of the worship elements, such as structure and order, from the mainstream denominations,¹²⁹ the distinctive Pentecostal characteristic is an encounter with the Spirit; that is, Spirit baptism.¹³⁰ Through encountering the Spirit, Pentecostals expect to experience an intimate relationship with God in worship, because an

¹²⁴ Ibid. For Albrecht, Pentecostal worship service is a *macro* ritual, while he applies *rite* as *micro* *rite*, which refers to 'a portion or phase of the service (e.g. the sermon, the song service), a particular practice or specific act or enactment (e.g. laying on of hands and prayer, taking an offering, receiving water or Spirit baptism) or a set of actions (e.g. various types of altar/responses) recognized by Pentecostals as a legitimate part of their overall ritual'.

He suggests three main types of Pentecostal worship: worship as a way of Christian life (particularly outside of the church service and activities); worship as the entire liturgy (the whole of Pentecostal service); and worship as a specific portion, aspect or rite within the overall liturgy. See Albrecht, 'Pentecostal Spirituality: Ecumenical Potential and Challenge'. Similar to Albrecht's definition, James K. A. Smith asserts that there are different levels of practices: *thin* and *thick*. Some practices are *thin* or ordinary, while *thick* practices are meaning-full and play a distinctive role in shaping one's identity. See Smith, *Desiring the Kingdom*, 80–5.

¹²⁵ Albrecht, *Rites in the Spirit*, 7, 13. According to him, ritology focuses most directly on enactment or performance; that is, it gives priority to the acts, the actions and the gestural activities of people.

¹²⁶ Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Peabody: Hendrickson Publishers, 1979), 229–35. Albrecht, *Rites in the Spirit*, 22. Albrecht, 'Pentecostal Spirituality: Ecumenical Potential and Challenge', 4. Alvarado, 'Pentecostal Worship and Creation of Meaning', 221.

¹²⁷ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 36.

¹²⁸ Ibid. See also, Andy Lord, 'A theology of sung worship', in *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy*, ed. Mark J. Cartledge and A. J. Swoboda (London/New York: Routledge, 2017), 92.

¹²⁹ Alvarado, 'Pentecostal Worship and Creation of Meaning', 222.

¹³⁰ Cecil B. Knight, 'The Wonder of Worship', in *Pentecostal Worship*, ed. Cecil B. Knight (Cleveland: Pathway Press, 1974), 7–16. See also Alvarado, 'Worship in the Spirit', 135–51. Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2012), 6–9. Warrington, *Pentecostal Theology*, 21–7, 220.

encounter with the Spirit of God is a sacramental encounter: ‘Believers are filled with the Spirit, and the Spirit is enfleshed in human beings. Just as Jesus Christ is God *with* us, the Holy Spirit is God *in* us.’¹³¹ In this sense, a theology of Pentecostal worship is a theology of encounter.¹³² In the worship service, Pentecostals experience an encounter with the Spirit in which they are directed to an intimate relationship with God in Christ.

Active participation of the worship community is another crucial characteristic of Pentecostal worship. Indeed, according to Walter J. Hollenweger, the total and active participation of every member in the worship community is the distinctive characteristic of Pentecostal worship.¹³³ In worship service, Pentecostals’ spontaneous and enthusiastic participation to be unified with God is manifested in their oral liturgy, dancing, singing, praying and playing instruments.¹³⁴ Pentecostals kneel down, sing, shout, clap, dance with joy and praise God in worship led by the Spirit.¹³⁵ They become one in a variety of ways of worship not only with the Spirit of God but also with others in the worship community. According to Cheryl Bridges Johns:

Pentecostal liturgy is a liturgy in the making, constantly being shaped and reshaped by God’s people. The key element of such a liturgy is the full participation of every person. This participation may take a variety of forms, with the intention of bestowing a capacity for action. Therefore, Pentecostal liturgy is revolutionary, serving for the conscientization of the people of God. Worship thus becomes the context for dialogue and the common ground on which everyone is equal.¹³⁶

¹³¹ Tomberlin, *Encountering God at the Altar*, 73–4.

¹³² Warrington, *Pentecostal Theology*, 219–21. Two pertinent words that embrace Pentecostal spirituality in his research are ‘expectancy’ and ‘encounter’.

¹³³ Hollenweger, *Pentecostalism*, 269–73. He asserts that *orality* and *participation* are distinctive in Pentecostal worship. See also, Alvarado, ‘Pentecostal Worship and Creation of Meaning’, 223–4.

¹³⁴ Hollenweger, *Pentecostalism*, 269–79.

¹³⁵ Tomberlin, *Encountering God at the Altar*, 74.

¹³⁶ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Eugene: Wipf and Stock Publishers, 2010), 100.

Total participatory worship is a key component in developing a vibrant, transformative relationship with God.¹³⁷ Moreover, the full participation of every person strengthens their solidarity of community as one body of Christ. Active engagement in the liturgical life of the church brings Pentecostals into ‘closer proximity and more vibrant relationship’ with God and with others in the community.¹³⁸

Praise and worship, which play a crucial role in Pentecostal worship services, are efficient means for union with God.¹³⁹ Pentecostals are known for a distinctive style of praise and worship, which consists mainly of exuberant and enthusiastic songs, often in contemporary music styles and employing many musical instruments. Pentecostals participate in singing and respond to ‘the moving of the sovereign Spirit’.¹⁴⁰ The Spirit-filled songs include corporate expressions of ‘praise and testimony’,¹⁴¹ through which believers give voice to their love, gratitude, joy and hope to God. Often the singing is accompanied by motions such as raising hands.¹⁴² In turn, Pentecostal worshippers encounter God’s love in praise and worship led by the Spirit, moving deep into union with God. Indeed, praise and worship is the ‘backbone of Pentecostal worship’ for union with God in Christ through the Spirit.¹⁴³

Pentecostals, who share a communal identity, practice their passionate love, gratitude and hope towards God in worship. In praise and worship rites led by the Spirit, Pentecostals endeavour to become actively involved in expressing their love and gratitude by clapping to the beat, swaying with the rhythm, raising their hands, and hugging others,

¹³⁷ Ibid., 13.

¹³⁸ Ibid., 121.

¹³⁹ Warrington, *Pentecostal Theology*, 224.

¹⁴⁰ Land, *Pentecostal Spirituality*, 93–4.

¹⁴¹ Delton L. Alford, ‘Music, Pentecostal and Charismatic’, in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Eduard M. Van Der Maas (Grand Rapids: Zondervan, 2002), 912.

¹⁴² Ibid. See also, Tomberlin, *Encountering God at the Altar*, 73–7.

¹⁴³ Warrington, *Pentecostal Theology*, 223–4.

so that they are absorbed into union with God and with others in the community.¹⁴⁴ Land elucidates a total ‘body life’ of Pentecostal worship:

The whole body responded and each person presented his or her body in receptivity and yieldedness to the Lord. Hands would be raised in praise and longing for his coming as the clouds of heavenly glory descended upon them. Hands would reach out to touch Jesus and by his Spirit receive healing and help. Hands would clap for joy at the might and wonderful deeds and presence of God. Hands would clasp and clench as believers revered and ‘held on’ to God for a blessing.¹⁴⁵

These rites are actions of love, gratitude, and hope towards God in Christ through the Spirit. Through their total activities led by the Spirit, Pentecostals communicate with the Spirit of Christ and share their love, gratitude, and hope with God. Some may speak words such as ‘Thank you Jesus’, ‘Glory to God’, ‘I love you’, or ‘Hallelujah’. Others pray their own prayers with tongues,¹⁴⁶ and anticipate the kingdom of God in worship.¹⁴⁷ Here, the use of various liturgical elements of worship is beneficial to foster intimate relationship with God in Christ.¹⁴⁸ Thus, Pentecostal practices, which foster a total participation in worship, are relational because the Spirit supplies relational dynamism into practices and leads Pentecostals to union with God in Christ.

Pentecostal practices led by the Spirit in worship achieve union with others. Indeed, this intimate relationship with others is expressed from the very beginning of the worship service, when the congregation gathers in the ‘narthex’ to greet one another, and continues to the end.¹⁴⁹ When early Christians had holy union with God in Christ through

¹⁴⁴ Albrecht, *Rites in the Spirit*, 157–8. See also, Tomberlin, *Encountering God at the Altar*, 73–7.

¹⁴⁵ Land, *Pentecostal Spirituality*, 108.

¹⁴⁶ Hollenweger, *Pentecostalism*, 18–24, 269–73.

¹⁴⁷ Land, *Pentecostal Spirituality*, 89–97.

¹⁴⁸ Alvarado, ‘Worship in the Spirit’, 143. For example, the Lord’s Supper is a distinctive ritual to confirm holy union with God in Christ. I will elucidate sacraments in the next subsection.

¹⁴⁹ Albrecht, *Rites in the Spirit*, 129–36, 154–6.

encountering the Spirit in worship, they came to love others, help the poor, and pray for the weak.¹⁵⁰ Land asserts that ‘the right hand of fellowship would be extended to all those coming into full membership in the church’;¹⁵¹ and that ‘hands would be laid upon those seeking healing, needing encouragement, or being set forth by the body for some particular ministry’.¹⁵² In worship, Pentecostals love, hug, embrace, and put hands upon others.¹⁵³ They do not simply follow words and doctrine; rather they proclaim and practice what they believe, feel and experience from God, so that they share union with God within the community.

For Pentecostals, worship is not just human actions; rather it involves a reciprocal relationship between God and human beings. In worship, God speaks to us, and we respond. The mutual response between God and human beings is manifested particularly in the altar call, which is the culmination of Pentecostal worship.¹⁵⁴ Wolfgang Vondey articulates the altar as a ritual metaphor for the human encounter with God:

Although Pentecost as theological symbol exceeds an exclusively anthropocentric idea of salvation (which is arguably dominant in the history of Pentecostalism), and the altar has often been historically and conceptually identified with a particular space and time of corporate worship, liturgy, and ritual, the Pentecostal altar is a theological metaphor of the kingdom of God, which is ‘neither here nor there’ (see Luke 17:21) but which comes into existence, as on the day of Pentecost, through the

¹⁵⁰ As shown in 3.1.1, people who experienced an encounter with the Spirit on the day of Pentecost devoted their lives to gathering together and helping others.

¹⁵¹ Land, *Pentecostal Spirituality*, 108.

¹⁵² *Ibid.*, 108–9.

¹⁵³ *Ibid.*, 108–12. See also Albrecht, *Rites in the Spirit*, 255.

¹⁵⁴ Vondey, *Pentecostal Theology*, 31. Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland: Centre for Pentecostal Leadership and Care, 2010), 3. The altar is a place of worship and a place of sacrifice.

unexpected outpouring of the Holy Spirit and the participation of creation in response to the divine presence.¹⁵⁵

The altar call led by the Spirit has a mutual relationship between God in Christ and human beings. God invites believers to the altar, and believers respond.¹⁵⁶ By responding to the call to come to the cross, believers encounter Christ, who died on the cross for human sins.¹⁵⁷ An encounter with Christ at the altar leads the believer to union with God, which in turn transforms the believer's life into 'a life of union'. In worship, Pentecostals go to the altar with the expectation of union with God, and they leave the altar with the expectation of union with others.

Accordingly, the expectancy and experience of God's presence through Pentecostal worship shapes the mutual union with God and with others. Regarding the communal relationship between divinity and humanity, Albrechts claims that:

Believers expect God to come and meet with his people. Pentecostals believe that God alone inaugurates the experience by God's gracious acts and presence, congregants can only prepare themselves. Ritualists cannot force God's presence and movings. They can only prepare and wait for God's actions in and among the worshippers, and then respond to the 'flow of the Spirit' when God's 'promptings' or 'stirrings' occur.¹⁵⁸

In this sense, the Pentecostal attitude in worship is one of believing, expecting, waiting and preparing for, and experiencing an encounter with God. Pentecostals believe that God

¹⁵⁵ Vondey, *Pentecostal Theology*, 41.

¹⁵⁶ Ibid., 42. The altar calls believers from all places and times of life to an encounter with God. The altar call is typically issued by the pastor or evangelist to the congregation to bring themselves to an encounter with God. See also, R. Alan Streett, *The Effective Invitation: A Practical Guide for the Pastor* (Grand Rapids: Kregel Publications, 1984), 81–107.

¹⁵⁷ Tomberlin, *Pentecostal Sacraments*, 3. As believers come to the altar, they are called to present themselves to God as 'a living and holy sacrifice, acceptable to God' (Romans 12:1). At the altar, believers deny themselves and die to the self so that Christ may live in them.

¹⁵⁸ Albrecht, 'Pentecostal Spirituality: Ecumenical Potential and Challenge', 5.

wishes to meet with His people through conversion, sanctification and Spirit baptism. Through the way of salvation, they expect and prepare for an encounter with God in Christ, and wait for the empowerment of the Spirit, who is the facilitator and motivator for a divine encounter.¹⁵⁹ This procedure shapes the structure of authentic Pentecostal worship, in which Pentecostals experience union with God and with others.

3.2.2 Relationality in Sacramental Practices

Pentecostal worship often includes the sacraments of water baptism, the Lord's Supper (the Eucharist or Holy Communion) and other rites such as the washing of feet, laying on of hands, anointing with oil and speaking in tongues. Some Pentecostal practices, such as water baptism and the Lord's Supper, are shared with other streams of Christianity. However, rites such as anointing the sick with oil, laying on of hands and footwashing are distinctive Pentecostal sacraments.¹⁶⁰ In this subsection, I highlight relational characteristics of Pentecostal sacraments in order to show that union with God reaches deep into the centre of Pentecostal practices.

Although many Pentecostals have used sacraments as negative terms, Pentecostal scholars recently give large positive attention to them.¹⁶¹ The term 'sacraments' is often problematic for Pentecostals, because they often connect sacraments with an 'institutionalization' of the Spirit or 'formalistic' understanding of liturgical traditions.¹⁶² Hence, Pentecostals generally prefer to use the term 'ordinances' to describe water baptism and the Lord's Supper.¹⁶³ For example, Keith Warrington chooses the term ordinances

¹⁵⁹ Alvarado, 'Pentecostal Worship and Creation of Meaning', 223.

¹⁶⁰ Warrington, *Pentecostal Theology*, 162.

¹⁶¹ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 5–6. Green deliberately introduces many Pentecostal scholars' approach to sacraments especially regarding the Lord's Supper in chapter 2. See *ibid.*, 5–73.

¹⁶² Frank D. Macchia, 'Tongues as a Sign: Towards a Sacramental Understanding of the Pentecostal Experience', *Pneuma* 15 (Spring 1993): 61.

¹⁶³ Richard Bicknell, 'The Ordinances: The Marginalised Aspects of Pentecostalism', in *Pentecostal*

rather than sacraments, in order to avoid a formalistic sacramental idea according to which baptism and the Lord's Supper are seen as 'sure channels of grace', transmitting what they signify.¹⁶⁴ In the same way, some Pentecostals see sacraments as containing 'magical notions of the communication of grace',¹⁶⁵ while in fact, sacraments such as water baptism and the Lord's Supper have no saving power *per se*.¹⁶⁶ Sacraments can be efficacious only through an act of the Spirit between God and human faith,¹⁶⁷ where the sacraments confer grace to the participants in faith by the work of Christ.¹⁶⁸ Nevertheless, Daniel Tomberlin rejects the choice of ordinances over sacraments. According to him, sacraments imply 'the mystery and reality of a divine encounter'.¹⁶⁹ Indeed, he asserts that the term sacraments is more *Pentecostal* than ordinances because it evokes the Christocentric and pneumatic encounter with God.¹⁷⁰ Therefore, in order to reflect Spirit-Christology for union with God, my thesis employs the term Pentecostal sacraments, which are common yet distinctive, and which are not institutionalized but are Christocentric and Spirit-filled. In doing so, I want to highlight the role of Christ and of the Spirit as the mediator and the mediation of the mediator of Pentecostal practices for union with God.

Sacraments are the union between the mundane and the divine through the Spirit.

Pentecostal sacraments are intrinsically relational because they direct participants towards

Perspectives, ed. Keith Warrington (Carlisle: Paternoster Press, 1998), 205. See also, Warrington, *Pentecostal Theology*, 161–2. Steve Studebaker, 'Baptism among Pentecostals', in *Baptism: Historical, Theological, and Pastoral Perspectives*, ed. Gordon L. Heath and James D. Dvorak (Eugene: Pickwick Publications, 2011), 208. Some scholars, such as James L. Slay, John Bond, Stanley Horton and Keith Warrington oppose using the term sacraments to describe water baptism and the Lord's Supper. Instead, they use ordinances. However, Simon Chan, Amos Yong, Daniel Tomberlin and Wolfgang Vondey place more emphasis on a sacramental view. See Green, *Toward a Pentecostal Theology of the Lord's Supper*, 5–73.

¹⁶⁴ Bicknell, 'The Ordinances', 205.

¹⁶⁵ Studebaker, 'Baptism among Pentecostals', 208.

¹⁶⁶ *Ibid.*, 208. See also, Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield: Gospel Publishing House, 1981), 355.

¹⁶⁷ Yong, *The Spirit Poured Out on All Flesh*, 156. See also, Larry D. Hart, *Truth Aflame* (Grand Rapids: Zondervan, 2010), 586.

¹⁶⁸ Studebaker, 'Baptism among Pentecostals', 208.

¹⁶⁹ Tomberlin, *Pentecostal Sacraments*, xi.

¹⁷⁰ *Ibid.*

Christ and connect God's grace to human beings through the work of the Spirit. In the sacraments, the community participates in the redemptive story of God in Christ, and experiences the redemptive living presence of God in Christ through the Spirit.¹⁷¹ In celebrating the sacraments led by the Spirit, Pentecostals travel 'forward or backward in time – back to Sinai, back to Calvary, back to Pentecost – forward to Armageddon, the Great White Throne Judgement, the Marriage Supper of the Lamb'.¹⁷² According to Frank D. Macchia, sacraments led by the Spirit are efficacious 'as instruments of grace because they offer the promise of the gospel to the believer who receives them in faith'.¹⁷³ He cites Calvin's arguments and connects the role of the Spirit, who 'performs what is promised':

The Spirit's performance involves our performance, which is the meaning of the sacrament. The sacraments thus 'do not avail one iota without the energy of the Holy Spirit'.¹⁷⁴

Sacraments led by the Spirit act as a medium or channel connecting God's grace to human beings. The work of the Spirit and human faith are indispensable for 'the effectiveness of the sacraments', which connect participants to God in Christ.¹⁷⁵ It is the Spirit that 'transforms the community of faith from moment to moment so that it can more fully realise and embody here and now the image and likeness of the eschatological Christ'.¹⁷⁶ Thus, the sacraments through the Spirit become 'means of grace for the receptive individuals-in-community and the community',¹⁷⁷ and direct human beings towards God in Christ.

¹⁷¹ Archer, *The Gospel Revisited*, 71.

¹⁷² Land, *Pentecostal Spirituality*, 46, 92. Land asserts that the Spirit acts as a kind of 'time machine' via the Word. In the Spirit, Pentecostals travel backward and forward in salvation history and participate in the events that have been and are yet to be.

¹⁷³ Macchia, *Baptized in the Spirit*, 247. See also John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge, 2 Vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1979), 2:491.

¹⁷⁴ Macchia, *Baptized in the Spirit*, 247. See also Calvin, *Institutes*, 2:497.

¹⁷⁵ Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: InterVarsity Press, 1996), 123.

¹⁷⁶ Yong, *The Spirit Poured Out on All Flesh*, 161.

¹⁷⁷ Archer, *The Gospel Revisited*, 71.

Sacraments are closely related to Pentecostal beliefs regarding Christ's ministry as saviour, sanctifier, baptizer, healer and coming King. For Pentecostals, the sacraments begin with a firm belief that they have been ordained by Christ.¹⁷⁸ From this perspective, the sacraments are considered as 'acts of commitment' practiced out of loyalty to Christ.¹⁷⁹ According to John C. Thomas, the sacraments – water baptism, footwashing, speaking in tongues, laying on of hands and anointing with oil, and the Lord's Supper – correspond to the fivefold gospel: salvation, sanctification, baptism, divine healing and the commission, respectively.¹⁸⁰ The sacraments are 'directly connected to proclamation of the Gospel and specifically connected to commands and promises of Jesus Christ'.¹⁸¹ Thus, Pentecostal sacraments seek to express a Christocentric and pneumatic encounter with God.¹⁸² Here, I will briefly highlight that Pentecostal sacraments through a Christo-pneumatic encounter with God are relational and reciprocal.

The celebration of the Lord's Supper is a central feature of Pentecostal worship,¹⁸³ just as it was for the early church.¹⁸⁴ As Scripture tells us, most early churches met regularly to celebrate the Lord's Supper (Acts 20:7).¹⁸⁵ It symbolizes Christ's sacrificial death and our union with God in Christ, through remembering, celebrating, and

¹⁷⁸ Ibid., 67, 69.

¹⁷⁹ See Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2000), 514–18. See also, Archer, *The Gospel Revisited*, 69.

¹⁸⁰ John Christopher Thomas, 'Pentecostal Theology in the Twenty-First Century', *Pneuma* 20, no.1 (Spring 1998), 18–19. See also, Archer, *The Gospel Revisited*, 73–80.

¹⁸¹ Archer, *The Gospel Revisited*, 74.

¹⁸² Tomberlin, *Pentecostal Sacraments*, xi. Tomberlin suggests Pentecostal sacraments as a 'mystery and reality' of a Christo-Pneumatic encounter. For him, the dual approach to sacraments manifests Pentecostal distinctiveness, so that 'sacraments are *Pentecostal* for all Christians'.

¹⁸³ Walter Hollenweger, *The Pentecostals* (London: SCM Press, 1972), 385. See also, Frank D. Macchia, 'Eucharist: Pentecostal' in *The New Westminster Dictionary of Liturgy and Worship* ed. Paul F. Bradshaw (Louisville: WJKP, 2002), 190. Albrecht, *Rites in the Spirit*, 132. Cf. Acts 20:7. Smith, *Desiring the Kingdom*, 182. Chris E. W. Green presents a wide range of scholarly works for the Lord's Supper in his book, *Toward a Pentecostal Theology of the Lord's Supper*. My thesis does not describe what the Lord's Supper is; rather it intends to elucidate relational elements of the Lord's Supper.

¹⁸⁴ Tomberlin, *Pentecostal Sacraments*, 156. The Lord's Supper is different from the agape feast, which is a meal of common fellowship. At the agape feast there is often discrimination between the rich and poor; however, the Lord's Supper unifies all.

¹⁸⁵ Ibid., 153–7.

anticipating Christ's life, death and parousia.¹⁸⁶ Partaking of the Lord's Supper is one of 'the most sacred and hallowed moments in the entire Christian life'.¹⁸⁷ Through the Lord's Supper as an altar call, Jesus is eager to share Himself with His followers (Lk. 22:15). At the altar, participants present themselves as 'a living sacrifice' and receive the body and blood of Jesus Christ.¹⁸⁸ In doing so, they believe their union with Christ. Indeed, the Lord's Supper is the 'sacrament of sacraments', which unifies and shares believers with Christ.¹⁸⁹ Thus, the Lord's Supper is the relational centre of Pentecostal worship for union with God in Christ.

The Spirit as the relational Spirit plays a crucial role for the Lord's Supper to be Spirit-shaped fellowship. In the celebration of the Lord's Supper believers partake of the divine nature through the Spirit, who is the relational medium between God in Christ and human beings. Through their participation in the sacraments, believers are converted, healed, sanctified, and empowered with the Spirit.¹⁹⁰ These experiences by the Spirit intensify the fellowship between believers and God in Christ (See 3.1.3). As Frank D. Macchia notes: 'Sacramental presence is mutual presence, a *koinonia* in the Spirit in which Christ fills us with the Spirit and we give of ourselves in the Spirit to him.'¹⁹¹ Indeed, the Spirit enables participants in the Lord's Supper to achieve union with Christ. By sharing the divine fellowship with Christ in the Lord's Supper led by the Spirit, 'believers express their love for Christ, and declare their faith and hope in Him'.¹⁹² The practical experiences

¹⁸⁶ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 210–2. Green points out the breaking of bread as the Eucharist, not merely an ordinary meal shared among believers. See also, Tomberlin, *Pentecostal Sacraments*, 153–7. Yong, *The Spirit Poured Out on All Flesh*, 165. Yong asserts that the Lord's Supper is 'not only an act of remembering but also an act of anticipation until Jesus returns (1 Cor. 11:26)'.

¹⁸⁷ Tomberlin, *Pentecostal Sacraments*, 169.

¹⁸⁸ Ibid., 184. Cf. Lk. 22:8.

¹⁸⁹ Chan, *Liturgical Theology*, 71. The Lord's Supper is a 'sacrament of union' between God in Christ and believers in the community. Walter Hollenweger emphasizes the Italian Assemblée di Dio's argument that the Lord's Supper is a means of 'intimate communion' with Christ. See Yong, *Spirit-Word-Community*, 250.

¹⁹⁰ Land, *Pentecostal Spirituality*, 111. See also, Tomberlin, *Pentecostal Sacraments*, 153–91.

¹⁹¹ Macchia, *Baptized in the Spirit*, 255.

¹⁹² Hollenweger, *The Pentecostals*, 386.

through the Spirit shape their identity as a chosen people belonging to the one body of Christ.¹⁹³ In this sense, Holy Communion is the visible means of being unified with invisible divinity through the Spirit.

Through the Lord's Supper as Spirit-shaped fellowship, believers foretaste the apocalyptic banquet that will fulfil the consummation of redemption. While baptism and healing anticipate the resurrection, the Lord's Supper anticipates the wedding banquet.¹⁹⁴ Through the Lord's Supper, believers experience an anticipation of the apocalyptic 'marriage supper of the Lamb' (Matt 26:29, Rev. 19:9).¹⁹⁵ Smith emphasizes the apocalyptic fellowship of the Lord's Supper, which is a foretaste of the feast in the kingdom.¹⁹⁶ He regards the ordinance as an anticipatory meal looking forward to the marriage with Christ.¹⁹⁷ Regarding this apocalyptic participation of the kingdom, Archer states:

We are caught up in the divine dance in which we participate in the very being of God, longing for the fullness of his kingdom to be manifested. We partake in Jesus' body and blood to make us one and sustain us with his prophetic promise – 'I am coming very soon'. Maranatha!¹⁹⁸

As such, the Lord's Supper is a sacramental fellowship which brings about an eschatological hope to participants and shapes 'our identity as the messianic eschatological people of God'.¹⁹⁹ Land places the eschatological fellowship at the heart of Pentecostal spirituality.²⁰⁰ Pentecostals' passion for Christ's coming and the kingdom of God shows

¹⁹³ Archer, *The Gospel Revisited*, 80.

¹⁹⁴ Telford Work, *Ain't Too Proud to Beg: Living Through the Lord's Supper* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 74.

¹⁹⁵ Smith, *Desiring the Kingdom*, 203.

¹⁹⁶ *Ibid.*, 200.

¹⁹⁷ *Ibid.*

¹⁹⁸ Archer, *The Gospel Revisited*, 80.

¹⁹⁹ *Ibid.*

²⁰⁰ Land, *Pentecostal Spirituality*, 173–7.

their passion for union with God. Indeed, the Lord's Supper is Spirit-shaped fellowship for holy union with God in Christ.

Water baptism is a symbol of new fellowship with God in Christ through the Spirit. It is a means of salvific grace through the death and resurrection of Christ, and the work of the Spirit.²⁰¹ Through water baptism, believers participate in the death, burial and resurrection of Christ. By being crucified with Christ, a believer is no longer I who live, but is Christ who lives in me (Gal. 2:20). That is, they die to sins and live for righteousness (1 Pet. 2:21). Through their immersion in and rising from the water, participants outwardly express their 'inward cleansing of the conscience wrought by faith in Christ upon repentance from sin'.²⁰² Because they are cleansed and unified with Christ, they are full of love and joy towards God. In this sense, water baptism evokes new fellowship with God in Christ. Archer elucidates a believer's water baptism as follows:

'by immersion' best re-enacts the salvific experience of identifying with the death and resurrection of Jesus (Rom. 6:4) for the forgiveness of sins (Acts 2:38). Water baptism recapitulates the protection of Noah and his family from divine judgement sent upon the wicked (Gen. 6–9; 1 Pet. 3:20–21) and also the Israelites' exodus deliverance through the waters of the Red Sea. Out of this, they emerged as a people belonging to God on 'the way' to the promised land. Water baptism is the sacramental sign initiating one into the corporate *via salutis*.²⁰³

Through water baptism, Participants enter into the promised land, in which they enjoy new relationship with God. By proclaiming their new identity as a people belonging to God,

²⁰¹ Tomberlin, *Pentecostal Sacraments*, 123, 143. The Greek word *baptizō* has its etymology in the word *báptō*, which means 'to immerse', 'to dip in or under', 'to dye', 'to sink', 'to drown', 'to bathe', or 'wash'. Water baptism is a 'visible sign of union with an invisible reality'. Augustine views water baptism as 'the visible form of an invisible grace' or 'a sign of a sacred thing'. Cf. Water baptism is also salvific for oneness Pentecostals.

²⁰² Donald Gee, 'Baptism and Salvation', *The Pentecostal Evangel* (22 March 1953): 5. See Tomberlin, *Pentecostal Sacraments*, 121. Tomberlin sees water baptism as a 'spiritual bath'.

²⁰³ Archer, *The Gospel Revisited*, 76.

participants confirm that they enter into union with God in Christ. Here, the Spirit mediates them to receive Christ by faith.²⁰⁴ The Spirit binds participants to Christ in the sacraments instituted by Christ ‘through which Christ is present in the church’.²⁰⁵ Indeed, it is a new birth and relationship in the way of salvation led by the Spirit.²⁰⁶ Through water baptism, thus, believers achieve union with God in Christ.²⁰⁷

In water baptism, participants enter into the mystery of the Christian community.²⁰⁸ Indeed, water baptism binds believers to the body of Christ, which is a single body with many members (1 Cor. 12:14–27). Participants of water baptism publicly proclaim their new identity with Christ,²⁰⁹ thus sharing with others in the community so that they become a visible communion.²¹⁰ They praise God, celebrate their union with God and with others, and share their communal identity with joy together. Accordingly, union with God and with others reaches deep into baptismal practices.

Footwashing has not been accepted as a universal sacrament in modern mainstream Christianity, where it is practiced only on Maundy Thursday; as a regular rite it is ‘practiced by a relatively few number of free-church traditions’.²¹¹ In *Homilies on the*

²⁰⁴ James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (London: SCM Press, 2010), 97. He elucidates the relationship between water baptism and Spirit baptism. For him, water baptism does not convey forgiveness and the Spirit; rather, it is a vehicle of the faith through the Spirit. Water baptism enables believers to approach God and represents what God has done for human beings.

²⁰⁵ Macchia, *Baptized in the Spirit*, 72.

²⁰⁶ Archer, *The Gospel Revisited*, 76. See also, Tomberlin, *Pentecostal Sacraments*, 110–6.

²⁰⁷ See Tomberlin, *Pentecostal Sacraments*, 120. For him, ‘being baptized in Christ means that believers are in union with Christ’.

²⁰⁸ Dunn, *Baptism in the Holy Spirit*, 100. Most Pentecostals do not see water baptism as a ‘door into the church’. Water baptism is understood as a process of the ongoing sanctification of believers in the way of salvation. See Tomberlin, *Pentecostal Sacraments*, 131.

²⁰⁹ Archer, *The Gospel Revisited*, 76. See also, Warrington, *Pentecostal Theology*, 163. Water baptism is an act of public declaration regarding one’s repentance, forgiveness of sins, salvation and commitment to Christ.

²¹⁰ Tomberlin, *Pentecostal Sacraments*, 134. The church, which is the body of Christ, is a mystical reality. Water baptism, which is a visible event, signifies being unified into the visible church.

²¹¹ Frank D. Macchia, ‘Is Footwashing the Neglected Sacrament? A Theological Response to John Christopher Thomas’, *Pneuma* 19, no.2 (Fall 1997): 239. As free-church traditions, he gives as examples certain Pentecostal groups, the Church of the Brethren, and some Baptist groups. Footwashing has also been practiced by Anabaptists. See Tomberlin, *Pentecostal Sacraments*, 194–6.

Gospel of John, however, Augustine states that footwashing is a ‘wonderful sacramental symbol’ and a ‘lofty mystery’.²¹² Bernard of Clairvaux encourages daily footwashing ‘as a sacrament for the remission of sins’.²¹³ If water baptism is a rite that is commanded by Christ, then footwashing too is a sacrament.²¹⁴ Indeed, the Scripture provides decisive guidance on footwashing (John 13), for Christ introduced the washing of one another’s feet as a rite of cleansing (John 13:14–17).²¹⁵ It has been practiced by many Pentecostal churches, including the Church of God, Church of God in Christ, Pentecostal Church of God, Church of God of Prophecy, Pentecostal Free-Will Baptist Churches and apostolic Pentecostal churches.²¹⁶ Therefore, it is plausible to consider footwashing as a Pentecostal sacrament, not only in that Christ has commanded us but also as something we should do for others in the community.²¹⁷

Footwashing unifies participants with Christ. It is a spiritual experience in which sins are cleaned away and the soul is restored.²¹⁸ As believers wash each other’s feet, they confess their sins and pursue holiness. Participants experience Christ’s hands, which wash away their sins. In this sense, the rite of footwashing is an encounter with Christ. However, footwashing will be in vain without the dynamic energy of the Spirit. Hence this rite should be understood as an encounter with the Spirit who mediates us to Christ. The Spirit mediates us to Christ in the liturgy, so that Christ is present to believers.²¹⁹ The Spirit acts

²¹² Philip Schaff and Rev. Henry Wallace, eds., *The Nicene and Post-Nicene Fathers, Second Series, Vol. VII* (New York: Cosimo Classics, 2007), 303.

²¹³ Philip Schaff, *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 13 Vols (Grand Rapids: Baker Book House, 1954), 8: 339–40. ‘Foot-washing’.

²¹⁴ Hollenweger, *The Pentecostals*, 386.

²¹⁵ John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Cleveland: CPT Press, 2014), 127. See also, Hollenweger, *The Pentecostals*, 386.

²¹⁶ Tomberlin, *Pentecostal Sacraments*, 196. Footwashing has been adopted as a distinctive Pentecostal expression of sacramentality in many apostolic Pentecostal churches and denominations. See Yong, *The Spirit Poured Out on All Flesh*, 164.

²¹⁷ Macchia, ‘Is Footwashing the Neglected Sacrament?’ 247. Macchia asserts that ‘to say that footwashing is sacramental’ can be proved by the Scripture John 13.

²¹⁸ Philip Schaff and Rev. Henry Wallace, eds., *The Nicene and Post-Nicene Fathers, Second Series, Vol. X* (New York: Cosimo Classics, 2007), 321. See also, Tomberlin, *Pentecostal Sacraments*, 215–6.

²¹⁹ Cartledge, *The Mediation of the Spirit*, 67. See also, Yong, *The Spirit Poured Out on All Flesh*,

as mediation of the mediator in the sacraments. In the Spirit the community becomes the sacrament of Christ, and human beings enter into the relationship with God.²²⁰ The Spirit enters into the human spirit by means of the rite of footwashing,²²¹ and through the mediation of the Spirit, believers participate in what footwashing symbolizes, namely relational union. In the Spirit, thus, participants in footwashing see the infinite in the finite, the spiritual in the material and the transcendent in the immanent.²²²

In footwashing participants experience holy communion with God. During this rite it is common for holy tears to be shed, as hearts and minds are overcome with joy after the confession of sins and the restoration of the sinful. At the end of footwashing joyful activities follow, such as singing, dancing and embracing one another. In this way participants enjoy their fellowship with God in Christ. Indeed, the pursuit of fellowship with God affects the whole of the human self: spirit, soul and body.²²³ In this respect, the footwashing is a sign of sanctification to be unified with God in Christ along the journey of the *via salutis*.²²⁴

By washing one another's feet, participants led by the Spirit experience union not only with God in Christ but also with others in the community. Through footwashing, according to Archer, believers experience God's redemptive cleansing and curing.²²⁵ As we wash one another's feet,

161. Sebastian Madathummuriyil, 'The Holy Spirit as Person and Mediation: A Pneumatological Approach to Church and Sacraments', *Questions Liturgiques* 88 (2007), 198. Land, *Pentecostal Spirituality*, 129.

²²⁰ Yong, *The Spirit Poured Out on All Flesh*, 161. Yong claims that the Spirit transforms the community of faith from time to time and embodies the image of the eschatological Christ.

²²¹ Cartledge, *The Mediation of the Spirit*, 78.

²²² Ibid., 79. See also, Hope Marie Hirshorn, 'John Macquarrie's Theology of Mediation' (Ph. D. diss., Fordham University, 2011), 5.

²²³ Tomberlin, *Pentecostal Sacraments*, 203. The confession of sin and the eagerness for holiness through footwashing embrace 'a right disposition of the heart, a true confession of the mouth, and presenting the body' as living sacrifices, holy and pleasing to God, which are spiritual acts of worship (Rom. 12:1).

²²⁴ Archer, *The Gospel Revisited*, 76–7. He asserts that 'communal holiness, wholeness, discipline and discipleship' are integral to travelling on the *via salutis*. See also, Thomas, *Footwashing in John 13 and the Johannine Community*, 159. Macchia, 'Is Footwashing the Neglected Sacrament?' 247. Tomberlin, *Pentecostal Sacraments*, 200–8.

²²⁵ Archer, *The Gospel Revisited*, 77.

we are reminded of our own shortcomings, yet we proleptically [sic] experience God's declaration – your sins are forgiven. The community realises it is a holy people and a royal priesthood.²²⁶

Thus participants share holy identity with others in the fellowship of the ecclesial community. In this way, footwashing unifies the redemptive community – the body of Christ. It is not only a sacrificial act but also a mutual service in which the new commandment to love one another is fulfilled.²²⁷ By washing each other's feet, participants abandon all pretence and they joyfully express love and devotion for one another.²²⁸ As Tomberlin asserts, footwashing is a 'somatic expression of profound love and humility which offers an opportunity for the sinful to confess their offenses and receive forgiveness'.²²⁹ The confession of sins in community is crucial to bring about the wholeness of restoration, and to restore the body of Christ.²³⁰ Sometimes, it restores fallen members to union with God and with others. Thus, footwashing is a sacrament of Christian union and 'the fellowship of the towel', because it wipes out tears and unifies people with Christ.²³¹

Anointing the sick with oil and laying on of hands are significantly relational as the anointed touch.²³² Regarding oil, Warrington states that this has been traditionally used by Pentecostals, applied sparingly to the forehead. It has several meanings:

²²⁶ Ibid.

²²⁷ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 78. Chan describes footwashing as the supreme sacrifice.

²²⁸ Tomberlin, *Pentecostal Sacraments*, 193, 211. See also, A. J. Tomlinson, 'Obedience to Jesus', *Church of God Evangel* (5 May 1917): 1. Tomberlin claims that to kiss the foot of another is an expression of deep devotion.

²²⁹ Tomberlin, *Pentecostal Sacraments*, 204.

²³⁰ Ibid.

²³¹ Ibid., 193–223.

²³² Warrington, *Pentecostal Theology*, 291–3. See also, Tomberlin, *Pentecostal Sacraments*, 245. Tomberlin suggests a unified term, 'the anointed touch', which includes anointing with oil and the laying on of hands. See Tomberlin, *Pentecostal Sacraments*, 227. Land, *Pentecostal Spirituality*, 108–9. Land describes the laying on of hands and anointing with oil as the 'healing balm of Calvary'. See also Thomas, 'Pentecostal Theology in the Twenty-First Century', 19. Although these sacramental practices are explicitly mentioned in Scripture (Mark 6:13 and James 5), and are practiced by Pentecostals in the community, Pentecostals have

Oil was regarded by the Jews as symbolizing a number of characteristics that would encourage the one who was being anointed. As such, it indicated the presence of the Spirit and was also used to signify an infusion of the strength or wisdom of God. Anointing was also associated with restoration, occurring when a person had been healed of leprosy, such an act demonstrating her/his purification, based on which s/he was welcomed back into society.²³³

Based on these implications of oil, Warrington assumes that the anointed touch with oil is intended to be ‘symbolic and commemorative’ of certain features – curing, caring, restoring and supporting – by the infusion of the power of the Spirit of God.²³⁴ Divine healing through the anointed touch brings about great joy. Believers respond to God through dancing, shouting, clapping, and speaking in tongues.²³⁵ They communicate with God through divine healing: God restores them, and they praise God.

The laying on of hands as an anointed touch is another relational rite for the sick, and is a significant feature of Pentecostal practices.²³⁶ Spirit-filled believers are laying on ‘holy hands’.²³⁷ According to Warrington, this sacrament has been considered as ‘an act of compassion more than a formal rite, as well as a symbolic act linking the power of God with the hand(s) of the one(s) doing the action’.²³⁸ Some of those upon whom hands are

not included them within the meaning of the term sacraments. Instead, anointing with oil and laying hands upon the sick maintain their place in Pentecostal practices in the context of prayer for the sick. See, Tomberlin, *Pentecostal Sacraments*, 226, 246. Tomberlin asserts that the anointed touch is essential because it was ‘the bible way’. See also, Warrington, *Pentecostal Theology*, 291.

²³³ Warrington, *Pentecostal Theology*, 291. We find in Scripture the meaning of anointing (Exod. 28:41; 30:30; Lev. 8:12; Judg. 9:15; 1 Sam. 10:1; 2 Sam. 12:7; 1 Kgs 19:16), the presence of the Spirit (1 Sam. 10:1, 6; 16:13; Isa. 61:1; Acts 10:38; 2 Cor. 1:21–22), an infusion of strength (Ps. 88:21–25), wisdom (Isa. 11:1–4; 1 Jn 2:20, 27) and purification (Lev. 14:12, 16).

²³⁴ Warrington, *Pentecostal Theology*, 292–3.

²³⁵ Tomberlin, *Pentecostal Sacraments*, 226.

²³⁶ P. S. Brewster, ‘The Stigma of the Supernatural’, *Elim Evangel* (24 February 1962): 116. See also, Keith Warrington, ‘Healing and Exorcism: The Path to Wholeness’, in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle: Paternoster Press, 1998), 161. Archer, *The Gospel Revisited*, 78–9. Tomberlin, *Pentecostal Sacraments*, 226. Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice* (Blandford Forum: Deo Publishing, 2006), 1.

²³⁷ Tomberlin, *Pentecostal Sacraments*, 226.

²³⁸ Warrington, *Pentecostal Theology*, 293. See also, Warrington, ‘Healing and Exorcism’, 161.

laid have experienced ‘physical manifestations’ such as shaking, tingling, and heat,²³⁹ which have been considered as proof of divine healing activity.²⁴⁰

Healing is not limited to the physical, but is extended to the whole person.²⁴¹ This healing ministry allows the people in the community to participate in the future promise of permanent healing (Revelation 19–20),²⁴² which Pentecostals share with one another. As such, it is closely related to affections such as compassion, love and hope, which are actualized with authentic sacraments in Pentecostal practices, such as the anointing with oil and laying on of hands. The anointed touch offers hope and encouragement to sufferers, reminding them that they are in the presence of God, who loves them and will strengthen them. The anointed touch brings about ‘close proximity’ to one another so that they believe they are standing close to each other in one community.²⁴³ Thus, the anointed touch through the Spirit evokes holy affections to achieve close relationship with God and with others in the community.

Accordingly, relationality for union with God reaches deep into Pentecostal sacramental practices. Pentecostal sacraments in relationality for union with God also enable believers to achieve union with others in the community. Relational openness of union with God and with others permeates Pentecostal individual practices. The next subsection will elucidate relationality in personal practices.

3.2.3 Relationality in Personal Practices

Pentecostals also experience union with God in personal practices such as individual prayer and reading the Scripture. Prayer is the primary, significant, and explicit personal

²³⁹ Warrington, ‘Healing and Exorcism’, 161.

²⁴⁰ Ibid.

²⁴¹ Archer, *The Gospel Revisited*, 79.

²⁴² Ibid.

²⁴³ Cartledge, *The Mediation of the Spirit*, 69.

theological activity of Pentecostals,²⁴⁴ for whom it is impossible to have an intimate relationship with God without prayer. Indeed, persistent prayer is the heartbeat of the Pentecostal movement.²⁴⁵ Prayer is an encounter with God,²⁴⁶ in which ‘one responds to the Spirit of God’.²⁴⁷ Through prayer, believers communicate with God: they speak to God, and God responds to them. Similarly, reading the Scripture is another means of relationality for union with God. The Spirit speaks to believers through the Scripture, and Pentecostals seek to live in intimate relationship with God in light of the Scripture.²⁴⁸ With this in mind, this subsection highlights relationality in personal prayer and the reading of Scripture.

Pentecostal prayer is in the Spirit, who mediates us to God. The Spirit is the relational mediator between the Father and the Son, and between God and human beings. Through the most significant activity of the Spirit, believers’ affective richness is evoked and expressed in prayer.²⁴⁹ Pentecostals experience love, compassion, gratitude, and hope towards God through praying in the Spirit because affections are the fruit of the Spirit. Their affective confessions such as ‘I love you God’, ‘You are faithful’, and ‘Thank you Lord’ are a feature of union and deep communion between God and believers, because ‘being filled with the Spirit is being yielded to, directed, and empowered by God to give a witness more consistent with his Spirit to Jesus Christ’.²⁵⁰ Thus, praying in the Spirit is the heart of relationality for union with God in Christ.

²⁴⁴ Land, *Pentecostal Spirituality*, 165–6. See also, Warrington, *Pentecostal Theology*, 214.

²⁴⁵ C. P. Wagner, ‘America’s Pentecostals: See How They Grow’, *Christianity Today* 31 (October 16, 1987), 28–9. See also, Vondey, *Pentecostal Theology*, 86.

²⁴⁶ Warrington, *Pentecostal Theology*, 214–5.

²⁴⁷ Land, *Pentecostal Spirituality*, 24.

²⁴⁸ Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (Cleveland: CPT Press, 2009), 251–2.

²⁴⁹ Land, *Pentecostal Spirituality*, 165–72.

²⁵⁰ *Ibid.*, 169.

Pentecostal prayer as an altar of encounter manifests the reciprocal relationship between God and believers. In prayer led by the Spirit, believers participate in deep communion with God.²⁵¹ That is, in prayer believers speak out their love, gratitude and compassion to God, and God responds to their prayer in the Spirit. Hence, believers are full of comfort and joy in the Spirit.²⁵² Sharing and communicating with God and with others is also manifested in communal prayer such as concert prayer, and prayer with others and for others.²⁵³ Albrecht sees concert and corporate prayers as ‘a symphony of holy sounds’ which gives ‘a sense of security’ to the Pentecostal worshipper.²⁵⁴ In concert prayer, many Pentecostals pray together with ritual sounds and music, thus directing the worship community into the presence of God, so that they sense ‘the proximity of the Holy Spirit and the reality of close communion with the divine’.²⁵⁵ Land describes the feature of concert prayer as ‘a cacophony of sound’, ‘a pandemonium of celebration’, ‘a stereophonic praise’ and ‘a proleptic dance of the kingdom’.²⁵⁶ In the corporate prayer, Pentecostals experience an *intense* union with God and with others,²⁵⁷ which directs them to a ‘dance with the Spirit’, so that they speak in tongues, dance with joy, clap hands and shout ‘hallelujah’.²⁵⁸ In the sense of unity, they pray for others by laying hands on the shoulder.²⁵⁹ These behaviours manifest Pentecostals’ union with God and with others in the community.

²⁵¹ Land, *Pentecostal Spirituality*, 169.

²⁵² Ibid., 171.

²⁵³ This subsection deals with the communal prayer in worship. A discussion of personal prayer follows in 3.2.3.

²⁵⁴ Albrecht, *Rites in the Spirit*, 143.

²⁵⁵ Ibid. See also, Delton L. Alford, ‘Pentecostal and Charismatic Music’, in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess, Gary McGee and Patrick Alexander (Grand Rapids: Zondervan, 1988), 688–95. Land, *Pentecostal Spirituality*, 106–7.

²⁵⁶ Land, *Pentecostal Spirituality*, 106–7. Land states that the concert prayer is like an ‘orchestra warming up for concert’ rather than ‘playing the same musical arrangement’. See, Ibid., 165.

²⁵⁷ Ibid., 106.

²⁵⁸ Ibid. See also Albrecht, *Rites in the Spirit*, 143.

²⁵⁹ Albrecht, *Rites in the Spirit*, 234. Prayer for others bring about union with others in the community. The worship community becomes one through the concert prayer.

Regarding Pentecostal prayer, Land suggests three forms: with words understood, without words, and with words not understood.²⁶⁰ All of these forms manifest an intimate relationship between God and believers. First, the most common form of Pentecostal prayer is to express one's *gratitude* with words because in prayer Pentecostals focus on what God has done for us in Christ.²⁶¹ The verbal expressions to God are closely connected to certain actions such as offerings, praise, lifting hands, clapping, swaying and devotions, through which Pentecostals respond and devote themselves to God. In this sense, praying in the Spirit achieves mutual fellowship with God. Second, prayer without words is carried out with sighs, groans and holy laughter in the Spirit, which evoke compassion and joy towards God.²⁶² Prayer with groans is sometimes related to Romans 8, regarding the Spirit who intercedes for those in need with groans.²⁶³ Through sighs, groans and laughter in the Spirit, Pentecostals taste God's sighs, groans and laughter towards their sins, disorder and restoration, which give them compassion. Holy laughter is common in prayer led by the Spirit.²⁶⁴ Through holy laughter, believers taste God's satisfaction towards themselves, who are created in the image of God. Sharing sighs, groans and laughter with the Spirit of God leads believers to the mystery of divine fellowship. Finally, speaking in tongues is relational because the Spirit intercedes between us and God.²⁶⁵ For Pentecostals, speaking in tongues in prayer gives believers confidence and courage so that they live with a passion for the kingdom which is established 'already' and 'not yet'.²⁶⁶ The confidence and courage through praying in tongues enable them to live with a passion

²⁶⁰ Ibid., 170–2. For Land, Pentecostal prayer with words understood has been shaped by Scripture and the understanding of the Christian life influenced by the early Holiness movement.

²⁶¹ Ibid. More details regarding Pentecostal affections will follow in Chapter 4.

²⁶² Ibid., 171. Land suggests that sighs, groans, and laughter shape compassion and joy.

²⁶³ Michael Wilkinson and Peter Althouse, 'Soaking Prayer and the Mission of Catch the Fire', *Pneuma* 36 (2014): 191.

²⁶⁴ Land, *Pentecostal Spirituality*, 171.

²⁶⁵ In one Spirit, however, one who has the gift of interpretation of tongues can understand tongues. See 1 Cor. 12:10. Land asserts that tongues with interpretation are good for the whole body. See Land, *Pentecostal Spirituality*, 171.

²⁶⁶ Land, *Pentecostal Spirituality*, 171.

for an intimate relationship with God in Christ, who is coming soon. Thus, all prayer in the Spirit is relational with God in Christ.

There is another form of prayer that facilitates union with God. Soaking prayer²⁶⁷ is an experience of being intimate with God in Christ through the Spirit, expressed through falling down on the floor.²⁶⁸ Participants in soaking prayer experience ‘resting, breathing, groaning, weight or pressure, smell, heat, dreams and visions, often associated with healing, and love’.²⁶⁹ Believers are encouraged to rest in God’s love and to expect an experience of love.²⁷⁰ Soaking is not striving prayer but the time for an encounter with God, who speaks to the participants. Believers expect to experience rest and divine love through hearing God’s voice, resting in God’s presence, and experiencing ‘the Father heart of God’.²⁷¹ Michael Wilkinson and Peter Althouse view the love of God as bond of union: ‘Soaking is central to experiencing intimacy with God, to know that one is loved unconditionally.’²⁷² In soaking prayer guided by the Spirit, the beliefs and confessions regarding Christ’s life, death, and resurrection immerse participants in the intimate fellowship with God.²⁷³ In this sense, in soaking prayer believers foretaste the heavenly union with God.

For Pentecostals, Scripture is a crucial medium of personal practices. Scripture itself invites us to union with God in the realm of praxis and mission.²⁷⁴ Pentecostals

²⁶⁷ According to Land, soaking prayer is a complex of Pentecostal prayers in which one can see three modes of prayer. This type of prayer exhibits diverse features of Pentecostal prayers. See Wilkinson and Althouse, ‘Soaking Prayer and the Mission of Catch the Fire’, 183–203.

²⁶⁸ Wilkinson and Althouse, ‘Soaking Prayer and the Mission of Catch the Fire’, 184–5. The experience of falling down is described by mainstream Protestants and Roman Catholics as ‘resting in the Spirit’. In Toronto, resting in the Spirit is considered as ‘carpet time’, because many believers lie on the floor.

²⁶⁹ Wilkinson and Althouse, ‘Soaking Prayer and the Mission of Catch the Fire’, 190.

²⁷⁰ Ibid., 188.

²⁷¹ Ibid.

²⁷² Ibid.

²⁷³ Ibid., 189.

²⁷⁴ Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids: William B. Eerdmans Publishing Company, 2016), 19. I intend to elucidate reading Scripture in an aspect of relationality rather than Scripture itself.

consider the Scripture as the key source for knowing God because it is inspired by God (2 Tim. 3:16).²⁷⁵ Pentecostals experience God, who is revealed in Scripture, in the light of the Spirit. In this sense, personal reading and applying the Scripture are crucial not only to be sanctified but also for continued authenticity of one's faith.

For Pentecostals, creeds have been less important as doctrinal formulation; rather, they prefer to 'track their theology through the pages of Scripture'.²⁷⁶ They believe that the Scripture is a useful means to direct them towards an encounter with God in Christ and to be more beneficial to the ministry of the Spirit.²⁷⁷ In the Scripture, believers encounter God, who created the world and human beings. The Scripture manifests God, who gives us His Son, Jesus Christ. Here, The Spirit plays a crucial role as a teacher of believers, to lead people into truth.²⁷⁸ The Spirit is the subjective interpreter of the Word for the community.²⁷⁹ Theological interpretation of the Scripture is inspired and guided by the Spirit.²⁸⁰ Indeed, no one can understand the meaning of the Scripture 'without the proper engagement with or endowment by the Spirit'.²⁸¹ However, true understanding of the Scripture is not the ultimate purpose of the interpretive work by the Spirit. Rather, the Spirit is 'desirous to lead readers into not just truth, but a true relationship with himself, not just factual orthodoxy but also friendship that is authentic'.²⁸²

²⁷⁵ Warrington, *Pentecostal Theology*, 181.

²⁷⁶ *Ibid.*, 180.

²⁷⁷ *Ibid.*, 188.

²⁷⁸ *Ibid.*, 199. Hollenweger, *Pentecostalism*, 307–21. Chris E. W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland: CPT Press, 2015), 146.

²⁷⁹ Yong, *Spirit-Word-Community*, 219–20.

²⁸⁰ *Ibid.*, 219–44. The Spirit inspires the Word and builds up the community; the Word enables us to understand our experience of the Spirit and teaches us the form of our common life; the community forms the context in which the Word is understood and the Spirit encountered. See James W. Jones, *The Spirit and the World* (New York: Hawthorn Books, 1975), 100, 106. Land, *Pentecostal Spirituality*, 29–30; *idem.*, 'The Triune Center', 207; *idem.*, 'A Passion for the Kingdom: Revisioning Pentecostal Spirituality', *JPT* 1, no. 1 (1992): 32.

²⁸¹ Emerson B. Powery, 'The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective', *JPT* 11 (2003): 186.

²⁸² Warrington, *Pentecostal Theology*, 200.

Scripture reading through the Spirit often evokes in readers a response towards God. Through the redemptive story in the Bible, readers confirm God's love and passion for them. The early Pentecostals believed that 'through searching the Scriptures and their hearts everything could be kept under the blood'.²⁸³ God's love and passion shed abroad in believers' hearts so that they give thanks to God, and love God in Christ. Through reading and reciting the Scripture, they communicate with God and show their affections to God. That is, God reveals His affections such as mercy, joy, compassion, and hope, and believers express their affections towards God. The mutual communication strengthens relationality for union with God through the Spirit. The Spirit creates 'hunger and thirst' for believers who are seeking the truth, and leads believers into authentic relationship with God in the Scripture.²⁸⁴ In this sense, the Spirit is the authentic communicator between God and believers. The Spirit is not just an interpreter of the Scripture, but mediates the relationship between God and human beings by means of the act of interpretation.

Accordingly, the Spirit facilitates union with God through personal practices. Praying in the Spirit is deep communion with God.²⁸⁵ Reading the Scripture in the Spirit directs one to union with God. However, individual practices alone do not build up the union; rather they demand the ongoing integration not only with beliefs and affections but also with the communal practices such as worship and sacraments. It is the holistic approach to Pentecostal practices that leads to authentic union with God.

Conclusion

In this chapter, I have transformed Pentecostal orthopraxy through the lens of Spirit-Christology in relationality. Then I have reconfigured Pentecostal practices in relationality

²⁸³ Land, *Pentecostal Spirituality*, 161. See also, *AF* 1.3 (November, 1906), 2.

²⁸⁴ Land, *Pentecostal Spirituality*, 163.

²⁸⁵ *Ibid.*, 169.

for union with God. Through transformation and configuration, I elevated the discussion regarding union with God to the realm of Pentecostal rituals, such as worship, sacraments and personal practices. Authentic Pentecostal practices seek union with Christ because Christ is a mediator between God and human beings. For Pentecostals, the Christocentric practices begin with an encounter with the Spirit, because the Spirit is the medium of the mediator, Christ. Spirit-filled practices facilitate union with God in Christ. Both Christocentric and pneumatic practices are evidenced in Pentecostal practices such as worship, sacramental ordinances and individual practices. However, based on a shared Christocentric and pneumatic approach to relationality, I found that early Pentecostals tend to emphasize the role of the Spirit rather than the holistic role of Christ and the Spirit in Pentecostal practices. This pneumatic focus is evidenced by, for example, early Pentecostals' strong emphasis on speaking in tongues and gifts of the Spirit in practices. Therefore, a dual emphasis on Christ and the Spirit is needed in Pentecostal practices, because Christ and the Spirit together bring union with God.

Pentecostals experience union with God through conversion, sanctification and Spirit baptism in Pentecostal practices that are Christological and pneumatological. That is, on the way of salvation they expect, experience and taste union with God. This union is commonly shared with others in the worship community. Here, a passion for union with God is animated with rituals, which are the means (vehicles) of relational union. In this sense, the relationality in Pentecostal practices, which is mediated by the Spirit, can be described as relational union, which directs believers to God in Christ on the way of salvation. Indeed, authentic Pentecostal practices led by the Spirit and seeking relationality achieve union with God and with others in the community. Thus, union with God and with others reaches deep into Pentecostal orthopraxy led by the Spirit.

Pentecostal practices in relationality expand Land's apocalyptic approach to Pentecostal spirituality. Pentecostal relational practices are not limited to eschatology but are, rather, open to relationality for union with God. Pentecostal practices with close proximity to God fertilize not only eschatology but also other Pentecostal beliefs in soteriology, Spirit baptism and divine healing. In this respect, union with God in Pentecostal practices elevates Land's work to the level of relationality.

In Pentecostal practices, Pentecostals share their confessions and affections not only with God but also with others in the community, so that they experience union with God and with others. In this sense, Pentecostal practices are mutually connected with beliefs and affections. Union with God is fertilized by beliefs and affections in Pentecostal rituals/rites inspired by the Spirit. Practices in authentic affections and beliefs are authentic outcomes of relational union with God and with others. In the following chapters, I will further elucidate relationality with regard to orthopathy and orthodoxy.

CHAPTER 4: ORTHOPATHY AND RELATIONALITY

In the previous chapter, I argued that Pentecostal relational orthopraxy seeks an intimate relationship with God. This chapter focuses on relationality in Pentecostal orthopathy, which mediates and integrates orthopraxy and orthodoxy for union with God and with others.¹ Like Pentecostal orthopraxy, Pentecostal relational orthopathy seeks union with God in Christ, who became incarnate, died and was resurrected for the recovery of the human relationship with God.² Affections mediate between God and human persons as well as between orthodoxy and orthopraxy.³ In this mediation, relational orthopathy is manifested by the work of the Spirit, who intercedes between Christ and ourselves. Relational orthopathy through experience of the encounter with the Spirit brings dynamic energy for relationality.⁴ In this respect, Pentecostal relational orthopathy is Spirit-Christological.

This chapter presents authentic Pentecostal affections seeking God. Pentecostal affections are also Christian, and Christian affections are always human. What distinguishes certain affections as Christian is their object, which is Christ. Yet while Pentecostal affections share Christ as their object, they have their own distinct

¹ As I mentioned in Chapter 3, access to God is made possible by Christ, mediated by the Spirit. Based on this relationality, this thesis examines a dual focus approach to union with God and with others. To avoid repetition, I use the term ‘union with God’, the meaning of which encompasses ‘union with God and with others in Christ through the Spirit’.

² Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010), 174–5. ‘The heart of Pentecostal spirituality is love. A passion for the kingdom is a passion for the king; it is a longing, as has been shown already, to see God and to be at home. When the heart is whole in its love for God there is a profound peace. It is the peace purchased on Calvary and applied through the blood of Jesus to the believer to cleanse from all filthiness of flesh and spirit, perfecting holiness in the fear of God.’

³ Samuel Solivan, *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology* (Sheffield: Sheffield Academic Press, 1998), 38. For Solivan, God’s orthopathos is an interlocutor between God and humanity. See also, Land, *Pentecostal Spirituality*, 128. Authentic Pentecostal affections are revealed and evoked by the practices and beliefs of relationality.

⁴ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), 24–7.

characteristics, which make them different from mainstream Christian affections.⁵ In this respect, it is necessary for this thesis to engage with the meaning of human affections through the lens of Christian, and more particularly Pentecostal, relationality.

The focus of this chapter is on relationality in Pentecostal affections. The hypothesis explored here is that the Pentecostal idea of orthopathy is relational because it binds believers with God and with others in the ecclesial community. My intention in this chapter is not to explain what the affections are but rather to show how Pentecostal affections are relational and how they facilitate relationality for the sake of union with God and with others. To examine the relationality of Pentecostal orthopathy, the first section of this chapter articulates a fundamental relationship between *Christian* orthopathy and relationality in spirituality.⁶ I describe both Christological and pneumatological approaches to orthopathy, because access to God is made possible by Christ, and is mediated by the Spirit. Through this Spirit-Christological approach, I show how Christian orthopathy seeks unity with God and with others.

Then, the second section examines the relationality of longing for intimate relationship with God in certain distinctive *Pentecostal* affections related to the Pentecostal relational practices I suggested in Chapter 3.⁷ It shows how Pentecostal affections are

⁵ According to Land, Pentecostal affections encompass ‘all the significant Christian affections but the profile is different’. As a distinct feature of Pentecostal affections, Land highlights the apocalyptic eagerness that seeks the kingdom of God. See Land, *Pentecostal Spirituality*, 133–5. Meanwhile, Daniel E. Albrecht’s understanding of sensibilities is intimately related to Land’s idea of Pentecostal affections. However, Albrecht does not examine specific affections; instead he suggests seven ritual modes of Pentecostal affections: modes of celebration, transcendental efficacy, and contemplation; penitent (purgative) mode; mode of transcendental ecstasy; mode of ceremony, and improvisational mode. Pentecostals embody Pentecostal affections ‘while enacting their religious practices according to the particular modal orientation that they bring to the rites’. That is, Pentecostal affections are intimately related to practices or rituals, so that Pentecostal affections are evoked and expressed in these ritual modes. See Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 177–95.

⁶ The meaning of the term ‘Christian affections’ broadly encompasses that of ‘Pentecostal affections’, while Pentecostal affections must be both human and Christian. Hence, the first section presents a fundamental relationship of orthopathy with union with God through the lens of Christian affections. Then, the second section highlights particular relationality in Pentecostal affections, which are also Christian affections.

⁷ In Chapter 3, I elucidated relationality in three practical areas: worship service, sacraments and

relational and how they contribute to union with God and with others. By revealing relationality in Pentecostal affections, this chapter moves closer to a complete understanding of relationality and substantiates the claim that relationality for the sake of unity with God orients and animates human affections.

4.1 Relational Orthopathy

This section concerns orthopathy, so-called ‘right affections’ towards God. Traditionally, affections and passions have been understood as referring to disposition and feeling. Until the eighteenth century, emotions were understood as a subject for psychological classification.⁸ However, for the last two centuries the term ‘emotions’ has been adopted to express the same meaning as ‘affections’, and is now broadly used across the realms of psychology, education and even theology, among others. What, then, distinguishes affections theologically from passions and both of these from emotions? Jonathan Edwards clearly delineates the features of affections and passions: he locates affections between ‘understanding’ and ‘will’, which both have more extensive meaning than ‘passions’. According to Edwards, affections can be defined as ‘vigorous and sensible exercises of the understanding and will’, which are evoked through our sense of what we perceive through our intellects.⁹ Passions are more sudden, violent and overpowering.¹⁰ According to Steven J. Land, the affections, which characterize a person, are ‘abiding dispositions’ in the believers towards God and others.¹¹

individual practices. Gratitude and joy are expressed in worship service; love and compassion in sacraments; and courage and hope in personal practices.

⁸ Thomas Dixon, *From Passions to Emotions: The Creation of a Secular Psychological Category* (New York: Cambridge University Press, 2003), 13.

⁹ Jonathan Edwards, *Religious Affections: A Treatise Concerning Religious Affections* (Denton: Alacrity Press, 2013), 7. . Edwards compares the affective understanding to the relation of light and heat: heat without light and light without heat. Ibid., 119. See also, Land, *Pentecostal Spirituality*, 128–33.

¹⁰ Edwards, *Religious Affections*, 8–9.

¹¹ Land, *Pentecostal Spirituality*, 132.

In contrast, the term ‘emotions’ was not used in the classical Christian understanding of ‘affections’ and ‘passions’.¹² Nor were there any ancient or medieval theories of emotions.¹³ In the first English translations of the Bible the word ‘emotions’ is nowhere to be found, and only ‘affections’ and ‘passions’ are used to describe feeling and relational disposition.¹⁴ Yet, while the distinction between ‘affections’ and ‘emotions’ has constrained the use of the latter term in the Christian context, over the last two centuries ‘emotions’ has been adopted in Christian faith discourse, and both terms have been broadly used in descriptions of feeling and relational disposition.¹⁵ Nevertheless, while the two terms might be considered to be interchangeable in the contemporary Christian context,¹⁶ like Edwards, I prefer to use ‘affections’ because it embraces both the classical concept of affections and the modern concept of emotions.

The object of Christian affections is God, who has saved us by sending His Son into the world. Thus, God is both the source and the *telos* of Christian affections.¹⁷ First, God’s righteousness, love and power in Christ are together the source of Christian affections.¹⁸ Second, Christians love and give thanks to God because He has given His Son to save them. God’s love and righteousness have been manifested in Christ so that Christians can see God and feel God’s love through Christ. These affections are ‘dispositions in response to or in imitation of Christ’.¹⁹ In this respect, the Christian relational orthopathy is grounded in Christ.²⁰ Through Christ, believers achieve authentic

¹² Dixon, *From Passions to Emotions*, 4.

¹³ *Ibid.*, 40.

¹⁴ *Ibid.*, 4–5.

¹⁵ *Ibid.*, 4–6.

¹⁶ Robert C. Roberts, *Spiritual Emotions: A Psychology of Christian Virtues* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007), 3–31. Roberts defines emotions as ‘concern-based construals’, the same idea as Land’s concept of affections. See Land, *Pentecostal Spirituality*, 132.

¹⁷ Land, *Pentecostal Spirituality*, 130–1.

¹⁸ *Ibid.*, 131.

¹⁹ Henry H. Knight III, ‘From Aldersgate to Azusa: Wesley and the Renewal of Pentecostal Spirituality’, *JPT* 4, no. 8 (1996): 97.

²⁰ Daniel Castelo, ‘Tarrying on the Lord: Affections, Virtues and Theological Ethics in Pentecostal

relations with God who has delivered and reconciled God with them.²¹ Thus, this section illuminates the fundamental relationship between orthopathy and relationality from a Christological viewpoint.

Orthopathy, which has its origin in Christ, is ‘actualized by the activity of the Spirit’.²² Christians love Christ, who is the primary object of Christian love. Moreover, they love by the Spirit; the Spirit is the love that ties and connects believers to Christ. Orthopathy requires the work of the Spirit to ‘render affections operative in the human person’.²³ The activity of the Spirit enables a believer’s heart to be disposed towards God.²⁴ Affections are the fruit of the Spirit because the Spirit leads us to orthopathy and relates believers to union with God.²⁵ Accordingly, the purpose of this section is to suggest a theological approach to the relationality of orthopathy, which is grounded in Christ (Christological) and animated by the work of the Spirit (pneumatological). In the following subsection, I begin by examining the place of affections in Pentecostal spirituality.

4.1.1 Orthopathy as Dynamic Energy of Relationality

According to Land, affections, which are the personal integrating centre of beliefs and practices, are ‘evoked and expressed’ by practices and beliefs.²⁶ This means that practices evoke affections in spirituality because the affections exist in a reciprocal situation with practices. As shown in Chapter 3, Christian relational practices seeking union with God

Perspective’, *JPT* 13, no.1 (2004): 37.

²¹ Ibid. See also Land, *Pentecostal Spirituality*, 127–33.

²² Castelo, ‘Tarrying on the Lord’, 37.

²³ Ibid. Since a Christian is also a human person, Christian affections are a mix of human and Christian affections. Cf. Steven J. Land, ‘The Triune Center: Wesleyans and Pentecostals Together in Mission’, *Pneuma* 21, no. 2 (Fall 1999): 209–10.

²⁴ Ibid., 38. See also Land, *Pentecostal Spirituality*, 132.

²⁵ Robert C. Roberts, *The Strengths of a Christian* (Eugene: Wipf and Stock Publishers, 2013), 24. See also Land, *Pentecostal Spirituality*, 130, 167, 176. Regarding the relationship between affections and the Spirit, Gerald R. McDermott claims that the affections are the Spirit. See Gerald R. McDermott, ‘Jonathan Edwards on the Affections and the Spirit’, in *The Spirit, the Affections and the Christian Tradition*, ed. Dale M. Coulter and Amos Yong (Notre Dame: University of Notre Dame Press, 2016), 286.

²⁶ Land, *Pentecostal Spirituality*, 34, 128.

evoke relational affections with God. The relational experience of God is interpreted through the relational affections such as gratitude, joy, love, compassion, courage and hope.²⁷ For example, the sacraments in worship help believers to become unified with God (See 3.2.2). Through sacraments, believers express their love of God so that they are involved in an intimate relationship with God. Love of God stimulates one's heart to love others, so that believers have compassion towards their fellow human beings. The Christian involvement in union with God is manifested by relational practices towards others. Here, the affections reveal God's involvement in the world through Christ by the mediation of the Spirit.²⁸ Accordingly, Christian affections are relational because the affections are evoked and expressed by Christian relational practices. Love expresses itself in practices.²⁹

To speak of Christian affections as relational is to say that the affections in practices are dispositional. Christian affections are not mere spontaneous emotions, but transformative dispositions in relationality.³⁰ Christian affections always abide in relationality, so that the continuous relationship with God and others transforms believers in its disposition towards God and others.³¹ For example, if a believer gains courage through an encounter with God in worship, he or she becomes a courageous person. If a believer experiences love through the Lord's Supper, he or she becomes a person who loves God and others. Thus, the experiential relationship with God evokes holy affections, which characterize a believer, and the dispositional affections are transformative, as relationality ensures.

²⁷ Vondey, *Pentecostal Theology*, 24.

²⁸ Solivan, *The Spirit, Pathos and Liberation*, 59–60. See also, Vondey, *Pentecostal Theology*, 25. God's involvement in the world is manifested by 'expressions of the passion of God's eternal being revealed in Christ'.

²⁹ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 75–88.

³⁰ Land, *Pentecostal Spirituality*, 130–3.

³¹ *Ibid.*, 127–59. See also, Vondey, *Pentecostal Theology*, 25.

The Christian relational affections are disposed towards God. In section 3.1.1, I demonstrated the primacy of Christian practices on the day of Pentecost as a prototype of Pentecostal theology. After the disciples experienced the outpouring of the Spirit on that day, they became passionate and proclaimed the gospel aloud (Acts 2:1–36). When the people heard the gospel, their hearts were touched and they were baptized in the name of Jesus (Acts 2:41). Believers repeatedly gathered together, ate together with ‘glad and sincere hearts’, praised God and enjoyed the favour of all the people (Acts 2:46–47). Here, the affections they expressed were directed towards God. Their ‘glad and sincere hearts’ were the result of an encounter with the Spirit. Through relational practices such as gathering, breaking bread and eating together, believers quickened their affections towards God. Their praise and love of Christ, manifested in their practices, revealed their intimate relationship with God. In other words, their intimate relationship with God was expressed by the affections, in which their relationality was actualized again in their lives through their helping of others. Thus, relational affections through an encounter with the Spirit express union with God, which is actualized in Christ, and the relationality is the integrative core of Christian affections in the community.

Christian relational affections towards God originate with Christ and are animated by the Spirit.³² Christ is the centre of Christian affections.³³ Gratitude is grounded in what God has done in Christ to save us.³⁴ Compassion is sustained by dwelling in Christ who is the ‘model of compassionate love’.³⁵ Here, the Spirit animates the Christian affections in which believers unite with God. The Spirit is the agent of fusion with God so that the

³² Solivan, *The Spirit, Pathos and Liberation*, 59–60. See also, Vondey, *Pentecostal Theology*, 25.

³³ Land, *Pentecostal Spirituality*, 133–59.

³⁴ Ibid., 135–9. Land asserts that gratitude is expressed by remembering ‘what God has done in Christ to atone for sins, what God is doing to keep and perfect, and what God will do to bring in the kingdom’.

³⁵ Ibid., 139–53. According to Land, gratitude is the foundation of the Pentecostal structure, while compassionate love is the interior of the building. He claims that ‘Jesus is the centre and model of compassionate love’.

Spirit integrates the inward and outward being of mankind.³⁶ In the Spirit, believers are courageous because the power given in Spirit baptism gives boldness and confidence in God.³⁷ Christian affections abide in the intimate relationship with God in Christ through the Spirit, because Christ established the relationship with God and the relationality of that relationship is achieved by the Spirit.

The exuberant manifestations of the affections provide the energy of relationality not only in worship service but also in our daily lives. As I noted in section 3.2.1, Charismatic and Pentecostal praise and worship feature exuberant and enthusiastic songs. The Spirit-filled songs are full of affections praising and proclaiming God's work in Christ for human beings. Through such praise and worship songs, believers express to God their love, gratitude, joy and hope. These affections allow them to participate enthusiastically in an intimate relationship with God through their practices. The affective confessions expressed through songs and confessions in worship provide energy for the relationship between God and believers.³⁸ Christian affections have relational energy when they are directed by the Spirit.³⁹ 'The Spirit gives courage and boldness borne of confidence in God.'⁴⁰ 'Love is shed abroad in human hearts by the Holy Spirit who moves Christians in a compassionate following of Christ.'⁴¹ Thus, affections in the Spirit give dynamic energy for the relationality between God and believers.

Christian relational affections towards God intensify relationality with others in the community. An encounter with God leads believers to express their love of God because of Christ who has saved human beings. When the affective confession of their heart to God is

³⁶ Ibid., 97.

³⁷ Ibid., 153–7.

³⁸ Vondey, *Pentecostal Theology*, 24–7. See also, Castelo, 'Tarrying on the Lord', 37–8.

³⁹ Amos Yong, 'On Divine Presence and Divine Agency: Toward a Foundational Pneumatology', *AJPS* 3, no. 2 (2000): 167–88.

⁴⁰ Land, *Pentecostal Spirituality*, 154.

⁴¹ Romans 5:5; Mt. 15:32. See Land, *Pentecostal Spirituality*, 128.

manifested in their practices, the union with God is intensified and manifested authentically. For example, loving God and loving others are not separate; rather they are integrated and unified. Loving God has to be substantiated by loving others. Because the people present on the day of Pentecost loved others, their love of God was authentically accomplished in the community. Christian affections towards God evoked by an encounter with the Spirit provide the dynamic energy to intensify the relationality with others. A passion for union with God confers dynamic energy for an intimate relationship with others as *koinonia*.⁴²

Accordingly, intimate relationship with God alters the affective chemistry of Christian spirituality. Such an intimate relationship with God protects faith from intellectualism or activism. To walk in an intimate relationship with God is not only to live in Christ but also to live with union in the Spirit. However, Christ is not physically present, because He is ascended. Therefore, Christ has sent the Spirit, who is the Spirit of Christ. To walk in the power of the Spirit is to live in a state of passionate love for God. The power of the Spirit directs all the affections towards intimate relationship with God in Christ because the relationality of an intimate relationship with Christ is achieved by the Spirit. Indeed, union with God alters the affections ‘not only in quantitative intensity but also in terms of the qualitative mix or characteristic gestalt’.⁴³ Thus, authentic affections through the Spirit provide the dynamic energy of the relationality between God and human beings. In the next subsections, I delineate in more detail the relationality between Christ and the affections (4.1.2), and between the Spirit and the affections (4.1.3) in order to substantiate Spirit-Christological union.

⁴² Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 156–68.

⁴³ Land, *Pentecostal Spirituality*, 133. Land asserts that ‘the sense of urgency and readiness for the soon coming of the King’ alters the affective chemistry. For Land, the apocalyptic urgency transforms Christian affections into Pentecostal affections. In the same way, relationality with God transforms the affections towards union with God in Christ.

4.1.2 Christological Relationality of Orthopathy

God demonstrated His love for us through Christ. Christ was incarnated as a human being, died on the cross and was resurrected, thus restoring the broken relationship between human beings and God. Through Christ, human beings enter into a renewed relationship with God. Hence, Christian affections adopt Christ as their primary object. This subsection deals with the relationality between Christ and Christian affections.

Affections are certain kinds of disposition or emotion, which arise in relationships between the self as subject and an object or objects of affections. One's affection acts when an object enters the sphere of the self. For instance, a man cannot fall in love with a woman before he forms an interest in her. A man starts to form an affection such as love only when an object (she) comes within his sphere of concern. Without concern, it would not be possible to form any other affection for an object or objects. For this reason, Robert C. Roberts asserts that affections are concern-based-construals.⁴⁴ He describes Christian affections as shaped by concepts and narratives:

Affections (emotions) can be distinctively Christian only if they can be shaped by Christian concepts and the Christian narrative. Distinctively Christian joy is joy in the Lord, gratitude is gratitude to God for this grace in Jesus Christ, hope is hope for the kingdom of God promised in the gospel, and so forth.⁴⁵

Indeed, Christian affections are evoked towards the ultimate concern, which is Christ. Here, the various aspects of the subject's situation may cause diverse affections 'for life and righteousness, for the kingdom of God, for his own happiness and the happiness of the world'.⁴⁶ Although construals can vary according to the situation, Christian (and

⁴⁴ Roberts, *Spiritual Emotions*, 17. Roberts modernizes the terminology, rendering *affections* as *emotions*.

⁴⁵ Ibid., 29–31.

⁴⁶ Ibid., 30.

Pentecostal) narratives direct us towards God's love through Christ. Hence, Christian affections have to be considered in the relationship between the self as subject and God in Christ as object. Thus, Christian affections are intrinsically relational concepts regarding one's emotions or dispositions as shaped by the truth and the gospel.

The object of Pentecostal affections is also Christ. Pentecostal affections are intensively directed towards Christ because Pentecostal narratives focus on Christ. The Pentecostal spirituality that arose out of Pentecost is the origin of Pentecostal theology.⁴⁷ It is the relationality in which Christ is the centre and the Spirit is the circumference.⁴⁸ Pentecostal spirituality is 'not simply any form of exuberant experience or revival but the expression of a personal participation of the individual and the community in the biblical story of God actualized in Jesus Christ and made possible by the Holy Spirit'.⁴⁹ For Pentecostals (and Christians), Christ is the centre of the gospel story, which emphasizes the cross and the resurrection. Pentecostal doctrinal confession is Christocentric because the full gospel is all about Christ as saviour, Spirit baptizer, sanctifier, healer and the imminent King. Pentecostal theology based on Pentecostal spirituality 'flows to and from Jesus Christ'.⁵⁰ Pentecostal concern towards Christ is the object of Pentecostal theology and spirituality. In this respect, Pentecostal affections based on concern-based construals adopt Christ as the object of Pentecostal spirituality. Thus, Pentecostal (and Christian) orthopathy is Christocentric.

To say that Pentecostal orthopathy is Christocentric is to acknowledge that Pentecostal affections are relational. The Christocentric affections have always an intimate relationship with God because Christ intercedes on our behalf (1 Tim. 2:5; Heb. 4:15). In

⁴⁷ Vondey, *Pentecostal Theology*, 14–8.

⁴⁸ Land, *Pentecostal Spirituality*, 12.

⁴⁹ Vondey, *Pentecostal Theology*, 14–5, See also, Land, *Pentecostal Spirituality*, 63–74. . Exuberant experience by the Spirit has become the distinctive feature of the Pentecostal movement.

⁵⁰ Vondey, *Pentecostal Theology*, 15.

this sense, the Pentecostal Christocentric orthopathy is grounded in the relationality between God as an object, and believers.⁵¹ For instance, when Pentecostals feel gratitude through remembering what God has done for us in Christ, they give thanks to God. This confession of gratitude connects human beings with God in an intimate relationship. In turn, the intimate relationship with God in Christ evokes gratitude expressed through testimonies, songs, prayers and actions. For this reason, the exuberant expressions of Pentecostal affections towards Christ manifest an intimate relationality with God.

That an intimate relationship with Christ evokes Pentecostal affections is suggested by Land, who connects the major Pentecostal affections, namely, gratitude, compassion and courage, to Christ as saviour, sanctifier and Spirit baptizer respectively. ‘To be saved is to be forgiven, regenerated, adopted, cleansed, indwelt by the Spirit, and incorporated into the people of God in the world.’⁵² One is saved as one repents and receives Christ as saviour. The union with Christ by faith allows one to declare the righteousness of God and express gratitude and love towards God.⁵³ The compassion of Christ enables people to ‘face, confess, and mortify one’s own sinful passions’.⁵⁴ To acknowledge affectively the death, crucifixion, and resurrection of self with Christ deepens the relationship with God.⁵⁵ In this respect, Land’s approach to affection-based spirituality does not reject relationality between God and believers; rather it celebrates the Christian relationship with God. The Christocentric Pentecostal affections themselves express an intimate relationship with God; hence, Pentecostal affections are fundamentally relational.

Accordingly, union with Christ produces authentic Christian affections, which lead to the integration of knowing, being and doing in Christian spirituality.⁵⁶ However, Christ

⁵¹ Land, *Pentecostal Spirituality*, 131–2.

⁵² *Ibid.*, 135.

⁵³ *Ibid.*, 135–9. See also *AF* 1.3 (1906), 2.

⁵⁴ Land, *Pentecostal Spirituality*, 142.

⁵⁵ *Ibid.*, 143.

⁵⁶ Klaas Bom, “‘Movements of the Heart’: Blaise Pascal (1623–1662) on Affections”, in *The Spirit*,

is ascended. Therefore, Christ has sent the Spirit, who is the Spirit of Christ. In spirituality, the authentic affections, which integrate practices and beliefs, are the fruit of the Spirit (Galatians 5:22–3). God fills believers with joy and peace so that they overflow with hope by the power of the Spirit (Romans 15:13). The Spirit mediates Christ to believers in the community and unites the believers to Christ because the Spirit is ‘the Spirit of Christ whom he shares with us’.⁵⁷ In this respect, the Spirit acts as a kind of ‘gateway’, ‘whereby both the Father enters history and humankind enters the mystery of the Father through Christ’.⁵⁸ In the following subsection, I elucidate the role of the Spirit in relational affections.

4.1.3 Pneumatological Relationality of Orthopathy

On the day of Pentecost believers celebrate the presence of the Spirit, who is the Spirit of Christ. Christ as a mediator established the new relationship between God and humankind, and that relationship is empowered by the Spirit, who is ‘the relational medium that makes possible the incarnational and paschal mysteries’.⁵⁹ That is, while Christ established the relationship with God through His life, death and resurrection, the relationality of that relationship is achieved in the present life by the Spirit. In this sense, while Christ is the object of relational affections, the Spirit is the mediator of affections in relationality.

Pentecostals, as we have seen, love Christ not the Spirit. However, the Spirit is the love that unifies us to Christ. ‘The Spirit serves as the intersection between divine

the Affections, and the Christian Tradition, ed. Coulter and Yong, 222–4.

⁵⁷ Mark Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 67. See also, Sebastian Madathummuriyil, ‘The Holy Spirit as Person and Mediation: A Pneumatological Approach to Church and Sacraments’, *Questions Liturgiques* 88 (2007), 177–202.

⁵⁸ Cartledge, *The Mediation of the Spirit*, 67. See also, Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: William B. Eerdmans Publishing Company, 1970), 70–1.

⁵⁹ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2006), 30.

affectivity (Spirit as bond of love) and human affectivity.’⁶⁰ The affections of gratitude, compassion and courage cannot be developed apart from the activity of the Spirit, nor can an authentically Pentecostal witness be given without the power of the same Spirit.⁶¹ For this reason, Christocentric affections emphasize the work of the Spirit as ‘the most essential component of living a Christ-like life’.⁶² It is the Spirit who brings God to abide in believers.⁶³ The Spirit affectively leads believers into the intimate relationship with God. Love for God is released in human hearts by the Spirit who moves believers to a compassionate following of Christ.⁶⁴ The Spirit as the love of God is the binding force not only in the trinitarian relationship but also in the relationship between God and human beings.⁶⁵ Accordingly, the Spirit, the holy affectionist,⁶⁶ is the mediator of the relationality between God and believers.

The Spirit as holy affectionist is also the Spirit of Christ. God the Father sends not only the Son but also the Spirit of the Son as ‘an integral part of the mission’⁶⁷ of redemptive work in the world. The Spirit of Christ testifies of the Son to the world:

The Spirit of God is none other than the Spirit of Jesus, sent to remind the Church of his words, to glorify him and lift him up. As the divine breath of life for all humankind (Gen. 2:7), the Spirit proceeds from the Father to the world in order to

⁶⁰ Dale M. Coulter, ‘Introduction: The Language of Affectivity and the Christian Life’, in *The Spirit, the Affections, and the Christian Tradition*, ed. Coulter and Yong, 7.

⁶¹ Land, *Pentecostal Spirituality*, 166.

⁶² Vondey, *Pentecostal Theology*, 15.

⁶³ John 14:16.

⁶⁴ Romans 5:5; Mt. 15:32. See also Land, *Pentecostal Spirituality*, 128.

⁶⁵ Yong, *Spirit-Word-Community*, 71.

⁶⁶ The holy affectionist gives people passions and strong affections growing out of Christian concern. The holy affectionist is the subject who gives holy affections for union with God. With regard to the Spirit, ‘holy affectionist’ is the same idea as ‘the love of God’, ‘the bond of love’, or ‘the mutual love’. The Spirit is the mutual love not only between God and the Son but also between God and the world. See, Yong, *Spirit-Word-Community*, 59–72. *The Apostolic Faith* newspaper reports the relationship between the Spirit and affections: ‘The more of the Holy Ghost you have, the more love, the more humility, the more praises.’ See, *AF* 1.6 (February–March, 1907), 1.

⁶⁷ Bruner, *A Theology of the Holy Spirit*, 269.

testify of the Son (John 15:26). To have the mind of God is impossible except by or through the Spirit who bestows upon us the mind of Christ (1 Cor. 2:11–12, 16b).⁶⁸

The Spirit reveals Christ's work to human beings. By revealing what God has done through Christ, the Spirit as the Spirit of Christ binds and unifies human beings to Christ. The Spirit is the Spirit of Christ who testifies of Christ and achieves the mission to the world (Acts 1:8). The Spirit can do what Christ does, so that the Spirit is another comforter, another Christ.⁶⁹

The Spirit that proceeds from the Father is poured out by the Son,⁷⁰ so that, according to Pentecostals, Christ is the Spirit baptizer.⁷¹ The Spirit as the holy affectionist and the Spirit of Christ brings about holy affections. On the day of Pentecost, the disciples gathered in one place (Acts 2). The Spirit seized their bodies and their senses, so that they began to speak in other tongues (verse 4). As the Spirit filled Peter, he became bold and proclaimed the gospel (verse 14–40). The Spirit stirred up the hearts of the crowd to be baptized (verse 41), enabled them to devote themselves to the fellowship (verse 42) and even to share their possessions and goods (verse 44–45). As the Spirit invigorated the hearts of the crowd and illuminated their understanding, they realised what Jesus had done on the cross and henceforth lived communicative and worship-centred lives (verse 46–47). Through their empowerment by the Spirit on the day of Pentecost, they were filled with the full joy and love of God and people, so that they became passionate and affectionate. From this perspective, holy affections seeking union with God come out of the Spirit. The

⁶⁸ Yong, *Spirit-Word-Community*, 257.

⁶⁹ Cf. John 14:16–17, 26.

⁷⁰ Yong, *Spirit-Word-Community*, 257. 'The Spirit is given by Jesus (John 20:22) in order to enable his followers to do even greater things than he did (John 12:12)'.

⁷¹ In the East, the process of the Son and the Spirit comes from the Father alone. However, in the West, the Spirit comes from the Father and the Son or through the Son. According to Pentecostals, Spirit baptism is accomplished by Christ who is the Spirit baptizer. The language of Acts 2 substantiates the concept of processing of the Spirit and baptism with the Spirit.

holy affections are therefore fruits of the Spirit⁷² making Christian affections intrinsically pneumatological.⁷³

The Spirit is intimately related to the affections of an apocalyptic relationality. The Spirit and affections are mutually intertwined for the kingdom of God, which is at the integrative centre of Pentecostal affections.⁷⁴ Spirit baptism experienced in that condition of mutuality leads to a foretaste of the kingdom of God. Furthermore, from the dynamic experience of the work of the Spirit an integration of beliefs, affections and practices is derived, which defines both spirituality and the theological task.⁷⁵ This integrated life of beliefs, affections and behaviours becomes possible through the work of the Spirit, because the Spirit stimulates an individual's affections to integrate beliefs and actions.⁷⁶ The integrated life directs us towards God. Thus, for the Christian life, the Spirit plays a pivotal role not only by stirring up our hearts but also by enabling us to be intimate with God. The Spirit works as a holy affectionist in the relationality between God and human beings, and the affective life possessed by the Spirit is the Christian (and Pentecostal) way of life.

The Spirit who achieves affective union with God binds Pentecostals to others with joy. Nimi Wariboko suggests the distinctiveness of Pentecostal relationality as follows:

Friendship with God finds expression in friendship with fellow believers, in personal and intimate relations with one another. ... What binds Pentecostals together in friendship is not common social position (as servants), not 'consanguinity' (as

⁷² Galatians 5:22–3. 'The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control'.

⁷³ Yong, 'On Divine Presence and Divine Agency'.

⁷⁴ Land, *Pentecostal Spirituality*, 174. In Land's concept, apocalyptic affections are the integrative core of Pentecostal spirituality.

⁷⁵ *Ibid.*, 30–1.

⁷⁶ *Ibid.*, 120–33.

brothers and sisters), but the intimacy they share through the indwelling Spirit and the joy they find in the direct relationship with God and with one another.⁷⁷

Pentecostals share relational union through the indwelling Spirit with God and with others. Union with God is expressed in friendship with others through the Spirit who brings about relational affections. In their encounter with the Spirit Pentecostals feel joy, and they express that joy in worship when they dance, sing, clap hands, march around the room, hug each other and rejoice in the Lord. Indeed, 'that sense of holy fun goes a long way towards explaining not only how the Pentecostal movement is different from other Christian tradition, but also why it is growing so rapidly'.⁷⁸ The joy through the Spirit ties Pentecostals to God and also to others in the community.

The fellowship community through the Spirit arises out of the Pentecost (Acts 2). An encounter with the Spirit achieves union with God. The friendship with the Spirit of a person saved and empowered finds expression in the common beliefs and testimony in the community. 'The intensity of awareness of one's being as one engages with the Holy Spirit in particular encounters or contexts can trigger eros toward the other.'⁷⁹ That is, the same identity of believers that is embodied by union with the Spirit brings about union with others who are indwelt with the Spirit. They have sympathy with one another in the same Spirit. Wariboko defines this friendship as

the birth of awareness of con-sentiment of one being with the other as we are birthed in and bathing in the experience of the Holy Spirit. It is the birth of the network of being, living, friendship, and expansive fellow feeling that produces a new subject and guides the emergence of a subjectivity toward the good.⁸⁰

⁷⁷ Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2012), 136–7.

⁷⁸ Douglas G. Jacobsen, *The World's Christians: Who They Are, Where They Are, and How They Got There* (Chichester: Wiley-Blackwell, 2011), 54.

⁷⁹ Wariboko, *The Pentecostal Principle*, 138.

⁸⁰ Ibid.

Union with the Spirit enables believers to share the common affections towards God with others so that the co-sharing friendship with the Spirit deepens their union with others in the community. The belief that they are in the same Spirit binds them together with complete joy. Accordingly, Pentecostal relationality with God in Christ is achieved by the Spirit, who stimulates and stirs up holy affections. The affections that are touched by the Spirit play a crucial role in unifying human beings with God and with others. The affections led by the Spirit bind Pentecostals together so that they enter into the relationality of holy union in the community.

In this section, I have examined how union with God is achieved through the works of Christ and the Spirit. With the Spirit-Christological approach to orthopathy, the next section revisits Pentecostal affections that are expressed in worship, sacraments and personal practices. Seeking the relationality in Pentecostal affections will demonstrate that Pentecostal orthopathy reaches deep into relationality for union with God.

4.2 Relational Characteristics of Pentecostal Affections

The central Christian affections suggested by Land are gratitude, which leads to praise and thanksgiving; compassion, which includes love and longing; and courage, which relates to confidence and hope.⁸¹ These are transformed into Pentecostal affections by ‘the sense of urgency and readiness for the imminent coming of the King’.⁸² For Land, the apocalyptic passion is the distinctive Pentecostal value that embodies Pentecostal affections. The apocalyptic urgency transforms the affective chemistry so that all affections merge into a passion for the kingdom of God. The passion for the kingdom is ultimately a passion for an intimate relationship with the King.⁸³ Here, Land highlights an apocalyptic vision that is

⁸¹ Land, *Pentecostal Spirituality*, 135–59.

⁸² *Ibid.*, 133–5.

⁸³ *Ibid.*, 175.

Christocentric and is achieved by the Spirit. Through the mediation of the Spirit, believers have an apocalyptic passion that unifies them with God. As Land sees it, the Pentecostal identity and characteristics revealed by the apocalyptic value direct believers towards union with God. In the concept of relationality, Land's apocalyptic vision is a passion for an intimate relationship with the King, who is Christ.

Daniel E. Albrecht, for his part, sees the salient Pentecostal values as fourfold: the power of God, which relates to the supernatural Spirit; restoration, which is achieved by salvation and sanctification with baptism in the Spirit; participation, which emphasizes the ministry of the Spirit; and mission, in which Pentecostals put into action God's commandment to proclaim the gospel.⁸⁴ For Albrecht, these four are prerequisites for an intimate relationship with God. God's supernatural power restores the relationship between God and human beings. Believers share the intimate relationship with God through the work of the Spirit. Union with God leads believers to the horizon of mission. These values are intimately related to sensibilities, meaning the 'habitual attitudes or predispositions that characterize a Pentecostal's relationship with God'.⁸⁵ Albrecht does not suggest any specific Pentecostal affections; instead, he combines Pentecostal values with 'modes', which are 'habitual attitudes or sensitivities' embodied in the worship service. These sensibilities and values, which cannot be neatly separated, evoke Pentecostal affections towards God. As he states, 'relationship with God incorporates various elements that shape the character of that relationship'. In this sense, my concept of 'union with God' is not totally different from the ideas put forward by Land and Albrecht. Rather it elevates their understanding to the level of Pentecostal relationality in spirituality.

⁸⁴ Daniel E. Albrecht and Evan B. Howard, 'Pentecostal Spirituality', in *The Cambridge Companion to Pentecostalism*, ed. Cecil M. Robeck, Jr. and Amos Yong (New York: Cambridge University Press, 2014), 240–4.

⁸⁵ *Ibid.*, 240.

On this basis, union with God is the decisive value of Pentecostal spiritual relationality and the relational orientation of Pentecostal spirituality. The principle of union with God subsumes Land's and Albrecht's understandings, because their values are, at a profound level, also pursuing an intimate relationship with God. This raises the questions of whether relational characteristics are revealed in Pentecostal affections, and if so, what these features might be. Finding the answer to these questions is the main purpose of this section. By highlighting their characteristics of relationality, I will show that Pentecostal affections, which are one of the main components of Pentecostal spirituality, merge into the intimate relationship with God. Here, in parallel to the discussion in Chapter 3, I focus on Pentecostal affections that are expressed and evoked in worship service (4.2.1), the sacraments (4.2.2), and personal practices (4.2.3). Pentecostal affections such as gratitude, joy, love, compassion, courage and hope are not restricted to certain conditions of Pentecostal spirituality. Rather they permeate all of Pentecostal life. However, I connect gratitude and joy to worship service because they are salient affections in Pentecostal worship. Pentecostal sacraments distinctively reveal love and compassion because of what God has done and how God has done it. Courage and hope are expressed in Pentecostal personal practices. Although there are certain other Pentecostal affections, such as praise, grief, and other forms of willing and feeling, this section focuses on these six affections evoked by Pentecostal practices.

4.2.1 Relationality in Doxological Pathos

This subsection deals with relationality in doxological pathos, which is evoked by the Spirit in Pentecostal worship service, where Pentecostal worship is 'a participatory entrance into Christ's self-offering to the Father and correlatively being filled with the

divine life'.⁸⁶ Authentic affections arise from the context of worship, because believers' hearts are transformed to be more disposed to God in Christ through the activity of the Spirit.⁸⁷ In other words, in worship led by the Spirit, believers' hearts are oriented towards Christ who has come to the world, died on the cross and been resurrected. The Spirit as mediation fills believers' hearts with love and joy towards God, moving them to receive Him.⁸⁸ In Pentecostal worship, these passionate affections towards God are evoked with music, songs, dancing, shouting, testimonies and other micro rites.⁸⁹ They are 'shed abroad in human hearts by the Holy Spirit who moves Christians in a compassionate following of Christ'.⁹⁰ In this sense, Pentecostal worship is generally more like 'the emotion and excitement of a party than a funeral'.⁹¹

Pentecostal salvific experiences in worship bring about redemptive affections such as gratitude, praise and thanksgiving.⁹² According to Land, gratitude is expressed by remembering not only what God has done in Christ but also what the people have experienced through the Spirit.⁹³ Those who gather in the temple courts are filled with praise and joyful heart through Spirit baptism (Acts 2:46). Whenever they gather together, they are full of gratitude and praise because of what God has done in Christ through the Spirit. The confessions of giving thanks and praise intercede for the human person with

⁸⁶ Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (London: Epworth Press, 1980), 23.

⁸⁷ Castelo, 'Tarrying on the Lord', 37–9.

⁸⁸ Land, *Pentecostal Spirituality*, 105–7, 128–9. Albrecht, who defines micro rites as 'any act or set of acts, actions or activities', suggests three primary rites: the rite of worship and praise, the rite of the pastoral message and the rite of altar/ response. Within these primary rites exist several acts of micro rites: singing, vocal interludes, standing, kneeling, bowing, swaying, hopping, jumping, lifting hands, dancing, applause, clapping, laying on of hands, anointing with oil, holding hands, reaching out towards, sermon, teaching, testimony, prayer, and so on. See Albrecht, *Rites in the Spirit*, 254–9.

⁸⁹ Land, *Pentecostal Spirituality*, 105–7.

⁹⁰ Ibid., 128. Romans 5:5; Mt. 15:32.

⁹¹ Paul Alexander, *Signs and Wonders: Why Pentecostalism is the World's Fastest Growing Faith* (San Francisco: Jossey-Bass, 2009), 21.

⁹² Land, *Pentecostal Spirituality*, 135–9. See also, *AF* I.1 (1906), 2–4; I.6 (1907), 6; I.7 (1907), 2–4.

⁹³ Land, *Pentecostal Spirituality*, 136–7. See also, Don E. Saliers, *The Soul in Paraphrase: Prayer and the Religious Affections* (Ohio: OSL Publications, 2011), 43–7.

God in Christ.⁹⁴ The affections integrate Pentecostal experiences to confess God for redemption, Christ as saviour and the Spirit of empowerment.⁹⁵ These affections through experiences bear authentic confessions and beliefs, in which Pentecostals achieve union with God.

*The Apostolic Faith*⁹⁶ reports early Pentecostals' exuberant affective expressions of love for Jesus who saves them:

A colored brother arose and sang the verses of a hymn, the people joining in the chorus: 'The Blood, the Blood, is all my plea; Hallelujah, it cleanseth me.' He then said: 'Hallelujah! I am so glad I can testify that the Blood cleanseth me. Oh, the sweetness! My Heart is full of love for Jesus.'⁹⁷

His heart was full of love for Jesus Christ because of what Christ had done for him.

Another testified as follows: 'I praise God tonight that I am under the Blood; Jesus' Blood covers me and cleanses me from all sins.'⁹⁸ He praised God because of God's salvific love through Christ. Someone else said: 'He has given me a perfectly clean heart and filled me with love.'⁹⁹ Through these affections, Pentecostals experience union with others:

We find here, as in all the assemblies of the saints who have Pentecost, a spirit which connects us and makes us to realise that we are all one in Christ Jesus and are bound together with that blessed tie which binds our hearts in Christian love, the fellowship of the general assembly of the first born.¹⁰⁰

⁹⁴ Solivan, *The Spirit, Pathos and Liberation*, 59–60. See also, Vondey, *Pentecostal Theology*, 25.

⁹⁵ Land, *Pentecostal Spirituality*, 135–9.

⁹⁶ According to Walter Hollenweger, the first ten years of the Pentecostal movement represent the heart of Pentecostal spirituality. Land, who agrees with him, extracts apocalyptic characteristics from *The Apostolic Faith* and uses the material in his argument regarding a passion for the kingdom. In this thesis, I also draw on *The Apostolic Faith* in order to find the heart of Pentecostal spirituality and relationality. See Walter J. Hollenweger, 'Pentecostals and the Charismatic Movement', in *The Study of Spirituality*, eds. Cheslyn Johns, Geoffrey Wainwright and Edward Yarnold (New York/Oxford: Oxford University Press, 1986), 549–53; Land, *Pentecostal Spirituality*, 1, 37.

⁹⁷ *The Apostolic Faith* Vol I, No. 7 (1907): 2.

⁹⁸ *AF* I.7 (1907), 1.

⁹⁹ *AF* I.7 (1907), 2. Cf. *AF* I.6 (1907), 4, 8; I.10 (1907), 1.

¹⁰⁰ *AF* I.7 (1907), 4.

As the Spirit binds them together, Pentecostals find themselves as one body of Christ. The union with Christ and others enables them to express their love of God and of others through worship service and sacraments in the community.¹⁰¹

Since intimate relationship flows from the great love of God, love is the initial and continually relevant Pentecostal affection. The broken relationship with God has been restored by Christ, as expressed in John 3:16: ‘For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.’ God’s love through Christ has opened the gate for human beings to enter into an intimate relationship with God. As mentioned in section 4.1, the Spirit is the love that ties and connects us to Christ. Through the Spirit, believers enter into a fellowship of love and communion.¹⁰² ‘The locus of most Spirit baptisms is an emotionally charged and free-flowing worship service and the experience of receiving the baptism of the Holy Spirit is received amidst much enthusiasm.’¹⁰³ In worship led by the Spirit, Pentecostals celebrate God’s love towards human beings, and give thanks to God not only for what God has done but also for the ongoing work of God. Since God has saved them, Pentecostals led by the Spirit express their gratitude, thanks and praise in worship service. Participating in salvation history through worship service leads them to dance, clap and raise their hands, to laugh and shout with the fullness of joy. Anticipation of the total restoration to come enables Pentecostals to live with passion and hope in Christ, because the Spirit sanctifies and empowers them to be ‘living witnesses to Christ as the Son of God and the Spirit Baptizer’.¹⁰⁴ In this sense, Pentecostal worship led by the Spirit is full of pathos that celebrates an intimate relationship with God in Christ.

¹⁰¹ See *AF* I.6 (1907), 1, 4; I.10 (1907), 1.

¹⁰² Macchia, *Baptized in the Spirit*, 190–9.

¹⁰³ Stephen E. Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making* (Cleveland: CPT Press, 2015), 17.

¹⁰⁴ Macchia, *Baptized in the Spirit*, 158–9.

Pentecostals understand worship led by the Spirit in the sense of Spirit-filled worship, worship in the Spirit and even Spirit-baptized worship.¹⁰⁵ Spirit-baptized worship has a ‘relational dynamic’ because the Spirit as a mediation unifies us with the divine presence of God. Frank D. Macchia describes the baptism of the Spirit ‘not as something external to us but as something intimately participatory and interactive, involving God in us and we in God’.¹⁰⁶ The Spirit brings about a relational dynamic in worship:

When God surrounds and fills us with the divine presence, it is so that we can give of ourselves back to God in worship and witness. There is a relational dynamic at play in Spirit baptism: *God pours God’s presence into us in order to receive it back along with the fullness of our renewed spirits in flaming tongues of praise and witness* (Acts 2:4). We are then to pour ourselves into one another: ‘speaking to one another in psalms and hymns and spiritual songs’.¹⁰⁷

Spirit-baptized worship has a dynamic relationship with God because God’s self-giving love through the Spirit binds us together with Christ. The solidarity with God is intensified by the Spirit baptism, which is the ‘communion of self-giving love’.¹⁰⁸ In this sense, Spirit baptism is a ‘baptism into divine love’.¹⁰⁹ In Spirit-baptized worship, Pentecostals express their exuberant love of Christ, and they are shaped by the reciprocal love with God. Thus, Pentecostal worship is Spirit-baptized worship, which has a relational dynamic between God and believers. The dynamic worship led by the Spirit is full of Pentecostal affections towards God in Christ.

¹⁰⁵ See Johnathan E. Alvarado, ‘Worship in the Spirit: Pentecostal Perspectives on Liturgical Theology and Praxis’, *Journal of Pentecostal Theology* 21 (2012): 135–51. See also, Macchia, *Baptized in the Spirit*, 155–256. N. T. Wright, ‘Worship and the Spirit in the New Testament’, in *The Spirit in Worship - Worship in the Spirit*, ed. Teresa Berger and Bryan D. Spinks (Collegeville: A Pueblo Book, 2009), 3–24. James H. S. Steven, *Worship in the Spirit: Charismatic Worship in the Church of England* (Carlisle: Paternoster Press, 2002), 39.

¹⁰⁶ Macchia, *Baptized in the Spirit*, 159.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid., 156–68, 190–9.

¹⁰⁹ David Perry, *Spirit Baptism: The Pentecostal Experience in Theological Focus* (Leiden: Brill, 2017), 163.

In Spirit-filled worship, Pentecostals celebrate God's love of human beings. God's self-giving love through Christ has repaired the broken relationship between God and human beings. Due to the restoration of relationality, Pentecostals love and give thanks to God in worship. The mutual relationship with God builds up the community in the love revealed in Christ, because 'to love God is to be shaped by that love so as to share its affections and passions'.¹¹⁰ Here, intimate relationship with God and with others is achieved in the realm of the Spirit:

It is in the realm of the Spirit that I participate in the *koinonia* of divine love with others and discover my unique gifting as a channel of grace to others. It is in the realm of the Spirit that I join my heart with the one who so loves the world and sent the divine Son to seek and to save the lost.¹¹¹

In the realm of the Spirit, human beings taste God's love revealed in Christ. The love of God does not come to rest in our hearts, but flows to others through the Spirit. Since God's love is to love others, the love to God is authentically achieved by loving others in the Spirit. Thus, the Spirit-filled love provides a relational dynamic not only in one's heart with God but also in the worship community.

For human beings, God's love through Christ is a clear reason for thanksgiving, gratitude and praise. Participation in God's love leads to a distinctive 'transformation in conformity with the character and purpose of God'.¹¹² Believers who take part in God's love become righteous in 'the law of love'.¹¹³ Christ's atonement, forgiveness of sins, justification and restoration of an intimate relationship with God are the reasons for thanksgiving, gratitude and praise. Because of what God has done for us, Pentecostals

¹¹⁰ Macchia, *Baptized in the Spirit*, 264.

¹¹¹ Ibid., 269.

¹¹² Land, *Pentecostal Spirituality*, 135.

¹¹³ Ibid., 136.

often shout and confess ‘Praise the Lord’, ‘Thank you Jesus’ in Pentecostal service. Their gratitude and thanks towards God are expressed exuberantly in songs, testimonies and prayers. In turn, the songs, testimonies and prayers are useful means to evoke Pentecostals’ thanksgiving and praise of God. Indeed, all rites of Pentecostal worship are ‘instrumented for the evoking and shaping of thanksgiving and praise’.¹¹⁴ Pentecostals express their gratitude and thanks to God because they are saved by the work of Christ (beliefs), which means the restoration of intimate relationship between God and human beings. In confessing and expressing the same gratitude and praise in worship, Pentecostals share the same identity in terms of who they are and what they believe. Thus, in worship led by the Spirit, believers are led into union with others in the community,¹¹⁵ which implies the unity of Christ and the church.¹¹⁶ In this regard, I agree with Lee Roy Martin, who claims that ‘the more we worship God, the more we become like God’.¹¹⁷ The exuberant manifestations of gratitude and thanks to God in Spirit-filled worship intensify the *mystical union*¹¹⁸ of Pentecostals with God and with others. As believers experience the Spirit in worship, they express their affections towards God. The affections intensify their beliefs, which lead to the ongoing practices. The ongoing expressions of affections through experiences of the Spirit transform the intensity of affections towards God and others.

¹¹⁴ Ibid.

¹¹⁵ See section 2.3 of the thesis.

¹¹⁶ See sections 2.3.1 and 2.3.2.

¹¹⁷ Lee Roy Martin, ‘The Book of Psalms and Pentecostal Worship’, in *Toward a Pentecostal Theology of Worship*, ed. Lee Roy Martin (Cleveland: CPT Press, 2016), 65.

¹¹⁸ Based on Mühlen’s concept, as shown in section 2.3, *I and Thou* union implies the relationship between the Father and the Son, while *we-union* means the trinitarian relationship or union of the church through the Spirit. However, I develop the ‘I and Thou’ concept within the relationship between humanity and God, the Father, in Christ. This union occurs inwardly, hence I call this *inward* relationality. On the other hand, there is a relationship with others in the community. The relationship with others, which achieves *we-union* in the Spirit, can be called *outward* relationality. Martin Buber’s explication is helpful here. According to Buber, the two basic relationships are the personal relationship between ‘I and Thou’ and the impersonal relationship between ‘I and It’. The relationship between ‘I and Thou’ is the mutual and communicative relation, in which the relationship of the conversation becomes a union. That is, I (I) has a relationship with the Absolute (God), with human beings or with nature, and the relationship becomes a mutual or personal relationship of ‘I and Thou’. See, Martin Buber, *I and Thou* (London: Bloomsbury T & T Clark, 2017).

Gratitude and praise are accompanied by joy. In their participation in union with God Pentecostals are filled with joy. They celebrate entering into an intimate relationship with God with shouting, singing, clapping, hugging one another and dancing with joy.¹¹⁹ Here, according to Land, music is crucial to deepen that joy:

The dance of joy and the celebration of speech were evidence that victims were freed to become participants in salvation history. Music was and is very important in that celebration; it expresses, directs, and deepens that joy. The rhythmic and repetitive nature of much of the singing reflected this joyful celebration or feast of Pentecost in the light of the end, or, to come from the other direction, the marriage supper of the Lamb anticipated in every Lord's Supper.¹²⁰

Pentecostals clap their hands and dance to joyous music. Their experience is of 'the joy of worship rather than the work of worship'.¹²¹ Pentecostal participation in joyful worship led by the Spirit looks like 'a total body life of worship',¹²² where the whole body is a means of joyful expression.

Land's description regarding responding with the whole body refers not just to one distinctive feature of Pentecostal worship, but more broadly to the union with God. The joyful expression of the whole body towards God is a manifestation of the strong passion for intimate relationship with God. Every motion and joyful sound towards God are expressions of the passion for union with God. Moreover, as Land explains, the passion for union with God does not stop there; rather it is enlarged to union with others in the community.¹²³ In this way the passion for union with God is actualized in the worshipping

¹¹⁹ Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland: Centre for Pentecostal Leadership and Care, 2010), 226. According to Tomberlin, divine encounter with God in Christ through the Spirit is manifested through dancing, shouting, clapping, and speaking in tongues.

¹²⁰ Land, *Pentecostal Spirituality*, 107.

¹²¹ Alexander, *Signs and Wonders*, 20.

¹²² Land, *Pentecostal Spirituality*, 108.

¹²³ Ibid.

community, where believers practice their love of God with others. They celebrate and enjoy union with God and with others in the community through joyful *play* in Spirit-filled worship, which in turn deepens union with God and with others in the community.

The fullness of joy is often accompanied by an intensification of sorrow, grief and mourning. The Spirit, who is the source of joy and sorrow, groans and sighs within believers.¹²⁴ Spirit baptism in worship service often leads to repentance of sins, because lamentations are the ‘worshiper’s cry to God for deliverance from distress’.¹²⁵ Confession of sins and penitent prayers bring about groans, weeping and holy tears. The experience of holy tears, which has often been considered a sign of God’s presence, helps to strengthen a new set of dispositions towards an intimate relationship with God.¹²⁶ In Spirit-filled worship, sorrow, groans and sighs that come from thorough repentance of sins turn into love, gratitude and joy towards God, because God has forgiven our sins and unified us with Himself. Believers taste a sober joy, a tearful rejoicing, and a realistic hope.¹²⁷ Hence, lamentations in the Spirit intensify union with God.

Union with God and with others is deepened and strengthened by the courage and confidence associated with Spirit baptism.¹²⁸ In salvation, the believer falls in love with God, and enters into an intimate relationship with God. The fact that believers have become the new people of God makes them give gratitude and thanks to God in joyful worship. In sanctification, believers’ hearts are renewed to become more and more like Christ. Their love for God deepens and strengthens their love of others, because God’s self-giving love through Spirit baptism leads them to become a self-giving people in

¹²⁴ Ibid., 93.

¹²⁵ Martin, ‘The Book of Psalms and Pentecostal Worship’, 77.

¹²⁶ Michael J. McClymond, ‘Holy Tears: A Neglected Aspect of Early Christian Spirituality in Contemporary Context’, in *The Spirit, the Affections and the Christian Tradition*, ed. Coulter and Yong, 90.

¹²⁷ Land, *Pentecostal Spirituality*, 93.

¹²⁸ Land asserts that courage, which is intimately associated with Spirit baptism, deepens and strengthens the faithfulness and the zeal of believers. See Land, *Pentecostal Spirituality*, 153–9.

mission.¹²⁹ In Spirit baptism, believers taste the perfect union with God so that they become more confident and courageous in faith. In Spirit-filled worship, believers proclaim their intimate union with God with confidence and courage. Through the courage and confidence empowered by the Spirit baptism, believers overcome the obstacles and hurdles in their lives, and achieve God's mission to the world. That is, confidence and courage vitalize Pentecostal actions towards daily lives and mission. Here, the Spirit 'guides into all truth and empowers the believer to proclaim the gospel message'.¹³⁰ This is what I call *mission-union*, which is achieved by the Spirit.

In Spirit-filled worship, Pentecostals proclaim their union with God and with others in confidence and boldness. The confident and courageous confessions and proclamations of what God has done enable believers to look towards what God is going to do. The anticipation of God's work in the future builds a hope for perfect union, which will be achieved by the second coming of Christ. The hope is given by the Spirit, who brings about a passion for the kingdom of God.¹³¹ Land asserts that Pentecostals have lived with the longing and hope for the kingdom of God; they live towards the kingdom of God with a passion for the King.¹³² Ultimately, however, his claim regarding a hope for the kingdom of God is about a longing for intimate relationship with God. Pentecostals look forward to the second coming of Christ and proclaim their hope for the kingdom of God in Spirit-filled worship. The longing for the kingdom of God deepens believers' relationship with God and with others because the hope integrates them into a community of the King.¹³³ Thus, Land's approach to the kingdom of God in Pentecostal worship is built upon the idea of an intimate relationship with God and with others.

¹²⁹ Macchia, *Baptized in the Spirit*, 264.

¹³⁰ Land, *Pentecostal Spirituality*, 175.

¹³¹ *Ibid.*, 154.

¹³² *Ibid.*, 172–7.

¹³³ *Ibid.*, 177–80.

To summarize, holy affections, which are inspired in Spirit-filled worship, deepen union with God. In worship led by the Spirit, Pentecostal identity is ‘shaped’ and the relationship with God ‘sustained and strengthened’.¹³⁴ By expressing holy affections in Pentecostal worship, participants share in a Pentecostal identity that partakes of an intimate relationship with God. That is, through Spirit-filled worship, the union with God is shared with others in the community, such that the common confessions of affections towards God and others shape and intensify the relationship with others and achieve *union with others* among the community. *Union with others* does not stop there; rather, because of God’s love towards the world, it is extended to the horizon of mission to the world. This relationality facilitated by Pentecostal affections is also revealed in sacramental practices.

4.2.2 Relationality in Sacramental Pathos

Pentecostal sacraments are a crucial element of Pentecostal worship, and efficacious means for evoking relational affections.¹³⁵ Union with God and with others is evidenced in sacramental pathos: in water baptism, the Lord’s Supper, footwashing, and the anointed touch. In water baptism, believers are immersed in and raised from the water, which represents their death to sin and rising to a new relationship with God. Water baptism is also a condensed experience of or participation in the death and life of Christ.¹³⁶ New transformed life through water baptism enables believers to confess gratitude and to praise God because of what God has done for them.¹³⁷ They proclaim their gratitude and praise

¹³⁴ Cartledge, *The Mediation of the Spirit*, 65–73.

¹³⁵ See Cartledge, *The Mediation of the Spirit*, 162. He locates sacramental participation in the Lord’s Supper at the centre of Pentecostal worship service.

¹³⁶ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 156–60.

¹³⁷ Land, *Pentecostal Spirituality*, 46, 92.

for new transformed life not only before God but also to others in the community. Their gratitude and praise are the acknowledgment of union with God.¹³⁸

Gratitude and praise evoke joy in the fellowship with God in Christ through the Spirit. Thankful baptism turns into joyful ceremony that celebrates the initiation of union with God. As a sign of new spiritual identification, believers often engage in improvisational praise and affirmation.¹³⁹ By confessing their new identity, believers take part in the body of Christ, the community. Entering together into union with God binds all believers with one spiritual reality, so that they celebrate sharing their spiritual identity in Christ. In the joyful ceremony of water baptism, thus, believers experience union with others as one body of Christ. The moment of baptism is the most joyful celebration in Pentecostal worship:

This is a time of celebration and rejoicing. The service should be filled with singing and praise to God for His mighty saving love. The selected songs should reflect the various theological themes associated with water baptism: Holy Trinity, celebration of new birth, anticipation of the fullness of the Holy Spirit, discipleship, and fellowship in the church.¹⁴⁰

Clapping, dancing, shouting and swaying with joy are all to be seen in the baptismal ceremony, because participants die to sin and live for righteousness.¹⁴¹ Joyful conduct in the Spirit is the celebration of union with God as new identity. Believers celebrate the joyful union with God through the whole body, and they do so together so that they feel public solidarity and taste union with others in the community.

¹³⁸ Baptism represents one's decision to follow Christ publicly. This experience shapes or intensifies the dispositions of those who are baptized so that their beliefs acknowledge union with God in Christ through the Spirit. More details follow in Chapter 5.

¹³⁹ Tomberlin, *Pentecostal Sacraments*, 151.

¹⁴⁰ *Ibid.*, 147–51.

¹⁴¹ See Rom. 6:10–11; 1 Peter 2:24.

The union with others in water baptism is not limited to the community but is extended to the world. That is, the mystical union in the community is ‘always already’ opened to the world.¹⁴² In the waters of baptism, participants ‘ratify’ their commitment and devotion to God, and God ‘confirms His acceptance and approval of that faith’ through the inner witness of the Spirit.¹⁴³ Empowered by the Spirit, believers in the community have compassion for the world, which drives them to invite people to the fellowship with God. The union with others in the community is ‘God’s missionary agency to the ends of the earth’, so that the baptismal sacrament often concludes its ritual for the task of mission.¹⁴⁴ A passion for the mission-union evoked in the baptismal sacrament integrates beliefs and actions of believers in the community, wherein they become the mission-union community.

While water baptism is a promise to begin one’s intimate relationship with God, the Lord’s Supper is the sign of assuring one’s ongoing union with God.¹⁴⁵ The Lord’s Supper, which is the central point of Pentecostal worship, originates from God’s love for human beings.¹⁴⁶ In the Lord’s Supper, Pentecostals not only commemorate God’s love made manifest in Christ’s suffering and death, which have restored the broken relationship between God and human beings but also have hope for the coming marriage feast with Christ. In this sense, the Lord’s Supper is ‘the Christian Passover’:

The Passover supper always reminded the Jews of God’s great love for them in delivering them out of Egyptian bondage. But it was by blood which pointed them to the Lamb of Calvary. So the Lord’s supper is to us a memorial of the death of our

¹⁴² Yong, *The Spirit Poured Out on All Flesh*, 164–5.

¹⁴³ J. Lancaster, ‘The Ordinances’, in *Pentecostal Doctrine*, ed. P. S. Brewster (Cheltenham: Elim, 1976), 85.

¹⁴⁴ Yong, *The Spirit Poured Out on All Flesh*, 156–60.

¹⁴⁵ Land, *Pentecostal Spirituality*, 110.

¹⁴⁶ Walter J. Hollenweger, *The Pentecostals* (London: SCM Press, 1972), 385–9.

Lord and also points us to His coming to catch us away in the glorious liberty of the children of God.¹⁴⁷

The Lord's Supper is a remembrance of God's redemptive love manifested in Christ.¹⁴⁸

Believers take bread and cup, which respectively symbolize Christ's body and blood. At this moment, believers feel God's love and respond to God with lamentation and love.

When they look at themselves, they lament, weep, cry out and repent because of their sins, which are the reason for Christ's death on the cross. When they look at the cross, however, they love God because of what God has done through Christ on the cross. Through the Spirit, here God's love in Christ is present to us and we are present to Christ.¹⁴⁹ As I mentioned in 3.2.2 above, believers in the Spirit declare their hope in Him by expressing their love towards God in the Lord's Supper. These affections lead them to experience union with God through the Spirit, who brings about a mysterious interpersonal union with God. Thus, God's love and hope led by the Spirit bind participants to God because they pledge to Him 'perpetual fidelity'.¹⁵⁰

God's love of us and our love of God bring about joy and gratitude. God's love in Christ in the visible ritual of the bread and wine causes participants to rejoice and celebrate their union with God because they belong to the body of Christ. Furthermore, their love of God is evoked by their expression of gratitude and praise, as exemplified in *The Apostolic Faith*: 'Praise His holy name.'¹⁵¹ When participants in the Lord's Supper partake of God's love in Christ, they praise and give thanks to God because of what Christ has done on the cross. As defined by Chris E. W. Green, the Lord's Supper is 'a communal meal of

¹⁴⁷ William J. Seymour, 'The Ordinances Taught By Our Lord', *The Apostolic Faith* Vol I, No. 10 (1907): 2.

¹⁴⁸ William J. Seymour sees the Lord's Supper as 'the Christian Passover'. As people of God commemorate God's redemptive love through the Exodus Passover, the Lord's Supper is a memorial of God's love in Christ. See Ibid.

¹⁴⁹ Yong, *The Spirit Poured Out on All Flesh*, 164. See also, Hollenweger, *The Pentecostals*, 387.

¹⁵⁰ Hollenweger, *The Pentecostals*, 386.

¹⁵¹ Seymour, 'The Ordinances Taught By Our Lord' in *The Apostolic Faith* Vol I, No. 10 (1907): 2.

thanksgiving’, through which believers enter union with God.¹⁵² Pentecostals as ‘a genuine covenant-community’ participate in the communal meal of thanksgiving in one heart and mind.¹⁵³ By expressing communal gratitude in the Lord’s Supper, Pentecostals experience *koinonia* not only with God but also with each other in the community. In this sense, Green emphasizes the Lord’s Supper as the ‘Great Thanksgiving’.¹⁵⁴

The partaking of God’s love and gratitude in Christ shapes one’s identity as a person who belongs to the body of Christ.¹⁵⁵ The common identity strengthens the solidarity of the community. That is, by eating and drinking of God’s love in Christ, believers achieve union with God and with others through the Spirit individually and communally.¹⁵⁶ So, ‘we are caught up in the divine dance in which we participate in the very being of God, longing for the fullness of his kingdom to be manifested’.¹⁵⁷

Pentecostals hope for the mysterious union with God with fullness of joy. In the Lord’s Supper they share communal identity as the messianic eschatological people of God.¹⁵⁸

The ongoing participation in the Lord’s Supper is crucial for sanctification: ‘Our souls are built up, for we eat His flesh and drink His Blood.’¹⁵⁹ Partaking of God’s love in the Lord’s Supper led by the Spirit builds up union with God and with others, such that the ongoing practice of the Lord’s Supper is the sign of ongoing nurture and fellowship.¹⁶⁰ By keeping the Lord’s Supper authentically, Pentecostals become more and more like Jesus

¹⁵² Chris E. W. Green, *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (Cleveland: CPT Press, 2012), 248–54.

¹⁵³ *Ibid.*, 249. Green emphasizes the importance of thanksgiving as an essential element of one body as a ‘genuine covenant-community’.

¹⁵⁴ *Ibid.*, 248–54.

¹⁵⁵ Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene: Pickwick Publications, 2011), 80.

¹⁵⁶ Tomberlin, *Pentecostal Sacraments*, 174–5. Tomberlin asserts that the real presence of the Lord’s Supper is ‘Christo-Pneumatic’ rather than Pneumatic. The Spirit makes Christ present in eating bread and drinking wine. Thus, the bread and wine of the Lord’s Supper are ‘gifts of Christ through the Spirit’.

¹⁵⁷ Archer, *The Gospel Revisited*, 80.

¹⁵⁸ *Ibid.* See also, Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 248–9, 254–67.

¹⁵⁹ Seymour, ‘The Ordinances Taught By Our Lord’, 2.

¹⁶⁰ Land, *Pentecostal Spirituality*, 110.

Christ. Thus, the Lord's Supper led by the Spirit is a crystal of sacraments, which achieve union with God and others as an intimate relationship with God and with others respectively.

Footwashing as an act of cleansing and service to one another evokes affections such as humility in love, compassion and courage, which explicitly strengthen union with others.¹⁶¹ For early Pentecostals, footwashing was one of the three ordinances of the church, the other two being the Lord's Supper and water baptism.¹⁶² Many Pentecostal churches have considered footwashing as 'significant congregational spirituality and worship'.¹⁶³ Footwashing is an example of humility, and a direct response to Christ's command.¹⁶⁴ In the ritual of footwashing, 'humility in love' is a distinctive Pentecostal pathos, as exemplified in the description offered by William J. Seymour:

So after He had washed their feet and had taken His garments and was set down again, He said unto them, 'Know ye what I have done unto you? Ye call me Master and Lord and ye say well for so I am. If I then, Lord and Master, have washed your feet, ye ought also to wash one another's feet.' Why? Well we only have to read the next verse for ourselves, 'for I have given you example.' Dear beloved, we can see this is humility towards each other in real love.¹⁶⁵

¹⁶¹ Footwashing is not to be considered as the initial generative ritual. Rather it is understood as a subsequent event that follows water baptism (John 3:35). Foot washing implies a continuing relationship not only with God in Christ but also with others in the community. However, I will highlight an explicit feature of union with others in footwashing.

¹⁶² Seymour, 'The Ordinances Taught By Our Lord', 2.

¹⁶³ Tomberlin, *Pentecostal Sacraments*, 196. Regarding the denominations, see also section 3.2.2 of this thesis.

¹⁶⁴ John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Cleveland: CPT Press, 2014), 2–3. Thomas asserts that the Johannine community engaged in footwashing as a religious ritual which signifies forgiveness of post-conversion sin. See *Ibid.*, 150–91. Members of the Johannine community believed that they were granted union with Christ through footwashing. However, footwashing does not initiate union with God; rather it continues it. See Fernando F. Segovia, 'John 13:1–20, The Footwashing in the Johannine Tradition', *ZNW* 73 (1982): 43.

¹⁶⁵ Seymour, 'The Ordinances Taught By Our Lord', 2.

Love of God leads believers to participate in washing the feet of others. I have seen people crying and weeping when they wash others' feet. They are taught and confess that when washing someone's feet, they wash the feet of Jesus. Communicating with Christ through footwashing shows their intimate relationship with Christ.¹⁶⁶ In this act, love is not limited to inward relationship with God, but is extended to the realm of union with others in the community. The humility in love is for an intimate relationship with one another:

Dear beloved, if the Lord has chosen us, He has chosen us to walk in the light, as He is in the light, that we might have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin. Amen. ... We find that it is a service much blest of God to our souls. It is for the disciples, not for sinners. In this service the sisters will assemble by themselves apart and wash each other's feet and the brothers will wash the brothers' feet. This is also a service of testimony, song and praise.¹⁶⁷

Footwashing, which evokes humility and love, strengthens the solidarity of the community. As participants wash and are washed, they feel the love and humility of Christ such that they sometimes cry out and weep. They often confess their sins to one another, hug and pray for each other.¹⁶⁸ Partaking of God's love in Christ and confessing sins to one another shape communal identity as a community that belongs to God. Indeed, sacramental pathos in footwashing deepens union with God and with others. The Spirit moves the hearts of participants and gives them courage to confess their sins. So, they realise that they are 'a holy people and a royal priesthood'.¹⁶⁹ The Spirit as a mediation mediates them not only to partake of Christ's love but also to love one another in 'one

¹⁶⁶ Segovia, 'John 13:1–20, The Footwashing in the Johannine Tradition', 43.

¹⁶⁷ Seymour, 'The Ordinances Taught By Our Lord', 2.

¹⁶⁸ The confession of sin to one another is significant in healing and restoration to wholeness (James 5:16). See also, Tomberlin, *Pentecostal Sacraments*, 204.

¹⁶⁹ Archer, *The Gospel Revisited*, 77.

community'.¹⁷⁰ In this sense, footwashing led by the Spirit is a 'spiritual experience in which sins are washed away and the soul is refreshed'.¹⁷¹ Thus, sacramental pathos evoked by footwashing led by the Spirit strengthens union both with God and with others.

Anointing with oil has its place in the context of prayer for the sick as healing ministry, where traditionally the oil is applied to the forehead.¹⁷² The anointed touch has been central to Pentecostal practices, and early Pentecostal periodicals reported many testimonies of healing through this means.¹⁷³ The anointed touch evokes Pentecostal affections such as joy, hope, encouragement and compassion. Anointing with oil, which is associated with restoration and strength, 'offers hope and encouragement to sufferers'.¹⁷⁴ Consequently, those who are anointed feel confidence that they are in union with God, 'who loves them and will strengthen them'.¹⁷⁵ When the sick are healed through the anointed touch by the Spirit, they are filled with great joy. This experience of joy leads them to love God and confess Christ as a divine healer. The common affections felt by the whole community secure their identity in union with others: 'The significance of anointing with oil is therefore primarily symbolic, reminding sufferers that they can feel secure in the presence of friends who care and a God who restores.' Thus, these affections toward God tie the community together as one in the body of Christ.

¹⁷⁰ See the rite of footwashing in subsection 3.2.2.

¹⁷¹ Tomberlin, *Pentecostal Sacraments*, 216. See also, Archer, *The Gospel Revisited*, 77. This footwashing serves 'a continual need of spiritual cleansing during the journey to the promised land'.

¹⁷² Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: Bloomsbury T&T Clark, 2008), 291.

¹⁷³ See Ambrose J. Tomlinson, 'Missionary Evangelism' (December 31, 1908), *Church of God Publications* 1901–1923. Cleveland: Dixon Pentecostal Research Centre, 2008, DVD. Alex A. Boddy, 'The Anointing with Oil', *Confidence: A Pentecostal Paper for Great Britain* (April–June, 1922), 21. See also, Tomberlin, *Pentecostal Sacraments*, 245–6.

¹⁷⁴ Keith Warrington, 'The Path to Wholeness: Beliefs and practices relating to healing in Pentecostalism', *Evangel* 21, no. 2 (Summer 2003): 48.

¹⁷⁵ Ibid. In the rite of anointing with oil, the sick have a hope that their suffering will soon come to an end. See also, Keith Warrington, 'Healing and Exorcism: The Path to Wholeness', in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle: Paternoster Press, 1998), 159.

Laying on of hands is linked with compassion, because it is considered as ‘an act of sympathy and compassion rather than a formal rite, a symbolic act, and the opportunity for God’s power to be manifested’.¹⁷⁶ Some of those who have participated in the laying on of hands have experienced physical responses such as trembling, heat and tongues.¹⁷⁷ These are manifestations of an encounter with the Spirit. ‘The Holy Spirit dwells within the believers; the Spirit fills the believers, and the believers often express these divine encounters with physical manifestations – dancing, shouting, clapping, and tongues speech.’¹⁷⁸ In this sense, it can be said that the anointed touch through laying on of hands is led by the Spirit who is a mediation between God and believers.¹⁷⁹ Healing through laying on of hands enables the sick to love God who restores them from sickness, and the love of God strengthens union between God and believers. In the rite of the anointed touch, believers often feel that they are placed in ‘close proximity’ to one another in the community.¹⁸⁰

Accordingly, affections evoked by Pentecostal sacraments shape and strengthen Pentecostal identity not only as inward union with God but also as one community in the body of Christ. The Spirit brings about Pentecostal affections to achieve union with God and with others. Thus, all affections in Pentecostal sacraments led by the Spirit direct believers towards an intimate relationship with God. The union with God is also intensified by personal pathos evoked by personal practices such as prayer, fasting, and reading Scripture. The next subsection examines how Pentecostal affections expressed by such personal practices facilitate relationality for union with God.

¹⁷⁶ C. E. Kingston, ‘Laying on of hands’, *Elim Evangel* (23 July 1966): 473. See also, Warrington, ‘Healing and Exorcism’, 161. Warrington, ‘The Path to Wholeness’, 48.

¹⁷⁷ Warrington, ‘Healing and Exorcism’, 161. The physical acts manifest divine activity for the sick.

¹⁷⁸ Tomberlin, *Pentecostal Sacraments*, 226. It has been suggested that these manifestations are proof of divine activity. However, it does not always follow.

¹⁷⁹ Cartledge, *The Mediation of the Spirit*, 65–73.

¹⁸⁰ *Ibid.*, 64–73.

4.2.3 Relationality in Personal Pathos

This subsection analyses relational affections evoked by three distinctive personal practices, namely Pentecostal prayer, fasting and reading Scripture. By elucidating the relational characteristics in Pentecostal affections expressed by these personal practices, I demonstrate that Pentecostal affections in personal practices direct believers towards intimate relationship with God.

Pentecostals have affirmed the necessity of prayer, which shapes and expresses Pentecostal affections and these in turn direct believers towards God.¹⁸¹ They believe that ‘corporate and personal prayer can change things; it impacts God and God in turn responds’.¹⁸² For Pentecostals, the way of praying has shaped the way of believing.¹⁸³ In the concept of *lex orandi, lex credendi*,¹⁸⁴ Land anchors his argument regarding the relationship between prayer and affections:

The corporate and individual prayers are shaped by the preaching and teaching of the Word, the singing of songs, the giving and hearing of testimonies and prayer request, the fellowship of the believers before, during, and after the services, the constant praise and thanks offered throughout the service and the operation of the various gifts of the Spirit, and the intercessions of the saints. All these activities shape the prayers and the prayers in turn shape the affections.¹⁸⁵

The affections shaped by prayers shape the way of believing, which reveals an intimate relationship with God. It is through prayers in the Spirit that we can enter into a dynamic

¹⁸¹ Land, *Pentecostal Spirituality*, 163. See also, Warrington, ‘The Path to Wholeness’, 47.

¹⁸² Archer, *The Gospel Revisited*, 86. See also, Land, *Pentecostal Spirituality*, 163.

¹⁸³ Archer, *The Gospel Revisited*, 86.

¹⁸⁴ The axiom literally means ‘law of praying, law of believing’. More details follow in 5.1.1.

¹⁸⁵ Land, *Pentecostal Spirituality*, 164.

relationship with God in Christ, as the Spirit brings about the rich fellowship in the Social Trinity.¹⁸⁶ Thus, prayer in the Spirit is the channel to achieve union with God.

The dynamic relationship with God can be found in affections evoked by prayers. Intrinsically, prayer in the Spirit is an encounter with God, in which Pentecostals express the affective abundance: love, gratitude, compassion, courage, lamentation and hope. This complex of affections expresses the intimate relationship with God. Believers confess their love and gratitude to God in prayer because of what God has done in Christ for them. Indeed, it is what God has done in Christ for them that gives them the courage to confess their testimonies and to preach the gospel to others. They also express their gratitude and hope because of what God is going to do for them. In hope, they anticipate God's hand to achieve their prayers.¹⁸⁷ When their prayers have been accomplished, they give thanks and praise God. Pentecostals often express their compassion and laments through crying out and groaning intercessions.¹⁸⁸ Sighs and groans in prayer shape the affection, compassion.¹⁸⁹ Thus, prayer in the Spirit is the most relational activity of Pentecostals to evoke their relational affections towards God.

¹⁸⁶ Archer, *The Gospel Revisited*, 86. As I elucidated in sections 3.1 and 4.1, Christ as the intercessor mediates between us and God; and the Spirit, as a mediation of the mediator, connects us to Christ. For Pentecostals, the Spirit-filled prayer is different from other Christian prayer in terms of intensity and quality. For them, 'to be filled with the Spirit is to be decisively determined by and oriented to the things of the Spirit, to what the Spirit is saying and doing. The fruit of the Spirit's indwelling is given a deeper intensity and, in the eschatological community of Pentecostalism, a new urgency.' Land's idea regarding apocalyptic eagerness evokes intensive passion for an intimate relationship with God. That is, Pentecostal prayer reveals a deeper intensity and quality for an intimate relationship with God in Christ through the Spirit. See Land, *Pentecostal Spirituality*, 166–72.

¹⁸⁷ Warrington, *Pentecostal Theology*, 216–8. For Pentecostals, there is an anticipation that prayer will be answered.

¹⁸⁸ Land, *Pentecostal Spirituality*, 164.

¹⁸⁹ *Ibid.*, 171.

Personal prayer is often accompanied by fasting,¹⁹⁰ which is a means of attaining deeper fellowship with the Spirit in following Christ.¹⁹¹ ‘When we hunger and thirst for God, fasting opens the door to God’s presence.’¹⁹² That is, fasting, which means spiritual hunger for God, feeds and fulfils our spiritual appetite. Believers often experience mourning because of hunger for God; however this turns into fullness of joy because of God’s fulfilment of prayer through the Spirit.¹⁹³ Those who can mourn and lament can also feel joy and hope.¹⁹⁴ When fasting, we express our longing for the empowerment of the Spirit in our lives.¹⁹⁵ Hope through fasting led by the Spirit directs believers towards God, who is eager to listen when we pray with fasting.¹⁹⁶ So, we can confess that ‘Though outwardly we are wasting away, yet inwardly we are being renewed day by day’ (2 Cor. 4: 16). This restoration through fasting makes us rise up like eagles.¹⁹⁷ Ongoing experience of affections through fasting with prayer strengthens one’s union with God. Thus, we can walk in the light of an intimate relationship with God. In turn, lamentation, joy and hope towards God evoked by fasting led by the Spirit express one’s proximity to God.

As mentioned in subsection 3.2.3, Scripture itself invites us to an intimate relationship with God, because God is revealed in and through the Scripture.¹⁹⁸ Here, the

¹⁹⁰ Pentecostals in South Korea have considered prayer and fasting as key elements not only in the development of spirituality but also in the growth of the church. Prayer is coupled with fasting. Julie C. Ma, ‘Korean Pentecostal Spirituality: A Case Study of Jashil Choi’, *AJPS* 5, no.2 (2002): 235. The Scripture also examines fasting in relation to prayer: 1 Kings 21:27–29; Job 23:12; Esther 4:16; Joel 2:12; Acts 13:2–4; 14:23. Pentecostals fast when they are serious about praying for something urgent. See Albrecht and Howard, ‘Pentecostal Spirituality’, 240.

¹⁹¹ Land, *Pentecostal Spirituality*, 176. Land claims that, as well as fasting, prayer, living in the Scripture, walking in fellowship, and the Lord’s Supper are ‘ways of learning to attend to the Spirit in following Christ’.

¹⁹² Lee Roy Martin, *Fasting: A Centre for Pentecostal Theology Short Introduction* (Cleveland: CPT Press, 2014), 1.

¹⁹³ See Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (New York: Oxford University Press, 2013), 123.

¹⁹⁴ Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids: William B. Eerdmans Publishing Company, 1994), 91–3. For example, transformation of lament and anger into praise emerges abundantly from the Psalms.

¹⁹⁵ Albrecht and Howard, ‘Pentecostal Spirituality’, 240.

¹⁹⁶ Arthur Wallis, *God’s Chosen Fast* (Fort Washington: Christian Literature Crusade, 1968), 50.

¹⁹⁷ *Ibid.*

¹⁹⁸ Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids:

Spirit directs us to engage with Scripture authentically and deeply. The Spirit, as the mediator or communicator of rationality, interprets, illuminates, applies and communicates the truth that is embodied in God.¹⁹⁹ Yet knowing God is not the main purpose of Scripture; rather it develops Pentecostals' experience of and relationship with Christ so that they are drawn closer to God.²⁰⁰ That is, rather than being viewed as a textbook of doctrine, the Scripture is closely related to activities for union with God.

When reading Scripture, the Spirit, the holy affectionist, brings about holy affections between God and believers. When reading Scripture in the Spirit, believers give thanks to God because Scripture reveals God's salvific love for human beings. Believers also respond with expressions or confessions of their love of God. This love of God is extended to others in the community, as exemplified in Matthew 22: 37–40: 'Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbour as yourself." All the Law and the prophets hang on these two commandments.' Authentic believers led by the Spirit are those who do what they read, believe and feel. If we know God's love to us through Scripture, we should execute God's love to us to others. In doing so, the love of God is authentically achieved in the community. In this respect, reading Scripture in the Spirit fertilizes one's heart to be unified with God. In turn, by reading Scripture, believers devote themselves to be filled with God's love, compassion, courage and hope. Thus, Pentecostal affections led by the Spirit in personal practices express intensive union with God.

William B. Eerdmans Publishing Company, 2016), 19.

¹⁹⁹ Yong, *Spirit-Word-Community*, 35–43.

²⁰⁰ Warrington, *Pentecostal Theology*, 188.

Conclusion

Authentic Pentecostal affections evoked by practices express believers' intimate relationship with God. In worship, sacraments and personal practices, the Spirit, who plays a crucial role to inspire holy affections towards God, gives dynamic energy of relationality not only in the individual person but also in the community. The affections led by the Spirit direct believers to relational union with God. Moreover, the sharing of the affections inspired by the Spirit shapes and strengthens Pentecostals' identity as God's people who have an intimate relationship with God and with others. The union with God and with others is extended to the world, because God loves the people in the world. Thus, Pentecostal affections evoked by the Spirit-filled practices direct believers towards union with God. By sharing the union led by the Spirit, Pentecostals achieve union with God, with others and with the world. In short, Pentecostal pathos strengthens union with God, which is authentically achieved by a passion for union with others, which ultimately directs towards the world.

Based on the Spirit-Christological approach to relationality for union with God, Pentecostal apocalyptic passion for the kingdom, which was a central theme of the early Pentecostal movement, needs to be elevated to Pentecostals' relational union with God through Christ and the Spirit. Authentic affections for union with God are integrated by a passion for union with God. The authentic affections orient and animate beliefs and practices, which are directed towards union with God.²⁰¹ Consequently, Pentecostal orthopathy should embrace a passion for union with God in Christ through the Spirit as the organizing principle of Pentecostal affections.²⁰²

²⁰¹ Albrecht, *Rites in the Spirit*, 178.

²⁰² This lacuna calls for a revision of Pentecostal orthopathy, so that I intend to revise Pentecostal orthopathy towards relationality for union with God in Chapter 6.

For Pentecostals, the passion for an intimate relationship with God leads them to live with authentic beliefs in spirituality. Orthodoxy is intimately related to orthodoxy in spirituality. Authentic beliefs regarding God have to be illuminated by the Spirit, who directs us into an intimate relationship with God in Christ. In the next chapter, I will explain how we should understand relationality and orthodoxy.

CHAPTER 5: ORTHODOXY AND RELATIONALITY

In this thesis, I have suggested that relationality offers a renewal approach to Pentecostal spirituality, beginning with Land's approach to spirituality and mapping relationality through theological anthropology. In short, union with God in Christ is the ultimate purpose of Pentecostal spirituality, in which beliefs, affections and practices are integrated with one another; and the Spirit as the intermediary deepens that union of human beings with God in Christ and with others in the community. An approach through relationality corrects Land's vagueness regarding the transformational process and his apocalyptic approach to spirituality. In this regard, I claim that *union with God in Christ through the Spirit* reaches deep into the centre of Pentecostal spirituality, which is a nexus of orthopraxy, orthopathy and orthodoxy. In support of this claim, the main argument of this thesis is that relationality through the works of Christ and the Spirit orients Pentecostal practices, affections and beliefs under a passion for union with God. In the previous chapters, I have elucidated relationality in Pentecostal practices and affections respectively. By doing so, I have shown that Pentecostal practices and affections reach deep into union with God and with others.

This chapter focuses on the third implication of my argument with regard to relationality, namely, that Pentecostal orthodoxy exists in and for an intimate relationship with God.¹ The purpose of this chapter is not to explain Pentecostal doctrinal beliefs and the system of doctrines; rather, I aim to elucidate the relational characteristics in Pentecostal beliefs. The hypothesis of this chapter is that the Pentecostal understanding of

¹ Land uses orthodoxy in parallel with orthopathy and orthopraxy, which refer to right beliefs, right affections and right practices respectively. For Land, the integration of the triad achieves authentic Pentecostal spirituality. In common with Land, I use the term orthodoxy to mean authentic beliefs in a particular tradition, namely Pentecostalism. See subsection 1.1.1.

orthodoxy is relational because Pentecostal beliefs, which reciprocally interact with orthopathy and orthopraxy in relationality, reach deep into union with God through the works of Christ and the Spirit. To substantiate this claim, I suggest a theological approach to relationality of orthodoxy as a model of authentic Pentecostal beliefs in spirituality.² The four/fivefold Christocentric gospel represents the core beliefs of Pentecostals. As Kenneth J. Archer has argued: ‘The Fivefold Gospel is the central narrative convictions of one’s salvific relationship with the living God. The Pentecostal salvific relationship with Jesus is the controlling theological centre.’³ In this sense, Archer compares the fivefold gospel to five ‘stabilizing theological strands’ of a spider’s web, where Christ is at the centre.⁴ The fivefold gospel is not just a pattern for formulating Pentecostal doctrine; rather it is authentic beliefs for ‘a way of living’.⁵ Since I am arguing that relationality orients human practices, affections and beliefs, in order to examine relationality in Pentecostal orthodoxy the first section of this chapter discusses the fundamental relationship of orthodoxy with relationality. As in previous chapters, I elucidate Christological (5.1.2) and pneumatological (5.1.3) relationality with regard to Pentecostal orthodoxy as seeking an intimate relationship with God.

² Pentecostal narrative beliefs are distinct from other Christian narratives, yet they are intermingled with the Christian story. In this regard, my paper suggests a broadly Christian orthodoxy through the lens of authentic Pentecostal beliefs. See Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene: Pickwick Publications, 2011), 20.

³ Archer, *The Gospel Revisited*, 42.

⁴ Ibid. Archer’s analogy of the wheel connected to spokes works well for the relationality of the Christocentric Pentecostal identity: ‘Our Pentecostal doctrinal practices and beliefs are the wheel, connected to and stabilized by the spokes, yet turning and spinning around its centre – Jesus Christ.’ He adopts Ted Peters’ model of Christian systematic theology as a wheel. Peters locates Christ at the centre of the gospel, which embodies Christian identity. Archer, *The Gospel Revisited*, 15–6. See Ted Peters, *God – The World’s Future* (Minneapolis: Fortress, 1992), 43–4. For a better understanding, Archer then presents the image of a spider’s web: ‘Coming out of the centre of the web are five stabilizing theological strands identified as the Full or Fivefold Gospel, which serves as central narrative convictions of the community.’ According to him, the outer circumference of the web is woven by the latter rain motif, testimonies, experience, and scriptural passages. They strengthen the web that is the Pentecostal story. The fivefold gospel is the outward spread of five strands around Christ who is the centre of the web. For Archer, Christ is the heart of Pentecostal relationality in Pentecostal beliefs.

⁵ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), 21–22.

On the basis of this theology of relationality regarding Pentecostal orthodoxy, the second section examines the relationality of seeking union with God in certain distinctive Pentecostal beliefs. Doctrinal beliefs emerge from practices, so that beliefs should be reflected by practices.⁶ In order to seek relationality in authentic Pentecostal beliefs, I want to reflect Pentecostal beliefs on practices and *vice versa*. In this section, I highlight specific relational features of Pentecostal beliefs not only in *inward* relationality but also in *outward* relationality, as they are revealed in the four/fivefold gospel. By doing so, I substantiate the claim that Pentecostal beliefs are integrated in relationality for union with God.

5.1 Relational Orthodoxy

This section concerns orthodoxy, so called ‘right beliefs’ or ‘right confessions’, not only for union with God but also in close relation to affections and practices. Every belief is expressed narratively, sometimes in doctrines or Pentecostal stories, so that beliefs include doctrines, stories, narratives and certain confessions of believers. While doctrines are one way to express one’s beliefs, the Pentecostal way encompasses not just doctrines but also the story that is the four/ fivefold gospel. Narrative is the way that the story unfolds. In this sense, the four/fivefold gospel is a narrative which contains the story that is revealed in Christ.

Beliefs presuppose ‘human possibility of some critical purchase on truth’.⁷ For example, if I say ‘I believe that God has become flesh’, I agree to the question ‘Has God become flesh?’ If it is just a guess, it is not a belief, but pretending to believe. Believing

⁶ Ibid., 31.

⁷ Amy Plantinga Pauw, ‘Graced Practices: Excellence and Freedom in the Christian Life’, in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 35–7.

something authentically does not feel any different from knowing it objectively. In relation to beliefs and knowledge, Andrew Collier states that to have authentic beliefs is to know the truth.⁸ For him, ‘To be a case of knowledge, a belief must be true, but also its truth must be no accident.’⁹ In this respect, Christian beliefs adopt ‘objective knowledge which is true independently of any knower’.¹⁰ However, Collier’s goal is not a theological investigation of authentic beliefs, but a philosophical approach to religious beliefs.

With respect to orthodoxy, Simon Chan approaches Christian beliefs theologically as objective knowledge. According to him, the objective knowledge is *given* to humanity and community by God.¹¹ The given knowledge is ‘the Christian story revolving around the life, death, and resurrection of Jesus of Nazareth’.¹² The redemptive story through Christ has shaped Christian spirituality and the nature of a Christian community.¹³ In fact, Chan’s theological approach to orthodoxy satisfies Collier’s understanding because the redemptive story, which derives from God, is itself true and independent of any knower. From Collier’s and Chan’s understandings, I suggest that authentic Pentecostal (and Christian) beliefs are a form of human knowing in the light of God as known in Christ.

Land uses interchangeably the terms right beliefs, orthodoxy, right confession, doctrine, knowing and head. For him, orthodoxy makes use of knowledge that exists in the head or mind.¹⁴ Here, taking as a starting point Barth’s *Evangelical Theology: An*

⁸ Andrew Collier, *On Christian Belief: A Defence of a Cognitive Conception of Religious Belief in a Christian Context* (London/New York: Routledge, 2003), xi.

⁹ Ibid.

¹⁰ Ibid., xv.

¹¹ Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove: InterVarsity Press, 1998), 15.

¹² Ibid.

¹³ Ibid., 15–6.

¹⁴ The authentic beliefs are closely related to orthopathy and orthopraxy: to know the truth is to love and to do the truth. It is true because the truth has come down to the world with God’s love (affection) and His act (practice). For Land, Orthopathy is about being in a right manner of the heart, while orthopraxy is about doing by using physicality. In relationality orthodoxy, orthopathy and orthopraxy are mutually required and interrelated, like the holy Trinity. See Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010), 1, 12, 21–37, 127–33.

Introduction,¹⁵ where Barth insists upon the fundamental role of prayer and theological reflection, Land defines orthodoxy as knowing God and being in a right relationship with God.¹⁶ Land's concept of knowing God is not cognitive but experiential and relational because of the role of the Spirit who reveals the truth. He asserts that: 'For Pentecostals it is impossible to know God and the things of God without prayer, because in prayer one responds to the Spirit of truth.'¹⁷ Moreover: 'To do theology is not to make experience the norm, but it is to recognize the epistemological priority of the Holy Spirit in prayerful receptivity.'¹⁸ For Land, true knowledge of God comes from the work of the Spirit. The experiential knowledge through the Spirit leads believers to authentic beliefs towards God. Thus, Land's pneumatic approach to orthodoxy is significant because Pentecostal spirituality begins with an experience of the Spirit (See 3.1.1). Indeed, authentic Pentecostal beliefs originate from an experience of the Spirit who is the Spirit of truth.

Land himself focuses on the trinitarian approach to spirituality.¹⁹ For union with the trinitarian God, the Christocentric approach to orthodoxy should be emphasized along with the pneumatic pathway to know God. As he notes at the beginning of his study, Christ is the centre and the Spirit is the circumference of orthodoxy, orthopathy and orthopraxy.²⁰ Considering Chan's understanding of orthodoxy, however, the Spirit is not the circumference but the centre of orthodoxy, because the Spirit is the subjective reality that carries the objective truth regarding the knowledge of God through Christ to believers. Both Christ and the Spirit play a central role for believers to have authentic beliefs. Archer

¹⁵ Karl Barth, *Evangelical Theology: An Introduction* (New York: Holt, Rinehart and Winston, 1963), 160–4. See, Land, *Pentecostal Spirituality*, 25–32. With regard to orthodoxy, Land adopted Karl Barth as a main dialogue partner. Through dialogue with Barth, Land developed his concept of orthodoxy, which is closely related to orthopathy and orthopraxy. By adopting prayer as a starting point of theological work, Land asserts that to know God is to do the truth and to walk in the light and the Spirit.

¹⁶ Land, *Pentecostal Spirituality*, 25–32.

¹⁷ *Ibid.*, 24.

¹⁸ *Ibid.*, 27.

¹⁹ *Ibid.*, 181–220.

²⁰ *Ibid.*, 12.

notes that: ‘Pentecostals embrace the Full Gospel, which places Jesus and the Spirit at the centre of God’s dramatic redemptive story.’²¹ Authentic Pentecostal beliefs are a form of knowing God not only as shown in Christ but also as illuminated and experienced by the Spirit. The truth, which is God, has been revealed to the world through Christ because God so loved the world (John 3:16).²² The truth revealed by Christ has been manifested by the Spirit. Thus, to have right beliefs regarding God is to maintain a Spirit-Christological focus on an intimate relationship with Christ and with the Spirit. Alongside the central role of Christ, the work of the Spirit is not the circumference but the heart of Pentecostal spirituality.

For authentic belief in God, accordingly, Christ is the gateway and the Spirit is dynamic power for the human person to enter.²³ The Spirit guides the human person to the truth and enables that person to proclaim the gospel.²⁴ That is, authentic beliefs for union with God are accomplished by knowing God not only through Christ (Christologically) as the mediator but also through the Spirit (pneumatologically) as the mediation of the mediator. This relationality, in which Christ and the Spirit are the centre of authentic beliefs, offers an authentic direction for union with God. Here, orthodoxy does not act independently from spirituality. Rather it reciprocally interacts with orthopathy and orthopraxy for an authentic relationship with God. Accordingly, in the next subsection (5.1.1) I elucidate the primary role of orthodoxy in relation to orthopathy and orthopraxy for union with God. Then, I suggest a theological approach to relationality of orthodoxy, which is built in (and by) Christ (Christological, 5.1.2) and manifested by the Spirit (pneumatological, 5.1.3).

²¹ Archer, *The Gospel Revisited*, 15. See also, Vondey, *Pentecostal Theology*, 84–5. Vondey emphasizes both the work of Christ and that of the Spirit in Pentecostal beliefs.

²² The truth revealed through Christ is also manifested by Pentecostal stories, narratives, doctrines, creeds and confessions because they originate from God’s redemptive story through Christ.

²³ Land, *Pentecostal Spirituality*, 12, 141.

²⁴ *Ibid.*, 12, 175.

5.1.1 Orthodoxy as an Authentic Direction of Relationality

In his book *Pentecostal Spirituality*, Land initially adopts a Christocentric model of Pentecostal spirituality, which is itself an integration of beliefs, affections and practices, based upon the full gospel and an apocalyptic vision that are centred on Christ.²⁵ Nevertheless, at the end of the book he moves towards a larger, trinitarian, vision. Similar to Land's own revision to a trinitarian scope, my thesis moves beyond the Christocentric approach to spirituality, because union with God is established in (and by) Christ and manifested through the Spirit. In this sense, Pentecostal (and Christian) beliefs seek an intimate relationship with the trinitarian God.

Because the object of authentic beliefs is the trinitarian God, orthodoxy itself pursues relationality with God. 'God with us', referring to an intimate relationship with God, is not only the heart of the Christian message but also the core statement of the Christian community. The admission of 'God with us' brings about the affirmation 'We with God'. For Pentecostals, the admission of 'God with us' derives from an experience of the Spirit.²⁶ As Land explains:

God who was present among Israel and in Jesus Christ is now present as the Holy Spirit. The God who will one day be 'all in all' is at work now in all things, working there together for the good of those who love him. The Holy Spirit brings the Father and the Son who, together with the Spirit, abide with and in the believer.²⁷

Authentic beliefs, as confessions, through an encounter with the Spirit lead believers to confirm that they are unified with the relational God in Christ. The affirmation 'we with God' implies union with God who is present as the Spirit of Christ. The ongoing

²⁵ See Land, *Pentecostal Spirituality*, 12.

²⁶ Land, *Pentecostal Spirituality*, 21. See Karl Barth, *Church Dogmatics*, ed. G. W. Bromiley and T. F. Torrance (London: Bloomsbury T&T Clark, 2004), IV.1, 3. Pentecostal orthodoxy is experiential beliefs towards God in Christ through the Spirit.

²⁷ Land, *Pentecostal Spirituality*, 21.

experiences and confessions through the Spirit shape Pentecostal doctrines, which are the Christocentric four/fivefold gospels, because the truth God is revealed in or by Christ.

For the union with God, Pentecostal beliefs as doctrines play a crucial role not only as a framework for authentic spirituality but also as a spiritual indicator. The discussion regarding *lex orandi*, *lex credendi* ('the law of prayer, the law of belief'), which exposes the critical role of beliefs, includes the mutual influence between orthodoxy and orthopraxy.²⁸ There are two ways to interpret *lex orandi*, *lex credendi*: First, it can be taken to mean that the law of prayer controls the law of belief, so that what we pray regulates what we believe. Second, because of the influence of orthodoxy on orthopraxy, the law of belief controls the law of prayer.²⁹ In my opinion, these two interpretations are not contradictory; rather, they are different but complementary approaches which together provide a holistic picture of the Pentecostal way of spirituality.

²⁸ Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (New York: Oxford University Press, 2013), 112–9. As Stephenson suggests, there are several approaches to *lex orandi*, *lex credendi*. For example, Geoffrey Wainwright, 'Lex Orandi, Lex Credendi', in *Dictionary of the Ecumenical Movement* (2nd ed.), ed. Nicholas Lossky et al. (Geneva: WCC Publications, 2002), 679–83; W. Taylor Stevenson, 'Lex Orandi-Lex Credendi', in *The Study of Anglicanism*, ed. Stephen Sykes, John Booty, and Jonathan Knight (Minneapolis: Fortress Press, 1998), 174–88; Paul L. Gavrilyuk, 'Canonical Liturgies: The Dialectic of *Lex Orandi* and *Lex Credendi*', in *Canonical Theism: A Proposal for Theology and the Church*, ed. William J. Abraham, Jason E. Vickers, Natalie B. Van Kirk (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2008), 61–72; Michael Downey, 'Lex Orandi, Lex Credendi: Taking it Seriously in Systematic Theology', in *Promise of Presence*, ed. Michael Downey and Richard N. Fragomeni (Washington, DC: Pastoral Press, 1992), 3–25; Duncan B. Forrester, 'Lex Orandi, Lex Credendi', in *Theology and Practice*, ed. Duncan B. Forrester (London: Epworth Press, 1990), 71–80; Charles R. Hohenstein, 'Lex Orandi, Lex Credendi: Cautionary Notes', *Wesleyan Theological Journal* 32, no. 2 (1997): 140–57; Mary M. Schaefer, 'Lex Orandi, Lex Credendi: Faith, Doctrine, and Theology in Dialogue', *Studies in Religion/Sciences Religieuses* 26, no. 4 (1997): 467–79; Kenneth Stevenson, 'Lex Orandi, Lex Credendi – Strange Bed-Fellows?: Some Reflections on Worship and Doctrine', *Scottish Journal of Theology* 39, no. 2 (1986): 225–41; Julia Upton, 'A Feminist Perspective: Lex Orandi, Lex Credendi', *Liturgical Ministry* 1 (1992): 137–39; Teresa Berger, 'Prayers and Practices of Women: Lex Orandi Reconfigured', *Yearbook of the European Society of Women in Theological Research* 9 (2001): 63–77; Orlando O. Espín, 'Whose *Lex Orandi*? Whose *Lex Credendi*? Latino/a Catholicism as a Theological Challenge for Liturgy' (San Diego, CA: Paper Presented at the Annual Meeting of the North American Academy of Liturgy, 2006), 53–71; Robert E. Cushman, 'Lex Orandi, Lex Credendi', *Journal of Religious Thought* 18, no. 2 (1961): 113–9; Paul V. Marshall, 'Reconsidering "Liturgical Theology": Is There a *Lex Orandi* for All Christians?' *Studia Liturgica* 25, no. 2 (1995): 129–50. However I will limit my discussion to the arguments of Christopher A. Stephenson based on Geoffrey Wainwright. See Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (London: Epworth Press, 1980), 218–83.

²⁹ Maurice Wiles, *The Making of Christian Doctrine: A Study in the Principle of Early Doctrinal Development* (London/New York/Melbourne: Cambridge University Press, 1967), 89.

The first understanding exposes the starting point of Pentecostal spirituality, the experience of encounter with the Spirit of Christ.³⁰ As Terry Cross has noted, authentic beliefs should be shaped by experiences of God, but also primarily by the God being experienced.³¹ Indeed, what we experience determines what we believe. Meanwhile, the latter approach, according to which what we believe determines what we do, reveals the critical role of beliefs as doctrines, which give a direction for authentic practices in spirituality. The doctrinal beliefs, which are determined by an ongoing encounter with the Spirit of God, provide direction of Pentecostal practices to actualize the beliefs in worship, sacraments and personal practices. That is, doctrinal beliefs formulated by orthopraxy provide direction of our action in practices. The experiential beliefs as doctrines serve as the framework for following practices in spirituality.³²

In order to have authentic beliefs, doctrinal beliefs should be practiced. With regard to right knowing, the New Testament Book of James tells us that, ‘if you really keep the royal law found in Scripture, ‘Love your neighbour as yourself’, you are doing right’.³³ If anyone does not love his/her neighbour after he/she says ‘I love you’, his/her faith is fake and dead (James 2:17). One’s beliefs and actions work together so that beliefs are made complete by what one does (James 2:22). Beliefs without actions are dead, as the flesh without the spirit (James 2:26). In turn, this verse can be understood as stating that authentic practices have to be led by, and discerned by, authentic beliefs. Thus, authentic beliefs as doctrines function as a navigation to direct Pentecostal practices towards union with God.

³⁰ Regarding the primary place of experience, see 3.1.1.

³¹ Terry L. Cross, ‘Can There Be a Pentecostal Systematic Theology?: An Essay on Theological Method in a Postmodern World’, in *The Annual Meeting of the Society for Pentecostal Studies* (Tulsa: Oral Robert University, March 2001), 8–10. See also, Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter* (Eugene: Pickwick Publications, 2012), 108.

³² Cross, ‘Can There Be a Pentecostal Systematic Theology’, 8–10. See also, Neumann, *Pentecostal Experience*, 108.

³³ James 2:8.

In the context of Pentecostal hermeneutics, Kenneth J. Archer articulates the relationality of empirical knowledge by noting that: ‘This experiential knowledge must be revealed by the Holy Spirit, validated by Scripture, and confirmed by the community.’³⁴ Pentecostal knowledge, which originates from an encounter with the Spirit, is ratified by the Scripture, which has revealed God’s redemptive story. That is, the Scripture verifies Pentecostal experiential knowledge in relationality for union with God. The knowledge verified through the Scripture is (re-)practiced in the community for an intimate relationship between God and believers. The beliefs verified through the Scripture function as the framework for ongoing practices in the community.

Accordingly, in Pentecostal spirituality, practices led by the Spirit primarily form the framework for beliefs, yet the beliefs, which are embodied by an encounter with the Spirit, function as a navigation for the practices in the community. Pentecostal beliefs, which traditionally have been framed by the four/fivefold gospel of Christ as saviour, Spirit baptizer, divine healer and the second coming King, provide the direction of Pentecostal worship, sacraments and personal practices. Pentecostals expect to experience Christ, who is manifested by the doctrinal confessions in practices. In practices, they praise what God has done through Christ, expect to be filled with the Spirit, and anticipate being healed and the coming of Christ. Indeed, Pentecostal (and Christian) knowing involve a profound doing: knowledge of God is imbued with authentic practices.³⁵

To conclude, Pentecostal experiential beliefs, as confessions towards God, which are evoked and expressed by an encounter with the Spirit of Christ, shape Pentecostal doctrinal beliefs regarding God’s redemptive story in Christ. At the centre of Pentecostal

³⁴ Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (Cleveland: CPT Press, 2009), 144–5.

³⁵ Craig Dykstra and Dorothy C. Bass, ‘A Theological Understanding of Christian Practices’, in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 24.

doctrinal beliefs is Christ, who is experienced as a mediator between God and human beings. The Christocentric beliefs direct believers towards God, who has shown His love to the world through Christ. This love is manifested by the Spirit of Christ. Therefore, the next two subsections examine Christological and pneumatological approaches to orthodoxy.

5.1.2 Christological Relationality of Orthodoxy

Christology is at the centre of relationality in Pentecostal orthodoxy. To say that Pentecostal orthodoxy is Christocentric is to acknowledge that Pentecostal beliefs are relational not only because Christ mediates God to believers but also because Christ binds believers as one body in the community. This subsection highlights a Christological approach to relationality in Pentecostal narrative beliefs.

What makes Pentecostalism distinct from other Christian traditions? According to Simon Chan, ‘the strength of Pentecostal traditioning lies in its powerful narratives’.³⁶ Similarly, Kenneth J. Archer asserts that Pentecostals are characterized not by their gifts of the Spirit or their dynamic energy for worship, but by ‘their distinct narrative’, the so-called Pentecostal story.³⁷ He claims the central role of the four/fivefold gospel in this manner:

The Pentecostal story explains why the Pentecostal community exists, who they are as a community, what responsibilities they should perform, and how they fit into the larger scheme of Christian history. It shades perceptions that color and make meaningful the reading of Scripture as well as experienced reality. The story cannot be reduced to static presuppositions. The coherent story is more than a rational

³⁶ Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene: Wipf and Stock Publishers, 2000), 20.

³⁷ Archer, *The Gospel Revisited*, 69. See also, Vondey, *Pentecostal Theology*, 21.

cognitive grid (such as presuppositions seem to suggest), which means that it cannot be removed or laid aside. It may be modified or changed but it cannot be set aside.³⁸

At the heart of this story, as the central narrative confession, is the four/fivefold gospel. The four/fivefold gospel is Christocentric because it reveals Christ as saviour, sanctifier, Spirit baptizer, divine healer, and the coming King. The distinctive Pentecostal narrative is relational because it is Christocentric, for the following reasons:

First of all, Christocentric Pentecostal orthodoxy is relational because Christ mediates us to God. Indeed, it is Christ who saves, sanctifies, baptizes, heals and returns: that is the central object of the Pentecostal story. The story shapes Pentecostal spiritual life and defines ‘the way of being’ as a Pentecostal community. To have authentic beliefs in personal and communal life one must know Christ. Regarding the centrality of Christ in Pentecostal beliefs, Wolfgang Vondey insists that

Pentecostal doctrine always expresses at heart a Christology. The central confession of Christ dominates doctrinal narratives among Pentecostals. ... In the Pentecostal narratives, Jesus is the central figure who makes possible the appropriation of and participation in the redeemed life.³⁹

Christ is the centre of Pentecostal beliefs because Calvary is ‘the door where God opened his saving presence to the world once and for all’.⁴⁰ A Christ-centred spirituality has always been Pentecostal piety.⁴¹ Thus, Christology is the subject of Pentecostal orthodoxy.

Knowing the Christocentric fourfold gospel directs Pentecostals towards union with God because Christ relates us to God. Indeed, Christ is the mediator between God and

³⁸ Archer, *The Gospel Revisited*, 37–42.

³⁹ Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2013), 73–4. See also Land, *Pentecostal Spirituality*, 12.

⁴⁰ Vondey, *Pentecostalism: A Guide for the Perplexed*, 74.

⁴¹ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 28. See also Vondey, *Pentecostalism: A Guide for the Perplexed*, 73.

believers which means that believers get authentic knowledge of God through Christ because God posits Himself in Christ.⁴² By becoming flesh (John 1:14), Christ became the reconciler between God and human beings. Christ has made explicit what is implicit in God. Thus, Christ is the centre of relationality in orthodoxy.

The Christocentric four/fivefold gospel does not merely express the framework of Pentecostal doctrine; rather, it manifests a narrative for a Pentecostal way of living in an intimate relationship with God in Christ. Pentecostals affirm the four/fivefold gospel as doctrinal belief; but more fundamentally, they experience Christ through an encounter with the gospel.⁴³ Although the four/fivefold gospel is embodied by an encounter with the Spirit of Christ, in turn Pentecostals experience Christ, who is manifested in the experiential Pentecostal beliefs, in practices. That is, they encounter Christ through the four/fivefold gospel. The encounter with Christ relates believers to God because Christ is the reconciler between God and human beings. In this respect, Christocentric Pentecostal orthodoxy is relational, because of Christ who mediates God to believers (1 Tim. 2:5).

Second, Pentecostal Christocentric orthodoxy is relational, because Christ binds believers as one body in the community. The four/fivefold gospel, which articulates the works of Jesus Christ, is the central doxological confession of the Pentecostal community. That gospel, which originates from the Pentecostal story, has shaped Pentecostal identity and community:

The central narrative convictions of our story are doxological testimonies that shape our community. Thus, the Fivefold gospel is not a set of quaint platitudes but deep-seated, affectionate affirmations flowing from our worship of the living God who has

⁴² Barth, *Church Dogmatics*, I.1, 415–6.

⁴³ Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: Bloomsbury T&T Clark, 2008), 22.

transformed our lives. The Pentecostal story shapes our identity, guides our activity, and reflects our understanding of salvation for all of God's creation.⁴⁴

Pentecostals share one identity with others in the community, shaped by the Christocentric gospel. The communal confession of the gospel strengthens the solidarity of the community as one body of Christ. Through confession of the communal Pentecostal beliefs, the personal relationship with God is expanded to the communal relationship with God in the community. Pentecostals' personal confession 'God with me' turns into the communal confession 'God with us' in the community. The common narrative convictions shape Pentecostal identity as a gospel-centred, or Christocentric, community. Hence, believers are 'part of one another as they are part of Christ's body'.⁴⁵ In this respect, relationality for union with God and with others is imbued with Pentecostal Christocentric orthodoxy because Christ the mediator offers an intimate relationship with others in the community.

Since Christ is the centre of orthodoxy, Land's apocalyptic approach to Pentecostal orthodoxy should be enlarged. Certainly, Land illuminates the four/fivefold gospel in Pentecostal spirituality and his apocalyptic emphasis on Christology is clearly significant. However, while the passion for the kingdom is only one feature of Christological relationality in Pentecostal orthodoxy, throughout his thesis Land emphasizes an apocalyptic characteristic of the four/fivefold gospel, rather than highlighting each element of that gospel. In this respect, the scope of Land's Christological approach to orthodoxy must be expanded to encompass not just the imminent coming of the King, but a holistic understanding regarding Christ as saviour, sanctifier, Spirit-baptizer, divine healer and the soon-coming King, aspects that relate to Christ's life, death and resurrection.

⁴⁴ Archer, *The Gospel Revisited*, 15.

⁴⁵ Land, *Pentecostal Spirituality*, 206.

Accordingly, as Christology has become the Pentecostal thematic focus,⁴⁶ Pentecostal beliefs in spirituality are relational. Hence, the Christocentric Pentecostal orthodoxy deepens union with God and with others. Here, the Christological understanding is authentically interpreted and experienced by the Spirit. The Spirit illuminates and expands the truth, which is embodied in Christ.⁴⁷ In the community, the Spirit evokes the knowledge of God that is manifested in Christ so that the Spirit connects believers to God in (and by) Christ. In the next section, therefore, I examine the mediatory role of the Spirit as ‘the awakening and interpreting power’ for the human person to know the Christological orthodoxy.

5.1.3 Pneumatological Relationality of Orthodoxy

Christological orthodoxy begins with the Spirit as the subjective reality of revelation, because the Spirit reveals and testifies of Christ.⁴⁸ Starting with the Spirit does not imply neglect of Christ. Rather, the work of the Spirit is the crucial element for Christocentric orthodoxy to be practiced as ‘a Christ-like life’.⁴⁹ For Land, the Spirit utilizes the Scripture to embody the Christ-like life in believers:

The Spirit who inspired and preserved the Scriptures illuminates, teaches, guides, convicts, and transforms through that Word today. The Word is alive, quick and powerful, because of the Holy Spirit’s ministry. The relation of the Spirit to Scripture is based on that of the Spirit to Christ. Even as the Spirit formed Christ in Mary, so the Spirit uses Scripture to form Christ in believers and vice-versa.⁵⁰

⁴⁶ Yong, *The Spirit Poured Out on All Flesh*, 28.

⁴⁷ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2006), 41. Cf., John 14:17, 15:26; 1 John 4:6, 5:6.

⁴⁸ See Subsection 4.1.3.

⁴⁹ Vondey, *Pentecostal Theology*, 15.

⁵⁰ Land, *Pentecostal Spirituality*, 94.

For union with Christ through the Scripture or doctrine, the Spirit plays a subjective role to manifest God in Christ, thus making the human person receive the divine revelation, that is Christ.⁵¹ The Spirit achieves the manifestation of the divine revelation by expressing and communicating the knowledge of God.⁵² In this light, this subsection examines a pneumatological approach to relationality for Pentecostal orthodoxy.

The Spirit precedes the written Word of God, yet the Spirit illuminates the Word within the community, which is the interpretive context of the Word.⁵³ The interpretive role of the Spirit between the Word and community can be understood by two features of the Spirit, namely the roles played by the Spirit *relationally* and *subjectively*. First, the Spirit is the relational mediation between wisdom *in Christ* and in the human person. Christ is the power of God and the wisdom of God (1 Cor. 1:24, 30).⁵⁴ The Spirit is ‘the awakening power in which Jesus Christ has formed and continually renews His body. ... The Holy Spirit is the power in which Jesus Christ attests himself.’⁵⁵ The outpouring of the Spirit delivers the Word of God (Christ) to the human person.⁵⁶ It is through the power of the Spirit that the human person is awakened to know God in Christ. That is, the Spirit, who reveals the gospel of the cross, relates the wisdom of God to believers in the community.⁵⁷ Indeed, the Spirit is the agent of relationship between the understanding of God in Christ, and believers.⁵⁸ In this respect, the Spirit who reveals God’s wisdom is the relational communicator between believers and the knowledge of God manifested in

⁵¹ Ibid., 44, 94. See also, Barth, *Church Dogmatics*, I.2, 246, 249.

⁵² Yong, *Spirit-Word-Community*, 39. See also, Land, *Pentecostal Spirituality*, 28–30.

⁵³ Land, *Pentecostal Spirituality*, 28. Regarding the community as the interpretive context of the Word, see Yong, *Spirit-Word-Community*, 220.

⁵⁴ Yong, *Spirit-Word-Community*, 37.

⁵⁵ Land, *Pentecostal Spirituality*, 44. See also, Barth, *Church Dogmatics*, IV.1, 643.

⁵⁶ Land, *Pentecostal Spirituality*, 44. For Land, the Spirit, who is the active reigning presence, makes Christ and the Father known. The Spirit presents Christ to believers.

⁵⁷ 1 Corinthians 2:10, ‘God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.’ See Yong, *Spirit-Word-Community*, 39; William F. Orr and James Arthur Walter, *I Corinthians, A New Translation: Introduction with a Study of the Life of Paul, Notes, and Commentary*, Anchor Bible 32 (New York: Doubleday, 1976), 165–7.

⁵⁸ Land, *Pentecostal Spirituality*, 97.

Christ. Thus, relationality in authentic knowledge of God is achieved by the Spirit, who mediates between Christ and the human person.

The works of the Spirit through the Scripture transform believers' lives towards God because the Spirit brings the dynamic power of life to believers' hearts.⁵⁹ French L. Arrington asserts that a believer should submit 'his or her mind to God so that the critical and analytical abilities are exercised under the guidance of the Holy Spirit'.⁶⁰ Through the illumination of the Spirit, believers are unified with authentic knowledge of God because they respond to the transforming call of the Spirit's voice coming through the Scripture.⁶¹ Thus, the relational role of the Spirit as a mediator is the key to understanding *union with God* in relationality of Pentecostal orthodoxy. Knowledge of God through the Spirit is the key to understanding Pentecostal orthodoxy for union with God.

Second, the Spirit plays a subjective role to relay the relational God in the Word of God to Christian life. It is in the moment of reflection under the inspiration of the Spirit that the Scripture becomes the Word of God.⁶² 'The Spirit inspires, preserves and illumines that Word within the communion of those who are formed, corrected, nurtured and equipped by that Word.'⁶³ The experience of the Scripture is not only of the Word, but of a Spirit-illuminated Word.⁶⁴ The Spirit-illuminated Scripture is the light on the spiritual journey towards 'salvation and mission', ultimately seeking union with God and with others.⁶⁵ In this sense, the Spirit does not exist only to illuminate the Word of God; rather,

⁵⁹ Scott A. Ellington, 'Pentecostalism and the Authority of Scripture', in *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden/Boston: Brill, 2013), 161. Yong, *Spirit-Word-Community*, 43–6.

⁶⁰ French L. Arrington, 'The Use of the Bible by Pentecostals', *Pneuma* 16, no. 1 (1994): 105.

⁶¹ Ibid., 105. See also, Archer, *A Pentecostal Hermeneutic*, 252.

⁶² See Donald W. Dayton, 'Karl Barth and Evangelicalism: The Varieties of a Sibling Rivalry', in *Karl Barth and the Future of Evangelical Theology*, ed. Christian T. Collins Winn and John L. Drury (Eugene: Wipf and Stock Publishers, 2014), 19. See also, Clark H. Pinnock, 'The Work of the Holy Spirit in Hermeneutics', *JPT* 2 (April, 1993): 5.

⁶³ Land, *Pentecostal Spirituality*, 28. Regarding the community as the interpretive context of the Word, see Yong, *Spirit-Word-Community*, 220.

⁶⁴ Land, *Pentecostal Spirituality*, 94. See also Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 21. *AF* 1.10 (1907), 2.

⁶⁵ Land, *Pentecostal Spirituality*, 66.

the Spirit subjectively relays relationality in God to believers to achieve an intimate relationship with God.

Orthodoxy is interpreted and manifested by the Spirit, who brings about an intimate relationship with God in Christ.⁶⁶ The Spirit, the agent of union between God and Christ,⁶⁷ is fused and integrated with the Scripture.⁶⁸ According to Land, the wholeness of the body of Christ is given in the proper relation of Spirit, Word and community.⁶⁹ The Spirit is the Spirit of illumination for union with God and with others, as the Spirit guides, teaches and inspires with the Scripture in the community. The Scripture inspired and illuminated by the Spirit directs believers to the authentic life, towards the truth of God.⁷⁰

The subjective role of the Spirit is manifested in the community. Regarding the Scripture, Kenneth J. Archer illuminates the role of the Spirit in the context of the community.⁷¹ He asserts that the Spirit-illuminated Scripture is not restricted to certain conditions of personal spirituality. Rather it permeates the community for union with others. For him, the Spirit enables believers in the community to live in an intimate relationship with God ‘as the community continues the mission of Jesus’.⁷² Through the Scripture, God speaks as the same God to His church. However, ‘the Spirit does speak and has more to say than just Scripture’.⁷³ The Spirit reveals the truth in the Scripture to the community so that the Spirit fulfils ‘the missionary task Jesus mandated to his followers’.⁷⁴ Archer’s approach to the Scripture illuminated by the Spirit provides support for Land’s understanding regarding the ‘Spirit-Word’ mentioned above. For Land,

⁶⁶ Ibid., 129. See also Yong, *Spirit-Word-Community*, 35–43.

⁶⁷ Land, *Pentecostal Spirituality*, 92–7.

⁶⁸ Ibid., 94.

⁶⁹ Ibid., 30.

⁷⁰ Ibid., 94.

⁷¹ Archer, *A Pentecostal Hermeneutic*, 247–52.

⁷² Stephen E. Fowl, *Engaging Scripture: A Model for Theological Interpretation* (Eugene: Wipf and Stock Publishers, 2008), 99. See also, Archer, *A Pentecostal Hermeneutic*, 248.

⁷³ Archer, *A Pentecostal Hermeneutic*, 248.

⁷⁴ Ibid.

believers empowered by the Spirit of Christ become witnesses of divine revelation to others.⁷⁵ The community reflected by the Spirit-illuminated Scripture becomes a witness of the gospel in the Scripture to the world. Because the Spirit works for ‘the true church’, the Christian community that is the body of Christ becomes renewed and grows in height and depth by the power of the Spirit.⁷⁶ Thus, the Scripture inspired by the Spirit builds up an intimate relationship with God, not only for each individual, but also for the community and the world.⁷⁷

To conclude, authentic knowledge targets the trinitarian God, who is relational, because the trinitarian God is the only one who reveals the truth.⁷⁸ In order to restore the broken human relationship with God, God has revealed the knowledge of God through Christ. To achieve union with God, human beliefs should be Christ-centred, because through His death on the cross Christ has mediated between God and the human person, restoring the relationship between them. Here, the Christocentric knowledge is also pneumatic, because the Spirit interprets the Christ-centred knowledge and reconciles the human person with God in Christ. Therefore, relationality in Pentecostal orthodoxy is not only Christocentric but also pneumatic.⁷⁹

With this Spirit-Christological approach to orthodoxy, the next section revisits the fourfold gospel, which is the core value of Pentecostal beliefs. Four dominant metaphors will be taken as a starting point to investigate authentic Pentecostal beliefs pursuing union with God. Seeking the relational characteristics in Pentecostal narratives

⁷⁵ Land, *Pentecostal Spirituality*, 94. See also, Barth, *Church Dogmatics*, I.2, 457. According to Barth, the Scripture is not itself revelation, but a vehicle of God’s revelation. Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 21.

⁷⁶ Land, *Pentecostal Spirituality*, 69. See also, Barth, *Church Dogmatics*, IV.2, 614, 645. Barth suggests ‘the true church’ as the Christian community in the Spirit.

⁷⁷ James W. Jones, *The Spirit and the World* (New York: Hawthorn Books, 1975), 106. See also Land, *Pentecostal Spirituality*, 30.

⁷⁸ Barth, *Church Dogmatics*, I.1, 295.

⁷⁹ Vondey, *Pentecostal Theology*, 84–5. Vondey asserts that the work of Christ and the Spirit are integrated in the work of salvation, sanctification, Spirit baptism, divine healing and eschatology.

will demonstrate that Pentecostal orthodoxy reaches deep into relationality for union with God.

5.2 Relational Characteristics in Pentecostal Doctrine as Beliefs

This thesis argues that relationality orients human beliefs, affections and practices towards union with God. This chapter seeks to show that union with God reaches deep into Pentecostal orthodoxy. In the previous section, I explained how Pentecostal orthodoxy has a close relationship with orthopathy and orthopraxy and pursues Spirit-Christological union with God. However, the argument needs to be further substantiated by certain beliefs in the four/fivefold pattern of Pentecostal confessions. By using the gospel themes, this section delineates the feature of Pentecostal beliefs which exist in relationality for union with God.

Regarding the gospel, Land uses the fivefold gospel, which includes sanctification, to highlight the characteristics of the Wesleyan Holiness tradition.⁸⁰ During the first ten years of the Pentecostal movement, most Pentecostals believed that Spirit baptism was derived from entire sanctification.⁸¹ Hence, some Pentecostals have accepted entire sanctification as a second work of grace or a second blessing subsequent to conversion. This understanding rejects progressive sanctification as a life-long process. The progressive growth in grace was developed by William H. Durham (1873–1912), who preached a sermon entitled ‘The finished work of Calvary’ in 1910.⁸² According to

⁸⁰ Land, *Pentecostal Spirituality*, 82–4, 186. The debates regarding the distinction of sanctification and Spirit baptism from conversion continue in ecumenical conversations. See, Vondey, *Pentecostal Theology*, 93.

⁸¹ Edith L. Blumhofer, ‘Purity and Preparation: A Study in the Pentecostal Perfectionist Heritage’, in *Reaching Beyond: Chapters in the History of Perfectionism*, ed. Stanley M Burgess (Eugene: Wipf and Stock Publishers, 2009), 270–9. See also, Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 67.

⁸² Allen L. Clayton, ‘The Significance of William H. Durham for Pentecostal Historiography’, *Pneuma* (1979): 27–8. Durham was an early Pentecostal preacher and theologian, best known for advocating the Finished Work doctrine. The term ‘finished work’ arises from the brief statement ‘It is a finished work at Calvary’ regarding both salvation and sanctification.

Durham, it is ‘the living faith that justifies a man, brings him into Christ, the Sanctifier, in whom he is complete, not with regard to sanctification only, but everything else that pertains to his salvation’.⁸³ Independent churches and Oneness Pentecostal groups locate entire sanctification at the time of conversion, after which the regenerated believers progressively grow in grace.⁸⁴

The ‘finished work’ was transformed into a progressive theology of sanctification by the Keswick movement.⁸⁵ Keswick groups were reluctant not only to adopt a Holiness view, which equates sanctification with Spirit baptism,⁸⁶ but also to accept the ‘finished work’ view that sees salvation as coinciding with sanctification.⁸⁷ Instead, they accepted sanctification as ‘a life-long process of progressive growth in grace that begins at conversion but is never fully completed’.⁸⁸ ‘While Durham saw the root of sanctification in the completed work of Christ, Keswick teaching understands Christ as the foundation and the Holy Spirit as the agent of sanctification.’⁸⁹ The Assemblies of God (AoG) and the Foursquare Church have accepted progressive sanctification not only with the work of Christ as the foundation of sanctification but also with the Spirit who applies the work of Christ to believers.⁹⁰

⁸³ Blumhofer, ‘Purity and Preparation’, 275–6. See also, Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 68.

⁸⁴ Vondey, *Pentecostal Theology*, 70.

⁸⁵ Edith L. Waldvogel, ‘The “Overcoming” Life: A Study in the Reformed Evangelical Contribution to Pentecostalism’, *Pneuma* (1979): 11. Vondey, *Pentecostal Theology*, 70.

⁸⁶ For Holiness churches, sanctification was considered as Spirit baptism. Sanctification and Spirit baptism are similar to purity and power as two sides of the same coin. See Walter J. Hollenweger, *The Pentecostals* (London: SCM Press, 1972), 21–5. Land, *Pentecostal Spirituality*, 82–4, 184–7. Warrington, *Pentecostal Theology*, 207. Vondey, *Pentecostal Theology*, 21. Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 67–70.

⁸⁷ Vondey, *Pentecostal Theology*, 71.

⁸⁸ Ibid. See also, Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Peabody: Hendrickson Publishers, 1979), 39–41.

⁸⁹ Vondey, *Pentecostal Theology*, 71. See also, Thomas George Farkas, ‘William H. Durham and the Sanctification Controversy in Early American Pentecostalism, 1906–1916’, (Ph.D. diss., Southern Baptist Theological Seminary, 1993), 254.

⁹⁰ Waldvogel, ‘The “Overcoming” Life’, 8. Clayton, ‘The Significance of William H. Durham for Pentecostal Historiography’, 7, 71–3.

Despite the division of Pentecostal understanding with regard to sanctification, all Pentecostal groups ‘locate initial sanctification at conversion and distinguish then between entire sanctification or progressive sanctification’.⁹¹ In this chapter, informed by my own tradition and a historically stronger focus on the fourfold gospel, I adopt the fourfold theme, in which sanctification begins at salvation and progressively grows in grace throughout life.⁹² An additional reason to choose the fourfold gospel is that, while other elements of the fivefold gospel are Christocentric, progressive sanctification is based on both Christology and pneumatology. My thesis does not omit sanctification from the gospel theme; rather it intends to amalgamate sanctification in salvation.⁹³

Authentic Pentecostal beliefs are pragmatic, affective and relational. Beliefs seek behaviours because: ‘As the body without the Spirit is dead, so faith without deeds is dead (James 2:26).’ Right beliefs are amalgamated with affections, which play a crucial role in true spiritual life and religion.⁹⁴ These pragmatic and affective beliefs pursue an intimate relationship with God because the object of human beliefs is God and His Word, Christ.⁹⁵ Thus, authentic Pentecostal beliefs should pursue relationality for union with God in (and

⁹¹ Vondey, *Pentecostal Theology*, 72. See also, Harold D. Hunter, *Spirit-Baptism: A Pentecostal Alternative* (Lanham: University Press of America, 1983), 253–81.

⁹² Regarding the historical point, see Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson Publishers, 2007), 17–23. According to him, the fivefold gospel originates from the Wesleyan Holiness tradition, which emphasizes three works of grace: conversion, sanctification and Spirit baptism. Here, sanctification is an ‘entire sanctification as a distinct subsequent experience’ after conversion, while Spirit baptism is empowerment followed by speaking in tongues. However, the fourfold gospel links salvation and sanctification together as one ‘finished work’, which is supplemented by an ongoing process of sanctification. Dayton claims that although the fivefold pattern is *historically* prior to the fourfold gospel, the fourfold pattern *logically* precedes the full gospel. The four themes are common and universal in the Pentecostal movements, while the entire sanctification is shared with the Holiness camp. He argues that the fourfold gospel offers distinctive characteristics of Pentecostalism historically and theologically. Dayton argues that the fourfold gospel contains the universal contents of the Pentecostal movements. Regarding sanctification, Warrington suggests that progressive sanctification is the more popular view among Pentecostals today. See Warrington, *Pentecostal Theology*, 207.

⁹³ Therefore, this section seeks relational characteristics mainly in the doctrinal beliefs of the AoG and FC.

⁹⁴ Jonathan Edwards, *Religious Affections: A Treatise Concerning Religious Affections* (Denton: Alacrity Press, 2013), 23.

⁹⁵ Land, *Pentecostal Spirituality*, 130–3. See also, Barth, *Church Dogmatics*, I.1, 295.

by) Christ through the Spirit and rely on the mutual relationship with affections and practices.⁹⁶

Pentecostal beliefs are based on God's redemptive story.⁹⁷ The gospel story has formulated Pentecostal doctrinal beliefs, which are the fourfold gospel. In turn, the fourfold gospel evokes and expresses the gospel through Christ. In order to respond to the four motifs, each of the four subsections below deals with a Pentecostal doctrinal understanding that articulates a core value of Pentecostal orthodoxy, which is centred on experienced Christology.⁹⁸ These are salvation, Spirit baptism, divine healing and the soon-coming King, respectively.⁹⁹ The Pentecostal beliefs regarding the fourfold gospel derive from experiences by the Spirit. Then, the experiential understandings through the Spirit form the foundation for subsequent reflections on relationality, which are extended to affections and practices for union with God in Christ. In each subsection, I begin by explaining how the key Pentecostal understanding in question is centred on Christology and mediated by the Spirit. Then, I articulate Pentecostal beliefs in *inward* and *outward* relationality for union with God by suggesting that the Spirit works in harmony with the Christocentric Pentecostal beliefs. By doing so, I substantiate the claim that relationality in (and by) Christ through the Spirit orients Pentecostal beliefs towards union with God.

5.2.1 Relationality in Soteriology

This subsection examines relationality in the Pentecostal doctrine of salvation. That is, it seeks to show how the Pentecostal narrative of salvation expresses an intimate relationship with God. The story of the day of Pentecost is an archetype looked to and used by the early

⁹⁶ Land, *Pentecostal Spirituality*, 30.

⁹⁷ Amos Yong, *The Spirit Poured Out on All Flesh*, 91–8. See also, Vondey, *Pentecostalism*, 71–3.

⁹⁸ James J. Glass, 'Eschatology: A Clear and Present Danger – A Sure and Certain Hope', in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle: Paternoster Press, 1998), 136.

⁹⁹ Vondey, *Pentecostal Theology*, 93. According to him, all motifs of the full gospel offer possible entry to the way of salvation (*ordo salutis*).

Pentecostals to recover the Pentecostal ethos.¹⁰⁰ Land begins with the narrative of the day of Pentecost in Acts 1 and 2 as the basis of the Pentecostal narratives:

On the first day of Pentecost, worship and witness marked the entrance of the church, and thus each believer, into a new phase of the salvation-history drama of redemption. ... this is a specific fulfilment of biblical prophecy requiring obedience to the gospel of Jesus Christ. It is a confirmation of the exaltation of the risen Lord and an anticipation of his Parousia. The promises of the coming of the Spirit and the coming again of the Savior are part of the one promise of God to redeem his creation.¹⁰¹

For Pentecostals, the biblical drama in Acts 1 and 2 was a ‘salvific fusion of Old Testament prophecies, the life, death, resurrection, and Parousia of Jesus Christ and the outpouring of the Holy Spirit’.¹⁰² This salvific fusion manifests an intimate relationship with God and with others, as discussed in sections 3.1.1 and 4.1.1. Disciples are filled with joy to be unified with the Spirit of Christ; the union with Christ through the Spirit leads them to the union with others (Acts 2:42–47). The early Pentecostals considered themselves as ‘recovering and re-entering’ the Pentecostal reality on the day of Pentecost.¹⁰³

Despite the distances among them, in time and in space, all Pentecostals believe that they participate in the Spirit in the redemptive story of God.¹⁰⁴ Through the work of the Spirit, they are unified with God in Christ and become witness ‘to Calvary and his or her own crucifixion with Christ’.¹⁰⁵ In the Spirit, the cross, which manifests the life, sacrifice, death and resurrection, is not just a wooden structure to which a person is nailed.

¹⁰⁰ Land, *Pentecostal Spirituality*, 63–74.

¹⁰¹ *Ibid.*, 63–4.

¹⁰² *Ibid.*, 64.

¹⁰³ *Ibid.*, 65.

¹⁰⁴ *Ibid.*

¹⁰⁵ *Ibid.* See also, *The Apostolic Faith* Vol I, No. 10 (1907): 1; I.6 (1907): 6.

Rather it has become an altar upon which he or she is renewed and unified with God, not only for daily life but also for eternal life.¹⁰⁶ Only by the experience of the Spirit do Pentecostals confirm that they are saved and interpret everything in their daily lives as part of the redemptive life.¹⁰⁷ The salvific experience through the Spirit has become the evidence of accomplishment of the Word (Joel 2:28–32), not only for disciples on the day of Pentecost but also for early Pentecostals.¹⁰⁸

While soteriological practices for relationality, which were established on the day of Pentecost, are reconfirmed by early modern-day Pentecostals' experiences through the Spirit, their beliefs do not reveal much about the relational aspect of soteriology. Pentecostal salvific doctrines speak of salvation through Christ, yet do not distinctively elucidate relationality with Christ. For example, the faith statement of the Assemblies of God declares that man's salvation

is received through repentance toward God and faith toward the Lord Jesus Christ.

By washing of regeneration and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13–15; Ephesians 2:8; Titus 2:11; 3:5–7).¹⁰⁹

For the Assemblies of God, the statement of soteriology manifests the salvation not only through the Lord Jesus Christ but also through the Spirit who renews believers. However, it does not promote relationality of union with God; rather it simply lists the conditions of salvation. It does not elucidate an intimate relationship with Christ and the Spirit because, I would argue, their doctrines are adopted unchanged from Reformed traditions of doctrines.¹¹⁰ This indicates that Pentecostal orthodoxy does not reflect the intimate

¹⁰⁶ Vondey, *Pentecostal Theology*, 40–1.

¹⁰⁷ Land, *Pentecostal Spirituality*, 65.

¹⁰⁸ Acts 2:16. *AF* I.1 (1906), 2, 4. I.7 (1907), 3. See also, Hollenweger, *The Pentecostals*, 514–6.

¹⁰⁹ Hollenweger, *The Pentecostals*, 514. See also, Assemblies of God, 'Assemblies of God 16 Fundamental Truths', <https://ag.org/Beliefs/Statement-of-Fundamental-Truths#4>, (19 Dec 2018).

¹¹⁰ See, William W. Menzies and Robert P. Menzies 'The Reformed Roots of Pentecostalism',

relationship with God to the extent that is experienced in Pentecostal practices.

Consequently, there is a need to re-vision Pentecostal orthodoxy in order to reflect Pentecostal doctrine on practices and *vice versa*.¹¹¹

For Pentecostals, Christ as saviour is the centre of their faith and spiritual life.¹¹² Christ, the Son of God, became flesh, died on the cross and was resurrected for the redemption of humanity, and the belief based on His atoning ministry has achieved forgiveness and salvation:

Someone else said: ‘I know that the Blood of Jesus saves me and sanctifies me and keeps me from day to day. He is my Healer, I praise Him and thank Him for the way He is increasing my faith and instructing me today. The Lord gave me a verse since I have been standing here; ‘Wait on the Lord, be of good courage, and He shall strengthen thine heart’. I am just standing on His promise. With His stripes I am healed. I praise Him and thank Him with all my heart. He saves me and sanctifies me and baptizes me with the Holy Ghost.’¹¹³

The salvific ministry of Christ is at the heart of the Pentecostal spirituality: ‘In the Pentecostal narratives, Jesus is the central figure who makes possible the appropriation of and participation in the redeemed life.’¹¹⁴ The centrality of Christ is revealed in Pentecostal communal confessions. Pentecostals commonly claim Jesus Christ as saviour not only in worship but also in personal practices. By expressing the same confession, ‘Christ is saviour’, Pentecostals share the common identity as one body of Christ:

PentecoStudies, Vol. 6, no. 2 (2007): 78–99. The authors state that Pentecostals owe an enormous debt to their Pentecostal forbears of the Reformed faith. See also, Dayton, *Theological Roots of Pentecostalism*, 64, 89–90, 100, 176.

¹¹¹ More details follow in Chapter 6.

¹¹² Land, *Pentecostal Spirituality*, 12.

¹¹³ *AF* I.7 (1907), 1.

¹¹⁴ Vondey, *Pentecostalism*, 73. See also, Archer, *The Gospel Revisited*, 1–42.

It is the Blood of Jesus that brings fellowship among the Christian family. The Blood of Jesus Christ is the strongest in the world. It makes all races and nations into one common family in the Lord and makes them all satisfied to be one.¹¹⁵

The Pentecostal identity as one body of Christ has been *confirmed* in common worship and *verified* by Pentecostal doctrinal beliefs. By expressing common Christocentric beliefs, Pentecostals are led into union with others in the community and in the world.¹¹⁶ In this respect, the first theme of the fourfold gospel reaches deep into the intimate relationship with Christ and with others. Thus, the relationality of union with Christ and the Spirit needs to be fused into the Pentecostal declaration of faith as shown in their practices.

Intimate relationship with God begins with conversion, yet the relationality of union needs to continue as an ongoing process throughout life. The progressive growth in relationality is the process of sanctification in grace.¹¹⁷ According to the Declaration of Faith compiled by Aimee Semple McPherson:

It is the will of God that we be sanctified daily and become partakers of His holiness; growing constantly stronger in faith, power, prayer, love and service, first as babies desiring the sincere milk of the Word; then as dear children walking humbly, seeking diligently the hidden life, where self decreases and Christ increases; then as strong men having on the whole armor of God, marching forth to new conquests in His name beneath His blood-stained banner, even living a patient, sober, unselfish, godly life that will be a true reflection of the Christ within.¹¹⁸

¹¹⁵ *AF* I.7 (1907), 1.

¹¹⁶ *The Apostolic Faith* contains many instances in which Pentecostals refer to Jesus as saviour. They often speak 'in Jesus' name' in order to cast out the power of Satan and to heal. Jesus as saviour binds them together as one body of Christ not only in the community but also in the world. See *AF* I.7 (1907), 1–4.

¹¹⁷ Assemblies of God adopts the notion of progressive sanctification, which is the more popular view among Pentecostals today. See, Warrington (ed.), *Pentecostal Perspectives* (Carlisle: Paternoster Press, 1998), 207; Hollenweger, *The Pentecostals*, 23–5.

¹¹⁸ The Foursquare Church, 'Declaration of Faith compiled by Aimee Semple McPherson', https://foursquare-org.s3.amazonaws.com/assets/Declaration_of_Faith.pdf, (19 Dec 2018), 6. See also, <https://www.foursquare.org/about/beliefs/> (19 Dec 2018). FC includes more details regarding the understanding of sanctification than does the doctrine of the Assemblies of God.

Intimate relationality leads believers to constantly grow in faith as a true reflection of the Christ within. For the ongoing growth in faith, the Spirit gives ‘inspired utterance in witnessing of Him’, and fosters ‘the spirit of prayer, holiness, sobriety’, so that believers live and walk in the will of God.¹¹⁹

Accordingly, Jesus as saviour, which is the primary theme among four themes of Pentecostal beliefs, binds Pentecostals not only with God in Christ but also with others in the community. Here, as mentioned above, believers’ salvific confessions have been moved by and experienced in the Spirit.¹²⁰ Pentecostals believe that the Spirit as the mediation of the mediator relates believers to Christ: ‘The Holy Ghost is the leader and He makes all one as Jesus prayed, “that they all may be one”.’¹²¹ The Spirit is not only the dynamic power to understand salvific narratives for an intimate relationship between God and Pentecostals but also leads us to achieve union with God. The next subsection examines Pentecostal relational characteristics in Spirit baptism.

5.2.2 Relationality in Spirit Baptism as Beliefs

Pentecostals share their traditions and beliefs, such as Trinity, Christology and soteriology, with mainstream traditions of Christianity. However, they also have their own distinct beliefs, such as Spirit baptism. This subsection deals with Spirit baptism, which is *experiential* and *relational*, and the most distinctive characteristic of Pentecostal movements. This is not meant to imply that Spirit baptism exists exclusively in Pentecostal churches. It is implausible that Pentecostal churches should have a monopoly on the work of the Spirit, because the Spirit is the spirit of all believers in Christ. Nevertheless,

¹¹⁹ The Foursquare Church, ‘Declaration of Faith compiled by Aimee Semple McPherson’, 8.

¹²⁰ James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 71–80.

¹²¹ *AF* I.7 (1907), 1.

although Spirit baptism is shared in common with the mainstream, it remains ‘the crown jewel of Pentecostal distinctives’.¹²² The encounter with the Spirit was the heart of the early Pentecostal movement,¹²³ and it is clear that Spirit baptism is the focal point in Pentecostal spirituality and theology.¹²⁴ By considering Pentecostal Spirit baptism as experiential and relational, this subsection seeks to identify the relational characteristics in Pentecostal beliefs regarding Spirit baptism.

Pentecostal doctrinal beliefs need to embrace Spirit baptism, which is actualized in personal experience. Baptism in the Spirit is a certain kind of spiritual *experience* of an intense, direct and overwhelming nature, centring in the person of Christ.¹²⁵ Regarding the dynamic and energetic nature of spiritual experience, Krister Stendahl pointedly describes Pentecostalism as a high-voltage religion.¹²⁶ It is true that the dynamic spiritual experiences in Pentecostals have been a powerful strength to proliferate Pentecostalism in the 20th century.¹²⁷ Spirit baptism and the gifts of the Spirit by the work of the Spirit have dominant elements for Pentecostal growth.¹²⁸ Frederick Dale Bruner also perceives this distinct feature of the Pentecostal movement and points out the dynamic characteristics in the work of the Spirit:

It is important to notice that it is not the doctrine, it is the experience of the Holy Spirit which Pentecostals repeatedly assert that they wish to stress. Indeed, the central attraction of the Pentecostal movement, according to one of its major leaders,

¹²² Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 26.

¹²³ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Cambridge, MA: Da Capo Press, 2001), 316.

¹²⁴ Allan Anderson, *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa* (Pretoria: University of South Africa Press, 2000), 244.

¹²⁵ Mathew S. Clark and Henry I. Lederle, et al., *What is Distinctive about Pentecostal Theology?* (Pretoria: University of South Africa, 1989), 163–9.

¹²⁶ Krister Stendahl, ‘The New Pentecostalism: Reflections of an Ecumenical Observer’, in *Perspectives on the New Pentecostalism*, ed. Russell P. Spittler (Grand Rapids: Baker Book House, 1976), 205.

¹²⁷ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 7.

¹²⁸ Walter J. Hollenweger, *Pentecostalism* (Peabody: Hendrickson Publishers, 1997), 1–2.

consists ‘purely of a powerful, individual, spiritual experience.’ The final words of this remark – ‘powerful, individual, spiritual experience’ – contain the dominant experiential notae of Pentecostalism.¹²⁹

Such dynamic experiences are often accompanied by speaking in tongues. In the words of one believer, quoted in *The Apostolic Faith*: ‘My wife and I have been in six wonderful meetings of late in which quite a number of saints have received the baptism with the Holy Ghost, and all spoke with other tongues.’¹³⁰ Through these spiritual experiences, as distinct from the conversion experience, Pentecostals have been sanctified and empowered by the Spirit not only in the church but also in their daily lives. That is, the dynamic experiences within Spirit baptism are manifested in experiences of new transforming life empowered by the Spirit, as in reality something happens involving not only an ontological transformation in the believer but also the praxis of renewal in daily life.¹³¹

Through Spirit baptism, Pentecostals achieve *union with God* and *union with others* because the Spirit *relates* between Christ and believers and *connects* person to person in the community. According to Land, the Spirit and apocalyptic affections are intimately related and mutually required for the kingdom of God, which is in the integrative centre of Pentecostal affections.¹³² For him, to be filled with the Spirit gives Pentecostals a foretaste of the kingdom of God, thus leading them to union with God.¹³³ In binding one to Christ through stimulating one’s faith,¹³⁴ the Spirit is the Spirit of mediation between God in

¹²⁹ Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: William B. Eerdmans Publishing Company, 1970), 21. He asserts that the theology of the Pentecostal movement is its experience, which is another way of saying that its theology is pneumatology.

¹³⁰ *AF* I.7 (1907), 1. Another testifies as follows: ‘Nearly 80 have received the Baptism with the Holy Ghost, speaking in tongues.’

¹³¹ Yongnan Jeon Ahn, *Interpretation of Tongues and Prophecy in 1 Corinthians 12–14* (Blandford Forum: Deo Publishing, 2013), 10.

¹³² Land, *Pentecostal Spirituality*, 174. According to Land’s idea, apocalyptic affections are the integrating core of Pentecostal spirituality.

¹³³ *Ibid.*, 174–5.

¹³⁴ Macchia, *Baptized in the Spirit*, 65.

Christ and Pentecostals. However, the mediating role of the Spirit is not confined to the personal relationship with God. Rather it permeates the ecclesial community.¹³⁵ Frank D. Macchia states that the Spirit is ‘the Spirit of communion’:

Spirit baptism implies communion. This is why it leads to a shared love, a shared meal, a shared mission, and the proliferation/enhancement of an interactive charismatic life. Spirit baptism thus implies a relationship of unity between the Lord and the church that is not fundamentally one of identity but rather communion.¹³⁶

Through Spirit baptism, believers share the love of God. The shared love leads not only to love of others in the community but also to a shared mission to the world. That is, Spirit baptism binds believers in the ecclesial community with God, others and the world because it provides the relational dynamic among believers in God.¹³⁷ The relational dynamic in Spirit baptism enables believers as one body of Christ to enter the mystery of the Father in Christ.¹³⁸ In this respect, Spirit baptism is the ‘baptism of union’ with God and with others. The Spirit baptism, as the most distinctive characteristic of Pentecostals, constitutes the true Pentecostal way of life.¹³⁹ Thus, Spirit baptism is relational and ecclesial because it subsumes union with God and with others in the community.

Unlike the exuberant manifestations of the relational Spirit in Pentecostal practices, relationality through Spirit baptism in Pentecostal doctrinal beliefs is dry and calm. The declaration of faith of the AoG refers to the distinct feature of Spirit baptism subsequent to

¹³⁵ Vondey, *Pentecostal Theology*, 99–100. Spirit baptism is not only a personal experience but also an ecclesial event in the community. It renews believers and the church within or to all gifts of the Spirit.

¹³⁶ Macchia, *Baptized in the Spirit*, 156–7.

¹³⁷ *Ibid.*, 160.

¹³⁸ Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 65–73.

¹³⁹ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 70. More details of Pentecostal practices regarding Spirit baptism is on chapter 3.

the experience of regeneration.¹⁴⁰ It also manifests speaking in tongues as the gift of the Spirit:

The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4).

The speaking in tongues in this instance is the same in essence as the gift of tongues (I Cor. 12:4–10, 28) but different in purpose and use.¹⁴¹

However, the declaration fails to reveal relationality of union with God through Spirit baptism. Consequently, in order to re-apply Spirit baptism to Pentecostal practices it is necessary to supplement the AoG's doctrinal beliefs by introducing the influence of Spirit baptism for an intimate relationship with God. In contrast, in the Foursquare declaration of faith it is possible to glimpse the application of relationality regarding Spirit baptism:

We believe that while the Holy Spirit is as a mighty rushing wind and as tongues of living flame that can shake and set ablaze whole communities for God, He is also as a gentle dove, easily grieved and wounded by impiety, coldness, idle conversation, boastfulness, a judging or criticizing spirit and by thoughts and actions dishonoring to the Lord Jesus; that it is therefore, the will of God that we live and walk in the Spirit, moment by moment, under the precious blood of the Lamb; treading softly as with unshod feet in the presence of the King; being patient, loving, truthful, sincere, prayerful, not murmuring, instant in season and out of season, serving the Lord.¹⁴²

FC doctrines connect Spirit baptism to Pentecostal life to achieve union with God. The Spirit-filled life shows how Pentecostals live and walk in (or with) the Spirit for an intimate relationship with God in Christ. Doctrines stir up one's heart for the gifts and fruit

¹⁴⁰ Hollenweger, *The Pentecostals*, 515. The promise of the Father regarding the Spirit and fire is achieved according to the Word of God (Luke 24:49; Acts 1:4, 8; I Cor. 12:1–31).

¹⁴¹ Ibid. See also, Assemblies of God, 'Assemblies of God 16 Fundamental Truths'.

¹⁴² The Foursquare Church, 'Declaration of Faith compiled by Aimee Semple McPherson', 8.

of the Spirit.¹⁴³ By connecting Spirit baptism to the Spirit-filled life and the gifts of the Spirit, ICFC intends to manifest the distinct feature of Pentecostal Spirit baptism. However, it still hesitates to elucidate relationality of union with God through Spirit baptism, which relates believers to union with God in Christ. Thus, Pentecostal beliefs need doctrinal reflection on relationality in Spirit baptism.

For Pentecostals, Spirit baptism is the ‘point of entry’ to intimate relationship with God.¹⁴⁴ Through Spirit baptism, believers receive power and become witness to God in Christ (Acts 1:8). When Christ ascended, He promised to give the Spirit to dwell in believers.¹⁴⁵ As promised, they experienced Spirit baptism and became passionate to praise God and spread the gospel. Accordingly, Spirit baptism, which leads Pentecostals to an intimate relationship not only with God but also with others in the community and with the world, is the ‘baptism of union’. The relationality for union with God and with others needs to be realised in the Pentecostal doctrine of Spirit baptism.

The Spirit baptism given by Jesus Christ is closely related to healing.¹⁴⁶ Indeed, there are many testaments of people being healed at the time of their Spirit baptism: ‘Nearly 80 have received the Baptism with the Holy Ghost, speaking in tongues. ... Many are being healed.’¹⁴⁷ Divine healing is an integral part of the full gospel.¹⁴⁸ In the next subsection, therefore, I examine the relational features of divine healing as doctrinal beliefs.

¹⁴³ Ibid.

¹⁴⁴ Cartledge, *The Mediation of the Spirit*, 67. See also, Vondey, *Pentecostal Theology*, 93.

¹⁴⁵ In this respect, Christ is the Spirit baptizer.

¹⁴⁶ Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice* (Blandford Forum: Deo Publishing, 2006), 78.

¹⁴⁷ *AF* 1.7 (1907), 1. See also *AF* 1.1 (1906), 2–3; 1.4 (1906), 4; 1.5 (1907), 4; 1.6 (1907) 3. Alexander, *Pentecostal Healing*, 78–9.

¹⁴⁸ Hollenweger, *The Pentecostals*, 515. See also, Assemblies of God, ‘Assemblies of God 16 Fundamental Truths’.

5.2.3 Relationality in Divine Healing as Beliefs

Pentecostals believe in Jesus Christ as the divine healer. Divine healing begins with creation.¹⁴⁹ God breathed His Spirit into human beings, so that ‘if He takes His Spirit away we die’.¹⁵⁰ Human beings, created in God’s image, have been bestowed by God with ‘gifts of healing’.¹⁵¹ However, the image of God in human beings has been broken by sin,¹⁵² and this distorted image has been accompanied by sufferings such as illness. In this respect, divine healing is ‘a remedy for all of creation’.¹⁵³ The remedy for suffering and sickness is a sign of ‘the new creation and the rebirth of life’.¹⁵⁴ Through divine healing, the sick, the suffering and the dying gain a foretaste not only of the wholeness of the image of God as a new creation but also of the resurrection of the body.¹⁵⁵ Thus, divine healing signifies the restoration of the broken image of God caused by human sin.

Human sin deprived us of the intimate relationship with God. However, Christ recovered the human relationship with God through His healing ministry.¹⁵⁶ Christ heals the sick, weak, helpless and disabled so that He restores their fellowship with God.¹⁵⁷ This is made possible through the cross: ‘The crucified God embraces every sick life and makes it his life, so that he can communicate his own eternal life.’¹⁵⁸ Pentecostals believe that Christ’s work on the cross mediates between us and God,¹⁵⁹ and those who believe in

¹⁴⁹ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson Publishers, 1997), 243.

¹⁵⁰ Ibid.

¹⁵¹ Ibid.

¹⁵² Marc Cortez, *Theological Anthropology: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2010), 40.

¹⁵³ Warrington, *Pentecostal Perspectives*, 168. See also Alexander, *Pentecostal Healing*, 209; Vondey, *Pentecostal Theology*, 116.

¹⁵⁴ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (London: SCM Press, 1992), 189.

¹⁵⁵ See Alexander, *Pentecostal Healing*, 209. God’s remedy for sickness enables the sick to taste and anticipate their resurrection to eternal life as new creation.

¹⁵⁶ Moltmann, *The Spirit of Life*, 191.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid., 191–2.

¹⁵⁹ William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids: Zondervan, 2000), 166–8.

Christ through divine healing enter further through the gate for intimate relationship with God.¹⁶⁰ Indeed, Christ is the divine healer of relationality. Through divine healing, believers experience the restoration of the broken human relationship with God.

For Pentecostals, divine healing is provided in the atonement made possible by the triune God.¹⁶¹ The healing that is in the atonement flows from the cross.¹⁶² As Christ became a human being, He mediated between us and God so that His incarnation and atonement lead the human person to eternal life. Christ's power of divine healing is 'the power of his suffering'.¹⁶³ William W. Menzies and Robert P. Menzies point out the power of the cross: 'The cross is not simply presented as the means for dealing with the problem of sin; it is now viewed in larger terms as the point at which the powers (the powers of the devil, death, and sin) are decisively defeated.'¹⁶⁴ It is at the cross that healing was and is accomplished.¹⁶⁵ The atonement of Christ at Calvary has destroyed sickness and disease.¹⁶⁶ Pentecostals' confession in *The Apostolic Faith* manifests the power of the cross:

We have just as much right to honor the stripes of Jesus as we have to honor His Blood on the cross. 'With His strips ye are healed'. This is a blessed salvation that gives us a body pure from disease, that we may be a perfect monument of His truth and witness to the healing and sanctification of our body, soul, and spirit. Oh the blessed atonement brings so much with it.¹⁶⁷

¹⁶⁰ Alexander, *Pentecostal Healing*, 232.

¹⁶¹ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Lake Mary: Charisma Media, 2008), 388–92. See also, Vondey, *Pentecostal Theology*, 115–22. Keith Warrington, *Pentecostal Perspectives*, 169. Warrington asserts that Matthew 8:17 and 1 Peter 2:24 are key texts in the discussion of divine healing and its place in the atonement. Alexander, *Pentecostal Healing*, 76–8, 195, 209, 232.

¹⁶² Menzies and Menzies, *Spirit and Power*, 159.

¹⁶³ Moltmann, *The Spirit of Life*, 191.

¹⁶⁴ Menzies and Menzies, *Spirit and Power*, 161.

¹⁶⁵ Alexander, *Pentecostal Healing*, 48–9. Pentecostals believe that healing is accomplished at the cross: 'Sickness and disease are destroyed through the precious atonement of Jesus.' See *AF* I.1 (1906), 2; I.10 (1907), 2.

¹⁶⁶ *AF* I.1 (1906), 2; I.10 (1907), 2.

¹⁶⁷ *AF* I.6 (1907), 6.

Pentecostals believe that the cross releases all creation from disease, bondage and deprivation.¹⁶⁸ For Pentecostals, divine healing is necessary for the human person to be ‘holy and whole’.¹⁶⁹ Indeed, the transformation into the whole person through divine healing implies the whole union of human body, mind and spirit with God. Thus, divine healing as the atonement brings about a holistic (bodily and spiritual) transformation into the image of God in Christ,¹⁷⁰ and leads to the recovery of the relationship between God and humanity.¹⁷¹

Divine healing, which is Christological, is also pneumatological. Although the divine healing is rooted in the atonement of Christ, it is actualized through the work of the Spirit.¹⁷² Healing experiences are often witnessed through the baptism in the Spirit.¹⁷³ At the time of the baptism in the Spirit, the Spirit as a helping and empowering healer bestows the healing power of Christ to those who are confronted with sickness and suffering.¹⁷⁴ In this respect, Pentecostal healing is always an experience of the Spirit who leads to union with Christ. Thus, union with God reaches deep into Christological and pneumatological divine healing.

Although Pentecostals have experienced abundant divine healings, relationality through the divine healing is weak in Pentecostal doctrinal beliefs. AoG’s declaration of faith offers only a brief description regarding divine healing: ‘Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4, 5; Mathew

¹⁶⁸ Menzies and Menzies, *Spirit and Power*, 161. Cf. AF I.6 (1907), 6.

¹⁶⁹ Alexander, *Pentecostal Healing*, 53, 195. See also Land, *Pentecostal Spirituality*, 109.

¹⁷⁰ Menzies and Menzies, *Spirit and Power*, 159–68. See also, Vondey, *Pentecostal Theology*, 117.

¹⁷¹ Mark J. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (London/New York: Routledge, 2016), 122–3. 1 Peter 2:24–25 supports the close relationship between healing and the recovery of the relationship between God and the human person. Christ’s ministry on the cross enables the human person to die to sin and live for righteousness, so that believers experience divine healing through the encounter at the cross. Hence, the relationship between the Shepherd and sheep has been restored. See Menzies and Menzies, *Spirit and Power*, 166–8. See also Vondey, *Pentecostal Theology*, 108–15.

¹⁷² Vondey, *Pentecostal Theology*, 117.

¹⁷³ Ibid.

¹⁷⁴ Ibid.

8:16, 17; James 5:14–16).¹⁷⁵ It does not provide the work of Christ and the Spirit for divine healing, or the relational meaning of divine healing for believers.

The Foursquare doctrinal confessions regarding divine healing are relatively richer than those of the AoG. The FC relates divine healing to the power of Christ, prayer and devotion:

We believe that divine healing is the power of the Lord Jesus Christ to heal the sick and the afflicted in answer to believing prayer; that He who is the same yesterday, today and forever has never changed but is still an all-sufficient help in the time of trouble, able to meet the needs of, and quicken the body into newness of life, as well as the soul and spirit in answer to the faith of them who ever pray with submission to His divine and sovereign will.¹⁷⁶

The doctrinal confession depicts divine healing through the power of Jesus Christ who is the same yesterday, today and forever (Hebrews 13:8).¹⁷⁷ It highlights the central role of Christ, yet does not explain the role of the Spirit as the mediation of the mediator, Christ. Pentecostals believe that Christ is a divine healer, while the Spirit is an executer of divine healing. Although divine healing derives from Christ's atonement, the actualization of healings is achieved by the work of the Spirit.¹⁷⁸ That is, although the Spirit's role is subordinate to that of Christ, the power derived from Christ is the same as that from the Spirit.¹⁷⁹ The Spirit comforts Pentecostals and liberates them from suffering and death.¹⁸⁰

¹⁷⁵ Assemblies of God, 'Assemblies of God 16 Fundamental Truths'.

¹⁷⁶ The Foursquare Church, 'Declaration of Faith compiled by Aimee Semple McPherson', 10. These confessions are based on the Scripture: Mt. 8:17; 9:5; Mk.16:17, 18; Acts 4:29,30; James 5:14–16.

¹⁷⁷ The Foursquare churches adopt Hebrews 13:8 as their moto or slogan. Four elements of the gospel are based on the verse, which is centred on Christology.

¹⁷⁸ Alexander, *Pentecostal Healing*, 160–8, 233.

¹⁷⁹ Keith Warrington, 'The Teaching and Praxis Concerning Supernatural Healing of British Pentecostals, of John Wimber and Kenneth Hagin in the Light of an Analysis of the Healing Ministry of Jesus as Recorded in the Gospels', (Ph. D. Thesis, King's College, 1999), 327. See also Alexander, *Pentecostal Healing*, 233.

¹⁸⁰ Keith Warrington, *Healing and Suffering: Biblical and Pastoral Reflections* (Carlisle: Paternoster Press, 2005), 180–97.

Pentecostal healing always comes with the works of Christ and the Spirit.¹⁸¹ Therefore, because abundant experience of healing in Pentecostal practices might derive from a Spirit-Christological emphasis on relationality in beliefs, Pentecostal doctrinal beliefs should highlight an intimate relationship of divine healing not only with Christ who is the divine healer but also with the Spirit who is the executer of the power of healing.

Through divine healing, Pentecostals encounter the empowerment of the Spirit.¹⁸² With the empowerment of the Spirit come gifts, including healing, which brings about a passion for union with God.¹⁸³ The Spirit plays a role to enable Pentecostals to trust God fully, and to direct them to healing.¹⁸⁴ Pentecostals experience the work of the Spirit, who manifests the healing ministry of Christ. However, Pentecostals do not focus on the relationality of divine healing which connects them to God in Christ; rather they consider it as gifts of the Spirit. Therefore, there is a need for Pentecostal beliefs regarding divine healing to embrace the core value of divine healing, which directs to union with God. Pentecostal beliefs of divine healing should seek relationality for an intimate relationship with God in (by) Christ through the Spirit because divine healing occurs in relationality.

5.2.4 Relationality in Eschatology

The outpouring of the Spirit that took place at the beginning of the twentieth century was understood by Pentecostals as the fulfilment of the divine promise expressed in Joel 2:28–32. Experience of the presence of God through the work of the Spirit was a dominant feature of the Pentecostal movement at that time.¹⁸⁵ Pentecostals experienced the

¹⁸¹ Vondey, *Pentecostal Theology*, 117–8. See also Margaret M. Poloma, ‘Divine Healing, Religious Revivals, and Contemporary Pentecostalism: A North American Perspective’, in *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts*, ed. Veli-Matti Kärkkäinen (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2009), 21–39.

¹⁸² Vondey, *Pentecostal Theology*, 118.

¹⁸³ Alexander, *Pentecostal Healing*, 78–9, 120.

¹⁸⁴ *Ibid.*, 137–9.

¹⁸⁵ Peter F. Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen*

inbreaking of the Spirit in the last days and tasted the powers of the kingdom of God.¹⁸⁶ Because of a special encounter with the Spirit who was spoken of by the prophets, expectancy for the age to come became the controversial ethos of the entire Pentecostal movement.¹⁸⁷ Indeed, eschatology as the central Pentecostal distinctive became a driving force to develop Pentecostal theology.¹⁸⁸ Pentecostals considered themselves as restorationists to recover the apostolic church.¹⁸⁹ Here, to restore the apostolic faith means to live in expectancy for the coming of Christ in the time of the Latter Rain.¹⁹⁰ As the chief theological framework of the Pentecostal movement, an apocalyptic vision regarding expectancy of Christ's imminent return has made all things new leading towards the kingdom of God.¹⁹¹ For Pentecostals, new creation does not necessarily imply the annihilation of the old, but rather a blending of the old with hope, thus creating it anew.¹⁹² Pentecostals wait for the second coming of Christ.

Pentecostals' apocalypticism has become their 'escutcheon, trademark and rallying point'.¹⁹³ At its heart is Christ's imminent return: the soon-coming King is the overwhelming message of the entire Pentecostal movement.¹⁹⁴ The apocalyptic eagerness is not just an emotional fanaticism at the Last Day, but is rather 'a fervent and living hope

Moltmann (London: Bloomsbury T&T Clark, 2003), 9.

¹⁸⁶ Land, *Pentecostal Spirituality*, 51.

¹⁸⁷ Cox, *Fire from Heaven*, 316–7. Cox asserts that for Pentecostals eschatology was their 'escutcheon', 'trademark' and 'rallying point'. See also Menzies and Menzies, *Spirit and Power*, 23.

¹⁸⁸ Macchia, *Baptized in the Spirit*, 40, 49. See also Land, *Pentecostal Spirituality*, 53, 65. Keith Warrington, *Healing and Suffering*, 127.

¹⁸⁹ Althouse, *Spirit of the Last Days*, 11. See also Land, *Pentecostal Spirituality*, 51, 65.

¹⁹⁰ Land, *Pentecostal Spirituality*, 52.

¹⁹¹ Ibid., 51, 57, 172–80. See also D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Blandford Forum: Deo Publishing, 2009), 91–114.

¹⁹² Jürgen Moltmann, *The Coming of God: Christian Eschatology* (Minneapolis: Fortress Press, 1996), 22–3. See also John Bright, *The Kingdom of God: The Biblical Concept and Its Meaning for the Church* (Nashville: Abingdon, 1957), and Macchia, *Baptized in the Spirit*, 95–6.

¹⁹³ Cox, *Fire from Heaven*, 317. Pentecostal eschatology originated from the 'context of adopting or modifying the convictions of classical dispensationalism'. Vondy distinguishes three types of Pentecostal eschatology, which was influenced by classical dispensationalism. For more details, see Vondy, *Pentecostal Theology*, 139–145.

¹⁹⁴ Land, *Pentecostal Spirituality*, 52.

that pervades all of life, worship and thought'.¹⁹⁵ The passionate heart for the soon-coming King has changed everything in one's life:

Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element of Christianity, but it is the medium of Christian faith as such, the key in which everything in it is set, the glow that suffuses everything here in the dawn of an expected new day. For Christian faith lives from the raising of the crucified Christ, and strains after the promises of the universal future of Christ.¹⁹⁶

The apocalyptic urgency of the fulfilment of God's kingdom enables Pentecostals to have an 'eschatological boldness' to overcome oppression and obstacles with a belief that 'the final triumph of God's kingdom is only a matter of time'.¹⁹⁷ Indeed, Pentecostals' passion for Christ's return was a driving force not only in one's life but also in the Pentecostal movement.

A passion for the kingdom is, however, not confined to eschatology; rather it extends to relationality. The expectation of Christ's return is a passion for union with God. End-time expectation of Christ's return gives Pentecostals a crucial role to prepare the bride to meet God.¹⁹⁸ Pentecostal apocalypticism considers the church as the bride of Christ: 'the Bridegroom cometh is the typically Pentecostal banner under which the church is called to faithfulness'.¹⁹⁹ Aimee Semple McPherson identified Pentecostals as 'end-time people' and called the church (Christ's bride) to prepare to meet her Bridegroom.²⁰⁰ At the

¹⁹⁵ Macchia, *Baptized in the Spirit*, 271.

¹⁹⁶ Jürgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology* (New York/Hagerstown/San Francisco/London: Harper & Row, 1975), 16.

¹⁹⁷ Macchia, *Baptized in the Spirit*, 278. See also *AF*, I.10 (1097), 10.

¹⁹⁸ Dayton, *Theological Roots of Pentecostalism*, 27–8. See also Mark J. Cartledge, *Encountering the Spirit: The Charismatic Tradition* (London: Darton, Longman and Todd Ltd, 2006), 113.

¹⁹⁹ Macchia, *Baptized in the Spirit*, 278.

²⁰⁰ Edith L. Blumhofer, *Aimee Semple McPherson: Everybody's Sister* (Grand Rapids: William B. Eerdmans Publishing Company, 2003), 209.

heart of her understanding was the parable of the ten virgins, but later she became fascinated by the Song of Solomon:

She called her publication *The Bridal Call* and put on its masthead, ‘the Spirit and the Bride say, Come, and let him that Heareth say, Come’ (Rev. 22:17). Above the words of invitation was a picture of Jesus descending in the clouds, surrounded by trumpet-blowing angels. Visually and verbally, her message was clear, and the lettering on her gospel car summarized it nicely: ‘Jesus is coming soon. Where will you spend eternity?’²⁰¹

A fervent yearning for Christ’s return, an eager expectation of the Bridegroom, stirs up in Pentecostals a passion for an intimate relationship with God in Christ. The conviction that Christ would burst through the clouds at any moment has compelled Pentecostals to behold heaven and think that they might soon go home.²⁰² Pentecostals expect that, when Christ returns, a real wedding will take place: ‘We are Christ’s spiritual bride now, but there is to be a real wedding take place and a real marriage supper.’²⁰³ That is, for Pentecostals, Christ’s return will be the occasion of a real marriage with God, so that their message regarding the soon-coming King manifests their passion for union with Christ.

While in practice Pentecostals have been eager for Christ’s coming, Pentecostal doctrinal beliefs omit the passion for union with Christ in eschatology. AoG’s eschatology is divided into four statements: the blessed hope, the millennial reign of Christ, the final judgement, and the new heavens and the new earth.²⁰⁴ It states that the second coming of Christ is imminent and the coming is the ‘blessed hope’ for believers.²⁰⁵ However, their eschatology seems dry and flat, limited to a simple statement that Christ is coming soon

²⁰¹ Ibid., 210.

²⁰² Ibid. See also Land, *Pentecostal Spirituality*, 175.

²⁰³ *AF I.6* (1907), 1.

²⁰⁴ AoG allocates four statements out of 16 fundamental truths to eschatology. This means that eschatology is key to their doctrinal beliefs.

²⁰⁵ Assemblies of God, ‘Assemblies of God 16 Fundamental Truths’.

and a description of what will happen on that day.²⁰⁶ In contrast to the apocalyptic eagerness in Pentecostal practices, the doctrinal content regarding eschatology is inadequate to express the apocalyptic passion. It seems that there is a failure to bring the rich experiences of intimate relationship with God through apocalyptic vision to Pentecostal doctrinal beliefs. A hope for the kingdom of God through Christ is about a longing for an intimate relationship with God (See section 4.2.1). The lack of relationality of union in the AoG doctrines raises the necessity of supplement regarding the ultimate purpose for union with God.

The relational union for eschatology needs pneumatology, because the Spirit inspires the hope for the second coming of Christ. For Pentecostals, the Spirit is an agent for entry through the gateway of apocalyptic vocation of witness.²⁰⁷ The Spirit drives Pentecostals not only *backward* to the event of the cross and to Pentecost but also *forward* to the Judgement.²⁰⁸ Land elucidates the action of the Spirit as ‘time machine’:

The Spirit acts as a kind of ‘time machine’ via the Word, enabling the believer to travel backward and forward in salvation history and to imaginatively participate in the events that have been and are yet to be.²⁰⁹

²⁰⁶ The FC statements regarding eschatology are similar to those of the AoG. The FC simply lists events about the coming of Christ: ‘We believe that the second coming of Christ is personal and imminent; that He will descend from Heaven in the clouds of glory with the voice of the archangel and with the trump of God; and that at this hour, which no man knoweth beforehand, the dead in Christ shall rise, then the redeemed that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and that so shall they ever be with the Lord; that also seeing that a thousand years is as a day with the Lord, and that no man knoweth the hour of His appearance, which we believe to be near at hand, each day should be lived as though He were expected to appear at even, yet that in obedience to His explicit command, “Occupy till I come,” the work of spreading the gospel, the sending forth of missionaries, and the general duties for the upbuilding of the church should be carried on as diligently, and thoroughly, as though neither ours nor the next generation should live in the flesh to see the glorious day.’ See The Foursquare Church ‘Declaration of Faith compiled by Aimee Semple McPherson’, 11.

²⁰⁷ Land, *Pentecostal Spirituality*, 58. See also Cartledge, *The Mediation of the Spirit*, 67.

²⁰⁸ Land, *Pentecostal Spirituality*, 46.

²⁰⁹ *Ibid.*, 92. See section 2.2.2.

The Spirit who is beyond history acts in history in order for believers to participate in the last days, the eschaton.²¹⁰ Time and space are fused and transcended in the Spirit.²¹¹

Through the work of the Spirit Pentecostals are able to experience a real marriage with Christ, hence to foretaste union with God. Thus, the role of the Spirit for apocalyptic vision needs to be stated in the Pentecostal doctrinal beliefs.

Accordingly, Pentecostals' expectation of the soon-coming King not only inspires dynamic mechanisms, such as boldness and eagerness in one's heart, but also connects them with God in Christ through the Spirit. Scripture promises that Christ will come again (1 Thessalonians 4:16–17). Christ's coming will achieve a perfect union with God and believers as brides will live in perfect relationality of union with God forever. Through Christ's coming, believers enter into the *full* union with God, and live in *full* union with God forever. This belief enables Pentecostals to be Pentecostals waiting for the Bridegroom and to be unified with God.

Conclusion

Relational Pentecostal beliefs for union with God are centred on Christ and the Spirit. Since Christ mediates between human beings and God, Christology has become a major thematic focus of Pentecostal theology. Christ as mediator between God and human beings is a gateway through which to enter an intimate relationship with God. Pentecostals have experienced Christ, who is saviour, Spirit-baptizer, divine healer and the soon-coming King, in their lives, so that Christ is at the centre of Pentecostal beliefs. As Vondey evaluates, however, Pentecostals speak less about Christ's relationality with human beings than about their experiences of Christ 'as being saved, sanctified, filled with the Spirit,

²¹⁰ Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 109. See also, John D. Zizioulas, *Being as Communion* (London: Darton, Longman and Todd Ltd, 2004), 130.

²¹¹ Land, *Pentecostal Spirituality*, 46.

healed and on their way to heaven'.²¹² Their doctrinal beliefs do not elucidate the abundant relational union with God in Christ, but rather simply state who Christ is. Pentecostal doctrinal beliefs are failing to capture the relationality of Christ who they have experienced.

Alongside the emphasis on Christ who is the centre of Pentecostal spirituality, the Spirit should be equally emphasized in practices and beliefs. A Spirit-Christological emphasis is important for Pentecostal beliefs in spirituality. Pentecostals' Christocentric life has been accomplished by the Spirit who is the mediation of the mediator.²¹³ The Spirit mediates Christ not only to believers but also to the community, so that Christ and believers (or the community) are united by the Spirit.²¹⁴ That is, Christ is the centre of Pentecostal beliefs, and the Spirit shares the Spirit of Christ with Pentecostals and the community. Pentecostals have experienced the dynamic power of the Spirit, and that dynamic power has become a driving force of the Pentecostal movement. In this chapter, however, I have shown that Pentecostal beliefs do not emphasize an intimate relationship between the Spirit and believers; rather they refer to Spirit baptism and divine healing as the gifts of the Spirit. Indeed, in Pentecostal doctrinal beliefs, relationality with the Spirit is inadequate to reveal union with God. This lacuna indicates a need for a re-visioning of Pentecostal (doctrinal) beliefs for relational union with God.

Based on the Spirit-Christological approach to relationality, this chapter has sought to identify relational characteristics, which evoke the core of Pentecostal orthodoxy, in Pentecostal doctrinal beliefs. I have found that Pentecostals tend not only to emphasize Christology rather than pneumatology but also to focus on the atomistic rather than holistic

²¹² Vondey, *Pentecostal Theology*, 24.

²¹³ Cartledge, *The Mediation of the Spirit*, 64–73.

²¹⁴ *Ibid.*, 67. See also Macchia, *Baptized in the Spirit*, 156–78. Macchia asserts that the Spirit is the Spirit of communion.

role of Christ and the Spirit.²¹⁵ Moreover, Pentecostal orthodoxy is not sufficiently relational, because Pentecostals have not stated the relational aspects of salvation, Spirit baptism, divine healing and eschatology to the same extent that they have practiced and had passionate affections for them. Thus, Pentecostal orthodoxy needs to be more relational in its beliefs and expressions.

In view of the lack of relationality I have shown in orthopraxy (Chapter 3), orthopathy (Chapter 4) and orthodoxy (Chapter 5), in the next chapter it will be worthwhile to revision Pentecostal spirituality in the light of relationality.

²¹⁵ Pentecostal doctrinal beliefs are apparently Christocentric because they are centred on what Christ has done. It seems that there is an emphasis on Christology rather than pneumatology, where Christ has brought salvation, Spirit baptism, divine healing, and the impending arrival of the kingdom of God for restoration of the broken human relationship with God. Each element of the gospel manifests who Christ is and what Christ does. In order to understand the ultimate purpose of Christ's incarnation, life, death, and resurrection, the fourfold gospel needs to be understood as a process of union with God.

CHAPTER 6: TOWARDS A PENTECOSTAL SPIRITUALITY OF RELATIONALITY

In the previous chapters, in order to strengthen Land's apocalyptic approach to Pentecostal spirituality, I have demonstrated that relationality for union with God reaches deep into Pentecostal practices, affections and beliefs.¹ Christ as the mediator and the Spirit as the mediation of the mediator are at the centre of Pentecostal spirituality. This Spirit-Christological approach to Pentecostal relational spirituality corrects Land's vagueness regarding the transformational process and renews his apocalyptic approach towards a spirituality of relationality. In this regard, I have claimed that relationality for *union with God in Christ through the Spirit* orients Pentecostal orthopraxy, orthopathy and orthodoxy towards union with God and with others in the community.

In Chapters 3, 4 and 5, I applied union with God to Pentecostal practices, affections and beliefs respectively, in order to construct a spirituality of relationality. I found that Pentecostal apocalyptic orthopraxy, orthopathy and orthodoxy were not sufficiently relational because Pentecostal practices invest primarily in pneumatology, Pentecostal affections invest in eschatology, and Pentecostal beliefs emphasize Christology. Pentecostal practices, affections and beliefs demand the ongoing integration of pneumatology, eschatology and Christology for an intimate relationship with God, lest the triad be fragmented into fanaticism, futurism and dogmatism. Moreover, Pentecostal beliefs do not embrace the exuberant relationality that is manifested in Pentecostal

¹ My thesis starts with Land, who articulates Pentecostal spirituality as a passion for the kingdom of God. He takes an apocalyptic approach to Pentecostal spirituality, suggesting that Pentecostal beliefs, affections and practices merge into a passion for the kingdom. See Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT Press, 2010). In the previous chapters, I have modified the apocalyptic approach to spirituality in the light of relationality for union with God. By doing so, I have suggested a Pentecostal relational spirituality, which directs towards union with God.

passionate practices and affections.² Given this lack of relationality in Pentecostal apocalyptic orthopraxy, orthopathy and orthodoxy, in this chapter it is necessary to reflect constructively on Pentecostal spirituality in the light of human relationality with God and with others. My argument in this chapter is that relationality for the sake of union with God, which is the heart of Pentecostal spirituality, can be formulated and understood through ‘union with God in Christ through the Spirit’. Union is not only an instant condition of being united, or a sensual relationship, but is also a transformational process of achieving *full* union with God. This process begins with regeneration, is transformed by sanctification, embodied by Spirit baptism, and consummated by Christ’s return and glorification. It is through glorification that believers enter into *full* union with God.³ By reflecting upon relationality in the triad of beliefs, practices and affections in spirituality, this chapter attempts to demonstrate how union with God in spirituality is a transformational process of relationality for the sake of union with God.

Union with God restores the human relationship with God in Christ, and make men and women become more Christ-like through the work of the Spirit. Chapters 3, 4 and 5 of this thesis have shown that relational Pentecostal orthopraxy, orthopathy and orthodoxy are strongly Christocentric and pneumatic. Therefore, the three chapters have gone some way towards articulating union with God in its Christological and pneumatological senses. In order to explore the concept of union with God further, this chapter adopts two

² This lacuna indicates the necessity of supplementing the relationality in Pentecostal orthodoxy, not only for an integration of orthopraxy, orthopathy and orthodoxy but also for the ongoing process of union with God.

³ As noted in 5.2, in the Keswick groups, Assembly of God and the Foursquare Church, the process of union is similar to a progressive theology of sanctification. For them, sanctification to achieve likeness with Christ is a life-long process that begins at conversion but is never completed. Similarly, the process of union begins with regeneration, is transformed by sanctification and embodied by Spirit baptism, so that believers come close to full union with God through Spirit baptism. After Christ’s return they will live in full union with God, a state that originates from the original intimate relationship between God and human beings at their creation, which was broken by human sins, but will be restored fully at the end of the age through Christ’s return and glorification. Here, one may raise a question regarding divine healing, because it seems to have waned. However, it can be seen that sanctification embraces the idea of divine healing as a restoration of the divine image.

theological lenses, namely, the Western concept of union with God through justification in a Christological sense, and the Eastern concept of *theosis* in a pneumatological sense.⁴ That is, I argue that union with God embraces both the Western idea of justification and the Eastern idea of *theosis* or deification.⁵ However, this chapter does not set out to explain how the Christology of the Western concept and the pneumatology of the Eastern concept function in Pentecostal spirituality; rather it uses these two theological lenses to illustrate the Pentecostal idea of relationality as a process of union with God. By using the two instruments, one Christological and the other pneumatological, this chapter reflects upon the relationality in Pentecostal practices, affections and beliefs in order to correct the lack of consideration of this triad. This raises the questions of how I use the two streams, and how they each relate to Pentecostalism.

Briefly, I use these concepts to illustrate the Pentecostal idea of relationality, and to create a synthesis of Eastern and Western ideas of union with God. Relational union begins with ‘God not as knowing him, but as standing before a mystery beyond our understanding’.⁶ According to the Pentecostal current of spirituality in relation to orthopraxy, orthopathy and orthodoxy,⁷ it is the practices of union that come first, followed by affections of union and then beliefs of union. Together these form the framework of Pentecostal relational spirituality, namely ‘union with God’ through the work of Christ and the Spirit. By reflecting upon the relationality in spirituality, this thesis

⁴ As well as Pentecostals, who consider themselves as the great proponents of pneumatology, Orthodox Christians see themselves as the true pneumatologists. See Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene: Wipf and Stock Publishers, 2004), 5.

⁵ Use of this integrative concept of union will allow the thesis to be widely applicable to global Pentecostal movements.

⁶ Andrew Louth, *Introducing Eastern Orthodox Theology* (Society for Promoting Christian Knowledge, 2013), 1.

⁷ In Chapter 3, I suggested the current of Pentecostal spirituality, which flows from practices to affections to beliefs. Then, the returning of beliefs to experiences in practices promotes an ongoing dynamic of Pentecostal spirituality. For more details, see 3.1.1.

constructs a Pentecostal spirituality of relationality as union with God through the work of Christ and the Spirit.

6.1 Practices of Union

Practices of union seek an intimate relationship with God through regeneration, sanctification and Spirit baptism. In the practices of regeneration, sanctification and Spirit baptism, we not only participate in the relational union but also are transformed into the likeness of Christ, who is God. Here, both the work of Christ and the work of the Spirit are important because Christ mediates us to God, and the Spirit connects us to Christ in our practices. By using a Spirit-Christological approach to relationality, this section constructs relational practices of union which are directed at union with God.

Before proceeding further, it is necessary to clarify the relationship between practices and union with God.⁸ One may ask whether practices *express* union with God or *produce* union with God. For example, are dancing and shouting a result of being intimate? Or are Pentecostals dancing and shouting to be intimate with God? As explained in Chapter 3, Pentecostals who experience the work of the Spirit express their union with God through dancing, shouting, confessing, lifting hands, jumping, praying, and singing. Union with God through an encounter with Christ and the Spirit is manifested by diverse acts in worship, sacraments and personal practices (See section 3.2). That is, being intimate with God through an experience of the Spirit leads Pentecostals to physical acts and practices towards God. In this sense, practices led by the Spirit are products of being intimate with God. Thus, practices manifest union with God.

⁸ The relationship between practices and union with God is similar to the discussion regarding *lex orandi, lex credendi* (See 5.1.1.). The two ways are complementary, not contradictory.

On the other hand, practices can also be an instrument to deepen union with God. In worship practices, dancing and singing often provide an opportunity and a context for being intimate with God. When Pentecostals are praying, dancing and singing in the Spirit, the Spirit is poured out so that they are empowered by the Spirit. Through the experience of the Spirit, they are being intimate with God. This suggests that, in order to be intimate with God, Pentecostals should start singing, dancing and praying. However, there are pitfalls associated with these view of such practices. Feeling good in worship and sacraments does not always mean that one is experiencing union with God. The joy brought about through dance and song is not necessarily the same as the joy that comes through the Spirit. Here, Christocentric and pneumatic approaches to practices are crucial to achieve relational Pentecostal practices, which draw Pentecostals to authentic union with God. Although Pentecostals dance with joy, without the work of Christ and the Spirit their actions are merely physical activities. In this respect, practices can produce union, but do not necessarily do so. Practices themselves are merely instruments of being intimate with God. Only through the work of Christ and the Spirit can Pentecostal practices be authentic practices for union with God.

Therefore, Pentecostal relational practices *express* union with God because Pentecostals have already experienced an encounter with Christ through the Spirit in practices. Pentecostal relational practices can also *produce* union with God because they offer an opportunity and a context for encounter with God at the altar, which is a place for meeting with God. It is an encounter with Christ through the Spirit that determines the authenticity of Pentecostal relational practices, and only those practices that are authentic lead to being intimate with God.⁹

⁹ See Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove: InterVarsity Press, 1998), 15. Authentic relational practices for union with God are *given* to believers by Christ and the Spirit. Hence, when I say union with God, the union presupposes the work of Christ and the

Through the work of Christ and the Spirit, Pentecostals walk their spiritual journey in the light of union with God. The journey of union with God begins with regeneration, is transformed in sanctification, embodied in Spirit baptism, and consummated by the second coming of Christ and glorification.¹⁰ In the next subsection I describe the first step on the path of Spirit-Christological union with God, namely regeneration.

6.1.1 Regeneration

For Pentecostals, Spirit-led practices draw them to regeneration so that they participate in the relational union with God in Christ and become more Christ-like.¹¹ However, full participation in relationality will be achieved only with the second coming of Christ and glorification.¹² Christ's return and glorification will fully restore the broken image of God, and then believers will participate in full union with God. On the path of union, Pentecostal practices are the tools to strengthen union with God through the work of Christ and the Spirit.¹³ Through practices led by the Spirit who draws believers to Christ, believers enter into, feel and perceive union with God. Thus, union with God is the path of an intimate relationship with God via regeneration, sanctification, Spirit baptism and glorification through the work of Christ and the Spirit. In what follows, I will address Pentecostal practices of union, identify how they reflect the Western and the Eastern ideas,

Spirit.

¹⁰ In this way, union with God corrects not only Land's apocalyptic approach but also his threefold Pentecostal experience: justification, sanctification and Spirit baptism. See Land, *Pentecostal Spirituality*, 74–87.

¹¹ Veli-Matti Kärkkäinen, *One with God: Salvation as Deification and Justification* (Collegeville: Liturgical Press, 2004), 112–3. Indeed, it is the Spirit who makes believers become more like Jesus Christ, who connects them to God. In their practices, both the Eastern Orthodox and Pentecostals emphasize the role of Christ and the Spirit for a transforming relationship with God.

¹² Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene: Pickwick Publications, 2011), 49.

¹³ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), 28–30.

and construct Pentecostal thinking of union with God as a synthesis of the West and the East.

Human beings as relational beings are created in the image of the relational God; however, their divine image and relationship with God have been broken by sin.¹⁴ In order to restore the broken relationship and the divine image of human beings, God has sent Christ, who is the relational mediator between God and human beings. To restore the human relationship with God is to restore the divine image of God and *vice versa*. The two restorations are integrated in union with God, as the ultimate goal of spirituality, not only in the West but also in the East.¹⁵ The Christian tradition encompasses two different understandings regarding union with God: The Western understanding of justification and the Eastern idea of deification or *theosis*.¹⁶ In the West, justification is understood as union for ‘a right relationship with God and with others’.¹⁷ Since for the West justification is a new relationship between God and human beings through Christ and the Spirit, union with God means the restoration of an intimate relationship with God.

The Eastern idea of *theosis* or deification, parallel to the meaning of justification in the West, is common in the Eastern Orthodox Church. For Orthodox Christians, *theosis* means the process of gaining godly character, transforming into the divine image of God and becoming partakers of the divine nature.¹⁸ All people are called to become like God by

¹⁴ Western anthropology, especially in Pentecostalism, is rooted in the reality of the Fall, with the result that it emphasizes Christ’s sacrifice on the cross; whereas theological anthropology in the East is fundamentally based on the perfect image of God created in the beginning, so that the point of departure for Orthodox theological anthropology is not the human person but God Himself. See Rybarczyk, *Beyond Salvation*, 51–79, 213–239.

¹⁵ Kärkkäinen, *One with God*, 4.

¹⁶ Regarding divisions in the Church and ecumenical endeavours between the two traditions, see *Ibid.*, 1–9.

¹⁷ Kärkkäinen, *One with God*, 10–6.

¹⁸ Vladimir Lossky, *The Mystical Theology of the Eastern Church* (New York: St Vladimir’s Seminary Press, 1957), 67–90. The Eastern Orthodox believe that ‘the descent of the divine person of Christ makes human persons capable of an ascent in the Holy Spirit’. That is, because of *kenosis* of the Son of God, human beings might achieve their *theosis*, ‘the deification of created beings by uncreated grace’. See Vladimir Lossky, *In the Image and Likeness of God* (New York: St Vladimir’s Seminary Press, 1974), 97–8.

participating in union with God. In partaking in the union, believers become Christ-like and are transformed into the perfect image of God.¹⁹ That is, for the Orthodox, union with God means ‘the renewal of the image of God and immortality’.²⁰ Within the concept of *theosis*, the ontological union with God is understood as a renewal. While the Western concept of justification focuses on the forensic relationship between God and human beings, the Eastern idea of *theosis* puts more emphasis on the mystical transformation into the divine image.

For Pentecostals, as a starting point of union with God, regeneration is ‘far more than receiving forgiveness or having one’s intimate relationship to God settled; there is desire for a real transformation of the life of the Christian’.²¹ Regeneration involves significant transformation through an encounter with God not only in the individual life but also in the ecclesial context.²² By experiencing regeneration in their practices, human beings enter into the path of union with God.²³ New birth or regeneration occurs at ‘the altar’ in worship service, sacraments and personal practices.²⁴ The worship and sacraments led by the Spirit connect believers to Christ so that they confess Christ as saviour and celebrate their new birth with exuberant confessions such as ‘God saved me’, ‘Praise God’, ‘Jesus is Lord’, and ‘I love you Lord’ (See Chapter 3). At the altar, Pentecostals encounter

¹⁹ Kärkkäinen, *One with God*, 17–20. See also, Vladimir Lossky, *The Vision of God* (New York: St Vladimir’s Seminary Press, 1973), 98. Dineal B. Clendenin, ‘Partakers of Divinity: The Orthodox Doctrine of Theosis’, *Journal of the Evangelical Theological Society* 37, no. 3 (1994): 365–79.

²⁰ Kärkkäinen, *One with God*, 20–4.

²¹ *Ibid.*, 110. Kärkkäinen asserts that Pentecostalism and Orthodoxy share and emphasize the transformation into His image.

²² Grace Milton, *Shalom, the Spirit and Pentecostal Conversion: A Practical-Theological Study* (Leiden/Boston: Brill, 2015), 197–233. She separates her concept of conversion into two terms: *initial conversion* (typically salvation) and *subsequent conversions* in response to the wholeness received at initial conversion. Through these conversion experiences, Pentecostals are transformed into wholeness in closer relationship with the Spirit who brings about God’s shalom.

²³ In the West, salvation refers to union with God, whereas in the East salvation is an ‘ongoing process of transformation into the likeness of Jesus Christ’. The union with God is achieved by ‘the participation of God in creation and of humanity in the divine work of salvation’. Vondey, *Pentecostal Theology*, 52.

²⁴ See Chapter 3. The altar is a ritual metaphor for salvation through an encounter with God. See also Vondey, *Pentecostal Theology*, 38–43.

Christ and respond to the divine invitation so that they participate in an intimate relationship with God. Their broken relationship with God is restored by receiving Christ. This is relational transformation of human beings into believers who are beginning the journey of union with God.²⁵ In this respect, the Pentecostal Christocentric approach to regeneration retains the Western concept of justification, which places more emphasis on the restoration of the broken relationship with God.

The subjective role of Christ in the Pentecostal idea of salvation reflects and is reflected in the Western understanding. It is closely related to the subjective role of Christ based on 'the participation of God in creation and of humanity in the divine work of salvation'.²⁶ As Vondey notes:

The focus of Pentecostal soteriology is not on salvation but on the saviour, not on the act itself but on the actor: Jesus, at the heart of the gospel, is the initiator and example of a soteriological praxis that involves him as a person anointed with the Spirit on the essential ground that is common to all: his own existential transformation.²⁷

Similarly, as Rybarczyk points out in a major study on Pentecostal soteriology, the Pentecostal view of salvation emphasizes Christ's sacrifice on the cross.²⁸ Indeed, with this focus on the crucifixion, the Pentecostal idea of regeneration reflects the Western

²⁵ At this point, I refer back to section 2.2 regarding Land's vague transformation process. Land's transition of affections from Christian affections to Pentecostal omits the transformation of identity at the altar when believers encounter Christ through the Spirit. At the altar, they experience their change of identity into believers who have an intimate relationship with God. As believers, they confess their love and gratitude to God, lift up their hands, dance with joy, praise and worship with a passion for union with God. Their conduct, affections and confessions in practices manifest their identity as believers who have an intimate relationship with God. Encountering God in Christ at the altar achieves 'the totality of action' and 'ego-synthesis' which form their identity as believers (See 2.1 and 2.2). Thus, this encounter confirms them as believers who have been regenerated.

²⁶ Vondey, *Pentecostal Theology*, 53.

²⁷ Ibid.

²⁸ Rybarczyk, *Beyond Salvation*, 255. Traditionally, Pentecostals have emphasized the six hours when Christ hung on the cross.

understanding in terms of the reality of sin and of the Fall,²⁹ while the emphasis on Christ as saviour reflects the Western idea of salvation rather than the Eastern concept of atonement, which ‘locates the origin and effect of salvation in the activity of God’.³⁰

However, the Pentecostal pneumatological approach to regeneration reflects the Eastern concept of *theosis*, which emphasizes personal and mystical transformation into the likeness of Jesus Christ. For Pentecostals, salvation is manifested by the work of the Spirit. That is, Pentecostals understand salvation pneumatologically because salvation is closely related to the experience of the Spirit: ‘salvation as praxis is Spirit-filled at the core because such practices depend on the outpouring of the Holy Spirit as the gift of regeneration’.³¹ They understand the experience of salvation as an experience of the Spirit at the moment of conversion.³² The subjective role of the Spirit is also found in the Eastern concept of salvation. Kalistos Ware notes that human participation in salvation and divine grace is the work of the Spirit.³³ Through the Spirit, believers participate in ‘the uncreated energies, the life, power, and glory of God’.³⁴ That is, it is the Spirit who gives believers an energy of God to encounter Christ, and deifies them, making them more Christ-like.³⁵ Indeed, union with Christ at the altar is the work of the Spirit because no one can say ‘Jesus is Lord’, except by the Spirit (1 Cor. 12:3).³⁶ In this respect, regeneration through

²⁹ Vondey, *Pentecostal Theology*, 51–4.

³⁰ Ibid.

³¹ Ibid., 53.

³² Ibid., 54.

³³ Kalistos Ware, *How Are We Saved? The Understanding of Salvation in the Orthodox Tradition* (Minneapolis: Light & Life, 1996), 43.

³⁴ Ibid. See also, Vondey, *Pentecostal Theology*, 53.

³⁵ The Eastern concept of grace has more to do with power or energy. Eastern Christians see grace as an energy of God.

³⁶ Ware, *How Are We Saved?* 43. See also, Vondey, *Pentecostal Theology*, 53–4. Regarding salvation as practices, Pentecostal soteriology resembles the Eastern idea of salvation through the work of the Spirit. Eastern practices depend on ‘the outpouring of the Spirit as the gift of regeneration’. In the West, salvation is centred on Christology, whereas in the East salvation is understood pneumatologically because of the emphasis on the work of the Spirit at the moment of conversion. However, the Pentecostal approach to salvation integrates both concepts: ‘the Pentecostal perspective begins with a narrative of Jesus that is thoroughly imbued with the narrative of the Spirit’. The dual focus on salvation Christologically and pneumatologically directs human beings towards the path of union with God.

the work of the Spirit is the participation in the ‘transformation of the divine life through a perpetual process of being saved’.³⁷

As such, Pentecostal understanding of Christocentric and pneumatic salvation reflects both the Western and the Eastern ideas of salvation as praxis. Believers are regenerated not only through the work of Christ, who is the basis for believers’ justification or deification, but also through the work of the Spirit, who draws the believers to Christ and the power and glory of God.³⁸ The transformation process is a human participation in the new life, power and glory of God.³⁹ Through the work of Christ and the Spirit, believers participate in the divine relationship with God, and are transformed into the likeness of Christ.

Through the work of Christ and the Spirit, Pentecostals, who enter into an intimate relationship with God, praise, give thanks, sing, shout and dance to God with love, gratitude and joy in practices.⁴⁰ The exuberant acts, affections and confessions are commonly shared with others in the communal worship and sacraments. Sharing their affections and confessions with others in practices manifests their communal identity as a unified body of Christ in outward relationality, as discussed in Chapter 2. That is, experiences of the Spirit unify believers with God in Christ and with others in the redemptive community.⁴¹ Hence, they partake in union with others (*koinonia*) in the Christ-centred community (we-union).⁴² This unique sense of *koinonia* allows believers to

³⁷ Vondey, *Pentecostal Theology*, 51–3.

³⁸ Kärkkäinen, *One with God*, 112. See also, Ware, *How Are We Saved?* 58.

³⁹ Ware, *How Are We Saved?* 58. The personal transformation into being Christ-like relates closely to ecclesiastical, liturgical and sacramental practices of the Orthodox Church. See Wayne Morris, *Salvation as Praxis: A Practical Theology of Salvation for a Multi-Faith World* (London: Bloomsbury T&T Clark, 2014), 111–32.

⁴⁰ See Chapter 3, above.

⁴¹ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 156–68. Kärkkäinen, *One with God*, 115. See also, Sebastian Madathummuriyil, ‘The Holy Spirit as Person and Mediation: A Pneumatological Approach to Church and Sacraments’, *Questions Liturgiques* 88 (2007): 177–202. Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 67.

⁴² Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand

partake in a common experience.⁴³ They walk together in the light of union with God in the ecclesial community.⁴⁴ In turn, union with God and with others in the practices of the community manifests a person's walk in the light of union with God.

The path of union with God does not end with salvation but leads to the journey of sanctification. Therefore, the next subsection presents the path of union with God through sanctification.

6.1.2 Sanctification

Pentecostal relational practices through the Spirit transform believers by uniting them with God in Christ. For Pentecostals (Assemblies of God and the Foursquare Church; see section 5.2), progressive sanctification refers to becoming the likeness of Christ, which is the highest goal of Christian life.⁴⁵ Although the Eastern Orthodox and Pentecostals are 'dramatically different in many ways (culture, ecclesiology, styles of worship and missiological strategies, to name a few), they share several beliefs which historically have facilitated a dynamic and often inexpressible Christian experience'.⁴⁶ As a fundamental resemblance between them, both traditions are rooted in mysticism.⁴⁷ As Edmund Rybarczyk notes with regard to the mystical experience:

Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 301–12.

⁴³ Daniel E. Albrecht and Evan B. Howard, 'Pentecostal Spirituality', in *The Cambridge Companion to Pentecostalism*, ed. Cecil M. Robeck, Jr. and Amos Yong (New York: Cambridge University Press, 2014), 250. Albrecht and Howard call the unique sense of solidarity *communitas*.

⁴⁴ See Vondey, *Pentecostal Theology*, 73.

⁴⁵ Kärkkäinen, *One with God*, 110. 'Pentecostal groups locate initial sanctification at conversion and distinguish then between entire sanctification (instantaneously at a second crisis) or progressive sanctification (ongoing and culminating in glorification)'. Vondey, *Pentecostal Theology*, 72. See Stanley M. Horton, 'The Pentecostal Perspective', in *Five Views on Sanctification*, ed. Stanley N. Gundry (Grand Rapids: Zondervan, 1987), 105–35. See also section 5.2.

⁴⁶ Rybarczyk, *Beyond Salvation*, xxii. Pentecostal spirituality and worship have mystical characteristics because Pentecostals ecstatically pray in tongues and shout to God and one another. Kärkkäinen points out that the two traditions share mystical and vibrant characteristics. See Kärkkäinen, *One with God*, 108.

⁴⁷ Kärkkäinen, *One with God*, 110. Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids: William B. Eerdmans Publishing Company, 2017), 37–82.

These two Traditions emphasize a personal encounter with God that not only does not find mystical-existential manifestations embarrassing, both see them as normal and necessary. Indeed, as the two express it, to allow Christ's Spirit to transform the depths of one's being will necessitate mysterious and nearly inexpressible experiences. ... the two are as spiritually dynamic as they are because each – within its own meta-context – has developed ways to facilitate an experience of the mystery in ways that draw human persons to Christ: the Orthodox through aesthetics, the Pentecostals through kinesthetics. Both emphasize that the human person was created for a transforming fellowship with God.⁴⁸

Both traditions emphasize a *mystical encounter* with God, 'an experience with the divine'.⁴⁹ Through an encounter with God at the altars of life, believers enter into a mystical relationship leading to union with God such that they are transformed into being more Christ-like.⁵⁰ Thus, in both traditions, the human restoration of relationality and the divine image, namely 'union with God', is accomplished through a mystical encounter with God.

For Pentecostals, sanctification as ongoing mystical praxis transforms believers into the likeness of Christ.⁵¹ Pentecostals locate initial sanctification in the experience of conversion, and then they distinguish between instantaneous and ongoing sanctification. They see sanctification as the work of Christ and of the Spirit. However, the Western (Reformed) tradition tends to separate sanctification, as a work of Christ, from holiness, as a distinct work of the Spirit.⁵² Although the Reformed idea of sanctification distinguishes

⁴⁸ Rybarczyk, *Beyond Salvation*, 349–50.

⁴⁹ Daniel E. Albrecht sees a mystical encounter with God as an experience with the divine. For him, 'this encounter is mediated by the sense of immediate divine presence'. Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 239.

⁵⁰ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 81.

⁵¹ Land, *Pentecostal Spirituality*, 75–82.

⁵² Vondey, *Pentecostal Theology*, 73.

instantaneous from ongoing sanctification, these two approaches can be summed up as ongoing sanctification through the work of Christ and the Spirit (See section 5.2). This ongoing sanctification subsumes instantaneous participation in the divine life. In this sense, Pentecostal relational sanctification is ‘both positional and instantaneous, as well as practical and progressive’.⁵³ On the path of union with God, Pentecostal ongoing sanctification, which is instantaneous and progressive, begins with the conversion experience, embraces Spirit baptism and is consummated with the second coming of Christ and glorification.⁵⁴ Through ongoing sanctification, believers experience continuous mystical transformation towards union with God.

Pentecostal ongoing sanctification through a mystical encounter with God is reminiscent of the Eastern idea of deification. In the East, through the ongoing journey towards deification, believers are transformed into the *imago Dei*. The Orthodox Church does not strictly distinguish sanctification from justification; rather it connects the two as the ongoing practices of spirituality.⁵⁵ In this respect, Pentecostal sanctification as ongoing process stands in a certain continuity with the Orthodox view regarding the deifying transformation of believers.⁵⁶ That is, Pentecostal views of sanctification as ongoing

⁵³ Ibid., 79. See also, William W. Menzies and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield: Gospel Publishing House, 1993), 147.

⁵⁴ Although progressive sanctification is similar to the process of union, the present thesis distinguishes between union, as a holistic process for relationality, and sanctification, which is instantaneous or progressive.

⁵⁵ Regarding sanctification as praxis, the Eastern Orthodox do not strictly separate justification and sanctification, but rather integrate them into the *ordo salutis*. For the Orthodox, their practices are imbued with sanctification so that they are deified to become more Christ-like through ritual practices. See Vondey, *Pentecostal Theology*, 77. Charles Hodge distinguishes between justification and sanctification: ‘(1.) In that the former is a transient act, the latter a progressive work. (2.) Justification is a forensic act, God acting as judge, declaring justice satisfied so far as the believing sinner is concerned, whereas sanctification is an effect due to the divine efficiency. (3.) Justification changes, or declares to be changed, the relation of the sinner to the justice of God; sanctification involves a change of character. (4.) The former, therefore, is objective, the latter subjective. (5.) The former is founded on what Christ has done for us; the latter is the effect of what He does in us. (6.) Justification is complete and the same in all, while sanctification is progressive, and is more complete in some than in others.’ See Charles Hodge, *Systematic Theology*, Vol III (Grand Rapids: William B. Eerdmans Publishing Company, 1940), 202.

⁵⁶ David Bundy, ‘Visions of Sanctification: Themes of Orthodoxy in the Methodist, Holiness and Pentecostal Traditions’, *WTJ* 39, no. 1 (2004): 104–71.

process reflect the Orthodox ongoing process of *theosis* because the Eastern process ‘leads from initial salvation, through sanctification, and on to a “deification by grace” of the human person’.⁵⁷ ‘The Orthodox Christian does not typically seek to be sanctified, in the pragmatic sense of Pentecostals, by any one particular experience’;⁵⁸ rather within this continuing process, the Orthodox rituals and practices place strong emphasis on individual discipline.⁵⁹

Similarly, the Pentecostal idea of sanctification emphasizes continuing practices for the process of union with God. According to Vondey, most Pentecostals have a pragmatic notion of sanctification:

The pragmatic Pentecostal approach to sanctification may be the result of the young movement’s inherent struggle to be at home in so many cultural and ecclesial traditions while emerging historically (at least in the West) in an environment heavily influenced by a modernist rational and pragmatist mindset. The heartbeat of this mentality is the conviction that sanctification is an existential reality that can be grasped fully only by concrete, deliberate, and repeated practices, which focus on the sanctification of the individual in a manner that such ritual practices spill over into the whole of the Christian life.⁶⁰

The pragmatic view supports progressive sanctification because a sequence of practices to be unified with God transforms believers to become more and more Christ-like. Indeed, sanctification is the ongoing process that must be practiced throughout the Christian life. Believers are sanctified to become intimate with God through the relational practices, which are led by the Spirit.

⁵⁷ John Breck, ‘Divine Initiative: Salvation in Orthodox Theology’, in *Salvation in Christ: A Lutheran Orthodox Dialogue*, ed. John Meyendorff and Robert Tobias (Minneapolis: Augsburg, 1992), 116.

⁵⁸ Rybarczyk, *Beyond Salvation*, 271–323.

⁵⁹ Vondey, *Pentecostal Theology*, 77.

⁶⁰ *Ibid.*, 78–9.

For this ongoing sanctification, worship and sacraments become important means of deification or sanctification not only in the East but also in the West. Both traditions have experienced union with God by means of doxological and ritual encounters with God. John D. Zizioulas notes that the Lord's Supper in the East is 'an assembly, a community and a network of relations in which a man subsists in a manner different from the biological as a member of a body which transcends every exclusiveness of a biological or social kind'.⁶¹ Through the sacramental act, believers experience union with God and their identity as the body of Christ is reinforced by the experience. In Pentecostalism in the West, the encounter with God in the liturgy is well illustrated in the work of Chris E. W. Green: 'Plainly put, the church's Eucharist-event is an experience of Christ's personal presence, by the power of the Spirit immediately mediated and mediately immediate'.⁶² For Green, the Lord's Supper draws believers to an experience of 'Christ's personal presence'. He sees the encounter with Christ as a 'human and ecclesial encounter with God'.⁶³ In this sense, sacramental acts are the material of an encounter through the Spirit with God in Christ.⁶⁴ Through the doxological and sacramental encounter with God, believers both in the East and in the West participate in the divine fellowship with God and with others in the community. They are transformed into being as communion of relationality.

Visual and auditory icons, as means of practices for relationality, are closely linked with union with God, because icons are 'one of the aspects of divine revelation and of our communion with God'.⁶⁵ However, the Orthodox and Pentecostal churches have placed

⁶¹ John D. Zizioulas, *Being as Communion* (London: Darton, Longman and Todd Ltd, 2004), 60.

⁶² Chris E. W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland: CPT Press, 2012), 288.

⁶³ Ibid.

⁶⁴ Cartledge, *The Mediation of the Spirit*, 69.

⁶⁵ Albrecht distinguishes an auditory icon from a visual icon. According to him, music functions as an auditory icon, whereas a visual icon may be an image or a picture. Albrecht, *Rites in the Spirit*, 143. Leonid Ouspensky, 'Icon and Art', in *Christian Spirituality: Origins to the Twelfth Century*, ed. Bernard McGinn

different emphases on the types of icons. While both traditions share the same relationality, union with God, for the Orthodox the means of practices, which are used to present the divine reality to believers in the community, are symbolic and ascetic.⁶⁶ Leonid Ouspensky and Vladimir Lossky note that the Orthodox icon ‘visually symbolizes and expresses the supernatural in a way that spoken or written words cannot’.⁶⁷ Edmund J. Rybarczyk similarly states that for the Orthodox ‘Scripture provides a means of symbolism so that the believer’s intellect can understand the divine, but a painted icon provides the believer’s eyes with a visible picture of the divine.’⁶⁸ For the Orthodox, the icon acts as ‘a means, a bridge, a window and a gate’ by which to feel God’s love, participate in, glimpse and partake in the divine life.⁶⁹

For Pentecostals, however, means for worship and sacraments, which help them to encounter God in Christ through the Spirit, are dominantly auditory and verbal.⁷⁰

Pentecostals celebrate the following practices:

In public meetings they ecstatically speak and sing aloud in unknown tongues, they fall backwards in trance-like states, they sit or stand or kneel stone-silent for extended periods, they pray aloud together in cacophonous ways, they exuberantly shout to God and one another, they believe that praying in an unknown tongue accomplishes untold things in the realm of the invisible and – to take their grand doctrinal distinctive as an example – they encourage an encounter with God that leaves one’s entire being both suffused and sated with the divine presence.⁷¹

and John Meyendorff (New York: Crossroad, 1987), 382. See also, Rybarczyk, *Beyond Salvation* 99.

⁶⁶ Rybarczyk, *Beyond Salvation*, 98–108, 125–71, 269–323. Orthodox worship is replete with symbolism and their sacraments are founded in ‘incarnational Christology’. Orthodox icons ‘signify and portray something of Christ’s identity, but the sacraments participate in divinity as active instruments’.

⁶⁷ Leonid Ouspensky and Vladimir Lossky, *The Meaning of Icons* (New York: St Vladimir’s Seminary Press, 1982), 22.

⁶⁸ Rybarczyk, *Beyond Salvation*, 99.

⁶⁹ Ibid.

⁷⁰ Ibid., 2–3, 268–323. See also section 3.2.

⁷¹ Rybarczyk, *Beyond Salvation*, 3.

Indeed, dance with the Spirit brings about dance with tongues, joy and praise.⁷² The dance of joy enables believers to participate in ‘salvation history’.⁷³ The sounds are not confined to the sounds of speech; rather, Pentecostal music represents the auditory emphasis on songs in worship.⁷⁴ In worship, Pentecostals sense ‘the proximity of the Holy Spirit and the reality of close communion with the divine heightened during the singing, listening and participating in the music and the other sounds of worship’.⁷⁵

Yet while Pentecostals and Orthodox Christians have different means in their practices, their different tools complement each other, having the same purpose of union with God. Regarding the complementary role of visual and auditory icons, Albrecht comments that

The iconic sounds of the Pentecostal service complement the ritual objects that serve visually as ‘icons’. It is true that typically the Pentecostal sanctuary is quite austere, reflecting the Zwinglian tradition. Nonetheless, Pentecostal believers are visually stimulated to worship. The traditional ritual symbols (objects) are displayed as a part of the ritual context: the Bible, the pulpit, the altar rail and the musical and technical instruments, to name the most obvious. The sight and presence of these ritual objects with their symbolic overtones help to create the ritual field in general and to act as sights that stimulate.⁷⁶

In worship and sacraments believers are visually and audibly stimulated such that they feel close to God. Thus, the visual and audible means of their practices help believers to partake in union with God. In this sense, a multifaceted (visible and auditory) way of

⁷² Land, *Pentecostal Spirituality*, 106–7.

⁷³ Ibid., 107.

⁷⁴ Albrecht, *Rites in the Spirit*, 143. See also Land, *Pentecostal Spirituality*, 107.

⁷⁵ Albrecht, *Rites in the Spirit*, 143.

⁷⁶ Ibid., 144.

practices creates the conditions in which believers can participate through the Spirit in union with God in Christ.

For Pentecostals, ongoing encounters with God through rituals intensify the union with God because believers are transformed from sin by purification and cleansing in the practices of sanctification such as worship, sacraments, fasting and prayer. Here, Christ is the sanctifier and the Spirit is the agent of sanctification. In the process of progressive sanctification the Spirit sanctifies or deifies believers into the likeness of Christ, who is the foundation of the sanctified life.⁷⁷ Believers participate in the sanctifying grace that is given by Christ and empowered by the Spirit.⁷⁸ The power of the Spirit reinforces one's passion for union with God in Christ and transforms one into being more Christ-like. Believers experience the transformation at the altar of ritual, when they respond to 'the grace of God' that is 'throughout the life of the believer manifested in persistent dispositions and practices'.⁷⁹ Through Spirit-filled macro rituals or micro rites for sanctification, believers participate in an intimate relationship with God and experience the transformation to become Christ-like. This is the sanctified life through Spirit baptism.⁸⁰ Thus, praxis in the form of the ongoing rituals is the means of sanctification, in which believers participate in an intimate relationship with God and are transformed into the likeness of Christ. In the ongoing practices, the Spirit is the key to sanctification and union with God.⁸¹

Practice of union through sanctification leads Pentecostals to Spirit baptism, which deepens union with God. The following subsection elucidates how the Pentecostal way of Spirit baptism relates to and embodies union with God.

⁷⁷ Rybarczyk, *Beyond Salvation*, 247. See also, Kärkkäinen, *One with God*, 112.

⁷⁸ Vondey, *Pentecostal Theology*, 79–80.

⁷⁹ *Ibid.*, 78.

⁸⁰ Land, *Pentecostal Spirituality*, 45.

⁸¹ Kärkkäinen, *One with God*, 112.

6.1.3 Spirit Baptism

Pentecostal relational practices, which begin with regeneration and continue with sanctification, culminate with Spirit baptism.⁸² Pentecostals (i.e. The Assemblies of God) do not see Spirit baptism as one section of the *ordo salutis*; rather they view it as a divine empowerment for the whole Christian life.⁸³ It is not the happening of one moment, but ‘a life changing event’ for union with God.⁸⁴ Ongoing experiences of the life-transforming event through the Spirit embody union with God because Spirit baptism is a powerful sacramental act, which has the potential to lead to water baptism, confirmation and sanctification.⁸⁵ Through experiences of Spirit baptism, believers are empowered and confirm their identity as beings unified with God in Christ.

Regarding the experiences of the Spirit, the East focuses on the mysterious Spirit who conveys the energy of God, while the West places more emphasis on the indwelling of the Spirit in individuals. However, the Pentecostal relational idea of Spirit baptism encompasses both the Eastern and Western features of the Spirit. For Pentecostals, empowerment by the Spirit acts ‘as a catalyst for the process of transformation’, which draws them to the mystical union with God.⁸⁶ This subsection demonstrates how Pentecostal relational practices of Spirit baptism relate to the Eastern and the Western ideas.

The Eastern Orthodox do not codify baptism with the Spirit. As Rybarczyk points out, ‘the Orthodox do not employ the specific teaching about baptism with the Holy Spirit, but they clearly affirm the role that spiritual experiences play in Christian

⁸² See Vondey, *Pentecostal Theology*, 84.

⁸³ Horton, ‘The Pentecostal Perspective’, 132. Rybarczyk, *Beyond Salvation*, 185.

⁸⁴ Rybarczyk, *Beyond Salvation*, 185.

⁸⁵ See section 3.2 and subsection 5.2.2. See also, Donald L. Gelpi, *Pentecostalism: A Theological Viewpoint* (New York: Paulist, 1971), 173–86. Donald L. Gelpi, *Charism and Sacrament: A Theology of Christian Conversion* (London: SPCK, 1977), 150–1. Vondey, *Pentecostal Theology*, 98.

⁸⁶ See Albrecht and Howard, ‘Pentecostal Spirituality’, 250.

transformation’.⁸⁷ Through experiences of the Spirit, believers in the East enter into the *mystery* of the presence of Christ. The Orthodox prefer to refer to the *mystery* rather than to take the Western view of sacraments. In practices, the Orthodox see the mysterious sacraments not just as a memorial rite, but as a personal and real participation in Christ.⁸⁸ They are deified into the likeness of Christ because of the Spirit, who conveys God’s energy. They experience the Spirit who brings about the energy of God so that they partake in the mystery of grace (See 6.1.1).

Daniel Albrecht sees such transformations as a result of the empowerment of the Spirit.⁸⁹ For Pentecostals, Spirit baptism is ‘a charismatic baptism – the bursting forth of the gifts of the Spirit in proclamation, praise, and worship’ in practices.⁹⁰ As shown in Chapter 3, for Pentecostals, Spirit baptism as a relational practice empowers them to live with a passion for union with God, which is what Land’s passion for the kingdom of God implies. For Pentecostals, Spirit baptism is not confined within an individual experience but rather extends to experience shared by the whole community.⁹¹ As explained by Wolfgang Vondey:

The charismatic gifts of the Spirit are not mere external signs of an internal experience but corporeal expressions of God’s love and ecclesial expressions of grace through the Spirit. The baptism in the Spirit is consequently as much a personal experience as it is an ecclesial event in which the individual and the churches are renewed from within to become open to all the gifts of the Spirit.⁹²

⁸⁷ Rybarczyk, *Beyond Salvation*, 186.

⁸⁸ Ibid., 132.

⁸⁹ Albrecht, *Rites in the Spirit*, 215.

⁹⁰ Vondey, *Pentecostal Theology*, 103.

⁹¹ Macchia, *Baptized in the Spirit*, 172.

⁹² Vondey has derived a fruitful theological interpretation of the sacramental view from the work of the Catholic theologian Heribert Mühlen, who identifies the Spirit as the mystical person who mediates us to God. Vondey, *Pentecostal Theology*, 99–100.

Pentecostals encounter Spirit baptism in the communal worship and sacraments. Their common encounter with God through Spirit baptism in the liturgy draws them to common confessions regarding God, such as ‘God among us’. The same confessions confirm their identity as one body of Christ. They are connected and unified with the one ecclesial body of Christ. In this respect, Pentecostal practices of union are more pragmatic, communal and ecclesiastical than those in Orthodox Christianity, which emphasizes personal transformation into Christ through experiences of the Spirit. However, the Orthodox understanding of *theosis* as a personal transformation into the likeness of Christ shares the Pentecostal idea regarding Spirit baptism, which empowers believers to be intimate with God and transforms them into being Christ-like. This transformation through the Spirit embodies union with God in Christ.

During the first days of Pentecostalism, most Pentecostals accepted without hesitation the Western (Wesleyan tradition) assertion that an experience of Christian perfection preceded Spirit baptism.⁹³ Indeed, ‘Wesleyanism via the Holiness movement was the cradle of Pentecostalism’.⁹⁴ Henry H. Knight describes the influence upon Pentecostalism of the Wesleyan heritage regarding the Spirit. For John Wesley, the transforming power of the Spirit draws believers to union with God as sanctification or holiness.⁹⁵ The Wesleyan understanding permeates Pentecostal practices of Spirit baptism as the transforming power into the likeness of Christ.

⁹³ Edith L. Blumhofer, ‘Purity and Preparation’, in *Reaching Beyond: Chapters in the History of Perfectionism*, ed. S. M. Burgess (Peabody: Hendrickson Publishers, 1986), 275. See also, Land, *Pentecostal Spirituality*, 39.

⁹⁴ Land, *Pentecostal Spirituality*, 39. See also, William M. Menzies, ‘The Non-Wesleyan Origins of the Pentecostal Movement’, in *Aspects of Pentecostal-Charismatic Origins*, ed. Vinson Synan (Plainfield: Logos, 1975), 97. Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: William B. Eerdmans Publishing Company, 1970), 115.

⁹⁵ Henry H. Knight, ‘From Aldersgate to Azusa: Wesley and the Renewal of Pentecostal Spirituality’, *JPT* 4, no. 8 (1996): 82–98.

For Pentecostals, Spirit baptism is not an end in itself but a gateway to full union with God, because union with God through Spirit baptism draws believers to a passion for the second coming of Christ and glorification. Through an encounter with the Spirit not only in the personal realm but also in corporeal worship, Pentecostals experience the gifts of the Spirit, which are awakened by God in the community. Among the gifts of the Spirit, speaking in tongues is an explicit sign of Spirit baptism. For Pentecostals, speaking in tongues signifies *this* unexpected encounter with the Spirit of Christ; however *this* experience is not yet consummated as *that* experience of full union with God.⁹⁶ That is, through Spirit baptism, believers *now* taste union with God, but they will achieve full union *then* at the end of the age; hence they wait for Christ's return and glorification. In this sense, experiences of the Spirit within a progressive sanctification or deification direct believers towards the full union with God through Christ's return and glorification.

Accordingly, the ultimate purpose of Pentecostal relational practices is full union with God. The fullness of an intimate relationship and the full restoration of the likeness of Christ will be achieved by Christ's return and glorification. At the end of the age, believers who have walked in the light of union will participate in the full union with God relationally and ontologically. Thus, the ongoing process of union with God transforms believers from a life of the flesh to a Christ-like life through the Spirit.⁹⁷ The experience of conversion, sanctification and Spirit baptism intensifies relationality with God, making believers more and more Christ-like. Full union with God will be achieved on the day of Christ's return and glorification. Until then, practices led by the Spirit act as a 'substance

⁹⁶ Vondey, *Pentecostal Theology*, 14–8, 101–5. He understands Spirit baptism within the tension of 'this' and 'that', which is similar to 'already but not yet'. 'This is that' and 'This is not that', inspired by the speech of Peter in Acts 2, is an instrument for Pentecostal biblical hermeneutics. For more detail see Wolfgang Vondey and Chris W. Green, 'Between This and That: Reality and Sacramentality in the Pentecostal Worldview', *JPT* 19, no. 2 (2010): 243–64.

⁹⁷ Land, *Pentecostal Spirituality*, 74–87. Vondey, *Pentecostal Theology*, 136–7.

of union', not only for the full restoration of the image of God but also for the intimate relationship between God and believers.

The Pentecostal practices of union are interrelated with Pentecostal affections, because practices evoke affections. Therefore, in the next section I elucidate Pentecostal affections of union, which are closely related to Christ and the Spirit.

6.2 Affections of Union

Pentecostal relational affections originate from Christ, who is the object of affections, and from the Spirit, who brings about holy affections towards God in Christ (See Chapter 4). The affections from the Spirit create a passion for union with Christ who mediates us to God. In this sense, the affections towards Christ through the Spirit are the affections leading to union with God. The passion for union with God as pathos is manifested in the path of regeneration, sanctification, Spirit baptism and glorification, revealed in the four- or fivefold gospel. In the process of union with God, believers partake of God's righteousness, love, power and hope through the works of Christ and the Spirit, who are the mediator and the mediation of the mediator respectively. Sharing holy affections with God in the path of union is the dynamic power of human relationality for union with God. The dynamic reciprocity of affections transforms believers to become more like Christ, who is God. By sharing affections with God, Pentecostals taste union with God in their spiritual journey (*I-Thou union*). Moreover, sharing affections towards God with others in the community binds them together as one body of Christ (*we-union*). Indeed, it is union with God that is at the centre of all relational affections. This section describes Pentecostal relational thinking of union using the Eastern and Western concepts. By identifying how Pentecostal affections of union reflect the Western and the Eastern ideas, I construct Pentecostal affections of union as a synthesis of the West and the East.

The relationship between union with God and affections is not contradictory, but complementary. Here, a number of questions might be raised, such as: Are affections expressing union with God? Or are affections producing union with God? Is feeling good a condition of being intimate? Is feeling love to God a condition of being intimate? Or does being intimate produce affections?

Like Pentecostal practices of union, Pentecostal relational affections *express* union with God, since the Spirit brings about holy affections between God and believers. In turn, Pentecostal relational affections also *produce* union with God because affections draw them to a meeting place with God. Here, the authenticity of these two interpretations relies on the reciprocity with God. Pentecostal affections for union with God can be authentic only in the reciprocal relationship between God and believers. Reciprocity is the key feature of authentic relationship. As Martin Buber points out, the reciprocal relationship between the two makes the difference between ‘I-Thou’ and ‘I-It’.⁹⁸ Without mutual union, authentic affections do not work. Thus, reciprocal relationship is a crucial factor building Pentecostal affections for union with God and with others.⁹⁹ Here, the Spirit mediates the reciprocal relationship not only between God and believers but also between believers and others in the community. In this respect, Pentecostal affections for union come out of reciprocal relationship with God in Christ through the Spirit.

Indeed, passion for union with God originates from the works of the Spirit and of Christ. For Pentecostals, an encounter with the Spirit draws believers to regeneration by receiving Christ so that they express their love, joy, and gratitude towards God. In turn, these expressions of pathos by the Spirit reveal a passion not only for union with God but

⁹⁸ Martin Buber, *I and Thou* (London: Bloomsbury T & T Clark, 2017). This is also the reason why Land asserts that Christian affections are relational. Because God is the source and object of Christian affections, authentic affections come from the relationship between God and believers. See Land, *Pentecostal Spirituality*, 130–3.

⁹⁹ Land, *Pentecostal Spirituality*, 131.

also for becoming more Christ-like. Exuberant Pentecostal doxological and sacramental pathos manifests believers' affective participation in regeneration (See Chapter 4). Veli-Matti Kärkkäinen notes that the affective participation in union with God (regeneration) is not because of human affections but because of God's love. The reciprocity of affections in regeneration is manifested both in the West and in the East:

Justification and deification mean the 'participation' of the believer in Christ which, because Christ is God, is also a participation in God himself. This participation is the result of God's love: human beings cannot participate in God on the basis of their own love; rather God's love effects their deification. Christian participation in Christ thus is the result of the divine presence in the believer as love.¹⁰⁰

Authentic union with God has its origin in the reciprocity between God's love and human affections towards God. That is, believers are regenerated by sharing divine love, which is given by God. This participation in divine love is the turning towards God and the beginning of walking in the love of God. Participation in the love of God in Christ draws people to express their deep emotions, which are the fruit of the Spirit: love to God and neighbour, gratitude for redemption, awe and holy fear of God's justice, holy tears and sorrow over sins, and joy in God's love and mercy.¹⁰¹ In the West, affections through the Spirit primarily direct towards Christ who died on the cross and was resurrected, while in the East affections are generally focused on Christ who was incarnated.¹⁰² By looking at Christ through the Spirit, Pentecostals confess their sins with sorrow and tears and express their gratitude, love and joy to God who has sent his Son, so that they partake in holy affections with God and participate in regeneration towards union with God. Believers respond to God with abundant affections because God's love has been poured out into

¹⁰⁰ Kärkkäinen, *One with God*, 46.

¹⁰¹ Land, *Pentecostal Spirituality*, 130.

¹⁰² Rybarczyk, *Beyond Salvation*, 254.

their hearts through the Spirit.¹⁰³ For Pentecostals, the ongoing affections inspired by the Spirit drive their knowing and doing towards a passion for union with God and becoming more like Christ.¹⁰⁴

For Pentecostals, union with God is not confined to individual affections; rather, it permeates the communal affections, which reveal the union with others in the West.¹⁰⁵ It is the Spirit who brings about holy affections and provides the relational dynamic between God and community as well as between God and the individual believer. Frank D. Macchia sees the relational dynamic as an ecclesial dynamic, which provides empathy and solidarity in the community.¹⁰⁶ Through the Spirit in the church, believers share their hearts with ‘the One who so loves the world that He has sent the divine Son to seek and to save the lost’, and with one another.¹⁰⁷ Through the work of the Spirit in the ecclesial community, they partake in the *koinonia* of divine love with others. Meanwhile, the Pentecostal relational emphasis on the Spirit’s role for union with God and with others is echoed in the Eastern understanding of *theosis*.¹⁰⁸ Mystical union with God through the Spirit evokes exuberant affections and transforms believers to become more Christ-like.¹⁰⁹ In this sense, pathos as a passion for union with God through the Spirit draws believers not only into an intimate relationship with God (as expressed in the West) but also to transformation into the likeness of Christ (as expressed in the East).

The Pentecostal pathos for union with God does not stop with regeneration; rather it is lavishly evoked in the process of sanctification. The new birth through conversion

¹⁰³ Kärkkäinen, *One with God*, 125–6. Believers’ exuberant affections towards God manifest their close union with God (See Chapter 4).

¹⁰⁴ See subsection 4.1.1. The Spirit stimulates an individual’s affections to integrate beliefs and actions. Land, *Pentecostal Spirituality*, 120–33.

¹⁰⁵ Macchia, *Baptized in the Spirit*, 211–24. See also subsection 4.2.1.

¹⁰⁶ Macchia, *Baptized in the Spirit*, 167.

¹⁰⁷ *Ibid.*, 269.

¹⁰⁸ See Kärkkäinen, *One with God*, 111–2.

¹⁰⁹ Rybarczyk, *Beyond Salvation*, 2–9, 86–124. See also Lee Roy Martin, ‘The Book of Psalms and Pentecostal Worship’, in *Toward a Pentecostal Theology of Worship*, ed. Lee Roy Martin (Cleveland: CPT Press, 2016), 65.

requires believers to participate in the Spirit-filled life, in which they walk and talk with the Spirit.¹¹⁰ In the process of sanctification, they communicate intimately with the Spirit; as a result, believers confess their joy, love, gratitude and hope towards the Spirit, who gives them what Land calls a ‘burning passion for souls’.¹¹¹ The burning passion is directed towards Christ, who is the ultimate goal of their spiritual growth. Their affective relationship with Christ through the Spirit sanctifies believers more and more into the likeness of Christ. Sharing affections with God and with others in the community makes them yearn for a more intimate relationship with God (as expressed in the West) and to seek the likeness of Christ (as expressed in the East). To seek a restoration of the image of God means to yearn with a passion for union with God in Christ.¹¹² In order to restore the image of God, the Spirit gives them God’s power, which sustains them against trials and temptations and enables them to walk in the light of union with God in Christ.¹¹³ Thus, authentic believers who seek the work of the Spirit and of Christ are the people who have a passion not only for an intimate relationship with God but also for becoming like Christ.

For Pentecostals, Spirit baptism brings about holy affections, which offer dynamic energy for union with God. As noted in section 4.1 and subsection 4.2.1, the Spirit is the love that ties and connects us to Christ. Spirit baptism is a ‘mighty filling’ with the presence of a holy love of God.¹¹⁴ Through Spirit baptism, believers enter into a fellowship of love and union with Christ.¹¹⁵ Because of the relational union with God through the

¹¹⁰ Land, *Pentecostal Spirituality*, 120–7.

¹¹¹ *Ibid.*, 124.

¹¹² Divine healing in the process of sanctification enables believers to taste the full restoration of the image of God. Ultimately, they will experience the full restoration through the second coming of Christ. Anticipation of the total restoration to come enables believers to live with passion and hope in Christ. The ongoing expressions of their hope in the sanctified life are the work of the Spirit, who empowers them to live as witnesses of Christ. In this sense, believers taste the full restoration of relationality through divine healing and have a passion for union with God in Christ through the Spirit. See Macchia, *Baptized in the Spirit*, 158–9.

¹¹³ Land, *Pentecostal Spirituality*, 134.

¹¹⁴ Macchia, *Baptized in the Spirit*, 223. The love of God transforms us in truth.

¹¹⁵ *Ibid.*, 177, 190–9. See also Albrecht and Howard, ‘Pentecostal Spirituality’, 250.

Spirit, Pentecostals express exuberant doxological affections, celebrate God's love towards human beings and give thanks to God.¹¹⁶ Albrecht and Howard examine the various modes of sensibility through Spirit baptism that disclose an intimate relationship with God in Pentecostal liturgy:

There is a mode of celebration, characterized by spontaneity and expressiveness within the Spirit. There is a mode of contemplation, a 'waiting on' or 'being open to' the Spirit in the midst of the gathering. There is a mode of ecstasy, when the Holy Spirit moves and one experiences a flood of the Spirit's influence. And there is a mode of improvisation, following the Spirit's guidance from one moment of the gathering to the next.¹¹⁷

These modes are overwhelmed by the Spirit, so that there is fullness of joy, love, power and hope in the believers' intimate relationship with God. The affective communication with God arouses their hearts to live with a passion that is a thirst for full union with God. For the one who seeks full union with God, more holy affections through Spirit baptism bring about a more holy thirst for union with God and *vice versa*.¹¹⁸ The exuberant pathos by the Spirit provides dynamic energy to thirsty believers walking on the path of union towards full union with God in Christ (See 4.2.1).

Affections of relationality are extended to the ecclesial realm. Ultimately, 'all of creation is to be anointed by the Spirit as a temple of God's Holy Spirit in the very image of Christ'.¹¹⁹ Spiritual persons who seek union with God are filled with the love of God, Jesus Christ. Being filled with the love of God through the Spirit enables believers to transcend their own boundaries. By confessing shared affections in worship (See section

¹¹⁶ Albrecht and Howard, 'Pentecostal Spirituality', 240–4.

¹¹⁷ Ibid., 240–1.

¹¹⁸ See Land, *Pentecostal Spirituality*, 82–4, 159–63.

¹¹⁹ Macchia, *Baptized in the Spirit*, 265.

4.2), they participate in the *koinonia* of divine love with others in the community and ‘discover their unique gifting as a channel of grace to others’.¹²⁰ That is, when they are filled with the Spirit in worship and sacraments, they express their love to God, which leads them to love others, because the authentic love of God has to be expressed by love to others in the community (1 John 4:20). The love of God and of others binds believers together as one body of the love of God. The ongoing love towards God and others embodies union with God and with others in the community.

The ongoing affections through the Spirit bring about a passion for full union with God, which is to be consummated with glorification.¹²¹ According to the Western tradition, Christ, who has restored the human relationship with God through the cross, will at the end of the age restore the full union with God. The end of the world is a new beginning of the full union with God, in which believers will participate with joy in the fullness of an intimate relationship with God. They will enter the fullness and eat with God in Christ and God in Christ with them (Rev. 3:20). When that day comes, they will be full of holy affections towards God. Macchia sees the kingdom of God as ‘the victory of divine love’: ‘For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord’ (Rom. 8:38-39).¹²² In the Eastern tradition, the fullness of relationality means the full restoration of the likeness of Christ. The love of God transforms believers into the likeness of Christ, who is the love of God, because ‘to love God is to be shaped by that love so as

¹²⁰ Ibid., 269.

¹²¹ According to Land’s apocalyptic approach, Pentecostal affections direct believers towards the kingdom of God through Christ’s return. However, in my view, union with God will be consummated with Christ’s return and glorification, in which believers will become one with God relationally and ontologically.

¹²² Macchia, *Baptized in the Spirit*, 260.

to share its affections and passions'.¹²³ Thus, divine love through the Spirit is eschatological because it makes believers keep hoping and yearning for the beloved.

Accordingly, Pentecostal relational passion for union with God revises Land's apocalyptic approach to Pentecostal spirituality. Land's apocalyptic vision as a medium can be transposed to the mediate role of the Spirit, because the Spirit enables the human person to have an apocalyptic vision. A relational passion for union with God subsumes Land's apocalyptic passion for the kingdom of God. The Pentecostal relational pathos towards God brings about a burning thirst, a passion for union with God. The union with God, which begins with regeneration, is transformed by sanctification, embodied through Spirit baptism, and consummated with Christ's return and glorification. On the path towards union, holy affections by the Spirit give believers dynamic energy to live with a passion for an intimate relationship with God and a transforming Christ-like life. On that journey of union, doctrinal beliefs offer authentic direction towards the full relational and ontological union with God. Therefore, the next section examines how Pentecostal relational beliefs as doctrine relate to union with God.

6.3 Beliefs of Union

Beliefs of union (Pentecostal relational beliefs) as doctrine intertwine with practices of and affections of union. Pentecostal relational beliefs are enacted through practices, which evoke exuberant Pentecostal relational affections. In sections 6.1 and 6.2 I have shown that practices of union and affections of union are Christocentric and pneumatic. In the same way, beliefs of union as doctrine are also Christological and pneumatological. This section will demonstrate that beliefs of union are closely related not only to the Western concept of Christocentric relationality but also to the Eastern concept of pneumatic relationality.

¹²³ Ibid., 264.

By using both the Christological (Western) and pneumatological (Eastern) approaches to relationality, I will construct the doctrinal beliefs of union, which direct believers to union with God both relationally and ontologically. This approach to beliefs of union has the potential to unite the East and the West and thus contribute to the ecumenical movement.

Before I proceed to elucidate beliefs of union, it is necessary to clarify exactly what constitutes a doctrinal belief for relationality, and how it functions within Pentecostal (or Christian) spirituality in relation to practices and affections. Although there are diverse views as to what authentic knowledge is and how doctrines are related to practices and affections, a dominant model in the Western concept of doctrines is the cultural-linguistic view, described by George A. Lindbeck in his book *The Nature of Doctrines*.¹²⁴ This has been modified by Kevin J. Vanhoozer toward a canonical-linguistic view.¹²⁵ In the Eastern Orthodox tradition, however, there has not been the same discussion about the nature of doctrine as has occurred in the West. Rather, church doctrine seems to function as informative proposition or truth about objective realities. That is, it seems that the Eastern idea of doctrine conforms to the ‘propositional’ view as it is outlined by Lindbeck and Vanhoozer.¹²⁶ In order to construct a doctrinal basis for relational Pentecostal spirituality, I need to establish how doctrinal beliefs relate to relationality for union with God. To do so, in the subsections that follow I trace the contemporary Western thinking on doctrinal beliefs. My intention here is to propose that Pentecostals should be aware of and give consideration to beliefs of union.

¹²⁴ George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville/Kentucky: Westminster John Knox Press, 1984).

¹²⁵ Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-linguistic Approach to Christian Theology* (Louisville/Kentucky: Westminster John Knox Press, 2005).

¹²⁶ The central Orthodox doctrines are based on the Nicene Creed, which originated from the Council of Nicea in A.D. 325. The Orthodox churches see the Nicene Creed as a preeminent example of church doctrine. See Frederica Mathewes-Green, ‘What Does Orthodox Mean?: The Doctrine, Worship and Values of the Church’, <http://www1.antiochian.org/content/what-does-orthodox-mean-doctrine-worship-and-values-church>, accessed 05/04/2019. See Louth, *Introducing Eastern Orthodox Theology*, 27–9.

6.3.1 The Nature of Doctrine

According to Lindbeck, there are three approaches to religion and doctrine: the *propositional*, the *experiential-expressive* and the *cultural-linguistic* (which is Lindbeck's own position). The propositionalist 'emphasizes the cognitive aspect of religion and stresses the ways in which church doctrines function as informative propositions or truth claims about objective realities', while the experiential-expressive approach 'interprets doctrines as noninformative and nondiscursive symbols of inner feelings, attitudes, or existential orientations'.¹²⁷ The former, proposed by the classical orthodoxies of pre-modernity, sees doctrines as propositional truth-claims, while the latter views them as 'expressions of the inner experiences'.¹²⁸ In addition to these two approaches to doctrine, Lindbeck proposes his own cultural-linguistic view, in which doctrine provides a set of 'rules' for the speech and actions of believers. For him, the purpose of doctrine is not to be conceptually recognized, but to be practiced as rules for applications of the truth.¹²⁹ That is, doctrines give an authentic direction for practices. Lindbeck's understanding resonates with Pentecostal spirituality. As I discussed in subsection 5.1.1, Pentecostal doctrines, formulated by experiences, function as rules for ongoing practices, which provide a context for an encounter with God. However, Pentecostal doctrines are not limited to this role. They are also formulated by experiences in practices, because Pentecostal spirituality begins with experiences through the Spirit (See Chapter 3).¹³⁰ In this respect, Lindbeck's

¹²⁷ Lindbeck, *The Nature of Doctrine*, 16.

¹²⁸ Ibid.

¹²⁹ Lindbeck uses the word 'truth' with regard to three different concepts: categorical, ontological, and intrasystematic. Categorical truth is the adequacy of an ordered set of categories to construe reality and order life, while ontological truth, which relates to the categorical truth, has to be experienced ontologically. Here, a doctrine cannot be ontologically true if it is not categorically true. However, intrasystematic truth is distinguished from ontological truth, and corresponds to holistic forms of life. See, Lindbeck, *The Nature of Doctrine*, 52.

¹³⁰ Lindbeck's cultural-linguistic view reverses the experiential-expressivism approach. According to the former, doctrines function as rules for practices, while in the latter they are external expressions of the inner experiences. Pentecostal doctrines look like Lindbeck's experiential-expressivism, because Pentecostal spirituality begins with experiences, as shown in Chapter 3.

cultural-linguistic approach to doctrines in the ecclesial community adheres to the rule of *lex credendi, lex orandi* (See 5.1.1)¹³¹ and is limited to a cognitive interpretation, in which doctrines function as rules for practices.

Because Lindbeck adopts this cognitive approach, in which he sees the role of doctrines as providing direction, he fails to elucidate the relational dynamic between a doctrine and its application in practices. This lacuna is filled by Kevin J. Vanhoozer, who proposes ‘drama’ as a structural metaphor for understanding theology, and the use of ‘improvisation’ in different contexts. That is, he tries to revive the dynamics of doctrine by adding reciprocity and improvisation to the formation of doctrine. Based on the improvisational relationality, Vanhoozer defines the nature of doctrine as follows:

1. Doctrine provides program notes for identifying the *dramatis personae* and for understanding the basic theo-dramatic plot.
2. Doctrine is direction, thus enabling one to continue the missions of the Son and Spirit into new situations.
3. Doctrine is direction for a scripted, yet ‘spirited’, performance of covenantal faithfulness.
4. Doctrine as direction tells us what has already been done (by God), thus implying what remains to be done (by us). Claims about what we should do (the imperative, propositional direction) rest on claims about what God has done in Christ (the indicative, propositional declaration).
5. Doctrine gives rise to a project that is as propositional as it is personal – to something to be believed by us, done by us, felt by us. Doctrine directs disciples as they seek to orient themselves in the church and in the world vis-à-vis the church, goodness, and beauty defined by Jesus Christ.¹³²

He focuses not only on the gospel, which is the ‘theo-drama’ of redemption as God’s ‘communicative action’ in Christ, but also on the dynamic mechanism between the

¹³¹ In subsection 5.1.1, I explained a doctrine as an indicator for practices in spirituality. See also my second interpretation regarding *Lex orandi, lex credendi*.

¹³² Vanhoozer, *The Drama of Doctrine*, 110.

redemptive drama as a doctrine and practices.¹³³ His view is Christocentric because the redemptive drama has been performed by Christ.¹³⁴ It also emphasizes the role of the Spirit as the director of the drama: ‘The Spirit employs doctrine, too, to serve the church insofar as it helps in understanding the theo-drama.’¹³⁵ In this sense, Vanhoozer’s canonical-linguistic view reflects Pentecostal relational beliefs, which are relational with Christ and the Spirit, because for Pentecostals the theo-drama is revealed in the four- or fivefold gospel.¹³⁶ His idea of improvisational performance also leaves some space for Pentecostals, because Pentecostal practices led by the Spirit are oral rather than written, improvisational rather than systematic, and jazz-like play rather than liturgical.

Although Vanhoozer places more emphasis on biblical authority than Lindbeck does, like Lindbeck he sees doctrine chiefly as directive indication. For Vanhoozer, doctrine originates from the canon (as an authoritative script), and ‘gives direction as to how individuals and the church can perform fittingly in the drama’.¹³⁷ Although he emphasizes imagination and performance of the gospel as the theo-drama in a different context,¹³⁸ Vanhoozer’s understanding of doctrine is as a cognitive and imaginative performance rather than a mutual and relational activity with practices and with the Spirit.¹³⁹ Indeed, doctrine is not only based on the gospel, which has been planned by God, performed by Christ, and practiced by the Spirit, but is also mutually related with ecclesial practices and

¹³³ Ibid., 81–2, 102–12.

¹³⁴ Ibid., 44–56.

¹³⁵ Ibid., 102. The doctrinal drama consists in the work of the Spirit, who directs the church authentically ‘to participate in the evangelical action by performing its authoritative script’.

¹³⁶ Ibid., 110. See also, Land, *Pentecostal Spirituality*, 63–87.

¹³⁷ Vanhoozer, *The Drama of Doctrine*, 78.

¹³⁸ Basically, his concept regarding doctrines is based on the gospel as the theo-drama in the Scripture. The drama in the Scripture is performed in new and different contexts. See, Vanhoozer, *The Drama of Doctrine*, 235. Vanhoozer’s approach to theo-drama resonates with Land’s view of Pentecostal narratives. Land sees Pentecostal life as participation in the biblical drama. Pentecostal narratives give direction to participate in the gospel drama. See Land, *Pentecostal Spirituality*, 63–88.

¹³⁹ Vondey notes that Vanhoozer’s theo-drama is limited to a ‘cognitive performance of the canonical script’. See Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 38.

affections. Hence, Vanhoozer needs to give consideration to Pentecostal relational beliefs in a close relation not only to Spirit-Christology but also to affections and practices.

As such, both Lindbeck and Vanhoozer highlight the relationship between doctrines and practices. For them, doctrines as rules for practices (Lindbeck) and the theo-drama revealed in Scripture (Vanhoozer) draw believers towards a performance of authentic beliefs. However, their views reveal a relational deficit in at least two respects. First, intrinsically, doctrines as rules or as the ‘theo-drama’ are limited to a cognitive performance with practices in the ecclesiological context. They do not thoroughly explicate how in the gospel the Spirit provides relational dynamic, in which the human relationship with God is recovered. This deficit is resolved, to some extent, by Amos Yong, who elucidates the ‘pneumatological imagination’ through an encounter with the Spirit in the community. The Spirit plays a crucial role for interpretive acts between Scripture as interpretive object and community as interpretive context.¹⁴⁰ Yong’s emphasis on the active role of the Spirit in the imagination is not confined to Scripture; rather it is expanded into the holistic realm of spirituality in the community. For him, imagination by the Spirit transforms believers into the likeness of Christ.¹⁴¹ Through the Spirit, human beings participate in the truth and the divine nature ‘individually and ecclesially’.¹⁴²

Secondly, Lindbeck and Vanhoozer do not point out the relational aspect strongly enough, so that we could question whether they adequately capture the relational nature of doctrine. First of all, through doctrines, believers in the second order (*lex credendi* to *lex orandi*) are eventually unified with God, rather than unified in a merely cognitive sense with the text or the theo-drama. That is, doctrines are not only propositional truth-claims

¹⁴⁰ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene: Wipf and Stock Publishers, 2002), 219–44.

¹⁴¹ *Ibid.*, 151–84.

¹⁴² *Ibid.*, 175.

but relational tools for union with God. In this respect, doctrines are objective because the object of doctrines is God.¹⁴³ Secondly, if doctrines are relational with God, they are also reciprocal with both practices and affections, because Christian spirituality integrates beliefs, affections and practices.¹⁴⁴ However, Lindbeck and Vanhoozer do not fully elucidate the mutual relationship between doctrines and affections. Rather they examine how doctrines are enacted from practices. Finally, if doctrines are relational with God in reciprocal practices and affections, it is possible to discern whether they are authentic, because affections and practices manifest doctrines and *vice versa*.¹⁴⁵ For instance, if one has an authentic doctrine, he or she needs to perform the doctrine as authentic beliefs. The doctrine performed in practices is evaluated as authentic, because a doctrine is manifested by practice (James 2:26).

Accordingly, the mutual relationship of doctrines with affections and practices modifies Lindbeck's cognitive-propositional approach to doctrine, while the active role of the Spirit for practicing doctrine as the gospel revises Vanhoozer's cognitive approach to pneumatology. Therefore, the Pentecostal way of doctrinal beliefs can be more adequately described as 'relational union' rather than as a 'single drama'. Pentecostal doctrines as the gospel narrative are 'relational union' not only with affections and practices but also with the Spirit who mediates believers to God in Christ. Within this idea of relational play in beliefs, in the next subsection I examine relational beliefs of union, which draw believers to union with God relationally.

¹⁴³ Land, *Pentecostal Spirituality*, 130–1. In this case, the object is also the subject.

¹⁴⁴ *Ibid.*, 1.

¹⁴⁵ Authentic doctrines should be practiced so that practices are the fruits of doctrines. The fruits revealed in practices reflect doctrines. This reflection between doctrines and practices offers authenticity of Christian spirituality (James 2).

6.3.2 Intimate Beliefs

Doctrinal beliefs are intimately related not only to affections and practices but also to God in Christ through the Spirit. Like Pentecostal practices of and affections of union, Pentecostal relational beliefs as the gospel narrative (union with God as a doctrine) *express* union with God, since the Spirit challenges believers to practice doctrinal beliefs in light of the gospel in the community. In turn, Pentecostal relational beliefs also *produce* union with God because beliefs direct the believers to walk with God. Here, the authenticity of doctrinal beliefs derives not only from a relational union with the divine realities, Christ and the Spirit, but also from a reciprocal union with affections and practices. Since relational beliefs involve the divine relationship, believers' beliefs, which are expressed through holy affections and performed in practices, are relational with affections and practices within an intimate relationship with God in the community. In this sense, the key feature of authentic beliefs is a reciprocal union not only with God but also with practices and affections.

For Pentecostals, the gospel story, which can be illustrated doctrinally by a four- or fivefold pattern, is influenced by the Wesleyan Holiness tradition.¹⁴⁶ Pentecostal relational beliefs as 'the gospel narrative' are intrinsically Christocentric because the four- or fivefold gospel identifies Christ's ministry for union with God. For union with God, however, these Christocentric beliefs need the work of the Spirit, because the Spirit as the director of the Christocentric drama challenges believers to practice the beliefs of union. Thus, the gospel story is rooted in the centrality of Christ and the Spirit because Christ is at the centre of the gospel and the Spirit identifies the centrality of Christ.¹⁴⁷ This subsection

¹⁴⁶ Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson Publishers, 2007), 15–28.

¹⁴⁷ See section 5.2. See also, Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2012), 19–26.

examines the ways in which beliefs of union are closely related to not only the Western idea of Christocentric relationality but also the Eastern understanding of pneumatic relationality.¹⁴⁸ By using both the Christological and pneumatological approaches to relationality in the gospel story, this section constructs beliefs of union which *express* and *produce* union with God relationally and ontologically.

Union with Christ is ‘the very heart of the gospel’, because Christ has restored human relationship with God.¹⁴⁹ Christ has achieved the four- or fivefold gospel. Salvation, sanctification, Spirit baptism, divine healing, and Christ’s second coming as beliefs can be expressed in Christological terms because Christ is the relational mediator between God and human beings. Thus, in the West, Christ is the relational mediator of the broken human relationship with God.¹⁵⁰ Barth’s term for the gospel, ‘God with us’, which is the central message of the Christian community, expresses Christocentric relational union with God because redemption through Christ is the intrinsic will of God.¹⁵¹ The restoration of the broken relationship with God has been achieved by Jesus Christ, who is God as man. Jesus Christ is the atonement for human beings, which Barth sees as the fulfilment of the covenantal relationship: ‘I will be your God, and you shall be my people.’¹⁵² The goal of Christ’s atonement is the conversion of human beings (John 3:16, 2 Corinthians 5:19), which will in turn open the way for relational union with God.¹⁵³ Human beings are made righteous only through an intimate relationship with Christ. In this

¹⁴⁸ With regard to the Western idea of union with God, this subsection narrows down the scope to Barth’s Christology, because his term ‘God with us’ for reconciliation represents union with God in Christ. Since Land also takes Barth as his dialogue partner on orthodoxy, by adopting Barth’s understanding as the Western idea I ensure consistency in my thesis.

¹⁴⁹ Bradley Nassif, ‘The Beauty of Holiness: Deification of the Passions in the Liturgy of St. John Chrysostom’, in *The Spirit, the Affections, and the Christian Tradition*, ed. Dale M. Coulter and Amos Yong (Notre Dame: University of Notre Dame Press, 2016), 67.

¹⁵⁰ Karl Barth, *Church Dogmatics*, IV.1, ed. G. W. Bromiley and T. F. Torrance (London: Bloomsbury T&T Clark, 2004), 1–3. IV.1 is an introduction to the work of reconciliation. In order to elucidate the gospel, which means ‘God with us’, Barth begins with Christ as the reconciler.

¹⁵¹ *Ibid.*, IV.1, 3.

¹⁵² *Ibid.*, IV.1, 22–78.

¹⁵³ *Ibid.*, IV.1, 67–78.

sense, salvation through Christ is not only ‘justification (Lutheran) or sanctification (pietists) or vocation (Anglo-Saxon churches), but these three are stressed equally in the knowledge of Christ’.¹⁵⁴

Barth notes three primary aspects in which human beings may be reconciled or intimate with God in Christ: faith, love, and hope.¹⁵⁵ These three cannot be recognized in the work of Christ alone, but also require the work of the Spirit.¹⁵⁶ Because the Spirit is the ‘awakening, life-giving, and enlightening power of Christ’, believers are awakened to faith, quickened in love, and enlightened in hope.¹⁵⁷ Here, salvific union with God is a beginning of union with God, not an end. That is, by accepting the call in Christ to eternal life through the Spirit, human beings enter into an union with God and with others in the community. This is the grace of God not only through Christ, who is the subject of reconciliation and the mediator between God and human beings, but also through the Spirit, who is the mediation of the mediator.¹⁵⁸ While it is only through Christ, who saves, sanctifies, gives baptism in the Spirit, heals, and comes again, that human beings enter into relational union with God, that relational union is achieved by the Spirit, who is the awakening, quickening, and enlightening power for union with Christ.

Just as in the Western tradition, so, too, in the East, the gospel as soteriological beliefs cannot be expressed in Christological terms alone, but also requires a pneumatological grounding.¹⁵⁹ God not only makes Himself known through Christ but also

¹⁵⁴ Eberhard Busch, *Karl Barth: His Life from Letters and Autobiographical Texts*, trans. John Bowden (Eugene: Wipf and Stock Publishers, 2005), 378.

¹⁵⁵ Barth, *Church Dogmatics*, IV.1, 92–121. According to Barth, conversion of human beings takes place in the form of faith, such as through recognition, acknowledgment, and acceptance of the verdict through the Spirit. Christian love towards God in Christ manifests the conversion of human beings in Christ. The love of God in Christ ties believers not only to God but also to others in the community. This love towards God and others strengthens communion, solidarity, fellowship, and community. To love God expresses love of others. The conversion also brings about hope for eternal life. For the full union with God, Christ is not only the divine pledge but also the content of the pledge.

¹⁵⁶ Barth, *Church Dogmatics*, IV.1, 92–121.

¹⁵⁷ *Ibid.*, IV.1, 128–56.

¹⁵⁸ *Ibid.*, IV.1, 122–7.

¹⁵⁹ Kärkkäinen, *One with God*, 121, 129.

continues to reveal Himself through the work of the Spirit.¹⁶⁰ In order for human beings to respond to the call in Christ, the work of the Spirit is a prerequisite, because the Spirit reveals Christ to believers. They participate in ‘God’s saving action’ through the work of the Spirit.¹⁶¹ According to the understanding in the East, the Spirit invites believers to fellowship with Christ and to ‘the transformation of the divine life through a perpetual process of being saved’.¹⁶² In this sense, union with God is Christological and pneumatological in doctrine, that is to say, ‘Spirit-Christological’.¹⁶³ Wolfgang Vondey interprets the cosmic Spirit-Christology as a charismatic soteriology as follows:

A Charismatic soteriology from the perspective of Pentecost interprets the new birth as participation in the promise of the universal outpouring of the Holy Spirit (Acts 2:38-39). Soteriologically, the gift is the regeneration of the human person; pneumatologically, the Spirit is both the gift and the promise of this regeneration. The charismatic dimension identifies this pneumatological perspective of salvation as a concrete experience of the human being in a personal encounter with God, who at the altar offers the gift of regeneration as the gift of the Holy Spirit.¹⁶⁴

Human beings receive the gift of regeneration, which is established by the redemptive work of Christ, through the Spirit. For Pentecostals, the gift of regeneration is granted by grace through the Spirit rather than by ‘law or human culture’.¹⁶⁵ Indeed, Pentecostals are

¹⁶⁰ Rybarczyk, *Beyond Salvation*, xxii.

¹⁶¹ Ware, *How Are We Saved?* 34–43. See also, Vondey, *Pentecostal Theology*, 53–4.

¹⁶² Vondey, *Pentecostal Theology*, 53. See also, Kärkkäinen, *One with God*, 32–6.

¹⁶³ Cf. Vondey, *Pentecostal Theology*, 48–9. See also, Veli-Matti Kärkkäinen, *A Constructive Christian Theology for the Pluralistic World*, vol. 1, *Christ and Reconciliation* (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2013), 207. Myk Habets sees the work of Christ and the Spirit as a pneumatic-Christology ‘in stereo’. See Myk Habets, ‘Spirit-Christology: Seeing in Stereo’, *JPT* 11, no. 2 (2003): 199–234. Regarding a cosmic Spirit-Christology, see Sammy Alfaro, *Divino Companero: Toward a Hispanic Pentecostal Christology*, Princeton Theological Monograph 147 (Eugene: Wipf and Stock, 2010), 52–93; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 83–91.

¹⁶⁴ Vondey, *Pentecostal Theology*, 49.

¹⁶⁵ Macchia, *Baptized in the Spirit*, 172. Lossky, *In the Image and Likeness of God*, 108.

‘justified by the Spirit of God through our participation in Christ by faith’.¹⁶⁶ Thus, a synthesis of the Western and Eastern traditions, a combined charismatic or cosmic Spirit-Christology approach to salvation, expresses God’s union with human beings and also evokes believers’ union with God not only through participating in the fellowship with God (relationally) but also through being transformed into the likeness of Christ (ontologically).

A cosmic approach to sanctification in the gospel both expresses and produces relational union with God. For Pentecostals, a progressive process of sanctification is necessary in the *ordo salutis*. Here, Christ is the foundation of sanctification and the Spirit draws believers to Christ in the process of progressive sanctification.¹⁶⁷ Although there are diverse discourses on sanctification (See section 5.2), Pentecostals identify sanctification experienced in the Spirit as the charismatic work that has been achieved by Christ.¹⁶⁸ Through a progressive sanctification, believers are transformed into ‘the holiness of God’.¹⁶⁹ In the Western tradition, the transformation into holiness is seen more in terms of the relational union with God through Christ as the sanctifier rather than as ontological change.¹⁷⁰ The Western idea of sanctification corresponds to the concept of deification (*theosis*) in the East. For the Orthodox East, the Spirit gives the deifying grace that is the power or energy of God revealed in Christ. The Spirit delivers the sanctifying grace to believers so that they are deified as the likeness of Christ. In the process of deification, they undergo an ontological change to become Christ-like.¹⁷¹ In this respect, believers are

¹⁶⁶ Macchia, *Baptized in the Spirit*, 177.

¹⁶⁷ Rybarczyk, *Beyond Salvation*, 16, 247.

¹⁶⁸ Vondey, *Pentecostal Theology*, 73. Vondey contends that the Reformed tradition tends to see sanctification as a work achieved by the encounter with Christ, while the holiness perspective identifies sanctification more closely as a distinct work experienced in the Spirit. However, both groups acknowledge the work of Christ and the Spirit for sanctification.

¹⁶⁹ *Ibid.*, 72–3.

¹⁷⁰ Rybarczyk, *Beyond Salvation*, 17.

¹⁷¹ *Ibid.*

sanctified or deified through the work of Christ and the Spirit in the process of union with God. A cosmic approach to sanctification directs believers towards *mystical* union with God relationally. Through mystical union with God that is both relational and aesthetic, believers get closer to the full union with God, and ‘deeper into God’s reality’.¹⁷²

For Pentecostals, the gospel through Spirit baptism manifests their union with God through the work of Christ and the Spirit. Christ is ‘the acting subject and the one who baptizes with the Spirit’.¹⁷³ In the Western tradition, Christ is Spirit baptizer because the Son sends the Spirit.¹⁷⁴ In the Eastern concept, Spirit baptism is a sacramental encounter with the Spirit, who manifests Christ as the Spirit baptizer.¹⁷⁵ For Pentecostals, however, Spirit baptism symbolizes the relational union with the Spirit of Christ, as examined in subsection 5.2.2. Here, ‘Spirit of Christ’ has two senses:

The first is that the Son sends the Spirit; thus the ‘Spirit is of Christ’. The Second is that Christ is constituted the Christ by the work of the Holy Spirit, because the Spirit is the active agent of the union of the humanity of Jesus with the eternal Son; therefore, the ‘Spirit of Christ’ in the active or constitutional sense; Christ is ‘of’ the Spirit. The first sense of the ‘Spirit of Christ’ is uncontroversial and recognized as an economic relationship between Christ and the Spirit by both the East and West. The second sense, however, stands in tension with the monarchy of the Father – especially as it relates to pneumatology.¹⁷⁶

¹⁷² Castelo, *Pentecostalism as a Christian Mystical Tradition*, 81. See also, Rybarczyk, *Beyond Salvation*, 2–3.

¹⁷³ Vondey, *Pentecostal Theology*, 84–5. Believers, who are unified with God in Christ at the altar, are transformed by the Spirit: ‘the person who has come to the altar and tarried at the altar is transformed by the Holy Spirit to leave the altar’.

¹⁷⁴ Macchia, *Baptized in the Spirit*, 107–29.

¹⁷⁵ Vondey, *Pentecostal Theology*, 101. See also, Krzysztof Gasecki, *Das Profil des Geistes in den Sakramenten: Pneumatologische Grundlängen der Sakramentenlehre*, MPT 66 (Münster: Aschendorff, 2009), 280–365. Through Spirit baptism, believers are filled with the divine presence ‘in order to sanctify us and empower us to be living witnesses to Christ as the Son of God and the Spirit Baptizer’. See also Macchia, *Baptized in the Spirit*, 159.

¹⁷⁶ Studebaker, *From Pentecost to the Triune God*, 106.

Indeed, Spirit baptism is clearly a cosmic work of Christ and the Spirit of Christ. The relational union with God through Spirit baptism transforms the identity of human beings into being more Christ-like.¹⁷⁷ In this respect, the Spirit baptism of union is understood as a *charismatic* baptism through the work of Christ and the Spirit. The gospel through Spirit baptism expresses the charismatic baptism that binds one with God relationally. In turn, the charismatic baptism produces union with God in ongoing practices because the gospel as doctrinal beliefs gives a direction for practices to experience union with God.

Union with God embodied by Spirit baptism is consummated by the second coming of Christ and glorification. Spirit baptism is akin to an apocalyptic vision that stirs up in believers' hearts a deeper hope and eagerness for Christ's return.¹⁷⁸ Regarding the close relationship between Spirit baptism and an eschatological hope, Emil Brunner notes that 'the more powerfully life in the Spirit of God is present in it, the more urgent is its expectation of the Coming of Christ'.¹⁷⁹ The apocalyptic anticipation brings about a passion for the kingdom of God because the Spirit empowers believers to live with a passion for full union with God through Christ.¹⁸⁰ The passion for the kingdom is a passion for union with God and for assuming the likeness of Christ (See section 4.2). On the path of union, accordingly, believers taste the power of the age to come through regeneration, sanctification and Spirit baptism.¹⁸¹ However, believers' passion for union with God will be achieved only through glorification. Then, they will enter into full union with God relationally and ontologically. After Christ's return, Jesus will be glorified and will be

¹⁷⁷ Vondey, *Pentecostal Theology*, 103. Through Spirit baptism, the holiness of God overflows onto believers and the community.

¹⁷⁸ Macchia, *Baptized in the Spirit*, 271.

¹⁷⁹ Emil Brunner, *The Christian Doctrine of the Church, Faith and Consummation*, Vol. 3 of *Dogmatics* (London: Lutterworth, 1962), 400; quoted in Donald Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Zondervan, 1987), 144.

¹⁸⁰ Land, *Pentecostal Spirituality*, 173–7.

¹⁸¹ The apocalyptic expectation has been poured out to believers through the work of the Spirit. Hence, a passion for the King has permeated Christian conversion, sanctification and Spirit baptism. Thus, union with God is a passion for union with God manifested in the passion for the kingdom.

seated at the right hand of the Father. In this respect, the glorification is the consummation, while His coming is merely instrumental for the glorification.¹⁸²

Accordingly, beliefs of union as the gospel evoke union with God through the cosmic work of Christ and of the Spirit. In turn, Pentecostal relational doctrine produces union with God because beliefs of union, as a synthesis of the West and the East, give a direction to relationality in practices.

Conclusion: On the Path of Union

In this chapter, I have suggested union with God as a synthesis of the Western Christological approach to union with God and the Eastern pneumatological understanding of *theosis* or deification. Union with God through a cosmic work of Christ and the Spirit restores the human relationship with God and makes human beings more Christ-like, thus encompassing and reflecting both the Western and the Eastern understandings respectively. Through an encounter with Christ and the Spirit in practices, human beings enter into union with God in regeneration. Union with God is transformed by sanctification, and embodied by Spirit baptism. Although believers taste union with God through conversion, sanctification and Spirit baptism, they will enter into the full union with God only through Christ's second coming and glorification. On the path of union, believers' hearts are awakened and quickened by the Spirit, so that relational pathos through the Spirit brings about a burning thirst, a passion for union with God. Holy affections by the Spirit empower believers 'to live with a passion for an intimate relationship with God (the West) and a transforming Christ-like life (the East)'.¹⁸³

¹⁸² Traditionally, Christ will come again someday, and then believers will be resurrected. After judgment, there will be a glorification for those who are judged as the righteous, and then they will get full union with God eternally.

¹⁸³ See section 6.2.

The relational path of union revises Land's threefold path, which comprises justification, sanctification and Spirit baptism. For Land, transformation by being justified, sanctified and filled with the Spirit is the way of the kingdom.¹⁸⁴ In the light of relationality, however, an apocalyptic eagerness for the kingdom is a passion for an intimate relationship with God. Pentecostals, who have a passion for the kingdom through justification, sanctification and Spirit baptism, are eventually transformed by Christ's return and glorification. Because the transformation is consummated through glorification, Land's apocalyptic passion needs to be understood not as an organizing principle of Pentecostal spirituality but as a transformational process of Pentecostal spiritual journey. On the path of union doctrinal beliefs as the four- or fivefold gospel express union with God through Christ and the Spirit, and offer authentic direction towards the full relational and ontological union with God.

On the path of union, the conversion experience through the work of the Spirit confirms one's identity as being unified with God in Christ and being transformed into the likeness of Jesus Christ. As promised in Revelation 3:20, if anyone opens the door, God comes in and eats with him or her and he or she with God. Once they enter into union with God through conversion, they begin their spiritual journey towards union with God. Through sanctification, they are transformed into the likeness of Christ, which means that they tarry in an intimate relationship with God. The journey of union with God is embodied through Spirit baptism, because the Spirit is the relational dynamic for an intimate relationship with God in Christ and with others in the community. The embodied union with God is consummated through Christ's return and glorification. Through the second coming of Christ and glorification, believers participate in the full union with God and they are fully transformed into the image of God, as human beings were created at the

¹⁸⁴ Land, *Pentecostal Spirituality*, 74–88.

beginning. In this sense, union with God subsumes Western Christological and Eastern pneumatological *relational* and *ontological* union with God.

In summary, in their respective consideration of union with God, the Eastern Orthodox tradition emphasizes ontological transformation into the image of God, whereas the West tends to emphasize Christ's sacrifice on the cross, which restores the broken relationship with God. In this thesis I have attempted to fuse the two traditions. My idea of union for the sake of union with God integrates the separate emphases of theological anthropology in the West (relational and Christological) and in the East (ontological and pneumatological). By elevating justification and deification to the level of union leading to union with God, my thesis offers a common ground of Christian spirituality in order to encourage the ecumenical movement. Thus, I believe that Pentecostal spirituality in relationality, which is viewed as a passion for union with God through Christ and the Spirit, can be a foundation of Christian spirituality and bring about dynamic relationality for the ecumenical movement.

CONCLUSION

Steven J. Land's apocalyptic approach to spirituality, pioneering when first published and still dominant within the literature on Pentecostal spirituality, highlights seeking a passion for the kingdom of God as a significant feature of Pentecostal theology and spirituality. However, while apocalyptic vision was undoubtedly a driving force of the early Pentecostal movement, there has been a contextual change in which the apocalyptic vision has waned. This shift motivated a revision of Land's apocalyptic approach, while remaining within the essential framework of Pentecostal spirituality. My study has analysed and corrected Land's idea, and refined it to reformulate Pentecostal spirituality as an essential relationality for union with God. To substantiate the claim that relationality for union with God is the heart of Pentecostal spirituality, I have identified relationality in Pentecostal spirituality, applied relationality to each of the three Pentecostal realms of practices, affections and beliefs, and have used this principle to synthesise Western and Eastern concepts of union with God within Christian spirituality.

Land's work regarding the centrality and relationality of an apocalyptic passion for the kingdom has given explicit direction to Pentecostal spirituality. He identified and defined the foundation of Pentecostal spirituality as an integration of Pentecostal beliefs, affections and practices, while his apocalyptic approach captures the distinctive feature of the first decades of the Pentecostal movement. However, a study of Land's work reveals two lacunae, namely a failure to take into account the waning of the apocalyptic vision and a lack of clarity regarding the transformational process of Pentecostal affections. In this thesis I have reconfigured Land's proposal for Pentecostal spirituality through the lens of anthropological relationality with God and evaluated union with God as the ultimate purpose of Pentecostal (and wider Christian) spirituality.

Human beings are created as relational beings who have a close relationship with God. That relationship, broken by human sin, has been restored by Christ, who is the relational mediator between God and human beings. Moreover, to complete the intimate relationship with God, the Spirit relates us to Christ. That is, the Spirit is the mediation of the mediator in our union with God. In this sense, union with God in Christ through the Spirit is the heart of Pentecostal spirituality in terms of an integration of human beliefs, affections and practices towards God. Under the heading of relationality between God and human beings I have suggested that Land's dispositional change can be understood through Pannenberg's model of ego-synthesis and selfness, which examines identity formation, because openness of the human self includes dispositional change. An apocalyptic vision, which is the integrative centre of affections, can be considered as one facet of the work of the Spirit. Indeed, the Spirit, who is the mediation in the trinitarian relationality, also acts as the mediation between God and human beings in the community, taking the role of relational mediator not only for I-Thou union (the human person and God) but also for we-union (the human person and others in the community). In this respect, Land's affective transformation corresponds to the transformation of identity by the Spirit. By reconfiguring Land's apocalyptic approach to spirituality with the help of theological anthropology and pneumatology, in Chapter 2 I have established a renewal approach to spirituality in relationality for union with God.

In order to establish relationality for union with God as the organizing principle of Pentecostal spirituality, it is necessary to demonstrate relational application of union with God in Pentecostal practices, affections and beliefs. I have suggested the relational orientation of Pentecostal spirituality as moving from practices to affections to beliefs, because Pentecostal spirituality begins with an experiential encounter with the Spirit of God, which evokes holy affections towards God in Christ, and these practices and

affections embody Pentecostal beliefs in ways narrated by the four- or fivefold gospel. The ongoing current, moving from experience to affections and then to beliefs, achieves authentic union with God. Following this current of Pentecostal spirituality, in Chapters 3, 4 and 5 respectively I have shown that Pentecostal practices, affections, and beliefs reach deep into union with God.

Placing practices first is helpful to describe Pentecostalism as an experiential tradition. Pentecostalism is in the ‘experiential branch of Christianity *par excellence*’.¹ Experience of the Spirit is intricately intertwined with Pentecostal identity and practices, and the experience of the Spirit in Pentecostal practices is the heart of Pentecostal spirituality. Hence, it is apparent that Pentecostals need to begin with practices. Furthermore, because historically Pentecostals have placed more emphasis on the experience of the Spirit in practice rather than in doctrine, the methodology in this paper as regards the current of spirituality complements the traditional understanding of Pentecostalism.

Moreover, placing practices first is useful to describe Pentecostal spirituality, which is initiated at the day of Pentecost. Pentecostal spirituality and theology reach deep into the heart of Pentecost.² On the day of Pentecost disciples experienced the Spirit of Christ so that they were filled with a passion for preaching the gospel and gathering together to praise God (Acts 2). The current of Pentecostal spirituality captures the feature of the day of Pentecost. Thus, my decision to order the current in this way has allowed me to identify Pentecostal spirituality based on the key features of the Pentecost regarding experience and the Spirit.

¹ Harvey Cox, ‘Some Personal Reflections on Pentecostalism’, *Pneuma* 15, vol. 1 (1993): 30.

² Vondey, *Pentecostal Theology*, 1–34. Vondey notes that ‘the unity and strength of Pentecostal theology lies in Pentecost as its symbol’.

In the ecclesial context, however, I have realised that the current could begin with any of the three: beliefs, affections or practices. Believers can encounter the Spirit of Christ through (or in) the Scripture. Through the encounter with the Spirit in practices, they express their love and gratitude towards God so that they act what they believe and feel. Sometimes, the Spirit touches believers' heart to do what he or she believes. Sometimes, the Spirit lets believers believe in what God has done in Christ. By the works of the Spirit, human head, heart and hands are directed towards God in Christ in their spiritual lives. In this respect, it is important to integrate the three rather than to choose one point at which to start, which would run the risk of falling into intellectualism, emotionalism, and activism. In order to integrate the triad, the currents need the ongoing dynamic driven by the empowerment of the Spirit of Christ.

Relationality for union with God in Pentecostal practices, affections, and beliefs is based on the works of Christ and the Spirit. Land insists that Christ is the centre and the Spirit is the circumference of Pentecostal spirituality. However, because the work of the Spirit for union with God is not subordinate to Christ's role, I have suggested a Spirit-Christological approach to spirituality. This dual, Christological and pneumatological, understanding of spirituality supports a trinitarian approach to union with God. Pentecostal orthodoxy, orthopathy and orthopraxy seek an intimate relationship with Christ and the Spirit because Christ is the relational mediator between God and human beings, and the Spirit mediates us to Christ. In this sense, relationality with Christ and the Spirit is at the heart of Pentecostal spirituality seeking union with God. By using a Spirit-Christological approach, my study contributes not only to the history of trinitarian theology, because I have shown the importance of relationality in spirituality, but also to the contemporary focus of Spirit-Christology, because I have shown how Christ and the Spirit together bring union with God.

In Chapter 3, I have applied the Spirit-Christological approach to Pentecostal spirituality to *transform* Pentecostal orthopraxy in relationality. Pentecostal orthopraxy in relationality can be described as an encounter with God in Christ through the Spirit. It is Christocentric because Christ as the mediator mediates us to God; and it is pneumatic because the Spirit is the mediation that connects us to Christ. In this sense, Pentecostal orthopraxy led by the Spirit reaches deep into union with God in Christ. Then, I have shown that applying relationality with God through the works of Christ and the Spirit also reconfigures Pentecostal worship, sacraments, and personal practices. I discovered that Pentecostal macro rituals and micro rites reveal an intimate relationship with God, because Pentecostals share holy union with God and with others in communal worship, sacraments and personal practices. However, Pentecostal practices tend to depend on the role of the Spirit rather than a more holistic role of both Christ and the Spirit, as can be seen for example in the Pentecostal emphasis on speaking in tongues as initial evidence of baptism in the Spirit, and the dominant role of the Spirit in improvised practices.

In Chapter 4, I have discussed the place of relationality in Pentecostal orthopathy. I showed how Pentecostal orthopathy reaches deep into union with God, because Pentecostal orthopathy through the Spirit directs believers towards an intimate relationship with God in Christ. Pentecostal orthopathy seeks Christ who incarnated, died, and was resurrected for the restoration of the human relationship with God. In order to draw human beings to Christ, the Spirit brings about dynamic energy for an intimate relationship with God in Christ. Through a Spirit-Christological approach to orthopathy in relationality, I demonstrated that Pentecostal orthopathy merges into an intimate relationship with God. Then, I reconfigured Pentecostal affections, which are dominantly apocalyptic. In doing so, I suggested six affections such as gratitude, joy, love, compassion, courage and hope that are relational and reciprocal with God and with others in the community, and are

integrated by a passion for union with God. That is, these relational affections through the Spirit reach deep into union with God in Christ.

As the third step in the application of relationality, in Chapter 5 I transformed Pentecostal orthodoxy in relationality. In relationality, Pentecostal orthodoxy reaches deep into union with God, because Pentecostal orthodoxy, which is Christocentric, seeks an intimate relationship with God. The Christocentric orthodoxy begins with the Spirit because to be in Christ is to encounter with the Spirit. Indeed, Pentecostal orthodoxy evokes and expresses union with God through Christ and the Spirit. However, when reconfiguring Pentecostal doctrinal beliefs in relationality, my analysis showed that Pentecostal beliefs tend not only to emphasize Christology rather than pneumatology but also to focus on atomistic rather than holistic works of Christ and the Spirit. Pentecostal beliefs are not sufficiently relational, because beliefs as doctrines do not adequately reflect Pentecostals' practices and affections. For example, the work of the Spirit is dominant in Pentecostal practices. The mediatory role of the Spirit manifests in worship, sacraments and prayers. However, as shown in the texts provided in the appendices, Pentecostal beliefs as doctrines fail to express the exuberant and dynamic works of the Spirit for union with God. The doctrinal beliefs are Christocentric so that they need the addition of the pneumatic works for union with God.

Through the transformation and reconfiguration of Pentecostal practices, affections and beliefs, I have (re)constructed Pentecostal spirituality in relationality with God through Christ and the Spirit. In Chapter 6, I argued that union with God is the heart of Pentecostal spirituality. Union, which is not only instant but also progressive, begins with regeneration, is transformed by sanctification, is embodied by Spirit baptism, and is achieved by glorification. Union with God restores the broken human relationship with God, and the likeness of Christ. This approach to spirituality could provide a driving force

not only for Pentecostal churches that have a strong emphasis on eschatology but also for Pentecostals who seek a transformation of Pentecostal spirituality in the twenty-first century.

Union with God is also highly relevant to ecumenism, pursuing union between Western and Eastern Christianity. Through constructing a synthesis of the Eastern idea of *theosis* or deification, and the Western concept of justification with regard to union with God, I have shown that union with God is not only the organizing principle of Pentecostal spirituality, but can also be a source of the ecumenical movement (Chapter 6). By elevating an apocalyptic approach to Pentecostal spirituality to the level of union with God, my thesis contributes to the (re)formulation of an alternative to the apocalyptic approach to Pentecostal spirituality, and establishes a foundation for the ecumenical movement. ‘Union with God through a cosmic work of Christ and the Spirit restores the human relationship with God, and makes human beings more Christ-like.’³ Indeed, union with God is the ultimate purpose of human beings created not only as relational beings (the Western idea) but also in the image of God (the Eastern concept). In both the West and the East, the ultimate purpose remains the same yesterday, today and forever. On the fundamental level of spirituality, however, union with God requires a revaluation of the relationship in both the Western and the Eastern theology. Because my research has grown out of a Western background, in a mainly North American Pentecostal context, there is a further need for an in-depth study of union with God from the perspective of the Eastern churches.

In general, union denotes the meeting of people or a state of being united, while union is the experiential state of knowing and being united. For example, a person with whom we are intimate is one we feel very close to, and know at a deep level. In my view,

³ See Chapter 6.

the state of being intimate is best represented by the term *yada* (יָדָא). Generally, *yada* is understood as experienced knowledge through relational encounter. *Yada* is knowing ‘more by the heart than by the mind, knowing that arises not by standing back from in order to look at, but by active and intentional engagement in lived experience’.⁴ This knowledge implies ‘an awareness of the specific relationship in which the knower stands with the object being experienced’.⁵ That is, ‘full comprehension of the object manifests itself in action which corresponds to the relationship apprehended’.⁶ In spirituality, I believe that union is the most intimate and a sufficiently relational state of being united with God. In this respect, union as the experiential relationality of being united contributes to a Pentecostal approach to spirituality grounded on the experiential tradition.

Relational union leads me deep into the relationship between spirituality and relationality. What does an intimate relationship in spirituality mean? What does insufficiently relational mean? Then, what do I call the state of being insufficiently relational? I attempt to build the term union upon a relational spirituality that is grounded first in a horizontal relationship between ‘I’ and ‘you’, and second in the reciprocal relationship with God or others in the community. First, union pursues not hierarchic but horizontal relation in spirituality between a believer as ‘I’ and God or others as ‘you’. God showed His love by being low. The fact that God in Christ has become human means that He has taken an equal position with human beings. God has restored an intimate relationship through a horizontal relationship with human beings. ‘Being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross’ (Phil. 2:8). To be intimate with others is to unite with others at the level of head,

⁴ Thomas Groome, *Christian Religious Education* (New York: Harper & Row, 1981), 141. See also, Jackie David Johns and Cheryl Bridges Johns, ‘Yielding to the Spirit: A Pentecostal Approach to Group Bible Study’, in *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden/Boston: Brill, 2013), 36.

⁵ Johns and Johns, ‘Yielding to the Spirit’, 35.

⁶ Ibid.

heart and hands; to be equalized with each other. For the horizontal relationship between God and human beings, Christ and the Spirit have become the mediator and the mediation of the mediator respectively. Indeed, it is through Christ and the Spirit that the broken relationship with God and the likeness of God have been restored. That is, Christ and the Spirit have become mediators or equalizers for union not only with God in individual spirituality but also with others in the community as a body of Christ.

Second, union occurs in the context of a reciprocal communication; it is not unilateral or one-way or individualistic. The mutual relation is well expressed in Buber's modes of I-Thou and I-it. As noted in Chapter 2, I-thou relation implies the personal and mutual relationship, while I-it is impersonal and unilateral. For union, an encounter with God or with others is a prerequisite to have an intimate relationship with God or with others in the community. The encounter is followed by a response, to God or to others. If a person encounters God in worship, sacraments and personal practices, he or she should respond to God. Ignorance may cause impersonal or unilateral relation. If one ignores or avoids an encounter, he or she would not achieve an intimate relationship. In order that one should be responsive, Christ and the Spirit mediate us to God or to others.⁷ Thus, I have contended in this thesis, the horizontal and reciprocal relationship with God and with others is the ultimate purpose of intimate relationship.⁸

This study offers only a programmatic analysis of Pentecostal spirituality in terms of relationality for union with God. A comprehensive approach to the significance of relational spirituality would require more reflection on epistemology, ontology, and practical theology in Christian beliefs, affections and practices respectively. In particular, to expand this research it will be necessary to scrutinize further the nature of affections, for

⁷ See the first sections of Chapter 3, 4 and 5.

⁸ As shown in Chapter 6, the union begins with regeneration, is transformed by sanctification, is embodied by Spirit-baptism and is achieved by glorification.

example through psychological, psychoanalytic, anthropological and sociological studies. Nevertheless, my study provides a clear guideline for the application of union with God in individual and communal life as an integration of beliefs, affections and practices.

Furthermore, the successful implementation of union with God in spirituality will require an adequate ecclesial framework of ongoing praxis. I have suggested union with God and with others in the community as a core value of Pentecostal (or Christian) spirituality. For ongoing praxis of union, there should be emphasis on ecclesiological instruction, discipline, and practices in the community in order to integrate the individual and communal union with God. Recently, many Korean churches face the loss of union in relational spirituality. Although they may have achieved quantitative growth, some of the mega churches have also acquired many broken images, such as inheritance. Some people attend church for individual or commercial purposes. Others consider the church gathering as a social meeting. It is time to restore the broken union with God and the broken image of the church, which is the relational body of Christ. An ecclesial approach to union with God is a possible next project. Korean churches need to focus on qualitative growth, that is an intimate relationship with God and others, rather than on quantitative growth.

Union with God requires two hands, namely the Word and the Spirit, in the community. That is, union with God is embodied by the works of Christ who is the truth, and the Spirit who interprets the truth in the community. Indeed, these two wings of relationality will maximize union with God, and allow Christians of this age to fly towards an intimate relationship with God.

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