

Pentecostal Spirituality: The Changing Perspective on Spirit Baptism within The  
Pentecostal Testimonies of the 1960's and 1970's in Light of a Lukan Perspective on  
Eschatological Pneumatology

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“Lord, send the Old-time power; the Pentecostal power!”

(refrain of the hymn by Charles H. Gabriel, published in 1912)

“You will receive power when The Holy Spirit comes upon you...” Act 1:8 (NIV) is a passage near and dear to the hearts of Pentecostals throughout the last century. Within the present context of the Pentecostal Assemblies of Canada (henceforth, PAOC), the purpose of Spirit baptism is commonly understood as an endowment of divine power for Christian service and witnessing.<sup>1</sup> There is very little (if any) connection to the imminent return of Jesus. There is no correlation between our pneumatology and our eschatology.

Historically, this is a paradigm shift. The early Pentecostals (of The Azusa Street Revival) understood their Spirit baptism as a sign of Christ’s soon return.<sup>2</sup> Their eschatology shaped and informed their theology and praxis, including their pneumatology. Our PAOC forefathers and mothers shared the same perspective. The purpose of the baptism of the Spirit was filtered through their eschatology. What caused the change?

This essay examines three decades of Pentecostal Testimonies from the 1950’s, 60s and 70’s and notes the changing theological landscape surrounding the purpose of Spirit baptism. Divided into three sections of research, reasons, and response; this essay concludes that the influences of the Healing Revival/Latter Rain Convention (late 1940’s and early 1950’s) and the Charismatic Renewal movement (of the 1960’s) shaped PAOC perspective and offers a response based upon a Lukan pneumatology.

## **Research**

A definite shift in our perspective occurred.

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<sup>1</sup> As attested by our current Statement of Fundamental and Essential Truths section 5.6.3.

<sup>2</sup> R. E. McAlister, “The Baptism of the Holy Ghost” in *CPT* No. 1 (1920): 1; C. E. Bakee, “Canada’s Largest City is Visited with Floods of the “Latter Rain” in *CPT* No. 2 (1921): 2; W. E. McAlister, referring to Spirit baptism, said, “This is possibly one of the last and greatest signs of the soon coming our Lord”; W. E. McAlister, “Coming! Coming!! Coming!!!” in *CPT* No. 6 (1921): 1-2.

For example, an article from Mrs. Laura E. McAlister in *The Pentecostal Testimony* (henceforth, PT) issue in May, 1922 described Spirit baptism as the “earnest of our inheritance.”<sup>3</sup> She clearly frames the Baptism of the Spirit within her eschatology which was a common practice in the 1920’s. By the 1950’s, the same phrase is used to refer to the “power with God” that Simon the sorcerer coveted.<sup>4</sup> The well-defined point of the author’s argument is that divine power is the Pentecostal inheritance.

This small example is indicative of the larger trend. A survey of the Pentecostal Testimonies from the 1920’s reveals a plethora of purposes for Spirit baptism. Divine power for witness is offered alongside holiness/sanctification and an increased love for God and our neighbour. It is a gateway that opens access to other Gifts of the Spirit, enhances the Fruit of the Spirit, engenders joy, peace and love and encourages prayer and praise.<sup>5</sup> However, amidst their multi-faceted dimensions of Spirit baptism, the early PAOC writers promoted a common interpretive filter: Jesus is coming soon.<sup>6</sup> References to Acts 2 and Joel 2 abound because they believed that they were living in “the last days” and experiencing “the latter rain”.<sup>7</sup> This shaped their understanding of Spirit baptism.<sup>8</sup>

Beginning in the late 1950’s, perspectives began to change. In the first half of the decade, the multi-dimensional purpose of Spirit baptism remained. Divine power for service was the predominant theme; however, the concepts of sanctification and divine love are intermixed

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<sup>3</sup> Laura E. McAlister, “Homeward Bound” in *CPT* Vol. 2 no. 5 (1921): 1.

<sup>4</sup> V. G. Brown, “Pentecostal Inheritance” in *TPT* Vol. 30 no. 8 (1950): 6.

<sup>5</sup> A great example of the multidimensional purpose of Spirit baptism can be found in the article “Pentecostal Work in Toronto” in *The Promise* No. 12 (1909): 2-3; see also A. H. Argue, “Speaking in Tongues” in *CPT* Vol. 2 no. 5 (1921): 4 as another example of the wide range of views associated around the purpose of Spirit baptism.

<sup>6</sup> *The Pentecostal Testimony* Vol. 2 no. 19 (1923) is a great example. Many articles reference the imminent return of Christ as a motivating influence.

<sup>7</sup> W. T. Gaston, “Preparing for Rain” in *CPT* Vol. 2 no. 12 (1922): 7; W. T. Gaston, “The Latter Rain” in *CPT* Vol. 2, no. 21 (1923): 6; Elmer Morrison, “Missionary Farewell” in *CPT* Vol. 2, no. 24 (1923): 1

<sup>8</sup> Margaret Wortman emphatically states, “The Baptism of the Holy Ghost with signs following was the message *required* to prepare the Bride of Christ for the Rapture” (emphasis mine) Wortman, Margaret. “Letter from Mrs. D. Wortman” in *CPT* Vol. 2, no. 8 (1922): 2

within the first few years.<sup>9</sup> However, there is a clear separation between their pneumatology and eschatology. They still believed that Jesus was coming soon based upon the “signs of the times” of world occurrences, but the Baptism of the Spirit is not utilized as an indicator of His imminent arrival.

A quick summary of the Testimonies in the 1960’s reveals a clear trend: there were forty articles or responses to questions relating to the purpose of Spirit baptism.<sup>10</sup> Thirty-one times the Baptism was describe as a power or enablement for witness or service. The remaining ten references emphasize the affections of Spirit baptism and the uniting aspect of the experience. The few times an eschatological connection was offered related to the recent out pouring of the Spirit in the Latter Rain movement and Charismatic renewal movement.

In the 1970’s, there were fifty references to the purpose of Spirit baptism with forty-four of them relating to power for mission and service or strength. There was no connection offered between Spirit baptism and the imminent return of Christ. It is clear from the Testimonies, the main purpose of Spirit baptism is as a divine force to enable service and empower witness.

The following chart reveals the distinct shift within the Pentecostal Testimonies when presenting the purpose of Spirit baptism in the 1960’s and 1970’s.

### 1960’s

<b>Volume and Issue Number</b>	<b>Title and Author (Pg. Number)</b>	<b>Proposed Purpose of Spirit Baptism</b>
41, 1	“Pentecost and After” by Rutherford Spence; pg. 6	Power for service
41, 6	“Rushing the Wind” by E. N. O. Kulbeck; pp 2, 34	Power

<sup>9</sup> “We can have Revival” in *TPT* Vol. 31 no. 1 (1950): 6; David J. DuPlessis, “Chaff...Fire...Wheat?” in *TPT* Vol. 31 no. 7 (1950): 14-16; George R. Upton “How Important is a Genuine Revival?” in *TPT* Vol. 32 no. 20 (1950): 7-8, 18 as examples from only one year!

<sup>10</sup> I did not include all of the references to the Holy Spirit that related to a defense of the distinctive of speaking in tongues or testimonies of Spirit baptisms from revivals or overseas missions.

41, 6	“The Baptism of Power” by Ronald Reid; pg 7	It is “The Spirit of Power”
41, 11	“Pentecost outside of ‘Pentecost’” by E. N. O. Kulbeck; pp 2, 34	Universality of the gift; the Spirit baptism of other denominations points to the imminent return of Christ
42, 6	“Receive Ye the Holy Spirit” by Marie Brown; pg. 4	power
42, 6	“Pentecost” by John Garret; pp 2, 3	power
42, 6	“How Shall We Celebrate Pentecost” by Ernest Williams; pp 3, 33	power
42, 7	“Power and Purpose of Pentecost” by H. W. Greenway; pp 8, 34	power
42, 7	“Holy Ghost Baptism” by Lyle Carbert; pp 11, 34	power
43, 3	“Pentecostal and Power” by Vic Misutka; pg 8	Inspired to worship God and edify the church
43, 6	“Benefits of Speaking in Tongues” by R. J. White; pg. 6	A response to the Charismatic Renewal movment – it is “God’s recognized way” of Spirit baptism
43, 6	“Baptism in the Holy Ghost” by T. J. Broomhall; pg. 5	Endowment of power
43, 8	“The Great Commission” by Gordon Upton; pp. 5, 7	Holy Spirit power is the formula
43, 12	“The Word of God in the 20 <sup>th</sup> Century” by George Labercane; pg. 11	Charismatic gifts are the “Contact point between the negative and positive power of God”
44, 1	“The True Ecumenical Movement” by Howard Honsinger; pg. 18	Unites believers
44, 6	“What Meaneth This?” by V. L. Gingrich; pg. 4	Produces fruit of the Spirit, the Charismatic Gifts and leads to holy living
44, 8	“Baptized in the Holy Ghost” by Derek Prince; pg. 4	Power to witness
45, 6	“The Measure of Fullness” by C. W. Lynn; pg. 2	Not a complete Spirit baptism unless speaking in tongues
45, 8	“The Pentecostal Experience” by Donald Gee; pg. 2	Power for service
45, 10	“The Role of the Pentecostal Church In the World” by	Power for service

	Ronald Kydd; pg. 11	
46, 6	“The Pentecostal Heritage” by F. P. Moller; pp. 4, 31	Fullness of life
46, 6	“The Aftermath of Pentecost” by J. G. Hare; pg. 7	Power for witness and victory
46, 6	“The Holy Spirit in the Home” by Thomas T. Latto; pp. 8, 33	To love more and power for witness
46, 6	“Outreach in Uganda” by Arnold Bowler; pg. 22	Power to preach
46, 10	“Emotion and the Pentecostal Movement” by F. P. Moller; pg. 13	True joy, true life and enthusiasm
47, 3	“Baptized with the Spirit of God” by W. G. Hathaway; pp. 6, 32	Power to witness
47, 6	“Baptized in the Spirit” by Richard Bolt; pg. 4, 33	Requires tongues
47, 6	“Peculiar because of Pentecost” by P. M. Munro; pp. 2, 33	Power for preaching
48, 1	“A Story of the Great Awakening” by Sara Shields; pg. 6	Power for witness
48, 6	“The Greatest Need of Pentecostals” by Robert Muir; pp. 2, 32	Power to serve
48, 7	“We tasted Revival in Trinidad” by Jack West; pp 22, 23	Power for witness and healing
48, 10	“Three Generations of Pentecost” by R. W. Taitinger; pp 6-8, 32, 35	Power for witness
49, 1	“Pentecostal Plus” by Aaron Linford; pp 6, 33	Power for service, faith, wisdom
49, 2	“Jerusalem, Judeas, Samaria and...” by E. N. O. Kulbeck; pp. 2, 31	Power to witness
49, 6	“This is That’ and That is it” by E. A. Hornby; pp. 2, 31	Power to serve and witness
49, 6	“Tara’s Discovery” by Tara Hunt; pg. 7	Power to witness, joy
49, 8	“The Holy Spirit – Senior Partner” by D. J. Gaetz; pp. 2, 32	Boldness, fearlessness
49, 12	“The Advent of Christ and	Power for preaching

	the Holy Spirit” by F. J. Slemming; pp. 6-7	
50, 1	“The Time of the Latter Rain” by E. N. O. Kulbeck; pg. 7	Charismatic renewal throughout the world proves Jesus is coming soon
50, 6	“A Great Church” by F. J. Lundquist; pp. 6-7	Great power defined as divine energy, ability and authority
50, 10	“Thanksgiving and the Holy Spirit” by Robert Murray McCheyene; pp 5-6	Divine ability for service

### 1970’s

51, 1	“Wings of the Holy Spirit” by E. H. Kerr; pg. 8	Love for God and inspires worship
51, 2	“The Holy Spirit Baptism and Evangelism” by Alex Tee; pg. 5	Power to witness
51, 5	“The Phenomena of Pentecost” by David Clarke; pg. 6	Joy and Christian fulfillment
51, 6	“My Own Pentecost” by J. Eustace Purdie; pg. 9	Anointing for healing
51, 9	“For such a time as This” by R. L. Donnelly; pg. 5	Enablement for service
51, 11	“The Spreading Flame of Pentecost” by Percy S. Brewster; pp. 3-5	Power to witness, power to preach
52, 1	“The Pentecostal Fire in Demonstration” by Tom Johstone; pp 2-3	Directing the church, dispensing the gifts
52, 1	“Power” by Don Emmons; pg. 7	Power to witness
52, 2	“Heaven Cam Down” by Carol Sirett; pp. 16-17	Call to ministry
52, 3	“Filled with God’s Power” by Homer Cantelon; pg. 14	Power for service, great joy
52, 6	“Jesus is The Baptizer” by David J. DuPlessis; pp. 2-3	Power to proclaim
52, 6	“Why I am a Pentecostal Christian” by Alex Tee; pg. 5	Stay victorious
52, 6	“Receiving Power from on High” by William F. Burton; pp. 6-7	Presence of God, empowerment through Charismatic gifts
52, 6	“Speaking with Other Tongues” by Ernest S.	Latter Rain connection, defense of initial evidence

	Williams; pg. 8	
52, 7	“Pentecostal Beliefs” by Jim Weller; pg. 6	Effective witness
53, 3	“The Divine Order for Success in the Church” by V. L. Gingrich; pp. 5-6	Power to be an effective church
53, 5	“The Baptism that Christ Gives” by P. C. Nelson; pg. 6	Anointing to do “mighty works”
53, 9	“The Wind Bloweth Where it Listeth” by Thomas Zimmerman; pp. 4-5	Charismatic Renewal brings unity, but we need a renewal as well!
53, 11	“The Key to ‘73” by Roy E. Davis; pg. 5	Power for evangelism, release from bondages
54, 1	“The Scope of Evangelism” by R. M. Argue; pg. 5	Power to love,
54, 1	“Encounter with God” by Roy E. Davis; pg. 6	Called to ministry
54, 2	“How Ken Nesbitt Discovered life in the Holy Spirit” interview by Joy Hansell; pp. 8-10	Power to witness, compassion for the lost, joy, freedom
54, 2	“The Pentecostal Experience” by Ron Reid; pg.11	Power for everyday life, power to witness
54, 2	“Drugs, Yoga, and Christ” by John C. Shrier; pp. 12-13	Fullness of life
54, 5	“Evangelism with Love” by Zylma M. Wallace; pg. 4	Love for the lost
54, 6	“The Holy Spirit Energizing Personalities” by Victor G. Brown; pp. 6-7	New power, new presence of God
54, 9	“The Initial Sign” by Aaron Linford; pg. 3	Defense of initial evidence, sign of power and love that gets shed abroad
55, 3	“The Bible Had the Answers” by Darlene Kipling; pp. 4-5	Joy, love of Jesus
55, 3	“Life With a New Dimension” by Geraldine Fordyce; pg. 6	Love for others
55, 3	“My Son is Healed” by N. D. Abbey; pg. 7	Power for witness
56, 1	“Five New Testament Baptisms” by Arlo A. Johnson; pg. 9	Controlling power of the Holy Spirit
56, 2	“Dear Pastor” by H. H. Barber; pg. 24	Power for witness
56, 9	“A Dying Buddhist Becomes	Joy, power to witness, power



	God's Servant" by Yongghi Cho; pp. 10-12	for healing
56, 11	"Priorities in Evangelism" by Thomas W. Miller; pp. 14-15, 30	Power to witness
57, 3	"By My Spirit" by Joy Hansell; pg. 3	"energizing power"
57, 3	"Flaming Apostle" by David Slauenwhite; pg. 4	Power to witness and preach
57, 3	"Prophets and Pentecost" by Roger Stronstad	Power for inspired speech with eschatological connotations
57, 5	"Breaking Through into Joy" by H. H. Barber; pp. 12-13, 30	Joy
57, 6	"Priorities" by R. W. Taitinger; pg. 8	Fullness with life with speaking in tongues
57, 6	"Carrying the Torch" by Keith Parks; pp. 12-13	Power to witness
57, 9	"Used by the Holy Spirit" by W. Norman Day; pp. 6, 30	Key to the Fruit and the Gifts of the Spirit
57, 9	"Be Filled with The Spirit" by Lars Kleynhans	Power for service and the Fruit of the Spirit
58, 1	"Go Forward" by R. A. Morcombe; pg. 4	Infusion of power
58, 8	"Lord Start A Revival in Me" by Roger Woods; pg. 29	Power for service, brings a cleansing, unites us with the Charismatic renewal
58, 10	"With Exuberant Praise" by Micahel P. Horgan; pg. 4	For prayer and praise
58, 10	"Pentecostal Missionary Proclamation" by Iris M. Scheel; pg. 10	Enables for ministry
58, 11	"True Spirituality" by Virgil Gingrich; pp. 6-7	Power for ministry and key to the Fruit of the Spirit
59, 1	"Our Co-operative Fellowship" by Gordon Upton; pg. 31	Perfection of the saints for ministry
59, 5	"The Holy Spirit, Our Guide" by Denis White; pg. 4	Power for witness
59, 6	"How Can We Discern A Work of the Holy Spirit" by Frank Lavender; pg. 18	Turn to love, promote holiness
59, 9	"Pioneers Preaching Power" by W. E. McAllister; pg. 40	Benefit of the individual for mission
59, 10	"How to Receive the Baptism	Power to serve

	in the Holy Spirit” by John Louko; pg. 30	
59, 11	“Born to Edify” by Dave Ball’ pg. 28	Strength for Chistian living, joy
60, 1	“Refreshing Daily Pentecost” by John Louko; pg. 5	Builds up the inner man
60, 2	“He is Our Comfort” by Hope Grau; 5	Strength
60, 3	“She Never Found Out” by Paul W. Johnson; pg. 16	Power for witness
60, 5	“The Child and The Church” by Bernard T. Parkinson; pg. 18	Ability to prophecy because of the baptism
60, 7	“A Personal Pentecost” by Gary Peckham; 31	Power to witness
60, 8	“Come, Holy Spirit I need Thee” by Pearl S. Donovish; pg. 18	Sanctify, inspire
60, 10	“The Holy Spirit Life” by Michael Horgan; pg. 9	Power to witness

## Reasons

A definite shift in our perspective has occurred.

Two significant events occurred in the late 1940’s and early 1950’s: The Healing Evangelist movement and the Latter Rain Revival. In 1946, William Branham (who was a Baptist minister) reported that he had received a vision of an angel who told him that his prayers had been answered. He was to bring a gift of healing to the world!<sup>11</sup> Branham began to travel the world with gifts of healing and words of knowledge manifesting in his meetings.<sup>12</sup>

In 1947, a Holiness Pentecostal pastor in Enid, Oklahoma felt an inner motivation from the Spirit that he was to begin a healing revival as well.<sup>13</sup> Oral Roberts began holding revival

<sup>11</sup> Harrell, *All Things Are Possible*, 28.

<sup>12</sup> Hollanweger, *The Pentecostals*, 354.

<sup>13</sup> Harrell, *All Things are Possible*, 42.

meetings and by 1953, he was hosting over twelve thousand attendees.<sup>14</sup> This sparked a movement of healing evangelists that spanned the world but lasted only a few years.<sup>15</sup>

In conjunction with the Healing “revival” was a movement that became known as “The Latter Rain” revival. Beginning in Saskatchewan in the Fall of 1947, teachers and students of Sharon Bible College experienced an “unusual manifestation of God’s power.”<sup>16</sup> Various gifts of the Spirit manifested with healing and various forms of prophecy were evident. An emphasis of laying on of hands for the impartation of spiritual gifts, the recognition of the offices of the apostles and prophets and the requirement of prophetic announcement for determining future leadership and ministers brought the movement into contention with the PAOC and caused many PAOC ministers to leave the fellowship.<sup>17</sup> These “Latter Rain” adherents then impacted the Charismatic Renewal in the 1960’s and 1970’s.<sup>18</sup> As McClymond astutely recognizes that the “Latter Rain” movement not only led into the Charismatic renewal movement, but also the Shepherding Movement of the 1970’s and the Third Wave in the 1990’s.<sup>19</sup>

These two movements influenced the PAOC since there had been a “general dearth of manifestations” in Pentecostalism in the previous two decades.<sup>20</sup> The Pentecostal Testimonies of the early 1950’s reveals the impact. Writers are calling for more “Pentecostal power” and R. E. McAlister wrote an entire series on the *correct* understanding of the Charismatic gifts which was

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<sup>14</sup> Hyatt, *2000 Years of Charismatic Christianity*, 168.

<sup>15</sup> “Healing evangelists” such as A. A. Allen, Jack Coe, T. L. Osborn, William Freeman, W. V. Grant, Kenneth Hagin, T. L. and Daisy Osborn travelled the globe. By 1956 the revival was so rent with strife and division it waned to an end; See Hyatt, *2000 years of Charismatic Christianity*, 170.

<sup>16</sup> Riss, Richard. “The New Order of the Latter Rain: A look at the Revival Movement on Its 40<sup>th</sup> Anniversary” in *Assemblies of God: Heritage* (Fall 1987): 16

<sup>17</sup> Riss, *A Survey of 20<sup>th</sup> Century Revival Movements in North America*, 121.

<sup>18</sup> Riss, “The New Order of the Latter Rain”, 17; See Michael McClymond, “Charismatic Renewal and Neo-Pentecostalism: From North American Origins to Global Permutations” in the *Cambridge Companion to Pentecostalism*, Robeck, Cecil M Jr., Yong Amos (eds) Cambridge: Cambridge University Press (2014): 34.

<sup>19</sup> McClymond, “Charismatic Renewal”, 35.

<sup>20</sup> *Ibid*, 35.

later promoted as a “necessary” booklet for all Pentecostals!<sup>21</sup> A “Question and Answer” feature is prevalent in the 1950’s that deals exclusively with issues that arose from the Latter Rain movement.<sup>22</sup> Questions surrounding “power” are answered in the context of Divine authority (as opposed to human agency or transference) and the Pentecostal distinctive of Spirit baptism.

In 1960, Time magazine reported the story of Episcopalian priest, Dennis Bennett, who was baptized in the Spirit and spoke in tongues.<sup>23</sup> While Bennet was removed from his parish and relegated to the “backside of the desert” in Seattle.<sup>24</sup> However, his congregation flourished and became a center for the Charismatic renewal on the 60’s!<sup>25</sup> By 1962, the Lutheran and Anglican churches had priests who had experienced Spirit baptism as well.<sup>26</sup> According to Michael Di Giacomo, the movement came to Canada when Ron and Joy Armstrong (an Anglican Priest and his wife from Etobicoke) experienced Spirit baptism when attending a meeting where Bennet was speaking. The movement spread from there across the nation.<sup>27</sup>

The Vatican II Council’s acceptance and endorsement of “a new Pentecost” paved the way for the renewal movement to spread into Catholicism.<sup>28</sup> Along with the openness to the Pentecostal experience came an embracing of the Charismatic gifts and miracles of “Pentecostal power”! With the emergence of the Charismatic movement, Pentecostals felt the need to more

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<sup>21</sup> R. E. McAlister wrote articles entitled “Manifestations of The Spirit” from February to June 1950

<sup>22</sup> For example, R. E. McAlister, “Questions and Answers” in *TPT* Vol. 31 No. 1 (1950): 9.

<sup>23</sup> Ed Stetzer, “Understanding the Charismatic Movement” in *Christianity Today Magazine* online <http://www.christianitytoday.com/edstetzer/2013/october/charismatic-renewal-movement.html>; accessed on September 8, 2017.

<sup>24</sup> Hyatt, *2000 years in Charismatic Christianity*, 175.

<sup>25</sup> *Ibid*, 175.

<sup>26</sup> Emil Bartos, “The Three Waves of Spiritual Renewal of the Pentecostal-Charismatic Movement” in *Review of Ecumenical Studies Sibiu* Vol. 7, no. 1 (2015): 33.

<sup>27</sup> Michael Di Giacomo, “Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture” in *Canadian Pentecostalism: Transition and Transformation*, Michael Wilkinson (ed.) Toronto: McGill-Queen’s University Press (2009): 25.

<sup>28</sup> Edward O’Connor, “Roots of Charismatic Renewal in the Catholic Church” in *Aspects of Pentecostal-Charismatic Origins*, Vinson Synan, ed. (Plainfield, NJ: Logos, 1975): 183.

clearly define themselves.<sup>29</sup> McClymond argues that Pentecostals viewed the Charismatic renewal movement as “their legacy”, therefore shaping their narrative.<sup>30</sup> What “they” were experiencing was “our” inheritance. Since the Charismatic Renewal emphasized the power of the Holy Spirit through the charismatic gifts and renewed life, the PAOC reflected the same emphasis with one caveat: we need to retain (even regain) this power or we’ll lose it.<sup>31</sup>

The influence of the revival and renewal movements of the 1950’s and 1960’s shaped the PAOC’s perspective on Spirit baptism which was reflected in Pentecostal Testimony. By the end of the 1970’s, articles on Spirit baptism promoted a call for power. Little else is offered or considered as an aspect of Spirit baptism.

## Response

A definite shift in our perspective needs to occur.

In light of the cultural influences on our current perspective of Spirit baptism, our present understanding must be re-evaluated. The initial outpouring of the Holy Spirit in Acts 2 was not solely for the empowerment of the church’s witness, but also represented an anticipated fulfillment of prophetic promise of the Messianic Kingdom.<sup>32</sup> The first church believed that they

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<sup>29</sup> Bartos, “The Three Waves of Spiritual Renewal”, 40. McClymond points out that Charismatics did not fully embrace the notion of “receiving” the Holy Spirit, preferring the perspective of “releasing” the Holy Spirit who had already been “received” via conversion. He also notes that not all Charismatics held to the distinctive of speaking in tongues as the initial evidence of Spirit baptism; McClymond, “Charismatic Renewal”, 36.

<sup>30</sup> Ibid., 44.

<sup>31</sup> In an article entitled, “The Spirit of God is Moving” Amaros Rodriguez says, “The late Karl Barth suggested that if Protestantism is unfaithful to its task and if the Roman Catholic Church returns to the Holy Scriptures, God could take away the lampstand of the one, to give it to the other.” Amaros Rodriguez. “The Spirit of God is Moving” in *TPT* Vol. 51 no. 8 (1970): 9; In an article entitled, “The Wind Bloweth Where it Listeth”, Thomas F. Zimmerman states “It is through the latter rain that the end-time harvest is matured and can be gathered in.....This new openness on the part of other churches in accepting the sovereign move of the Holy Spirit must be accompanied by the same degree of openness on our part.” Thomas Zimmerman, “The Wind Bloweth Where it Listeth” in *TPT* Vol. 53 no. 9 (1972): 5.

<sup>32</sup> Veli-Matti Karkkainen goes so far as to describe baptism in the Holy Spirit as empowerment for witness and service as “the primary mission strategy” of Pentecostals; Veli-Matti Karkkainen, “Pentecostal Theology of Mission in the Making,” *Journal of Beliefs and Values* 25, no. 2 (2004): 169; see Andrew Gabriel, “The Holy Spirit and Eschatology – with Implications for Ministry and Spirit Baptism” in *Journal of Pentecostal Theology* 25 (2016): 206-07.

were living in the “last days” because of their Spirit baptism (which Peter alludes to by equating his experience as the fulfillment of Joel 2). For Luke, Spirit baptism was not only vocational, but eschatological with implications for the inaugurated “kingdom of God”. As Blaine Charett notes, the final scene in the Gospel of Luke and the opening scene in the Book of Acts carry eschatological themes involving the kingdom of God which is the narrative context for the outpouring of the Spirit.<sup>33</sup>

Pentecostalism is unique in its emphasis on understanding theology from the Biblical narrative.<sup>34</sup> And from the outset of his Gospel, Luke presents the working of the Spirit within an eschatological paradigm. The early hymns of Zechariah and Mary include explicit promises of fulfillment relating to God’s covenant with Abraham and David.<sup>35</sup> Therefore, Luke presents the Spirit’s partnership with the arrival of the Messianic kingdom and ultimate eschaton.”<sup>36</sup>

Perhaps, Luke’s eschatological pneumatology is most clearly depicted in Jesus’ self-concept of His mission and purpose. In Luke 4, Luke connects the accounts of Jesus’ water baptism and Spirit anointing presenting the entire narrative as one unit.<sup>37</sup> In particular for Pentecostals, Luke presents the synagogue episode as a programmatic pattern for Jesus and the

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<sup>33</sup> Charett, “Restoring the Kingdom to Israel Kingdom and Spirit in Luke’s Thought””, in *Perspectives in Pentecostal Eschatologies: World Without End* eds. Peter Althouse and Robby Waddell (Eugene, or: Pickwick, 2010): 50.

<sup>34</sup> Menzies, *Spirit and Power*, 53-55.

<sup>35</sup> Darrell L. Bock, “The Reign of the Lord Christ” in *Dispensationalism, Israel and the Church: The Search for Definition*. eds. Craig Blaising, Darrell Bock (Grand Rapids, MI: Zondervan, 1992): 38.

<sup>36</sup> As Menzies notes, “The profusion of Spirit inspired pronouncements in the infancy narratives herald the arrival of the era of fulfilment”; Menzies, *Empowered for Witness*, 226.

<sup>37</sup> Menzies, *Empowered for Witness*, 145. The significance that Luke places on the Nazareth sermon is revealed by its placement in the document. Mark, in his Gospel, specifically informs that Jesus’ preaching in Galilee did not begin until after John the Baptist had been arrested (Mark 1:14). Similarly, Matthew notes that Jesus did not return to Galilee until after He had heard of John’s arrest and took it as a sign to leave Judea and begin teaching in Galilee (Matthew 4:12). Therefore, in both Mark and Matthew, Jesus’ public ministry had already commenced before coming to teach in Nazareth. However, Luke places this scene at the beginning of his account of Jesus’ public ministry.

subsequent perspective for the early church.<sup>38</sup> Specifically, the Nazareth sermon is framed by Luke's perspective that a new epoch has arrived in human history which is the eschatological Messianic kingdom that is connected with the Spirit.<sup>39</sup> For Luke, Jesus is the anointed one who fulfills the OT expectations and ushers in the new era of human history through the Holy Spirit.<sup>40</sup>

Luke continues this focus of the purpose of Spirit baptism at the beginning of his second volume. The disciples ask a question regarding the eschaton ("Lord, is this the time when you will restore the kingdom to Israel?") and Jesus responds by preparing them for the arrival of the Spirit. As Charett points out, if Jesus is attempting to clarify the means and methodology of how the kingdom of God will be realized and fulfilled, then again Luke is distinctly connecting his eschatology with the outpouring of the Spirit.<sup>41</sup> Therefore, as Andrew Gabriel concludes, "the inauguration of the eschaton occurs with the coming of Jesus (the Spirit-anointed Messiah) and continues with the outpouring of the Spirit at Pentecost".<sup>42</sup>

Peter reflects this perception, when explaining the phenomena that just occurred, by connecting the outpouring of the Spirit with the eschatological promise of Joel 2. While the PAOC rightly emphasis the promise of Spirit inspired speech contained in Peter's address, what is often overlooked is the eschatological context of Spirit baptism.<sup>43</sup> Peter specifically includes

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<sup>38</sup> Green, *Theology*, 61. The significance of Luke 4:18-19 for the ministry of Jesus is indicated by its reference in Luke 7:22 in response to a question raised concerning the nature and meaning of Jesus' ministry. Also, in Acts 10:35-38, the allusion to Isaiah 61 in the Nazareth sermon by Peter as means of explaining Jesus' ministry, further confirms the programmatic nature of this pericope for Luke; see Pao, *Use of Old Testament*, 101.

<sup>39</sup> Trites, *Luke*, 82; see also Green, *Theology*, 25; and Stronstad, *Charismatic Theology of St. Luke*, 43.

<sup>40</sup> Tannahill notes an interesting connection between Luke 4 and the commissioning of the disciples in Luke 24:47 where they are commanded to proclaim the "release" of sins (Tannahill, *Narrative Unity*, 66). Stronstad sees a connection between Luke's usage of eschatological fulfilment in Luke 4 for Jesus and Luke's usage of eschatological fulfilment in Acts 2 for the disciples (Stronstad, *Charismatic Theology*, 52-53).

<sup>41</sup> Charett, "Restoring the Kingdom to Israel Kingdom and Spirit in Luke's Thought", 53.

<sup>42</sup> Gabriel, "The Holy Spirit and Eschatology – with Implication for Ministry and the Doctrine of Spirit Baptism" in *Journal of Pentecostal Theology* 25 (2016): 214.

<sup>43</sup> See, Stronstad, *Prophethood of all Believers*, 59; Stronstad's observation of the verb *apephthegxato* that Luke uses in Acts 2:4 and 2:14 is a profound insight that highlights Luke's perspective on the role of the Spirit in directing inspired speech. Stronstad does recognize the eschatological component of Spirit baptism, yet his focus is on the eschatological gift of inspired speech (or prophecy) as opposed to the eschatological nature of Spirit baptism in

prophetic language (Acts 2:19-21) when highlighting the eschatological fulfillment of Joel's prophecy!

By framing the enthronement of Jesus as the Davidic heir, Peter contextualizes Spirit baptism as an aspect of Jesus' reign. In this vein, Luke presents the blessings from outpouring of the Spirit as the means of experiencing the kingdom of God!<sup>44</sup> And, an important aspect of that reign includes the incorporation of the Gentiles based upon their Spirit baptism and James' interpretation of the prophetic passage from Amos 9 (in Acts 15). For Luke, the coming of the Spirit is an eschatological event that opens up salvation for all.<sup>45</sup>

Spirit baptism is framed within the eschatological perspective of the Luke-Acts narrative. Therefore, the work of the Spirit is the best way to understand the tension that Pentecostals currently live in between the inauguration of the Messianic Kingdom and its ultimate realization.<sup>46</sup> Luke presents the reality of the Spirit's work in the "here and now" as well as the "soon to come" as part of the inaugurated and realized eschaton.

Our pneumatology needs to reflect this reality. I agree with Charett that too many Pentecostals are not fully realizing the eschatological significance of the coming of the Spirit nor the continued eschatological nature of Spirit baptism.<sup>47</sup> Instead of focusing on the Spirit's work in our midst as an eschatological sign of the present kingdom, we look for "signs and wonders" as demonstrations of "power" to fit into our current pneumatological paradigm. Our current pneumatology is decidedly limited and one-sided, instead of accurately reflecting a Lukan

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general; Stronstad, *Prophethood of all Believers*, 68-69. In my opinion, Stronstad does not pursue this component far enough since Luke presents the Spirit as more than simply the divine agency of prophecy.

<sup>44</sup> Charett, "Restoring the Kingdom to Israel Kingdom and Spirit in Luke's Thought", 55.

<sup>45</sup> Beck sees this transformational work of the Spirit as the fulfillment of the prophecy spoken through Ezekiel as a sign of the realized eschaton (Ezekiel 36.26-27); see Beck, *The Holy Spirit and the Renewal of All Things*, 49-53.

<sup>46</sup> Gabriel, "The Holy Spirit and Eschatology – with Implications for Ministry and Spirit Baptism", 207-09.

<sup>47</sup> Charett, "Restoring the Kingdom to Israel Kingdom and Spirit in Luke's Thought" 60.



perspective of the glorious outpouring of the Spirit as an integral aspect of the in-breaking of the Messianic kingdom.<sup>48</sup>

A pneumatology that is aligned with a Lukan mindset opens up opportunities and obligations for Christians within our kingdom mission that is broader than our current understanding of the purpose of Spirit baptism.<sup>49</sup> In light of a Lukan paradigm, Spirit baptism must contain an empowerment for witness and enablement for service, but cannot be limited to only evangelism or “Christian ministry”.<sup>50</sup> Spirit baptism is an eschatological sign reminding us of the present Kingdom of Christ and its future resolution! A kingdom concept of Spirit baptism enhances our current pneumatology; as a pneumatological concept of the Kingdom of Christ enhances our Christian mission!

Our current eschatological and pneumatological paradigms motivate us to focus exclusively on evangelism while a renewed Lukan pneumatology should motivate us to engage with the broader needs of our community as an integral aspect of being Spirit baptized bearers of the Messianic kingdom.<sup>51</sup> An eschatology that embraces the current and future work of the Spirit, and a pneumatology that maintains an eschatological framework promotes living within

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<sup>48</sup> Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jurgen Motlmann*, 44. This was the perspective of the early Pentecostals of Azusa street and our fore-parents in the PAOC.

<sup>49</sup> Macchia notes that the Spirit empowered Kingdom of God connotes “human witness, fellowship, and justice in and through the church and even outside the context of the church.” In this manner, the Spirit moves through us as a redemptive presence that is “presently liberating and transformative in all dimensions of life”; Macchia, *Baptized in the Spirit*, 94-95, 106.

<sup>50</sup> For a more in depth breakdown of the various perspectives on Spirit baptism see Peter Althouse, “Pentecostal Eschatology in Context: The Eschatological Orientation of the Full Gospel”, in *Perspectives in Pentecostal Eschatologies: World Without End* eds. Peter Althouse and Robby Waddell (Eugene, or: Pickwick, 2010): 216–23; see also Gabriel, “The Holy Spirit and Eschatology – with Implications for Ministry and Spirit Baptism”, 219.

<sup>51</sup> For example, Luke’s emphasis on the Year of Jubilee (in the synagogue narrative of Luke 4) identifies the social concern of the Spirit in the eschaton. The Messiah was not anointed exclusively for proclamation of the gospel, but for the release of the oppressed and care of the needy. Luke confirms this perspective on Spirit enablement in his second volume when *Spirit filled* leaders are *required* to care for the widows and orphans (Acts 6). Commenting on Pentecostals, Dwight Wilson observes, “since the end is near, they are indifferent to social change and have rejected the reformist methods of the optimistic postmillennialists and have concentrated on ‘snatching brands from the fire’ and letting social reforms result from humankind being born again” in Dwight J. Wilson, “Pentecostal Perspectives on Eschatology” in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess (Grand Rapids: Zondervan, 2002): 605; see also Althouse, “The Landscape of Pentecostal and Charismatic Eschatology: An Introduction”, 15.

the tension of the “now” and “not yet” kingdom reality without succumbing to escapism or pessimism.<sup>52</sup> With all due respect to the foundational work of Roger Stronstad, Spirit baptism is much more than empowered speech or a sign of a prophetic community.<sup>53</sup> Eschatology is not solely an aspect of the nature of Spirit baptism; Spirit baptism is an integral aspect of our eschatology!<sup>54</sup> It is a “sign” of the present Messianic kingdom that pervades every part of our reality and reminds of us of its ultimate fulfillment in the Parousia.

Historically, Pentecostalism is a restorationist movement believing that the outpouring of The Spirit was an act on God’s behalf to restore vitality to the Church at large before His imminent return.<sup>55</sup> It is time that we broaden our pneumatological paradigm and realize that, in light of His imminent return, The Holy Spirit baptizes us as a part of the larger restoration of all things which will ultimately be realized in that which is greater than the initial creation.<sup>56</sup>

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<sup>52</sup> Land, *Pentecostal Spirituality*, 198.

<sup>53</sup> Stronstad, *The Prophethood of All Believers*, 59.

<sup>54</sup> *Ibid.*, 68-9.

<sup>55</sup> Althouse, “Pentecostal Eschatology in Context: The Eschatological Orientation of the Full Gospel”, 207.

<sup>56</sup> Thompson, “Eschatology as Soteriological: The Cosmic Full Gospel” in *Perspectives in Pentecostal Eschatologies: World Without End* eds. Peter Althouse and Robby Waddell (Eugene, or: Pickwick, 2010): 201.

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