

Pentecostal Spirituality

Individual, Collective, and Missional Dimensions in Light of
Clark Pinnock's Pneumatology

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ABSTRACT

This paper explores dimensions of Pentecostal spirituality, considering its individual, collective, and missional aspects and how they intersect with late systematic theologian Clark H. Pinnock's theology of the Spirit and the church. A classical Logos-centred Christology, by which a traditional Pentecostal spirituality has been influenced and shaped, is contrasted with Pinnock's perspectives on the role of the Spirit in Christology and ecclesiology. Furthermore, the study examines Pentecostal spirituality through the lens of Pinnock's theology, analysing the dynamic interplay between individual God encounters, collective worship, and missional outreach. I argue that overemphasising any single aspect risks neglecting the others. While affirming the Spirit's centrality in ecclesiology, I underscore the need for a balanced focus on these three dimensions to cultivate a holistic Pentecostal spirituality.

Keywords: Pentecostal spirituality, Pentecostalism, pneumatology, Christology, ecclesiology church leadership

INTRODUCTION

Earlier research on Christian spirituality, embedded in an Augustinian body-soul dualism, mainly focused on the inner life of discipleship (Strawn & Brown, 2020). More recent studies consider the individual's integrated life—body, soul, and spirit—within their broader context (Sheldrake, 2004; McGuire, 2008; Albrecht, 1999). Consequently, spirituality is now regarded as a holistic and interdisciplinary field, defined and interpreted in various ways. Attention has been given to spiritual leadership (Tangen, 2014, 2024), different dimensions of spirituality (Carson, 1994), and aspects of spiritual formation (see Eph 4:11–17; Andrews, 2010; Howard, 2018), among other areas.

Here, I adopt Lars Råmunddal's (2013) definition of spirituality, which describes it as “the way Christians experience, safeguard, and live out their faith in the Triune God” (p. 2, my translation). While the definition does not specify which practices or disciplines may be considered spiritual, this is not the primary focus of this paper. Instead, this article examines Pentecostal spirituality through the lens of Clark Pinnock's theology of the Spirit and the church.

Pinnock was a charismatic Baptist and not a Pentecostal theologian. However, his view of the Spirit as the source of the Christian community and the bond that holds it together aligns with pneumatological ecclesiology, which sees the people of God as the body of Christ and the charismatic fellowship of the Spirit (cf. Chan, 2011, pp. 60–62; Kärkkäinen, 2002, pp. 83–122; Yong, 2005, p. 151; Vondey, 2017, p. 231). Therefore, I find Pinnock's assessments relevant to the task.

The main objective is to examine how Pentecostal spirituality can integrate the individual, collective, and missional dimensions of spirituality that presumably shape the practices of Pentecostal communities. Such a tripartite approach is chosen to bring light to the interconnections among these dimensions within Pinnock's theological framework. This is not to imply that there exists a lack of balance in these three areas of Pentecostal spirituality. Rather, the central questions under consideration are: *What are the consequences of not regarding spirituality holistically, and how might Pinnock's view of the Spirit contribute to a more integrated Pentecostal spirituality?*

To address these questions, I begin by outlining Pinnock's theology of the Spirit and the church. Then, I look at Christocentric pneumatology in regard to the historical need for Christological orthodoxy—followed by Pinnock's response. This is included to shed light on how a Spirit-centred ecclesiology, such as Pinnock represents, can enrich a predominant Logos-centred ecclesiology by which a Pentecostal tradition of spirituality has historically been shaped (cf. Kärkkäinen, 2003, 2013; Yong, 2002, 2005). Next, I introduce key characteristics of Pentecostal spirituality and modern Pentecostal views on Christ-centred and Spirit-centred ecclesiology, drawing on insights from Chan, Kärkkäinen, Land, Vondey, Yong, and others. Thereafter, I examine the interplay between individual, collective, and missional dimensions of spirituality, considering the potential consequences of centring Pentecostal spirituality on just one or two of these areas. In this final section, I also discuss some of the challenges the modern Pentecostal church may face in striving for a holistic approach to spirituality.

PINNOCK'S THEOLOGY OF THE SPIRIT AND THE CHURCH

Clark H. Pinnock (1937–2010), late professor of systematic theology at McMaster Divinity College, was a leading Canadian evangelical theologian. Many consider *Flame of Love: A Theology of the Holy Spirit* (1996) his magnum opus. In the book, he relates the doctrine of the Spirit to other central doctrines, including the Trinity, creation, Christology, and ecclesiology. Pinnock

was sometimes considered controversial, partly because of his views on open theism and annihilationism (Williams, 2021, pp. 97–99; Taylor, 2010).

Pinnock highlights that the Spirit of God is the spirit of life (*ruach*) in creation (Gen 2:7), present both at the beginning of time and in the redeemed believer (see John 20:22; Acts 2:2–4). Thus, the Spirit of God did not merely act in the past to reveal God, purely as a historical activity. Rather, the Spirit is the spirit of both the original and the new creation. Moreover, Pinnock holds that the Spirit is both the bond of love within the Godhead and the one who extends this love to humankind (1996, p. 61). Therefore, Pinnock (1996) contends that the Spirit “reaches out to creatures, catches them up and brings them home to the love of God” (p. 21). These depictions of the Spirit’s nature and work form the foundation of Pinnock’s pneumatology.¹

Since the church was constituted by the Spirit at Pentecost, Pinnock maintains that the church is an event in the history of the Spirit (1996, p. 113). He warns against viewing the Spirit as subordinate to the Son, arguing it could lead to an ecclesiology where the church is merely seen as Christ’s body with the Spirit as a helper (1996, p. 115). Furthermore, Pinnock emphasises that individual faith needs to take on a communal form. He describes the church as the instrument of Christ, called to carry out Christ’s mission in the power of the Spirit. Furthermore, he underscores that the power of the Spirit is the power of a love that has undergone suffering on the cross. Therefore, when the church seeks this power, it is to be involved in God’s mission (Pinnock, 1996, pp. 116–117).

Logos Christology and Pinnock’s Response

The gospel of John is the only NT book that uses the term Logos to explain who Christ is. Logos was a familiar term to Jews in Jesus’ day, who understood Logos as God’s wisdom, rationality, and creative word. Greek philosophy, conversely, viewed the Logos as divine rationality, expressed in the order of nature and the human mind (Goldin, 1976, p. 366; Carson, 1991, p. 96).

In the 2nd century, Justin Martyr engaged these thoughts to defend the validity of Christianity for both Jews and Greeks, arguing that divine rationality was the divine Logos incarnated in Christ (McMahon, 2007, pp. 124–125). The Christian controversy, so to speak, centred on the Logos being identified with God the Father and separately manifested in Jesus Christ. Later, the councils of Nicaea (325 A.D.) and Chalcedon (451 A.D.) established Christological orthodoxy by stating that Jesus is fully human and fully God (McDermott, 1993, pp. 258–260). They concluded that the incarnate Logos is God, but at the same time, Jesus’ divinity does not replace his humanity. Subsequently, Logos Christology prevailed in the Western church and influenced the development of contemporary pneumatology and ecclesiology, including an understanding that it was the Father through the Son who sent the Spirit into the world (Habets, 2010, pp. 53–80; Haight, 1992, p. 271).

Pinnock acknowledges the predominance of Logos Christology over Spirit Christology, recognising that an exclusively Spirit-focused Christology risks leading to adoptionism—the view that Jesus became divine through the work of the Spirit (cf. Bird, 2017). He argues, however, that the fear of adoptionism was more pertinent in the early church and suggests that the Western church has become overly preoccupied with the incarnate Logos, potentially

¹ Pinnock’s views on the Spirit’s role in salvation and Christ’s ministry remain partially unaddressed in this paper, particularly regarding the Spirit’s universal activity beyond believers and the church. Kärkkäinen et al. (2013) and Yong (2005) have contributed to this discussion, but further study is necessary to understand its implications for Pentecostal spirituality.

neglecting the Spirit's work in Christ and the church (Pinnock, 1996, p. 80). Råmunddal resonates with Pinnock's concern that an excessive focus on God the creator and Christ the reconciler may result in the Spirit being overlooked in general creation theology and Christological orthodoxy (2013, p. 15).

Moreover, Pinnock argues that Jesus was "ontologically the Son of God by conception, but became Christ by the power of the Spirit" (1996, p. 81). He suggests reconciling Logos and Spirit Christology by saying they complement each other. While Logos Christology is ontologically focused, Spirit Christology is functionally focused, Pinnock holds (1996, p. 91). Jesus came into the world as God (ontologically), as Pinnock sees it, but was born a man, anointed and sent by the Spirit to do his Father's will (functionally). He maintains the centrality of the cross when he calls it a saving event where our guilt is cancelled, and our brokenness is healed (1996, p. 102). However, Pinnock is concerned with Christ's representative life on earth, emphasising that it was the Spirit that led Jesus to the cross, and it was through the Spirit that he was raised from the dead (1996, p. 105).

Pinnock's emphasis on Christ's representative ministry by the power of the Spirit is underscored when he says: "[W]hile Logos Christology highlights how different we are from Jesus, Spirit Christology underlines how like him we can be" (1996, p. 111). Christ's dependence on the Spirit to do God's will thus becomes essential in understanding human beings' dependence on the Spirit to follow Jesus. Therefore, Pinnock seeks to maintain a balance between Logos and Spirit Christology, recognising the dual nature of Christ as both fully divine and fully human, as well as the ongoing work of the Spirit in the lives of believers (cf. Williams, 2021, pp. 7–9).

CHARACTERISTICS OF PENTECOSTAL SPIRITUALITY

Historically, a Pentecostal tradition of spirituality has related the restoration of charismata with the expectation of Jesus' imminent return (Vondey, 2017, p. 131; Archer, 2020, p. 44). In the early 1900s, this narrative was central to the formation of Pentecostal identity and spirituality. According to Kenneth Archer, it also shaped how early Pentecostals interpreted their experiences, perceived reality, and understood church history (2004, p. 117). Today, it could be argued that the expectation of Jesus' second coming no longer defines Pentecostal spirituality in the same way as it once did (Atkinson, 2016, pp. 153–156). Nevertheless, Pentecostal spirituality remains closely connected to the church's missional purpose, even if this sense of urgency is not as pronounced as in the past.

It can be argued that the Spirit of God is so transcendent that nothing definitive can be said about the Spirit. However, a more tangible pneumatology asserts that the Spirit is present and active in the world today, making God's creative power and grace known through human experience (Welker, 1994, p. 6). Classical Pentecostal spirituality holds that "we cannot conceive of fellowship with God apart from fellowship in God through the Spirit" (Chan, 2000, pp. 180–181). Thus, it is the Spirit who makes God's realities evident in the life of the believer and the church. Correspondingly, Archer upholds an experiential and participatory spirituality that, together with how the church interprets Scripture, contributes to Pentecostal hermeneutics (2004, p. 137). Likewise, Steven Land holds that the Spirit is the starting point for a distinctive Pentecostal approach to theology as spirituality (1993, pp. 39, 82). Spirit baptism, as a subsequent event to new birth in Christ, has traditionally been seen as one of the central characteristics of Pentecostal spirituality (Archer, 1996, p. 64).

However, the interpretation of Spirit baptism has changed over the years, illustrated by Terje Hegertun's assertion that, following Pentecost, there is "no need to pray for a new Pentecost, but rather for a renewed filling of the Spirit already at work by its dynamic existence within the believers" (2017, p. 94). Thus, while encountering God through the Spirit remains central, Spirit baptism as a distinct and subsequent experience of salvation is not necessarily regarded as fundamental to Pentecostal spirituality. However, Frank Macchia links glossolalia to the process of participating in God's presence, empowering believers for service and thereby reinforcing its missional purpose (1998, para. 13). On a deeper level, he argues that Spirit baptism—marked by tongues as the first ecumenical language of the church—serves as a defining feature of global Pentecostal theology. Consequently, Macchia regards Spirit baptism as the key theological distinctive of Pentecostalism (2008, pp. 17–27). While not disagreeing with Macchia, Simon Chan suggests that glossolalia is ultimately about intimacy with God through the Spirit, rather than solely a means of equipping the church for mission (2011, p. 99).

Truls Åkerlund, drawing on Douglas Hicks (2002), argues that spirituality is distinct from religion, describing it as a unifying and holistic means of discovering meaning, transcendence, growth, and harmony (2018, p. 16). Such a distinction aligns with the perspectives of Daniel Albrecht and Evan Howard, who contend that spirituality is not concerned with the institutional aspects of the church but rather with the practical experience of living out one's faith (2014, p. 235).

Moreover, Daniel Castelo (2020), following Land (1993), seeks to bridge the gap between spirituality and theology by presenting Pentecostal theology as spirituality. As Castelo points out, theology and spirituality have traditionally been regarded as opposing poles, with theology positioned at one end and spirituality at the other. However, he argues that the theological task begins with the Spirit and involves recognising the Spirit's presence and work within theological discourse (Castelo, 2020, pp. 31–32; Studebaker, 2012). Similarly, Martina Björkander (2024) asserts that Pentecostal spirituality offers "an integrated and holistic way to look at faith; it is the combination of beliefs, practices, and affections that together make up Pentecostalism" (pp. 43–44).

A Pentecostal View on Logos Christology

According to Amos Yong, Logos Christology influenced the early development of Pentecostal spirituality, as a Spirit-centred Christology only began to emerge as a significant theological concept in the mid-20th century. Yong attributes this to the longstanding tendency within theological tradition to subordinate the Spirit to the Son (2005, p. 111). Within such a framework, the Spirit is described as the bond of love (*vinculum amoris*) shared between the Father and the Son, as well as the bond of love between Christ and the church. Rooted in the Augustinian tradition and the teachings of the patristic era, the Spirit's primary role in the church has been understood as both connecting individuals to Christ—the ultimate source of power and life—and uniting the members of Christ's body (Williams, 2014; Chan, 2000, p. 24).

Modern Pentecostalism continues to emphasise the work and presence of the Spirit in the lives of believers and within the church (cf. Chan, 2011). This aligns with Spirit Christology, as Pentecostals affirm the ongoing experience of the Spirit's empowerment, spiritual gifts, and manifestations—including speaking in tongues, prophecy, and healing. At the same time, Pentecostal theology upholds the belief in Jesus' divinity as the eternal Son of God (Vondey, 2020; Atkinson, 2013). Thus, while the movement prioritises the experiential aspect of the Spirit's work, it does not diminish the significance of Jesus' divinity, as emphasised in Logos Christology. Instead, Pentecostals tend to view the two as complementary rather than contradictory (cf. Kärkkäinen, 2013, pp. 204–208; Yong, 2005, p. 86).

Chan (2011), echoing Pinnock's assertion that the church is an event in the history of the Spirit, highlights its integral role in this Spirit-event by stating that the "story of the church is part of the story of the Spirit and therefore part of the Trinitarian narrative" (p. 60). Accordingly, he emphasises pneumatological ecclesiology, stating that the church exists as a communion only through the personal indwelling of the Spirit (2011, p. 62). At the same time, Chan maintains that Christ remains the centre of the church's self-identity and the core of the gospel story (2011, p. 53). Thus, he distinguishes between what Christ has accomplished *for* us and what the Spirit is doing *in* us (2011, p. 60). Chan's distinction may serve as a framework for holding together a Christ-centred and a Spirit-centred ecclesiology.

Also, Chan suggests that pneumatological ecclesiology may have greater affinity with Catholic-Orthodox understandings of the relationship between the church and the Spirit than with those of the Protestant-evangelical tradition (2011, pp. 41–50). Similarly, Kärkkäinen, in his discussion of John Zizioulas' Orthodox theology of communion, identifies a key distinction between Eastern and Western theologies. While Western theology has often placed greater emphasis on Christology, Eastern theology accords a uniquely prominent role to the Spirit. In Eastern thought, Christ is deeply revered; however, the mutual relationship between the Spirit and the Son is strongly emphasised—with the Spirit's work understood as coequal rather than subordinate to that of the Son (Kärkkäinen, 2003, p. 138). A discussion on how a balanced view on Spirit-centred and Christ-centred ecclesiology can inform Pentecostal spirituality will follow the next section, where I examine the individual, collective, and missional dimensions of Pentecostal spirituality.

PENTECOSTAL SPIRITUALITY WITH AN INDIVIDUAL, COLLECTIVE AND MISSIONAL FOCUS

Pentecostal spirituality places significant emphasis on cultivating a personal and intimate relationship with God through the Spirit (Archer, 2020, p. 45). Thus, as previously mentioned, individuals actively seek a profound and transformative encounter with God, often referred to as the baptism of the Spirit, typically characterised by speaking in tongues and an acute awareness of God's presence. This individual dimension also includes the exercise of spiritual gifts, or charismata, which Pentecostals believe remain continuously accessible, such as prophecy and healing. Congregants are encouraged to explore and utilise these gifts not only for their own spiritual growth but also for the enrichment of the wider community (see 1 Cor 12–14; cf. Tangen, 2013, pp. 138–139).

Also, Pentecostal spirituality is characterised by collective gatherings of believers. Pentecostals come together for enthusiastic praise and worship, often accompanied by music and spontaneous expressions of devotion. Traditionally, the collective worship experience has been seen as a powerful way to encounter the Spirit of God (Albrecht, 1999, p. 149). Around the world, the collective aspect of Pentecostal spirituality involves the formation of close-knit communities where congregants support, encourage, and hold each other accountable. However, fellowship is not only considered a social feature but is also seen as integral to spiritual growth (cf. Kärkkäinen, 2017, pp. 320–321). Hence, the church community plays a vital role in fostering a sense of belonging and shared faith among individuals.

Furthermore, Pentecostal spirituality has a missional focus, emphasising the proclamation of the gospel and the conversion of individuals to the Christian faith. Pentecostal churches are often actively engaged in evangelistic activities, seeking to share their faith and win souls for Christ (Ma & Ma, 2020, pp. 280–281). This missional emphasis reflects a desire

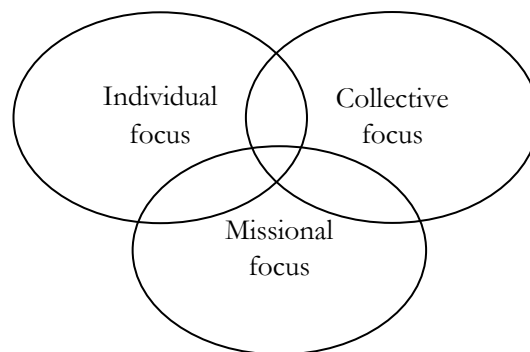
to transform not only individual lives but also entire communities and societies. As a result, Pentecostals participate in various forms of mission work, including humanitarian aid, community development, and addressing social issues. Pentecostal communities often share common spiritual experiences and practices, fostering a sense of unity across diverse cultural contexts (cf. Ma, Kärkkäinen & Asamoah-Gyadu, 2014). Accordingly, Pentecostal spirituality is not confined to specific cultural or geographical boundaries; rather, its missional scope extends globally, contributing to the expansion of Pentecostalism as a worldwide movement.

Understanding Pentecostal spirituality within these three dimensions highlights its holistic nature. Individuals experience a personal encounter with the Spirit, find support and accountability within the collective community, and engage in a missional endeavour to share their faith and contribute to the broader transformation of society (cf. Olsen, 2006, p. 46). These aspects work synergistically to shape the identity and practices of Pentecostal believers. On the accounts of the above-presented perspectives on spirituality, I suggest a Pentecostal spirituality that is centred on:

- Experiencing God personally: *Individual focus*
- Participation in Christian fellowship: *Collective (ecclesial) focus*
- Being equipped for and engaged in outward service: *Missional focus*

Based on this tripartite understanding of Pentecostal spirituality, it is possible to recognise different emphases within various Pentecostal and potentially other church contexts. Some church communities may prioritise the individual focus, facilitating personal encounters with God and emphasising charismatic gifts of revelation and miracles. Others might be more concerned with community building and promoting a spirituality centred on hospitality and diaconal services (collective focus). Likewise, other communities may exhibit a more outward orientation, emphasising evangelism and outreach ministries (missional focus). The connection between the different focus areas can be illustrated like this:

Figure 1: *The focus of Pentecostal spirituality*



Experiencing God – Individual Focus

In light of Archer's understanding of spirituality as encounters with the supernatural, I assume an individual focus that has not taken on a privatised form (cf. Råmunddal, 2013, p. 1). Nonetheless, Veli-Matti Kärkkäinen points out that faith needs to be individually embraced lest it becomes merely a cultural and religious feature (2017, p. 320). Also, as per Alister McGrath (1999), research indicates that personal spirituality has a positive impact on what he refers to as "human fulfillment and well-being" (p. 1), denoting that faith holds indispensable significance for individuals.

In any case, the individual focus is not only concerned with encounters but also with the role of the Spirit in the process of salvation. The atonement took place through the crucifixion and resurrection of Jesus Christ and is being actualised in the believer by the Spirit. Wolfhart Pannenberg emphasises that it is the Spirit who calls and gives new life to the believer (1997, p. 451; cf. John 3:3–8). Similarly, Kärkkäinen maintains that believers partake of Jesus' death and resurrection through baptism—which happens by the Spirit (2003, p. 161). Thus, the believer is incorporated into the body of Christ by the power of the Spirit, and the Spirit that lives in every believer is the Spirit of Christ, as it says in 2 Cor 3:17a: “Now the Lord is the Spirit” (NKJV).

Paul Barnett insists that the above verse points to the coming of the Spirit as the fulfilment of God's promise, and, therefore, it is an eschatological affirmation that the time of the Spirit has come (1997, pp. 200–201). Thus, 2 Cor 3:17a should be understood pneumatologically rather than Christologically, as confirmed by Gordon Fee (1994, p. 311). Nevertheless, the focus on individual God encounters resonates with pneumatological ecclesiology, explaining how and why the Spirit empowers the believer to live the new life in Christ.

Participation – Collective Focus

Scripture affirms that it is the Spirit who bestows charismata upon individual believers; however, in each believer, the Spirit manifests himself for the common good, thereby enabling the body to grow and be built up in love (1 Cor 12:7; Eph 4:16b). This understanding is reinforced by Paul's exhortation to the church in Corinth to seek those gifts of grace that edify the entire church, rather than merely the individual (1 Cor 14:1–5).

Accordingly, believers overcome sin and are equipped for service through personal experiences of the Spirit's power (see Rom 8:2–13). At the same time, the goal of being filled with all the fullness of God can only be realised “with all the saints,” namely in the context of the church (Eph 3:18–19). In this vein, Chan finds support in Orthodox theology when emphasising the essential role of the church in the process of renewing creation, and he disapproves of individual ministries that operate without being accountable to the wider church (2011, pp. 27–31).

Likewise, Jürgen Moltmann contends that God is not experienced solely on an individual level. He highlights the social dimension, maintaining that God is also encountered in the presence of others. Thus, Moltmann insists that individual and collective experiences of God are not contradictory but are, instead, complementary aspects of the same life experience (1992, pp. 220–221).

Moreover, Kärkkäinen supports Moltmann's viewpoint on individual and collective experiences of God, cautioning against an excessively individualistic faith practice that risks obscuring the meaning of faith as a communal event (2017, p. 320). Kärkkäinen (2017) emphasises that “the relationship between the individual person and the church community is not either individual driven or community driven but rather both-and” (p. 321). Consequently, he advocates for an ecclesiology in which the individual and collective dimensions of Christian spirituality are recognised as one and, therefore, inseparable.

Equipped for Service – Missional Focus

Darrell Guder affirms the church as the Christian community with God and one another, but also that the church does not exist for itself and is sent into the world as Christ was sent into the world (1998, p. 4). Therefore, Guder promotes the missional church, which does not merely include missional activities in its programs but is missional at its core. His perspective

brings to light the challenge of compartmentalising spirituality into three distinct areas, as this paper seeks to do. According to Guder, since the church is missional, everything the church is and does (individually and collectively) should be motivated by the mandate to reach the world with the gospel.

Elaborating on Guder's perspective, Chan (2011) emphasises an ecclesia-centred pneumatology, arguing that "creation is the means to fulfilling God's ultimate goal which is the church" (p. 13). Therefore, even though the works of the Spirit in the church and in the world must be seen as one, the church is not only the functional instrument of the kingdom but its ontological focal point.

Ma and Ma underscore the strong missiological theme within Pentecostal pneumatology, centring on the global Pentecostal movement's foundational event: the outpouring of the Spirit at Pentecost (2010, p. 17). This event is rooted in Jesus' promise to the disciples in Acts 1:8: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Thus, the imperative missional dimension of Pentecostal spirituality stresses that personal experiences of the Spirit cannot be viewed in isolation, benefitting only the individual. Instead, personal transformation and provision must be understood eschatologically, that is, as God's way of preserving his people to achieve the goal of heavenly glory (Phil 3:14), and missionally, equipping the believers to fulfil the church's mandate, which is to bear witness to the gospel by the grace of God (Acts 20:24).

Consequently, the three dimensions outlined cannot be understood as a chronological or linear progression from individual to collective to missional spirituality. As noted, it is essential to acknowledge such a perspective. However, given that this paper aims to explore key aspects of Pentecostal spirituality, each dimension will be examined separately.

PENTECOSTAL SPIRITUALITY IN LIGHT OF PINNOCK'S PNEUMATOLOGY

In what follows, I consider Pentecostal spirituality with an individual, collective, and missional focus in light of Pinnock's theology of the Spirit. I reflect on contemporary Pentecostal spirituality and assert that the individual focus is the experiential life with God, embraced by a participatory spirituality within the church, enabling us to be equipped for service in the world.

One question that arises from this paradigm is whether the charismata, as an expression of Pentecostal spirituality, are more closely linked to the individual and collective focus and not as much to the missional—due to the previously mentioned observation that the church's missional mandate is perceived as less urgent than before. More so, it is pertinent to the following discussion to elucidate whether different perceptions of the Spirit's participation can lead to different emphases in the presented focus areas in various contexts. Although it probably takes case studies to get proper answers, this article aims to explore the issue in light of Pinnock's theology of the Spirit.

It is also worth questioning the usefulness of comparing Logos Christology with Spirit Christology, as Pinnock does. Might such a contrast create a greater division between the two, rather than supporting the complementary approach he advocates? If, as a result of Pinnock's approach, we come to understand that the Spirit has one role and the Son an entirely other, we may be in danger of promoting Arianism, which separates God from the Son and the Son from the Spirit (Akin, 2007; Torrance, 2016).

However, if the two models serve as a means to deepen our understanding of the triune God, then Pinnock's contribution becomes noteworthy. As presented, Pinnock asserts that Jesus came to earth as divine and human and was anointed by the Spirit for service. Likewise, he describes the church as a vessel of Christ, called to minister by the power of the Spirit (Pinnock, 1996, p. 116). His complementary view of Christ and the Spirit highlights that the Father is the source of mission, with Christ as the one who is sent and the Spirit as the one who anoints and empowers. Pentecostal spirituality, in turn, embodies this dynamic of a Christ-centred, Spirit-empowered ministry.

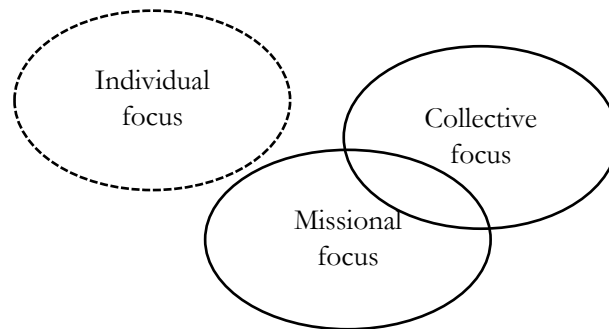
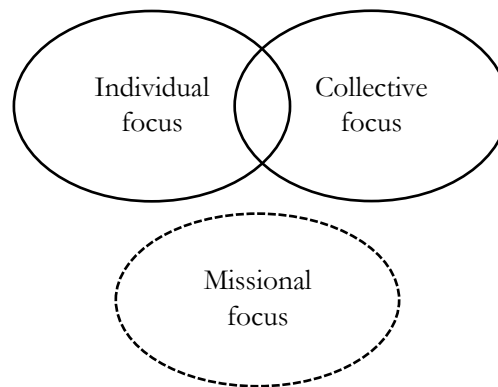
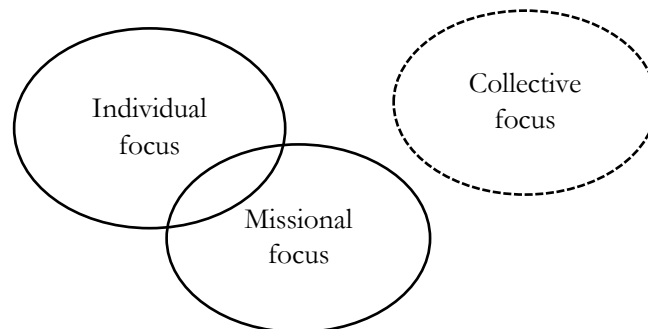
Still, it seems relevant to consider how Pentecostals balance their focus on Christ and the Spirit in the church. Marius Nel finds that the preached word is underscored in Pentecostal preaching while the Spirit's work is also emphasised (2017, p. 287). However, generally, I have observed that Christ's finished work on the cross and its aftermaths are preached more often in some Pentecostal contexts than the work of the Spirit among the congregation. Thus, it might be that the appearance of contemporary Pentecostal spirituality is more Christ- than Spirit-centred.

Such a consideration must stand on its own merit. However, if the above observation holds true, several explanations may be possible. One is the Pentecostal realisation that spirituality begins with soteriology, as the full gospel (or fivefold gospel) both begins and ends with salvation (Vondey, 2017, p. 37; Land, 1993, p. 183). As mentioned, this may also be a consequence of an earlier dominant Logos Christology within Pentecostalism, which emphasises the fruits of Christ's righteousness available to believers. A spirituality that primarily focuses on Christ in us will naturally place less emphasis on the Spirit's work among us. Another possible explanation could involve perceiving the Spirit as innate or inherent, rather than as a presence that manifests when we actively seek God. Additionally, this tendency may stem from instances where the Spirit's power has been misused, such as the improper application of revelatory gifts, false promises of healing, or prioritising spiritual encounters over obedience (cf. Menzies & Menzies, 2000, pp. 183–187). The influence of the seeker-sensitive movement, along with the growing adoption of relatively structured worship services, may also have impacted the space allocated for divine encounters and manifestations of the Spirit's power in various church settings (Carson, 2005; Kyle, 2018).

The observations mentioned above cannot be considered representative of contemporary Pentecostal spirituality without further research. However, what is relevant in this context is whether an overemphasis on charismatic manifestations of the Spirit in the past has distorted our understanding of the Spirit's role in today's church. Furthermore, does Pinnock's concern remain valid—that there is a risk of perceiving the Spirit solely as an enabler of the church's mission, rather than recognising the Spirit's essential role in constituting and sustaining the church? This question remains beyond the scope of this paper, instead serving as a point of reflection on the possible components of a sustainable Pentecostal spirituality.

The Three Focus Areas in Light of Pinnock's Theology

Next, I discuss aspects of the presented focus areas in a Pentecostal tradition of spirituality, as illustrated in Figure 1. Based on a variety of perceptions, approaches, and experiences, individual church communities are likely to place different emphases on the specified areas. Some congregations may have a distinct collective and missional focus (Figure 2). In contrast, others can display a strong individual and collective focus but less missional (Figure 3). Others again may reveal a predominantly individual focus with regard to equipping the church for outward service (Figure 4).

Figure 2: Collective and missional focus:*Figure 3: Individual and collective focus:**Figure 4: Individual and missional focus:*

Consequences of a Non-Holistic Ecclesiology and Spirituality

First, I propose that Pentecostal spirituality corresponds with Pinnock's holistic approach to pneumatology. Pinnock highlights the role and ministry of the Spirit in the entire life of the church, extending beyond its constitution and mission. This involves understanding the Spirit as the one who calls and anoints the congregant (individually), as the bond of the deity and bond within the church (collectively), and as the one who equips the church for ministry (missionally).

However, as noted, Pentecostal churches that centre their Christology on the incarnate Logos, while overlooking the Spirit's role in the atonement and the church, are likely to prioritise preaching and ministry focused on the written word rather than on facilitating God encounters. This is debatable, as many Pentecostal churches actively encourage such encounters—though often in settings other than Sunday worship services, such as prayer meetings or house groups (Udnes, 2024, p. 12). In any case, the question remains whether such practice can lead to a greater emphasis on the church's collective and missional mandate, potentially at the expense of the individual (see Fig. 2).

Alternatively, churches that primarily view the Spirit as the active agent in both the process of salvation and one's relationship with God risk making the gospel of Christ less accessible within the church. In such contexts, the church community may become overly focused on facilitating God encounters through the Spirit's presence, as it is the Spirit who unites believers and equips the church for service (cf. Pinnock, 1996, p. 61). As a result, these churches may place greater emphasis on the Spirit's role in drawing people to God and convicting them of sin, righteousness, and judgment (see John 16:8) than on proclaiming the gospel of God's righteousness through Christ. The consequence could be a strong individual and collective emphasis but a weakened missional focus (see Fig. 3).

Furthermore, churches that place excessive emphasis on high-profile individuals or personal callings risk overlooking the fundamental role of the body of Christ as a whole in ministering the gospel to both the congregation and the wider community. In these circumstances, the individual and missional aspects of Pentecostal spirituality may take precedence, potentially diminishing the collective focus (see Fig. 4).

Pinnock appears to have a clear agenda to place the Spirit at the centre of ecclesial discourse, ensuring that the church recognises its dependence on the Spirit to fulfil its mandate. He is not alone in this view; Moltmann and Pannenberg also emphasise the Spirit's constitutive work and presence in the world through the church. They similarly interpret individual experiences of faith within the context of the church's collective purpose, which, according to Pinnock (1996), is to bring "hope to humanity and ultimately justice to nations" (p. 117). By contrast, Chan offers a less instrumental view of the church, asserting that personal experiences with the Spirit hold intrinsic value (2011, pp. 98–99). His emphasis calls attention to a distinction between evangelical and Pentecostal spirituality, seemingly intending to advance the distinctive characteristics of Pentecostalism.

Nonetheless, congregations that prioritise individual God encounters without linking them to the church's missional purpose risk becoming inward-looking, experience-driven communities. Similarly, an overly collective focus can give the church an institutional character, where preserving structure and tradition takes precedence over spiritual vitality (cf. Guder, 1998; Migliore, 2004). Likewise, congregations that allow its missional focus to dictate all strategic decisions may risk fostering a sense of detachment, potentially diminishing the experience of God as a caring Father who restores and equips the individual.

Put simply, the individual focus is intrinsically connected to the collective aspect, which has a missional dimension. However, as noted, recognising this connection requires resisting the temptation to interpret the relationship between these focus areas in a linear manner—where one might assume that Pentecostal spirituality begins at the individual level before progressing to the collective and ultimately the missional. Instead, as Kärkkäinen suggests, the individual focus builds upon the collective focus, allowing the two to be viewed as a unified whole. Likewise, the missional focus, following Guder's perspective, is, in many respects, formative for the other two.

Hence, Pentecostalism may benefit from embracing the realities of the Spirit throughout the church community, fostering a more robust individual, collective, and missional

spirituality. Thus, Pinnock's comprehensive pneumatology reassures the ongoing development of a holistic Pentecostal spirituality. Certainly, this encouragement cannot be attributed to Pinnock alone, as pneumatological ecclesiology and Pentecostal theology already encompass these perspectives. Nonetheless, a heightened awareness of the potential drawbacks of overemphasising one or two aspects at the expense of others may assist the Pentecostal church avoid a one-sided approach to this issue.

Therefore, a healthy and sustainable Pentecostal spirituality pays equal attention to all three areas. Connecting this to Råmunddal's previously mentioned definition of spirituality, we can assert that church congregants should experience, safeguard, and live out their faith individually, collectively, and missionally. First, God is encountered not only on an individual level but also within the collective and missional aspects of faith. Secondly, faith is nurtured and safeguarded individually, collectively, and missionally, as a privatised faith cannot fully mature unless it remains connected to the wider church. Finally, faith is lived out across all three dimensions: individually, as a personal calling and relationship with God; collectively, as it is nurtured within the community; and missionally, as it is demonstrated through outreach and service.

To summarise, I suggest that recognising the presence and work of the Spirit in Pentecostal spirituality—individually, collectively, and missionally—has significant implications for the church's understanding of its mandate. Since the Spirit dwells within and fills both individual believers and the entire body of God's people (Eph 3:18), the power and equipping of the Spirit are essential for the church to fulfil its calling. Moreover, as the Spirit preserves and empowers believers to fight the good fight, finish the race, and keep the faith (2 Tim 4:7), the church bears the responsibility of preparing God's people for ministry and to have hope in times of trial (Eph 4:12). Additionally, since the church exists within the reality of God's creative power and mercy—enlivened and sustained by the Spirit—this should shape a Pentecostal ecclesial spirituality marked by godliness and humility.

Thus, as the Gospel of John and the Epistle to the Romans remind us, the church can do nothing without Christ through the Spirit (John 15:4–5; Rom 8:14). This realisation should foster a deep reliance on the Spirit in all aspects of church life, encompassing its practical, administrative, and charismatic dimensions, as well as informing decision-making at every level (cf. Udnès, 2023, 2024).

CONCLUSION

In this article, I have examined how Clark Pinnock, a charismatic Baptist theologian, contributes to Pentecostal spirituality through his understanding of the Spirit's work in the church. Pinnock presents a comprehensive pneumatology, emphasising the role of the Spirit in creation, the atonement, and the church. His aim is to elevate the Spirit from a subordinate position in the creed to an equal contributor in our understanding of the economy of the Trinity.

As demonstrated, Pinnock's high regard for the Spirit's work in the body of Christ resonates with Pentecostal spirituality. A Pentecostal spirituality rooted in pneumatological ecclesiology extends beyond the exercise of charismata and acknowledges the centrality of the Spirit throughout the life and ministry of the church. In this paper, I have proposed that Pentecostal spirituality can be understood in three distinct dimensions—individual, collective, and missional—and have examined how an excessive emphasis on any one of these areas may lead to the neglect of the others.

Pinnock values a Spirit-centred Christology and ecclesiology, yet he emphasises the importance of maintaining a balanced Logos- and Spirit-centred theology of Christ and the church. This perspective is also shared by Pentecostal theologians Kärkkäinen and Chan, who advocate for a balanced approach. They assert that Christ is central to the church's identity; however, the church exists as a communion ordained by God solely through the personal indwelling of the Spirit.

In this regard, I have considered a potential challenge for contemporary Pentecostal spirituality. If its ecclesiology and Christology reflect an imbalance between Christ and the Spirit in the church, an overly Christ-centred spirituality may result in the neglect of individual God encounters. In like manner, an overemphasised Spirit-centred spirituality could lead church communities to ignore the fundamental necessity and implications of preaching the gospel.

A similar concern can be illustrated by contrasting the church's missional mandate with individual and collective God encounters. While Pinnock considers the church to be an instrument of Christ, commissioned to continue Christ's mission through the empowerment of the Spirit, Chan introduces greater nuance by emphasising the intrinsic significance of personal relationships with God. Thus, Pentecostal spirituality places great value on the capacity to experience encounters with God through the presence of the Spirit in the lives of both individual believers and the church as a whole.

However, Pentecostal spirituality that esteems individual God encounters without connecting them to the church's mission risks becoming introspective and disengaged from the world. Conversely, a purely collective focus might reduce the church to an institution more concerned with preserving structure than fostering spiritual growth. Similarly, a singular emphasis on the missional aspect could overlook the nurturing and restorative experiences of the Spirit that are vital for individual and communal faith.

Correspondingly, Pentecostal spirituality can benefit from a methodology that avoids overemphasising one aspect at the expense of the others. As suggested, integrating the individual, collective, and missional dimensions fosters a more sustainable Pentecostal spirituality. Drawing on Råmunddal's (2013) definition of spirituality, I conclude that a holistic approach encourages believers to experience, safeguard, and live out their faith in ways that are personally enriching, communally supportive, and outwardly oriented towards the world. Thus, maintaining a simultaneous triadic focus ensures that personal faith experiences remain deeply interconnected with the church's communal life and its overarching mission to bring hope and justice to the world.

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