

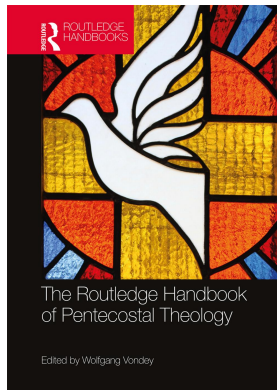
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ESCHATOLOGY

The always present hope

Peter Althouse

The emphasis on the “coming of Jesus,” the “second coming,” or the “soon coming king” was the watchword of the early Pentecostal movement. The first article of the *Apostolic Faith* (1906, 1), the official paper of the Azusa Street mission and revival in Los Angeles, California, titled “Pentecost has Come” reported: “Many are the prophecies spoken in unknown tongues and many the visions that God is giving concerning His soon coming.” Similarly, “Jesus is coming! Jesus is coming!” proclaimed the *Bridegroom’s Messenger* in 1908, “wherever this Pentecostal revival has reached... the message of His coming is usually given in a ‘new tongue’ in the power of the Spirit” (Faupel 1996, 20). The imminent return of Jesus as the soon-coming king to reign in glory has remained a prominent aspect of Pentecostal beliefs and expresses the heart of what is otherwise known as the theological theme of eschatology.

Eschatology in the traditional sense is the study of the last things: death, judgment, the end of the world, the coming of Christ, and the consummation of God’s kingdom. From this perspective, eschatology is one of the major theological motifs of the full gospel (see Chapter 16), which proclaims that Jesus Christ is savior, sanctifier, healer, Spirit baptizer, and soon-coming king (Dayton 1987; Althouse 2010b; Thomas 2010; Vondey 2017). Rather than the “end,” the fervency of expecting the imminent coming of Jesus and the closely connected anticipation of the premillennial inbreaking of the kingdom of God form a major building block throughout Pentecostal theology. More precisely, Pentecostals speak of the kingdom not only in the future but as already present or “realized” as a spiritual reality in history, in the outpouring of the Spirit announcing the kingdom, and functionally exemplified in Pentecostal worship. Current attempts to think about eschatology as a lens through which to view the full gospel are a fruitful approach to articulate Pentecostal eschatology. However, the eschatological fervency of the early days of the movement has waned as contemporary Pentecostals have accommodated to the dominant culture, and the once passionate apocalyptic rhetoric, when employed at all, has shifted from predictions of an imminent future to explanations for current social-political events (Thompson 2005).

In this chapter, I argue that Pentecostal eschatology is neither restricted to the future nor to the end in Pentecostal theology but reflects the always present hope in the continuing activity of God through Christ by the Spirit in history. Eschatology permeates the full gospel so that to speak about other theological themes without reference to its eschatological basis is to flatten and impoverish Pentecostal theology. I begin with a discussion of apocalyptic

symbols pertaining to the two dominant streams of dispensationalism and premillennialism in the historical development of eschatology among early Pentecostals. Included in this discussion are suggestions on ways in which prominent apocalyptic themes, such as antichrist, tribulation, rapture, and millennialism, might be understood in present Pentecostal eschatology in a way consistent with early Pentecostal yearnings for the king to come. I then shift to a contemporary discussion of how an eschatological focus on the Pentecostal theological loci of the full gospel enlivens constructive thought that is distinctively Pentecostal.

Dispensational eschatology

Pentecostals at the beginning of the twentieth century believed in the imminence of the coming of Jesus Christ and yearned for the day of the Lord to come quickly. While some scholars have placed Pentecostals in the fundamentalist camp of classical premillennial dispensationalism, they note that Pentecostals had to modify the dispensational script significantly to include their own theological distinctives (Prosser 1999; Wacker 2001; McQueen 2010). Other scholars have noted the tensions between classical dispensationalism and Pentecostal theology and the problems this creates for Pentecostals to articulate a distinctive that captures the impulse of the movement, most notably in terms of its ecclesiology, pneumatology, and justification for Spirit baptism (Sheppard 1984; Althouse 2003; McQueen 2012). Three different theological trajectories have emerged from this debate: (1) Pentecostal eschatology as indistinguishable from classical dispensationalism with a strict separation between Israel and the church supported by an ad hoc interpretation of scripture; (2) a middle ground that adopts some aspects of classical dispensationalism but modifies it in order to incorporate distinct Pentecostal beliefs, Old Testament prophecies, and preaching of the gospel; and (3) a trajectory in which the Pentecostal understanding of the church, its mission, interpretation of Scripture, hermeneutical methods, and soteriology takes priority. The more emphasis is placed on the consistency of Pentecostal thought, the less relevant dispensationalism is as a constituent of Pentecostal eschatology (McQueen 2012, 57–59).

Classical dispensationalism

Classical dispensationalism developed in the nineteenth century to explain the history of divine interaction and articulate the eschatology as a future supernatural event. Although there have been different dispensational views throughout the history of the church (Sandeen 1970; Weber 1979; Thompson 2012), the hegemonic influence of John Nelson Darby's version of dispensationalism has dominated. American fundamentalism adopted a trajectory of seven successive dispensations, or periods of time, in which God relates to humanity differently: innocence, conscience, human governance, promise, law, grace, and the kingdom or millennium (Marsden 2006, 65–66).

However, Darby's dispensationalism also makes some unusual innovations: (1) God's plan of salvation involves an absolute separation between the Jews and gentiles. Prophetic passages from the Old Testament and the Gospels apply only to the Jews, and other prophecies from the Pauline and pastoral epistles apply only to the gentiles (Prosser 1999, 189). The last event of prophetic significance occurred for the Jews when they rejected Christ as their messiah so that God is now working in the non-Jewish believers of the Christian church. (2) The present dispensation is the age of the church and is believed to be a parenthetical interregnum devoid of any prophetic significance. The kingdom age has distinctive end-time destinies separate from the church. Darby denies that contemporary historical events have any bearing

as signs of the end or can be incorporated into a prophetic interpretation. (3) Darby's most controversial innovation uses a previously unheard-of interpretation of 1 Thess. 4:16–18 to argue that the age of the kingdom will be initiated by a secret "rapture" in which the church saints will mysteriously vanish from the earth and be taken up into the air to meet Christ. The secret rapture saves them from the horrors of a great tribulation and persecutions of an antichrist, and raptured saints will return with Christ in triumph, overthrow the antichrist in a great war, and rule with Christ for the millennium (Weber 1979; Boyer 2003, 523–24). The strict separation of the Jewish and non-Jewish destinies in the divine plan of salvation, the secret rapture (Sandeen 1970) and hermeneutical method of interpretation have proven problematic for the development of Pentecostal theology. Despite its early popularity, classical dispensationalism offers little room for Pentecost, the outpouring of the Spirit, and the exercise of spiritual gifts that form the key themes of Pentecostal eschatology. As a consequence, Pentecostals began to modify dispensational theology in light of their own self-understanding as a movement at the end of history, or in biblical language, the Spirit's outpouring as the latter rain.

Latter Rain dispensationalism

Donald Dayton (1989) argues that the classical Pentecostal understanding of dispensationalism better fits the theology of John William Fletcher and Alexander Campbell than the fundamentalism of Darby. Fletcher divides salvation into three dispensations that correspond to the trinitarian distinctions of the Father, the Son, and the Holy Spirit. The dispensation of the Father looks forward to the dispensation of the Son, while the dispensation of the Son looks back to the promise of the Father for the effusion of the Son. The dispensation of the Spirit looks forward to the return of the Son and is now fully present. Fletcher's understanding is better able to integrate pneumatological and eschatological considerations by making Pentecost an eschatological event comparable to the coming of Christ—a view more in line with Pentecostal concerns that explain Spirit baptism and the outpouring of the Spirit as eschatological events. Fletcher's threefold pattern allowed Pentecostals to appropriate Old Testament promises and prophecies for the church (Dayton 1989, 51–51, 149–53). One significant promise was the outpouring of the latter rain.

Early classical Pentecostals adopted a theology of the latter rain based in a reading of Deuteronomy 11:10–15, which endorsed both a literal and a spiritual interpretation of the promise of an outpouring of God's Spirit prior to the second coming of Christ. The literal interpretation was based in the weather patterns of Palestine, where a season of rain falls early in the year at the time of planting, followed by a time of dryness, and then rain falls later in the year that ripens crops for harvest. The spiritual perspective interprets the outpouring of the Spirit as the event of Pentecost in which glossolalia and other charismatic expressions occurred, followed by a dry season of church apostasy, and then a renewed charismatic outpouring for the harvest of souls just prior to the second coming (Althouse 2003). This perspective was particularly dominant in support of the early Pentecostal missionary impulse (see Chapter 26) that saw the harvest of souls ripe and in need of conversion for inclusion in the soon-coming kingdom.

Many Pentecostal pioneers appropriated latter rain imagery and used it to illustrate their pneumatological and eschatological theology. Richard G. Spurling, his father Richard Spurling, and A. J. Tomlinson brought the latter rain theme to the Church of God (Cleveland, Tennessee) (Jacobsen 2003, 50–51). Aimee Semple McPherson incorporated latter rain theology in her foursquare proclamation of the outpouring of the Spirit in the last

days (Cornwall 1992). David Wesley Myland used a threefold exegetical approach that made use of the literal-historical, typological-spiritual, and prophetic-dispensational senses to argue that the baptism of the Spirit and charismatic gifts are the result of the latter rain outpouring of the Spirit (Faupel 1996; Jacobsen 2003). When the Assemblies of God organized in 1914, the minutes of the first General Council self-identified as “the Latter Rain outpouring of the Holy Ghost” (Anderson 1979, 79). Although the image of the latter rain fell out of use by the mid-twentieth century, for reasons related to the emergence of a controversial movement that used the latter rain doctrine against older Pentecostal denominations and the increased influence of fundamentalist dispensationalism on Pentecostal developments, the image of Pentecost as the eschatological outpouring of the Spirit remains a critical theological metaphor (Althouse 2003). Pentecostal theology has benefited particularly from the pneumatological and ecclesiological directions of latter rain dispensationalism.

At the same time, Pentecostals needed to evaluate and reconfigure many of their apocalyptic symbols that have come under the sway of fundamental dispensationalism. Many early Pentecostals were premillennialists, though there were wide variations of this belief (McQueen 2012), and the idea is based on the highly symbolic rhetoric of the book of Revelation (Althouse 2010a). Many Pentecostals are surprised to learn, for instance, that there is no antichrist in Revelation. Reference is made to “antichrists” in the plural in I John and 2 John and to “false Christs” in the Gospel of Mark, suggesting that anyone or anything that acts against the life-giving words and actions of Jesus and his kingdom is an antichrist (Balfour 2011, 37–38). Historically, the symbol of the antichrist has been applied to religious and political figures to explain the times but doing so suggests that the symbol operates at a rhetorical level (Thompson 2005). The antichrist is an apocalyptic symbol that can also be applied to social movements and social structures that oppose God (modernism that has produced the liberal-conservative divide is a good candidate for such an application). In this context, the tribulation is all that obstructs and opposes the fullness of the inbreaking of Christ’s kingdom into creation, now and not yet, as a result of antichristic elements. Death, injustice, and despair are indicators of tribulation as they come against the life-giving justice and hope of God by the Spirit (Thompson 2010).

A similar problem emerges for the dispensationalist’s doctrine of a secret rapture prior to the millennium that takes the church out of a great tribulation. Yet the meaning of 1 Thess. 4:17 suggests the welcoming or greeting of an arriving king to a city, not an escape of the church from a time of tribulation (Bertone 2010). Close examination of Matt. 24:36–41 and Luke 17:26–37 reveal that those taken are the unrighteous who will be assigned to death and desolation, and the righteous are left behind (Balfour 2011, 138). Complicating this picture is that some Pentecostals insisted that there would be multiple raptures at different points in time (McQueen 2012). What is being defended in the doctrine of a secret rapture is not a biblical eschatology but a complex construct based on a system of proof-texting that is rife with misinterpretations and errors (Balfour 2011, 138). However, if 1 Thess. 4:17 is understood as transformation or transfiguration into eschatological time simultaneously occurring with the inbreaking of the divine kingdom (Althouse 2003) rather than the church’s escape from the trials and tribulations of the world, then perhaps the idea can maintain its theological importance. This millennial trajectory softens the overall dependence on the whole of classical dispensational theology that produced obstacles for Pentecostal theology.

At the same time, the emergence of broader theological structures and themes that define Pentecostalism have demanded an integration of eschatology in the overall structure of thought by avoiding the isolation of apocalyptic themes from central Pentecostal concerns. The historically dominant fivefold form of the full gospel offers significant insights for an

integration and reinterpretation of eschatology in contemporary Pentecostal theology. The themes of the full gospel direct attention to eschatological concerns by distributing them strategically through the central loci of salvation, sanctification, Spirit baptism, and divine healing.

Salvation as an eschatological process

The narrative of the full gospel begins with salvation (Vondey 2017, 37–58). Pentecostal theologians today are exploring soteriological metaphors that are more consistent with Pentecostalism's eschatological and pneumatological dimensions (see Chapter 21). The pneumatological dimension has been explored in particular by Amos Yong (2005) who argues that in the transition from Luke to Acts a concomitant transition can be seen from Spirit Christology to Spirit soteriology. Jesus' gift of the Spirit to his followers enables them to overcome sin, temptation, and the devil, empowers them to cast out demons and to heal the sick, and sanctions them for ministry to the poor, the captive, and the oppressed (88–89). In this eschatological trajectory, salvation is both personal and cosmic—transforming humans into the image of Christ and transforming creation into the new heavens and new earth (91). Although salvation has generally been articulated by Pentecostals in individualistic terms as one's future abode in heaven or hell, the eschatological outpouring of the Spirit points to an eschatological soteriology experienced now. By implication, the world is not destined for apocalyptic destruction but continues to the time of eschatological purification when the persecuted and oppressed will be vindicated in their final redemption.

Deliverance is a soteriological metaphor that Yong (2010) explores further in order to articulate a global Pentecostal political theology. Jesus as savior and deliverer is consistent with biblical theology and global Pentecostal thought in that Jesus saves from both sin and sickness. Deliverance is a cosmic eschatological metaphor that envisions a spiritual battle between God and the forces of darkness and the believers who place their trust in God and are freed from the influence of evil. Deliverance brings liberation from the disorders and chaos of creation and human interactions that broker death rather than life. The powers and principalities have both a spiritual context expressed in figurative rhetoric and a social-political context that seeks to overcome social-systemic powers that dehumanize and oppress (see Chapter 40).

Deification or *theosis* constitutes another metaphor for salvation explored by Pentecostal theologians (Kärkkäinen 2002; Rybarczyk 2004; Thompson 2010). *Theosis* is the root soteriological principle in Eastern Orthodox theology that envisions the human being in a process of being made into the likeness of God through participation in the divine life that brings one into union with God. Unlike Western theology's dominant emphasis on forensic justification, *theosis* is a pneumatological concept that aids Pentecostals to work through their own soteriological views of the divine-human synergy (Kärkkäinen 2002). In deification, union with God is the eschatological goal. Rybarczyk (2004, 271) notes that the most fruitful point of comparison between Eastern Orthodoxy and Pentecostal theology is in the means of sanctification as a mode of self-examination motivated by yearning for the second coming of Christ. Thompson (2010) argues that through *theosis*, salvation extends from the now to the eschaton in which justification is the beginning but not its totality. Salvation is the working of God in believers so that the faithful may participate in the divine nature. *Theosis* effects real ontological change through Christ's redemption and the Spirit's deification. Hence, salvation is personal and cosmic in that all created reality is transformed and included. Cosmic

deification is the work of the Spirit in a cosmic Pentecost preparing the universe for perfect union (Macchia 2006; Thompson 2010).

More concretely, Vondey (2017, 132–38) has proposed the altar as a unifying metaphor that ties together Pentecostal soteriological and eschatological praxis. Pentecostals routinely practice the altar call, that is, the call to come and encounter God and the gift of salvation. The altar is an eschatological metaphor for the kingdom of God that comes into existence unexpectedly through the outpouring of the Spirit and participation in creation as a response to divine presence (41–43). The altar mediates salvation to the community through ritual action in which Pentecostals are called to worship and prayer or to engage in liturgical rites such as healing or the celebration of the sacraments. Soteriology initiates an apocalyptic vision of Pentecostal theology that “stands in contrast to any purely conceptual eschatology” and “takes seriously the mission of the church” (150). Altar soteriology is eschatological, not as a relational disposition between God and the human being directed toward a post-mortem state, but as a present reality experienced and practiced now in anticipation of the eschatological kingdom.

Sanctification and the cosmic Pentecost

Eschatological sanctification provides a holistic approach to holiness. Historically, sanctification has been an integral part of Pentecostal life, though Pentecostals differ on how exactly to articulate this theology (see Chapter 22). On the one hand, Holiness Pentecostals who are informed by John Wesley’s doctrine of entire sanctification claim that Jesus sanctifies the Christian in the present in abiding love from the righteous God who makes one holy through the Spirit of Christ. Sanctification as the effect of salvation is a crisis-process in which apocalyptic urgency informs the affections in a spiritual journey (Land 1993). The theological task is to integrate beliefs (orthodoxy), affections (orthopathy), and actions (orthopraxy) in a way that correlates with human cognitive, affective, and behavioral dispositions (4). The affections are not merely emotionalism but the operation of an eschatological way of being guided by an apocalyptic passion for the kingdom. Purity precedes power in a manner that vivifies love to make power more effective in the here and now (128–29). Sanctification is therefore actualized as a work of grace that defines the dynamic reality of partaking and participating in the divine life.

On the other hand, Reformed Pentecostals who have been shaped by American revivalism and Keswick notions of sanctification as daily renewal by the Spirit, define holiness as daily consecration. Historically, this position was first advocated by the “finished work” doctrine of William H. Durham (1873–1912), who proclaimed that sanctification was found in one’s identification with Christ and his completed work accomplished in the atonement of the cross (Farkas 1993). Christ’s completed work of the past works its way eschatologically forward, as it were, to the daily renewal of sanctifying grace in the present believer and sees its completion in one’s final glorification in the eschaton (Faupel 1996; Jacobsen 2003). However, the precise eschatological implications of this position have not seen much theological detail.

An eschatologically focused theology of sanctification also demands cosmic elements that include both the kingdom of God and the world. For Pentecostals, the second coming of Christ corresponds to a cosmic Pentecost in which the cosmos is baptized in the Spirit and vivified by God’s presence as Son and Spirit (Macchia 2006, 102–3; Thompson 2010, 135–37; Vondey 2017, 163). Pentecostals have engaged Jürgen Moltmann’s (1985) proposal

that God's sabbath rest in creation implies God's eternal sabbath when God will fill the cosmos with divine glory and sanctify it with divine peace (Althouse 2003). The chief implication of cosmic sanctification is that the hope of holiness for the world to come breaks into the present with sanctifying power to fill the believer, the church, and all creation, calling the sanctified to respond responsibly and righteously in the care for creation (Althouse 2014). The cosmic Pentecost accomplishes the transfiguration or deification of the world in that the Son's *parousia* reveals his glory from the Father through the Spirit, while the Spirit's *parousia* distributes this glory throughout the cosmos (Thompson 2010, 135–36) to allow creation to participate in God's glory in anticipation of the fullness of salvation.

Spirit baptism and the eschatological cosmos

A common belief among Pentecostals is that the purpose of Spirit baptism is empowerment for service, witness, and mission (see Chapter 23). Initially, the belief was that Spirit baptism would give the recipient the supernatural ability to speak in the language of the missionary's context (*xenolalia*) without prior training. Although the belief was indefensible, most Pentecostals still assume that receiving the baptism of the Spirit makes the person a more effective missionary and Christian witness. Through this perspective, Spirit baptism has maintained an explicit eschatological flavor (Macchia 2006, 85–88). Today, Pentecostals are known primarily for the distinctive practice of *glossolalia* or "speaking in tongues." Framed in terms of the baptism in the Spirit, Pentecostals advocate that speaking in tongues was a normal practice in the apostolic church and should be expected for Christians today. They make a distinction between the reception of the Spirit that occurs at conversion and the subsequent experience of the Spirit when tongues speech provides the "initial physical evidence" or "sign" that a person has indeed been Spirit baptized as a phenomenological indicator of the eschatological event of Pentecost.

Contemporary Pentecostals are seeking to place Spirit baptism in a broader theological and ecumenical context. A significant starting point was provided by Frank Macchia (1993) who has set a course that provides a pneumatological understanding of glossolalia analogous to a sacramental act. For Macchia, tongues function in a way similar to sacraments as a free and spontaneous work of the Spirit that is understood in terms of its eschatological sign value. At Pentecost, tongues speech was a theophanic sign of divine self-disclosure in which the Spirit of resurrection renewed the covenant community in anticipation of the final *parousia*. Correspondingly, the expression of glossolalia today is an eschatological foretaste of both divine judgment and liberation to come as well as a present impulse for social justice and the breakdown of social barriers. Tongues as sign point to the cosmic resurrection of all things made new that already embodies the coming kingdom, but the transformation is still partially signaled by the way in which glossolalia is broken and limited speech (Macchia 1992). Macchia (2006, 86–87) argues that through Spirit baptism, the church already participates in the sanctification of creation anticipating a cosmic baptism in the Spirit at the end of time. An inaugural or proleptic understanding of the eschaton as already present in the resurrection of Christ and in the Spirit's outpouring at Pentecost but not yet fully realized and anticipating the final and glorious manifestation of God's presence underlies this Pentecostal eschatology.

Reflecting also on glossolalia but interpreted through the eyes of the Christian mystical tradition, Jean-Jacques Suurmond (1994) argues that the mystical journey exemplified by John of the Cross is one that transverses through the stages of conversion, illumination, dark night, and union. The "dark night" is a wilderness experience all believers must go through

on their journey to the kingdom of God. Suurmond (1994, 155) considers Pentecostals as pre-mystical, however, because they remain in the illumination stage but do not experience fully the dark night as a place for transformation of the self. Glossolalia in this context is a mystical way to communicate and a non-utilitarian but playful expression of the self in God that transcends the barriers and limitations of language.

Drawing on the mystical tradition of Theresa of Avila, Simon Chan (1997) argues that glossolalia cannot be reduced to empowerment but is a prayerful practice that accompanies the entire Christian life. The dispensational views that abandon history to false millennial utopias betray the richness of Spirit baptism, argues Chan (2000), by relegating glossolalia to privatized and pious abdication. Instead, glossolalia is a lower level passive prayer as well as a transitional signal moving from striving to receptive prayer. The difference is that for the Pentecostal, receptivity is signaled by tongues, while for the mystic receptivity is signaled by silence (Chan 1997, 94–95). Glossolalia therefore has an eschatological orientation in that the unutterable groanings of the Spirit point to a broken and suffering world hoping for its liberation. Glossolalic prayer points to the partial inbreaking of God’s kingdom in the present but cries unutterably amidst the not yet realized fullness of the divine presence.

More recently, Daniel Castelo (2017) has linked Spirit baptism with mysticism and apophaticism which highlight the inadequacy of words, silence, and creaturely limitations unable to grasp the divine in the present. The problem, for Castelo, is that the Pentecostal “initial evidence” doctrine uses inappropriate empirical concepts to describe the connection between glossolalia and Spirit baptism. In its place, a mystical framework strengthens the ontological and teleological grounding for Spirit baptism, since the mystical theme of the dark night offers an opportunity to reconfigure the language of empowerment and reconstitutes eschatological expectations (Castelo 2017, 67–71). The dark night reconfigures Pentecostal expectation of the “benefits” of Spirit baptism to include faithfulness in serving God amidst trials and tribulations. An eschatological view of empowerment can therefore account for Christ’s obedience and submission to the Father on the cross despite its appearance as the powerlessness of God and for the apparent failures of the Christian martyrs as legitimate expressions of empowerment. An “overrealized” eschatology among Pentecostals that yearns for divine presence and charismatic manifestations is tempered by the not yet element of eschatology where the Christian learns the virtues of holy patience, lament, and waiting for God.

Healing as eschatological foretaste

Divine healing is an integral component of the full gospel and rivals Spirit baptism as the most critical practice within the global movement (see Chapter 24). Bodily healing has a history that spans back to nineteenth-century evangelicalism (Dayton 1989; Kydd 1998; Curtis 2007). The Pentecostal theology of divine healing focuses on emotional, psychological, and spiritual wholeness (MacNutt 1988). Moreover, the theology and practice of healing is particularized in differing cultural contexts (Brown 2011; Williams 2013) and at times includes elements of spiritual warfare and deliverance (see Chapter 30). Early Pentecostals believed that healing was a soteriological benefit of the atonement in that just as the death of Christ overcomes the curse of sin and brings redemption, the cross also overcomes the results of sin, i.e. sickness and death, and brings healing. Divine healing is a benefit of the victorious life in Christ in which healing and wholeness signify victory amidst sickness and death (Alexander 2006.) Pentecostal insights oscillate between two theological poles: one that affirms that healing is a universal benefit of the atonement offered to all believers, and

the other that affirms the sovereign will of God to determine who should receive healing (Kydd 1998). The conundrum of divine healing is the realization that some people are healed while others are not (Clifton 2014). This concern invites an eschatological perspective.

The eschatological impulse of divine healing starts from the premise that alongside the atoning work of the cross, both the resurrection and Pentecost are eschatological events that have already occurred and mediate between the present and the advent of the future kingdom. In other words, healing is derived from the atonement as a historical event of the past *and* in search of the fullness of atonement in the future (Holms 2014). Hence, the inbreaking of the kingdom of God in which those who are in Christ are raised to new life is a foretaste of ultimate healing that is only penultimately realized in the present. The conundrum of why some are healed, and others are not, is overcome when the fullness of healing is located in future glorification. Anticipation may also provide an understanding for why some people were not, or only partially, healed in history and the kind of “condition” that may not require a “cure” in the eschaton (Eiesland 1994). The cosmic healing of creation is the hope for the eschatological new creation (Althouse 2003). One of the continuing difficulties of Pentecostal eschatology historically is that it was so focused on individual redemption that it neglected the cosmic implications of biblical eschatology. The urgency of the imminent dawn foreclosed the goodness of God’s creation and the implications that Christians must act in and for the world God created as stewards to preserve it (Waddell 2014). A robust eschatology of healing includes the healing of the earth (see Chapter 33) and the whole cosmos with implications for how believers must act and how social structures must be developed in light of the eschaton.

Conclusion

Pentecostal eschatology has undergone significant transitions. This chapter has offered an eschatological reading of the Pentecostal full gospel and suggested that Pentecostal theology is eschatological in all of its themes. Eschatology is neither protological nor final but an ever-present hope that requires both poles in tension. An excessive focus on history prematurely resolves the anticipation of the radical newness of creation, while an exclusive focus on the future forecloses the continuity of creation with the coming kingdom. In Pentecostal theology and worship, anticipation for the eschatological dawn partially realized now, draws individual, corporate, and cosmic elements into a fully integrated and transformed advent of the kingdom of God.

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