

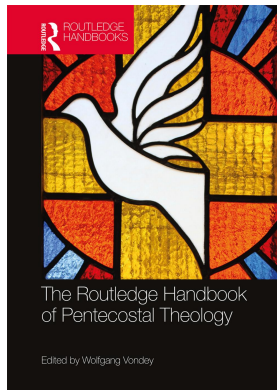
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CHRISTOLOGY

Jesus and others; Jesus and God

William P. Atkinson

In terms of Christology's classic distinction between the person and the work of Christ, Pentecostalism arguably focuses primarily on Christ's work rather than his person. However, this categorization is limited (Kärkkäinen 2003, 11), and another differentiation of the subject-matter holds more explanatory value for Pentecostal Christology. One category is Christ's relations with others affected by his work, while a second category is his relations within the divine being. Considering Christ's relations in these regards creates the overall argument and structure of this chapter: its first section discusses the relations Jesus has with both the beneficiaries of and opponents to his work. In short, Jesus grants his beneficiaries multiple blessings, achieved by means of decisive conquest of his foes. The second section proceeds to set out Jesus' relations within the Godhead, discussing both Oneness and trinitarian readings of the matter. Exploring trinitarian possibilities at greater length, I conclude with a preliminary sketch of a Pentecostal eschatological Spirit Christology.

The major sections are presented in this order because of the significance of ordinary Pentecostal theology (Cartledge 2010), which focuses less on the classical distinctions of Christology and more on the life and message of Jesus (see Chapter 15). Pentecostal thinking about Jesus as savior, healer, sanctifier, baptizer in the Spirit, and coming king starts, as these titles of the full gospel indicate, with consideration of what Jesus has done for "us," and only further, deeper reflection then questions the nature of Christ's divinity (see Chapter 16). This ordinary Pentecostal Christology is both biblical and experiential (Clarke 2011, 106–121). The Gospels are taken as trustworthy straightforward accounts of Jesus' historical life: Jesus was a miracle worker, a healer and exorcist, and a charismatic prophet (Atkinson 2016). In the book of Acts, the ascended and exalted Jesus pours out the Spirit on his followers and empowers them for their God-given missions. Throughout the New Testament, expectant hopes and promises of Jesus' return are identified, as well as, in some circles, signs of when that time is approaching, and what signs will surround it. Current lived experience plays a key part in confirming this exegetical Christology: Pentecostals read their Bibles and identify an analogical relationship between the biblical experiences and their own lived or longed-for experiences. The Jesus who performs these acts today is the same Jesus as the one in the New Testament. He acts with the same power and love as he did then. He is the same person as then. Nothing has changed. In many ways, Pentecostal Christology, then, is remarkably simple. Some might opine that it is naïve, but it certainly satisfies the vast majority

of Pentecostals around the globe. At the heart of this Christology stands a relational approach to the work and person of Jesus.

Jesus in relation to others

Typically, Jesus is characterized by Pentecostals in the terms of the full gospel: a foursquare or fivefold statement of benefits that believers can gain from Jesus (though the last benefit broadens out to encompass Jesus' future history at least as much as that of believers). These benefits, all ascribed to Jesus, thus form a firm, stable statement in ordinary Pentecostal theology concerning the identity of Jesus, who, in the foursquare tradition, is savior, healer, baptizer in the Holy Spirit, and soon-coming king, and in the fivefold or Wesleyan-Pentecostal tradition is all these, plus sanctifier.

Jesus and his beneficiaries

It is immediately evident that these four or five characteristics of Jesus describe him in relation to others: there are *people* he saves, heals, and so forth. These specific benefits will be considered presently, but first it is necessary to emphasize that the four or five characteristics listed might serve to hide an underlying relational characteristic of Jesus that perhaps even more acutely sums up Pentecostal attitudes to Jesus: he is their *friend*. Pentecostals find in Jesus far more than, so to speak, a means to physical health or to Spirit-empowerment. Jesus is not merely the heavenly physician (though he is often referred to as such in Pentecostal language) or the heavenly power-source. He is someone who can be related to as the closest of friends (Alfaro 2010), and, as such, as the object of intense personal love. He is the recipient of their devotion and often the addressee of their prayers. Pentecostals *love* Jesus. This love is as much a part of their Christology, if not far more, than any propositional statements concerning his person and work.

Returning to Jesus as, specifically, savior, healer, (sanctifier), baptizer in the Spirit, and coming king, these relations with believers result, first and foremost, from what Jesus went through and thereby achieved on the cross. More specifically, the benefits are seen in traditional Pentecostal parlance to result from "the blood" (Jacobsen 2003, 70–73). In line with many other Christians, a Pentecostal theology of the cross sees the shed blood of Jesus as necessary for their forgiveness by God, their receiving of eternal life, and their incorporation into Christ's church. Classically, healing has also been seen as accomplished "in the atonement" (see Chapter 24), although this affirmation is sometimes moderated in more recent discourse (Atkinson 2016, 87–89). Early Pentecostals declared that they were "under the blood," and still today some plead the blood or "apply" the blood of Jesus, although such practices are not without controversy within Pentecostal circles (Pugh 2016). The valuing of Jesus' blood is clearly evident in early Pentecostal hymnody and current song-lists.

While much Pentecostal attention is given to Jesus' physical sufferings, some Pentecostal circles also attend to his spiritual sufferings, and even so-called "spiritual death" (Atkinson 2009). Arising from the teaching of E. W. Kenyon, this teaching, sometimes known as JDS ("Jesus Died Spiritually"), entered Pentecostal circles through, primarily, Kenneth Hagin and Kenneth Copeland. In their view, Jesus died spiritually on the cross and remained thus dead while in the grave, only to be reborn spiritually in the resurrection. By this "spiritual death" is meant that Jesus was separated from God, became Satan's prey, and partook of the satanic nature. Of these three ideas, the first is the least specific to the Word of Faith movement in which the teaching has flourished, and has thus proved the least controversial, while the third departs the most from orthodox Christian teaching.

While Hagin's and Copeland's relations with Pentecostalism have been mixed (Atkinson 2009, 19–22), many Pentecostals, broadly understood, have imbibed aspects of their teaching, not least in Africa. Principally, this influence has concerned the movement's teaching on financial prosperity (see Chapter 38), although other aspects have also been influential. While some Pentecostals have promulgated the teaching that Jesus died spiritually, others have denounced it as heretical (Atkinson 2009, 34–36, 39–42). Thus, a considerable diversity of opinion has been found in recent decades within wider Pentecostalism concerning the nature and extent of Christ's cruciate suffering and death.

Beyond the cross and the grave, recognition that Christ is the sanctifier, baptizer in the Spirit, healer, and soon-coming king also presupposes the resurrection and exaltation of Christ (Kärkkäinen 2007). Pentecostals are committed to both the physical resurrection of the earthly Jesus and his eternal exalted "post-existence" as well as his eternal pre-existence. Thus, as stated, an artificial distinction between the person and the work of Christ does not reflect Pentecostal instincts and beliefs. Rather, their expressed beliefs concerning his benefits to them are based on beliefs—also often expressed—concerning his personal history, authority, and status. Christ is the one who presently reigns—over sin and sickness, for example—and whose reign is yet to come into fullness of expression in a new earth and new heaven, when Jesus comes again—also understood as a physical and visible act.

Jesus and his foes

Christ's relations with others are not limited to his relations with the beneficiaries of his work. Christ also has enemies. Thus, it is necessary to consider the characteristic formulations of the full gospel that Jesus is savior, healer, and so forth in terms not only of his relations with believers, but also in terms of Jesus' relations with those against which he acts. If Jesus saves, then he saves from something or someone. When Jesus heals, he releases the recipient from bondage to an inimical sickness. While it is not in the classical formulas, Pentecostals would also happily declare that Jesus is the deliverer, or exorcist: he delivers people from evil and the demonic (see Chapter 30). In the fivefold version of the full gospel, Jesus is also the sanctifier: he sets people free from the enemy of personal sinfulness, behind which is, for most Pentecostals, the power of the devil. Jesus as baptizer in the Holy Spirit tackles the weakness and ineffectiveness that recipients might otherwise experience in their Christian lives and mission. And, finally, Jesus the coming king is understood in Pentecostal circles to be the one returning to establish God's kingdom by destroying any and all remaining enemies.

This dimension of spiritual warfare in Christology is especially marked within some Pentecostal strands, including in South America (Westmeier 1999, 94–95, 124) and Africa (Onyinah 2014, 151–52). As Clarke (2014, 60) puts it, with reference to traditional African worldviews, God's "Christ and first-born warrior Son has wrought a crushing and decisive victory over the myriad of malevolent spirits in the African universe." Onyinah observes that Pentecostals direct their attention to the devil in their determination to identify and engage with Christ's enemies. However, the Christian scriptures pay at least as much attention, if not more, to death as an enemy that Christ has overcome. This aspect of Christology deserves more Pentecostal attention. It coheres with the repeated Johannine statement that Jesus is the Life (John 4:14; 6:48; 11:25; 14:6). It also chimes with Pentecostal eschatological interests, for, according to the apostle Paul, the last enemy to be destroyed will be death (1 Cor. 15:26).

Christ in relation to God

Pentecostals are united in their conviction that Jesus is Lord, and by this title is meant that Jesus is God. This statement is true for all Pentecostals, whether they are trinitarian or Oneness, so that both

affirm together that Jesus Christ is the living Logos or Word of the Father, who became flesh in Jesus of Nazareth as he was conceived by the Holy Spirit in the virgin Mary (e.g., John 1:1, 14; Luke 1:35). Christ was fully divine and fully human, deity and humanity united indivisibly in one person.

(Oneness-Trinitarian Pentecostal Final Report 2008, 214)

However, Pentecostal voices are not united when it comes to understanding the statement that Jesus is the Son of God. Early in their history, Pentecostals faced theological division and separated over differences of understanding concerning Jesus and the Trinity, and corresponding Christologies, resulting in trinitarian and Oneness Pentecostal streams (see Chapters 17 and 18).

Oneness Christology

Oneness Pentecostals understand Jesus to be the total expression of the one God:

Jesus is not the incarnation of one person of a Trinity but the incarnation of all the identity, character, and personality of the one God. As to His eternal deity, there can be no subordination of Jesus to anyone else, whether in essence or position.

(Oneness-Trinitarian Pentecostal Final Report 2008, 215)

Indeed, the supreme divine name is Jesus: “the name of the Father is Jesus (John 5:43), the name of the Son is Jesus (Matt. 1:21) and the name of the Holy Spirit is Jesus (John 14:26)” (Reed 2008, 276). The language of sonship has a place in Oneness thought, but in contrast to trinitarian understandings, it does not refer to a relationship between two divine persons. Instead, while “Father” expresses the divinity of Jesus or transcendence of God (so that Jesus is Father), “Son” expresses the humanity (while yet also the divinity; so that Jesus is also Son, since the Incarnation). Clearly, as Jesus “is . . . the incarnation of all the identity, character, and personality of the one God” (Oneness-Trinitarian Pentecostal Final Report 2008, 215), the language of Father and Son takes on a significance for Oneness Christologies that is not shared by trinitarian Christologies.

In similar vein, Oneness understandings of relations between the Father and the incarnate Son differ from trinitarian ones. Materials in the Gospels, which from a trinitarian perspective present the Father and the Son as persons in relation to one another, including the habit of Jesus speaking “of His Father and to His Father,” are interpreted differently by Oneness theology. For example, Oneness believers cannot handle Christ’s prayer in Gethsemane in the way that trinitarians do but see it as Christ’s human nature praying to the divine (see Chapter 18). Oneness Christology sees a distinct weakness in trinitarian conceptions of Christ’s person, which seem to dilute the divinity of Jesus, who is now only the incarnation of one part of God, or to declare that Jesus is a god alongside the Father, thus leading to an incipient ditheism.

In turn, trinitarian Pentecostals have offered differing responses to Oneness Christology. While for some, “the Oneness means of articulating the divine unity . . . includes

a robust incarnational christology that defends the divinity of the historical Jesus Christ” (Yong 2005, 227), others view the incarnational Christology offered by Oneness theologians as “underdeveloped” and suggest that “in the life and ministry of Jesus . . . the Oneness view of the dual nature of Christ begins to show its inherent weakness . . . the relationship appears more like a loose affiliation than a union” (Reed 2008, 280, 296). No doubt further constructive dialogue will occur. Vondey (2010, 78–108) senses that resolution may come by way of doxology: all Pentecostals worship a divine savior, and the “full gospel identifies the God who saves clearly with Jesus” (259).

Trinitarian Christology

In the ordinary devotional life of trinitarian Pentecostals, Christ’s place in the Trinity gains little attention. While trinitarian denominations express their commitment to the Trinity in their statements of faith, Pentecostal worship largely ignores the Trinity in favor of a Jesus-centered approach. As Mark Cartledge (2010, 47) puts it, “This Christological centre is given a general theistic context and is not placed within an explicitly trinitarian framework.” It is not uncommon to hear prayers that are, from a classical trinitarian perspective, confused (commonly, “Thank you, Father, that you died on the cross for us”; see Parry 2005, 72; Cartledge 2010, 48). Similarly, it is sometimes the case that a trinitarian Pentecostal worship activity can be attended without one hearing much reference to the Father or to the Spirit at all.

Despite the lack of finesse and nuance in ordinary trinitarian Pentecostal theology, there are two constant features that indicate Christ’s relatedness to the other divine persons. First, Jesus is the Son; thus, Jesus is related filially to God the Father. This relationship is linked explicitly to the virgin birth: Jesus only had a human mother; God was and is his father. Second, Jesus is the sender or granter of the Holy Spirit, although this notion is not related to the *filioque* controversy and its identification of the eternal processions. Rather, the relationship of Jesus and the Spirit is understood in primarily Lukan terms with reference to the event of Pentecost (Acts 2:33). Jesus is thus related to the Holy Spirit, though in this case the relationship is arguably more complex, for Jesus was also himself the recipient of the Spirit prior to his death, resurrection, and exaltation (see Chapters 17 and 19). Overall, therefore, although these matters are not ordinarily expressed in developed trinitarian concepts or language, it is nevertheless the case that Jesus is firmly embedded in a cluster of relationships with the other two trinitarian divine persons. But what do these relations indicate about the nature of Christ?

It may be argued that what can be said about African Pentecostals is true of Pentecostals more generally: they “subscribe to an evangelical, conservative understanding of Christ” (Clarke 2014, 58). This dependence is understandable in terms of the origins of Pentecostal theology and its relations with its forebears, since “early Pentecostals borrowed statements of faith used by Methodists or other evangelicals and then added in reference to spiritual gifts or the return of Christ” (Kay 2009, 225). Where those Pentecostals did not regard their beliefs as distinctive, they added nothing. When, later, they saw the need to expound more fully on their core doctrines, they paid little attention to Christology. Thus, for example, *Pentecostal Doctrine*, published in the United Kingdom in 1976, had five chapters on the Holy Spirit, just one on the Trinity, and none on Jesus Christ as such, though there was one titled “The Ministry of Healing in the Life of Christ” (Brewster 1976). The same tendency is evident in more recent works of Pentecostal systematic theology, where attention to Christ is sometimes either scant: for example, in Warrington’s *Pentecostal Theology* (2008), which has

a 10-page section on Jesus and an 86-page section on the Holy Spirit, or traditionally conservative, such as in Black's *Apostolic Theology* (2016). Sometimes, reference to Jesus is notable by its absence. The *New International Dictionary of Pentecostal and Charismatic Movements* has no article titled either "Jesus" or "Christ," even though there is a 39-page article on the doctrine of the Holy Spirit. In contrast to this lack of attention, the remaining part of this chapter explores current developments and potential avenues that might lead to more constructive trinitarian Pentecostal Christologies.

Toward an eschatological Spirit Christology

New contours for a constructive Pentecostal Christology have emerged in recent years along several lines relating to the person of Jesus, the relationship of Christology and pneumatology, and continued interest primarily in the work of Christ. While we may not find a comprehensive Christological program in contemporary Pentecostal theology, the following features outline a potential direction for a constructive framework.

First, such Christologies will cohere with Roger Haight's demand for a "Historically Conscious Christology" (Haight 2005, 130). That is, they will operate "from below," for the key starting point for Christology is what can be known historically about Jesus of Nazareth. While "this Christology will give specific attention to the historical ministry of Jesus" (2005, 131), history alone is not enough: "The historically conscious person wants to know who Jesus was historically. This does not mean that this knowledge forms a logical basis for Christology, because history as a discipline cannot generate faith in Jesus as the Christ of God" (130). Thus, for Pentecostals, faith must play its part: faith in the goodness of Jesus' God, and faith in the trustworthiness of the gospel record of Jesus' history. So, too, must a theologically responsible imagination, about which Haight also writes. Pentecostals hope that their imagination is Spirit-led: a "pneumatological imagination" as Amos Yong has suggested (see Chapter 14). This imagination is fed by Pentecostal experiences of Jesus, as interpreted by them within their communities. Thus, another of Haight's observations may be applied: namely, that a historically grounded Christology not only "looks beneath the dogmatic portrayals of Jesus for people's existential experience of him" but also demands that the experience "which underlies all the interpretations and doctrines . . . must be tapped anew in each historical period. Christology in the final analysis always emerges out of the faith encounter of Christians with Jesus as the mediation of God's salvation in their lives" (131). This is how Pentecostals articulate their own relations with Jesus.

Second, it seems likely that fruitful Christological avenues will bring twin Pentecostal interests in Jesus and the Spirit together and thus enter the realm of Spirit-Christology. This is a path which Pentecostals have already begun to tread. However, in his survey of such steps, taken by Sang-Ehil Han and Sammy Alfaro among others, Herschel Bryant (2014, 37; cf. 502–6) can still conclude that contributions by Pentecostal scholars (including in Oneness theology) "do not attempt to construct Spirit Christology." A Pentecostal Spirit-Christology true to its heritage will start with the Bible, where it can build on a two-stage or two-state Christology that emerges from at least some strands of New Testament thought (cf. Dunn 1989, 33–36; Treat 2013). In this Christological framework, stage one, prior to the cross, finds Jesus led and empowered by the Spirit—the Spirit is "in charge," so to speak, and Jesus lives at this behest (e.g. Matt 12:28; Mark 1:12; Luke 4:14; John 3:34; Acts 10:38). After Jesus' death, resurrection, and exaltation, however, as Moltmann (1993, 89) puts it, "the relationship is reversed." Now, in stage two, the Spirit is at the behest of the exalted Jesus, who sends the Spirit (ultimately from the Father; John 15:26; Acts 2:33). Or, in Pauline terms,

the Spirit is now “shaped” by Christ, such that a near-identity is detectable (Rom. 8:9–10; 1 Cor. 15:45; see Atkinson 2013, 89–90). Thus, in both these ways—Christ sends the Spirit and Christ shapes the Spirit, “the Spirit of God” in the Old Testament “becomes” the “Spirit of Christ” in the New Testament (while yet remaining the Spirit of God). This is vital for any Christian—and particularly Pentecostal—pneumatology. But it is also a statement as much about Christ as it is about the Spirit. Without any further development we encounter here a divine Spirit-Christology: Jesus is the human who was and is utterly Spirit-filled; he is also the God who sends the divine Spirit. He is, in both the words of Dunn (1975, 46; see also Dunn 2010, 125–29) and Turner (1994, 414), despite their differing perspectives, “Lord of the Spirit.”

A Pentecostal Spirit-Christology developed in these terms will be wise to listen, as well, to more recent voices than those recorded in the pages of the New Testament. This may help to answer lingering questions regarding any potential incompatibility with Logos Christology, and to flesh out the extent to which the Spirit’s involvement in the Son’s life can be delineated. There are rich resources available. For example, the work of John Owen (1616–1683) aids with the first matter. Alan Spence (2007, 15) well describes the church’s doctrine in Owen’s day: “Her commitment to a doctrine of incarnation required her denial in practice of an inspirational Christology. This meant she was always somewhat embarrassed with the human experiences of Jesus, such as prayer, growth in grace, or dependence on the Holy Spirit.”

It was against this background that the Socinianism arose that Owen sharply critiqued. For the Socinian John Biddle, New Testament testimony to the work of God’s Spirit in Jesus challenged an incarnational Christology: if Jesus needed the Spirit, “would not the Divine nature in Christ, at this rate, be in the meantime idle and useless?” (Biddle [1647], quoted in Spence 2007, 16). It was complaints like this that Owen addressed when he wrote that the Spirit is “the immediate operator of all divine acts of the Son himself, even on his own human nature. Whatever the Son wrought in, by, or upon the human nature, he did it by the Holy Ghost” (Owen 1674, 162). Owen’s great contribution, as Spence explains, was to achieve a coherence between what Spence calls incarnational and inspirational Christologies (i.e. Logos and Spirit-Christologies). Owen maintained this integration by arguing that the “Holy Spirit renewed the image of God in the human nature which the eternal Son had assumed into personal union with himself” (Spence 2007, 144, emphasis removed). However, as Myk Hybets (2010, 211–12) notes, what Owen neglected was to trace the Spirit’s involvement in the life of the Son back into eternal inner-trinitarian relations.

Another classical voice to which a trinitarian Pentecostal Spirit-Christology will wisely attend is that of Edward Irving (1792–1834), for his contribution helps to sketch out more fully the extent of the Spirit’s involvement in the Son’s life. This can be identified in two respects. First, those expounding Irving’s work note the manner in which Irving traced the Spirit’s involvement further “back” than Owen had done. Owen had begun his exposition with the “framing, forming, and miraculous conception of the body of Christ in the womb of the blessed Virgin” (Owen 1674, 162). Irving took his exploration back to the eternal relations between the Father and the Son. Graham McFarlane (1996, 161) comments, “There can be little doubt that Irving was influenced by Owen, but it cannot be argued that his Christology is a mere repetition of Owen’s . . . Irving attempts to unite the trinitarian being of God with the incarnation in a manner missing from . . . Owen.” This aspect of Irving’s work cannot be discussed further in this chapter, as it draws focus from Christology to trinitarianism. However, a more controversial aspect of Irving’s work is more relevant (with Bryant 2014, 395 [“the central point in this controversy was really a Spirit Christological

issue”]; against Hybets 2010, 212 [it is “not essential to a Spirit Christology”]). It relates to the sinlessness of Christ, a key central part of any Pentecostal Christology.

Irving (1830, 2–3) provoked his antagonists to the point of excommunicating him by, among other “vices,” declaring that Christ brought “His Divine person into death-possessed humanity . . . by the Fall brought into a state of . . . subjection to the devil.” Though Christ thus assumed a fallen, not unfallen, human nature, “we hold that it received a Holy-Ghost life, a regenerate life, in the conception, but in measure greater, because of His perfect faith” (Irving 1830, vii). Irving maintained that “while the human nature was fallen and ‘sinful’, the person of Christ was sinless, being kept from sin by the constant work of the Holy Spirit” (Atkinson 2009, 209, referring to Irving 1830, vii–viii). Here, Irving went beyond the New Testament depiction, but kept in line with it, in regarding Jesus’ whole sinless perfection as Spirit-enabled, by means of Christ’s unalloyed faith. This is but one illustrative element in Irving’s more general project, “with which he joins an inspirational dimension to his thoroughgoing incarnational christology” (McFarlane 1996, 157). The incarnational Christology contained in Irving’s work can serve as a vital resource for Pentecostal Spirit-Christology (Jenkins 2018, 131–80).

While Irving traced the Spirit’s involvement in the life of the Son further “back” than Owen had done, neither of these classical renditions offers a depiction of the relations between Jesus and the Spirit that traces it “forward” to Pentecost and beyond, in the way that the New Testament does, with its two-stage Christology presented in a previous paragraph. For this development, one can turn to Pentecostal authors and their views on Pentecost as an eschatological event (Studebaker 2012, 90; Vondey 2017, 131–51; Jenkins 2018, 330). The most complete elaboration to date is Frank Macchia’s (2018) *Jesus the Spirit Baptizer: Christology in Light of Pentecost*. It is notable not only for its content but also for its title, which relates to the statement, in the traditional foursquare and fivefold depictions of Jesus set out earlier, that Jesus is the baptizer in the Holy Spirit. This traditional *credo* makes a profound Christological claim, but does so, it would seem, entirely accidentally. It is precisely the baptism in the Spirit (to use that term beloved of Pentecostals) that is the Christian experience assuring recipients of Jesus’ divine exalted status as the one authorized to grant God’s Spirit.

Macchia (2018, 29), unsurprisingly, makes this point and credits “Moltmann’s focus on Pentecost as the place where Christ shifts from being the bearer to the impartor of the Spirit (from the Christ of the Spirit to the Spirit of Christ).” Later, Macchia writes, “How high did Jesus rise? He rose to the throne to reign as the Lord of life, to impart the Spirit to all flesh” (309). Macchia succeeds in making several further points in his eschatological focus on Pentecost, maintaining a focus on Christ’s humanity as the “last-Adam” and on its relational significance: “Pentecost is the place where the crucified and risen Christ is revealed as the eschatological man of the Spirit for all creation” (302), so that one can speak of Jesus as “the sacrament of the Spirit and the Father’s love in representation of us so as to transform us into those who can share in this outpouring of his life” (308). From the perspective of Spirit Christology, this representation means that “both Christ and the Spirit are shaped by Christ’s impartation of the Spirit and the resultant birth of the church. A Christology of Pentecost recognizes that a risen Christ without his church is not the Christ of the New Testament” (308). Macchia concludes that “as the last Adam, Christ is representatively baptized in the Holy Spirit and fire so that, as the divine Lord, he could impart the Spirit through the sacrament of his vindicated and exalted humanity” (349). This recognition of the eschatological significance of Pentecost leads me to close the chapter with a concluding section that heightens the potential eschatological element of a Pentecostal Christology.

Conclusion

If the traditional Pentecostal statements about Jesus point to Pentecost (Jesus is the Spirit-baptizer), then so, too, do they point to the second coming (Jesus is the coming king). Despite its strong eschatological focus, little Pentecostal discussion has concerned the exact Christological implications of this promised return. Even Macchia's (2018, 345) pioneering work draws back at this point: "Why do we not reflect on Christ from the vantage point of the *parousia*? When it happens, we will! Until then, we are privileged to have the Christ of Pentecost." However, others may yet press in and find fertile ground again in the territory of Spirit-Christology. One element that may aid exploration of a Pentecostal eschatological Christology is the Spirit's role in the eternal generation of the Son (e.g. Weinandy 1995). This can be considered with reference to the Spirit as the Spirit of sonship (Rom. 8:15–16): just as the Spirit draws believers into, and assures them of, their "filial" relations with God, so the Spirit can be imagined as granting the Son, by way of eternal generation, existence as the divine Father's Son, and as assuring him of this relation (Atkinson 2013, 74). A further imaginative step allows the possibility that the Spirit, involved in creational and Christian groaning "in labor pains" (Rom. 8:22, 23, 26) as all wait for the eschaton, plays a part in the revealing not just of God's "sons" (Rom. 8:19) but also of God's Son.

The mix of logic and imagination goes like this: it is by the Spirit that believers are God's children who can cry "Abba" (Rom. 8:15). By extension, it will be by the same Spirit that God's children will be revealed eschatologically as such (Rom. 8:19). Some slight confirmation of this is offered in the hints that the groaning Spirit aids believers' longing and groaning for that day (Rom. 8:23, 26; cf. Gal. 5:5; for the probable breadth of the Spirit's role here, see Fee 1994, 571; Studebaker 2012, 92). If, as seems reasonable, the Spirit of sonship eternally holds in existence the sonship of the divine Son, as well as of created "sons," or children (Rom. 8:21), then this same Spirit will, at the eschaton, reveal Jesus Christ as the eternal divine Son he has always been. At the eschaton, for example, the Son will be revealed as king. Might one go so far as to say that, more fully than yet expressed in history, the Son, by the Spirit's agency, will only then "become" king, as his reign comes into its own, and as such is submitted to the Father (1 Cor. 15:24–28)? Is there also truth, then, in the suggestion that at that point, and only fully at that point, the Son will become the bridegroom? Will become the savior? Will become the healer? Will become the sanctifier? Will finally to fullest degree become the Spirit-filled Christ?

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