

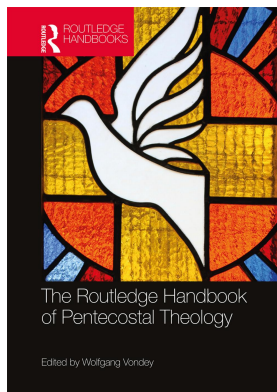
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THE FULL GOSPEL

A liturgical hermeneutic of Pentecost

Wolfgang Vondey

The “full gospel” refers to a theological hermeneutic, a way of reading the world with reference to God, which takes account of Pentecostals’ innate articulations of their own theological story. Narrative, story, and testimony are widely considered the native expressions of Pentecostal spirituality and theology (see Chapter 4). The most consistent methodological framework used for narrating the historically dominant set of Pentecostal spiritual experiences is known as the four- or five-fold gospel. The larger, five-fold pattern proclaims, usually in kerygmatic form, the good news that Jesus Christ brings (1) salvation, (2) sanctification, (3) baptism in the Spirit, (4) divine healing, and (5) the impending arrival of the kingdom of God. This chapter critically examines the functional “logic” of the full gospel as a theological hermeneutic and analyzes its application as an organizing method in Pentecostal theology.

The full gospel depends as method on a theological narrative built around participation in foundational biblical experiences originating with the day of Pentecost, which functions as the theological symbol of the full gospel. This symbol arises from a Pentecostal scriptural hermeneutic (see Chapter 6), which seeks to transport the inquiring subject into the biblical story. The place where contemporary Pentecostal theology meets Pentecost can be identified with the metaphor of the altar. The full gospel is essentially a liturgical narrative aiming at participation in Pentecost through a theological (hermeneutical but also experiential) move to and from the altar. In the three sections that follow, I first situate the hermeneutic of the full gospel in the context of the day of Pentecost and show how Pentecost functions as a theological symbol. I then detail how this symbol finds entrance in Pentecostal theology through an altar liturgy grounded in and leading toward concrete practices shaped by the encounter with the Spirit. Finally, I illustrate how this liturgical hermeneutic is narrated through the five dominant themes of the full gospel. I argue that the full gospel functions as a descriptive and organizing mechanism of altar practices shaped by a range of personal and communal experiences originating with the symbol of Pentecost and presenting a participatory liturgical hermeneutic that yields a biblically and theologically organized and embodied theology.

Pentecost as theological symbol

The biblical day of Pentecost is the foundational symbol of Pentecostal theology. Pentecost is significant for Pentecostals first and foremost because of the experiences and practices

recorded in the biblical texts of Luke–Acts (Mittelstadt 2010, 18–45). While Pentecostals also acknowledge a Johannine and Pauline Pentecost, its emergence as a theological symbol originates with the Lukan testimony. Nevertheless, this preference is not indicative of the broad hermeneutical interests of Pentecostal theology (see Chapter 13); the focus on Luke–Acts serves not to restrict Pentecostal exegesis but rather to indicate that the day of Pentecost offers the central hermeneutical lens for any broader theological conversations.

The experience of the outpouring of the Holy Spirit at Pentecost forms the archetype for practices and convictions of Pentecostal theology, multiplied and reshaped in diverse experiences of “Pentecost” today (see Vondey 2017a). A theology of Pentecost is the thematic hermeneutical locus that elicits an experiential identification with the biblical events of the day. The “plot” of Pentecost, the spiritual experiences and internal “logic” of the practices of the event, forms the foundation for the Pentecostal theological narrative. The full gospel emerges only from the starting point of this original plot of the outpouring of the Spirit applied to contemporary theological concerns and conversations by way of participating in the original Pentecost.

The logic of participating in Pentecost proceeds from the realm of spirit (*pneuma*) to that of word (*logos*): Pentecostal theology begins with a pneumatological imagination (see Chapter 14), which proceeds from the experience of Pentecost in a foundational pneumatological direction (Yong 2005b, 27–30). At the same time, the theology of Pentecost is expressed clearly in the original setting with a central thematic focus on Jesus Christ: Pentecost is a witness to the crucified Jesus who has been raised from the dead and exalted to the right hand of God from whence he has poured out the Holy Spirit (Acts 2:14–36). The Pentecostal imagination proceeds only by way of this Christological narrative construct: the gospel of Jesus Christ is continued at Pentecost! In turn, the call to Christ is followed again with a pneumatological promise: the outpouring of the Holy Spirit on the audience, their children and “all who are far away” (Acts 2:39). The full gospel develops the terms of this Spirit–Christology without a dichotomy between the work of Christ and the Spirit.

The gospel of the Spirit of Christ “poured out on all flesh” (Acts 2:17) allows Pentecostal theology to reach deep into Pentecost not just as a historical day but as a theological symbol by engaging the concrete beliefs and practices emerging with Pentecost reflected in an experiential spirituality believed by Pentecostals still to be available as a continuation, repetition, or expansion of that original experience. Pentecostal Spirit–Christology is thus not a generic hermeneutical device; the foundational connection to the day of Pentecost shapes the pneumatological and Christological imagination always from Pentecost to Pentecost, that is, in a contemporary encounter with the Spirit of Christ seen as a participation in the original event. As symbol, the biblical Pentecost is determinative for the entire hermeneutical focus of Pentecostal thought and praxis (Vondey 2017b, 283–88). The goal of this theological hermeneutic is, in the first place, to preserve the availability of Pentecost, the validity of those experiences, and their perpetuation. The concrete theological and experiential realm for this availability is the altar.

Altar liturgy

The altar arises from the expectation to participate in the experience of Pentecost despite spatial and temporal (or other) distance from the original event. Since Pentecostal theology seeks participation in the immediacy of the original experiences of the biblical story (Land 1993, 63–88), and because the biblical day of Pentecost contains as symbol already all subsequent experiences of Pentecost, the move back to and forward from Pentecost reverses the biblical

hermeneutic of reading and interpreting the biblical text to being read and interpreted by the biblical story (Moore 1987). This hermeneutical reversal is the product of reenacting the biblical Pentecost through a foundational rite typically labeled the “altar call” (see Albrecht 1999, 165–70). In principle, the call to Pentecost is a call to the altar (and vice versa). The altar functions as a participatory liturgical framework for contemporary Pentecostals, and the goal of this experiential “altar hermeneutics” (Moore 2016) is the immediate encounter with Christ through the Spirit at the altar as the material perpetuation of Pentecost.

The altar call and response rite arguably forms the center and summit of Pentecostal worship and theology (Albrecht 1999; Tomberlin 2010; Vondey 2016). Most Pentecostal churches do not have a physical altar, neither in the sacrificial or the sacramental sense (Vondey 2016). Rather, the Pentecostal altar comes into existence, as on the day of Pentecost, through encounter with the outpouring of the Holy Spirit and the response to the divine activity. The altar can be seen in a walking of the aisle or jumping on pews or, less dramatically, the congregating of people in a “sacred” place of ministry, preaching, or prayer (Vondey 2012). In charismatic churches with historical roots in the established liturgical traditions, the architectural space of the sanctuary often defines the spatial boundaries of the altar (Ryle 2011). In neo-Pentecostal communities, the idea of the “sacred space” with a central focal point is shifting from strong architectural identifiers to the more symbolically and experientially identified center of worship (Gold 2006). In the diverse materiality of Pentecostal churches worldwide, the human-divine encounter is identified primarily by the community’s altar activity. In this foundational theological action, Pentecost is profoundly and deeply changed from a theological symbol to a liturgical actualization of the possibility of an immediate encounter with God. Whether church or academy, the altar call invites a response from all realms and activities of Christian theology.

In response to the altar call, Pentecostal theology brings itself, its goals, motivations, methods, and convictions to the encounter with the Spirit where theology is always a first-order discourse with God. Altar theology is doxology, worship, wonder, and praise—and a challenge to any second-order reflection of academic, scientific or theoretical methods. Glossolalia and prophecy, visions and dreams, are ways that manifest this counter-establishment discourse (Yong 2005a, 61–80). Accepting the invitation to the altar usually entails some form of audible or visible response, often accompanied by other physical and charismatic manifestations (Tomberlin 2010). At the altar, the person and the community (and thus their theology) are transformed in the encounter with God and empowered to leave the altar and to take the gospel into the world. This movement to and from the altar forms the liturgical heartbeat of Pentecostalism. The biblical, experiential, and liturgical path of this altar theology is charted by the theological narrative of the full gospel.

The full gospel

The full gospel functions as theological narrative expression of a Pentecostal altar liturgy: salvation, sanctification, Spirit baptism, divine healing, and the coming kingdom mark the way to and from the altar of Pentecost. The order and content of the full gospel is not strictly defined and varies historically and geographically, since the narrative functions as an outlet of Pentecostal spirituality shaped by a range of personal and communal experiences and is not the result of systematic theological reflection (see Thomas 1998a; Vondey 2017a). The phrase “full gospel” may not be used directly even though the elements of the narrative are readily visible. And Pentecostals sometimes adjust the theological pattern and combine or include other themes to speak of a “fullness” of the gospel (see Cho 1997). In short, Pentecostal

theology can employ the elements of the full gospel “in a creative and not always in a constant way” (Kärkkäinen 2007). Systematic proposals sometimes depart from the original narrative or emphasize individual elements rather than the entire narrative. The full gospel can therefore not be understood in a strict manner as a definitive narrative of the Pentecostal story (Archer 2010). Rather, the full gospel is an expression of Pentecostal spirituality and praxis because it “is based on a passionate desire to ‘meet’ with Jesus Christ as he is being perceived of as the Bearer of the Full Gospel” (Kärkkäinen 2007, 7). The elements of the full gospel are never logically isolated or adhere to a strict theological sequence, since the altar experiences underlying the narrative have occurred worldwide in diverse fashion since the day of Pentecost. Although the full gospel possesses an inherent narrative plot which proceeds through each of the five motifs, the connections between the different elements are not just linear but perhaps more akin to the stabilizing strands of a web that hold together the story of Pentecostal experiences and practices (Archer 2004). Entrance to the altar, and participation in Pentecost, is possible in principle from any strand of this narrative web.

As an altar narrative built on Pentecost, the full gospel tells the story of Christ identified by several primary experiences of the Holy Spirit that together form a heuristic framework for theological articulation (see Yong 2010, 95–98; Vondey 2017b). The full gospel functions as both a biblical hermeneutic, as the themes shape the way Pentecostals read the Bible with the goal of participating in the biblical events, and a narrative of contemporary Pentecostal practices and experiences that reflect the biblical story. A systematic and constructive doctrinal formulation of Pentecostal theology must aim at holding together this kind of dynamic narrative of expression of the biblical and contemporary personal, communal, ecclesial, cultural, and counter-cultural experiences in the diverse contexts of global Pentecostalism (see Chapter 2). The primary theological challenge of this narrative is that it is not based on isolated doctrines but on interconnected foundational Pentecostal experiences. Pentecostal theology unfolds along these experiences, and its primary aspiration to participate in the biblical Pentecost frees the theological task from the order, rules, and regulations of contemporary narrative theology. Instead, the full gospel emerges through a perpetual hermeneutic that takes theology continually to and from the altar in activity that both originates with Pentecost and seeks Pentecost, and which reaches Pentecost by way of an immediate encounter with God.

The full gospel therefore originates in the liturgical space between the freedom of Pentecostal experiences and practices, on the one hand, and the demands for a narrative of theological reflection and doctrinal articulation, on the other (Vondey 2001). Therein lies the most immediate challenge of the realization of Pentecostal theology, which exists amidst the tension between the idealized “pure” experiences of the gospel and their counterpart as the strict dogmatic devotion to propositional doctrines. The full gospel is a liturgical narrative of foundational practices of the Spirit and acts as a unique hermeneutic because experience is viewed as lived affirmation of the revelation of God. Viewed through the lens of Pentecost, the liturgy of the full gospel unfolds on the basis of the altar experiences at the root of the narrative so that Pentecostals speak less about salvation, sanctification, Spirit baptism, divine healing, and eschatology than about being saved, sanctified, baptized in the Spirit, healed, and commissioned for God’s kingdom.

Saved

The dominant full gospel narrative begins with a foundational concern for salvation (see Chapter 21). Taking theology to the altar is at the core an embarkment on the path to meet Jesus Christ as savior. More precisely, therefore, salvation is not simply one moment of the

full gospel but its underlying rationale. The entrance to the full gospel as liturgy signals that an encounter with God is always soteriological, always redemptive, transforming, converting, correcting, and delivering. Still, meeting Jesus at the altar marks only the beginning of the soteriological direction identified with Pentecost (Kärkkäinen 2007). Soteriology is the broad liturgical foundation for Pentecostal theology as a whole, and the full gospel narrates its soteriological hospitality.

Consequently, Pentecostal practices of salvation extend across all individual, familial, ecclesial, social, material, cosmic, and eschatological dimensions of life (Yong 2005b, 91–98). Salvation is manifested in a move to the altar, the acceptance of the invitation of God and the response of the worshiper in a move forward into the “holy place,” sometimes a gradual reorientation, at other times a jumping and running of the aisle. Responses vary from the assembly of the entire congregation at the altar to some remaining in the pews or falling on their knees in the aisle or stretching out their hands toward the perceived presence of God. The bringing of oneself to the altar may be the actual walk of a person or manifested only by a groaning in the spirit, a singing of the congregation into the presence of God, or the eruption of tongues and prophecies, prayers and songs (Albrecht 1999; Cartledge 2010). Salvation is practiced in a myriad of ways reflecting the soteriological emphasis that penetrates all Pentecostal theological concerns.

The wide-ranging practices among Pentecostals suggest that all elements of the full gospel are works of grace and possible steps to the altar and the path of salvation. Theological concerns thus range from the liberation from sin to the participation in the divine life (Coulter 2008), regeneration, sanctification, divine healing, and personal piety (Alexander 2011), supernatural deliverance from the powers of the devil and the world (Covington 1995), spiritual and ideological, economic and political deliverance (Chesnut 1997), empowerment (Ngong 2010), and holistic salvation (Anderson and Tang 2005). The scope of the full gospel extends toward complete salvation, which reaches the soul through a whole range of experiences marking the personal-spiritual, individual-physical, communal, socioeconomic, and ecological aspects of Pentecostal soteriology (Volf 1989). The symbol of Pentecost as the story of the redemptive activity of the Holy Spirit in the cosmos, world, society, the church, and the human person provides an archetype for narrating a broad Pentecostal liturgy (see Vondey 2017b, 153–280) that extends to the transformation and salvation of the whole of life.

Sanctified

A second motif in the narrative of the full gospel is sanctification (see Chapter 22), typically seen as a distinct work of grace and arguably the most contested teaching among Pentecostals: sanctification follows salvation in the account of the five-fold gospel but not in the four-fold pattern where it is subsumed under either salvation or Spirit baptism (Dayton 1987, 17–23). Nevertheless, within the soteriological emphasis of the altar call, sanctification recognizes both the call of God and the desire of the believer to holiness (see 1 Pet. 1:15–16). Whereas salvation identifies the move of a person to the altar, the experience of sanctification is a remaining at the altar in anticipation of the coming Pentecost. In light of the foundational Pentecostal concern for the fullness of salvation, sanctification emphasizes the cleansing from sin and the seeking of perfection (see 2 Cor. 7:1). As part of a soteriological liturgy, sanctification is not a forward moving into new territory (as with salvation) but a waiting and presentation of one’s present circumstances, intentions, and convictions as the object of theological interpretation before God. The full gospel leads Pentecostal theology to the altar for the purpose of tarrying for the presence of Jesus and the outpouring of the Holy

Spirit (Wall 2013). Sanctification is a threshold practice for both the subject and the object of theological inquiry.

The pursuit of sanctification is a transitional step identified by an initial departure from one's familiar world and a concluding state of reaching a new form of existence, joined by an intervening phase of tarrying. Theology as a way to the altar here creates a sacred space for tarrying, "a temporary 'container' of sorts for the sacred, for the human to engage the sacred" (Albrecht 1999, 133). "Lingering" or "tarrying" and "laying" or "giving yourself" at the altar are dominant activities that narrate this practice among Pentecostals. Sanctification is a form of active participation in the divine presence, even though the human "activity" implies waiting, travailing, prostrating and submitting oneself to the holiness of God (Castelo 2004). Pentecostal practices range from soaking prayer, falling or "being slain" in the Spirit, to more sacramental practices of footwashing (Vondey 2017a, 105–7, 2017b, 60–67). As a theological method, sanctification is an active waiting for the encounter with Christ and immersion in the sacred presence of the Holy Spirit. The full gospel is comfortable with this "unproductive" waiting for the prolonged presence of God as an expression of spiritual participation in the apostles' tarrying in the upper room (see Acts 1:13–14). As a theological hermeneutic, sanctification includes the possibilities of dissonance, grieving, and confession in order to be convicted and corrected (Johns 1995). Pentecostal theology is here at its darkest place; sanctification is not for the joyful explication of theological achievements and the praise of salvation but for humility, self-examination, and correction. It is through this critical gate that the full gospel can aim at empowerment, transformation, and liberation.

Baptized in the spirit

A third, and typically central, element of the full gospel is the baptism in the Holy Spirit (see Chapter 23). A motif drawn from rich Jewish and Christian textual history (Levison 2009), to be baptized in the Spirit, reflects a deep, personal experience in which the regenerated and sanctified believer receives in an extraordinary encounter with the Holy Spirit empowerment for the Christian life. Widely viewed as the most distinctive practice of Pentecostals, Spirit baptism is most intimately tied to the altar as a metaphor for the encounter with God to which the other elements point and from which they receive their meaning (Macchia 2006). Yet this important position does not elevate Spirit baptism above the narrative. Rather, this transformative experience marks a turning point in the altar liturgy: after being baptized in the Spirit those who have come to the altar are transformed to leave the altar.

A theology baptized in the Spirit is attentive to this transformation both on the inside and on the outside (subjectively and objectively). Spirit baptism occurs in the subject by means of the affections, abiding dispositions resulting from the encounter with the Holy Spirit and directing a person more fully toward God and neighbor (Land 1993, 136). On the outside, Spirit baptism ignites a passion directed beyond one's self to the church and to the world that seeks through participation in Pentecost God's promise of the redemption of all creation (Alexander, Bowers, and Cartledge 2012). The baptism in the Spirit, therefore, is both a personal experience of grace and a communal, universal, and eschatological manifestation of the kingdom of God in the world (Macchia 2006, 85–88). Dominant forms of embodying this experience are praying through, preaching, and the laying on of hands, reflective of the apostles' practices on the day of Pentecost (Vondey 2017a, 107–9, 2017b, 84–90). Arguably the most distinctive practice manifesting Spirit baptism for Pentecostals is the disciples' speaking with other tongues (see Acts 2:4). Such tongues are a verbal and oral manifestation that the

prayer for the Spirit has been answered by the reception of the Spirit. Similarly, preaching, the laying on of hands, prophecies, and other spiritual gifts are transformative, sacramental rites (see Chapter 29), manifesting the participation in the baptism with the Holy Spirit.

The theological motifs of this endowment are sanctification and charismatic empowerment: through the baptism in the Spirit, “the church is allowed to participate in and bear witness to, the final sanctification of creation” (Macchia 2006, 86). At the same time, the filling with the Spirit also opens up a socio-critical hermeneutic to empower a counter-critical church in the world through manifestation of the charismatic gifts of the Spirit while groaning in solidarity with the suffering creation for the fullness of redemption (Macchia 1998, 10–11). With the baptism in the Spirit, Pentecostal theology has arrived at the turning point of its own identity. As a baptismal practice, this transformative experience is manifested in the transformation of the passive-receptive believer into an active agent of the Spirit: Pentecostal theology that has come to the altar is now equipped to leave the altar.

Healed

Divine healing (see Chapter 24) signifies an important expansion of the experience of Pentecost and the baptism in the Spirit: healing marks a move from the altar into the world. This move is always tied to explicit practices of faith, evident in both the expectation that healing is a result of the act of faith and participation in the pursuit of divine healing. Central practices among Pentecostals are the vocalization of faith, the laying on of hands, and the anointing with oil (Vondey 2017a, 109–12). Nonetheless, while healing practices are often literal interpretation of biblical narratives, there are few restrictions on receiving and extending healing, and activities often connect with indigenous religious practices to form enculturated rituals departing from strict biblical or apostolic patterns. The materiality of this liturgy extends not just to bodily healing but also to remedies for unemployment, family quarrels, racism, marital conflict, and to the well-being of the nation and the environment (Vondey 2017b, 108–15). The expansion of these practices signals the realization that the experience of the fullness of salvation does not currently extend to all realms of creation. The vast demand for continued healing guards Pentecostal theology from becoming a romanticized or triumphalist exercise. The promise of divine healing challenges Pentecostals to leave the altar and to go into the world in an outward orientation and a liturgical praxis that embraces traditional concerns and methods and is open to improvised practices among all who need healing, restoration, liberation, and deliverance.

The gospel of divine healing thus proclaims that wholeness and restoration are the universal will of God for the salvation of all creation. Suffering, sickness, persecution, and dying are the consistent biblical themes that narrate the concerns for encountering the redeeming presence of God (Thomas 1998b, 310–19; Mittelstadt 2004). Pentecostals respond to these contexts with the symbol of Pentecost by proclaiming in broad terms healing through the power of God provided in the atoning work of Christ and the encounter with the Holy Spirit (Alexander 2006). The liturgical contours of this theology remain thoroughly connected to the altar while diversifying rapidly through three intersecting dynamics: (1) those saved, sanctified, and filled with the Spirit come to the altar to find healing; (2) those who experience healing at the altar take the altar into the world; (3) and those in the world who receive healing come to the altar for salvation. On the one hand, healing can be seen as an extension of the gospel of salvation, sanctification, and Spirit baptism, while, on the other hand, healing practices translate this gospel into the present with often unprecedented interpretation and new forms of application.

A therapeutic and realistic proclamation of the full gospel acknowledges also that not all are healed. The existential tension between expectation and experience deeply shapes Pentecostal theology and has persuaded Pentecostals frequently to adjust their teachings (Robinson 2014) in order to maintain the core belief in divine healing amidst the often devastating effects of wars, natural disasters, national epidemics, and personal tragedies. By maintaining the promise of divine healing, Pentecostal theology encounters not only its most material but also its most volatile demands as a liturgy insisting on the availability and extension of the experience of Pentecost “to the ends of the earth.” As a theological emphasis of the full gospel, healing is as much based in the atonement as it is in search of atonement (Holm 2014). The full gospel resolves this theological tension with a pervasive eschatological orientation.

Commissioned

Despite its place in the full gospel narrative, eschatology does not mark the “end” of Pentecostal theology. Rather, eschatology returns the full gospel to its central concerns for participation in Pentecost transformed by an apocalyptic urgency (Land 1993). An apocalyptic emphasis on the kingdom of God projects Pentecostal theology back onto itself in critical reflection: eschatology not only draws Pentecostals from the altar to the ends of the earth but also urges them to return to the altar and the encounter with God. Pentecostal eschatology culminates in an apocalyptic mandate to go and seek the lost, to proclaim Christ as king and to bring the world into God’s kingdom. This apocalyptic expectation of the inbreaking of the kingdom already manifested in the outpouring of the Holy Spirit (at Pentecost and beyond) permeates the reading and practices of the other gospel motifs (see Chapter 25). The events of Pentecost form an eschatological motivation for the proclamation of the whole of the full gospel, thereby continually expanding the Pentecostal theological narrative until it finds its full realization.

Eschatological practices are therefore, in principle, any altar practices acted out by the church for its mission to and transformation of the world (Vondey 2017b, 132–38). The practices of the eschatological gospel are organized along any of the central experiences of Pentecost, albeit now realized as an aspect of the imminent fullness of the kingdom of God. In the altar narrative of the full gospel, to be saved means eschatologically “an entry into the training program of a missionary fellowship” (Land 1993, 82) where Pentecostals see themselves as agents of witness and worship in the world. To be sanctified means an eschatological break and radical transformation from a life of the flesh to a life in the Spirit as a testimony to life in God’s kingdom (Land 1993, 88–90). The eschatological baptism in the Spirit seeks to equip theology for a radical witness to the lost and spiritual battle with the enemies of God (Land 1993, 91–93) as a testimony to the empowered and anointed life resulting from Pentecost. And the eschatological experience of divine healing points to a radical encounter with the coming kingdom already manifested in the physical life of believers as a testimony to the redeeming presence of God. These and other experiences reshape Pentecostal theology into eschatological actions to serve as anticipation, confirmation, and celebration of an eternal Pentecost.

Pentecostal theology alerts Christianity to the ongoing significance of eschatology for ecclesiology and mission and the importance of cultivating eschatological practices in light of an apocalyptic vision (Thompson 2010). The eschatological interpretation of the Pentecostal theological mission often includes both the ideas of urgent evangelization and long-term social transformation (Miller and Yamamori 2007). Outside the dominance of dispensational hermeneutics, the Pentecostal apocalyptic vision can be more exactly defined as an affective

transformation conforming the church and the individual to the pathos of God (see Land 1993, 58–121) instilled by the outpouring of the Holy Spirit through experiences of the charismatic gifts creating and shaping an eschatological liturgy.

Conclusion

The full gospel of salvation, sanctification, Spirit baptism, divine healing, and the kingdom of God elicits theological actions of the church through which God enables the participation of the world in the outpouring of the Spirit of Christ. The five dominant themes presented in this chapter chart the foundational logic of the Pentecostal theological narrative to which other themes could be added. A drive for the redemptive, transformative, and liberating “fullness” of the kingdom of God sustains the entire liturgy of the full gospel. The importance of this theological hermeneutic lies in its insistence on the full gospel as a liturgy of Pentecost that applies to the whole of the Christian life. Pentecostal theology is in this sense a participation in the day of Pentecost lived out in the charismatic, evangelistic, and socio-critical practices of the church around the altar. The full gospel is a curious, hospitable, and critical theological liturgy that points to an eternal Pentecost already captured by the experiences of Christ as savior, sanctifier, Spirit baptizer, divine healer, and coming king.

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