

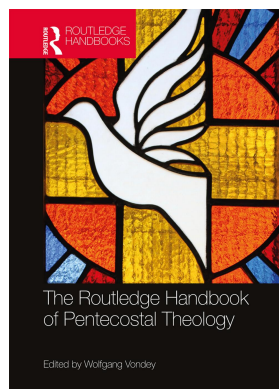
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Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



## The Routledge Handbook of Pentecostal Theology

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### Trinitarian theology

Publication details

<https://test.routledgehandbooks.com/doi/10.4324/9780429507076-22>

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**Published online on: 20 Apr 2020**

**How to cite :-** Steven M. Studebaker. 20 Apr 2020, *Trinitarian theology from: The Routledge Handbook of Pentecostal Theology* Routledge

Accessed on: 22 Mar 2023

<https://test.routledgehandbooks.com/doi/10.4324/9780429507076-22>

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# TRINITARIAN THEOLOGY

## The Spirit and the fellowship of the triune God

*Steven M. Studebaker*

Since the fourth century, the Trinity has been a central Christian doctrine. Among the early Pentecostals, however, the Trinity was a point of contention and division that gave rise to Oneness and trinitarian Pentecostal trajectories (see Chapter 18). The focus of this chapter is on Pentecostal contributions to trinitarian theology. Many Pentecostals are confessional, but not functional trinitarians (Tapper 2017, 1–7). In other words, even among trinitarian Pentecostals, the Trinity, though a point of confession, is often of little further consequence. The problem is not limited to the church but has also characterized formal Pentecostal theologies (see Pearlman 1937, 68–77; McRoberts 1995, 145–77). Until the end of the twentieth century, Pentecostal theologians more or less adopted the primary content of the Nicene–Constantinopolitan creed (Menzies and Horton 2000, 55). They gave little effort to considering what a Pentecostal perspective might contribute to trinitarian theology, much less to developing a genuinely *Pentecostal* trinitarian theology (Kärkkäinen 2002, 97, 103; Warrington 2008, 30). That situation began to change only in the early twenty-first century. In this chapter, I argue that Pentecostal trinitarian theology develops from a pneumatological reading of Scripture. I begin by outlining current Pentecostal engagement with the Trinity and then turn to develop a Pentecostal trinitarian theology based on biblical pneumatology to show that the Spirit of Pentecost plays a summative role in the history of redemption, which indicates that the Spirit fulfills the fellowship of the trinitarian God. I conclude with bringing this Pentecostal trinitarian theology into conversation with wider trinitarian traditions.

### **Pentecostal engagement with the Trinity**

The emergence of Pentecostal trinitarian theology has taken three directions. First, Pentecostal theologians turned to the Trinity as resource for constructive work in other areas of theology. Simon Chan's (1998, 40–55) Pentecostal contribution to Christian spirituality is an early work in this genre of theology (see Chapter 3). Frank Macchia's (2006, 2010) work is an exemplar of this approach. He draws on the Trinity to revise the traditional Pentecostal theology of Spirit baptism (see Chapter 23) and to propose a Pentecostal theology of justification. Athanasius and Augustine are key resources for Macchia. The result is a fruitful

integration of these figures and a trinitarian vision of Spirit baptism and justification. Developing a Pentecostal account of the Trinity, however, is not (yet) his dominant focus.

Second, Pentecostal theologians supplemented traditional trinitarian theologies with Pentecostal insights. Here the works of Amos Yong and Kilian McDonnell are important. Although Yong's primary subject is theological hermeneutics, a pneumatological trinitarian theology grounds it. Beginning with biblical pneumatology, Yong (2002) identifies three characteristics of the Spirit—relationality, rationality, and power—on the basis of the Spirit's work in mediating the grace of Christ, creating the world, and giving life. He brings these pneumatological points into dialogue with Eastern and Western trinitarian theologies. The result is a pneumatological trinitarianism: not a Pentecostal trinitarianism per se, but a re-visioning of traditional trinitarian theologies on the basis of Pentecostal and biblical pneumatology. Catholic charismatic theologian, Kilian McDonnell (2003) maintains that the Trinity shapes both pneumatology and Christology. His goal is to integrate the roles of Christ and the Holy Spirit in the work of redemption in place of the traditional tendencies to separate their missions or to subordinate the Spirit to Christ. Although McDonnell effectively gives Christ and the Spirit distinct roles, he continues Western theology's Christocentrism, making the Spirit's role instrumental for accessing Christ's revelation and redemption. Yong's is the more significant work for Pentecostals because it operates more consistently from pneumatological insights and, thus, provides more constructive contributions toward a Pentecostal trinitarian theology.

Developing a genuine "Pentecostal" theology of the Trinity is the third direction. This work is more preliminary. Although recent years saw Pentecostals engage trinitarian theology more than their predecessors, developing a Pentecostal theology of the Trinity as such remains rare. The challenge for Pentecostal theology is to articulate a theology of the Trinity derived from the Pentecostal tradition and to engage the alternative trinitarian traditions with a distinct Pentecostal voice. My own work (Stuebaker 2012), followed by William P. Atkinson (2013), are important steps toward this goal. The following sections provide the basic contours of this agenda by drawing primarily on my own work yet representing emphases found in Atkinson, Macchia, and Yong.

### **The Spirit's trinitarian narrative**

The Christian doctrine of the Trinity emerges from the biblical revelation of God as the Father, the Son, and the Holy Spirit. The Incarnation and Pentecost are its summative events. A Pentecostal orientation focuses on the Holy Spirit's role in this narrative (Yong 2002, 25 and 61, Atkinson 2013, 14). The economic pneumatology that arises from the Spirit of Christ and the Spirit of Pentecost provides the biblical content for a Pentecostal theology of the immanent Trinity presented in the next section.

### ***The Spirit of Christ***

First, the Spirit plays a formative role in the Incarnation and the life of Jesus Christ (Atkinson 2013, 53, 70–71). The Incarnation of the Son of God in Jesus Christ emerges from the narrative of the Spirit of God that began with the Spirit's stirring over the abyss of creation and animating human life in Genesis 1 and 2 (Yong 2002, 28–29; Macchia 2018, 125). The Gospels of Matthew and Luke indicate the pneumatological foundation for understanding Jesus Christ (Yong 2005, 87). Comforting Mary, the angel Gabriel says, "Do not be afraid . . . , the Holy Spirit will come upon you . . . , therefore the child to be born . . . will be called

the Son of God” (Luke 1:30–35). The Holy Spirit descending on Mary echoes the Spirit of God hovering over the primal abyss. The result, in both cases, is the production of life. An angel assuages Joseph’s consternation with the same news—“the child conceived in her is from the Holy Spirit” (Matt. 1:20). The pneumatic conception of Jesus should not be entirely surprising. Isaiah foretold that this messianic figure will be the “shoot . . . from the stump of Jesse” and that “the spirit of the LORD shall rest on him” (Isa. 11:1–2). Matthew’s genealogy identifies Jesus as this Davidic descendant and the conception narrative as the Spirit anointed messiah foretold in Isaiah. Jesus Christ is the unfolding of the redemptive work of God’s Spirit (see Chapter 20). Whatever uniqueness theology attributes to Christ (e.g. he is the Incarnation of the Son of God), it must also situate Christ in the wider narrative of the Spirit of God. The Spirit of God brings about the union of the Son of God in the humanity of Jesus Christ. The Spirit of God operates in the liminal space between the immanent and economic Trinity. The Holy Spirit brings the Son of God across the threshold from being “in the beginning with God” to being in the “flesh” and living “among us” (John 1:1, 14).

Second, the Spirit plays a productive role throughout the life of Jesus Christ. Usually theology portrays the Spirit’s ministry as a derivative of Christ’s work (Yong 2005, 111). The Holy Spirit is the Spirit of Christ. This way of understanding the Spirit of Christ relies on Logos theology and the sending-mission pattern of the Gospel of John (Atkinson 2013, 98). The Father sends the Son to fulfill righteousness through his life and death on the cross. The Father and the Son, in turn, send the Holy Spirit to mediate the grace of Christ. Extrapolating from the economic sending relations to the immanent Trinity, Western theology developed the processions of the divine persons: the Son proceeds as the eternal begotten Son of the Father; the Holy Spirit proceeds from the Father and the Son—this articulation resulted in the controversial *filioque* doctrine. The consequence is trinitarian theology based almost entirely on the Father-Son narrative played out in the life of Jesus Christ (Atkinson 2013, 9–11). The Holy Spirit is an adjunct to Christ. The Spirit empowers Jesus’ human nature, while the incarnate Son sets aside the prerogatives of deity. The Spirit, however, contributes nothing to the Incarnation as such. The Spirit serves to administer the grace Christ earned on the cross.

Pentecostals emphasize, however, that in the New Testament, the identity and work of Christ derives from his identity as the Spirit-anointed messiah (Yong 2002, 29, 74; Atkinson 2013, 74–75; Macchia 2018, 130). The Spirit is the abiding source of Jesus Christ’s life and ministry. Considering Christology from a pneumatological perspective means that Jesus, throughout his life, and not only in his conception, was the messiah in and through the agency of the Holy Spirit. The Holy Spirit, in other words, is the ongoing foundation of Christ’s incarnate life and ministry. Matthew and Luke highlight vital elements about Jesus and his Spirit-anointed life and ministry (Yong 2005, 87–88; Atkinson 2013, 62). Jesus recognizes that the presence and power of the Holy Spirit constitutes him the Christ and empowers his ministry (Luke 4:14–19). Jesus heals people, thereby bringing “justice” because the “Spirit [is] upon him” (Matt. 12:18). The presence of the Holy Spirit grounds his messianic identity and ministry. Jesus recognizes that he is *of* the Spirit. This recognition of his Spirit-anointed identity and work expands the notion of the Spirit of Christ.

The Spirit of Christ has several meanings: the Spirit is sent *by* Christ and the Father to continue God’s redemptive work in the world; but that meaning derives from the Spirit’s more fundamental work *in* Christ. Why can the Spirit continue the ministry of Christ in the world? Because the Holy Spirit not only initiated the union of the Son of God with Jesus’ humanity but was also the abiding foundation of his incarnate life and ministry. The Spirit of Christ, therefore, means that Christ is *of* the Spirit. The Incarnation of the Son of God

in Jesus Christ was brought about by the Holy Spirit. Spirit Christology, in other words, complements Logos Christology by correcting its unilateral Christocentrism (Yong 2005, 86; Macchia 2018, 308).

Third, Jesus Christ is also an eschatological figure (Heb. 1:1–2; Heb. 9:26; 1 Pet.1:20). Christ is eschatological because he fulfills the Spirit-breathed purpose of human life. The life of Jesus Christ emerges within the wider narrative of the Spirit of God that began with creation. The Spirit narrates the comprehensive history of redemption in Christ's particular life. The Incarnation displays in vivid clarity God's vision for human life—life lived in and for this world and in loving fellowship with the triune God and other human beings. The Holy Spirit's activity in the Incarnation not only parallels the breath of God that animated human life in Genesis 2:7 but brings that life to its most radical expression. The Holy Spirit's role in the resurrection of Christ also displays the Spirit's eschatological character (Yong 2005, 102; Atkinson 2013, 69; Macchia 2018, 296). The resurrection of Christ, moreover, is the definitive completion of the Spirit's broader work in the narrative of redemption. The New Testament describes the Son of God in Christ as “the reflection of God's glory and the exact imprint of God's very being” (Heb. 1:3). The Apostle Paul contrasts Jesus Christ as the “last Adam” with the “first . . . Adam” (1 Cor. 15:45). Where the first Adam was “a man of dust” who “became a living being” (1 Cor. 15:45, 47), the last Adam “became a life-giving spirit” (1 Cor. 15:45). Paul's point is that the descendants of Adam die; they return to the dust, but “those who are of heaven” shall put on immortality (1 Cor. 15:49, 53). Adam returned to the dust after becoming a “living being” because he forsook his Spirit-breathed life. Jesus Christ became a life-giving spirit because he embraced his Spirit-breathed life as the incarnate Son of God (Macchia 2018, 301–2). Left in the tomb, Jesus' ministry remains unfulfilled. The presence and life-renewing work of the Holy Spirit raises Christ and enables him to return to the Father and to pour out the Spirit of Pentecost (1 Pet. 3:18; 1 Tim. 3:16). By raising Christ to resurrected life, the Spirit completes the ministry of Christ.

### *The Spirit of Pentecost*

The outpouring of the Holy Spirit on the day of Pentecost is the critical nexus not only in the New Testament but the entire history of redemption (Macchia 2018, 298 and 307). Pentecost is first a threshold in the history of salvation, and exclusively Christocentric views of salvation miss the Spirit's role in the narrative of redemption (see Chapter 21). Recognizing the Spirit's place in God's redemptive work does not replace Christocentrism with pneumaticentrism. On the contrary, it integrates Christ with the Spirit (Atkinson 2013, 74–75). Pentecost reveals that the perennial and universal work of the Holy Spirit that began with creation and comes to its most radical manifestation in the particular history of Jesus Christ is for “all flesh” (Acts 2:17). Pentecost gives the Spirit-anointed life of Christ a universal horizon (Yong 2005, 88–102; Macchia 2018, 130–31). When the disciples asked the resurrected Christ, if now was the time that he would “restore the kingdom to Israel,” he deflected their question on a political kingdom and reiterated the purpose of his life and ministry—“you will be baptized with the Holy Spirit . . . you will receive power when the Holy Spirit has come upon you” (Acts 1:5, 6, 8). In other words, Jesus recognized that the work of the Spirit in his life was never the *telos* of redemption. The Spirit catalyzed the incarnate life of Christ so that that life might be shared with all people. The purpose of the particularity of Christ was always the universality of the Spirit of Pentecost. In Christ, the work of the Spirit that began with creation reaches its most radical manifestation in a particular human life. The outpouring of the Spirit of Pentecost is the threshold that makes the Spirit-breathed life achieved in Christ

an opportunity for all people (see Chapter 19). Pentecost, however, is more than a liminal event in the macro-history of redemption. It has perpetual liminality. Receiving the Spirit of Pentecost and participating in the Spirit-breathed life achieved in Christ that it enables is a perennial threshold for human life lived on the verge of God's kingdom. Thus, Paul's admonition to "be filled with the Spirit" (Eph. 5:18).

Second, the Spirit of Pentecost is the substance of redemption (Yong 2005, 101–8). Consider the way *all* the Gospels define Christ's redemptive work. John the Baptist announces the coming messiah and declares the nature of his salvation: "I baptize you with water . . . he will baptize you with the Holy Spirit" (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). Jesus also identifies the gift of the Holy Spirit as the goal of his work. In Luke 11:13, he promises that the "the heavenly Father" will "give the Holy Spirit to those who ask him." The Gospel of Luke closes with Jesus assuring the disciples that they will receive the promise of the Father and be "clothed with power from on high" (Luke 24:49). After his resurrection, Jesus urges the disciples to remain in Jerusalem so they can receive "the promise of the Father . . . ; for John baptized with water, but you will be baptized with the Holy Spirit" (Acts 1:4–5). The Acts narrative shows Jesus fulfilling the promise of his ministry to baptize in the Holy Spirit. Jesus comes as the Spirit-anointed messiah (Luke 1:35; 4:17–19; Acts 2:33) so that the life the Spirit made possible in him can be shared with "all flesh" (Acts 2:17). That all four Gospels and Acts define the goal of Jesus' ministry as baptism in the Holy Spirit is significant. It indicates that the fundamental nature of his ministry and Christian salvation is the reception and participation in the Holy Spirit. Receiving the Spirit of Pentecost is the substance of redemption because it makes Christ's historical realization of Spirit-breathed life available to all people (Macchia 2018, 308–9).

For Pentecostals, the Spirit's role in establishing Christian identity as children of God highlights the fundamental role of the Spirit in the work of redemption (Atkinson 2013, 60–61, 72). Paul parallels the sonship of Christ with Christian identity as children of God the Father:

For all who are led by the Spirit of God are children of God. For . . . you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God.

(Rom. 8:14–16)

That the Spirit is the source of their adoption as God's children is notable (Macchia 2018, 124). The Spirit makes Christians children of God. Connecting Christian identity as children of God is not limited to Pauline theology, however. The prologue of the Gospel of John defines the gospel as receiving new birth as God's children:

But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

(John 1:12–13)

Further, John 3:1–8 clarifies that the Spirit of God is the source of this new birth that constitutes believers as children of God.

Third, Pentecost inaugurates eschatological renewal (Yong 2005, 90). According to Peter's Pentecost sermon, the eschatological outpouring of God's Spirit promised in Joel 2:28–32 began on the day of Pentecost. In other words, Pentecost advances the narrative of redemption.

Jesus Christ's life and ministry indicates this eschatological anticipation. Jesus' saving work does not reach its climax on the cross or even in the resurrection, but with the outpouring of the Spirit of Pentecost (Macchia 2018, 304–5). The day of Pentecost is decisive for the drama of redemption: it culminates the great movement of redemption that progresses from the Spirit hovering over the waters to bringing about the incarnate life of Jesus Christ. Beginning with the work of the Spirit, Christ's life and ministry find their *telos* in the gift of the Spirit of Pentecost. Peter's Pentecost sermon provides a condensed narrative of Christ's ministry that concludes with "the promise of the Holy Spirit" (Acts 2:33). It confirms the pneumatological purpose of Christ. Recognizing the place of the Spirit of Pentecost does not displace Christ but binds Christ and the Spirit in a wider narrative of biblical redemption. The Spirit of Pentecost does not come alone but brings the resurrected life of Christ to the Christian community (Yong 2002, 32). Consequently, the Spirit of Pentecost is eschatological.

The Spirit of Pentecost is also eschatological in respect to its scope (Yong 2005, 31, 91–97). What the Spirit achieved in the life of Christ is programmatic for Pentecost. But Pentecost is forward, not backward, looking. Christ came to give the Spirit for the restoration of all people to their God and to the life for which they were created. Through the Spirit of Pentecost, the gospel will go to "the ends of the earth" (Acts 1:8). The emphasis on "devout Jews from every nation under heaven" on the Day of Pentecost corroborates with Joel's promise that the Spirit is for "all flesh" (Acts 2:5, 17). The restoration of people from their exile from God and each other and renewing their life is a foundational motif in biblical redemption. In the renewal of the Mosaic covenant, God ensures to have compassion by

gathering you again from all the peoples among whom the Lord your God has scattered you. Even if you are exiled to the ends of the world, from there the Lord your God will gather you, and from there he will bring you back.

*(Deut. 30:3–5)*

The later Hebrew prophets gave that promise a universal scope (e.g. Isa. 42:6; 65:17). The description of the first Christian community at the conclusion of Acts 2 illustrates the theme of restoring the people of God: "All who believed were together and had all things in common . . . They broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all people" (Acts 2:44–47). The outpouring of the Spirit of Pentecost fulfills God's dream to create people that share in the fellowship of the triune God, live in loving relationships with each other, and enjoy the abundance of creation. The Spirit consummates this eschatological promise in the "[liberation] of creation from its bondage to decay" and the resurrection of the saints to new life in the new heaven and the new earth (Rom. 8:18–27; Rev. 21:1).

### A Pentecostal Trinity

The Catholic theologian Karl Rahner (1970, 22) made the formula the "‘economic’ Trinity is the ‘immanent’ Trinity and the ‘immanent’ Trinity is the ‘economic’ Trinity" a fixture of contemporary trinitarian theology. Pentecostal theologians have readily adopted this principle (e.g. Yong 2002, 72–78; Stuebaker 2012, 3–5; Atkinson 2013, 27–28, 95). But should they? Yes, because the work of God in redemption derives from the immanent identities of the triune God, who is the Father, the Son, and the Holy Spirit. If God's work of redemption does not reflect who and what God is from eternity, then theology says nothing about God.

Applying Rahner's principle to a Pentecostal trinitarian theology means that the identity of the Holy Spirit that emerges in the biblical narrative of redemption reveals the Spirit's immanent identity and role in the triune God (e.g. Menzies and Horton 2000, 54; Yong 2002, 27–81). What does the economic activity of the Spirit as the Spirit of Christ and of Pentecost in the narrative of redemption mean for trinitarian theology?

First, the Trinity is a *trinitarian* fellowship of the Father, the Son, and the Holy Spirit (Macchia 2010, 297; Atkinson 2013, 74). Only in the Spirit does God transcend a monad or a binity and become a triune God. Saying the Godhead “becomes” a Trinity in the Holy Spirit does not imply temporal sequence in the relations among the divine persons. Trinitarian discourse invariably connotes temporality because human language cannot describe ontological relations that are eternal. For traditional Western and Eastern trinitarianism, the Father is first in order (axis) and the one who begets the Son and from whom the Spirit proceeds. The Western tradition has the Son participate in the Spirit's procession (i.e. the *filioque*), and some Eastern theology has the Spirit proceed from the Father and through the Son. The Father is, nevertheless, the principal source of the procession of the Holy Spirit in both traditions. Neither the Western nor the Eastern traditions, however, attribute temporal sequence to these processions, but regard them as eternal relations (Atkinson 2013, 99, 121). The Father eternally begot the Son. The Holy Spirit proceeds eternally from the Father (and through/from the Son). So, a Pentecostal trinitarian theology posits no temporal sequence when it says the Holy Spirit fulfills or completes the fellowship of the triune God (Atkinson 2013, 125). The Spirit's eschatological role in the narrative of redemption as Spirit of Pentecost reflects the Spirit's role in the triune life of God.

Second, trinitarian fellowship means that the Holy Spirit is a constituent agent of that triune life (Macchia 2010, 301; Atkinson 2013, 73). In traditional trinitarian theology, the Father and the Son's relationship conditions pneumatology. This theology relies on the sending missions revealed in the Gospel of John. From creation to eschaton, the Holy Spirit plays a vital role in the history of redemption. Jesus recognized that his identity as the incarnate Son was a product of the Spirit's presence and work in this life (e.g. Luke 4:18, Matt. 12:28). Since the Spirit plays a role in constituting the identity of the incarnate Son in Jesus Christ, then the Spirit has a similar role in the immanent Trinity (Atkinson 2013, 62, 71). Traditional trinitarian theologies that portray the Spirit as a passive procession, therefore, are insufficient. The Spirit is not a passive product of a procession but a productive divine person. The Holy Spirit's agency plays a formative role not only in the relational identities of the Father and the Son but also in the Spirit's identity in the triune God.

Third, the Holy Spirit fulfills the triune fellowship by being one in whom and with whom the Father and the Son share fellowship. The Spirit's role in completing the fellowship of the immanent Trinity reflects the Spirit's eschatological activity in the economic Trinity (Macchia 2010, 305; Atkinson 2013, 101). The implication for the immanent Trinity is the Father, the Son, and the Spirit equally receive and give love. The triune God is a trinitarian fellowship. God is neither a binitarian communion of the Father and the Son—e.g. the Holy Spirit as the mutual love of the Father and the Son—nor unilateral relations from the Father. A pneumatological reading of Scripture therefore coordinates Christology and pneumatology and gives them both constitutional roles in place of traditional trinitarianism's tendency to treat pneumatology as a derivative doctrine of the theology of the Father and the Son. In other words, the Spirit is not only a product of a unilateral procession from the Father or a bi-lateral procession from the Father and the Son. The Spirit is the divine person who constitutes and consummates the immanent fellowship of the trinitarian God and is one who gives and shares love in the dynamic fellowship of the trinitarian God.



### Pentecostal and traditional trinitarian theology

Despite differences over the *filioque* doctrine, Eastern and Western trinitarian theologies are fundamentally the same. The theology of divine processions from the Father gives their theologies structural and substantial similarity. The Father's identity derives from being the unbegotten and the source of the Son's and the Holy Spirit's processions (Macchia 2010, 303–4). He is the one from whom the Son and Spirit proceed. The Son and the Spirit have their identities from their modes of procession (principally) from the Father. The Father begets the Son from eternity. His mode of procession is called generation from the Father. As such, he is the begotten Son. The Holy Spirit proceeds from the Father. In the Eastern tradition, some regard the Spirit proceeding from the Father alone and others say the Spirit proceeds from the Father and through the Son. The Western tradition is not ambiguous on this point. It added the *filioque* clause to the Nicene–Constantinopolitan creed to indicate that the Holy Spirit proceeds from the Father *and* the Son.

Without minimizing the insult this addition provoked with the Eastern churches, the primary identities of the divine persons in both traditions are nearly identical. The Father's primary identity resides in being the origin of the Son and the Spirit and not in interpersonal relationship with the Son and the Spirit. The relations are eternal, so the Father is always Father in relation to the Son. But the Father's defining characteristic as person is generative; he is the source of the Son's generation and the Spirit's procession (Atkinson 2013, 123–25). The Son and the Holy Spirit have passive and derivative properties as persons. The Son and the Spirit are processions from the Father. Even with the *filioque*, the Spirit is primarily a procession from the Father. The Son secondarily contributes to the Spirit's procession and does so only in a derivative sense. The Son can participate in the procession of the Spirit because he is first the Father's begotten Son. The Son's primary identity, like the Spirit's, derives from his mode of proceeding (begotten) from the Father. The West's *filioque* is clearer than the East on the mode of the Spirit's procession (Atkinson 2013, 128). But it also intensifies the passivity of the Spirit (Yong 2005, 220). According to popular Western trinitarian theology, the Holy Spirit is the mutual love of the Father and the Son (Macchia 2010, 301–2). The Spirit is their mutual act. The key point, however, is that the passivity of the Spirit (and of the Son) is common to both traditions. The Spirit is either the product of the Father's act alone or the product of the Father and the Son's mutual act. Consequently, the Spirit has no immanent agency in these trinitarian theologies.

What does a Pentecostal trinitarian theology contribute to this traditional trinitarian theology? First, the Holy Spirit's (and the Father's and the Son's) identity in the immanent Trinity should reflect the Spirit's role in the narrative of redemption (Atkinson 2013, 56, 122, 148). The Spirit operates as a liminal, constituent, and eschatological agent. The Spirit's identity should bear these characteristics of active agency in the work of redemption. The theology of processions does not account for them. The solution is not necessarily to jettison the processions (Atkinson 2013, 149) but to recognize that even if retained, indeed even the *filioque*, the processions do not comprehensively define the divine persons' identities (Macchia 2010, 304–5). They neither correspond with the Spirit's agency nor the divine persons' interpersonal relationships with each other in the economy of redemption. A Pentecostal trinitarian theology argues that since the Holy Spirit is an active agent in the economy of redemption, the Spirit has a corresponding agency in the immanent Trinity. The problem is not the *filioque* per se. It expresses, in immanent trinitarian categories, the sent-from relations in the Gospel of John (Atkinson 2013, 146). But the processions and especially the *filioque* forget that the Holy Spirit constitutes Jesus as the incarnate Son of

God—e.g. conception, baptism, empowerment in ministry, and raising from the dead. The Father and the Son do not send the Holy Spirit because the Spirit is the last in the line of processions. They send the Spirit to share with the world the fellowship the Spirit generated between them in the immanent Trinity and in Christ in the narrative redemption (Macchia 2010, 305). From this perspective, trinitarian theology based on processions alone is not so much wrong as it is skewed and inadequate. The economy of redemption narrated in Scripture is the primary source of knowledge of God. The activities of the divine persons and their identities that emerge in that narrative are the basis for the Christian understanding of God (Atkinson 2013, 146). The Johannine sent-from relations between the Father, the Son, and the Spirit contribute to that vision of God. But the Spirit's work in Christ and facilitation of his relationship with the Father do so as well (Atkinson 2013, 149, 157). Biblical pneumatology yields a trinitarian theology in which the identities of the divine persons are tri-conditioned.

Second, dynamic and reciprocal relationships define the identities of the divine persons in the narrative of redemption (Macchia 2010, 301, 305; Atkinson 2013, 62). In John 14–17, Jesus promises that he and the Father will come and make their home with the disciples. He also prays that they will share the same love he knows with the Father. This divine sharing of love and indwelling takes place through the Holy Spirit sent by the Father and the risen Christ. Since the Spirit is the constituent agent of the disciples' participation in the Father and Son's fellowship, the Spirit also establishes the Father and Son's fellowship. The Spirit can play this unitive role in the disciples because the Spirit facilitates the Father and the Son's interpersonal relationships from eternity (Atkinson 2013, 97). The Spirit is not passive. The Holy Spirit draws the disciples into the Father and Son's fellowship of love. The Spirit operates as the liminal agent in whom the disciples cross into fellowship with the trinitarian God. Since the economic activities reflect immanent identities as persons, the Holy Spirit constitutes not only the disciples' fellowship with the Father and Son, but the Father and Son's own fellowship as well.

Third, the Spirit's eschatological role in the economy corresponds with the Spirit's immanent identity and role in the triune God (Macchia 2010, 305). Since the Spirit is the eschatological fulfillment of the trinitarian God's work of redemption, the Spirit completes the fellowship of the trinitarian God (see Chapter 25). The Father and the Son do not know trinitarian communion until the Holy Spirit fulfills the triune relations. The identities of the Father and the Son described in John 17 are not realized in the immanent *taxis* "until" the third stage of the *taxis*—the subsistence of the Holy Spirit. The last stage of the immanent *taxis* completes the formation of the personal identities of the divine persons. The formation of the personal identities of the Father, the Son, and the Holy Spirit is complete only when the Spirit achieves full trinitarian fellowship (Atkinson 2013, 147, 159). Thus, the divine fellowship achieves triune character, not in the processions, but in the agency of the Spirit. Consequently, the Holy Spirit's activity is co-constitutional of the Father's and the Son's personal identities (Atkinson 2013, 56). The Spirit's activity in relation to the Father and the Son, drawing them into and constituting the eternal fellowship of the trinitarian God, also contributes to the Spirit's identity. In other words, the Spirit is not passive. The Spirit is neither only the Father's act (Eastern tradition) nor only the Father and Son's mutual act (Western tradition). Since the Holy Spirit constitutes the fellowship of the Father and the Son, a fellowship that defines their eternal identities, the Spirit plays an active role in defining the identities of the Father and the Son. The Spirit's constituent role in shaping the identities of the Father and Son reflects the Spirit's eschatological role in the economy of redemption.

## Conclusion

Although the doctrine of the Trinity divided early Pentecostals into trinitarian and Oneness groups, only recently has it become the subject of sustained theological reflection. This chapter presented the current state of the Pentecostal contribution to trinitarian theology in the terms of the Spirit and fellowship of God. We find three dominant types of trinitarian theology pursued by contemporary Pentecostals: (1) the Trinity as a resource for constructive work on other theological topics, (2) supplementing traditional trinitarian theology with Pentecostal insights, and (3) developing a Pentecostal approach to the doctrine of God. Focusing on the third type, we see that the heart of a Pentecostal trinitarian theology is the identity of the Holy Spirit emerging from the biblical narrative. The Spirit of Pentecost is a culminating moment in the narrative of redemption and indicates the Spirit's identity and role in the triune God—the Spirit constitutes and fulfills the fellowship of the Trinity.

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