

CHAPTER 1

I Believe in the Holy Spirit: From the Ends of the Earth to the Ends of Time

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ABSTRACT

The first section of this chapter provides an overview of the broad spectrum of the Christian tradition and highlights the diversity of its pneumatological thinking, especially in the Eastern Orthodox tradition, Majority World theologies of the past century, and modern pentecostal-charismatic movements. Building on such foundations, the second section of the chapter revisits the third article of the Nicene Creed and suggests how such global perspectives can enrich contemporary pneumatological resourcing even as the latter might be disciplined in light of historic Christian commitments.

The doctrine of the Holy Spirit—pneumatology—is experiencing a contemporary renaissance that promises to correct its relative neglect by the classical tradition.¹ Yet the claim that the Spirit historically has

1. See Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids: Baker Academic, 2002), 9.

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been the “shy” or “hidden” member of the Trinity² tells us only half the story when assessed in a world Christian context. This chapter revisits the broad spectrum of the Christian tradition and highlights the diversity of its pneumatological thinking, especially in the past century. Such pneumatological pluralism reflects both the many ways in which the divine breath³ encounters people across space and time and the various modalities through which understanding of such occurs. Contemporary “third article theology”—which refers to the theology of the Spirit (pneumatology) and theology informed by a Spirit-oriented approach (pneumatological theology)⁴—retrieves and elaborates on the third article of the creed both by being anchored in the revelation of God in Christ and by being open to wherever and however the wind of God blows.

This chapter begins descriptively with an overview of pneumatology in a global historical context, and then shifts toward a constructive theology of the Spirit that is simultaneously a theology inspired by the Spirit (pneumatological theology). As a pentecostal theologian,⁵ I find inspiration from the New Testament book of Acts, especially in a number of phrases in the early chapters. The narration of Luke, the author, about Peter’s Day of Pentecost sermon—quoting from the prophet Joel: “God declares, . . . I will pour out my Spirit upon all flesh” (2:17)⁶—invites consideration of the global character of Christian pneumatological reflection, especially non-Western voices and perspectives.

2. Frederick Dale Bruner and William Hordern, *Holy Spirit: Shy Member of the Trinity* (Minneapolis: Augsburg, 1984).

3. Nomenclature for the Spirit based on the Hebrew *ruah*—literally “wind” or “breath”—preferred and introduced by Donald L. Gelpi, *The Divine Mother: A Trinitarian Theology of the Holy Spirit* (Lanham: University Press of America, 1984).

4. See Myk Habets, ed., *The Spirit of Truth: Reading Scripture and Constructing Theology with the Holy Spirit* (Eugene: Pickwick, 2010).

5. Especially relevant for the following is Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), among a number of other works that will be cited in due course.

6. Unless otherwise noted, all Scripture quotations will be from the NRSV. Although perhaps controversial, I believe that the “all flesh” reference includes not only all classes regardless of gender, age, or social status (2:17b–18) but also, potentially and eschatologically, all cultural-linguistic groups (following Acts 2:8–11); for discussion, see my commentary, with Anh Vince Le, “Acts 2,” in *Global Bible Commentary Online* (2013), ed. Michael J. McClymond, <http://www.globalbiblecommentary.org/index.html?book=Acts&chapter=2>.

Even before this, Luke records Jesus telling the disciples that they will receive the empowerment of the Spirit to be his witnesses “to the ends of the earth” (1:8b). The Greek in this case, *eschatou tēs gēs*, refers not only to the spatial breadth of the earth but more technically to its temporal ends as well, the ends of the times of the earth, in fact.⁷ Both aspects of the Spirit’s outpouring—the spatial and the temporal—are reiterated at the end of Peter’s Day of Pentecost homily where the gift of the Spirit is promised “for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him” (2:39b).⁸ So if the first part of this chapter attempts to document the breadth of pneumatological reflection “upon all flesh,” the second section seeks to think creatively with the historical and dynamic deposit of faith, particularly with the Nicene confession about the Spirit, in ways appropriate to the third-millennium global context and beyond.

Poured Out on All Flesh: Pneumatology in Global Historical Perspective

This initial mapping proceeds along three lines. I begin with Eastern Christian understandings of the Spirit in order to ensure that this important historic stream is not neglected in any constructive pneumatology for the present time, move on to more recent Majority World perspectives, and conclude with developments in pentecostal-charismatic and renewal theology. Throughout I highlight minority reports on theology of the Spirit in order to gain traction and momentum vis-à-vis the dominant Western pneumatological tradition for when we turn to the second part of this chapter.

Eastern Christian Pneumatology

There is no doubt that the achievement of a fully trinitarian orthodoxy, one that speaks not just to the Son’s relationship with the Father

7. See Vitor Westhelle, *Eschatology and Space: The Lost Dimension in Theology Past and Present* (New York: Palgrave Macmillan, 2012), 132.

8. This line of pneumatological thinking is further exemplified in another of my books: *Who Is the Holy Spirit? A Walk with the Apostles* (Brewster: Paraclete, 2011).

but also includes the Spirit, would not have been secured apart from the efforts of theologians in the Eastern, or Greek-speaking, church in the fourth century. The Cappadocian fathers—Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus—each played crucial roles in arguing against those who did not believe the Spirit to be divine as the Son and the Father.⁹ Against these so-called Spirit-fighters (Greek *pneumatomachians*) from the region of Macedonia,¹⁰ these champions of trinitarian faith followed out the theological logic of the church's hallowed practices of baptism into the triune name and of prayer and worship offered to the Spirit, and insisted that such liturgical commitments sustained over centuries would be invalid apart from the implicit recognition of the Spirit's divine essence and character. Their efforts not only secured creedal elaboration on the deity of the Spirit (at the Council of Constantinople in 381) but also have profoundly impacted the main lines of Christian pneumatological reflection even in the Western tradition.

For our purposes, however, it would be a mistake to overlook the distinctive features of early Syriac pneumatology given their shaping of Cappadocian thinking about the Spirit. Second- and third-century Syriac sources clearly delineate the role of the Spirit in the process of Christian initiation.¹¹ The Spirit is invoked in the pre-baptismal anointing of new catechumens, is present to generate faith and active in healing, cleansing, and purifying them through their new birth of baptism in water, and enables their reception of the Messiah in their first Eucharist, thus accompanying their initiation from death to eternal life. While numerous biblical symbols for the Spirit are prevalent in these sources (e.g., the Spirit as fire, dove, or oil), it is the regenerative work of the Spirit that is prominent: to indwell believers, to

9. For example, Basil the Great, *On the Holy Spirit*, trans. David Anderson (Crestwood: St. Vladimir's Seminary Press, 1980), and Gregory of Nyssa, "On the Holy Spirit," §§19–26, in *Gregory of Nyssa*, ed. Anthony Meredith (London: Routledge, 1999), 35–45.

10. For a brief overview of the "pneumatomachian" position, see Stuart George Hall, *Doctrine and Practice in the Early Church* (Grand Rapids: Eerdmans, 1992), 153–54.

11. See especially the insightful studies of Joseph Chalassery, *The Holy Spirit and Christian Initiation in the East Syrian Tradition* (Rome: Mar Thomas Yogam and St. Thomas Christian Fellowship, 1995); Emmanuel Kaniyamparampil, *The Spirit of Life: A Study of the Holy Spirit in the Early Syriac Tradition* (Kerala: Oriental Institute of Religious Studies, 2003); and Sebastian P. Brock, *The Holy Spirit in the Syrian Baptismal Tradition*, 3rd ed., Gorgias Liturgical Studies 4 (Piscataway: Gorgias, 2008).

catalyze new birth and sonship, to sanctify and bring about union with God. For these early Syriac pastors and leaders, then, this life-giving Spirit stimulated symbolic reflection about a divine motherhood that nurtured, refreshed, and purified human creatures in order that they might participate in the divine nature.¹²

The Eastern emphasis on salvation as union with God and deification has given rise to a distinctive spiritual tradition across the Orthodox world. In this framework the life-giving work of the Spirit includes first and foremost the sanctifying formation of saints, and Pentecost becomes a symbol, then, of a community devoted to the spiritual path of disciplined ascent to the divine presence from the mundane and fallen world of creaturely passions.¹³ Yet this tradition of contemplative praxis has also, when explicated with certain intellectual resources informed by philosophical idealism and even gnosticism, opened up to controversial theological developments. The pneumatology of Russian Orthodox thinker Sergei Bulgakov (1871–1944), for instance, set against the backdrop of his Christian divine-humanity and Neoplatonic sophiology (philosophy of divine wisdom), led to charges of heresy that, although eventually formally absolved, marked his views as at least disconcerting, if not flawed and aberrant.¹⁴ Yet some of Bulgakov's central notions, such as the kenosis of Spirit in creation and the Spirit's gift of love being made available as a continuing Pentecost, resonate with important pneumatological themes both East and West, even as they are both consistent with and arguably intrinsic to Orthodox sensibilities and spiritual life. If Orthodox theologians have by and large prided themselves on retrieving the patristic tradition rather than reconstructing what has been received and handed down from the ecumenical church of the first millennium, Bulgakov is exemplary of those within this Eastern Christian milieu that have attempted to

12. Brock, *The Holy Spirit*, 176, notes that “in the earliest literature up to about AD 400 the Holy Spirit is always treated grammatically as feminine,” and that this applies also to liturgical prayers (i.e., a Trinity of Father, Mother, and Son); this begins to change so that after about the sixth century, *ruah* as masculine predominates except in liturgical and poetic texts.

13. A Russian Orthodox account is that of I. M. Kontzevitch, *The Acquisition of the Holy Spirit in Ancient Russia*, trans. Olga Koshansky, ed. Abbot Herman (Plantina: St. Herman of Alaska Brotherhood, 1988).

14. Sergius Bulgakov, *The Comforter*, trans. Boris Jakim (Grand Rapids: Eerdmans, 2004).

creatively reappropriate inherited resources according to the pneumatological dynamic of a continuing Pentecost.

Nevertheless, Orthodox pneumatology remains largely scriptural in foundation, liturgical in orientation, and poetic in expression. Contemporary Orthodox pneumatologies generally draw from the patristic heritage and attempt biblical articulation in ecumenically relevant categories.¹⁵ Over time, then, the main lines of Orthodox thinking about the Spirit have permeated Latin traditions and contemporary Western theologies so much so that it almost goes without saying that efforts to formulate a pneumatology relevant for the twenty-first-century global context will be deeply shaped by Eastern thought in essential respects.¹⁶ Yet it is important not to take for granted these Orthodox resources that remind us about the feminine dimension of pneumatology as well as the intimate and irrevocable connection between theological ideas and spiritual praxis.

Contemporary Trends in the Majority World

If Orthodoxy has contributed distinctively to the texture of pneumatological reflection throughout the Christian tradition, then the emergence of Christianity as a world religion in the twentieth century has extended reflection on the Holy Spirit to the Majority World. The following in no way exhaustively summarizes the state of the discussion—the many gaps of which the rest of this book fills in—but rather highlights a few developments relevant to the constructive task ahead of us. What we will see is that Asian, African, and Latin American developments have the capacity to enrich if not complicate pneumatological thinking for the present time.¹⁷

15. Two examples from diverse Orthodox communions include Fr. Tadros Y. Malaty, *The Gift of the Holy Spirit*, The Coptic Orthodox Church and the Dogmas 7 (Cairo: Anba Reuiss, and Alexandria: St. Mark and Pope Peter Church, 1991), and John Oliver, *Giver of Life: The Holy Spirit in Orthodox Tradition* (Brewster: Paraclete, 2011).

16. See, for example, the work of Stanley M. Burgess, whose material in his earlier *The Holy Spirit: Eastern Christian Traditions* (Peabody: Hendrickson, 1989) is incorporated within and effortlessly interwoven into his later *Christian Peoples of the Spirit: A Documentary History of Pentecostal Spirituality from the Early Church to the Present* (New York: New York University Press, 2011).

17. Note that the following is not intended to be reductionistic in its treatment of

The Asian context of course defies summarization, even when it comes to developments in pneumatology. It is not just that there is a diversity of thinking about the Holy Spirit across the Asian continent but also a reconsideration of what vehicles—for example, storytelling, dance, music, drama—best mediate and communicate the Spirit's presence and activity.¹⁸ Nevertheless, the scope of form and content is commensurate: different modalities of experiencing the Spirit lead to a range of pneumatological reflection. Limiting our focus to the Indian subcontinent at this juncture, we can see a spectrum of thinking about the Spirit, from a more traditionalist approach on the one side to more distinctively Indian versions on the other.

On the one hand, more evangelical approaches tend to parallel Western pneumatologies, both in the use of primary biblical and doctrinal categories and in concerns about overemphasis on indigenous sources believed to tend toward syncretism.¹⁹ On the other hand, the search has been under way for more than a century for an authentic Indian theological paradigm and this has included thinking about matters pneumatological as well. At the forefront of at least this latter trajectory have been Indian theologians like Aiyadurai Jesudasen Appasamy (1891–1975), Pandipeddi Chenchiah (1886–1959), and Vengal Chakkarai Chettiar (1880–1958), each of whom has attempted to articulate pneumatological realities according to categories derived from Indian cultural, philosophical, and even religious traditions.²⁰ If the

Majority World contributions; the selectivity of what follows cannot be justified apart from the anticipated project in the second part of this chapter. For other equally selective but no less helpful overviews of global South pneumatological developments, see Kärkkäinen, *Pneumatology*, chap. 6, and Veli-Matti Kärkkäinen, ed., *Holy Spirit and Salvation: The Sources of Christian Theology* (Louisville: Westminster John Knox, 2010), chaps. 15–17.

18. See John C. England and Alan J. Torrance, eds., *Doing Theology with the Spirit's Movement in Asia*, ATESEA Occasional Papers 11 (Singapore: ATESEA, 1991).

19. See Indian pentecostal theologian Ivan Satyavrata, *The Holy Spirit: Lord and Life-Giver* (Downers Grove: InterVarsity Academic, 2009), including his guarded reaction (in chap. 4) to the by now infamous invocation of Korean spirits of *han* by Chung Hyun Kyung at the opening ceremony of the World Council of Churches General Assembly in 1991. For the text of Chung's speech, see her "Come Holy Spirit, Renew the Whole Creation," in *The Ecumenical Movement: An Anthology of Key Texts and Voices*, ed. Michael Kinnamon and Brian E. Cope (Grand Rapids: Eerdmans, 1996), 231–37.

20. P. V. Joseph, *Indian Interpretation of the Holy Spirit: An Appraisal of the Pneumatology of Appasamy, Chenchiah, and Chakkarai* (Delhi: New Theological College–ISPCK, 2007).

bhakti spirituality lends itself to understanding the Holy Spirit in terms of *antaryamin*, referring to the immanent and indwelling divine presence, especially in the soul (Appasamy), then yogic praxis is suggestive of the Spirit as the spiritual power, “supra-mind,” and cosmic energy of the new creation (Chenchiah), and the Vedic tradition emphasizes the relationship between the human spirit and the Holy Spirit using *Brahman* notions of *paramatman-atman* (Chakkarai). The latter runs parallel to the efforts of Indian feminist theologians to think about the Spirit in terms of power and of the Vedic *sakti*, the material dimension of *Brahman*, symbolized in *Devi*.²¹ The challenge in the Indian context is the monistic underpinnings of Hindu philosophical and contemplative traditions that blur the distinction not only between divine and creaturely spiritual realities but also between the Spirit of the historical Jesus of Nazareth and the more ambiguous spirit of the cosmic (dis- or pre-incarnate) Christ. So while there is ongoing debate about whether Christian theology in India ought to be Hinduized, the open question persists about the need for specifically Indianized features to be articulated.²²

The way forward has to be a dialectical conversation between the received historic tradition of orthodox Christianity and Indian thought forms.²³ Approached carefully, *atman*, *antaryamin*, and *sakti* can be understood as “analogous to the Spirit,” and in the long run, these notions can potentially “throw light on our understanding of the Holy Spirit and evoke certain hidden aspects of Christ and the Spirit.”²⁴ The discussion has to proceed deliberately and be engaged patiently, however. Theological advances are usually not made overnight.²⁵

The call for a more dialogical approach applies not only along the East-West axis, but also along the North-South axis. One difference when thinking about African theology in general and pneumatology in particular is that the legacies of Tertullian of Carthage and Augustine

21. T. Mercy Rani, *Assailants of the Spirit and Upholders of ‘Sakti’: An Indian Feminist Assessment of the Holy Spirit* (Bangalore: South Asia Theological Research Institute, 2003).

22. Joseph, *Indian Interpretation of the Holy Spirit*, 130; cf. Kirsteen Kim, *Mission in the Spirit: The Holy Spirit in Indian Christian Theologies* (Delhi: ISPCK, 2003).

23. An example is Christina Manohar, *Spirit Christology: An Indian Christian Perspective* (Delhi: ISPCK, 2009), who interacts with both Western and Indian voices.

24. Manohar, *Spirit Christology*, 295.

25. For further discussion of the state of pneumatology in the Indian context, see Ivan Satyavrata’s essay in this volume.

of Hippo inform both traditions.²⁶ The former's time with the charismatic Montanist movement may be of new relevance in the contemporary African context since what is most pressing on this front is the combination of indigenous spirit-type churches over the past century alongside, amid, and against pentecostal-charismatic movements.²⁷ Across the continent, then, the kind of Christianity that is most vibrant is pneumatic in sensibility, orientation, and praxis, with manifestations of miracles, exorcism and deliverance, signs and wonders, healings, and other Spirit-related phenomena. Alongside concomitant emphases on being "born again" prevalent in especially pentecostal and charismatic churches, however, there are also extensive concerns about witchcraft, the practice of which is sustained by the African cosmology and worldview. Anxieties about witchcraft hence persist across the spectrum of African Christianity, wherever a pneumatic spirituality is prominent.²⁸

If evil spirits remain to haunt the living because of tragic or untimely deaths, the Holy Spirit has been suggested as the "grant ancestor"—alongside the Father as the "proto-ancestor" and the Son as the "great ancestor"—that is, as the "source of a new life, and the fountainhead of Christian living . . . [who] sustains the entire line of humanity by embracing the beginning as well as the end of human spiritual destiny."²⁹ This is "a kind of pneumatology from below" wherein the divine Spirit retains consanguinity with the living and mediates communication between the human and celestial domains through prayers, rituals, and periodic visitations (i.e., dreams, visions), but yet remains distinct from other ancestor spirits in being eternal in nature (rather than subject to death), in residing within, not just existing

26. Tertullian is a major resource for A. Okechukwu Ogbonnaya, *On Communitarian Divinity: An African Interpretation of the Trinity* (St. Paul: Paragon, 1998).

27. Both types are delineated and discussed in Allan H. Anderson, *African Reformation: African Initiated Christianity in the Twentieth Century* (Trenton: Africa World, 2001); cf. Cecil M. Robeck Jr., *Prophecy at Carthage: Perpetua, Tertullian, and Cyprian* (Cleveland: Pilgrim, 1992).

28. This includes within the charismatic renewal in African Roman Catholicism; see the discussion of witchcraft, for instance, in Clement Chinkambako Abenguni Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond* (Nairobi: Catholic University of Eastern Africa, 2007), chap. 19.

29. Caleb Oluremi Oladipo, *The Development of the Doctrine of the Holy Spirit in the Yoruba (African) Indigenous Christian Movement*, American University Studies VII, Theology and Religion 185 (New York: Peter Lang, 1996), 107.

external to, human beings, and in sanctifying and enabling the fruit of everlasting life in the image of the “great” and “proto” ancestors.³⁰ Nevertheless if Western thought spiritualizes, soteriologizes, and eschatologizes the work of the Holy Spirit, African thought focuses on the material, physical, and socioeconomic work of the Spirit as an extension of the blessings of Christ in the present life.

Parallels between African and Latin American pneumatologies derive at least in part from the slave trade. African spirituality arrived in the New World through forced migration, and slave religion merged with indigenous traditions over the next few centuries. Against the backdrop of Roman Catholic saints, a range of ancestor spirits appeared, some more distant from but others more accessible to and engaged with the living.³¹ But if African pneumatology has remained this-worldly in the material and existential sense, Latin American thinking about the Spirit has been this-worldly in the sociopolitical sense, especially in the hands of liberation theologians. The latter’s spirituality of the poor is, of course, also concerned with the materiality of salvation, but its liberative praxis seeks to change the world and its social, political, and economic structures in cooperation with the divine Spirit, “the start of creation’s road back to the Father.”³²

Pneumatology across the Global Renewal Movement

We must also briefly survey pneumatological thinking inspired by the emergence of the global pentecostal and charismatic renewal movement in the twentieth century. If the classical pentecostal theology insisted on a sharp dualism between the good Holy Spirit and demonic local or indigenous spiritual entities,³³ contemporary pentecostal and

30. Oladipo, *The Development of the Doctrine of the Holy Spirit*, 108.

31. See Joseph M. Murphy, *Working the Spirit: Ceremonies of the African Diaspora* (Boston: Beacon, 1996); cf. Claude F. Jacobs and Andrew Jonathan Kaslow, *The Spiritual Churches of New Orleans: Origins, Beliefs, and Rituals of an African-American Religion* (Knoxville: University of Tennessee Press, 1991), and Samuel Cruz, *Masked Africanisms: Puerto Rican Pentecostalism* (Dubuque: Kendell Hunt, 2005).

32. José Comblin, *The Holy Spirit and Liberation*, trans. Paul Burns (Maryknoll: Orbis, 1989), 186.

33. This is arguably of one cloth with “colonial pneumatology,” a view of the spirit-world shaped by Enlightenment and Western presuppositions about Majority

charismatic thought is more nuanced. Led by the recognized dean of pentecostal studies Walter J. Hollenweger,³⁴ there is much greater awareness that the effectiveness of Pentecostalism as a religion of the Majority World derives at least in part from a spirituality that is contextualizable among indigenous cultures, cosmologies, and world-views.³⁵ If there is a distinct gulf between the Holy Spirit and other spirits in pentecostal theology, the lines are much more blurred in practice, as the “principalities and powers” are never unambiguously good or bad so that healings, miracles, signs and wonders, glossolalia, or manifestations of other so-called spiritual gifts have to be discerned on a case-by-case basis.³⁶

Two distinct trajectories of pentecostal pneumatology are noteworthy for our purposes: those crafted by Hispanic theologians and those in search of a global pneumatological theology. The former have engaged, not surprisingly, with liberation theological themes, urging attentiveness to how pentecostal spirituality and perspective is conducive not only for other-worldly foci but also for this-worldly soteriological concerns.³⁷ In each case, substantive attention is placed on socioeconomic realities, albeit the approach is informed by a deeply pentecostal and Latino(a)-Hispanic spirituality, one that is affectively

World cultures; see, for example, J. W. Westgarth, *The Holy Spirit and the Primitive Mind: A Remarkable Account of a Spiritual Awakening in Darkest Africa* (London: Victory, 1946).

34. On Hollenweger's stature in pentecostal studies, see Lynne Price, *Theology Out of Place: A Theological Autobiography of Walter J. Hollenweger* (London: Sheffield Academic, 2002).

35. Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis: Augsburg, 1972), and *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson, 1997); cf. Harvey G. Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century* (Reading: Addison-Wesley, 1995).

36. See Allan Anderson, *Moya: The Holy Spirit in an African Context* (Pretoria: University of South Africa Press, 1991); Wilma Davies, *The Embattled but Empowered Community: Comparing Understandings of Spiritual Power in Argentine Popular and Pentecostal Cosmologies* (Leiden: Brill, 2010); and Opoku Onyinah, *Pentecostal Exorcism: Witchcraft and Demonology in Ghana* (Blandford Forum: Deo, 2011). On the importance of spiritual discernment, see Kirsteen Kim, *The Holy Spirit in the World: A Global Conversation* (Maryknoll: Orbis, and London: SPCK, 2007), chap. 7.

37. Leading the way are Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids: Eerdmans, 1993), and Samuel Solivan, *Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology* (London: Bloomsbury-T&T Clark, 1998).

shaped and that motivates a distinctive pentecostal orthopathy and orthopraxy. The goal here is not only to theorize or theologize about the Spirit, but also to nurture a pentecostal “social spirituality” through which the divine breath can transform the world.³⁸

Asian and African pentecostal pneumatologies are still on the horizon. However, the quest for a global pentecostal theology is well under way, and the major developments along this line are robustly pneumatological in orientation.³⁹ The emphases here are not only on formulating or extending discussion on the Christian doctrine of the Holy Spirit, but on rethinking Christian theology itself, as well as its constitutive doctrines, from a pneumatological perspective. Hence pneumatological themes are woven into other theological loci, resulting oftentimes in new insight on established doctrines and formulations.⁴⁰ The intuition driving these explorations is that the pentecostal and charismatic encounter with the Spirit inspires not only theologies of the Spirit (pneumatology) but also has the capacity to expand thinking toward a more vigorously articulated trinitarian theology.

To the Ends (of the Times) of the Earth: Toward a Third Article Theology

This section seeks to press forward in part by looking backward. The goal is to contribute toward a global theology that both builds on the preceding and thinks pneumatologically with the early church,⁴¹ in

38. On “social spirituality,” see Villafaña, *The Liberating Spirit*, chap. 4.

39. For example, Yong, *The Spirit Poured Out on All Flesh*; see also volumes in the Pentecostal Manifestos series published by Eerdmans: Frank D. Macchia, *Justified in the Spirit: Creation, Redemption and the Triune God* (2010), Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (2010), and Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (2011).

40. Leading the way in North America has been charismatic Baptist theologian Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: InterVarsity, 1996), and charting a similar path in the eastern hemisphere is mainline Korean Methodist theologian Jong Chun Park, *Crawl with God, Dance in the Spirit: A Creative Formation of Korean Theology of the Spirit* (Nashville: Abingdon, 1998).

41. In this respect, the theological methodology at work here resonates with that of Oscar García-Johnson’s transoccidental approach (see his chapter in this volume) that seeks to bring non-Western voices into the wider theological conversation so far dominated by Western perspectives, but in a way that neither merely displaces the

particular the third article of the Nicene Creed: “We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.”⁴² Each clause of this affirmation will serve as a springboard for engagement with non-Western and Majority World resources in order to sketch the contours of a historically rooted pneumatological theology that is nevertheless relevant for the twenty-first-century world context.

The Lord, the Giver of Life

That the divine wind is the Spirit of life is clear from the scriptural witness to its bringing forth and sustaining animal and human creaturely breath (Gen. 1:30; 2:7; Job 34:14–15; Ps. 104:29–30).⁴³ Yet these ancient Hebraic reflections on the breath of YHWH remain pertinent for Majority World theologians. Amid rapid social change, poverty, injustice, and environmental degradation, the communal-forming, health-giving, interpersonally harmonizing, and ecologically nurturing work of the Spirit is potent, if not actually salvific.⁴⁴ Even if some forms of pentecostal and charismatic emphasis on prosperity theology are unbalanced and the expectation that the Spirit will bring about maximal material health and wealth is unsound, the cries and prayers of the faithful for divine blessing and favor in the present life are both instinctive and in accord with the biblical testimony.⁴⁵ The point is that the work of the

latter nor gives only lip service to the former. As should be clear in what follows, my own proposal involves retrieval of the Western canon within a global context even as I seek to engage with global (non-Western) perspectives from outside the Western theological tradition. The key is to respect the alterity of each even while forging not a third way (which would inappropriately synthesize or syncretize both) but a more enriched harmony of diverse, disparate, and sometimes not altogether coherent accounts.

42. An exemplary model in this regard is Joel C. Elowsky, ed., *Ancient Christian Doctrine*, vol. 4, *We Believe in the Holy Spirit* (Downers Grove: InterVarsity Academic, 2009).

43. See also David H. Jensen, ed., *Lord and Giver of Life: Perspectives on Constructive Pneumatology* (Louisville: Westminster John Knox, 2008); cf. Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (Minneapolis: Fortress, 1992).

44. Paul Murray, Diego Irarrázaval, and Maria Clara Bingemer, eds., *Lord and Life-Giver: Spirit Today* (London: SCM, 2011).

45. See Katherine Attanasi and Amos Yong, eds., *Pentecostalism and Prosperity: The*

life-giving Spirit has been understood perennially as having implications for human material well-being and flourishing.

Two theological points are worth noting in this regard. First, the divine Spirit bestows not only new (everlasting, eternal) life but also historical (material, fleshly) life. The life-giving Spirit thereby imbues both spiritual and creaturely vivacity. In contradistinction to the dualism between spirit and matter bequeathed by modern Enlightenment assumptions, Anglican theologian Eugene Rogers has in recent times accentuated just this material dimension of the Spirit's character and work, in conversation with Eastern Christian theological resources.⁴⁶ The strength of Rogers's thesis is to highlight the working and resting of the Spirit on bodies, including the materiality of the Spirit's primary *modus operandi* in the life of Christ: his annunciation, conception, baptism, transfiguration, resurrection, and ascension. Rogers's material pneumatology is thus not materialistic but Christological: the identity of the Spirit in the light of Christ is not ethereal but palpable, tangible, and historical. Such a pneumatological construct—informed not only by the biblical witness but also by the early Syriac emphases on the feminine features of the Spirit—undermines the modernist binary of spirit as opposed to matter and illuminates the immanence of the divine breath within the fabric of created materiality.⁴⁷

The second point to be noted is that the prominence of the Spirit as material and creaturely life-giver begs reconsideration of the relationship between the Spirit of creation and the Spirit of Pentecost. Classical Reformed pneumatology presumes a sharper distinction between the Spirit that gives life and the Spirit who births new life—through justification and especially sanctification—in Christ. This is consistent with the Protestant scholastic *ordo salutis* (order of salvation) that also separates common grace from saving grace, or general revelation from

Socioeconomics of the Global Charismatic Movement, Christianities of the World 1 (New York: Palgrave Macmillan, 2012).

46. Eugene F. Rogers Jr., ed., *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West* (Grand Rapids: Eerdmans, 2005).

47. The wider scheme of Rogers's agenda includes a theology of sexuality that seeks to move beyond a rigid male-female distinction. One can appreciate the proposed pneumatology without having to agree that male-female is just another type of modernist duality. The way forward is to recognize the biblical normativity of male and female but develop a range of pastoral strategies that are discerning about the challenges attending to the differentiations of human sexuality in the present time.

special revelation. Yet even if the regenerative work of the Spirit is not denied, identification of the Spirit as life-giver undermines notions of creaturely life as being bereft of the divine breath.⁴⁸ Again, the goal is not to equate the Spirit of creation and of re-creation or Pentecost, but to acknowledge that any hard and fast bifurcation between the two goes beyond the scriptural witness.⁴⁹ Acknowledgment of the continuity, rather than discontinuity, between the Hebraic wind of YHWH and the apostolic Spirit of Jesus reopens old questions and raises new ones about the relationship between the older and newer covenants, testaments, and peoples of God.

Among a number of other tasks, then, a theology of the third article includes a theology of creation. More precisely, what opens up is a pneumatology of creation, even a pneumatology (rather than just theology) of nature itself,⁵⁰ since the work of the Spirit rests not only on material bodies but also animates the very dust of the ground if not the stardust of the cosmos. Such a pneumatological and theological vision, however, is not just theoretical, but also potentially practical. The liberative, transformative, and salvific work of the life-giving Spirit in this case is not limited to the practice of spiritual disciplines but also includes the deployment of scientific, political, and socioeconomic rationalities in order to effect change and bring about the common good.⁵¹ Hence, when assessed as the Spirit of life, pneumatology opens up to theology's interface with the broad scope of the scientific and

48. This is the argument also of John R. Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009).

49. As clearly articulated also a generation ago by C. F. D. Moule, *The Holy Spirit* (Grand Rapids: Eerdmans, 1978), 7–12.

50. For example, Amos Yong, *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination*, *Pentecostal Manifestos* 4 (Grand Rapids: Eerdmans, 2011); cf. Native North American theologians like Randy Woodley, *Shalom and the Community of Creation: An Indigenous Vision* (Grand Rapids: Eerdmans, 2012), and Terry LeBlanc, "New Old Perspectives: Theological Observations Reflecting Indigenous Worldviews," in *Global Theology in Evangelical Perspective: Exploring the Contextual Nature of Theology and Mission*, ed. Jeffrey Greenman and Gene L. Green (Downers Grove: InterVarsity, 2012), 165–79.

51. David Tonghou Ngong, *The Holy Spirit and Salvation in African Christian Theology*, *Bible and Theology in Africa* 8 (New York: Peter Lang, 2010), makes this argument in the African context, especially vis-à-vis pentecostal churches, urging embrace of spiritual, material, and scientific means to respond to the poverty widespread across the African continent. See also his chapter in this volume for a briefer treatment of pneumatology in an African context.

anthropological disciplines. Theology of life as an inter- and multidisciplinary undertaking is here fundamentally pneumatological.⁵²

Who Proceeds from the Father

It is well known that the addition of the *filioque* clause (the Spirit proceeds not only from the Father but also from the Son)⁵³ by the Roman Church has been a perennial source of dogmatic division between East and West. While there are many implications that follow from retention, or not, of the *filioque*, for our purposes one important question for pneumatology in the global context relates to how to understand the economies of the Son and the Spirit in relationship to the religious traditions of the world. On one reading, assertion of the *filioque* subordinates the economy of the Spirit to that of the Son and, concomitantly, defines the soteriological work of the triune God ecclesiologicaly (the church being the body of Christ); in this case, then, any consideration of the religions would either be ecclesiological (subsuming the diversity of religions within the sphere of the church), or without theological warrant altogether. An alternative approach, apart from the *filioque*, insists on the economies of Son and Spirit as related and yet distinct, as the two hands of the Father, to use Irenaeus's metaphor; following this line of thought, if the religions were to be understood in relationship to this pneumatological economy, then their domain would be related to but yet also distinct from that of the church, defined Christologically.⁵⁴ The need to attend to the world religions on their own terms, not just understand them according to Christological or even ecclesiological categories, is what motivates this proposal. Simultaneously, application of the Irenaean metaphor of the two hands of the Father to the theology of religions not only risks bifurcation of the economies of the Son and the Spirit but also, from an Orthodox perspective, fails to secure the interconnections between (a pneumatologically rich) trini-

52. See Wolfgang Vondey, ed., *The Holy Spirit and the Christian Life: Historical, Interdisciplinary, and Renewal Perspectives*, CHARIS: Christianity and Renewal—Interdisciplinary Perspectives 1 (New York: Palgrave Macmillan, 2014).

53. The classic defense of the *filioque* is Photios, *The Mystagogy of the Holy Spirit*, trans. Joseph P. Farrell (Brookline: Holy Cross Orthodox Press, 1987).

54. I have summarized these issues in my *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids: Baker Academic, 2003), chap. 4.

tarian theology and ecclesiology.⁵⁵ The problem, of course, is that to ask about whether the religions are salvific in Christian terms is a non-starter since the religions invoke neither Christ nor the biblical way of salvation—that is precisely why they are *non-Christian* traditions; yet defining them in relationship to Christ (as needing to be fulfilled by Christ or as lacking Christ’s saving power, for instance) misrepresents the religious other in defining them negatively, precisely what Christians hope to avoid in terms of their own representation to people of other faiths.

Any pneumatological and trinitarian theology of religions will need to give both a Christological and an ecclesiological account as part of a comprehensive approach. The latter locus related to the church will need to resist triumphalism while also empowering appropriate Christian missional praxis. Toward this end, a pentecostal theology of hospitality, based on the outpouring of the Spirit on all flesh, empowers members of the church to be hosts of those in other faiths amid the presence of the welcoming Father even while enabling them to be guests of religious others just as Christ sojourned in a far country and was received by strangers.⁵⁶ This involves bearing witness from out of Christian commitment even as it discerningly welcomes the gifts of others as potentially enriching and even transforming Christian self-understanding. Such a pneumatological praxis may also have the capacity to reconcile all people—indeed, “everyone whom the Lord our God calls to him” (Acts 2:39b)—to the Father according to the image of the Son even if the trinitarian identity of God is not clearly perceived by those in other faiths not fully or formally initiated into the Christian church.

55. For an Orthodox response, see Paraskevè (Eve) Tibbs, “A Distinct Economy of the Spirit? Amos Yong, Pentecostalism and Eastern Orthodoxy,” in *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, ed. Wolfgang Vondey and Martin W. Mittelstadt, *Global Pentecostal and Charismatic Studies* 14 (Leiden: Brill, 2013), 221–38. On the dualism that may be threatening the incarnational and pentecostal missions, see Gerald R. McDermott and Harold A. Netland, *A Trinitarian Theology of Religions: An Evangelical Proposal* (Oxford: Oxford University Press, 2014), chap. 2, esp. 53–57; my response to McDermott and Netland is published as “Toward a Trinitarian Theology of Religions: A Pentecostal-Evangelical and Missiological Elaboration,” *International Bulletin of Mission Research* 40, no. 1 (2016): 1–12.

56. For details regarding such a hospitality praxis vis-à-vis people in other faith traditions, see Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor*, Faith Meets Faith series (Maryknoll: Orbis, 2008).

That the life-giving Spirit also proceeds from the Father thus invites consideration of how the world's religious traditions, insofar as they are life-giving conduits of goodness and holiness,⁵⁷ are also related to the primordial source of all living creatures. Pentecostal theologian Koo Yun thus pneumatologically reframes the classical doctrine of general revelation in dialogue with East Asian philosophical and religious sources (particularly the classic *I Ching*).⁵⁸ Distinguishing the formal dimension of the Spirit of God as being present and active in all cultures and even religious traditions from the material aspect of the Spirit of Christ (and the church and its missional arm), Yun suggests what he calls a chialogical pneumatology and theology—following the East Asian cultural, philosophical, and religious concept of *chi*, which is at least semantically parallel to the Hebrew *ruah* or the English “wind” or “breath”—whereby the cosmic Spirit is generally revelatory of the divine even in the world religions. Others have forayed in similar directions, albeit seeking not only theological but also socio-political cache in observing how points of contact between Christian pneumatology and East Asian notions of *chi* are suggestive for reconfiguring democratic public spaces that are egalitarian, liberative, and life-giving.⁵⁹ While these efforts remain distinctive on multiple fronts and precipitate new perspectives, insights, and questions—not to mention precipitate questions that heretofore have not yet garnered answers agreed on across the ecumenical spectrum—each seeks to think theologically in conversation with East Asian religious and philosophical sources via a pneumatological bridge and demonstrates the potential for rethinking the procession of the Spirit from the Father in our late modern and pluralistic global context.⁶⁰

57. Here I follow the church fathers at Vatican II, who affirmed: “The Catholic Church rejects nothing of what is true and holy in these religions”; see *Nostra aetate* §2 (“Declaration on the Relation of the Church to Non-Christian Religions,” in *Vatican II: The Conciliar and Post-Conciliar Documents*, ed. Austin Flannery, OP, new rev. ed. (Boston: St. Paul’s Books and Media, 1992), 738–43, at 739.

58. Koo Dong Yun, *The Holy Spirit and Ch’i (Qi): A Chialogical Approach to Pneumatology* (Eugene: Pickwick, 2012).

59. For example, Grace Ji-Sun Kim, *The Holy Spirit, Chi, and the Other: A Model of Global and Intercultural Pneumatology* (New York: Palgrave Macmillan, 2011), and Hyo-Dong Lee, *Spirit, Qi, and the Multitude: A Comparative Theology for the Democracy of Creation* (New York: Fordham University Press, 2014); cf. Jung Young Lee, *The Trinity in Asian Perspective* (Nashville: Abingdon, 1996), chap. 5, for more on the Holy Spirit and *chi*.

60. For another foray at this intersection of pneumatology and world religions,

Who with the Father and the Son Together Is Worshiped and Glorified

Yet even if the original Nicene-Constantinopolitan Creed did not include the *filioque*, the following clause leaves no doubt that the Spirit is worshiped and glorified together with—neither more nor less than—the Son. Hence there can be no pneumatomonism (as if focused only on the Spirit) even as there cannot be a Spirit-Father binitarianism that neglects the Spirit or the Spirit’s relationship with the Father and the Son. Any theology of the third article as well as pneumatological theology, then, will have to include both a Spirit Christology and a pneumatologically configured trinitarian theology.⁶¹

Classical Spirit Christologies regularly treated pneumatology as an appendix to the person and work of the Son. But what if Christological reflection not only began with but also understood the Spirit as essential to the identity and achievements of the Son?⁶² On the one hand, there is no doubt that the Spirit is understood as the Spirit of Jesus and the Spirit of Christ, and that the Day of Pentecost sending of the Spirit was by the Son from the right hand of the Father (Acts 2:33). On the other hand, the Word is incarnate by the Spirit and Jesus of Nazareth is the anointed Messiah—the Christ—through the empowering Spirit. Further, there is also no recognition of the Son apart from the Spirit (cf. 1 Cor. 12:3), so that authentic acknowledgment of the Son is always and already pneumatically mediated. Last but not least, even any initial confession of the Son awaits both moral and behavioral confirmation, usually related to manifestations of the fruit of the Spirit, and final or eschatological verification (Matt. 7:21–23). For all of these reasons, besides others, any Spirit Christology must proceed at least

but this time on an aesthetic register, see Jonathan A. Anderson and Amos Yong, “Painting Pentecost: The Spirit-Filled Painting of Sawai Chinnawong,” *Christian Century* (May 28, 2014): 30–33.

61. Such a third article theological project that begins with the work of the Spirit is well under way—for example, Myk Habets, ed., *The Spirit of Truth: Reading Scripture and Constructing Theology with the Holy Spirit* (Eugene: Wipf and Stock, 2010), and Amos Yong, with Jonathan A. Anderson, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco: Baylor University Press, 2014).

62. Suggestive is Sammy Alfaro, *Divino Compañero: Toward a Hispanic Pentecostal Christology* (Eugene: Wipf and Stock, 2010); see also Roman Catholic theologian Ralph Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (Oxford: Oxford University Press, 1994), and Baptist theologian Myk Habets, *The Anointed Son: A Trinitarian Spirit Christology* (Eugene: Wipf and Stock, 2010).

methodologically as if both hands of the Father were equally definitive. Put alternatively, a Spirit Christology is the flip side of a Christological pneumatology, with both approaches mutually and variously informing each other.⁶³

Finally, for present purposes, if the Spirit is worshiped and glorified together with the Son and the Father, then the Spirit is not only the culmination of the doctrine of the Trinity but also constitutive of trinitarian confession.⁶⁴ If so, then the triune nature of the Christian God is simultaneously patrological, Christological, and pneumatological. Anything less than a fully articulated pneumatology—whatever is possible within present horizons—will be deficiently trinitarian. More weightily, if the Spirit is the eschatological horizon through which all creation is reconciled in the Son to the Father, then there is also a fundamental sense in which “now we see in a mirror, dimly” (1 Cor. 13:12a), not only because of epistemological constraints but because the full glory of the triune God is yet to be revealed, if not achieved. Christian pneumatology thus charts new trajectories for trinitarian theology, and does so, as can be seen through this exploratory essay, by inviting reassessment of Christology, the theology of religions and of interfaith encounter, the theology of creation, and global theology, among other traditional and newly emerging theological loci.⁶⁵

Interim Conclusion—Who Spoke by the Prophets

The concluding clause to the third article is that the ancient prophets spoke through the Holy Spirit. The question left for consideration

63. I develop these points in my essay “Christological Constants in Shifting Contexts: Jesus Christ, Prophetic Dialogue, and the *Missio Spiritus* in a Pluralistic World,” in *Mission on the Road to Emmaus: Constants, Contexts, and Prophetic Dialogue*, ed. Stephen B. Bevans and Cathy Ross (London: SCM; Maryknoll: Orbis, 2015), 19–33; see also Amos Yong, *The Missiological Spirit: Christian Mission Theology for the Third Millennium Global Context* (Eugene: Cascade, 2014), pt. 4.

64. Pentecostal theologians are leading the way in this discussion: Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids: Eerdmans, 2012), and William P. Atkinson, *Trinity after Pentecost* (Eugene: Wipf and Stock, 2013); see also Aaron T. Smith, *A Theology of the Third Article: Karl Barth and the Spirit of the Word* (Minneapolis: Fortress, 2014).

65. See my *Spirit of Love: A Trinitarian Theology of Grace* (Waco: Baylor University Press, 2012).

is whether the Spirit's speaking through the prophets was merely a thing of the (ancient Hebrew) past. This specific confession is itself drawn from the apostolic witness (2 Peter 1:21), so it must be assumed at least that the Spirit continued to speak through the followers of Jesus the Messiah, beyond the prophets of ancient Israel. If so, then by extension, in a post-apostolic context, does the Spirit speak similarly and perhaps in an ongoing way through the church? Orthodox Christians urge that there is a sense in which the earliest ecumenical councils were vehicles of the Spirit even as the Roman Catholic magisterium suggests there are limited albeit no less real occasions in which the Spirit has spoken and continues to speak through the ecclesial hierarchy. Contemporary pentecostal and charismatic movements insist on *sola scriptura* (with the Reformers against Catholic and Orthodox emphases on the tradition of the church) and on the ongoing manifestations of the gifts of the Spirit (here in opposition to dispensationalist theologies which argue that such ceased with the apostolic period). For theology, not just pneumatology, in a global context that engages with Majority World voices and perspectives, one senses that this question will continue to be debated, even if part of an affirmative "answer" to it consists in arguments such as those found in this chapter and book.

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