

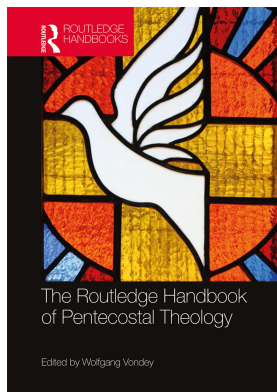
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PHILOSOPHY

Inspiration for living relationally
and thinking rigorously*J. Aaron Simmons*

In recent years, Pentecostal theologians have begun to engage with philosophy in a much more sustained manner than ever before in the brief history of the Pentecostal movement. Yet, at this early stage, there is little agreement on how to proceed in the delicate relationship. In this chapter, I argue that Pentecostal theology should draw more deeply on philosophy as a resource in order to make sense of Pentecostalism's own distinctiveness. In other words, philosophy can help define the nature and character of what it means to be Pentecostal. In order to make this case, I offer a philosophical, and specifically phenomenological, reading of Pentecostal spirituality defined in terms of an affective pneumatology. My suggestion is that a distinctive characteristic of Pentecostal spirituality is its stress on the role of *affect* in Christian life. Rather than simply offering a set of doctrinal commitments expressed as propositional beliefs (orthodoxy), or a set of requirements for right practice relative to ecclesial participation (orthodoxy), Pentecostal theology and philosophy should be productively thought of primarily developing what I term an *existentially oriented pneumatological orthopathy*. Such a conception, I propose, not only helpfully opens spaces in which philosophy can be a profound resource for Pentecostal theology but also situates Pentecostal philosophy as perhaps best understood as affectively concerned philosophical work attending to the religious dynamics of embodied life. The potential impact of such work is significant. For example, in light of emerging work in affect theory, the philosophy of liturgy, embodied cognition, and a philosophical focus on religious practice, a better appreciation of these philosophical dimensions of Pentecostal spirituality might facilitate not only a better set of arguments for the importance of Pentecostal theology, but also new opportunities for Pentecostal contributions to philosophical debates more broadly.

The account I provide here begins with a phenomenological consideration of Pentecostal spirituality as a response to the relational presence of the Holy Spirit. Then, I turn to the epistemology of Pentecostal spirituality and look at the role of experience and personal knowing in contemporary and historical sources. Subsequently, I consider the hermeneutics and ethics of Pentecostal spirituality in order to show how Pentecostal theology and philosophy is always a contemporary task and an invitation to communal identity defined by hospitality. I conclude by suggesting that when Pentecostal spirituality is philosophically understood as an existentially oriented pneumatological orthopathy, Pentecostal philosophy and theology, themselves, can rightly be understood as practices worth undertaking in ways

that resist narrowly circumscribed confessional and disciplinary identities. In this way, I aim to demonstrate that Pentecostal theology and Pentecostal philosophy are both enriched by receiving mutual inspiration from each other.

The affective phenomenology of Pentecostal theology

In his systematic analysis of the various methodologies on display in Pentecostal theology, Christopher A. Stephenson (2013, 112) offers an appeal to a shared Pentecostal obligation to future generations as a motivator for engaging in theological reflection:

When their children have asked them about the “Whys” and “Whats” of their belief and practices, Pentecostals have always been able to take their children to meetings of corporate worship for them to experience those particulars firsthand. The question still remains, however, concerning the extent to which Pentecostals will be able to give critical and convincing theological rationales for their beliefs and practices The challenges posed by the question “What are we going to teach our children?” should further motivate Pentecostals to theologize systematically and constructively.

When we take Stephenson’s question and encouragement seriously, it is worth asking what makes Pentecostalism different from a general evangelical-like Christianity? Does it matter that we go to a historically Pentecostal denominational church, rather than just any number of non-denominational churches that often look and sound so similar? Does the specifically “Pentecostal” qualifier matter? Elsewhere I have suggested that such qualifiers do matter because we must be able to articulate quite clearly *where* we stand and *why* we stand there in order *then* to admit that we could stand elsewhere (see Simmons 2011; Simmons and Minister 2012). That is, one’s religious commitments, like one’s social, moral, and interpersonal views, are always reflective of a complicated network of contingent and contextual influences. When it comes to our identities, precious little is obvious.

Accordingly, if we take Stephenson to be right that Pentecostal obligations to future generations should at least motivate constructive theology (see Chapter 1), then let me add that Pentecostal theologians should draw more deeply on the wellsprings of philosophy in order better to articulate *what* it is they hold to be true, *why* it is justified, and *how* to live in light of it. By engaging philosophy more intentionally, Pentecostal theologians can then more effectively engage in the task of clearly presenting who they are, who they have been, and who they are trying to become. That said, despite what is often recognized as a rather small amount of explicitly *systematic* Pentecostal theology, and an even smaller amount of explicitly *Pentecostal* philosophy, Pentecostalism has, in just a little over a hundred years, become one of the largest and fastest-growing religious traditions in the world (especially finding traction in the East and global South). Wolfgang Vondey (2017, 8) summarizes the historical trends of Pentecostal theology in a global context:

Pentecostals have been slow to articulate a systematic treatment of their theology. Although the full gospel is an open narrative, which invites other passions, practices, and beliefs, Pentecostal theology for most of the twentieth century remained confined to conversations on individual doctrines and internal matters within a sometimes rather narrowly perceived four- or fivefold gospel pattern. Pentecostals in the East and the southern hemisphere have not been able to contribute significantly their perspectives and voices to a global Pentecostal theology.

Although he laments this historical lack of robust systematic theological reflection, Vondey (2017, 9) is optimistic about the future of Pentecostal theology due to a new generation of thinkers moving in different directions:

Attention has shifted among younger generations to a quest for their own contributions to theology, philosophy, and the sciences; the articulation of theological hermeneutics and methodology; the revision of traditional doctrines and theological disciplines from a Pentecostal perspective; and the questions and concerns of the global Pentecostal movement.

Vondey's account of such new scholarship stresses its *dynamism*. The younger generation of Pentecostal scholars is not simply marching to orders laid out by the previous generation. Instead, these scholars are pushing things in new directions, critically opening discussions up to new interlocutors, and rethinking some of the legacies that have been handed over as Pentecostal distinctives. Suggestively, however, Vondey (2017, 9) qualifies his statement by noting that such emerging scholarship remains "thoroughly indebted to Pentecostal practices, rituals, and liturgies at the altar, which continues to form the seedbed for the hospitality of the full gospel." The qualifiers are important for understanding how Pentecostalism has grown so quickly without a fully developed systematic theology underwritten by philosophical rigor. Simply put, it is the lived reality of Pentecostal spirituality—the felt engagement with the Spirit of God—that has found traction around the world and serves as the distinctive component of Pentecostalism that is worth passing down to future generations. Hence, rather than Pentecostal theology being the condition for understanding God, theology should emerge as a response to the questions that rightly occur in light of experiential engagement with the divine. Due to this lived priority of personal experience, contemporary phenomenological philosophy, in particular, has much to offer (see Yong 2000, 2015) as a framework for understanding this extremely unlikely and yet increasingly prominent spiritual tradition.

Initially, Jean-Louis Chrétien's (2004) phenomenological notion of the call/response structure offers resources for making sense of the way in which Pentecostal theology is a response to the embodied practices of a historical community. Chrétien suggests that selfhood is ultimately a response to a prior call from the Other/God. For Chrétien, the call/response is distinguished from what he terms the "question/answer" structure in that the call is, itself, only heard in the response. Alternatively, an answer can only be given once a question is not only heard, but also understood. We might say that a call only signifies as "call" insofar as one takes up oneself in response to it. The response is, thereby, constitutive of the call but does not condition it. Although operating in a slightly different register, Chrétien's phenomenological approach is similar in structure to Kierkegaard's (1985) famous claim that we can only ever understand backwards, but we live forwards.

Borrowing this general account from Chrétien and Kierkegaard, we might say that Pentecostal spirituality is a responsive attempt to get clear on what it means to understand ourselves in light of God's self-revelation in felt, embodied, and relational ways. At this point, Jean-Luc Marion's (2007, 98–103) notion of counter-intentionality can fill in some of the specifics of how a Pentecostal theology or philosophy might then develop as a result of such relational dynamics. Rather than typical notions of intentionality whereby some object is constituted for or by my consciousness as phenomenally given in particular ways, Marion suggests that selfhood is a product not so much of looking-at objects but being looked-at by God and others.

Marion's notion of embodied existence as *coram Deo* is very much in line with what we might term the phenomenology of Pentecostal spirituality. Indeed, the hallmark of Pentecostal theology is the role that affect plays within it—as its condition and also its object (see Chapter 3). Although orthodoxy and orthopraxy remain important insofar as belief and action remain constitutive of any Christian identity and communal existence, Pentecostal theology reframes such belief and practice in terms of what I am terming an existentially oriented pneumatological orthopathy.

Any Pentecostal theology understood as a response to God's original, and continuing, activity of relational engagement with existing individuals, should be anchored in these phenomenological conditions of embodied affect (see Chapter 11). Stephenson's proposal is, thus, incomplete without a robust philosophical framework according to which such systematic and constructive theology can be articulated, justified, and critically considered. In short, philosophy helps to make explicit the assumptions that often form the background conditions of theological work. Accordingly, as we will see, philosophy helps Pentecostal theology to become more faithful to its own identity and, conversely, such a determinately situated theology then facilitates explicitly Pentecostal approaches to philosophical inquiry. That said, one of the dangers of emphasizing determinacy in religious life is the temptation to overstate the uniqueness of one's theological, or philosophical, claims. So, when I say that the philosophically distinctive mark of Pentecostal spirituality is an existentially oriented pneumatological orthopathy, I do not mean to suggest that other theological perspectives are not also orthopathically substantive. There is no need to be *unique* in order to be determinately identified as located within one's embodied history, theological context, or philosophical tradition.

Pentecostal epistemology: affect, experience, and personal knowledge

John A. Sims (1995, 18) frames affect as one of two key sites of inspiration for Pentecostal spirituality:

Pentecostals are unequivocal in their conviction that spiritual experience must always be critiqued by objective norms of Scripture. Yet they also believe a viable theology cannot be devoid of meaningful experience. Theology that is not confirmed by authentic religious experience is not likely to have much vitality or staying power.

Without rejecting the cognitive dimensions of religious belief, Sims stresses that truth is a matter of lived practice, not simply pro-attitudes toward specific doctrines. "The truths of evangelical faith," Sims (1995, 18–19) writes,

may remain true and unshakable but still lack vitality. What we know intellectually may be doing little to shape our lives. Unless truths are authenticated and set aflame by the Holy Spirit, they generate no spiritual power or effective witness.

Avoiding the dangerous excesses of evangelical legalism, on the one hand, and pietistic emotivism, on the other hand, Sims (1995, 20) contends that the twin authorities of Word and Spirit work together as two sides of the same hermeneutic coin: "The living witness of the Spirit is a safeguard against the danger of scriptural authoritarianism, while the objective truth of the revealed Word guards against the excesses of subjectivity." Sims's proposal is

important for protecting Pentecostal spirituality from a dangerous slide into the reductive tendencies of evangelicalism more broadly. Specifically, by attending to the epistemological stakes of affect, we might say that even if the four- or fivefold gospel is a doctrinal commitment of Pentecostal spirituality, the distinctiveness of an existentially oriented pneumatological orthopathy means that this commitment is never merely a matter of doctrine. The fivefold gospel is not simply a set of truth claims in light of which we are to live our lives but instead a set of claims that become true for us in the process of enacting them as the fabric for embodied faith. The call/response structure of the altar call is a ritual gateway for this affective domain (see Chapter 16).

Pentecostal philosopher James K. A. Smith (2010, 12) rightly suggests that “Pentecostal theology is rooted in an affective, narrative epistemology.” Sims and Smith are in harmony here in suggesting that Pentecostal theology has long resisted the reductive tendency of evangelical communities to be defined by strict adherence to a propositional litmus test rather than by the dynamism of the Holy Spirit’s experiential presence. Sims and Smith are not the only ones to present this experiential approach to knowing. For example, Steven Land (1989, 40) suggests that “experience is vital in knowing the truth, for truth is not merely propositional—it is personal.” Similarly, French Arrington (1992, 1:77) claims that “Pentecostals have a distinct view of knowledge. Knowledge is not viewed as merely an intellectual understanding of a set of truths but as a knowing relationship with the One who established the truths by which we live.” A Pentecostal approach to personal knowing is rooted in an existentially oriented pneumatological orthopathy such that the relation to the Spirit is the context in which truth is not only articulated but activated. By locating the very identity of persons in relation to the experience of the Holy Spirit, an existentially oriented pneumatological orthopathy offers a specifically pneumatological context in which affect occurs and then gets expressed.

Rather than being evangelically reductive, then, we might suggest that Pentecostal theology, and any Pentecostal philosophy worthy of the name, is *expansively relational*. As anyone who has ever experienced profound love, deep trust, or shared hope understands quite well, the logic of personal relations is not merely a rationalistic enterprise (see Lewis 1955). And yet this logic is not less than rational but instead so much more than merely a matter of reason. Smith (2010, 59) goes as far as to suggest that “Pentecostal worship constitutes a kind of performative postmodernism,” which he defines as “an enacted refusal of rationalism” and a resistance to “the slimmed-down reductionism of modern cognitivism.” Unlike “the fundamentalist approach [which] is based on rationalism,” Lee Roy Martin (2013, 6–7) is right to contend that “in the Pentecostal approach, religious experience is more valuable than human reason.” Such “religious experience” is a result of a thoroughly affective relationship with the Holy Spirit as engaged with, and even in some ways explaining, our embodied existence as counter-intentionally constituted before God. Kenneth J. Archer (2009) similarly contends that Pentecostal hermeneutics, as such, are defined by a relational, rather than scientifically rationalist, conception of knowing. Pentecostals, we might say, “know” God with their whole body.

Douglas Jacobsen’s (2006, 4) definition of Pentecostalism similarly presents an existentially oriented pneumatological orthopathy:

In contrast to other groups or churches that emphasize either doctrine or moral practice, Pentecostals stress affectivity. It is the *experience* of God that matters—the felt power of the Spirit in the world, in the church, and in one’s own life. Pentecostals believe that doctrine and ethics are important, but the bedrock of Pentecostal faith is experiential. It

is living faith in a living God—a God who can miraculously, palpably intervene in the world—that defines the Pentecostal orientation of faith.

Following Jacobsen, and working in light of Smith and Archer, Pentecostal faith is perhaps better expressed as trust—even though both terms share a common etymological source (*pistis*). When we think in terms of trust, we avoid conceiving of Pentecostal spirituality as a matter of “having faith that such and such is true about God” (understood as object), and shift to it being a matter of “trusting in God” (understood as person) as someone worthy of our lived commitment. Recent work in the philosophy of trust is a profound resource for Pentecostals here (see Foley 2001; Faulker 2011; Zagzebski 2012).

However, given the stress on experience within Pentecostal spirituality (see Chapter 8), it is tempting to think that affect is simply a matter of feeling. In order to see how affective experience need not slide into anti-intellectualist emotionalism, we don't need to turn to extra-Pentecostal sources in affect theory but instead can philosophically consider early Pentecostal theology itself, as expressed in the lives of first generation pastors. Even in the earliest days of Pentecostalism, Pentecostal experience is about a lived witness rather than simply about an emotional encounter. For example, the pastor of the Azusa Street revival and mission (1906–22), William J. Seymour, explicitly stresses the affective role of witness while resisting any reduction to mere feeling: “Salvation is not feeling,” he writes, “it is a real knowledge by the Holy Spirit, bearing witness with our spirit...” (Jacobsen 2006, 51). “Some people to-day,” Seymour continues, “cannot believe they have the Holy Ghost without some outward signs: that is Heathenism. The witness of the Holy Spirit inward is the greatest knowledge of knowing God, for he is invisible” (Jacobsen 2006, 51). Seymour's point about the “inward” witness of the Holy Spirit is crucial for understanding the philosophical import of personal knowledge as a characteristic of an existentially oriented pneumatological orthopathy. Affective experience is not primarily about external manifestations but about internal transformation. An existentially oriented pneumatological orthopathy is not defined by staccato moments of divine revelation but instead by the constancy and coherence of one's lived testimony. Consistent with the notion of “spiritual exercises” developed by Pierre Hadot's (1995) consideration of ancient philosophy, the Holy Spirit changes one's life, one's very embodied existence, through an intimate relationship with the person of God who is self-given beyond all propositional doctrines (see Chan 2000; Castelo 2017; Vondey 2017). In this way, Pentecostal theology and philosophy should prioritize the enactment of lived commitment as belief-activational, rather than the affirmation of belief as determinate of one's subsequent actions.

Accordingly, a nonreductive conception of affect is important in order to capture the fully embodied spiritual dynamics in play in Pentecostal theology and philosophy. For such a non-reductive notion, consider Patricia Ticineto Clough and Jean Halley's (2007, 2) suggestion that we should “treat affectivity as a substrate of potential bodily responses, often autonomic responses, in excess of consciousness” (see also Ahmed 2014). “Affect,” Clough and Halley continue, “refers generally to bodily capacities to affect and be affected or the augmentation or diminution of a body's capacity to act, to engage and to connect, such that autoaffectation is linked to the self-feeling of being alive—that is, aliveness or vitality” (2). Clough and Halley's philosophical approach resonates well with Smith's (2010, 72) notion of the “incipient philosophical anthropology at work in Pentecostal worship.” Smith (72) suggests that “the reason why Pentecostal worship is so affective, tactile, and emotive is because Pentecostal spirituality rejects ‘cognitivist’ pictures of the human person that would construe us as fundamentally ‘thinking things.’” In concert with postmodern epistemology,

contemporary affect theory, and recent developments in embodied cognition, Smith claims that “we *feel* our way around the world more than we *think* about it, *before* we think about it” (72; emphasis original). When it comes to the epistemology of Pentecostal theology, we can summarize: the autoaffective framing for religious experience is intimately connected with the relational dynamics of personal embodied knowing (see Frestadius 2016). Drawing more deeply on philosophy as a lens for making sense of Pentecostalism’s own theological history helps to make such connections more prominent.

Pentecostal hermeneutics: the temporal and moral horizons of affect

Archer (2013, 133) suggests that early Pentecostal hermeneutics was not usually aware of the cultural dimensions in which biblical hermeneutics has been historically situated:

Pentecostal interpretation placed little or no significance upon the historical context of Scripture nor would it be concerned with the author’s original intent... The Bible is... understood at face value. The horizons of past and present were fused, or from a critical perspective, confused.

He further notes that there is an urgency to Pentecostal hermeneutics such that the Holy Spirit is not simply of initial inspirational relevance but remains of continued interpretive significance.

Although not a Pentecostal, the postmodern philosopher of religion, Merold Westphal, helpfully demonstrates that philosophical resources upon which Pentecostal theologians ought to draw must not be constrained by confessional identity. Westphal (2016, 18) rightly suggests that the Holy Spirit must be viewed as a contemporary hermeneutic facilitator within Christian communities of discourse and practice:

It makes sense to say that there is an epistemic dimension to divine grace, and that in the role of revealer and teacher, the Holy Spirit not only played a role in the production of the various writings that make up the Bible but also plays a role today in our interpretations of them, just to the degree that we are open to hearing a voice other than our own or those of our culture (including our religious culture).

Acknowledging the continual action of the Holy Spirit is, for Westphal (1973, 2009), not mere hermeneutical advice but a moral necessity for Christian life. The Spirit challenges all complacency and self-sufficiency within our interpretive gestures. Westphal’s account, thus, entails the idea that the Holy Spirit forces us out of egoism by equipping us for service to others. A Spirit-ed hermeneutic, whether Pentecostal or not, should always motivate moral hospitality.

Amos Yong (2002, 2004), who has contributed more to the growing literature in Pentecostal philosophy than anyone other than James K. A. Smith, traces more explicitly a connective chord between the pneumatological interpretive task and contemporary moral life in his view of a “consensual hermeneutic,” which draws on the triadic relationship of Spirit, Word, and community. For Yong (2004, 36), theological hermeneutics is “continuously to discern the spiritual—i.e. purposive, intentional, teleological, dynamic, and creative—moments of interpretation by paying close attention to or discerning the historical and social locations of the interpreter and how these factor into the hermeneutical process.”

Notice that Yong stresses the connection of Spirit-Word-Community such that one's own interpretive situation is always among others. Reminiscent of Martin Heidegger's notion of being-with as a definitive aspect of being-in-the-world, for Yong, life is always a *living-with*.

Yong's work is a testament to how philosophy and theology can mutually inform each other. For example, his work in the theology of disability (Yong 2007) offers a specific instance of what living-with might involve when it comes to the affective interpretive decisions we make that affect the embodied existence and self/social-narrative of others (see Chapter 32). Moreover, he advocates a hermeneutic/moral pneumatological imagination that should globalize our conception of God's interaction with human history: "I have argued that the many tongues of Pentecost signify both the universality of the gospel message and its capacity to be witnessed to by those who derive from the many nations, cultures, ethnicities, and languages of the world" (Yong 2007, 11). We might say that, for Yong (2008), hospitality to the (global and/or disabled) other is the lived outcome of an existentially oriented pneumatological orthopathy.

The connection of affective hermeneutics, personal experience, and a life of hospitality is not simply a product of postmodern philosophical commitments; it can be traced to the very origins of Pentecostalism itself. For example, recounting the early history of the Azusa Street revival and mission, Seymour laments the racial divisions that quickly developed and threatened to overcome the unity that was essential to the work of the Holy Spirit (see Chapter 39). He explains that the Spirit of God overcomes all facile divisions that operate within our social workings of power:

Very soon division arose through some of our brethren, and the Holy Spirit was grieved. We want all of our white brethren and white sisters to feel free in our churches and missions, in spite of all the trouble we have had with some of our white brethren in causing diversion, and spreading wild fire and fanaticism. Some of our colored brethren caught the disease of this spirit of division also. We find according to God's word [that we are] to be one in the Holy Spirit, not in the flesh; but in the Holy Spirit, for we are one body... If some of our white brethren have prejudices and discrimination... we can't do it, because God calls us to follow the Bible.... We must love all men as Christ commands.... Christ is all and for all. He is neither [a] black nor white man, nor Chinaman, nor Hindoo, nor Japanese, but God.

(Jacobsen 2006, 53)

It is Seymour's own lived experience as a black body affectively constituted amidst racist cultural assumptions that forms the context in which his theological understanding develops (see Jacobsen 2006, 45). His theology emerges as a response not only to the encounter with God's Spirit, but also within a cultural framework in which God sees him as a person in ways his fellow countrymen often do not.

In light of Seymour's example, and the hermeneutic framing of it implicitly provided by Archer, Westphal, and Yong, we should begin to realize that an existentially oriented pneumatological orthopathy is defined by an expression of embodied unity (lived out as moral hospitality) due to the shared human condition as understood in the context of the continued critical presence and work of the Spirit in the world. Given the emphasis on embodied cognition and its moral implications, Pentecostal theology and philosophy would both do well to draw more substantively on philosophical debates in identity theory that concern race, sexuality, and gender as crucial hermeneutic lenses for our moral and epistemic lives.

Historically, movements of the Holy Spirit have usually been accompanied by radical challenges to the hierarchies of social power. In the contemporary world, where far too often Pentecostalism has been overtaken not only by evangelical epistemology but also evangelical social theory, the affective, transformative, and personal dimensions of Pentecostal spirituality are under threat from a social conservatism that fails to appreciate the radicality of a pneumatological imagination. The Spirited hospitality originally shown by Seymour and continued by Yong (see Chapter 14), has been far too often replaced by self-protective and insular habits of moral authoritarianism. As such, despite the global reach of Pentecostalism and the expansive moral recommendations of contemporary Pentecostal theologians and philosophers, far too many contemporary American Pentecostals are nationalistically fearful of strangers rather than inviting these strangers to become neighbors. Rather than standing with Holy Spirit boldness against the powers of racism, sexism, and xenophobia, too often contemporary evangelized Pentecostals end up confusing their own social identity with Christian identity, as such.

Importantly, the existentially oriented pneumatological orthopathy of Pentecostal spirituality was not initially developed by academics but by women and men who were living their testimonies in a world in which their affective faith was often in conflict with the power structures of their broader communities. This lived faith is why the hermeneutical importance of understanding affective spirituality as a contemporary moral invitation should not be missed. Unless philosophers and theologians take up an existentially oriented pneumatological orthopathy as a task in their current contexts, they will fail to appreciate the historical legacy of Pentecostalism as a hermeneutic necessity for present action (see Byrd 1993). It is here that we can begin to appreciate the importance of contemporary political philosophy, social epistemology, and critical theory for the future of Pentecostal thought. Hopefully, by drawing on such philosophical resources, Pentecostal theologians and philosophers will be able to live more effectively into the, perhaps surprisingly progressive, moral vision of early Pentecostalism.

The affective dimensions of Pentecostal spirituality eschew any static historicism. In order to remain true to its own identity as a response to the relational work of God's Spirit occurring in each generation, Pentecostal theology and philosophy must remain living traditions. Arrington (1992, 77–78) goes so far as to suggest that, "Pentecostal believers do not study the Bible in a detached manner. Through the Spirit they have entered into the experience of the first-century Christians." Arrington's account suggests that Pentecostal theology should fundamentally appreciate and embrace Kierkegaard's (1985) contention that there can be no genuine follower of Christ "at second hand." Following at second hand would mean that being a Christian is simply to relate to the historical narrative of Christ. Instead, all followers must enter not only into an historical narrative but must become contemporaries of Christ himself.

An existentially oriented pneumatological orthopathy causes a temporal rupture in that it puts us in an embodied relationship to God as a result of our being constituted by the counter-intentionality of the divine call. In other words, the narrative of God in Christ is always only affectively pressing insofar as it is also *our narrative*—as exhibited in *our testimony*. Smith (2010, 67) suggests that "narrative is a fundamental and irreducible mode of understanding—and 'Pentecostal knowledge' attested in testimony bears witness not only to the Spirit's work but also to this epistemic reality." Here epistemology gets cashed out as a moral imperative in a social world. As we have seen, in light of an existentially oriented pneumatological orthopathy, truth is not a set of doctrinal propositions but rather a hermeneutically complicated and morally oriented life affectively opened by the relation to God and others.

Conclusion

We have seen how Pentecostal spirituality can be understood as a distinctively living tradition when read as offering an existentially oriented pneumatological orthopathy. Specifically, I have considered the impact of such spirituality on Pentecostal theology and philosophy when read in relation to a phenomenological methodology of counter-intentional call/response, an epistemology of experience and personal knowledge, a hermeneutics of contemporaneity, and an ethics of hospitality. Importantly, as observed in the case of Westphal, one does not need to identify, confessionally, as a Pentecostal to engage in philosophy oriented toward the affective dimensions of religious existence. It is for this reason that I suggested in the introduction that Pentecostal philosophy is perhaps best defined as affectively concerned philosophical work attending to the religious dynamics of embodied life. When understood this way, perhaps ironically, though not unexpectedly, much of the best “Pentecostal” philosophy has not historically been done by Pentecostals. However, this fact should cause not consternation, but inspiration. The younger generation of Pentecostal scholars still have significant work yet to do in a variety of philosophical and theological directions.

Hopefully, this chapter has laid out at least some of the possible ways of moving forward in light of the crucially affective dimensions of Pentecostal thinking and living. In the end, we live only insofar as we continue to breathe. The Holy Spirit offers literal inspiration, that is, breath, for being able to live more abundantly. I have suggested that, within Pentecostal intellectual inquiry, this inspiration should move in two directions: by drawing on the distinctiveness of Pentecostal theology, philosophers (whether Pentecostal or not) should continue to breathe deep, live humbly, and run hard toward the truth that defines our desire and our work. Alternatively, by drawing inspiration from philosophy (whether Pentecostal or not), Pentecostal theologians should continue to inhabit a tradition that, despite its occasional anti-intellectualist tendencies, demonstrates the importance of living relationally while also thinking rigorously.

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