

Renewing White Evangelicalism? An Empirical-Theological Exploration of Pentecostal Practices and Beliefs Among Global Evangelicals

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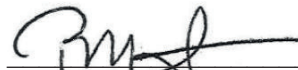
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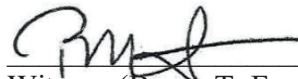
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Abstract

Pentecostalism is credited as a renewal movement that transformed global evangelicalism in twentieth century. The eruption of Pentecostal-type global evangelicals in white evangelical congregations motivates the goal of this work to explore practical theological lessons of renewal of white evangelicalism. This work employs empirical-theological research within the field of practical theology to investigate practices and beliefs of Pentecostal-type global evangelicals as it relates to practices and beliefs of white evangelical congregations, to provide data for hypothesis testing and theological theory formation of renewal. Pentecostalism is at the heart of global Christianity; hence the distinct shape of Pentecostal theological identity is contested. Throughout this work, the Full Gospel Motif, the Pentecost metaphor, and the practices of altar call are employed to measure the saliency of Pentecostal theological hermeneutics. Contextualizing experiences of both Pentecostal-type global evangelicals and white evangelical congregations are explored through theological hermeneutics reflection. The distinction between operant theology and espoused theology was helpful at illuminating the understanding of practical theological implications of the presence of Pentecostal-type global evangelicals in white evangelical congregations.

Keywords: ecclesiology, empirical research, global Pentecostalism, globalization, hermeneutics, practical theology

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Dedication

To fellow hermeneuts of the Pentecostal Full Gospel for the life of the world

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**CHAPTER ONE. DEVELOPMENT OF THE THEOLOGICAL PROBLEM AND
GOAL: GLOBAL EVANGELICALS RENEWING WHITE EVANGELICALISM?**

Strangers at Home in A Stranger's Home

The worship service at Grace Bible Church¹ has just ended. Pastor Andy observes Koki and Leshan laying hands on a church member and praying ecstatically. Pastor Andy approaches Koki and Leshan, and remarks: “It is a blessing for you to be in our church. We have so much to learn from you.” Pastor Andy then inquires: “I have been told that Christianity in Africa is Pentecostal.” Koki admits: “There are a lot of Pentecostal churches in Kenya.” Pastor Andy quips: “I am a recovering Pentecostal.”

This introductory anecdote prompts two important observations that motivates the development of the theological problem and goal of this work. Firstly, the story of Koki and Leshan at Grace Bible church depicts the eruption of Pentecostal-type global evangelicals² in white evangelical congregations. Secondly, the story sketches a common perception that there is a qualitative difference between global evangelicalism and white evangelicalism.³ Beyond the rhetorical construal of the epithet “African Christianity is Pentecostal”, this work develops the hypothesis that the perceived difference between global evangelicalism and white evangelicalism has to do with the presence and absence

¹ All the names in this story are aliases to protect confidentiality.

² The usage of Pentecostal-type global evangelicals comprehends that distinctive features of Pentecostal theology has markedly influenced evangelical Christianity in the global south.

³ In this work, the terms white evangelicalism/white evangelicals and global evangelicalism/global evangelicals are used heuristically to contrast the lived theology and practices between the two. Thus, white evangelicalism is used in contrast with global evangelicalism, not with African American or other forms of evangelicalism in the United States. However, the contrasting relationship between white evangelicalism and global evangelicalism also recognizes that U.S. white evangelicals have resourced evangelicalism in the global South more than black/African American evangelicals. A cursory look at a recent work on global evangelicalism includes U.S. white evangelicals as key players but there is no African American listed. See Brian Stanley, *The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott* (Downers Grove: IVP, 2013).

of a distinctive Pentecostal lived theology and its constitutive hermeneutical praxis respectively. The brief exchange between Koki/Leshan and Pastor Andy evokes questions of theology and, more specifically practical theology, on the presence of Pentecostal-type evangelicals in white evangelical congregations as it relates to the renewal problematic of white evangelicalism. Koki and Leshan's prayer act and phenomenon of laying on of hands signals that global evangelicals carry lessons of "Pentecostal" renewal into white evangelical congregations.

In order to move beyond the anecdotal, this practical theological work employs the hypothesis approach of empirical-theological inquiry to investigate the saliency of Pentecostal theology and its constitutive hermeneutical praxis among migrant global evangelicals in relation to white evangelical congregations, and explore practical theological lessons for the renewal challenges of white evangelicalism. The goal of this work is to understand the practical theological implications of Pentecostal-type global evangelicals to the renewal problematic of white evangelical congregations.

Statement of the Hypothesis

The widely adopted term "renewalist" was coined by David Barrett to embrace the full sweep of Pentecostal communities.⁴ Within the field of world Christianity, scholars have interpreted the emergence, growth, and development of Pentecostalism worldwide as a renewal movement that transformed evangelical Christianity in the

⁴ David B. Barrett and Todd M. Johnson, "Annual Statistical Table on Global Mission: 2003," *International Bulletin of Missionary Research* 27:1 (January 2003), 25. See also, Pew Forum on Religion and Public Life (ed.) *Spirit and Power: A 10-Country Survey of Pentecostals* (Washington, D.C: Pew Research Center, 2006). The Executive Summary of that report notes that "renewalist" is used as "an umbrella term throughout the report to refer to pentecostals and charismatics as a group."

twentieth and early twenty-first century.⁵ Nearly two decades ago, Jenkins credited the renewal of evangelical Christianity in the global South to the Pentecostal movements.⁶ The eruption of Pentecostals and Pentecostal communities⁷ renewed the ecclesial praxis of global evangelicalism and the society as a whole. It is worth noting that Evangelicals and Renewalists are measured in global Christianity studies as different categories.⁸ Thus, the references to renewal in this work in part refer to this emerging meaning in the scholarly literature.⁹ At the same time, this work understands renewal to be a problematic for white evangelicalism as will be discussed in this work.

Thus, the relationship between the Pentecostal praxis and the renewal of global evangelicalism suggests the hypothesis of this work, that the eruption of Pentecostal-type global evangelicals in white evangelical congregations carry lessons of renewal which is

⁵ Joseph Williams, “Global Saints: Conservative Christianity in the Early Twenty-First Century,” in *The Handbook of Global Contemporary Christianity: Movements, Institutions, and Allegiance*, ed. Stephen Hunt (Leiden: Brill, 2016), 108. See also Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), xii.

⁶ Phillip Jenkins, *The Next Christendom: The Coming of Global Christianity* 3rd ed. (Oxford: Oxford University Press, 2011), 10. See also Mark Shaw, *Global Awakening: How 20th-Century Revivals Triggered a Christian Revolution* (Downers Grove: IVP Academic, 2010).

⁷ The shift of world Christianity in the twenty-first century is illustrated by its explosion in Africa from an estimated population of eight or nine million Christians in 1900 (8 to 9 percent) to 335 million in 2000 (45 percent), according to statistics on world Christianity, see David Barrett, George T. Kurian, and Todd M. Johnson, eds. *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World, A.D. 1900-2000* (Nairobi: Oxford University Press, 1982). According to the statistics, in Kenya, the percentage of Christians rose from 0.2 percent in 1900 to 79.3 percent in 2000. However, Barrett and company broadly included in the classification of Pentecostals, other groups such as the African Independents. For a more cautious definition of Pentecostals with reasonable statistical estimates see Patrick Johnstone and Jason Mandryk, *Operation World: 21st Century Edition* (Carlisle: Paternoster, 2001), 3, 21, 755, 757, 762. Comparable growth patterns to Africa are seen in the Asia Pacific region, with its 4.5 percent of the world’s Christians in 1910 rising to 13 percent in 2010. Luis Lugo and Alan Cooperman, *Pew Research Center, “Global Christianity – A Report on the Size and Distribution of the World’s Christian Population,”* (Dec. 19, 2011), accessed May 4, 2020, <https://assets.pewresearch.org/wp-content/uploads/sites/11/2011/12/Christianity-fullreport-web.pdf>.

⁸ See Executive Summary, “Christianity in its Global Context, 1970-2020, Society, Religion, and Mission,” *Center for the Study of Global Christianity* (June 2013): 7.

⁹ For an earlier use of the term, see Richard F. Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal* (Downers Grove: IVP Academic, 1979).

a problematic in white evangelicalism.¹⁰ In order to avoid a possible risk of oversimplification and biased misinterpretation, this work employs empirical-theological research within the field of practical theology to investigate practices and beliefs¹¹ of Pentecostal-type global evangelicals as it relates to practices and beliefs of white evangelical congregations to provide data for hypothesis testing and theological theory formation towards lessons of renewal of white evangelicalism.

Theological-Empirical Questions

The core theological-empirical question of this work is: What are the theological-hermeneutic implications of practices and beliefs among immigrant Pentecostal-type global evangelicals to the renewal problematic of white evangelicalism? In order to address this central question, the empirical-theological inquiry undertakes to answer the following three supporting questions: Which practices and beliefs are salient among Pentecostal-type global evangelicals? Which practices and beliefs are salient in white evangelical congregations? Which practices and beliefs distinctive among Pentecostal-type global evangelicals carry practical theological lessons of the renewal of white evangelicalism?

The empirical-theological work contributes to the formulation and testing of the

¹⁰ Walls anticipates this impulse for renewal in the remark that “the ‘Great Reverse Migration’ has the potential to influence the future of Christianity. Andrew F. Walls, “Towards a Theology of Migration,” in *African Christian Presence in the West*, ed. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton: Africa World Press, 2011), 416.

¹¹ The inversion of the common approach of beliefs and practices follows the logic that Pentecostals are primarily “doers” and have less concern for creedal beliefs See Veli-Matti Karkkainen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, ed. Amos Yong (Lanham: University Press of America, 2002), 110. Thus, this is purposeful attempt to express Pentecostal theology “in a way that is faithful to the tradition.” Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene: Wipf & Stock, 2011), 7. However, the notion of praxis from the field of liberative hermeneutics informing the understanding that practices and beliefs mutually shape each other. See Archer, *The Gospel Revisited*, 11.

hypothesis that a particular repertoire of practices and beliefs distinctive among Pentecostal-type global evangelicals in white evangelical congregations carry lessons of renewal which is a problematic of white evangelicalism. This next section briefly discusses the renewal problematic of white evangelicalism, Evangelical proposals for its own renewal praxis, and the challenges and opportunities of Pentecostal theological critique.

The Renewal Problematic of White Evangelicalism and A Pentecostal Critique

Both critics and leading evangelicals agree that the changing socio-cultural realities present a renewal problematic to the theology and practice of white evangelicalism.¹² A decade ago, Grenz's work presented a comprehensive vision towards renewing white evangelicalism which includes not only re-engaging theological reflection on pertinent topics such as theology and science¹³ and theology and the religions¹⁴ but also on theological method as a whole.¹⁵ Grenz proposed a renewal of theological method by developing a constructive evangelical apologetic for the U.S. postmodern context.¹⁶ Grenz proposed for critical appropriation of the postmodern

¹² See Richard Lints, "Introduction: Whose Evangelicalism? Which Renewal? The Task of Renewing a Renewal Movement," in *Renewing the Evangelical Mission*, ed. Richard Lints (Grand Rapids: Wm. B. Eerdmans, 2013), 1-10. See also Cornelius Plantinga Jr., "Renewal of Evangelical Theology: The Contribution of David F. Wells," in *Renewing the Evangelical Mission*, ed. Richard Lints (Grand Rapids: Wm. B. Eerdmans, 2013), 189-200. A recent work on theological proposals for renewing white evangelicalism is Mark Labberton, *Still Evangelical: Insiders Reconsider Political, Social, and Theological Meaning*, ed. Mark Labberton (Downers Grove: IVP, 2018). A recent work that diagnose white evangelicalism is by a prominent critic of white evangelicalism is Robert P. Jones, *The End of White Christian America* (New York: Simon & Schuster, 2016).

¹³ See Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids: Baker Academic, 2006), Chapter 7.

¹⁴ See Grenz, *Renewing the Center*, Chapter 8.

¹⁵ See Stanley J. Grenz, *Renewing the Center*, Chapter 6.

¹⁶ Grenz, *Renewing the Center*, 331. Grenz wrote the book in the backdrop of an earlier work, Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: Wm. B. Eerdmans, 1996). Grenz proposal

insights by suggesting local theology, conditioned in Trinitarianism, community, and eschatological sensibilities.¹⁷ Grenz rightly recognizes the renewing impulse of the Pentecostal ethos that leavens white evangelicalism, albeit not at the center but from the margins.¹⁸ While Grenz's theological agenda contains recognitions for renewal, an important move to be welcomed by Pentecostals, it does not adequately engage the Pentecostal critique for the renewal of white evangelicalism, whether in theory or practice.¹⁹

Castelo attributes the failure of evangelical theology to the modernist modes that overdetermines its epistemology and methodology.²⁰ On evaluation of Grenz's project of renewal of white evangelicalism, Castelo proposes a Pentecostal theological critique in three areas. Firstly, while Grenz's functional view of Scripture limit the operations of the Spirit to verbalization and textualization, for Pentecostals the Spirit's work "is mediated through other ways besides the Scripture."²¹ For example, the continuation of the gift of prophecy in Pentecostalism constitutes a major apologetic of a distinct perspective on revelation quite apart from the "inerrancy tradition" of white evangelicalism.²² Secondly,

for renewal envisions the implementation of Frei's "generous orthodoxy" in evangelical theology, see Grenz, *Renewing the Center*, 325, 331.

¹⁷ Grenz, *Renewing the Center*, 20.

¹⁸ Grenz, *Renewing the Center*, 179. Grenz follows Carpenter who interprets Pentecostalism as one more popular movement with an evangelical impulse that simply adds to the history of modern evangelicalism. Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York: Oxford University Press, 1997), 237, 238.

¹⁹ Although these proposals for renewal are appealing to Pentecostalism, Grenz's rejection of Spirit baptism, a key Pentecostal distinctive, may explain why Grenz does not see any merit for renewal in Pentecostal categories. See Stanley J. Grenz, *Theology of the Community of God* (Grand Rapids: Wm. B. Eerdmans, 2000), 419-422.

²⁰ Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids: Wm. B. Eerdmans, 2017), 84. For a brief review of the historical changes in epistemology and the significant effects on theological method, see section on "The Emphasis on Epistemology" Castelo, *Pentecostalism as a Christian Mystical Tradition*, 61-64. For an account of modern epistemology on evangelical theology, see *Pentecostalism as a Christian Mystical Tradition*, Chapter 3.

²¹ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 118, 119.

²² Donald W. Dayton, "The Limits of Evangelicalism: The Pentecostal Tradition," in *The Variety of American Evangelicalism*, ed. Donald W. Dayton and R. K. Johnson (Downers Grove: IVP, 1991), 49.

Castelo charges Grenz's proposal of theological renewal for its failure to give credence to the contextualizing factors of embodiment which is a problematic of white evangelicalism.²³ The affective spirituality and embodied nature of Pentecostal life-in-community make the construction of the theology of the body more methodologically plausible for Pentecostalism.²⁴ Thirdly, Castelo criticizes Grenz's theology of Christian spirituality for being "hyper-Christocentric" and "pneumatologically deficient."²⁵ The pneumatological logic which is absent in Grenz's proposal of renewal is one of the distinctive category in Pentecostal theologizing.²⁶

Rather than focusing on pragmatic strategic efforts of socio-cultural engagement, Grenz's work focuses on and assesses the theological problematic of the renewal of white evangelicalism. In a similar way, Vondey submits that "renewal seeks transformation at the core of the methodological and hermeneutical framework of the theological enterprise itself."²⁷ Vondey's work advances a renewal of the established theological agenda by reenvisioning the "focus, methods, concepts, and language...from the perspective of Pentecostalism."²⁸ The renewal orientation of Pentecostalism is discernibly present in the theological trajectory of scholars such as Amos Yong²⁹, but others too.³⁰ Yong's work also proposes a renewal of Christian theological reflection by reconfiguring the classical

²³ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 122.

²⁴ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 122.

²⁵ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 123.

²⁶ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 125.

²⁷ Wolfgang Vondey and Martin William Mittelstadt, "Introduction," in *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, eds. Wolfgang Vondey and Martin William Mittelstadt (Leiden: Brill, 2013), 17.

²⁸ Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids: Wm. B. Eerdmans, 2010), 14.

²⁹ Vondey and Mittelstadt, "Introduction," 17.

³⁰ Archer notes that the renewal motif is associated with the Regent School. See Kenneth J. Archer, "Afterword: On the Future of Pentecostal Hermeneutics," in Kenneth J. Archer and L. William Oliverio, Jr., eds. *Constructive Pneumatological Hermeneutics in Pentecostal Christianity* (New York: Palgrave Macmillan, 2016), footnote 5.

mold of the statement of faith in Evangelical orthodoxy, through the distinct features of Pentecostal tradition.³¹ Spawn and Wright argue that renewal tradition “refers to global charismatic movements and scholars...who maintain that pneumatological commitments and experiences have implications for the hermeneutical projects.”³²

The present work addresses the renewal problematic of white evangelicalism on the theological horizon from the Pentecostal perspectives. Although the work does not provide definitive solutions, the considerations made from the empirical research methodologically advances the critique of Pentecostal theology and its hermeneutical praxis to fill this lacuna in the scholarship of the renewal problematic of white evangelicalism.

Translating Pentecostal Tongues by Speaking in Local and Global Accents

The development of Pentecostalism comprises both local and global movements rather than a monolithic group. The dispersion of immigrant Pentecostal-type global evangelicals such as Koki and Leshan imply that they embody a form of Pentecostalism that is locally grounded, while simultaneously being reshaped through global movements. The story of immigrant Pentecostal-type global evangelicals illustrates how diverse flows of local Pentecostalism, and the embodied practices and beliefs, are translocated from other regions around the world through global movements, networks, and infrastructures. The dynamic relationship between Pentecostalism and globalization imply that forms of

³¹ See Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco: Baylor University Press, 2014). It should be noted that although Yong’s analysis follows the statement of faith of World Assemblies of God Fellowship (WAGF), the choice of WAGF is based on its organizational network of mission and educational leadership but is itself hardly representative of renewal Christianity. Yong’s proposal also includes a reconceptualization of Christian theology and living in the face of the renewing perspectives that post-modern, postcolonial, and science promise.

³² Kevin L. Spawn and Archie T. Wright, “Introduction,” in *Spirit and Scripture: Exploring a Pneumatic Hermeneutic*, eds. Kevin L. Spawn and Archie T. Wright (London: T&T Clark, 2012), xvii.

local Pentecostalism flows and become transformed in the global contexts.

Pentecostalism is not the same everywhere, and thus “requires always an additional identification” such as Pentecostalism in Latin America, neo-Pentecostalism in Kenya, Classical Pentecostalism, etc.³³ As will be discussed in the literature review in the next section, different forms of “Pentecostalism” subject the Pentecostal identity to all kinds of theological negotiations. At the same time, the multidirectional dynamic of global flows presents a challenge to Pentecostal theological identity. Thus, this variegated nature of Pentecostalism anticipates the need to ask the fundamental question again: what are the distinctive practices and beliefs that constitutes Pentecostal theological self-understanding? More appropriately, accepting the assertion about existence of a whole “range of Pentecostalism”³⁴, the theological question that expresses the purpose of this work is: what are the particular practices and beliefs that contribute to theological self-understanding of any of these various forms of Pentecostalism? From the perspective of hermeneutical tradition, particular practices and beliefs are tempered and contextualized by the lived experiences and the local discourses of Pentecostal communities.³⁵ However, these particular practices and beliefs overlap because they derive from a common “storied tradition”³⁶ of Pentecostal theology and hermeneutical praxis. Granted, Pentecostal practices and beliefs reflects “a shared Pentecostal story with regional accents, nuances, and particular contributions.”³⁷

³³ Vondey, *Pentecostalism: A Guide for the Perplexed*, 16.

³⁴ Cecil M. Robeck, Jr., “Making Sense of Pentecostalism in a Global Context,” unpublished paper presented at the 28th Annual Meeting of the Society of Pentecostal Studies (Springfield, March, 1999), 18.

³⁵ Hollenweger’s term “intercultural theology” speaks of the dynamic forms of Pentecostal theology and practices expressed in diverse contexts. See Lynne Price, *Theology out of Place: A Theological Autobiography of Walter J. Hollenweger* (Sheffield: Sheffield Academic, 2002), 4.

³⁶ Archer, *The Gospel Revisited*, xviii.

³⁷ Archer, *The Gospel Revisited*, xviii.

Consequently, this work focuses on neo-Pentecostalism³⁸ in Kenya. The work engages empirical-theological inquiry to draw critical insights from the contextualizing particularities, and make explicit salient practices and beliefs that are implicit in the lived theology and hermeneutical praxis of neo-Pentecostals from Kenya. The empirical-theological work explores and examines the repertoire of Pentecostal-type practices and beliefs distinctive among neo-Pentecostals from Kenya.

Pentecostalism Travel from Everywhere to Everywhere³⁹

Theological, phenomenological, and historical analyses and approaches to understanding Pentecostalism reveal many defining characteristics given the multifarious practices and increasingly shifting contexts of the contemporary movement.⁴⁰ The historiography of modern Pentecostalism/s reveals an ever-expanding perspective of the

³⁸ Neo-Pentecostalism is the preferred scholar term for the brand of Pentecostalism in contemporary Kenya. Pentecostalism emerged in Kenya in the early twentieth century through the work of European and American denominational missionaries. However, since the 1970s, a dynamic type of Pentecostalism arose through the ministries of Kenyan charismatic leaders drawing the attention and criticism of missionary-founded Pentecostal denominations and the mainline Protestant churches for many reasons but mainly because of the phenomenon of “come-outism” of their constituencies. Apart from accentuating certain aspects of “Pentecostal” theology such as practices and beliefs of deliverance and material blessing, there are other sociological features that distinguish Kenyan neo-Pentecostalism from older denominational Pentecostal churches. See Damaris Seleina Parsitau and Philomena Njeri Mwaura, “God in the City: Pentecostalism as an Urban Phenomenon in Kenya,” *Studia Historiae Ecclesiasticae*, 36:2 (October 2010), 95-112. For a brief outline of the history of Pentecostal Christianity in Kenya, see *Pew Research Center*, “Historical Overview of Pentecostalism in Kenya, Origins, and Growth,” *Spirit and Power – A 10-country Survey of Pentecostals*, August 5, 2010, accessed May 4, 2020, <https://www.pewforum.org/2010/08/05/historical-overview-of-pentecostalism-in-kenya/>.

³⁹ The phrase from everywhere to everywhere is a reinterpretation of Pentecostalism as “a religion made to travel.” See Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading: Addison-Wesley, 1995), 102. See also Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, *Globalization of Pentecostalism: A Religion Made to Travel* (Eugene: Wipf & Stock, 2011). Contrary to Cox assumption that Pentecostalism travel from North America to the rest of the world, Pentecostalism has various centers around the world from which it travels.

⁴⁰ For an inclusive nomenclature on Pentecostal identity, see Stanley M. Burgess and Eduard M. van der Maas, “Introduction,” in *The New International Dictionary of Pentecostal and Charismatic Movements (NIDPCM)*, rev. and exp. ed., eds. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), xx.

theological identity.⁴¹ The trajectories of Pentecostal movement whether traced through the nomenclature of the “waves” typology or global representations shows a tendency towards a widely inclusive Pentecostal self-understanding.⁴² For example, the emergence of Charismatic movements confronted the identity of confessional classical Pentecostalism⁴³, making it an open question whether “speaking in tongues” is the initial evidence or one sign of Spirit baptism.⁴⁴ Anderson’s view of polycentric origins of early Pentecostalism with a number of different revivals around the world further expanded the “classical” definition by highlighting global Pentecostal theological features.⁴⁵ Anderson utilizes the analogy of “family resemblance” to broadly describe Pentecostalism as a diverse movement spread throughout the world stressing the ongoing “working of the gifts of the Spirit, both on phenomenological and on theological grounds—although not without qualification.”⁴⁶ The rise of neo-Pentecostal or neo-charismatic groups has

⁴¹ For an account on the worldwide emergence of twentieth century Pentecostalism, see Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2013), 9-27.

⁴² For a three-fold classification of Pentecostalism, see Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson, 1997).

⁴³ For a careful historical analysis of the emergence and development of classical Pentecostalism in the United States, see Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture, and Community* (Cleveland: CPT, 2009), 11-46

⁴⁴ See Cecil M. Robert, Jr., “An Emerging Magisterium? The Case of the Assemblies of God,” *PNEUMA* 25, no. 2 (Fall 2003): 164-215. Historically, both proponents and opponents of Pentecostal movement tends to equate the movement with “speaking in tongues”, see Carl Brumbeck, *What Meaneth This? A Pentecostal Answer to a Pentecostal Question* (Springfield: Gospel Publishing House, 1946); H. J. Stolee, *Speaking in Tongues* (Minneapolis: Augsburg, 1963). The identity of Pentecostalism as a movement of “speaking in tongues” is inadequate because there are religious groups unrelated to Pentecostalism, such as the Shakers and Mormons of the nineteenth century America, where the phenomenon of “speaking in tongues” has been reported. See George H. Williams and Edith Waldvogel, “A History of Speaking in Tongues and Related Gifts,” in *The Charismatic Movement*, ed. Michael Hamilton (Grand Rapids: Wm. B. Eerdmans, 1975), especially 81-89. See also Castelo, *Pentecostalism as a Christian Mystical Tradition*, 130

⁴⁵ Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004).

⁴⁶ Anderson, *An Introduction to Pentecostalism*, 13-14. Anderson follows, Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Peabody: Hendrickson, 1979), 4. The usage of Wittgenstein’s “family resemblance” analogy, does not mean that all members are identical rather it holds the many varieties of Pentecostalism loosely. For an outline of analysis of these movements, see, Allan H. Anderson, “Varieties, Taxonomies and Definitions,” in *Studying Global Pentecostal: Theories and Methods*, ed. Allan H. Anderson, Michael Bergunder, Andre Droogers, and Cornelis van der Laan (Berkeley: University of California Press, 2010), 13-29. For a discussion on the

further threatened the stability of Pentecostal identity through “a wedding of Pentecostalism with native spiritualities, religions, and cultures in a process of constant disconnecting and recombining.”⁴⁷

The recent research on the globalization of Pentecostalism has further confronted the theological question of Pentecostal identity.⁴⁸ Wilkinson contends that, like other religious and social actors in today’s globalizing world, Pentecostalism should be understood in relation to globalization.⁴⁹ Pentecostal movement participates in the forces of globalization given its worldwide reach, both numerically and geographically, and the globalizing propensities of its theology and practices.⁵⁰ Wilkinson expands the Pentecostal phenomenon of “many tongues” as a metaphor highlighting the plurality of Pentecostal forms and expressions within the global movement.⁵¹ Wilkinson submits that even where theologians don’t make explicit reference to globalization, their work on

relationship between Pentecostal and Charismatic, see Allan Anderson, “Diversity in the Definition of ‘Pentecostal/Charismatic’ and its Ecumenical Implications,” paper presented at the 31st Annual Meeting of the Society of Pentecostal Studies (SPS), Southeastern College, Lakeland, Florida, March 2002, 731-747. Archer makes theological distinctions between Pentecostals and Charismatics, see Archer, *The Gospel Revisited*, xvii. In this work, the designation “Pentecostal” emphasizes the shared theological tradition of the Full Gospel narrative. However, this usage of the term Pentecostal recognizes the heterogeneity of the Pentecostal communities and so does not attempt to universalize one particular theological position.

⁴⁷ Vondey, *Pentecostalism: A Guide for the perplexed*, 21.

⁴⁸ Michael Wilkinson, “What’s ‘Global’ about Global Pentecostalism?” *PNEUMA* 17, no. 1 (2008): 96-109.

⁴⁹ Wilkinson, “What’s ‘Global’ about Global Pentecostalism?”, 103. Wilkinson critiques the assumptions of modernization and secularization theories that sociologists employ in interpreting the emergence and worldwide growth of contemporary Pentecostalism. Wilkinson laments the inadequacies of modernization and secularization categories that have shaped contemporary Pentecostal theologizing. An interpretation of contemporary Pentecostalism in relation to globalization resists the perennial portrayal of Pentecostals as “world-denying” and show Pentecostals as globalizers. See Wilkinson, “What’s ‘Global’ about Global Pentecostalism,” 96-107. For a related treatment of different interpretation of globalization in relation to Pentecostalism, one focusing on homogenous and the other heterogenous development, see Vondey, *Pentecostalism: A Guide for the perplexed*, 23-25.

⁵⁰ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 19, 26.

⁵¹ Michael Wilkinson, “The ‘Many Tongues’ of Global Pentecostalism,” in *Global Pentecostal Movements: Migration, Mission, and Public Religion*, ed. Michael Wilkinson (Leiden: Brill, 2012), 5. See also Yong, *The Spirit Poured*, 26.

Pentecostalism assumes the dynamics of globalization. For example, in Macchia’s work *Baptized in the Spirit*, the subtitle ‘global’ points to an implicit assumption that there are many theological accents worldwide that contribute to an understanding of Pentecostalism.⁵² Yong’s work illustrates the process of differentiation and integration through the interaction of Pentecostals with other religious and social players within a globalizing world.⁵³ Anderson’s work reflects the contribution of local movements to the global dimensions of Pentecostalism. Thus it is more accurate to speak of the contemporary constituency of Pentecostalism in the plural rather than the singular.⁵⁴ In a similar sense of speaking of many Pentecostals worldwide, Wilkinson use of the term “movements” indicating the pluriformity of Pentecostalism.⁵⁵ These variety of Pentecostal movements are simultaneously rooted in both the local and global contexts, and hence both local and global realities shape their theological developments.⁵⁶ The negotiation of Pentecostal identity through the dynamic interdependence of “its local roots and global temperament...can be described with the term ‘glocalization.’”⁵⁷ Glocalization recognizes the global linkages within Pentecostalism, while allowing the historical, cultural, and theological particularities that are unique to local contexts. The growth of Pentecostalism has been credited to its ability to adapt itself to different

⁵² Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 17.

⁵³ Amos Yong, *The Spirit Poured*, especially Chapter 4 and 5.

⁵⁴ Anderson, *An Introduction to Pentecostalism*, 12; Yong, *The Spirit Poured*, 32.

⁵⁵ Michael Wilkinson, “When is a Pentecostal a Pentecostal? The Global Perspective of Allan Anderson,” *PNEUMA* 28, no. 2 (2006): 278.

⁵⁶ Allan H. Anderson, Michael Bergunder, Andre Droogers, and Cornelis van der Laan, “Introduction,” in *Studying Global Pentecostal: Theories and Methods*, ed. Allan H. Anderson, Michael Bergunder, Andre Droogers, and Cornelis van der Laan (Berkeley: University of California Press, 2010), 2.

⁵⁷ Vondey, *Pentecostalism: A Guide for the Perplexed*, 23, 25. The concept of glocalization was introduced by Roland Robertson, *Globalization: Social Theory and Global Culture* (London: SAGE, 1992). For a brief treatment of Pentecostalism and globalization, see Vondey, *Pentecostalism: A Guide for the Perplexed*, 23-27.

cultural and social contexts, and express itself to the particular local language and forms.⁵⁸ The absence of formalized theological codes makes possible for Pentecostal practices to be easily transmutable into other contexts and traditions.⁵⁹ Cartledge salutes the capacity of Pentecostalism to “plug” and “play” alongside other forms of Christian traditions.⁶⁰ The challenge is how to navigate the global and the local “without losing its essential beliefs and practices that has aided in its growth.”⁶¹

Global Pentecostal Perspectives and the Theological Challenge

Wilkinson assesses the challenges and opportunities of understanding Pentecostalism from a global perspective.⁶² Wilkinson points out that “the various flows of Pentecostal practices, beliefs, and culture” through global interaction of Pentecostals from Asia, Africa, Latin America, and North America intensifies the theological negotiation of Pentecostal identity.⁶³ Global social networks open up Pentecostalism to both revitalization and relativization process.⁶⁴ The global flows of Pentecostals through migration and transnational networks provides continual revitalization of the movement with local currents but it also runs the danger of relativization.⁶⁵ Wilkinson draws

⁵⁸ Cox calls this the “Pentecostal impulse”, see Cox, *Fire from Heaven*, 259.

⁵⁹ Kenneth J. Archer and Aaron Gabriel Ross, “The Bible in Pentecostal Traditions,” in *Your Word is Truth: The Bible in Ten Christian Traditions* (Geneva: WCC Publications and United Bible Societies, 2018), 142.

⁶⁰ Mark J. Cartledge, *Encountering the Spirit: The Charismatic Tradition* (London: Darton, Longman, and Todd, 2006), 132-133.

⁶¹ Archer, *A Pentecostal Hermeneutic*, 13.

⁶² Wilkinson is influenced by Peter Beyer’s work on the restructuring of religious forms through the process of globalization. See Peter Beyer, *Religions in Global Society* (Abingdon: Routledge, 2006); Peter Beyer, *Religion and Globalization* (London: SAGE, 2004).

⁶³ Wilkinson, “The ‘Many Tongues’ of Global Pentecostalism,” 6.

⁶⁴ For a work on similar competing process of revitalization and relativization in the context of culture and the ecclesial praxis, see Wanjiru M. Gitau, *Megachurch Christianity Reconsidered: Millennials and Social Change in African Perspective* (Downers Grove: IVP, 2018), 165-180.

⁶⁵ Wilkinson draws from Robertson on the dynamic process of globalization to relativize through the reduction of the relational distance. See Roland Robertson, *Globalization: Social Theory and Global Culture* (London: SAGE, 1992), 25-29.

attention to the qualifying factors of “orthodoxy, orthopraxy, authenticity, and authority” that Pentecostalism have to contend with in the global society.⁶⁶ The dynamic forces of globalization threaten to relativize Pentecostal theological identity as “Pentecostals who were once separated by geography” increasingly network.⁶⁷ Wilkinson notes that factors such as network movements (both national and transnational) and migration draw all types of Pentecostals, thus complexifying the debate “about ‘who are the real Pentecostals’ and what is an authentic expression of global Pentecostalism.”⁶⁸ To understand the similarities and differences among “Pentecostals” will require examining specific forms of beliefs and practices, and “applying a comparative and historical perspective.”⁶⁹

The diffusion of Pentecostals, not the least with other Pentecostals but with other religious and social actors within the globalizing world, results to hybridization of Pentecostalism.⁷⁰ The hybridization of Pentecostalism occurs not only culturally and organizationally, but also theologically.⁷¹ Thus, contemporary application of global perspectives to Pentecostalism seem to increasingly transform the theological distinctives of Pentecostal self-understanding. Global perspectives have not only threatened the stability of Pentecostal theological language, but also risk collapsing the distinct nature of Pentecostal identity into Evangelicalism. For example, Wilkinson hypothesizes that in

⁶⁶ Wilkinson, “The ‘Many Tongues’ of Global Pentecostalism,” 8.

⁶⁷ Michael Wilkinson, “The Emergence, Development, and Pluralization of Global Pentecostalism,” in *The Handbook of Global Contemporary Christianity: Themes and Developments in Culture, Politics, and Society*, ed. Stephen Hunt (Leiden: Brill, 2015), 95.

⁶⁸ Wilkinson, “The Emergence, Development,” 95, 96.

⁶⁹ Wilkinson, “When is a Pentecostal a Pentecostal?,” 279. Anderson points to the difficulty of finding “some common unifying features or distinctiveness” for defining Pentecostalism (Anderson, *An Introduction*, 10).

⁷⁰ Wilkinson, “What’s ‘Global’ about Global Pentecostalism?,” 107.

⁷¹ Wilkinson, “What’s ‘Global’ about Global Pentecostalism?,” 108.

regions where classical Pentecostalism is the dominant expression, “perhaps classical Pentecostalism has more in common with evangelicals in those regions...than with other Pentecostals.”⁷²

The literature on global evangelicalism shows an indication towards relativization of Pentecostal theological identity. Scholars of global evangelicalism stress the continuity and unity between Pentecostalism and Evangelicalism. For example, major contributors to recent studies on global evangelicalism tend to subsume the distinct theological identity of Pentecostals under the rubric of Evangelical.⁷³ Even when the contribution of Pentecostals within global evangelicalism is acknowledged in the literature, scholars employ the theological self-identification of Evangelicalism to categorize Pentecostal communities.⁷⁴ Archer warns that the assimilation of Pentecostalism into Evangelicalism has deleterious effect on Pentecostal experiential identity and doctrine.⁷⁵

⁷² Wilkinson, “When is a Pentecostal a Pentecostal?”, 280. Yong observes that the convergence of Pentecostal and Evangelical churches within the North American context risks the “loss of a distinctive Pentecostal witness” Yong, *The Spirit Poured*, 32. For the view of Pentecostalism as a conservative evangelical movement, see Ian M. Randall, “Old-Time Power: Pentecostal Spirituality,” in *Evangelical Experiences: A Study in the Spirituality of English Evangelicalism 1918-1939* (Carlisle: Paternoster, 1999), 206-237.

⁷³ See for example, C. Rene Padilla, “Latin America,” in *Global Evangelicalism: Theology, History & Culture in Regional Perspective*, eds. Donald M. Lewis and Richard V. Pierard (Downers Grove: IVP, 2014), 166; Scott W. Sunquist, “Asia,” in *Global Evangelicalism: Theology, History & Culture in Regional Perspective*, eds. Donald M. Lewis and Richard V. Pierard (Downers Grove: IVP, 2014), 214. It is interesting to note that studies on the phenomenon of the growth of global evangelicalism count Pentecostal churches and Pentecostal Christians.

⁷⁴ For example, Offutt claims that many Pentecostals fits Bebbington’s evangelical self-understanding. Stephen Offutt, *New Centers of Global Evangelicalism in Latin America and Africa* (Cambridge: Cambridge University Press, 2015), 19. Offutt also use ambiguous terms such as Pentecostal evangelicalism where Pentecostal is simply a modifying term for evangelicalism. See Offutt, *New Centers*, 4, 5. Other times Offutt remix both categories by referring to Evangelical Pentecostals. See Offutt, *New Centers*, 19.

⁷⁵ Archer, *A Pentecostal Hermeneutic*, 192.

An Appraisal of a Pentecostal Theological Identity

Pentecostalism is “an authentic Christian tradition.”⁷⁶ Contrary to the common over-identification with Evangelicalism, Castelo observes that a preservation of the distinction would benefit both Pentecostals and non-Pentecostals.⁷⁷ On one hand, for the Pentecostals, a distinct understanding of Pentecostalism would ensure “continuity and development within its fold so as to perpetuate itself faithfully across time.”⁷⁸ Pentecostal communities “bear distinctive witness to a reality and dimension of life in the Spirit.”⁷⁹ As a self-conscious movement, Pentecostalism contributes to “a renewed pneumatological understanding of God’s role in the world.”⁸⁰ Vondey describes Pentecostalism as “a renewal movement.”⁸¹ Vondey posits that “Pentecostalism is a form of living fundamentally concerned with the renewing work of God.”⁸²

On the other hand, staking out the distinct nature of Pentecostal theological identity yield insights vital to the life of “the wider church and world.”⁸³ Dabney notes that Pentecostalism emerged as “a renewal movement led by the Spirit of God for the

⁷⁶ Archer, *The Gospel Revisited*, 1.

⁷⁷ Castelo, *Pentecostalism as a Christian Mystical Tradition*, xiv.

⁷⁸ Castelo, *Pentecostalism as a Christian Mystical Tradition*, xiv.

⁷⁹ Rickie D. Moore, “A Pentecostal Approach to Scripture,” in *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden: Brill, 2013), 11.

⁸⁰ Joshua D. Reichard, “Toward a Pentecostal Theology of Concursus,” in *JPT* (2013):103.

⁸¹ Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (New York: T&T Clark, 2013), 1; See also Vondey and Mittelstadt, “Introduction,” 16.

⁸² Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: T&T Clark, 2017), 12.

⁸³ Castelo, *Pentecostalism as a Christian Mystical Tradition*, xv. It is worth noting that in a report on the distribution of the world’s Christian population, more than a quarter of the Christian population are Pentecostals. See *Pew Research Center*, “Christian Movements and Denominations,” December 19, 2011, accessed May 4, 2020, <https://www.pewforum.org/2011/12/19/global-christianity-movements-and-denominations/>. Jacobsen identify Pentecostalism as one of the four Christian traditions of the world Christians. Douglas Jacobsen, *Global Gospel: An Introduction to Christianity on Five Continents* (Grand Rapids: Baker Academic, 2015). Dabney also sees the development of a distinct Pentecostal theology as beneficial in its dialogue with other Christian traditions. D. Lyle Dabney, “Saul’s Armor: The Problem and the Promise of Pentecostal Theology Today,” *PNEUMA* 23 no. 1 (2001):145.

blessing of all the churches.”⁸⁴ Pentecostalism represents “the emergence of a global Christianity”⁸⁵, and hence its horizons extends to the church as a whole not only the Pentecostals. Vondey contends that Pentecostalism “as one of the fastest growing religious movement of the twenty-first century [is] a major factor in the shaping of late modern Christianity.”⁸⁶ Therefore, Pentecostalism as a global force becomes “a means to understanding the changing face of the Christian world.”⁸⁷

Pentecostalism is at the heart of global Christianity which makes the distinct shape of Pentecostal theological identity contested. However, at a more fundamental level, a constructive Pentecostal theology can be derived from the consistent symbols of the Pentecostal shared story. Pentecostal communities identify their sense of belonging through a shared story that keep the movement from fragmentation beyond recognition. Although Pentecostals hold in common many theological tenets with Evangelicals (and so with other Christians), they “are not just Evangelicals who speak in tongues.”⁸⁸ The theological distinctives of Pentecostalism do not easily assimilate within the dominant Evangelical theological systems.⁸⁹ Thus, Pentecostal theological identity require to be

⁸⁴ D. Lyle Dabney, “Saul’s Armor: The Problem and the Promise of Pentecostal Theology Today,” *PNEUMA* 23, no. 1 (2001): 120.

⁸⁵ Vondey, *Pentecostalism: A Guide for the Perplexed*, 3.

⁸⁶ Vondey, *Pentecostalism: A Guide for the Perplexed*, 1.

⁸⁷ Vondey, *Pentecostalism: A Guide for the Perplexed*, 3.

⁸⁸ Terry L. Cross, “The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only Relish?” *PNEUMA* 8, no. 16 (April 2000): 34. For another helpful discussion on the distinctiveness of Pentecostal theological tradition, see James K. A. Smith, “Advice to Pentecostal Philosophers,” *JPT* 11/2 (2003): 235-247. Some Pentecostal scholars view Pentecostalism not as a distinct tradition from Evangelicalism but as a popular movement within its tradition. See John B. Carpenter, “Genuine Pentecostal Traditioning: Rooting Pentecostalism in Its Evangelical Soil: A Reply to Simon Chan,” *Asian Journal of Pentecostal Studies* 6 (2003): 303-326.

⁸⁹ Dabney, “Saul’s Armor,” 143. See also Douglas Jacobsen, *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* (Bloomington: Indiana University Press, 2003), 361.

understood and presented in categories that are wholly Pentecostal, derived from the “world of Pentecostalism.”⁹⁰

Hollenweger has exposed the ignorance of Pentecostals to their own distinctives in the articulation of their theology.⁹¹ Vondey laments that Pentecostal topics “are often formulated in the language and structure of other theological or cultural confessions and frequently suffer misunderstanding and misrepresentation.”⁹² For example, in a review on three single-volume works on “theological systematics” from a Pentecostal persuasion,⁹³ Yong observes that apart from treating the expected themes related to the Holy Spirit, the volumes can be described as “evangelical theologies plus” because they adopt “a basic evangelical theological pattern and methodological approach.”⁹⁴ This variance can also be noted after the “precritical”⁹⁵ interpretative approaches of early Pentecostalism, in which established exegetical approaches of Evangelical hermeneutic absorbed biblical and theological scholarship of Euro-American Pentecostalism.⁹⁶ Euro-American

⁹⁰ Archer, *The Gospel Revisited*, 5.

⁹¹ Walter I. Hollenweger, “Creator Spiritus: The Challenge of Pentecostal Experience to Pentecostal Theology,” *Theology* 81 (1978): 32-40; See also Walter I. Hollenweger, “Flowers and Songs: A Mexican Contribution to Theological Hermeneutics,” *International Review of Mission* 60, no. 238 (1971): 232-244.

⁹² Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London: T&T Clark, 2017), 3.

⁹³ The three volumes reviewed are J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan, 1996); Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994); Larry D. Hart, *Truth Aflame: Theology for the Church in Renewal* (Grand Rapids: Zondervan, 2005).

⁹⁴ Yong, *Renewing Christian Theology*, 10.

⁹⁵ Archer, *A Pentecostal Hermeneutic*, 125. See also Timothy B. Cargal, “Beyond the Fundamentalist-Modernist Controversy,” *PNEUMA* (1993): 165, 170-171. For the influence of fundamentalist dispensational hermeneutic in Pentecostalism, see F. Arrington, “Dispensationalism,” in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), 247-248.

⁹⁶ For early Pentecostal biblical interpretations, see Archer, “Early Pentecostal Biblical Interpretation,” in *A Pentecostal Hermeneutic*, 89-125; Archer, “Pentecostal Hermeneutics: Retrospect and Prospect,” in *Pentecostal Hermeneutics: A Reader*, 63-81. For the turn to Evangelical hermeneutical in Pentecostal scholarship, see William Menzies, “Synoptic Theology: An Essay on Pentecostal Hermeneutics,” *Paraclete* 13 (Winter 1979): 14-15; William Menzies, “The Methodology of Pentecostal Theology: An Essay on Hermeneutics,” in *Essays on Apostolic Themes*, ed. Paul Elbert (Peabody:

Pentecostalism developed a “hybrid hermeneutic” by uncritically blending the Pentecostal experience and content with the hermeneutical models of Evangelicalism at the expediency of modern rationalism.⁹⁷ Evangelical hermeneutic within the framework of modern rationalism lacked coherence with the Pentecostal content and spirituality.⁹⁸ For example, the dynamism of story-telling and testimony central in Pentecostal spirituality become subverted when introduced into Evangelical theological method.⁹⁹ The preoccupation of Evangelical scholarly approaches with doctrinal positions does not resonate with Pentecostal hermeneutic which is oriented to praxis. Pentecostal theological perceptions are deeply rooted in praxis which hold the hermeneutical primacy for Pentecostals. Theological orthodoxy becomes important only because it is conditioned by orthopathy and orthopraxy.¹⁰⁰ Ironically, the dynamics of narrative, praxis, and community which are Pentecostal distinctives have played part in the recent development of theological agenda of other Christian traditions even as Pentecostalism have acquiesced its material content to Evangelical hermeneutical approaches.¹⁰¹

Hendrickson, 1985), 1; It is worth noting here that Menzies declared, “The hermeneutic of evangelicalism has become our hermeneutic.” Robert Menzies, “The Essence of Pentecostalism,” *Paraclete* 26:3 (1992): 1; Robert P. Menzies, “Luke and the Spirit: A Reply to James Dunn,” *JPT* 4 (1994): 119; It is also worth noting that Johnson urged Pentecostals to find “hermeneutical assistance” from Evangelical approaches. Robert K. Johnson, “Pentecostalism and Theological Hermeneutics: Evangelical Options,” *Pneuma* 6 no.1 (1984): 55. Dayton notes also how Pentecostal churches such as the Assemblies of God more and more articulate their theology in evangelical mode. Donald W. Dayton, “The Limits of Evangelicalism: The Pentecostal Tradition” in *The Variety of American Evangelicalism*, eds. D. W. Dayton and R. K. Johnson (Downers Grove: IVP, 1991), 48.

⁹⁷ L. William Oliverio, Jr., “Introduction: Pentecostal Hermeneutics and the Hermeneutical Tradition,” in *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*, eds. Kenneth J. Archer and L. William Oliverio, Jr. (New York: Palgrave Macmillan, 2016), 3.

⁹⁸ Oliverio, Jr., “Introduction: Pentecostal Hermeneutics,” 3.

⁹⁹ Archer, *The Gospel Revisited*, 7. Dabney laments the influence of non-Pentecostal and even anti-Pentecostal categories in Pentecostal theological scholarship, Dabney, “Saul’s Armor,” 121.

¹⁰⁰ Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland: CPT, 2010), 13-14.

¹⁰¹ Moore, “A Pentecostal Approach,” 13.

Thus, an authentic Pentecostal theology emphasizes a constructive hermeneutic that is faithful to the implicit communal praxis of Pentecostal experiential spirituality.¹⁰² Pentecostal theological methodology is fundamentally correlated to the reality of Pentecostal experiential spirituality.¹⁰³ Based on an inductive theological methodology that focused on the ethos of Pentecostals themselves, Land identified the spirituality of the early American Pentecostals emergent in their testimonies and practices as a key category of analyzing and constructing Pentecostal theology.¹⁰⁴ In an analogous way, Vondey presents the spirituality of the Pentecost as “the origin of Pentecost(al) theology.”¹⁰⁵ As presented in the following section, Vondey contends that Pentecostal theology that emerges from the spirituality of Pentecost “can contribute a comprehensive theological agenda.”¹⁰⁶

Situating Pentecostalism as a Theological Tradition¹⁰⁷

Early Pentecostal theological scholarship was limited to issues around Pentecostal experience of Spirit baptism that was articulated through prescriptive biblical interpretation of the biblical texts primarily from Acts 1 and 2.¹⁰⁸ With Pentecostalism well into its second century of existence, there has been increasingly growing scholarly accounts providing descriptive and analytical approaches to Pentecostal theology.¹⁰⁹

¹⁰² Archer, *The Gospel Revisited*, 6.

¹⁰³ Land, *Pentecostal Spirituality*, 25-27.

¹⁰⁴ Land followed Hollenweger in defining the first decade of North American Pentecostalism as the heart of the movement. See Land, *Pentecostal Spirituality*, 11-19.

¹⁰⁵ Vondey, *Pentecostal Theology*, 14.

¹⁰⁶ Vondey, *Pentecostal Theology*, 6.

¹⁰⁷ The notion of Pentecostal traditioning here follows Vondey, *Pentecostal Theology*, 281-294. See also Simon Chan, “The Traditioning Process,” in *Pentecostal Theology and the Christian Spiritual Tradition* (London: Sheffield Academic, 2000), 17-38.

¹⁰⁸ Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (Oxford: Oxford University Press, 2013), 3.

¹⁰⁹ Stephenson, *Types of Pentecostal Theology*, 5.

Scholars have expressed the difficulty of formulating a comprehensive systematic theology representative of all Pentecostals.¹¹⁰ The ambivalence for theological systems is highlighted by the suspicion that early Pentecostals had for creeds. For example, Hollenweger remarks that “what unites the Pentecostal churches is not a doctrine but an experience.”¹¹¹ A common tendency by Pentecostal theologians is to misconstrue the Pentecostal core identity as a mere spiritual phenomenon rather than a discernible theological tradition.¹¹² As notable as Hollenweger’s often cited five motifs of Pentecostalism are, there is absence of follow through with the claims of these distinctives to draw the logical conclusion that Pentecostalism is a distinct theological tradition.¹¹³ However, contemporary Pentecostal theologians have claimed Pentecostal movement as a distinct theological tradition.¹¹⁴ The theological narrative of the movement identifies a more robust understanding of Pentecostal identity, rather than “historical, denominational, geographical, or sociological features.”¹¹⁵ Recent

¹¹⁰ Amos Yong, “‘Not Knowing Where the Wind Blows ...’, On Envisioning a Pentecostal-Charismatic Theology of Religions,” *PNEUMA* 14 (April, 1999): 94. See also Land, *Pentecostal Spirituality*, 16-20.

¹¹¹ Walter J. Hollenweger, “From Azusa Street to the Toronto Phenomenon,” in *Pentecostal Movements as Ecumenical Challenge*, eds. Jurgen Moltmann and Karl-Josef Kuschel, Concilium 3 (London: SCM, 1996), 7.

¹¹² See for example, Veli-Matti Karkkainen, *Spiritus ubi vult spirai: Pneumatology in Roman Catholic-Pentecostal Dialogue (1972-1989)*, Schriften der Luther-Agricola-Gesellschaft 46 (1998): Luther-Agricola Society, Helsinki. Pentecostal scholarship has internalized the perceptions and conclusions of non-Pentecostals who dismiss the movement as lacking theology.

¹¹³ Walter J. Hollenweger, “After Twenty Years’ Research on Pentecostalism,” *International Review of Missions* 75, no. 297 (January 1986): 6.

¹¹⁴ Archer, *The Gospel Revisited*, xix). In a review on the problem and the promise of Pentecostal theology presented in Karkkainen works on dialogue between Pentecostal and Roman Catholic theologians, Dabney points out that there is need for “a theological Pentecost” for Pentecostal theology. Dabney, “Saul’s Armor,” 117. For Karkkainen treatment of that dialogue, see Veli-Matti Kärkkäinen, *Spiritus ubi vult spirai: Pneumatology in Roman Catholic- Pentecostal Dialogue (1972-1989)* Schriften der Luther-Agricola-Gesellschaft 42 (Helsinki: Luther-Agricola-Society, 1998); Veli-Matti Kärkkäinen, *Ad ultimum terrae: Evangelization, Proselytism and Common Witness in the Roman Catholic- Pentecostal Dialogue (1990-1997)* *Studies in the Intercultural History of Christianity* 117 (Frankfurt am Main: Peter Lang, 1999).

¹¹⁵ Vondey, *Pentecostal Theology*, 4.

constructive accounts by Pentecostal scholars only gestures towards a “comprehensive theology for the movement.”¹¹⁶ However, constructive accounts such as Stephenson’s typological assessment explore Pentecostal theology following programmatic agenda and central themes, but do not provide “a comprehensive narrative of the Pentecostal story.”¹¹⁷ This next section draws heavily on Vondey’s work *Pentecostal Theology: Living the Full Gospel* that propose a constructive theology unfolding through the Full Gospel motif as it emerges from the spirituality of Pentecost and actualizes in the Pentecostal practice of altar call.¹¹⁸

Pentecost, Full Gospel, and the Altar Call

Vondey contends that a self-reflective process of Pentecostalism identifies Pentecost as a theological symbol of Pentecostal theology.¹¹⁹ From the perspective of the experience of the Spirit at the root of Pentecostal spirituality, Pentecost provide a robust hermeneutical foundation for Pentecostal theology because Pentecost “is itself a praxis rather than a doctrine.”¹²⁰ Vondey follows the preponderance of Pentecostal scholarship to construct Pentecostal theology grounded on the motif of the Full Gospel¹²¹ as the core theological narrative.¹²² Pentecostal historiography reveals the persistence of the Full

¹¹⁶ Vondey, *Pentecostal Theology* 2, 12. For a survey on works towards a systematic articulation of Pentecostal theology, see Stephenson, *Types of Pentecostal Theology*; Vondey and Mittelstadt, *The Theology of Amos Yong*, 1-24; Vondey, *Pentecostalism: A Guide*, 133-153.

¹¹⁷ Vondey, *Pentecostal Theology*, 1.

¹¹⁸ Vondey, *Pentecostal Theology*, 8.

¹¹⁹ Vondey, *Pentecostal Theology*, 2. Vondey model of Pentecostal theologizing highlights the intersection of Pentecost, the Pentecostal community, and Pentecostal theology, see Vondey, *Pentecostal Theology*, 3.

¹²⁰ Vondey, *Pentecostal Theology*, 28.

¹²¹ The usage of Full Gospel in this work includes both the Fourfold and Fivefold traditions. The Fourfold Gospel reinterpreted the Fivefold Gospel by adding the “missional activity of Jesus as the Spirit baptizer” Archer, *The Gospel Revisited*, xix, 44. Archer further points out that sanctification motif in the Full Gospel matrix could make Pentecostal theology more robust for non-Wesleyan Pentecostals (Archer, *The Gospel Revisited*, 15, footnote, 44).

¹²² Vondey, *Pentecostal Theology*, 1.

Gospel motif in Pentecostal theological discourse.¹²³ Vondey observes that the Full Gospel motif is “the most consistent theological narrative emerging from the history of Pentecostalism.”¹²⁴ Archer developed the notion of Pentecostal story framed around the Full Gospel motif as the foundational narrative for Pentecostal theology.¹²⁵ Thomas contends that the Full Gospel motif stands “at the theological heart of Pentecostalism.”¹²⁶ Karkkainen sees the Full Gospel motif as “a precious methodological gateway to a balanced theology.”¹²⁷

However, Vondey qualifies that the logic of narrativity of the Pentecostal Full Gospel assumes the form of play.¹²⁸ Vondey points out that “the Full Gospel is not a performative structure for explicating Pentecostal doctrine; its playful character lies not in the narrative itself but in the activity of narrating.”¹²⁹ Vondey further notes that “the narrating of the Full Gospel varies historically and geographically, since the pattern is not the result of systematic theological reflection but a descriptive mechanism of Pentecostal spirituality shaped by a range of personal and communal experiences.”¹³⁰ Different

¹²³ See Mark J. Cartledge, “The Early Pentecostal Theology of Confidence Magazine (1908-1926): A Version of the Five-Fold Gospel?” *JEPTA* 28, no. 2 (2008): 117-130; M. Nel, “Pentecostals’ Reading of the Old Testament,” *Verbum et Ecclesia* 28.2 (2007): 526-527. The term “Full Gospel” was often used to refer to Pentecostals; see Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody: Hendrickson, 1987), 15-23. For further study on the origins of the Pentecostal identity as “Full Gospel,” see Kenneth J. Archer, “Full Gospel,” in *Handbook of Pentecostal Christianity*, ed. Adam Stewart (DeKalb: Northern Illinois University Press, 2012), 89-91.

¹²⁴ Vondey, *Pentecostal Theology*, 6.

¹²⁵ Archer, *The Gospel Revisited*, 18-42. For still more treatment of Full Gospel motif as a methodology for Pentecostal theology, see Archer, *The Gospel*, 1-17; Archer, *A Pentecostal Hermeneutic*, 128-170. Archer points out that the kerygmatic proclamation of the Full Gospel/Five-Fold Gospel flow out of the Pentecostal community’s redemptive encounter with God in Jesus and the Spirit expressed as “confessional-doxological statements” (Archer, *The Gospel Revisited*, 15).

¹²⁶ John Christopher Thomas, “1998 Presidential Address: Pentecostal Theology in the Twenty-First Century,” *PNEUMA* 20 (1998): 17.

¹²⁷ Veli-Matti Karkkainen, “David’s Sling: The Promise and Problem of Pentecostal Theology Today: A Response to D. Lyle Dabney,” *PNEUMA* 23 (2001): 152.

¹²⁸ Wolfgang Vondey, “Religion as Play: Pentecostalism as a Theological Type,” *Religions* 9, no. 80 (March 2018): 1-16.

¹²⁹ Vondey, “Religion as Play,” 7.

¹³⁰ Vondey, “Religion as Play,” 8.

Pentecostal constituencies adapt the Full Gospel motif “in a creative and not always in a constant way.”¹³¹ Vondey points out that “the potential of the Full Gospel is rooted in the experience of the encounter with God and unfolds as participation in that experience, to which Pentecostal methodology continually seeks to return.”¹³² Vondey states that:

Pentecostal theological method unfolding in the patterns of the Full Gospel... follows a comprehensive soteriological direction that oscillates between experience and reflection, theory and praxis, affection and action – not in an endless circle but in an effort to transform all reflection into participation in the experiences of the transforming presence of God.¹³³

Thus, the practices and beliefs of the Full Gospel motif “allows to build a narrative historically and theologically applicable to Pentecostals worldwide.”¹³⁴ There is an inner logic in the Full Gospel motif that brings the five discrete elements into a single whole and adequate for theological analysis of Pentecostal movement.

Following others,¹³⁵ Vondey observes that practices and beliefs around the “corporate worship of Pentecostal communities [is] the most comprehensive account of Pentecostal theology.”¹³⁶ Pentecostal theology emerges from particular acts of worship “as the seedbed of Pentecostal spirituality”, in which the altar call is a central ritual

¹³¹ Veli-Matti Kärkkäinen, “‘Encountering Christ in the Full Gospel Way’: An Incarnational Pentecostal Spirituality,” *JEPTA* 27, no. 1 (2007): 15. Archer points out that Full Gospel should not be understood as a formula for the content of Pentecostal doctrine, see Kenneth J. Archer, “The Fivefold Gospel and the Mission of the Church: Ecclesiastical Implications and Opportunities,” in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. John Christopher Thomas (Cleveland: CPT, 2010), 7-43.

¹³² Vondey, *Pentecostal Theology*, 29.

¹³³ Vondey, *Pentecostal Theology*, 30. The movements of the development of Pentecostal theology theological followed here anticipates a variety of practical theological methods.

¹³⁴ Vondey, *Pentecostal Theology*, 30.

¹³⁵ See Archer, *The Gospel Revisited*, 11. See also Donald E. Saliers, *Worship As Theology: Foretaste of Glory Divine* (Nashville: Abingdon, 1994) especially Chapter 2, “Dogma and Doxa,” 39-48.

¹³⁶ Vondey, *Pentecostal Theology*, 30.

practice.¹³⁷ Thus, Vondey imagines a “traditioning” of Pentecostal theology that speaks to the Pentecostal global community – Pentecostal theology that is constructed in the narrative mode of the Full Gospel, in the context the Pentecostal practice of the altar call, and following the Pentecost pattern.¹³⁸

Vondey asserts that the theological articulation of Full Gospel functions as a hermeneutic “that can be applied to any theological topic by Pentecostals and those who wish to engage Pentecostals in dialogue.”¹³⁹ The Full Gospel “is an open narrative; it invites and requires additional practices and interpretations.”¹⁴⁰ Thus, the horizons of the Full Gospel motif unfolds both a narrative (descriptive) and a conceptual (constructive) frame of Pentecostal theology.¹⁴¹ The narrative shape of the Full Gospel theology derives from the experiential spirituality of the Pentecostals around the altar call.¹⁴² The conceptual shape of the Full Gospel theology derived constructively from the Pentecost event, serves as “a heuristic and hermeneutical framework.”¹⁴³ Vondey asserts that “the Full Gospel motif offers a biblically, historically, theologically, phenomenologically, and pedagogically inclusive framework for the Pentecostal key experiences.”¹⁴⁴ Vondey observes that “the notion of a ‘Full’ Gospel signals that Pentecostal theology is not

¹³⁷ Vondey, *Pentecostal Theology*, 31. See Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), especially Chapter 4; Wolfgang Vondey, “The Theology of the Altar and Pentecostal Sacramentality,” in *Scripting Pentecost: A Study of Pentecostals, Worship, and Liturgy*, ed. Mark J. Cartledge and A. J. Swoboda (Aldershot: Ashgate, 2016), 94-107; Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland: Center for Pentecostal Leadership and Care, 2010). Vondey qualifies that the language of rituals for Pentecostals resists “the strict ecclesiastical performance of a liturgical script within a fixed semiotic system of sacerdotal or sacramental regulations” (Vondey, *Pentecostal Theology*, 32). Ritual “points beyond itself into daily life” (Vondey, *Pentecostal Theology*, 80).

¹³⁸ Vondey, *Pentecostal Theology*, 32.

¹³⁹ Vondey, *Pentecostal Theology*, 7.

¹⁴⁰ Vondey, *Pentecostal Theology*, 32.

¹⁴¹ Vondey, *Pentecostal Theology*, 8.

¹⁴² Vondey, *Pentecostal Theology*, 9.

¹⁴³ Vondey, *Pentecostal Theology*, 8.

¹⁴⁴ Vondey, *Pentecostal Theology*, 27.

concentrated in a single doctrine (or within the fivefold motif) but dispersed among a variety of Christian practices along a core commitment to the transforming and renewing encounter with God in Christ through the Holy Spirit.”¹⁴⁵ Vondey points out that the Full Gospel is “fundamentally soteriological...because a *full* gospel suggests the importance of any experience of the Spirit as only one moment on the way to the ‘fullness’ of the redemptive and transformative work of God.”¹⁴⁶ The Full Gospel motif identifies a consistent theological narrative of the Pentecostal movements.¹⁴⁷

With the Full Gospel as the core theological narrative, Vondey proposes Pentecost as the unifying theological symbol of the global movement.¹⁴⁸ Vondey further interprets the experiential spirituality of the altar call as a concrete Pentecostal practice that emerges Full Gospel narrative.¹⁴⁹ Pentecostal theology grounded on the Full Gospel theological narrative that emerges from Pentecost and plays out in the Pentecostal practice of altar call offers a critical hermeneutic for discerning global Pentecostal movements.¹⁵⁰ Vondey applies Full Gospel motif emerging from Pentecost and the altar practice as a theological and hermeneutical praxis for constructing the Pentecostal doctrines of creation, humanity, society, church, and God.¹⁵¹ This work draws from Vondey’s constructive account of a coherent Pentecostal theology emergent through the

¹⁴⁵ Vondey, *Pentecostal Theology*, 27.

¹⁴⁶ Vondey, *Pentecostal Theology*, 27.

¹⁴⁷ Vondey, *Pentecostal Theology*, 6.

¹⁴⁸ Vondey, *Pentecostal Theology*, 1.

¹⁴⁹ Vondey, *Pentecostal Theology*, 5

¹⁵⁰ Vondey, *Pentecostal Theology*, 6. Vondey relates the notion of “altar hermeneutics” to the functioning of Pentecostal theological method, see Rickie D. Moore, “Altar Hermeneutics: Reflections on Pentecostal Biblical Interpretation,” *PNEUMA* 38, no. 2 (2016): 148-159.

¹⁵¹ Vondey, *Pentecostal Theology*, 155. Vondey’s constructive Pentecostal theology follows a cyclical movement, from the doctrine of creation to the doctrine of the Church which follows the response to go beyond the altar and the call back again to the altar (Vondey, *Pentecostal Theology*, 9).

Full Gospel¹⁵² motif, the Pentecost, and the altar practice which helps in the empirical research assessment of the salient forms of Pentecostalism among immigrant Kenyans in white evangelical congregations.

Towards Pentecostal Theologies of Salvation, the Church, and Revelation

The constructive accounts of Pentecostal theology in this work address three topic areas, namely salvation, the Church, and revelation. These three topic areas are also the focus of the empirical research inquiry in this work. The choice of salvation, the Church, and revelation follows the logic that Pentecostals do not construct their theological understanding from an abstract doctrinal system but through their community worship of God and ministry praxis in the existential realities of everyday living.¹⁵³ Nel points out that “Pentecostals do not get involved with philosophical speculation about the nature and will of God because their God is not devoid of existential meaning but teeming with life and interacting on a regular basis with his children.”¹⁵⁴ For Pentecostals, salvation, the Church, and revelation are not merely doctrinal concepts for intellectual stimulation but doorways that open into a journey with God towards living the Full Gospel. Thus, the choice of these three topic areas takes into account the significant implications of the lived praxis of Pentecostals and their experiential spirituality that bear on their theological understanding. The theological accounts of salvation, the Church, and revelation emerges from engaging constructively and critically with the Pentecostal

¹⁵² It is interesting to note that one of the largest Pentecostal denomination in Kenya is called Full Gospel Churches of Kenya.

¹⁵³ Marius Nel, “Pentecostal Talk about God: Attempting to Speak from Experience,” *HTS Theological Studies* 73, no. 3 (2017): 1-8.

¹⁵⁴ Nel, “Pentecostal Talk about God.” For a Pentecostal perspective on the theology of God, see Clark H. Pinnock, “Divine Relationality: A Pentecostal Contribution to the Doctrine of God,” *JPT* 16 (2000): 3-26.

resources through the theological hermeneutic praxis of Full Gospel motif emerging from Pentecost and the altar practice.¹⁵⁵ Drawing primarily from Vondey's work that summarizes the wide scholarship of engagement with Pentecostalism, the accounts on soteriology, ecclesiology, and revelation that develops identify distinctive Pentecostal themes unfolding from the Full Gospel motif, and the constitutive theological hermeneutic praxis of Pentecost and the altar call. These identifying Pentecostal themes are used for empirical research assessment of the saliency of Pentecostal-type practices and Pentecostal-type beliefs among immigrant Kenyans in white evangelical congregations.

Overview of Chapters

This work employs van der Ven's empirical-theological approach within the field of practical theology. The work follows a five-phase process of empirical-theological investigation, namely development of theological problem and goal, theological induction, theological deduction, empirical-theological testing, and theological evaluation,¹⁵⁶ leading to practical theological insights and renewed praxis. Chapter One introduces the purpose of this work by developing the theological problem that needs to be investigated and responded to through empirical research.¹⁵⁷ The chapter identifies the research context for empirical investigation. The survey of pertinent literature of Pentecostal critique of renewal problematic of white evangelicalism and the significance

¹⁵⁵ For example, the theology of revelation considers the Pentecostal doctrine of creation because in Christian theology, creation is treated in under the category of natural revelation.

¹⁵⁶ Johannes van der Ven, *Practical Theology: An Empirical Approach* (Leuven: Peeters, 1993), 119-156.

¹⁵⁷ The development of theological problem corresponds to the Osmer's descriptive-empirical task of "what's going on?" and Browning's descriptive theology. See Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: Wm B. Eerdmans, 2008), 31-78. Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Augsburg Fortress, 1991), 75-110.

of this work advances the hypothesis that the irruption of Pentecostal-type global evangelicals in white evangelical congregations carry lessons of renewal which is a problematic in white evangelicalism. The chapter also discusses the background of relevant literature on Pentecostalism towards a robust Pentecostal theology constructed from Full Gospel narrative, the Pentecost symbol, and the practice of the altar call. The three topic areas of theology, namely salvation, the Church, and revelation that are the focus of empirical-research inquiry are introduced and the rationale of choosing them discussed.

Chapter Two outlines in detail the methodology that guides and shapes the development of the research project. The chapter discusses the methodological assumptions of an empirical approach to practical theology through the basic cycle of the five phases of theological research investigation. This chapter also discusses the implications and limitations of undertaking an inductive, qualitative research to gather data through focus group method. The chapter discusses the research population, ethical issues around the research subjects, research findings, methods of data collection, preparation of data, and data analysis. The links identified between themes from data analysis are subsequently theologically analyzed in light of the existing Pentecostal literature leading to development of constructive theologies of salvation, the Church, and revelation.

Chapter Three discusses the development of a theological-conceptual model from the themes identified in theological induction through deductive theory formation. This chapter also discusses the construction of the survey instrument for quantitative research

using measures of practices and beliefs. The description of the sample and the delimiting factors anticipated on the outcome of empirical findings are also discussed.

Chapter Four presents the outcome of empirical findings after running statistical analysis on the data to test the hypotheses. Simple frequency tables are used to present data from background variables. Theological frequency scales are used to present outcome of analysis on the practices and beliefs investigated after a detailed analysis of the data in correspondence to the research questions.

Chapter Five undertakes the theological interpretation of the research results in relation to whether the hypotheses were corroborated or falsified. This chapter also summarizes the results of practices and beliefs with significant implications on the theological problem and the goal of lessons of renewal of white evangelicalism.

Chapter Six evaluates the constructive account of Pentecostal theology on salvation in dialogue with the results of the research findings and their relevance in the context of the concepts and theories implied in the theological problem and goal. The theological hermeneutic reflection is conducted with particular reference to key practices and beliefs of neo-Pentecostalism in Kenya placed into perspective with Reformed evangelical theologies. Practical theological lessons are developed by describing and explaining the empirical findings of respondents within the context of the renewal problematic of white evangelicalism.

Chapter Seven evaluates the constructive account of Pentecostal theology on the Church in dialogue with the results of the research findings and their relevance in the context of the concepts and theories implied in the theological problem and goal. Theological hermeneutic reflection develop practical theological lessons by describing

and explaining the empirical findings within the context of the ecclesial-cultural power of white evangelicalism as a renewal problematic. In light of socio-economic realities of contemporary life-worlds of neo-Pentecostals in Kenya and transnationalism, this chapter provides a description and explanation of the ecclesial-cultural habitus of Pentecostal-type global evangelicals, identifying their transformation through the Pentecostal gospel towards lessons of renewal of the ecclesial praxis of white evangelicalism.

Chapter Eight evaluates the constructive account of Pentecostal theologies on revelation in dialogue with the results of the research findings and their relevance in the context of the concepts and theories implied in the theological problem and goal. Theological hermeneutic reflection develops practical theological lessons by describing and explaining the empirical findings within the context of the renewal problematic of white evangelicalism. In conversation with the research results, this chapter identifies and describes key practices and beliefs about revelation among global Pentecostals in Kenya, towards lessons of renewal for white evangelicalism.

CHAPTER TWO. THEOLOGICAL INDUCTION

Introduction

The goal of this chapter is to discuss the methodology that guides and shapes the empirical research project, and the process of the theological induction that the researcher carried out as part of the work.

Methodological Considerations

Practical theologians utilize empirical methods to dialogue with other disciplines in social sciences through both the interdisciplinary research approach and the intradisciplinary research approach. On one hand, the interdisciplinary approach involves a two-phase process in which, in the first phase, the theologian makes use of research from the disciplines of social sciences, and in the second phase, the theologian interprets and evaluates the conclusions using theological disciplines.¹⁵⁸ Theologians who utilize interdisciplinary approach want their research to be established by the dictates of social sciences.¹⁵⁹ However, the methodological claims of the interdisciplinary approach do raise the question whether reliance on satisfying the commitments of social sciences could stifle theological innovation.¹⁶⁰

On the other hand, the intradisciplinary approach requires practical theologians to adopt and implement the empirical methodology, methods, concepts and techniques of

¹⁵⁸ Mark J. Cartledge, "Empirical Theology: Inter-or Intra-disciplinary?" *Journal of Beliefs & Values: Studies in Religion & Education* 20 no. 1 (1999): 14. Hermans and Moore points out that up until the second half of the twentieth century, practical theologians relied on the interdisciplinary model of research. Chris A. M. Hermans and Mary Elizabeth Moore, "The Contribution of Empirical Theology by Johannes A. van der Ven: An Introduction," in *Hermeneutics and Empirical Research in Practical Theology: The Contribution of Empirical Theology by Johannes A. van der Ven*, eds. Chris A. M. Hermans and Mary E. Moore (Leiden: Brill, 2004), 4.

¹⁵⁹ Leslie J. Francis, "Personality Theory and Empirical Theology," *Journal of Empirical Theology* 15, no. 1 (2002): 37-53, especially 40.

¹⁶⁰ Cartledge, "Empirical Theology" 100.

social sciences to answer theological questions.¹⁶¹ In the intradisciplinary approach, “theology itself becomes empirical.”¹⁶² In contrast to the interdisciplinary approach, the intradisciplinary approach “allows for practical theologians to remain ‘theologians’, while conducting original empirical research.”¹⁶³ In this sense, empirical theology refers to a discipline in practical theology that “explore, describe, and test theological ideas contained within a specific context” in critical dialogue with the research tools and methods of the social sciences.¹⁶⁴ Although the absence of the critique of social scientists could lead to “a methodological laziness”¹⁶⁵, van der Ven observes that the intradisciplinary model supports innovation¹⁶⁶, which is an important quality in the process of the development of empirical theological discourse.

Empirical Approach to Practical Theology

The researcher in this project follows van der Ven’s empirical methodology by employing the intradisciplinary research approach to yield empirical theology. Van der ven submits that “empirical methodology provides practical theology with the techniques and instruments to order, analyze, interpret and evaluate the religious convictions, beliefs, images and feelings of men and women.”¹⁶⁷ Empirical methodology not only develop the descriptive theology of the ecclesial praxis but “contribute to the development of explanatory concepts and theories within theology.”¹⁶⁸ Empirical methodology avoids the

¹⁶¹ Cartledge, “Empirical Theology,” 14. For an extended treatment on empirical approach to theology, See van der Ven, *Practical Theology*, 89-112.

¹⁶² van der Ven, *Practical Theology*, 101.

¹⁶³ Grace Milton, *Shalom, the Spirit and Pentecostal Conversion* (Leiden: Brill, 2015), 17.

¹⁶⁴ Cartledge, “Empirical Theology,” 100. For a brief history of the development of empirical theology, see Johannes A. van der, “Practical Theology: From Applied to Empirical Theology,” *Journal of Empirical Theology* 1, no. 1 (1988): 7-27.

¹⁶⁵ Milton, *Shalom*, 17.

¹⁶⁶ van der Ven, *Practical Theology*, 101.

¹⁶⁷ van der Ven, *Practical Theology*, 109.

¹⁶⁸ van der ven, *Practical Theology*, 110.

reductionism found in the social science approach where “religious beliefs and values are largely explained by factors that are derived from non-theological concepts, such as, social deprivation, secularization, rational choice, or personality theory.”¹⁶⁹ Empirical-theological approach implies that “theology as (theory) interprets theology (as data).”¹⁷⁰

Empirical-theological methodology involves a systematization of the experiential processes implicit in the way human beings interact with their environment.¹⁷¹ Van der Ven’s empirical-theological cycle is an adaptation of the process of the experience cycle in unfolding meaning.¹⁷² The empirical-theological cycle serves heuristically as a guide to the research investigation but does not dictate the process.¹⁷³ The phases of empirical-theological cycle are; the development of theological problem and goal, theological induction, theological deduction, empirical-theological testing, and theological evaluation.¹⁷⁴ The phases are organically related through an ongoing spiral process and are only sequentially differentiated in this research project for analytical purposes.¹⁷⁵ Cartledge admits that it is difficult to methodically follow all the procedures of van der Ven’s cycle.¹⁷⁶ Therefore, the constituent elements of the method are augmented by

¹⁶⁹ Mark J. Cartledge, “Locating the Spirit in Meaningful Experience: Empirical Theology and Pentecostal Hermeneutics,” in *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*, eds. Kenneth J. Archer and L. William Oliverio, Jr. (New York: Palgrave Macmillan, 2016), 253.

¹⁷⁰ Cartledge, “Locating the Spirit,” 254.

¹⁷¹ van der Ven, *Practical Theology*, 112-113.

¹⁷² van der Ven draws from Adriaan D. de Groot in the categorization of the four phases, namely perception, experimentation, examination, and assessment (van der ven, *Practical Theology*, 112).

¹⁷³ For a critique of the tendency to pigeon hole research process into a standardized approach, see Rein Brouwer, “Detecting God in Practices: Theology in an Empirical-Theological Research Project,” *HTS Theologesie Studies/Theological Studies* 66, no. 2 (2010): 4.

¹⁷⁴ van der Ven, *Practical Theology*, 114. See *Figure 1*.

¹⁷⁵ van der Ven, *Practical Theology*, 113.

¹⁷⁶ Mark J. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Farnham: Ashgate, 2010), 15. For an accessible description of van der Ven’s method, see Johannes A. van der Ven, “An Empirical Approach in practical Theology,” in *Practical Theology-International Perspectives*, eds. Friedrich Schweitzer and Johannes A. Van der ven (Frankfurt am Main: Peter Lang, 1999), 323-339. Other works in practical theology have utilized van der Ven’s approach including van der Ven’s own student, see Francesco Zaccaria, *Participation and Beliefs in Popular Religiosity: An Empirical-Theological Exploration among Italian Catholics* (Leiden: Brill, 2010). Cartledge has championed the

certain qualitative techniques,¹⁷⁷ guided by the research problem but retains the basic structure of the empirical-theological cycle.

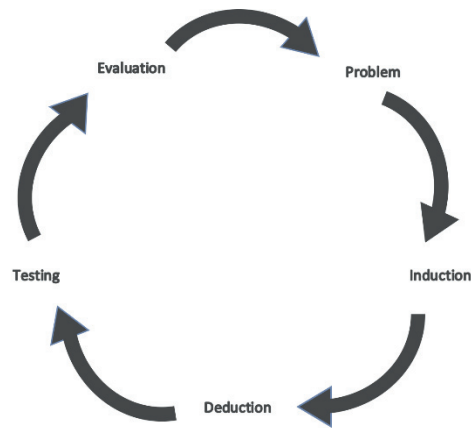


Figure 1. Empirical-Theology Cycle

Empirical-Theological Research Design

The research design followed in this project is mixed-methods approach.¹⁷⁸ The researcher employs both qualitative and quantitative research strategies to the research

empirical approach in studying Pentecostal/Charismatic perspectives, see Mark J. Cartledge, *Charismatic Glossolalia: An Empirical-Theological Study* (London: Routledge, 2016). Other works include, Aaron T. Friesen, *Norming the Abnormal: The Development and Function of the Doctrine of Initial Evidence in Classical Pentecostalism* (Eugene: Pickwick, 2013); Samuel W. Muindi, “The Nature and Significance of Prophecy in Pentecostal-Charismatic Experience: An Empirical-Biblical Study” (PhD diss., University of Birmingham, 2012), accessed May 3, 2020, <https://etheses.bham.ac.uk/id/eprint/3752/>; Li Ming Dennis Lum, *The Practice of Prophecy: An Empirical-Theological Study of Pentecostals in Singapore* (Eugene: Pickwick, 2018).

¹⁷⁷ Thus, this work will have the marks of a mixed method approach, following Creswell and the co-editor. See John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: SAGE, 2018). Such a mixed method approach necessarily embraces a case-study based design to a certain degree, as in Robert K. Yin, *Case Study Research and Application: Design and Methods* (Thousand Oaks: SAGE, 2017). Further, this work is influenced by the application of ethnography in theology, as in Eileen R. Campbell-Reed and Christian B. Scharen, “Ethnography on Holy Ground: How Qualitative Interviewing is Practical Theological Work” *International Journal of Practical Theology* 17 (2013): 232-59. See also Christian Scharen and Aana Marie Vigen, eds., *Ethnography as Christian Theology and Ethics* (New York: Continuum, 2011).

¹⁷⁸ For a discussion on mixed methods designs, see John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* 8th ed. (Los Angeles: SAGE, 2014), Chapter 10.

problem, what can be considered “a case study within a survey.”¹⁷⁹ The correlation of qualitative and quantitative research methods yield different but complementary perspectives of understanding the research problem. For example, the use of qualitative case study method can help explain the “how” and “why” form of questions, whereas the quantitative survey research helps answer the “what” related questions.¹⁸⁰ The integration of both qualitative and quantitative approaches to understanding the research problem underscore the quality of methodological triangulation in research.¹⁸¹

The researcher modified van der Ven’s cycle by utilizing a case study research approach to ground “theological theory formation” within a particular context.¹⁸² Practical-theology empirical research utilize case studies to yield robust empirical findings for “theological theory building.”¹⁸³ Case studies are not only useful for generating hypothesis in research but are also valuable for hypothesis testing and theory building.¹⁸⁴ The use of case study method to generate empirical findings for hypotheses testing raises the question of generalizability.¹⁸⁵ Flyvbjerg points out strategic selection of case studies can improve the generalizability of findings.¹⁸⁶ The researcher was guided by

¹⁷⁹ Robert K. Yin, *Case Study Research: Design and Methods* 4th ed. (Los Angeles: SAGE, 2009), 13.

¹⁸⁰ Yin, *Case Study Research*, 2, 8.

¹⁸¹ Alan Bryman, *Social Research Methods* 4th ed. (New York: Oxford University Press, 2012), 641-646.

¹⁸² Van der Ven, *Practical Theology*, 82.

¹⁸³ Chris A. M. Hermans and Mary Elizabeth Moore, “The Contribution of Empirical Theology by Johannes A. van der Ven: An Introduction,” in *Hermeneutics and Empirical Research in Practical Theology: The Contribution of Empirical Theology by Johannes A. van der Ven*, ed. Chris A. M. Hermans and Mary E. Moore (Leiden: Brill, 2004), 4.

¹⁸⁴ Bent Flyvbjerg, “Five Misunderstandings About Case-Study Research,” *Qualitative Inquiry*, vol. 12, no. 2, April 2006, 221. See also Harry Eckstein, “Case Study and Theory in Political Science,” in *Handbook of Political Science*, vol. 7, eds. Fred J. Greenstein and Nelson W. Polsby (Reading: Addison-Wesley, 1975), 79-137.

¹⁸⁵ Bent Flyvbjerg, “Five Misunderstandings,” 13.

¹⁸⁶ Bent Flyvbjerg, “Five Misunderstandings,” 13-17. For discussion on selection of cases, see Charles C. Ragin and Howard S. Becker, *What is a Case? Exploring the Foundations of Social Inquiry*, eds. Charles C. Ragin and Howard S. Becker (Cambridge: Cambridge University Press, 1992).

the nature of the research problem to select a paradigmatic case study.¹⁸⁷ Flyvbjerg admits that it is difficult to determine a priori whether a case is paradigmatic and so the intuitive perception of the researcher is crucial.¹⁸⁸ Thus, the researcher selected self-identifying Pentecostal Kenyan immigrants to the U.S. who are embedded both within Kenyan immigrant congregations and white evangelical congregations, to describe and explore the presence or absence of Pentecostal-inflected practices and beliefs for hypothesis testing and explanatory analysis. The strategy of a case study approach contributes to exploratory, descriptive, and explanatory purposes of research.¹⁸⁹

The researcher employed the case study and survey methods sequentially. Firstly, in the theological inductive phase, the researcher gathered empirical data to draw theories through qualitative research. Secondly, in the theological deductive phase, the researcher developed the theoretical concepts using existing literature. Thirdly, in the empirical-theological testing phase, the researcher operationalized theoretical concepts as measuring instruments of testing quantitative data on a sample of the research population.¹⁹⁰ Although this project develops the theological inductive phase and theological deductive phase as two separate chapters, they are interrelated sub-movements of empirical-theological investigation. In this chapter, theological induction develops the qualitative research method and tasks for empirical investigation. The overarching methodology in which the process of empirical investigation is carried out in the theological induction phase, and indeed the entire work is hermeneutic

¹⁸⁷ For different types of cases, see Bent Flyvbjerg, "Five Misunderstandings," 13-17.

¹⁸⁸ Bent Flyvbjerg, "Five Misunderstandings," 16.

¹⁸⁹ Yin, *Case Study Research*, 6, 7.

¹⁹⁰ Creswell, *Research Design*, 225-226. See also Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Eugene: Wipf & Stock, 2003), 21.

phenomenology.

Hermeneutic Phenomenology in Empirical-Theological Research

Hermeneutic phenomenology as research methodology identifies the epistemological and ontological assumptions employed in the theological inductive phase. The combination of phenomenological and hermeneutical research practices yields a nuanced investigation of the research problem that synthesizes both participant and observer perspectives.¹⁹¹ On one hand, phenomenological approach “seeks to set aside assumptions about the object of inquiry, and build up a thorough and comprehensive description of the ‘thing itself.’”¹⁹² Phenomenology aims at determining “what an experience means to a person quite apart from any theoretical overlay that might be put on it by the researcher.”¹⁹³ On the other hand, hermeneutic theory asserts that understanding is “always a matter of interpretation.”¹⁹⁴ The participation of the researcher means that she is “never free from the pre-understandings and ‘prejudices’¹⁹⁵ that inevitably arise from being a member of a culture and a user of particular modes of language.”¹⁹⁶ Gadamer submits that hermeneutics “is what people are”, rather than something people do.¹⁹⁷ Hence,

¹⁹¹ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 105-116. For an extended discuss on hermeneutic phenomenology method, see Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology* (London: Routledge, 2017), 110-114.

¹⁹² John McLeod, *Qualitative Research in Counselling and Psychotherapy* (London: SAGE, 2001), 56.

¹⁹³ Swinton, *Practical Theology*, 106. Swinton draws from Clark E. Moustakas, *Phenomenological Research Methods* (Thousand Oaks: SAGE, 1994).

¹⁹⁴ Swinton, *Practical Theology*, 107.

¹⁹⁵ Gadamer positively conceived “prejudice” as pre-judgements necessary for understanding, see Has-Georg Gadamer, *Truth and Method* (London: Sheed & Ward, 1981), 358.

¹⁹⁶ Swinton, *Practical Theology*, 107.

¹⁹⁷ Gadamer, *Truth and Method*, 1981, xviii.

hermeneutics is considered “an ontological rather than merely an epistemological position.”¹⁹⁸

The hermeneutical understanding of the participation of the researcher suggests that distancing is “an inherent part”¹⁹⁹ of the theological inductive study which shape the direction of the empirical investigation. The use of language by the researcher in formulating questions, probing the answers and interpreting responses implies “that distancing is not only unavoidable [but also] a necessary condition for good qualitative research.”²⁰⁰ The implication of hermeneutical approach to understanding disapprove the claim of the objectivity of social sciences in the research process as an impossibility. Exponents of the notion of “bracketing out” in Husserlian transcendental phenomenology also admit that their own “rooted ways of perceiving and knowing still enter in.”²⁰¹ The hermeneutical theory establishes that the role of the researcher “is not to bracket their prejudices, but to fuse their horizons with the horizons of the research participants in a way that will deepen and clarify the meaning of the experience being explored.”²⁰² This critical self-awareness of the researcher in the search for meaning and the process of interpretation of the empirical reality points towards reflexivity.²⁰³ Reflexivity is an integral quality of the researcher throughout the process of empirical investigation “that

¹⁹⁸ Swinton, *Practical Theology*, 107.

¹⁹⁹ Jaco S. Dreyer, “Establishing Truth from Participation and Distancing in Empirical Theology,” in *Empirical Theology in Texts and Tables: Qualitative, Quantitative, and Comparative Perspectives*, ed. Leslie J. Francis, Mandy Robbins, and Jeff Astley (Leiden: Brill, 2009) 16.

²⁰⁰ Dreyer, “Establishing Truth,” 16.

²⁰¹ Moustakas, *Phenomenological*, 61.

²⁰² Swinton, *Practical Theology*, 114. For Gadamerian metaphor of “the fusion of horizon,” see Gadamer, *Truth and Method*, 272.

²⁰³ Swinton, *Practical Theology*, 59. See also Osmer, *Practical Theology*, 2008, 57-58; Pete Ward, *Participation and Mediation: A Practical Theology for the Liquid Church* (Norwich: Hymns Ancient & Modern, 2008), 18-20.

enables her to monitor and respond to her contribution to the proceedings.”²⁰⁴ The goal of empirical theology is the search for deeper theological understanding of a research phenomenon, which includes the researcher’s reflexive interpretation.²⁰⁵

Thus, in the theological induction phase, the correlation of phenomenological and hermeneutical perspectives “display both descriptive and interpretive elements.”²⁰⁶ At the fundamental level, hermeneutic phenomenology comprehends that “the (phenomenological) ‘facts’ of lived experience are always already meaningfully (hermeneutically) experienced.”²⁰⁷ Hermeneutic phenomenology in empirical investigation bear certain methodological qualities which bring a charge against the scientific theory. Firstly, hermeneutic phenomenology affirms that there is “no such things as uninterpreted phenomena”, and thus rejects the naïve realist view.²⁰⁸ Secondly, the intersubjective participation of the researcher through “intuitive perception in the formulation of theological theories” opposes objectivist paradigm.²⁰⁹ Thirdly, the hermeneutical underpinnings of the findings of empirical investigation evades positivist notions by treating the data “not as bare facts but as influenced by values from the start.”²¹⁰ Fourthly, the embeddedness of the researcher in the interpretation of the empirical reality avoids “giving exclusive power to empirical data” such as is the case in the empiricist paradigm in research.²¹¹ Consequently, in the theological induction phase, a hermeneutic phenomenological study among self-identifying Pentecostal Kenyan

²⁰⁴ Swinton, *Practical Theology*, 59.

²⁰⁵ Creswell, *Research Design*, 186.

²⁰⁶ Swinton, *Practical Theology*, 109.

²⁰⁷ Swinton, *Practical Theology*, 109.

²⁰⁸ Swinton, *Practical Theology*, 109.

²⁰⁹ Li Ming Dennis Lum, *The Practice of Prophecy: An Empirical-Theological Study of Pentecostal in Singapore* (Eugene: Pickwick, 2018), 30.

²¹⁰ Cartledge, *Testimony in the Spirit*, 14.

²¹¹ Lum, *The Practice of Prophecy*, 30. See also Van der Ven, *Practical Theology*, 9-11, 106, 114.

immigrants aims at gaining theological insight into Pentecostal practices and beliefs expressed in their own language form, idioms, metaphors and themes. However, a hermeneutic phenomenological approach in practical theology involves an interpretive process of examining both the practices and beliefs of the people as expressions of their theological understanding. This next section briefly discusses the framework of theological forms of expression, what Cameron identifies as the four voices approach in practical theological work.”²¹²

A Practical Theological Discourse of Four Voices

A practical theological approach understands practice as inherently constitutive of theology.²¹³ The modernist model of theory-to-practice approach to practical theology understood theoretical knowledge as a ready-made product to be applied through ministerial practices. However, contemporary practical theology place practices at the center of developing theological knowledge. Practices are theologically-laden.²¹⁴ Considering beliefs and practices as two distinct forms of expressing theology is being cognizant of the fact that people stated theological beliefs are often incongruent with the theology evident in their actual practices, and vice versa. Within the discipline of practical theology and congregational studies, lived theology is also referred as embodied theology as well as operant theology.²¹⁵ The concepts of espoused theology and operant theology can be used to contrast between the theology that people articulate, and theology that people practice. Sometimes the espoused theology is less well developed than the

²¹² Helen Cameron, Deborah Bhatti, Catherine Duce, James Sweeney and Clare Watkins, *Talking about God in Practice: Theological Action Research and Practical Theology* (London: SCM, 2010), 49-56

²¹³ The standard evangelical method comprehends practical theology as concerned with the application of theological principles from biblical studies to ministerial practice.

²¹⁴ John and Mowat, *Practical Theology*, 13.

²¹⁵ In this work, all three terms are used interchangeably.

actual practice of the practitioners; or that the relation between espoused and operant theologies is not always clear or coherent.²¹⁶ The notions of explicit theologies and implicit theologies are also helpful way to distinguish between the form of theology indicated by beliefs and the form of theology inferred by practices.²¹⁷

A dynamic mix of four distinct theological voices, namely operant theology, espoused theology, normative theology, and formal theology are simultaneously at play in the ecclesial practices and beliefs.²¹⁸ Operant theology is embedded and implicitly worked out in the actual practices of the ecclesial community.²¹⁹ Espoused theology expresses what practitioners explicitly believe by drawing out from “Scriptures, or from an aspect of church tradition, or liturgy, or from the influence of a theological movement.”²²⁰ Normative theology constitutes what the particular ecclesial community considers as “its theological authority.”²²¹ Normative theology is encapsulated in the official stated teaching of the church. Formal theology is the theology of the academy.²²² Formal theology is formed “through practising a form of thought which engages in critical and historically and philosophically informed inquiry.”²²³

Cameron and co-editors note that the four voices are not entirely heard in solo mode.²²⁴ For example, the operant and espoused voices overlap when “individuals and

²¹⁶ Cameron et.al, *Talking About God*, 53.

²¹⁷ Robert J. Schreiter, “Theology in the Congregation: Discovering and Doing,” in *Studying Congregations: A New Handbook*, eds. Nancy T. Ammerman, Jackson J. Carroll, Carl S. Dudley, and William McKinney (Nashville: Abingdon, 1998), 31.

²¹⁸ Cameron et.al, *Talking About God*, 49-56.

²¹⁹ Cameron et.al, *Talking About God*, 54.

²²⁰ Cameron et.al, *Talking About God*, 53.

²²¹ Cameron et.al, *Talking About God*, 54.

²²² Cameron et.al, *Talking About God*, 55.

²²³ Cameron et.al, *Talking About God*, 55.

²²⁴ Cameron and co-editors observe that, “we never hear one voice without there being echoes of the other three” (Cameron et.al, *Talking About God*, 54).

communities may talk about theology and also live it out.”²²⁵ The four voices approach recognize the interrelationship of the formal voice, the normative voice, the espoused voice, and the operant voice. However, as a heuristic device, the distinction between the operant and espoused voices can assist in the analysis “to highlight discrepancies between what is said within a community and how the community lives out the faith.”²²⁶ Thus, in order for empirical-theological research to describe Pentecostal theological understanding among self-identifying Pentecostal Kenyan immigrants, it requires identifying it in two forms of expression, namely practices and beliefs. This implies that the saliency of Pentecostal theology among self-identifying Pentecostal Kenyan immigrants can be found either in their beliefs or practices, or in both. The qualitative research carried out in the theological induction phase examines practices and beliefs of seven self-identifying Pentecostal Kenyan immigrants through semi-structured focus group interview as presented below. The findings of the case study of seven self-identifying Pentecostal Kenyan immigrants will be subjected to a thematic analysis to formulate theological theories of Pentecostal practices and beliefs in the theological deduction phase. A theological-conceptual model will be developed from the theological theories to be operationalized for testing in both Kenyan immigrant congregations and white evangelical congregations in which Pentecostal-type global evangelicals are embedded. This next section discusses the context of Pentecostal-type global evangelicals in the U.S. in relation to the existing research on immigrant congregations.

²²⁵ Pete Ward, *Liquid Ecclesiology: The Gospel and the Church* (Leiden: Brill, 2017), 99.

²²⁶ Pete Ward, *Liquid Ecclesiology*, 99.

Case Study Selection of Pentecostal-type Global Evangelicals

The influx of immigrants from Africa, Asia, and Latin America have seen a growing number of case studies focusing on immigrant congregations in the U.S.²²⁷ However, the overarching narrative of these studies does not portray immigrant congregations beyond the mission of providing spiritual support and social survival of the communities of immigrants. For example, the research task of New Ethnic and Immigrant Congregations Project (NEICP) was “to discover what new ethnic and immigrant groups were doing religiously in the U.S., and what manner of religious institutions they were developing of, by and for themselves.”²²⁸ Yet, immigrant congregations “as part of the new religious landscape”²²⁹ contribute in the development of a new sense of the global mission self-understanding.²³⁰ Immigrant congregations are not self-enclosed communes but contribute to theological understanding of the shared ecclesial mission. The theological contribution of immigrant congregations and global evangelical immigrants to the shared ecclesial mission is missing in the literature of evangelical Christianity.

In particular, Pentecostal-type global evangelicals represent a growing

²²⁷ For examples of case studies on African immigrant congregations, see Moses O. Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York* (New York: New York University Press, 2011); Ibigbolade S. Aderibigbe, “African Initiated Churches and African Immigrants in the United States: A Model in the Redeemed Christian Church of God, North America (RCCGNA),” in *Contemporary Perspectives on Religions in Africa and the African Diaspora*, eds. Carolyn M. Jones Medine and Ibigbolade S. Aderibigbe (New York: Palgrave Macmillan, 2015); Jacob Olupona and Regina Gemignani, *African Immigrant Religions in America*, (New York: NYU Press, 2007).

²²⁸ Stephen Warner and Judith G. Wittner, *Gatherings in Diaspora: Religious Communities and the New Immigration* (Philadelphia: Temple University Press, 1998), 9.

²²⁹ Ogbu U. Kalu, “The Anatomy of Reverse Flow in African Christianity: Pentecostalism and Immigrant African Christianity,” in *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North Africa and Europe*, eds. Frieder Ludwig and Kwabena Asamoah-Gyadu (Trenton: Africa World Press, 2011), 42.

²³⁰ Candy Gunther Brown and Mark Silk discusses three factors leading to the major religious reconfiguration of U.S society over the past quarter-century, namely large-scale immigration, non-denominationalism, and the rise of the Nones among the millennials. See Candy Gunther Brown and Mark Silk, *The Future of Evangelicalism in America*, eds. (New York: Columbia University Press, 2016), ix-xi.

constituency of the membership of white evangelical congregations. The presence and agency of Pentecostal-type global evangelicals in white evangelical congregations remains to be studied and acknowledged. Besides the rhetoric that immigrant Christians from global south have much to offer the world, and the optimistic illusion of “reverse mission” in evangelical Christianity, the story of these Pentecostal-type global evangelicals within white evangelical congregations remains marginalized and undocumented. This case study research is a contribution towards beginning to tell the story of Pentecostal-type global evangelicals within white evangelical congregations.

To the best of the researcher’s knowledge, there is no published case study that exist on the Kenya immigrant congregations in the U.S.²³¹ Kenya ranks in the fifth place among countries with the highest number of African immigrants in the U.S. with Nigeria leading, followed by Ethiopia, Egypt, and Ghana consecutively, all together accounting for half of the African immigrant population.²³² There are Kenyan immigrant congregations almost in all major cities in the U.S. However, more Kenyan immigrants are members of white evangelical congregations all around the country.²³³ In addition to being members of either Kenyan immigrant congregations or white evangelical congregations, a significant number of Kenyan immigrants across the U.S. are members of Kenya Christian Fellowship in America²³⁴ (KCFA). KCFA is a registered non-profit Christian organization which was founded in 1991. Its vision and mission is to foster

²³¹ Kalu notes that there is a regional imbalance in research on African immigrant congregations tending towards West Africa. See Kalu, “The Anatomy of Reverse,” 42.

²³² Monica Anderson, “African Immigrant Population in U.S. Steadily Climbs,” *Pew Research Center*, February 14, 2017.

²³³ This is excluding Kenyans who are members of the Catholic Church and mainline denominations such as United Methodist Church, Episcopal Church, Presbyterian Church, etc. For definition of white evangelical congregations, see under section on definitions of terms in Appendix 1.

²³⁴ See website at <http://kcfa.net>

Christian fellowship among Kenyans and friends of Kenyans living in the U.S. KCFA is organized through a network of local chapters across the U.S. KCFA chapters are constituted in consultation with an elected National Executive Board. The following are some of the locations where the Chapters hold monthly fellowships; Atlanta-GA, Baltimore-MD, Bay Area-CA, Boston, Charlotte-NC, Dallas-TX, DC Metro, Drexel Hill-PA, Houston-TX, Indianapolis-IN, Lancaster-PA, New Jersey, Triangle-NC, Philadelphia-PA, Phoenix-AZ, Queens-NY, Seattle-WA, South Florida, Southern California, Rhode Island-RI, South Georgia, and San Antonio-TX

The reasons for the selection of Kenyan immigrants within Kenyan immigrant congregations and white evangelical congregations as the case study for the empirical research investigation are both theological and practical. Firstly, drawing from the theological literature on the emergence of Pentecostalism as a renewalist tradition in global evangelicalism during the twentieth century, Kenyan immigrants represent Pentecostal-type global evangelicals. The categorization of Kenyan immigrants who are considered in this case study as Pentecostal-type global evangelicals acknowledges the influence of Pentecostal theological understanding in their practices and beliefs in one way or another. Besides those self-identifying as Pentecostals, there are others who do not self-identify as Pentecostal because of the shame of Pentecostal self-identity. For example, some historic Pentecostal denominations have taken off the label of Pentecostal identity to find acceptance especially with Evangelicalism. Thus, the concept of Pentecostal ideal-type is a helpful tool of categorization of global evangelical immigrants who are embedded in both Kenyan immigrant congregations and white evangelical congregations.

Secondly, the reason for selection of Kenyan immigrants is practical. Kenyan immigrants in the U.S. are strategically situated around the country, either within Kenyan immigrant congregations or embedded within white evangelical congregations. Kenyan immigrants in the U.S. represents a widely diverse group of Pentecostal-type global evangelicals who are conveniently accessible through KCFA. Thus, the distribution of questionnaires in the empirical-testing phase was conducted through the contacts of KCFA leaders around the different KCFA Chapters. In the next section, the process of theological induction is discussed and implemented in the present project through focus group method of qualitative research.

Theological Perception and Theological Reflection in Inductive Study

The induction phase of empirical-theological cycle “involves the discovery and naming of classes of phenomena [and] the discovery of patterns in the phenomena.”²³⁵ Theological induction focus the study on the object of analysis to discover the occurrence of regularities and patterns in the empirical material.²³⁶ The induction phase aims at a “thick description” analogous to the Osmer’s interpretive task of “why is this going on?”²³⁷ The inductive study involves theological perception and reflection of “the empirical reality of the object of analysis...in order to let the data speak for themselves.”²³⁸ The relationship between theological perception and theological reflection is not sequential, but rather a kind of mutual critical correlation where a series of theological perceptions are ordered and interpreted through theological reflection, and

²³⁵ Van der Ven, *Practical Theology*, 115.

²³⁶ Van der Ven, *Practical Theology*, 115.

²³⁷ See Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: Wm B. Eerdmans, 2008), 79-128.

²³⁸ Van der Ven, *Practical Theology*, 114.

thereby “modifying the perspectives within which the facts are perceived.”²³⁹ However, for methodical purposes, the researcher approaches theological perception and theological reflection as two separate processes, otherwise they should be understood as overlapping sub-movements.

Theological Perception

Theological perception underscores the self-awareness that there are no theory-free facts, or even an “objective” observer.²⁴⁰ The process of theological perception utilize a variety of approaches, including random and systematic perception.²⁴¹ A random perception proceeds “without previously established systems of categories” while systematic perception involves “the use of standardized instruments of observation.”²⁴² The researcher focused the inductive study on three areas of practices and beliefs among Pentecostals, namely salvation, Church, and revelation. The researcher is not aware of an existing theoretical scheme of standardized conceptual categories which identifies practices and beliefs about salvation, the Church, and revelation among Pentecostals, to guide a systematic process of theological perception. In the absence of such a theoretical scheme, the researcher employed the focus group method of gathering theological perceptions to generate insights which were thematically analyzed to facilitate theoretical discussion.²⁴³

Focus Group as a Process of Theological Perception

²³⁹ Van der Ven, *Practical Theology*, 121.

²⁴⁰ Van der Ven, *Practical Theology*, 121.

²⁴¹ Van der Ven also discusses participatory and non-participatory, covert and overt, and direct and indirect methods of theological perception (Van der Ven, *Practical Theology*, 121-123).

²⁴² Van der Ven, *Practical Theology*, 121.

²⁴³ Van der Ven points out that this practice of theological perception is to be found among experienced empirical-theological researchers.

A focus group is a qualitative research method comprising several participants and a facilitator to explore a defined topic, and where “the emphasis is upon interaction within the group and the joint construction of meaning.”²⁴⁴ The researcher in the focus group facilitate the process of negotiation through which participants “discuss a certain issue as members of a group, rather than simply as individuals.”²⁴⁵ The researcher utilize open-ended interview questions to obtain theological perceptions from the group. The questioning strategy in the focus group is to stimulate discussion among the participants and “provide a fairly unstructured setting for the extraction of their views and perspectives.”²⁴⁶ While equal participation of all participants in a focus group is unrealistic, the facilitator ensures each participant engage adequately.²⁴⁷

Selection of Focus Group Participants

The researcher conducted a focus group consisting of seven “Pentecostal” Kenyan immigrants. The criteria for selection of participants for the focus group interview considered Kenyans who self-identified as “Pentecostals” in Kenya, and still reported their primary theological self-identity is “Pentecostal.” The researcher places the theological marker “Pentecostal” in quotation marks to express that the term allows for the ambiguity of the qualitative value of one’s self-identification. In addition, the researcher acknowledges the limitation of selecting participants based on one’s self-identification because it is conceivable people have multiple identities even conflicting ones. Thus, beyond the requirement to self-identification as “Pentecostal”, the researcher asked each of the participants to share their personal testimony describing how they self-

²⁴⁴ Bryman, *Social Research Methods*, 691.

²⁴⁵ Bryman, *Social Research Methods*, 501.

²⁴⁶ Alan Bryman, *Social Research Methods* 4th ed. (New York: Oxford University Press, 2012), 501.

²⁴⁷ Bryman, *Social Research Methods*, 508.

identify as Pentecostals. All seven participants made claims to a personal transformative encounter with the Holy Spirit, and adherence to a theological understanding of the immanence of the Spirit in practices of worship and exercise of the charismata in congregational life.²⁴⁸ The Pentecostal theological themes of salvation, sanctification, Spirit baptism, healing, and the reign of Jesus were interspersed in their personal testimonies.

The participants' ages ranged between 30 and 65 years, and consisted of four women and three men. The participants are members of four different white evangelical congregations in the South Florida region. All participants are also members of KCFA. The study was ethically approved by Institutional Review Board of St. Thomas University.

Data Collection Process

The researcher contacted each of the participants directly via WhatsApp message or cellphone call in order to explain the research project and the invitation to be part of the focus group. The researcher created a WhatsApp group with all the participants as members to act as the main communication channel of information for the focus group, including deciding on a date, time, and location that was suitable for everyone. The researcher posted on the WhatsApp group the Informed Consent Form which informed the participants about their rights as research participants, the objective to record the interview, the potential use of data, and the protection of anonymity.

²⁴⁸ These are some descriptive measures of pentecostal identity that Cartledge identifies, see Mark J. Cartledge, *The Mediation of the Spirit: Interventions in Practical Theology* (Grand Rapids: Wm. B. Eerdmans, 2015), xii.

The researcher carried out the focus group interview on September 7, 2019 at 4 pm at the home of one of the participants.²⁴⁹ The researcher made plans for participants to have snack foods and the tasty Kenyan *chai* during the focus group session. At the start of the focus group interview, researcher explained the goal of the research project and a copy of Informed Consent Form was given to each participant for signing. The researcher facilitated the process of theological perception by formulating an interview schedule containing semi-structured questions as a guide to register observations on each of the theological topics being investigated. The goal of semi-structured interview questions was to keep the lines of conversation focused on the topic. The researcher acted as the facilitator of the focus group by encouraging a natural conversation and interactive exchange among the participants, while observing to make sure to hear from every participant. The researcher guided the conversation by using a “go-round” format in which each participant in the group spoke after the one sitting next to them. The skill of active listening allowed the researcher to monitor the direction of the conversation while intervening by use of probes when necessary. This meant that a lot of other useful information was generated from the focus group interview.

The focus group interview involved a series of interrelated questions to which the researcher invited the participants to respond to. The researcher formulated the following research questions at the center of the focus group interview;

a) What words or phrases first comes to your mind when you hear the word Pentecostal?

²⁴⁹ The focus group interview was previously scheduled on August 31, 2019. However, it was temporarily postponed due to safety concerns and need for participants to take action against Hurricane Dorian whose path was projected through South Florida according to the forecast at the time.

- b) What practices and beliefs did you experience as a “Pentecostal” in Kenya?
- c) What is your experience of the practices and beliefs in your Church today?
- d) What pentecostal practices and beliefs did you experience in Kenya that you miss and long to participate in?
- e) What practices and beliefs are the most meaningful to you when you think about salvation?
- f) What practices and beliefs are the most meaningful to you when you think about Church?
- g) What practices and beliefs are the most meaningful to you when you think about revelation?

The researcher used the early questions to invite the participants to uncover their self-understanding of being pentecostal and generate initial reactions. The mode of asking these questions expressed an invitational, free association dynamic and avoided a directive approach. The researcher used these questions to encourage participants to tell stories of their experience of Pentecostal faith. When practices and beliefs were mentioned as part of the narrative of the stories, the researcher used follow-up to invite the participants to name and explain those practices and beliefs. Participants also provided insightful observations and perspectives using descriptive phrases and terms which express theological perception on Pentecostal practices and beliefs about salvation, Church, and revelation. Testimonies and witness accounts shared by participants surfaced concrete meanings on Pentecostal practices and beliefs that were unforeseeable by the researcher. The focus group interview lasted for an hour and forty-five minutes.

Qualitative Data Analysis

The process of thematic analysis involves cross-case examination of data to identify core themes through coding the interview transcripts.²⁵⁰ Thematic analysis is “data-driven” in addition to being guided by specific research questions.²⁵¹ The researcher conducted thematic analysis of the research data at the interpretative level.²⁵² Braun points out that interpretive themes “goes beyond the semantic content of the data, and starts to identify or examine the underlying ideas, assumptions, and conceptualizations – and ideologies – that are theorized as shaping or informing the semantic content of the data.”²⁵³ However, thematic analysis begins during data collection as researcher observes and takes note of repeated “patterns of meaning.”²⁵⁴ Braun and Clarke identifies six phases which can guide through the process of analysis.²⁵⁵ However, “analysis is not a linear process” but involves moving back and forth through the phases.²⁵⁶ The researcher implemented the five phases of thematic analysis of the research data. The sixth phase of producing the report is not relevant to the process of theological perception in this project.²⁵⁷

²⁵⁰ Bryman, *Social Research Methods*, 11.

²⁵¹ Virginia Braun and Victoria Clarke, “Using Thematic Analysis in Psychology,” in *Qualitative Research in Psychology*, 3 2006: (2) 83.

²⁵² The focus of thematic analysis involves a decision between two levels, namely semantic level and latent or interpretative level, see Braun and Clarke, “Using Thematic Analysis,” 84.

²⁵³ Braun and Clarke, “Using Thematic Analysis,” 84.

²⁵⁴ Braun and Clarke, “Using Thematic Analysis,” 86.

²⁵⁵ See Braun and Clarke, 77-101.

²⁵⁶ Braun and Clarke, “Using Thematic Analysis,” 86.

²⁵⁷ Braun and Clarke point out that at end of the phases, the researcher writes an analytic narrative to make sense of the worked-out themes within the data and “make an argument in relation to the research question.” (Braun and Clarke, “Using Thematic Analysis,” 93). There are questions which can guide the researcher in writing the analysis: “What does this theme mean?” “What are the assumptions underpinning it?” “What are the implications of this theme?” “What conditions are likely to have given rise to it?” “Why do people talk about this thing in this particular way (as opposed to other ways)?” and “What is the overall story the different themes reveal about the topic?” (Braun and Clarke, “Using Thematic Analysis,” 94).

First Phase: Familiarizing yourself with the data. This phase involved the transcription of the interview of which the researcher gained more understanding of the data through the process of writing.²⁵⁸ The phase also involved “‘repeated reading’ of the data...taking notes or marking ideas for coding” in the later phases of analysis.²⁵⁹ The researcher transcribed the interview audio-recording, which included notations of non-verbal expressions, alongside annotations made during the interview.²⁶⁰ From the interview content, the researcher identified the substantive statements through use of quotation marks.

Second Phase: Generating Initial Codes. Codes identify “the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon.”²⁶¹ Coding involves breaking down the content data into constituent ideas following repeated patterns which are accordingly labelled.²⁶² The researcher conducted manual coding for convenience and because it allowed for personal intuition.²⁶³ The researcher identified the codes through conceptualization of specific responses in the data set from the patterning of participants’ descriptions of practices and beliefs about salvation, Church, and revelation that the focus group interview addressed. The researcher identified codes by one word or a short phrase label representing an aspect of the participants’ understanding of practices and beliefs about salvation, Church, and revelation from the content of the transcript text.

The researcher used “‘post it’ notes to link the codes up with segments of data in the transcripts that express that code.”²⁶⁴ For example, one participant described her

²⁵⁸ Braun and Clarke, “Using Thematic Analysis,” 87.

²⁵⁹ Braun and Clarke, “Using Thematic Analysis,” 87.

Pentecostal experience in relation to revelation as “being brought out of ‘*mutaratara*’²⁶⁵ that kill the Spirit into encounters with God.” The researcher coded the data item as “the play of personal participation rather than performance of programs”, which allowed all examples of data items surfacing the code “the play of personal participation not performance of programs” to be explored in more detail to identify the theological themes expressed in those experiences. However, data with different themes may be “coded many times.”²⁶⁶ Thus the researcher fitted the data item in the example above into another code as “Spirit-oriented.” Ultimately, in coding, the researcher recognizes that “no data is without contradiction.”²⁶⁷ Thus, Braun and Clarke point out that “it is important to retain accounts that depart from the dominant story in the analysis.”²⁶⁸ The researcher used these potentially variant accounts from the analysis of theological-inductive phase as part of the discussion in the theological evaluation phase.

²⁶⁰ For a discussion on the process of verbatim transcription, see Blake D. Poland, “Transcription Quality,” in *Handbook of Interview Research: Context and Method*, eds. Jaber F. Gubrium and James A. Holstein (Thousand Oaks: SAGE, 2002), 629-649.

²⁶¹ Richard E. Boyatzis, *Transforming Qualitative Information: Thematic Analysis and Code Development* (Thousand Oaks: SAGE, 1998), 63

²⁶² Bryman, *Social Research Methods*, 11.

²⁶³ The researcher is not skilled in using coding softwares such as NVivo.

²⁶⁴ Braun and Clarke, “Using Thematic Analysis,” 89.

²⁶⁵ *Mutaratara* is a *kikuyu* word that literally means steps to follow. The word *mutaratara* is used in a derogatory sense to identify the strict adherence and performance of worship formalities in the Presbyterian Churches of East Africa.

²⁶⁶ Braun and Clarke, “Using Thematic Analysis,” 89.

²⁶⁷ Braun and Clarke, “Using Thematic Analysis,” 89.

²⁶⁸ Braun and Clarke, “Using Thematic Analysis,” 89.

Third Phase: Searching for Themes. The development of the themes “involves interpretative work, and the analysis that is produced is not just description, but is already theorized.”²⁶⁹ The researcher searched for patterned response of the coded transcripts and for links between codes.²⁷⁰ The researcher used tables to sort and analyze the different codes and how they “may combine to form an overarching theme... with sub-themes within them.”²⁷¹ What constitutes a theme is the determination of the researcher because the “number of instances of the theme across the data set...do not necessarily mean the theme is more crucial.”²⁷²

Fourth Phase: Reviewing Themes. This phase involves refining the themes, which includes discarding themes without “enough data to support them, while others might collapse into each other [or] be broken down into separate themes.”²⁷³ When the researcher discover lack of coherence within a coded data or overarching themes, re-coding is expected until there is “a satisfactory thematic map of the data.”²⁷⁴ Thus, coding “is an ongoing organic process.”²⁷⁵ As part of the coding process, the researcher identified links between themes which developed into overarching themes. The coding process also emerged sub-themes which helped the researcher to formulate theories and concepts for the theological deductive study.

Fifth Phase: Defining and Naming Themes. The researcher defined and refined the themes to be presented for analysis.²⁷⁶ This involved conducting and writing a detailed analysis of each theme and how themes individually and collectively fits into the overall story the researcher is telling about the data in respect to the research question.²⁷⁷ Each theme was described using a concise name.²⁷⁸

From the analysis of the coded data, the researcher developed the following overarching themes of practices and beliefs which reflect Pentecostal theological hermeneutics of salvation, the Church, and revelation. The overarching theme of “subjective-ontological” reflect the theological hermeneutics of Pentecostal practices and beliefs about salvation; the overarching theme of an “ecclesiology ‘from below’” reflect the theological hermeneutics of Pentecostal practices and beliefs about the Church; and the overarching theme of “play” reflect the theological hermeneutics of Pentecostal practices and beliefs about revelation. However, the researcher observed that participants in the focus group repeatedly described their experience of salvation, the Church, and revelation using phenomenological categories that identified a “theological hermeneutic marker” in which participants set themselves apart, such as the example given above. Therefore, the researcher employed the concept of dialectic to the overarching themes of “subjective-ontological”, an ecclesiology “from below”, and “play” to reflect the self-understanding and embodied practice of the participants in their experience of salvation, the Church, and revelation.

The researcher formulated the overarching themes of Pentecostal theological hermeneutics of salvation, the Church, and revelation through dialectic understanding. Firstly, practices and beliefs about salvation express a dialectic between theological

²⁶⁹ Braun and Clarke, “Using Thematic Analysis,” 84.

²⁷⁰ Bryman, *Social Research Methods*, 11.

²⁷¹ Braun and Clarke, “Using Thematic Analysis,” 89, 90.

²⁷² Braun and Clarke, “Using Thematic Analysis,” 82.

²⁷³ Braun and Clarke, “Using Thematic Analysis,” 91.

²⁷⁴ Braun and Clarke, “Using Thematic Analysis,” 91, 92.

²⁷⁵ Braun and Clarke, “Using Thematic Analysis,” 91.

²⁷⁶ Braun and Clarke, “Using Thematic Analysis,” 92.

²⁷⁷ Braun and Clarke, “Using Thematic Analysis,” 92.

²⁷⁸ See the grid in Appendix C for the process of thematic analysis.

hermeneutics of “objective-positional” praxis and theological hermeneutics of “subjective-ontological” praxis. Secondly, practices and beliefs about the Church express a dialectic between theological hermeneutics of an ecclesiology “from above” and theological hermeneutics of an ecclesiology “from below.” Thirdly, practices and beliefs about revelation express a dialectic between theological hermeneutics of revelation as “performative” and theological hermeneutics of revelation as “play.”²⁷⁹

The rationale of constructing the overarching themes of Pentecostal theological hermeneutics of salvation, the Church, and revelation in the form of dialectics is purely for the heuristic purpose of empirical investigation of the research problem, and hence resists polarization towards false dichotomy. Each paired-set of dialectic of overarching themes represent a continuum of practices and beliefs about salvation, the Church, and revelation, between those which reflect Pentecostal theological hermeneutics on one end, and those which do not reflect Pentecostal theological hermeneutics on the other end, with possible intermediate positions in between.

Theological Reflection

Theological reflection involved the interpretation of the overarching themes which were identified through the process of theological perception, along the contours of theological literature²⁸⁰ and existing sources within the broader Christian tradition, in order to highlight Pentecostal theological perspectives.²⁸¹ The researcher is not aware of existing empirical studies on Pentecostal practices and beliefs about salvation and

²⁷⁹ The researcher employs the word “revelation” instead of scripture because revelation represents an all-embracing theological category of scripture in Pentecostal vernacular.

²⁸⁰ The theological sources considered includes also resources from biblical scholarship.

²⁸¹ The researcher limited theological reflection to academic theological resources and did not consider theological treatises and statements of faith of Pentecostal denominations.

revelation. In the absence of empirical literature, the researcher probed resources of theological reflection from a survey of the emerging literature on Full Gospel theology through the hermeneutics of Pentecost and the altar practices. The researcher constructed accounts of Pentecostal theological hermeneutics of salvation, the Church, and revelation from the principal elements of Pentecost and the altar practices in the work of Vondey, who draws heavily from other Pentecostal scholars.²⁸²

The process of theological reflection on salvation and revelation reinforced the logic of dialectic in the theological themes that were identified through the theological perceptions of the participants in the focus group.²⁸³ However, in relation to the Church, the researcher adapted the theological model of an empirically constructed Pentecostal ecclesiology that was developed by Cartledge in a congregational study on Hockley Pentecostal Church.²⁸⁴ The distinctive themes of Pentecostal ecclesial praxis identified in Cartledge's findings collectively reflect theological hermeneutics of an ecclesiology "from below." The following section presents constructive accounts of Pentecostal theological hermeneutics of salvation, the Church, and revelation along the contours of theological discourse in the Christian traditions.²⁸⁵

Theological Hermeneutics of Pentecostal Soteriology

Soteriological traditions can be identified between those that express theological

²⁸² Vondey work represents a culmination of the emerging scholarly tradition of constructive Pentecostal theological hermeneutics.

²⁸³ Van der Ven points out that the interaction of the theological perception and theological reflection aims at arriving at accurate theological perspectives, see Van der Ven, *Practical Theology*, 124, 125.

²⁸⁴ Cartledge, *Testimony in the Spirit*, 183-188. Compare Cartledge's concrete Pentecostal ecclesiology with Yong's Pentecostal ecclesiology in Yong, *The Spirit Poured*, 134-166.

²⁸⁵ The theological accounts presented here aims at highlighting the Pentecostal perspectives, and thus limit the resources for construction to only those Christian traditions in theological proximity or antecedents of Pentecostal tradition, say for example, the Reformed tradition, Wesleyan tradition, and the Eastern Orthodox tradition. Thus, with few exceptions, resources from Roman Catholic, Lutheran, and Anglican traditions will not be considered.

hermeneutics of “objective-positional” praxis and those that express theological hermeneutics of “subjective-ontological” praxis.²⁸⁶ On one hand, Reformed-type soteriologies construe salvation as the unilateral work of God. Reformed-type soteriologies emphasize the ‘objective’ paradigm of salvific work by “locating the main effect of atonement in God.”²⁸⁷ The emphasis of Reformed-type soteriologies is in God’s election of human for salvation.²⁸⁸ Vondey notes that the focus in the dominant theological story of the origin and effect of salvation is the objective activity of God and Christ.²⁸⁹ The theological hermeneutics of “objective-positional” implies that the stress is on the work of God in Christ for salvation than on the person of Christ.²⁹⁰

On the other hand, Pentecostalism establishes that “Jesus did not simply perform an objective or historical work to save and transform people, but continues to work subjectively and contemporarily within and upon people to draw them to, and make them like Christ.”²⁹¹ Pentecostal-oriented soteriology is framed “not solely on a view of the Incarnation and the Cross but also on the outpouring of the Holy Spirit.”²⁹² The pouring out of the Spirit on all in the Pentecost event signals a subjective praxis of soteriology by stressing “the participation of God in creation and of humanity in the divine work of

²⁸⁶ The choice of the term subjective here is to emphasize the role of experiential spirituality in the application of the work of salvation. Archer has pointed out the implied problematic of the subjective approach to knowledge from a Modernist point of view. See Archer, *A Pentecostal Hermeneutic*, 71-72. Archer charges that the Modernist scientific method of “setting aside one’s experience and/or presuppositions is a false illusion.” Archer, *A Pentecostal Hermeneutic*, 72.

²⁸⁷ Veli-Matti Karkkainen, *Christ and Reconciliation: A Constructive Christian Theology for the Pluralistic World*, vol. 1 (Grand Rapids: Wm. B. Eerdmans, 2013), 314.

²⁸⁸ Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene: Wipf & Stock, 2004), 242.

²⁸⁹ Vondey, *Pentecostal Theology*, 52. Vondey draws from Karkkainen (Karkkainen, *Christ and Reconciliation*, 294-403).

²⁹⁰ Rybarczyk, *Beyond Salvation*, 242.

²⁹¹ Rybarczyk, *Beyond Salvation*, 241.

²⁹² Vondey, *Pentecostal Theology*, 52.

salvation.”²⁹³ In contrast to objective soteriologies, Pentecostals emphasize the subjective participation of all creation “in the eternal life of God.”²⁹⁴

The soteriological practices of Pentecost at the altar demonstrates the reception of the Spirit-life of Jesus through an experiential hermeneutic.²⁹⁵ The experiential and embodied participation of the Pentecostal worshipping community at the altar, mediated by the presence of the Spirit, instantiates an ontological “meeting with God.”²⁹⁶

Pentecostal soteriology means that the “temporal, spatial, and ontological barriers dissolve as Pentecostals cultivate an immediate, tangible relationship with a God whom they can touch and from whom they feel a personal touch right now.”²⁹⁷ Vondey points out that “the knowledge of salvation involves a ‘knowing the Lord’ by the human person who engages in salvation with an epistemology that is thoroughly pneumatological because it is experiential and practical.”²⁹⁸ Vondey further points out that “salvation is not given and received at a distance but is always directed towards the prospect of a direct encounter with God.”²⁹⁹ Thus, the Pentecostal subjective-ontological” praxis of salvation collapses “the distance between the human being and the savior.”³⁰⁰

Archer argues that “personal salvation cannot be separated from community or creation and must not be reduced to the interior salvation of the human soul.”³⁰¹

²⁹³ Vondey, *Pentecostal Theology*, 52.

²⁹⁴ Vondey, *Pentecostal Theology*, 276.

²⁹⁵ Vondey, *Pentecostal Theology*, 54.

²⁹⁶ Vondey, *Pentecostal Theology*, 55. Vondey follows Albrecht on this notion of “meeting with God” at the altar, see Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 131-133.

²⁹⁷ Candy Gunther Brown, “Afterword,” in *Global Pentecostal and Charismatic Healing*, ed. Candy Gunther Brown (Oxford: Oxford University Press, 2011), 374.

²⁹⁸ Vondey, *Pentecostal Theology*, 55.

²⁹⁹ Vondey, *Pentecostal Theology*, 55.

³⁰⁰ Vondey, *Pentecostal Theology*, 55.

³⁰¹ Archer, *The Gospel Revisited*, 56.

Pentecostals experientially appropriate the Full Gospel as a way of life “in a holistic, embodied participation of the entire person turning from sin to God.”³⁰² The Pentecostal shared experience through encounters at the altar “emphasizes salvation as a ritual of the entire community in which the individual response to God is embedded.”³⁰³ Beyond the soteriological motif of inward conversion in Evangelical theology and practice, the expression of a variety of charismatic activities among Pentecostals “signals a desire for a complete soteriology in terms of a materiality of salvation, which reaches the soul...through a whole range of experiences marking the personal-spiritual, individual-physical, communal, socioeconomic, and ecological aspects of the Full Gospel.”³⁰⁴ Archer further asserts that “Salvation cannot be reduced to a static positional state of existence outside of creation, but as a reality in and for creation – a dynamic journey with the Social Trinity in the created space-time continuum.”³⁰⁵

The experience of sanctification on the way of salvation in the Full Gospel narrative further stresses the “subjective-ontological” praxis of Pentecostal soteriology.³⁰⁶ From the perspective of salvation as praxis, Pentecostals understand sanctification as “an instrument of salvation.”³⁰⁷ Similar to Spirit baptism, sanctification is “not a one-time experience.”³⁰⁸ Sanctification involves the presence of “crisis” experiences just like conversion or Spirit baptism. Pentecostal soteriology is closer to Eastern Orthodox

³⁰² Vondey, *Pentecostal Theology*, 44.

³⁰³ Vondey, *Pentecostal Theology*, 41,42.

³⁰⁴ Vondey, *Pentecostal Theology*, 50. For examples of soteriological experiences among different Pentecostal constituencies, see Vondey, *Pentecostal Theology*, 49, 50.

³⁰⁵ Archer, *The Gospel Revisited*, 56.

³⁰⁶ Vondey, *Pentecostal Theology*, 261. Pentecostal soteriology expresses holiness as “the heart of the doctrine of salvation.” Vondey, *Pentecostal Theology*, 67.

³⁰⁷ Vondey, *Pentecostal Theology*, 78.

³⁰⁸ Archer, *The Gospel Revisited*, 59.

tradition in which “sanctification is an ontological participation in the divine life that does not follow justification, but both are integrated in the deifying transformation of the Christian.”³⁰⁹ Although the Pentecostal and Eastern Orthodox approaches to ontological conception of transformation are different, they both have a strong theological anthropology.³¹⁰ A strong theological anthropology affirms the “transformational-purposeful divine-human transaction.”³¹¹ This synergistic dynamic between the believer and the Spirit in sanctification is contrasted with the Reformed doctrine of total depravity.³¹² Reformed-type soteriologies “identifies sanctification typically with justification, and hence more with the giving than the reception of the divine activity and grace in distinct ritual practices of the Church.”³¹³

The dialectic between hermeneutic of “objective-positional” praxis and hermeneutic of “subjective-ontological” praxis can be presented heuristically, on the one hand, by the Reformed-evangelical “positional sanctification”, and on the other hand, by the Orthodox tradition “ontological transformation.”³¹⁴ Between this dialectic, Pentecostal soteriology risk being hermeneutically conditioned by Reformed-inflected soteriological practices in the face of “evangelicalization of Pentecostalism.”³¹⁵ While Pentecostals embrace the objective, positional reality of salvation on the basis of the

³⁰⁹ Vondey, *Pentecostal Theology*, 77. Vondey observes that Pentecostal soteriology is closer to the understanding of salvation as praxis in the Orthodox tradition (Vondey, *Pentecostal Theology*, 53).

³¹⁰ They both “affirm an essentialist view of humans.” Edmund J. Rybarczyk, *Beyond Salvation*, 220. However, contrary to Eastern Orthodox conception of humans as one nature with God, Pentecostalism has a more critical view of the human nature.

³¹¹ Rybarczyk, *Beyond Salvation*, 239.

³¹² Rybarczyk, *Beyond Salvation*, 234-235.

³¹³ Vondey, *Pentecostal Theology*, 73. Vondey includes Roman Catholic and Protestant traditions for similar theological understanding. See also Yong, *Renewing Christian Theology*, 103-130.

³¹⁴ Vondey, *Pentecostal Theology*, 72. For similarities and differences between deification and sanctification, see Rybarczyk, *Beyond Salvation*, 324-325.

³¹⁵ See Gary B. McGee, “‘More than Evangelical:’ The Challenge of the Evolving Theological Identity of the Assemblies of God,” *PNEUMA* 25, no. 2 (September 1, 2003): 289-300.

finished work, Pentecostal soteriology stress the subjective, experiential knowledge of salvific work through active participation.³¹⁶ Thus, Pentecostal-inflected practices and beliefs reflect the theological hermeneutics of “subjective-ontological” praxis of salvation.

Theological Hermeneutics of Pentecostal Ecclesiology

The Church is both a divine reality and a human reality in the world from the perspective of the Spirit poured out on all flesh.³¹⁷ Pentecostal-inflected practices and beliefs eschews tendencies towards essentialist notions of the Church identified by hermeneutic of ecclesiology “from above.” Vondey contends that “Pentecostals do not embrace a division between the visible and the invisible Church because it implies a false distinction between spirituality and historicity or the Church in its essence and the Church in becoming.”³¹⁸ Vondey submits that;

Pentecost as symbol presents a theological critique of the Church that involves a necessary realism of the tension between the divine calling and human response...the question of the continuity of historical structures to support the Church’s existence until the return of Christ. [T]he apocalyptic urgency of Pentecost prevents a radical ecclesiocentricity, since the Church of Pentecost exists only as agent of the Spirit to the world (and thus neither apart from the Spirit nor apart from the world).³¹⁹

A vision of Pentecostal ecclesiology drawing from the theological motifs of the Full Gospel “always move the Church forward towards its full realization in the kingdom

³¹⁶ Vondey, *Pentecostal Theology*, 43.

³¹⁷ Vondey, *Pentecostal Theology*, 250.

³¹⁸ Vondey, *Pentecostal Theology*, 250.

³¹⁹ Vondey, *Pentecostal Theology*, 222, 250.

of God [and] rejects any static and self-centered image that sees the Church as a complete and self-sufficient entity deprived of its sociopolitical and economic implications and cultural garment.”³²⁰ Vondey observes that in contrast to “established ecclesial and institutional identities...a theology of the Church emerging from the Full Gospel places the altars of the Church squarely in the world.”³²¹ Vondey further observes that “the outpouring of the Spirit grasps Pentecostals with an apocalyptic vision of the presence, power, and person of Christ that demands ‘taking the altar’ to the ends of the earth (in the spatial and temporal sense).”³²² Pentecostals bring the anticipated eschaton into the present through proclaiming the gospel, doing justice work, and confronting the spiritual and worldly powers. Vondey asserts that “the Church as a movement towards salvation spans the full spectrum of soteriological experiences by being at once a community of the redeemed and a redeeming community that exists for those who are in need of redemption.”³²³ These themes reflect theological hermeneutics of an ecclesiology “from below” and constitutes a theological theory for Pentecostalism.³²⁴

Pentecostal Theological Hermeneutics of Revelation

Revelation draws attention to its operative function and implication for the Christian praxis and theology, especially in the Pentecostal praxis. The notion of revelation in relation to the word of God plays a significant role in the development of global Christianity.³²⁵ Vondey offers an evaluation of the Scripture principle in the

³²⁰ Vondey, *Pentecostal Theology*, 227. See also Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda* (Grand Rapids: Wm. B. Eerdmans, 2010), 151-155.

³²¹ Vondey, *Pentecostal Theology*, 227.

³²² Vondey, *Pentecostal Theology*, 136.

³²³ Vondey, *Pentecostal Theology*, 228.

³²⁴ Cartledge demonstrates this in his study, Cartledge, *Testimony in the Spirit*, 183-188, and so does other proposals, for example Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008), 132-135.

³²⁵ Vondey, *Beyond Pentecostalism*, 66.

Protestant evangelical tradition. The theological origins of Scripture principle in the notion of *sola scriptura* during the Reformation, established that biblical revelation points to “the living reality of the Word of God.”³²⁶ However, during the Enlightenment, the theological fragmentation of Scripture principle led to the rationalization of revelation into formal and material dimensions.³²⁷ As a result, the dissolution of Scripture principle precipitated the adoption of a performative understanding of Scripture, and the isolation of revelation “as a mere formal component from the object and content.”³²⁸ Vondey refers to this objectification of Scripture principle as the “crisis of revelation.”³²⁹

Beyond the nineteenth-century Protestantism, the consequences of the “crisis of revelation” significantly impacted Pentecostalism, not only theologically “but also the faith and praxis of the community that embraces its application.”³³⁰ Early Pentecostalism had understood the nature of revelation in Scripture “as a charismatic event.”³³¹ However, the Fundamentalist objectification of Scripture as performative found its way into Pentecostalism, and revelation was understood “fully embodied as text.”³³² These two contrasting practices of mediation of revelation can be represented by the theological hermeneutics of “play” and “performative” respectively. On one hand, the nature of

³²⁶ Vondey, *Beyond Pentecostalism*, 69.

³²⁷ Vondey, *Beyond Pentecostalism*, 72. Vondey points out that the indications towards alteration of Scripture principle can be seen in the Lutheran statement “Formula of Concord” (Vondey, *Beyond Pentecostalism*, 69).

³²⁸ Vondey, *Beyond Pentecostalism*, 73-75.

³²⁹ Vondey, *Beyond Pentecostalism*, 72.

³³⁰ Vondey, *Beyond Pentecostalism*, 65, 66. Vondey qualifies that this impact of “crisis of revelation” was primarily in North American context.

³³¹ Vondey, *Beyond Pentecostalism*, 81. For the influence of Fundamentalist thought on Pentecostals, see Veli-Matti Karkkainen, “Pentecostal Hermeneutics in the Making: On the Way from Fundamentalism to Postmodernism,” *JEPTA* 18, no. 1 (1998): 76-115; Timothy B. Cargal, “Beyond the Fundamentalist-Modernist: Pentecostals and Hermeneutics in a Postmodern Age,” *PNEUMA* 15, no. 1 (1993): 163-187.

³³² Vondey, *Beyond Pentecostalism*, 81. Vondey points out that the Fundamentalists developed the theory of verbal plenary inspiration and inerrancy to the text and equated it with the Scripture message itself (Vondey, *Beyond Pentecostalism*, 80).

revelation is understood as the performance of the textuality of Scripture, and on the other hand, the nature of revelation is envisioned as “the playful interaction of the Holy Spirit, the Word of God, and the community.”³³³

The practice of exegetical performance of God’s revelation “confines the activity of the Holy Spirit, subsumed under the notions of inspiration and illumination.”³³⁴ The Evangelical doctrines of inspiration, infallibility, and inerrancy confines the authority of Scripture to the biblical text.³³⁵ This practice of “textualization” of revelation delimits it “to the concept of Scripture as text.”³³⁶ Thus, the dissolution of the Scripture principle displaces the charismatic community from “participation in the revelatory act...to the realm of reception.”³³⁷ Land contends that through the charismatic practices of Spirit, Pentecostals experience and express “a fuller doctrine of the Word of God...as part of a biblical drama of participation in God’s history.”³³⁸ Pentecostals understand Scripture as God’s self-revelation both in the recorded events of biblical community and in the “lives and actions of the present-day community.”³³⁹ The hermeneutic of “this-is-that” derived from the Pentecost event in Acts chapter two and verse 16, and understood “as enduring in the lives of Pentecostals” illustrates the collapse between the words of God in Scripture

³³³ Vondey, *Beyond Pentecostalism*, 85.

³³⁴ Vondey, *Beyond Pentecostalism*, 83.

³³⁵ Pentecostals uncritically adopted evangelical doctrinal statements of faith on the authority of Scripture to gain acceptance within conservative evangelicalism through the National Association of Evangelicals. See John Christopher Thomas, “The Word and the Spirit,” *Church of God Evangel* 81 (April 15, 1991), 5-7; see also C. M. Robeck, “National Association of Evangelicals,” in S. M. Burgess, *et al.* (eds.), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1990), 635-636.

³³⁶ Vondey, *Beyond Pentecostalism*, 84. For textualization of evangelicalism, see James K. A. Smith, “The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings,” in *JPT* 5, no. 11 (1997): 49-71.

³³⁷ Vondey, *Beyond Pentecostalism*, 84.

³³⁸ Land, *Pentecostal Spirituality*, 74.

³³⁹ Vondey, *Beyond Pentecostalism*, 77. Vondey notes that Barth makes this argument about the freedom of God’s self-disclosure beyond the Scriptural text but does not reflect further on the nature of the expansion of revelation (Vondey, *Beyond Pentecostalism*, 77).

and the words of God today.³⁴⁰ Vondey points out that Pentecostals make claim to the Scripture “as the persistent revelation of God rather than a closed canon, and it is a story that still unfolds and continues to be experienced in the Church and in the world.”³⁴¹

Pentecostal hermeneutics of revelation demonstrates that, apart from “the human encounter with God,” revelation does not have an objective category of meaning about God or from God.³⁴² In similar way that the presence and pathos of God are readily experienced by Pentecostals, the “revelation of God is not objectified.”³⁴³ Vondey further points out that revelation “is not a record or performance of a completed act [but] a continuing process of the speaking and hearing of God” in the charismatic community.³⁴⁴ Thus, Pentecostal-inflected practices and beliefs about revelation reflect theological hermeneutics of “play.” The preceding discussion on theological reflection developed further the overarching themes derived through the theological perceptions in the focus group interview and constructed theological-hermeneutic accounts highlighting Pentecostal distinctives on salvation, the Church, and revelation. The following section moves to the formulation of theological question that

Formulation of the Theological Question

Based on the literature on the emergence of Pentecostalism as a renewalist tradition in global evangelicalism during the twentieth century, the goal of this work is to investigate the presence of Pentecostal-inflected practices and beliefs among Kenyan immigrants in relation to the renewal problematic of white evangelicalism. The

³⁴⁰ Vondey, *Beyond Pentecostalism*, 77.

³⁴¹ Vondey, *Beyond Pentecostalism*, 77.

³⁴² Vondey, *Beyond Pentecostalism*, 79.

³⁴³ Vondey, *Beyond Pentecostalism*, 80.

³⁴⁴ Vondey, *Beyond Pentecostalism*, 79, 80.

theological research problem that the researcher set to investigate is formulated as follows: which practices and beliefs about salvation, the Church, and revelation among Kenyan immigrants, and their perceptions of white evangelical congregations carry lessons of renewal for white evangelicalism?

In the preceding theological inductive study, the researcher focused the empirical investigation on Pentecostal-inflected practices and beliefs about salvation, the Church, and revelation. The researcher formulated the overarching themes of practices and beliefs about salvation, the Church, and revelation in three paired-sets of dialectic between those which reflect Pentecostal theological hermeneutics on one end, and those which do not reflect Pentecostal theological hermeneutics on the other end. Thus, the theological research problem is broken up into three empirical-research questions, which guide this project.

- (1) Which practices and beliefs about salvation among Kenyan immigrants, and their perceptions of white evangelical congregations reflect theological hermeneutics of “subjective-ontological” praxis rather than theological hermeneutics of “objective-positional” praxis?
- (2) Which practices and beliefs about the Church among Kenyan immigrants, and their perceptions of white evangelical congregations reflect theological hermeneutics of an “ecclesiology ‘from below’” rather than theological hermeneutics of “ecclesiology ‘from above’”?
- (3) Which practices and beliefs about revelation among Kenyan immigrants, and their perceptions of white evangelical congregations reflect theological

hermeneutics of the revelation as “play” rather than theological hermeneutics of revelation as “performance”?

These questions are formulated and presented as hypothesis-testing questions for empirical investigation in the theological-testing phase. In order to conduct hypothesis testing, the researcher carried out theological deduction on themes of practices and beliefs about salvation, the Church, and revelation for the formulation of theories and hypotheses that were employed to design quantitative research instruments, which is the subject of Chapter Three.

CHAPTER THREE. THEOLOGICAL DEDUCTION

Introduction

In the theological deduction phase, the researcher formulates theories and hypotheses of practices and beliefs about salvation, the Church, and revelation by examining patterns of the themes obtained through theological induction.³⁴⁵ Van der Ven points out that formation of theological theories helps “to analyze, by abstraction and differentiation, the inductively obtained observations.”³⁴⁶ The deductive phase comprises of theological conceptualization, the determination of the theological-conceptual model, theological operationalization, and the process of survey data collection.³⁴⁷

Theological Conceptualization

The themes of practices and beliefs about salvation, the Church, and revelation that are employed to frame the theological research question require conceptualization to produce solid statements of theological theories.³⁴⁸ The conceptual classification of practices and beliefs about salvation and revelation for the empirical investigation in this project are framed in contrasting categories of theological hermeneutics. As pointed out in the subphase of theological reflection in Chapter Two, the researcher employed the

³⁴⁵ Van der Ven, *Practical Theology*, 115. Van der Ven notes that a combination of inductive and deductive phases “escapes fundamentally the dangers of objectivism, positivism, and empiricism” (Van der Ven, *Practical Theology*, 118).

³⁴⁶ Van der Ven, *Practical Theology*, 115.

³⁴⁷ Van der Ven, *Practical Theology*, 128. The articulation of the process of survey data collection is assumed in van der Ven’s method.

³⁴⁸ Van der Ven, *Practical Theology*, 128. Van der Ven discusses the four requirements for constructing statements of theological theories to be empirically tested, namely statements must be logically consistent, statements must be mutually independent, statements must be sufficient, and statements must be necessary (Van der Ven, *Practical Theology*, 128-131).

model of an ecclesiology “from below” as a theoretical theory of Pentecostal practices and beliefs about the Church.³⁴⁹

Thus, this next section discusses the contrasting categories of theological hermeneutics of salvation, the Church, and revelation between those reflected by Pentecostal-inflected practices and beliefs on one end, and those not expressed by Pentecostal-inflected practices and beliefs on the other end. The conceptual categories explicated are not exhaustive or definitive but are sufficient³⁵⁰ to formulate theories of Pentecostal theological hermeneutics of salvation, the Church, and revelation for the empirical investigation in this project.

Theological Conceptualization of Pentecostal Soteriology

The researcher described theological hermeneutics of salvation in the form of dialectic³⁵¹ between the “objective-positional” understanding of salvation, and the “subjective-ontological” understanding of salvation. The dialectic between these overarching themes of salvation is further explicated in the form of the following three paired-sets of contrasting conceptual categories of theological hermeneutics.

Firstly, conceptual categories of theological hermeneutics of soteriology can be expressed in the form of dialectic between the declarational praxis of salvation and sacramental praxis of salvation. Declarational praxis of salvation refers to the juridical aspects of salvation through God’s declaration of “positional” righteousness to humankind by the objective reality of the “finished work” of Christ. In the Reformed

³⁴⁹ Cartledge, *Testimony in the Spirit*, 183.

³⁵⁰ The word sufficient indicate one of Popper’s four fundamental requirements for theological theories to be empirically testable. See Van der Ven, *Practical Theology*, 128-131.

³⁵¹ The process of theological hermeneutic dialectic described here allows for theological tension and eschews Hegelian system in the sense of comparing and contrasting of thesis, antithesis, then synthesis.

Evangelical views of soteriology, salvation depends solely on the declaration of the individual's legal standing in Christ. The contemporary emphasis on "positional" righteousness in white evangelicalism rightfully takes from an aversion to a works-righteousness theology. However, the overemphasis on "positional" righteousness have overcompensated with a passive understanding of salvation.³⁵² Strong Reformed Evangelical views on justification claim that salvation depends on the substitutionary work of Christ and the individual's acceptance of that fact, with nothing else required. The conception of salvation within the popular Evangelical doctrine of "declared justified" is soteriologically deficient and reductionist. For example, the Evangelical subsumption of the economy of salvation under the dominant language of justification has deleterious effects on sanctification.³⁵³

In Bransletter's review of the work of the Holiness Pentecostal revivalist A. M. Hills, on the Evangelical atonement theories of legal standing, Hill's words cited by Bransletter are revealing: "This theory stands in the way of the highest Christian attainments... [leaving adherents] perfectly satisfied with their fictitious, imaginary, theological 'standing.' Few educated Calvinists seek or enter into the experience of sanctification. Their theology is against it."³⁵⁴ Hill's objection for "finished work" doctrine comes from the motivation that the believer should "accept personal responsibility not only for salvation, but also for good works and sanctification."³⁵⁵ Hills

³⁵² Vondey critiques the integration of justification and sanctification in Lutheran views of salvation because of its lack of human participation in sanctification process, and the absence of distinct practices of sanctification in the Reformed views. See Vondey, *Pentecostal Theology*, 76.

³⁵³ For example, Grenz holds a forensic and positional understanding of sanctification and argues that the term "entails a legal declaration of a new relationship to God." See Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids: Wm. B. Eerdmans, 2000), 441.

³⁵⁴ C. J. Bransletter, *Purity, Power, and Pentecostal Light: The Revivalist Doctrine and Means of Aaron Merritt Hills* (Eugene: Pickwick, 2012), 215.

³⁵⁵ Bransletter, *Purity, Power, and Pentecostal Light*, 215.

asserts that “finished work” doctrine leads to “fatal antinomianism, an overly passive view of human responsibility in the divine-human equation.”³⁵⁶

The emphasis on justification in the “finished work”³⁵⁷ theology, as is apparent in some forms of the Foursquare Gospel³⁵⁸, overshadows the significance of sanctification, which represents a distinct moment in the Pentecostal Full Gospel motif.³⁵⁹ Vondey warns that the collapse of sanctification into justification “eliminate the need for distinctive ritual practices of sanctification subsequent to justification, and divert attention from an empowering and sanctifying experience of the Holy Spirit.”³⁶⁰ Thus, the emphasis on justification in the “finished work” theology results to the disappearance of the practices of sanctification.³⁶¹ However, Pentecostals understands justification as only one aspect of salvation. Salvation includes other aspects such as sanctification and glorification which while organically inseparable from justification, they are logically and ontologically differentiated. The Pentecostal praxis affirms the dynamic relationship between the reception of the completed work of Christ and “subsequent crisis experiences”³⁶² of the Spirit at the altar call. Beyond the work of justification, Pentecostals understand sanctification as a distinct work of salvation by God in Christ

³⁵⁶ Bransletter, *Purity, Power, and Pentecostal Light*, 215.

³⁵⁷ For a review of the slipping in of finished work theology into Classical Pentecostalism, see R. A. Riss, “Finished Work Controversy” in *DPCM*, Stanley M. Burgess and Gary B. McGee, eds. (Grand Rapids: Zondervan, 1988), 306-309.

³⁵⁸ Foursquare gospel here does not necessarily refer to the denomination that goes by that name, but to the theological orientation of fundamental tenets of the gospel that excludes sanctification.

³⁵⁹ Vondey, *Pentecostal Theology*, 72. See also Dayton, *Theological Roots*, 19-23.

³⁶⁰ Vondey, *Pentecostal Theology*, 76.

³⁶¹ Vondey, *Beyond Pentecostalism*, 88-98. See also Vondey, *Pentecostal Theology*, 77.

³⁶² Yong, *The Spirit Poured Out*, 99. See also Vondey, *Pentecostal Theology*, 69-72; Douglas Jacobsen, *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* (Bloomington: Indiana University Press, 2003), 117-120.

and the Spirit of holiness through “sacramental” encounters of the people of God participating in ritual practices.³⁶³

The sacramental praxis of salvation refers to the expectation of Pentecostals in community worship and ritual practices for radical encounters with the presence of the Spirit of Christ towards “being conformed to the image of Christ.”³⁶⁴ Although the language of sacrament is absent in Pentecostal parlance, Pentecostals talk of “the presence” in congregational worship in the sense of their real experience of the activity of the Spirit.³⁶⁵ Pentecostals talk of “the sense of the presence” is a metaphor for sacramental praxis of salvation. An understanding of mediation of sacramental grace in Pentecostal soteriology is suggested through its emphasis on “salvation as participation in the divine life more than the removal of guilt.”³⁶⁶ Drawing from Land, Archer³⁶⁷ makes connection between sacramental ordinances with Pentecostal crisis experiences within the way of salvation.³⁶⁸ Archer points out that each of the Pentecostal ritual practices of water baptism, footwashing, communion, laying on of hands, and Spirit baptism are

³⁶³ Vondey, *Pentecostal Theology*, 77-79.

³⁶⁴ Archer, *The Gospel Revisited*, 70.

³⁶⁵ Archer qualifies that some Pentecostals understand participation in ritual ordinances such as water baptism and the Lord’s Supper as merely memorials with symbolism for cognitive reflection but lacking any sacramental grace of the Spirit (Archer, *The Gospel Revisited*, 70). For a Pentecostal sacramental of Spirit baptism, see Frank Macchia, “Tongues as a Sign, *PNEUMA* 15 (1993): 61-76.

³⁶⁶ Land, *Pentecostal Spirituality*, 23. Review of Eastern understanding of the human and divine, Veli-Matti Karkkainen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids: Baker, 2002), 67-72.

³⁶⁷ Other Pentecostal scholars developing and appreciating the distinctive Pentecostal contribution to sacramental understanding in theologies of salvation, creation, ecclesiology are Chan on sacramental nature of the Church, Chan, *Spiritual Theology*, 109; Pinnock link Pentecost Spirit and the creation, Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: IVP, 1996), 119, 120, 127-128; Yong, sees life of the Spirit in humanity and the orders of creation, Yong, *Spirit Poured Out*, 299; Vondey and Green, in bring both Pentecostal and sacramental theologies in dialogue, Wolfgang Vondey and Chris W. Green, “Between This and That: Reality and Sacramentality in the Pentecostal Worldview,” *JPT* 19, no. 2 (2010): 243-264 .

³⁶⁸ Archer, *The Gospel Revisited*, 71; see also Land, *Pentecostal Spirituality*, 23.

directly connected to the Gospel, and thus offer “redemptive sacramental experiences” for individuals-in-community.³⁶⁹ The sanctifying experience of footwashing calls attention to sacramental grace as Jesus washing of disciples’ feet included Judas too, and as such the community’s need for sacramental practices of continual *metanoia*.³⁷⁰

However, other practices of sanctification through participation of individuals-in-community in the Pentecostal worship rite and altar call offer sacramental experiences of saving graces. Tomberlin also argues that altar practices consistent with the Full Gospel motifs and other redemptive experiences of human flourishing carry sacramental grace for worship participants.³⁷¹ For example, the sacramental grace of sanctification in Pentecostal understanding finds its precedence at Pentecost in the practice of tarrying.³⁷² Pentecostals experience sacramental grace from participation in the practices of sanctification through the subjective praxis of personal spirituality “reinforced by communal prayer, revival meetings, fasting practices, and ritual celebrations of the congregation.”³⁷³ Soteriology without a sacramental praxis of sanctification offers Christological and pneumatological dynamism “little role in carrying the Christian life further towards glorification.”³⁷⁴ Sanctification expresses “an existential reality that can

³⁶⁹ Archer, *The Gospel Revisited*, 73. Archer expands on Thomas’ work to link the 5-fold motifs with biblical sign, see John Christopher Thomas, “Pentecostal Theology in the Twenty-First Century,” *PNEUMA* 20, no. 1 (1998): 3-19.

³⁷⁰ Archer, *The Gospel Revisited*, 77. See also Frank D. Macchia, “Is Footwashing the Neglected Sacrament? A Response to John Christopher Thomas,” *PNEUMA* 19 (1997): 239-249.

³⁷¹ Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar*, rev. ed. (Cleveland: CPT, 2010), 1-29.

³⁷² Vondey, *Pentecostal Theology*, 60. Vondey identifies the ritual practice of altar call as central in Pentecostalism (Vondey, *Pentecostal Theology*, 31). Other ritual practices of sanctification include, soaking prayer, tarrying, foot washing, etc. See Vondey, *Pentecostal Theology*, 60-67.

³⁷³ Vondey, *Pentecostal Theology*, 78. Vondey points out that practices of sanctification involve “prohibitions, loyalties, and commitments that aim at personal transformation as well as communal and social change” (Vondey, *Pentecostal Theology*, 78).

³⁷⁴ Vondey, *Pentecostal Theology*, 76.

be grasped fully only by concrete, deliberate, and repeated practices” through sacramental mediation of grace at the Pentecostal altar.³⁷⁵

Pentecostal sacramental praxis of salvation can be summed up with these words; ...captivating of God is not centered in the announcement of forgiveness of sins and justification. God is experienced intimately and intensely as broken lives are reorganized, as those considered ‘worthless’ and ‘insignificant’ discover their worth before God, and as those who thought they could do nothing to change their situation or the world are empowered to act. This reality is communicated, not by rational world or doctrinal exposition, but by a ritual of praise and worship.³⁷⁶

Secondly, conceptual categories of theological hermeneutics of soteriology can be expressed in the form of dialectic between logocentric praxis of salvation and pneumatocentric praxis of salvation. Logocentrism describes the tendency of Evangelical theologies³⁷⁷ and practice towards Christocentrism with the neglect of the “Spirit’s constitutional role in personing Christ.”³⁷⁸ In order to avoid misleading comparison or replacement of “Christocentrism with pneumacentrism”³⁷⁹, Liston contends that “logocentrism and pneumatocentrism” is a valid categorization because they emphasize “how both the Son and the Spirit were in Christ.”³⁸⁰ The comparison between logocentrism and pneumatocentrism seeks to overcome the implicit subordination of the

³⁷⁵ Vondey, *Pentecostal Theology*, 77, 78.

³⁷⁶ Richard Shaull and Waldo Cesar, *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges* (Grand Rapids: Eerdmans, 2000), 146-147.

³⁷⁷ In traditional theologies of God, Christology, ecclesiology, soteriology, etc.

³⁷⁸ Gregory J. Liston, *The Anointed Church: Toward a Third Article Ecclesiology* (Minneapolis: Fortress Press, 2015), 346. See for example Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), 837.

³⁷⁹ Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids: Wm B. Eerdmans, 2012), 166.

³⁸⁰ Liston, *The Anointed Church*, 346, 347.

Spirit to the Son which is characteristic of contemporary Evangelical theology and practice.³⁸¹

Logocentric soteriology is expressed in the Evangelical truism that Christ “provided” salvation, and the Spirit “applies” the salvific work of Christ in sanctification, which tends to subsume pneumatology in Christology.³⁸² In the evaluation of Grenz’s work, Castelo notes that the absence of Spirit-logic in the Evangelical praxis of the work of salvation in the believer’s life has leads to “hyper-Christocentric” soteriology.³⁸³ Pentecostal experience of salvation emphasize the interrelationship of pneumatology and Christology in the salvific experience, which can be termed as charismatic soteriology.³⁸⁴ The Pentecostal praxis of salvation in Christ is pneumatological from beginning to end.³⁸⁵ Pentecostal soteriology affirms “the constitutive and reciprocating missional roles of the Spirit and the Son.”³⁸⁶

Logocentrism and pneumatocentrism also stress the distinction between the person of the word of God and the written word of God.³⁸⁷ On one hand, Evangelical praxis of salvation tends towards logocentrism. For example, Evangelicals polemic

³⁸¹ Studebaker, *From Pentecost to the Triune God*, 82-83. The subordination of the Spirit to the Son is in the whole traditional theological loci; not only in traditional theologies of God, Christology, ecclesiology but also in soteriology.

³⁸² Vondey, *Pentecostal Theology*, 48, 76. See also Studebaker, “Pentecostal Soteriology and Pneumatology,” *JPT* 11, no. 2 (2003): 248-270. For a distinction between the work of Christ and Spirit, see Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E Bible College, 1983), 179-260.

³⁸³ Castelo, *Pentecostalism*, 123, 124.

³⁸⁴ Vondey, *Pentecostal Theology*, 49.

³⁸⁵ Yong, *The Spirit Poured Out*, 82. See also Fee, *God’s Empowering Presence*, chapter 14. For an article on Spirit and Son in Salvation, see Studebaker, “Pentecostal Soteriology and Pneumatology,” *JPT* 11 (2003), 248-287.

³⁸⁶ Archer, *The Gospel Revisited*, 6, footnote 14.

³⁸⁷ Pentecostals traditionally espouses the conservation concerns of the inerrancy tradition that fuses the personal and propositional realities of the word of God. See Rybarczyk, *Beyond Salvation*, 263-265.

against charismatic experiences of salvation takes a stance that usually goes something like “that is not biblical” which points to a distorted deference to “the words” of/in the Bible.”³⁸⁸ The Evangelical insistence on assurance of salvation and eternal security usually through the tribal language “you know that you know that you know” reveals this objective devotion to the “words” of the canonized Scriptures for salvation. On the other hand, without setting aside the knowledge of Scriptures, Pentecostals takes Jesus at his word through the Spirit as the hermeneutical key of their experience of salvation. Jacobsen points out that “Pentecostals have always been suspicious of words [because] Pentecostalism was born as a protest against too much reliance on words...without religious experiences to back them up.”³⁸⁹ Jacobsen point out that as much as early Pentecostals expressed their theology through words, leaders of the movement noted that whenever Pentecostals succumbed to “talking thought”³⁹⁰ it drained out the power of the Spirit.³⁹¹

Thirdly, conceptual categories of theological hermeneutics of soteriology can be expressed in the form of dialectic between praxis of individual salvation and praxis of holistic salvation. While the notion of “new birth” is central in Pentecostal theology and practice, the Full gospel motif presents Jesus as savior, as well as sanctifier, Spirit baptizer, healer, and coming king.”³⁹² Salvation is understood as “a primary metaphor for

³⁸⁸ See similar charge against Evangelicals in the notion of bibliolatry in the section under revelation.

³⁸⁹ Douglas G. Jacobsen, “Introduction: The History and Significance of Early Pentecostal Theology,” in *A Reader in Pentecostal Theology: Voices from the First Generation*, Douglas G. Jacobsen, ed. (Bloomington: Indiana University Press, 2006), 5.

³⁹⁰ “To the Baptized Saints,” *The Apostolic Faith* 1, no. 9 (September 1907): 2.

³⁹¹ Jacobsen, “Introduction,” 6.

³⁹² Vondey, *Pentecostal Theology*, 46. Vondey notes that Pentecostals adopted the notion of new birth from Evangelicals, however the Pentecost is more robust theological symbol of human encounter with God (Vondey, *Pentecostal Theology*, 45).

Pentecostal thought and as a dominant theological theme throughout Pentecostal theology.”³⁹³ However, salvation is both a change in the inward disposition of the heart and “a holistic, embodied participation of the entire person turning from sin to God.”³⁹⁴ Pentecostal soteriology embraces both the mystical and existential living of the Christian. Pentecostal soteriological experiences are “motivated by a broad range of personal or communal contexts that aim not always immediately at conversion, but often more immediately at the restoration or resolution of spiritual, physical, social, economic, and other problems or critical needs.”³⁹⁵ Pentecostal soteriology “attempts to grasp a present reality in which the future eschatological state is not only anticipated but already experienced and practiced.”³⁹⁶ For Pentecostals, salvation “is not merely a spiritual reality touching only an individual person’s inner being but also has to do with bodily human existence.”³⁹⁷ Further Archer asserts that the Pentecostals insist on “only one historic salvation.”³⁹⁸ Archer asserts that “God’s involvement within created space-time is not a secondary reality of God, but is the reality of the Social Trinity’s relational activity with and in creation.”³⁹⁹ Brown contends that:

For Pentecostals, the spatial and temporal boundaries between heaven and earth are permeable, and the present world is itself in motion toward a future world. Thus, material experiences of salvation in the present world do not replace but are thought to provide an anticipatory foretaste, and

³⁹³ Vondey, *Pentecostal Theology*, 37.

³⁹⁴ Vondey, *Pentecostal Theology*, 44.

³⁹⁵ Vondey, *Pentecostal Theology*, 47.

³⁹⁶ Vondey, *Pentecostal Theology*, 51.

³⁹⁷ Miroslav Volf, “Materiality of Salvation: An Investigation in the Soteriologies of Liberation and Pentecostal Theologies,” *Journal of Ecumenical Studies* 26 (1989): 448.

³⁹⁸ Archer, *The Gospel Revisited*, 54.

³⁹⁹ Archer, *The Gospel Revisited*, 54.

help to bring about, a full salvation that is both material and spiritual.

Material salvation is available to material bodies, as well as souls and spirits.⁴⁰⁰

The theological practice of divine healing in the Full Gospel motif emphasize that “the materiality of salvation is an eschatological reality already realized in the present life.”⁴⁰¹ Pentecostal holistic soteriology is highlighted through “the materiality of healing not just bodily recuperation but remedies for unemployment, family disputes, racism, marital discord, and other problems.”⁴⁰² From the perspective of Pentecost, divine healing “demands also a social and cultural anthropology of human flourishing.”⁴⁰³ Pentecostal emphasis on material and embodiment of human person connects “social healing and reconciliation back to the level of persons, neighbors, and the human touch.”⁴⁰⁴ Vondey states that “healing as a tangible experience of the divine power suggests for Pentecostals that salvation includes the physical world.”⁴⁰⁵ The Pentecostals’ charismatic experience of salvation is sacramental as “the spiritual and material realms are intertwined both ontologically and epistemologically.”⁴⁰⁶

Archer asserts that “salvation cannot be reduced to a static positional state of existence outside of creation, but as a reality in and for creation.”⁴⁰⁷ The indwelling of the

⁴⁰⁰ Candy Gunther Brown, “Afterword,” in *Global Pentecostal and Charismatic Healing*, Candy Gunther Brown, ed. (New York: Oxford University Press, 2011), 374, 375.

⁴⁰¹ Vondey, *Pentecostal Theology*, 119. Brown qualifies that “the materiality of Pentecostal understandings of salvation should not be misread as mere materialism” Brown, “Afterword,” 375.

⁴⁰² Vondey, *Pentecostal Theology*, 114.

⁴⁰³ Vondey, *Pentecostal Theology*, 217.

⁴⁰⁴ Vondey, *Pentecostal Theology*, 219.

⁴⁰⁵ Vondey, *Pentecostal Theology*, 118.

⁴⁰⁶ Yong, *The Spirit Poured Out*, 300.

⁴⁰⁷ Archer, *The Gospel Revisited*, 56.

Spirit in creation depict its intimate relationship with God.⁴⁰⁸ Yong includes the cosmic realm as a dimension of Pentecostal soteriology (Acts 2:19-20; Rom. 8:19-23).⁴⁰⁹ The “cosmopolitan redemption”⁴¹⁰ embraces in the motif of divine healing the transformation of society and culture.⁴¹¹ Beyond the soteriological concerns for inward conversion in evangelical Protestantism, contemporary charismatic experiences “signals a desire among Pentecostals for a complete soteriology in terms of a materiality of salvation, which reaches the soul...through a whole range of experiences marking the personal-spiritual, individual-physical, communal, socioeconomic, and ecological aspects of the Full Gospel.”⁴¹² Vondey observes that “this ‘materiality’ of salvation is an essential component of Pentecostal soteriology, which distinguishes it radically from classical Protestantism.”⁴¹³ Pentecostal soteriology “exhibits more of a supernaturalism from below, embedded in the materiality of salvation.”⁴¹⁴ Early Pentecostals lived in expectation of “urgent apocalypticism” in the created order.⁴¹⁵ In contrast, contemporary Pentecostals cast their soteriological vision “in the image of social justice, creation care, and environmental stewardship.”⁴¹⁶

⁴⁰⁸ Andrew Gabriel, “Pneumatological Perspectives for a Theology of Nature: The Holy Spirit in Relation to Ecology and Technology,” *JPT* 15 (2007): 212.

⁴⁰⁹ Yong, *The Spirit Poured on All*, 95, 96.

⁴¹⁰ Vondey, *Pentecostal Theology*, 200.

⁴¹¹ See Vondey, *Pentecostal Theology*, chapter 9.

⁴¹² Vondey, *Pentecostal Theology*, 50. For examples of soteriological experiences among different Pentecostal constituencies, see Vondey, *Pentecostal Theology*, 49, 50.

⁴¹³ Vondey, *Pentecostal Theology*, 118.

⁴¹⁴ Vondey, *Pentecostal Theology*, 127.

⁴¹⁵ Vondey, *Pentecostal Theology*, 168.

⁴¹⁶ Vondey, *Pentecostal Theology*, 168.

Theological Conceptualization of Pentecostal Ecclesiology

Pentecostal practices and beliefs about the Church, as pointed out in the subphase of theological reflection in Chapter Two, reflect theological hermeneutics of an ecclesiology “from below.”⁴¹⁷ Pentecostalism has a predilection for “grassroots approaches to Church structure and life.”⁴¹⁸ In contrast to the traditional ecclesial practice of ministry in terms of ordination, Pentecostals receive and practice a diversity of ministry gifts even before official affirmation.⁴¹⁹ An ecclesiology “from below” can be illustrated using several theological concepts. Cartledge lists five key theological concepts on Pentecostal ecclesiology. The empirical investigation in this study focuses on four of the five theological concepts. The theological concept of “pilgrims of hope” within Pentecostal ecclesiology, is captured under “eschatological preference” in the section on theological conceptualization of Pentecostal praxis of revelation.

Firstly, an ecclesiology “from below” can be illustrated by the theological concept of “Pentecostals as a temple of praise.”⁴²⁰ In Acts chapter 2, on the day of Pentecost, the crowd present from different nations reported that “we hear them declaring the wonders of God in our own tongues.”⁴²¹ The Pentecost phenomenon of “many tongues” points to the worship practice of Pentecostals in which praises are expressed “extemporary forms

⁴¹⁷ Pentecostal ecclesiology is a contested notion. See For an amalgam of critically important articles on the Church in the Pentecostal tradition, see Chris Green, *Pentecostal Ecclesiology: A Reader*, ed. Chris Green (Leiden: Brill, 2016).

⁴¹⁸ Shane Clifton, *Pentecostal Churches in Transition: Analyzing the Developing Ecclesiology of the Assemblies of God in Australia* (Leiden: Brill, 2009), 208. Clifton points out that a grassroots ecclesiology does not have to pit the charismatic against the institutional (Clinton, *Pentecostal Churches in Transition* 208).

⁴¹⁹ Vondey, *Pentecostal Theology*, 246. See discussion on existence of both institutional and voluntary forms of structures within Pentecostalism, Vondey, *Pentecostal Theology*, 245.

⁴²⁰ Cartledge, *Testimony in the Spirit*, 183, 184.

⁴²¹ See Acts 2:11.

that are culturally relevant to their various contexts.”⁴²² As “a people of praise”, Pentecostals offer both their songs and lives as a living temple where God is immanent, and for the service to the world.⁴²³

Secondly, an ecclesiology “from below” can be illustrated by the theological concept of “household of healing.”⁴²⁴ Pentecostal ecclesial praxis understands healing “in a fully holistic sense.”⁴²⁵ Pentecostal ecclesiology embodies the ‘full gospel’ which carry “the healing of humanity and the whole of creation [following after] the earthly healing ministry of Jesus.”⁴²⁶ The discussion on the theological concept of healing within Pentecostal praxis of holistic salvation in the section on the theological conceptualization Pentecostal soteriology, also relates to healing as a theological concept of Pentecostal ecclesiology.

Thirdly, an ecclesiology “from below” can be illustrated by the theological concept of “members of ministry.”⁴²⁷ The outpouring of the Pentecost Spirit on all flesh (Acts 2:16-18) implies the reception of ministry gifts by all. Although Pentecostal ecclesiology have increasingly drifted into clergy-laity divide, the priesthood of all believers comes naturally in Pentecostal ecclesiology.⁴²⁸ Pentecostal ecclesiality embraces lay-leadership and organizational structures within the community because

⁴²² Cartledge, *Testimony in the Spirit*, 184-185.

⁴²³ Cartledge, *Testimony in the Spirit*, 183, 184. Acts 2:11 records that on the day of Pentecost, those gathered heard the Pentecostals giving witness to God’s mercy and power.

⁴²⁴ Cartledge, *Testimony in the Spirit*, 184.

⁴²⁵ Cartledge, *Testimony in the Spirit*, 184. Cartledge notes the metaphor ‘household’ is often used for the Church, see Ephesians 2:19; 1 Timothy 3:15.

⁴²⁶ Cartledge, *Testimony in the Spirit*, 184.

⁴²⁷ Cartledge, *Testimony in the Spirit*, 185-186.

⁴²⁸ Keith Warrington, *Pentecost Theology: A Theology of Encounter* (London: T&T Clark, 2008), 135. See also Veli-Matti Karkkainen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove: InterVarsity Press, 2002), 72; David Morgan, “Priesthood, Prophethood, and Spirit-Led Community: A Practical-Prophetic Pentecostal Ecclesiology,” PhD Thesis (UK: Durham University, 2007), 160.

ministry gifts are “bestowed upon all, as the egalitarian Spirit embodies every member.”⁴²⁹ The ministry gifts of the Spirit are not limited “within the Church but are taken out into the world of work.”⁴³⁰ Vondey points out that “the Church as an egalitarian movement employs various vocations that realize the vocational identity of Jesus in the community over time.”⁴³¹ The symbol of Pentecost identify “different vocations of apostles, prophets, evangelists, pastors, and teachers, grounded in the charismatic life of the Church and its gradual realization of continuity with the vocational identity of Jesus.”⁴³² With the free dispersion of diverse vocations under the headship of Jesus and direction of the Spirit, “egalitarian discernment...always points to the manifestation of the charismatic life throughout the whole Church and the spiritual authority of all believers in interdependence with its leadership.”⁴³³

Fourthly, an ecclesiology “from below” can be illustrated by the theological concept of “community of radical hospitality.”⁴³⁴ Vondey points out that “for Pentecostals, the paradigm of divine hospitality is Jesus Christ, whose embodied life of self-giving for the world is extended by the Holy Spirit towards the whole of creation.”⁴³⁵ The Pentecost event symbolizes the hospitality of the Spirit inviting all humans, including those “who are far off” (Acts 2:39), with “no partiality” (Acts 10:34-35), to

⁴²⁹ Cartledge, *Testimony in the Spirit*, 186.

⁴³⁰ Cartledge, *Testimony in the Spirit*, 186. See Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene: Wipf and Stock, 2001), 111-113.

⁴³¹ Vondey, *Pentecostal Theology*, 246.

⁴³² Vondey, *Pentecostal Theology*, 246.

⁴³³ Vondey, *Pentecostal Theology*, 248. See Walter J Hollenweger, *Pentecostalism: Origins and Developments Worldwide*. (Peabody: Hendrickson, 1997), 269-271.

⁴³⁴ Cartledge, *Testimony in the Spirit*, 185-186.

⁴³⁵ Vondey, *Pentecostal Theology*, 56. Vondey cites Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor* (Maryknoll: Orbis Books, 2008), 118-128.

participate in ecclesial mission.⁴³⁶ The praxis of hospitality within Pentecostal ecclesiality is reflected in the plurality of tongues and languages at Pentecost.⁴³⁷ As displayed in the Pentecost event and the early Church days in the book of Acts, Pentecostals continue to demonstrate “the pneumatological hospitality of God...through household relationships and table fellowship or journeying and itinerancy.”⁴³⁸ The “transnational and missionary”⁴³⁹ character of global Pentecostalism shows that hosting and hospitality is a fundamental imperative of Pentecostal ecclesiality.

Theological Conceptualization of Pentecostal Praxis of Revelation⁴⁴⁰

The dialectic between the overarching themes of revelation as “performative” and revelation as “play” is further explicated in the form of the following three paired-sets of contrasting conceptual categories of theological hermeneutics.

Firstly, conceptual categories of theological hermeneutics of soteriology can be expressed in the form of dialectic between a continuationist praxis of revelation and cessationist praxis of revelation. Pentecostal theology of revelation espouses “a ‘high view’ of Scripture.”⁴⁴¹ The implication for Pentecostals is that not only are the Scriptures inspired by the Spirit, but that Pentecostals experience God in ways similar to those

⁴³⁶ Martin William Mittelstadt, “Reimagining Luke-Acts: Amos Yong and the Biblical Foundation of Pentecostal Theology,” in *The Theology of Amos Yong and the New Face of Pentecostal Scholarship*, Wolfgang Vondey and Martin William Mittelstadt, eds. (Leiden: Brill, 2013), 37. Mittelstadt is reading from Yong, *Hospitality & the Other*, 126-127.

⁴³⁷ Cartledge, *Testimony in the Spirit*, 187.

⁴³⁸ Mittelstadt, “Reimagining Luke-Acts,” 38. Mittelstadt is reading from Yong, *Hospitality & the Other*, 106.

⁴³⁹ Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll: Orbis, 2007), 292.

⁴⁴⁰ For a helpful review of theology of revelation, see Yong, *The Spirit Poured Out*, 298, footnote 54.

⁴⁴¹ Archer, *A Pentecostal Hermeneutic*, 251. Scripture is central to both evangelicalism and Pentecostalism.

recorded in Scriptures through the continuation of the Spirit of revelation today.⁴⁴²

Vondey contends that Pentecostals are “not ‘readers,’ ‘observers,’ or ‘interpreters’ of Scripture but ‘evidence’ and ‘testimony’ of the continuing realization of God’s Word.”⁴⁴³

Archer observes that Pentecostals derive the knowledge of truth in Scripture “relationally, personally, and experientially more than ‘scientifically.’”⁴⁴⁴ Archer suggests that rather

than the oft-referenced “people of the Book”, Pentecostals are better understood as

“people of the Word.”⁴⁴⁵ The Spirit-filled praxis of Pentecostals uphold as authoritative

both “the revelation of God in the biblical texts and the words of the community.”⁴⁴⁶

Revelation is mediated both by the historical horizon of Scripture and contemporary

horizon of the worshipping community.⁴⁴⁷ Pentecostals believe that Jesus is the same

yesterday, today, and forever, and expect God “to act today as God did in the Bible.”⁴⁴⁸

While cessationists hold that the revelatory gifts of the Spirit in the New

Testament ceased with the close of the canon, the continuing function of the spiritual

gifts today demonstrated within the Pentecostal praxis “allows for ongoing revelation.”⁴⁴⁹

Martin writes of early Pentecostals that “the charismata often included an element of

divine revelation, and Pentecostals soon realized that the same Holy Spirit who moved

upon the prophets to write Holy Scripture (2 Pet. 1:21) could move upon the meaning of

⁴⁴² See Marius Nel, “Pentecostal talk about God: Attempting to Speak from Experience,” *Hts Theological Studies* 73, no. 3 (2017): 1-8.

⁴⁴³ Vondey, *Beyond Pentecostalism*, 77.

⁴⁴⁴ Archer, *A Pentecostal Hermeneutic*, 97. Stronstad contends for the foregrounding of experience in the hermeneutical process, Roger Stronstad, “Pentecostal Experience and Hermeneutics,” *Paraclete* (Winter 1992): 16, 17.

⁴⁴⁵ Archer, *The Bible in Pentecostal Traditions*, 142.

⁴⁴⁶ Vondey, *Beyond Pentecostalism*, 79.

⁴⁴⁷ Archer, *The Gospel Revisited*, 39.

⁴⁴⁸ Marius Nel, *An African Pentecostal Hermeneutics: A Distinctive Contribution to Hermeneutics* (Eugene: Wipf & Stock, 2018), 98, 99. The theme of The Foursquare Church is “Jesus Christ the same yesterday, today, and forever” (Heb. 13:8).

⁴⁴⁹ Nel, *An African Pentecostal Hermeneutics*, 91.

Scripture as well.”⁴⁵⁰ The Spirit reveal to the faith community new understanding of Scripture “through experience, visions, gifts, and testimonies.”⁴⁵¹ Martin further observes that Pentecostals “experience life as part of biblical drama of participation in God’s history [and] speak of the mighty acts of God’s story of redemption in Scripture, in their lives, and in the world.”⁴⁵² Pentecostals understand the value of sharing testimonies of divine encounters as God’s ongoing revelation. The revelation of the Spirit is mediated not only “through scripture” but also through the charismatic witness of the Pentecostal community.⁴⁵³

For Pentecostals, revelation describes the prophetic speech from the dynamic interplay of the witness of the Community, the Spirit, and the Word.⁴⁵⁴ Following Cartledge, the Pentecostal praxis of revelation extends to include notion of prophesy. Prophesy not only refers to the gift of prophesy but other mediated experiences within the Pentecostal community through which God communicates revelation, including words of wisdom, visions, dreams, interpretation of tongues, etc.⁴⁵⁵ Thus, revelation is a message received and relayed to the charismatic community in the context of prophetic activity.⁴⁵⁶

⁴⁵⁰ Lee Roy Martin, “Introduction to Pentecostal Biblical Hermeneutics,” in *Pentecostal Hermeneutics: A Reader*, Lee Roy Martin, ed. (Leiden: Brill, 2013), 6.

⁴⁵¹ Kenneth J. Archer, “The Spirit and Theological Interpretation: A Pentecostal Strategy,” *Cyberjournal for Pentecostal-Charismatic Research* 16 (2007), <http://www.pctii.org/cyberj/cyberj16/archer.html>.

⁴⁵² Land, *Pentecostal Spirituality*, 62.

⁴⁵³ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 119.

⁴⁵⁴ Archer, *Pentecostal Hermeneutic*, 156-191. Revelation is interpreted within both the community and individual experiences to avoid “privatized subjectivism on one hand and totalitarian objectivism on the other” Jackie David Johns and Cheryl Bridges Johns, “Yielding to the Spirit: A Pentecostal Approach to Group Bible Study,” in *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden: Brill, 2013), 40.

⁴⁵⁵ Cartledge, *Practical Theology*, 157.

⁴⁵⁶ Cartledge, *Practical Theology*, 157. Cartledge points out that revelatory experiences broadly defined as prophesy includes words of wisdom, visions, dreams, interpretation of tongues, etc. See Cartledge, *Practical Theology*, 157.

Prophetic speech as a form of revelation hold the same authority as Scripture.⁴⁵⁷ In Spirit baptism, the Spirit empowers and releases “the prophethood of all believers” and the Spirit of prophesy is devolved to Pentecostals to speak God’s revelation.⁴⁵⁸ Thus, in this sense, Pentecostals express a hermeneutic of continuationist praxis of revelation.⁴⁵⁹

Secondly, conceptual categories of theological hermeneutics of soteriology can be expressed in the form of dialectic between the “historical precedence” of revelation and the “eschatological preference” of revelation.⁴⁶⁰ Pentecostal theology of revelation “is faithful to the biblical narrative from creation to the coming of the kingdom.”⁴⁶¹

However, Vondey contends that “the focus of Pentecostal theology is not the biblical narrative itself but its accessibility, that is, restoration, renewal, and revitalization in the world for the continuation of a lived encounter with God.”⁴⁶² In contrast to the Evangelical view of Scriptures as a static historical deposit, which expresses a form of

⁴⁵⁷ See Cecil M. Robeck Jr, “Written Prophecies: A Question of Authority,” *PNEUMA* 2, no. 1 (1980): 26-45.

⁴⁵⁸ Roger Stronstad, *The Prophethood of All Believers: A Study in Luke’s Charismatic Theology*, eds. John Christopher Thomas, Ricki D. Moore, and Steven J. Land (Sheffield: Sheffield Academic Press, 2003), 35.

⁴⁵⁹ Vondey, *Beyond Pentecostalism*, 81.

⁴⁶⁰ This concept is borrowed from Ray Anderson who is not Pentecostal but aligns with pneumatological praxis of Pentecostalism. Anderson sees a paradigm shift in hermeneutic praxis from historical precedence to eschatological preference which informed the pneumatological vision of early Christians in the book of Acts. See Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: IVP Academic, 2001), 106-113.

⁴⁶¹ Vondey, *Pentecostal Theology*, 257. Although Vondey focus here is the contribution of Pentecostal doxology on the doctrine of God, this study extends the focus to Pentecostal theology of revelation.

⁴⁶² Vondey, *Pentecostal Theology*, 15. Vondey is following Daniel E. Albrecht and Evan B. Howard, “Pentecostal Spirituality,” in *The Cambridge Companion to Pentecostalism*, Cecil M. Robeck Jr. and Amos Yong, eds. (New York: Cambridge University Press, 2015), 244-251.

bibliolatry⁴⁶³, the Pentecostal eschatological praxis understands Scriptures as dynamic “normative exemplars for Christian experience.”⁴⁶⁴

The “eschatological preference” appeal to Scripture in Pentecostal praxis, patterned after Peter’s speech at the Pentecost event in Acts chapter 2, employs “a tension between what may be labelled a ‘this-is-that’ and ‘this-is-not-that’ hermeneutics.”⁴⁶⁵

Pentecostal hermeneutics “is not simply guided by the return to a biblical Pentecost...rather the present Pentecost reenacts the past by participating in its story and simultaneously extending and adapting it to present contexts”⁴⁶⁶ Vondey states that “the important hermeneutical step from the reading of the biblical texts to the encounter with God (and vice versa) is participation in the biblical story.”⁴⁶⁷ Scripture interprets the personal and community’s experience of the Spirit, “and that confessional (not doctrinal) experience serves as a hermeneutical filter for the reading of Scripture.”⁴⁶⁸ Thus, for Pentecostals “doctrinal statements are a product of and not the source of experiences of revelation and encounter.”⁴⁶⁹ Within the Pentecostal community, experiences of encounter with God are sources of revelation. Archer submits that “the Spirit does speak and has more to say than just Scripture...the voice of the spirit cannot be reduced to simple recitation of Scripture, nonetheless it will be connected to and concerned with

⁴⁶³ Bibliolatry pejoratively describes practices of devotion to Scriptures to a near veneration of the text, see Norman L. Geisler and Paul D. Feinberg, *Introduction to Philosophy: A Christian Perspective* (Grand Rapids: Baker Book, 1980), 307.

⁴⁶⁴ L. William Oliverio, Jr., *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (Leiden: Brill, 2012), 31.

⁴⁶⁵ Vondey, *Pentecostal Theology*, 16. Vondey draws from Vondey and Green, “Between This and That,” 243-264. See also Archer, *A Pentecostal Hermeneutic*, 251.

⁴⁶⁶ Vondey, *Pentecostal Theology*, 16, 17.

⁴⁶⁷ Vondey, *Pentecostal Theology*, 257.

⁴⁶⁸ Vondey, *Pentecostal Theology*, 15. Vondey is following Archer, *A Pentecostal Hermeneutic*, 89-171.

⁴⁶⁹ Scott A. Ellington, “Pentecostalism and the Authority of Scripture,” in *Pentecostal Hermeneutics: A Reader*, Lee Roy Martin, ed. (Leiden: Brill, 2013), 164.

Scripture.”⁴⁷⁰ The revelation of God as savior, healer, baptizer in the Spirit, sanctifier, and eschatological king emerges from the Pentecostal experience of the encounter with God.⁴⁷¹ Vondey contends that the Full Gospel motif reveals doxology as “the beginning and end of Pentecostal theology.”⁴⁷² This implies that “Pentecostal doxology is not in the strict sense a performance of the biblical story but aims at the experience of revelation and thus encounter with God beyond the literal text.”⁴⁷³

The Pentecostal praxis simultaneously uphold restorationist and eschatological hermeneutics.⁴⁷⁴ The restoration motif in Pentecostal praxis is pneumatologically oriented to and mediated in the present by the Spirit of the eschaton life. The present reality of Pentecostal individuals and communities is transformed by the revelation of “the future reign of God, which gives hope.”⁴⁷⁵ Through the *habitus* of the Pentecostal lifeworld, the Spirit of revelation reaches back from the future to bring the hope of redemption for the whole creation. Whereas revelation on the praxis of historical precedence is “constrained by institutional forms and doctrinal formulas”, the Pentecostal appeal for eschatological preference of revelation is expressed on the praxis of the Spirit of the eschaton.⁴⁷⁶

Thirdly, conceptual categories of theological hermeneutics of soteriology can be expressed in the form of dialectic between the divine transcendent nature of revelation and divine immanent nature of revelation. The Pentecost event in Acts chapter two stress

⁴⁷⁰ Archer, *A Pentecostal Hermeneutic*, 182-183.

⁴⁷¹ Vondey, *Pentecostal Theology*, 257.

⁴⁷² Vondey, *Pentecostal Theology*, 256.

⁴⁷³ Vondey, *Pentecostal Theology*, 257. See Vondey, *Beyond Pentecostalism*, 71-77.

⁴⁷⁴ Land, *Pentecostal Spirituality*, 18.

⁴⁷⁵ Cartledge, *Testimony in the Spirit*, 187.

⁴⁷⁶ Anderson qualifies that the normativity of divine revelation is safeguarded by biblical antecedents in the biblical tradition, Anderson, *The Shape of Practical Theology*, 109, 110.

the immanent-transcendence of the Spirit through divine and human interaction.⁴⁷⁷ In the outpouring of the Spirit at Pentecost, the economy of divine revelation is devolved to all flesh as “creation is transformed into a dwelling place for God’s presence (see Eph. 2:22; 4:10; 1 Cor. 15:28).⁴⁷⁸ Pentecost emphasize divine “embodiment as the Spirit is poured out on all flesh, and on community with ‘all’ being the operative word.”⁴⁷⁹ While allowing for the irreducibility of the ‘otherness’ of God, the Pentecostal praxis uphold the immanence of the Spirit of revelation in humankind “and believers in particular.”⁴⁸⁰ Pentecostals’ experience of the Spirit baptism “make the immanence of [transcendent] God tangible.”⁴⁸¹ The immanent-transcendence nature of revelation is revealed through the Pentecostals’ belief in the “immediacy of God with whom they participate intimately through the Spirit.”⁴⁸² Pentecostal soteriology perceive God as both “cosmically involved in transcendent ways” [and] “intimately involved human affairs in immanent ways.”⁴⁸³ The Spirit of revelation does not only operate in transcendent or immediate ways but also “immanently and mediately through human agency.”⁴⁸⁴ The immanence of the Spirit of

⁴⁷⁷ Neumann argues for an emphasis on transcendence of the Spirit in pentecostal worldview claiming support in the language of “the Spirit ‘came upon’ or ‘fell upon’” used in the book of Acts. See Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter* (Eugene: Pickwick Publications, 2012), 158. It seems Neumann attempt to preserve transcendence of God in the pentecostal view falls into what Smith call “interventionist supernaturalism,” James K.A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids: Wm. B. Eerdmans, 2010), 93. However, Shin writes that the Spirit in pentecostal experience “is an intense participation rather than an intervention” Yoon Shin, “Radical Orthodoxy, Pentecostalism, and Embodiment in Exodus 20: Re-envisioning a Pentecostal Hermeneutic for a Formative Liturgy,” in *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*, Kenneth J. Archer and L. William Oliverio, Jr. eds. (New York: Palgrave Macmillan, 2016), 124. Shin here is referencing Smith; see Smith, *Thinking in Tongues*, 104.

⁴⁷⁸ Vondey *Pentecostal Theology*, 267.

⁴⁷⁹ Steven Felix-Jager, *Spirit of the Arts: Towards a Pneumatological Aesthetics of Renewal* (New York: Palgrave Macmillan, 2017), 23.

⁴⁸⁰ Warrington, *Pentecostal Theology*, 28.

⁴⁸¹ Anderson, *An Introduction to Pentecostalism*, 187.

⁴⁸² Shin, “Radical Orthodoxy,” 125.

⁴⁸³ Joshua D. Reichard, “Toward a Pentecostal Theology of Concursus,” in *JPT* 22, no. 1 (2013): 97.

⁴⁸⁴ Reichard, “Toward a Pentecostal,” 106.

revelation is also demonstrated through the everyday life of the Pentecostals both “in their testimonies and informal conversations.”⁴⁸⁵

The reception and experience of charismatic gifts on the Pentecostal altar reveal the immanent presence of the Spirit in the community continuing the revelation of the transcendent God.⁴⁸⁶ The Pentecostal understanding of the activity of the Spirit in creation through divine healing, deliverance, and restoration of signs and wonders reveal the immanent-transcendence nature of revelation. The emphasis on embodiment in Pentecostal spirituality, such as through laying on of hands, and the use of material objects such as prayer cloths in pentecostal rituals supports an immanent-transcendent nature of revelation.⁴⁸⁷

The experience of Pentecost “opens the history of the world to the activity of the eternal Spirit.”⁴⁸⁸ Pentecostals view God’s activity in the world as immediate and continual, not interruptions of creation.⁴⁸⁹ A pneumatological theology of creation reconceives the charismata beyond the dualism of either “natural” or “supernatural.”⁴⁹⁰ The ongoing revelation of the Spirit occurs within the orders of creation.⁴⁹¹ Thus, revelation is both transcendental and historical.⁴⁹² Pentecostals teach that the Spirit’s work within human history depict “the immanence of the transcendent divinity.”⁴⁹³ The

⁴⁸⁵ Amos Yong, *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination* (Grand Rapids: Wm. B. Eerdmans, 2011), 72. See also Shin, “Radical Orthodoxy...,” 125. Shin is referencing Smith, *Thinking in Tongues*, 96-99.

⁴⁸⁶ Vondey, *Pentecostal Theology*, 259-261.

⁴⁸⁷ Shin, “Radical Orthodoxy...,” 124. See also, Tomberlin, *Pentecostal Sacraments*, 90.

⁴⁸⁸ Vondey *Pentecostal Theology*, 276.

⁴⁸⁹ Smith, *Thinking in Tongues*, 93.

⁴⁹⁰ Yong, *The Spirit Poured Out*, 294.

⁴⁹¹ Yong, *The Spirit Poured Out*, 296.

⁴⁹² Yong, *The Spirit Poured Out*, 298.

⁴⁹³ Samuel W. Muindi, *Pentecostal-Charismatic Prophecy: Empirical-Theological Analysis* (Oxford: Peter Lang Publishers, 2017), 105.

participation of Pentecostals in social transformation affirms that “[C]reation is always charged with the Spirit” of which depicts an immanent-transcendent understanding of God.”⁴⁹⁴ The Pentecostal pneumatological view of Spirit-oriented cosmology suggests that the Spirit of divine revelation “is not transcendent, closed or self-contained but dynamic and open to creation.”⁴⁹⁵ The Spirit of creation and the Spirit of redemption blow in the same direction towards the mediation of divine revelation.⁴⁹⁶

The pneumatological mediation of divine revelation in creation is also potentially affirmed as the outpouring of the Spirit extends the sanctifying activity of God (through the participation of the Church) “to all of life and creation.”⁴⁹⁷ The interpretation of Spirit baptism as a sacramental encounter through the speaking of tongues, implies that created existence can also be understood to mediate divine revelation enabling “mutual participation of creation in the Spirit and of the Spirit in creation.”⁴⁹⁸ Brown points out that:

Pentecostal immediacy is counterbalanced by new, material forms of mediation; rather than seeking only personal intermediaries between humans and God, Pentecostal communication with the divine is also mediated by the physicality of human speech....and by material wealth envisioned as an outward marker – and measure of the increase – of inward faith.⁴⁹⁹

⁴⁹⁴ Shin, “Radical Orthodoxy...,” 125. For an example on the role of Pentecostalism in social development, see Dena Freeman, *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*, ed. (New York: Palgrave Macmillan, 2012).

⁴⁹⁵ Vondey *Pentecostal Theology*, 159.

⁴⁹⁶ Vondey *Pentecostal Theology*, 165.

⁴⁹⁷ Vondey, *Pentecostal Theology*, 161.

⁴⁹⁸ Vondey, *Pentecostal Theology*, 164.

⁴⁹⁹ Brown, “Afterword,” 374.

Pentecostal pneumatological cosmology that comprehends divine healing as the restoration of social, political, economic, and ecological relationships into fellowship with God, affirms the emergent voice of the Spirit of revelation through the immanent concerns addressed in global Pentecostalism.⁵⁰⁰ Pentecostal pneumatological cosmology holds that “God acts in the world teleologically or eschatologically through the Holy Spirit in ways that can be explained by both theological and scientific accounts.”⁵⁰¹ Thus the revelation of the Spirit “includes the material, empirical, and causal dimensions of creation.”⁵⁰² The Spirit of revelation is mediated through practices of confrontation and engagement with society at the Pentecostal altar in the world, which enables “cosmopolitan redemption empowering cultural transformation... to the cities and public squares of the world.”⁵⁰³ From the perspective of the Pentecostal altar in the world, Spirit of revelation through “public prophethood is not merely critical activity towards culture but the shaping of all cultures as testimony to God, confronting and reinterpreting present conditions with an alternative imagination of hope.”⁵⁰⁴ Thus, the practice of the Pentecostal altar in the world and the pneumatological cosmological notion that “creation is always charged with the Spirit” affirms the immanent nature of revelation.⁵⁰⁵

The Theological-Conceptual Model

The theological-conceptual model is a methodological tool that structures out the relationship between the theoretical concepts derived from the constructive theological

⁵⁰⁰ Vondey, *Pentecostal Theology*, 168, 169.

⁵⁰¹ Vondey, *Pentecostal Theology*, 172.

⁵⁰² Vondey, *Pentecostal Theology*, 174.

⁵⁰³ Vondey, *Pentecostal Theology*, 200, 205.

⁵⁰⁴ Vondey, *Pentecostal Theology*, 215, 216.

⁵⁰⁵ Shin, “Radical Orthodoxy,” 125.

hermeneutics of salvation, the Church, and revelation in the deduction phase.⁵⁰⁶ The theological-conceptual model contains the research elements, the theoretical concepts, and the relationship between the theoretical concepts. An adequate conceptual model corresponds to the relationship of empirical factors representing the research elements who are the object of analysis in the research. A theological-conceptual model contains two or more theoretical concepts.⁵⁰⁷ Concepts are theoretical because they are “definitional explicitation of the variables.”⁵⁰⁸ Theoretical variables are the characteristics of the research elements that can take on two or more values on which the concepts can be measured.⁵⁰⁹

The theoretical variables in the theological-conceptual model are the conceptual categories of theological hermeneutics about salvation, the Church, and revelation.⁵¹⁰ The research elements are Kenyan immigrants and white evangelical congregations. The aim of this work is to investigate and analyze the theological-hermeneutic understanding of individual Kenyan immigrants, and their perceptions of white evangelical congregations for lessons of renewal of white evangelicalism. The researcher operationalized the three sets of contrasting conceptual categories of theological hermeneutics under investigation: (i) “objective-positional” understanding of salvation and “subjective-ontological” understanding of salvation, (ii) an ecclesiology “from below” and an ecclesiology “from above”, and (iii) revelation as “performative” and revelation as “play”.

⁵⁰⁶ Van der Ven, *Practical Theology*, 131.

⁵⁰⁷ Van der Ven, *Practical Theology*, 132.

⁵⁰⁸ Van der Ven, *Practical Theology*, 132.

⁵⁰⁹ Van der Ven, *Practical Theology*, 132.

⁵¹⁰ Van der Ven, *Practical Theology*, 132.

The possible outcome of the relationships between the theoretical variables is based on the constructive theological hermeneutics of salvation, the Church, and revelation in the deductive phase.⁵¹¹ The researcher formulates a framework of the theological-conceptual model using the following diagram in which the relationships between theoretical variables are worked out.

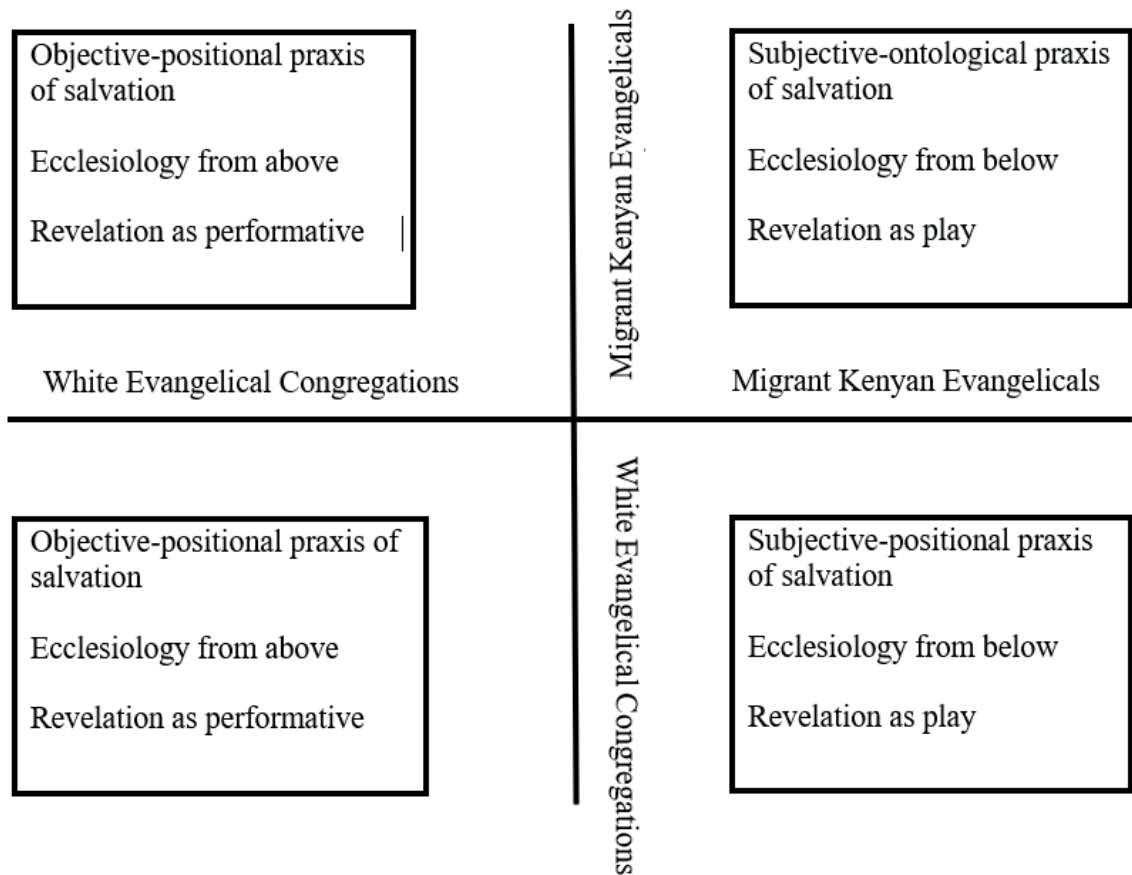


Figure 2. A Theological-Conceptual Model of Salvation, Church, and Revelation

The possible outcomes of the relationship between these theoretical variables in the model are used to formulate six hypotheses for empirical-theological testing. These

⁵¹¹ Van der Ven, *Practical Theology*, 132.

hypotheses were presented for testing in the empirical-theological investigation to either be falsified or corroborated by the research data.

Hypothesis 1: Kenyan immigrants will score higher on practices and beliefs expressing the “subjective-ontological” praxis of salvation more than on practices and beliefs expressing the “objective-positional” praxis of salvation.

Hypothesis 2: Perceptions of white evangelical congregations by Kenyan immigrants will be higher on practices and beliefs expressing the “objective-positional” praxis of salvation more than on practices and beliefs expressing the “subjective-ontological” praxis of salvation.

Hypothesis 3: Kenyan immigrants will score higher on practices and beliefs expressing an ecclesiology “from below” more than on practices and beliefs expressing an ecclesiology “from above”.

Hypothesis 4: Perceptions of white evangelical congregations by Kenyan immigrants will be higher on practices and beliefs expressing an ecclesiology “from above” more than on practices and beliefs expressing an ecclesiology “from below”.

Hypothesis 5: Kenyan immigrants will score higher on practices and beliefs expressing a praxis of revelation as “play” more than on practices and beliefs expressing a praxis of revelation as “performative”.

Hypothesis 6: Perceptions of white evangelical congregations by Kenyan immigrants will be higher on practices and beliefs expressing a praxis of revelation as “performative” more than on practices and beliefs expressing a praxis of revelation as “play”.

Theological Operationalization

Theological operationalization is the process of reformulating the theoretical variables into empirical items and variables.⁵¹² Operationalization involves developing empirical-theological scales for complex theological concepts.⁵¹³ The suitability of the measuring instruments of empirical-theological scales requires meeting the criteria of validity and reliability.⁵¹⁴ The notion of validity refers to “the appropriateness of the instrument for the measurement of an attitude or belief.”⁵¹⁵ Validity is concerned with the aptness of the content of the questions on measures of practices and beliefs being used to investigate the concepts in the hypotheses.⁵¹⁶ Reliability describes the technical process of testing the research instrument for “the consistency of measurement.”⁵¹⁷ Difficulties related to operationalizing the theoretical theological factors made it impossible to technically test⁵¹⁸ the measuring instruments for scale reliability. This led to some limitations in the creation of fully-developed instruments with measurement for Pentecostal theology following van der Ven’s method.⁵¹⁹ Rather than focusing on rules of establishing sociological proof of quantitative measurements, the researcher designed an index of multiple measures developed on a theoretical basis only. Using the *ad hoc* method to grouping sets of related items together made it possible to observe correlations between findings that demonstrate a relationship amongst the theological concepts central to the project. As a result, the ordered response questions on the research instrument do

⁵¹² Van der Ven, *Practical Theology*, 134.

⁵¹³ Van der Ven, *Practical Theology*, 136.

⁵¹⁴ See Van der Ven, *Practical Theology*, 138-139.

⁵¹⁵ Cartledge, *Practical Theology*, 99.

⁵¹⁶ Van der Ven, *Practical Theology*, 139.

⁵¹⁷ Cartledge, *Practical Theology*, 99.

⁵¹⁸ Cronbach reliability test, Cartledge, *Practical Theology*, 100.

⁵¹⁹ For this same reason, the researcher was not able to conduct a pre-test of the measuring instrument before data collection.

not produce a composite score scale representing a combination of all related items. Rather, the items are measured, analyzed, and interpreted separately.

Theological operationalization also involves the composition of the questionnaire which follows a natural sequence of survey response questions.⁵²⁰ Following the research design, the researcher utilized precoded questions to measure the practices and beliefs of the respondents, but included two open-ended questions whose information was used during the theological-evaluative phase.⁵²¹ The researcher included a sufficient variety of questions measuring both cognitive-descriptive and affective-evaluative dimensions of practices and beliefs.⁵²²

The researcher designed a survey questionnaire with multiple index of items on measures of practices and beliefs about salvation, the Church, and revelation, which derived from the theological themes and theories developed in the inductive and deductive studies of this work, and adapted other items from existing studies.⁵²³ The researcher designed statements of measures of practices and beliefs about salvation, Church, and revelation which were employed to investigate the presence or absence of Pentecostal theological hermeneutics through the survey method.

There are no separate measures of practices and beliefs in the survey questionnaire which avoids false dichotomy. Theological-hermeneutic understanding is found both in statements of beliefs and in the actual practices of individuals and

⁵²⁰ Van der Ven, *Practical Theology*, 136.

⁵²¹ For choices between using precoded questions or open-ended questions in research, see Van der Ven, *Practical Theology*, 136.

⁵²² For a discussion on designing questions to measure cognitive and affective aspects, see van der ven, *Practical Theology*, 136, 137.

⁵²³ For questions measuring practices and beliefs about revelation, (Questions 61 to 66), the items were adapted from Cartledge's tool on practices and beliefs about knowing. See Cartledge, *Practical Theology*, 245.

communities, what practical theologians refer to espoused theology and operant theology.⁵²⁴ Ward points out that the “espoused and operant voices very often overlap.”⁵²⁵ Firstly, from a praxis understanding of theology, the practices in which people report they participate in also reveal about their beliefs.⁵²⁶ Secondly, the beliefs that people report they ascribe to also inform their practices. People may express their beliefs and also faithfully practice them. Thus, in the survey, some measures identify characteristically as beliefs and other measures identify characteristically as practices. However, the researcher is aware of the problematic that often times there is “discrepancies between what is said within a community and how the community lives out the faith.”⁵²⁷ There is rarely a one-on-one correlation between practices and beliefs. The problematic of congruence or incongruence of practices and beliefs from the research results is discussed in the theological-evaluation phase of this work.

The researcher constructed response scales using the method of Likert to measure the presence or absence of Pentecostal-inflected practices and beliefs among individual Kenyan immigrants, and their perceptions of white evangelical congregations. The researcher constructed sixty-six items in Likert scales along a continuum of values taken by the quantified measures of practices and beliefs ranging between those that are relatively more Pentecostal and those that are less so. There were fifty-one items of four-point response scale containing the following categories of values: 1 (not at all), 2 (little),

⁵²⁴ Cameron utilizes the typology of four theological voices, namely espoused theology, normative theology, formal theology, and operant theology to make the analysis on the nature of practices and beliefs within a congregation, See Cameron et al., *Talking about God in Practice*, 49-56.

⁵²⁵ Pete Ward, *Liquid Ecclesiology The Gospel and the Church* (Leiden: Brill, 2017), 99.

⁵²⁶ The goal of the researcher was to include all items of the questionnaire on one side of the page, because getting the respondents to participate and provide responses was anticipated to be challenging especially if the questionnaire was long.

⁵²⁷ Ward, *Liquid Ecclesiology*, 99.

3 (some), and 4 (very much). Five four-point response scale items contained the following categories of values: 1 (very unlikely), 2 (unlikely), 3 (likely), and 4 (very likely). Three four-point response scale items contained the following categories of values: 1 (strongly disagree), 2 (somewhat disagree), 3 (somewhat agree), and 4 (strongly agree). Six either/or questions contained the following categories of values: 1 (either) 2 (or). One five-point response scale item contained categories of values within a range from 1 (least emphasis) to 5 (most emphasis). Two open-ended questions were included in the questionnaire.

There were other theoretical variables in the survey questionnaire that contained background factors related to both the general and specific dimensions of the respondents. General factors included demographic questions such as age, gender, educational level, etc. Specific factors included questions about church affiliation in Kenya and U.S., whether the respondent lived in rural or urban at age of 12 years, membership status with KCFA, length and frequency of Church attendance, percentage of Kenyan composition in the respondent's congregation, and the ethnicity of the respondent's pastor. The researcher operationalized these factors using ordered response option questions to which each individual respondent reported various demographic and contextual information about themselves.

In Chapter Four, the researcher discusses the phase of empirical-theological testing, which comprised of data collection, preparation of the data, and empirical-theological data analysis.

CHAPTER FOUR. EMPIRICAL-THEOLOGICAL TESTING

Introduction

The phase of empirical-theological testing comprised of data collection, preparation of the data, and empirical-theological data analysis.

Survey Data Collection

The research population are individual Kenyan immigrants who are either members of Kenyan immigrant congregations or white evangelical congregations. The researcher employed probability sampling through simple random method to select the research sample which affords every member of the research population the same “probability of being included in the sample...independent of the characteristics that are significant for the study.”⁵²⁸ Kenyan immigrants are a diverse group of individuals representing different experiences of Christian upbringing, and are embedded in different congregational settings, but mainly within either Kenyan immigrant congregations or in white evangelical congregations.⁵²⁹ Thus, the probability sampling method allowed the researcher to draw the research sample from a cross section of Kenyan immigrants with a variety of different characteristics. These possible different characteristics of survey respondents helped to analyze, present, and evaluate the research outcomes along the various distinguishing factors.

Following the research design of conducting “a case study within a survey”⁵³⁰, the claim of the researcher is not “statistical generalization.”⁵³¹ Yin addresses the question of

⁵²⁸ Van der Ven, *Practical Theology*, 140. For a review of methods of sample selection, see Caswell,

⁵²⁹ There are Kenyan immigrant Christians who are members of mainline Protestant churches and Roman Catholic Church but is not the focus of this work.

⁵³⁰ Yin, *Case Study Research*, 13.

⁵³¹ Yin, *Case Study Research*, 15.

generalizability of cases studies by distinguishing between analytical generalization and statistical generalization.⁵³² While statistical generalization aims at enumerating frequencies of findings that become generalizable to the entire population, for analytical generalization within case studies, the goal is “to expand and generalize theories.”⁵³³ Thus, in case study approach “the typical criteria regarding sample size are irrelevant.”⁵³⁴ In addition, the claim of the researcher is not the generalization of the findings because both the theoretical theological factors and the empirical-theological instruments employed represent an *ad-hoc* measurement of Pentecostal theological hermeneutics.

The researcher collected the data using paper surveys which were distributed to the respondents through contact persons who are in some form of leadership among Kenyan immigrants through KCFA.⁵³⁵ The KCFA chapters where the questionnaires were distributed included Atlanta, Baltimore, Bay Area California, Lancaster, Denver, Arizona, and South Florida. The researcher emailed the surveys to the contact persons who then distributed printed out or emailed copies to Kenyan immigrants in their Chapters. The contact persons kept count of the survey forms they distributed through a numbering system. The respondents filled out responses on the questionnaires in paper surveys. During the collection of the surveys, each respondent placed their filled-out forms into an A4 envelop in which other completed surveys were also put to avoid breach of confidentiality.

⁵³² Yin, *Case Study Research*, 15.

⁵³³ Yin, *Case Study Research*, 15.

⁵³⁴ Yin, *Case Study Research*, 58.

⁵³⁵ Due to the limitation of time for data collection process, the researcher was not able to carry out a pre-test to determine difficulties experienced by respondents while answering individual items in the questionnaire in order to adjust accordingly.

The data gathering process lasted for three months. Once the contact persons collected the filled-out questionnaires, they mailed the forms to the researcher in a sealed envelope using USPS.⁵³⁶ One hundred and one respondents participated in the survey. The response rate for the questionnaires distributed to respondents was 101 from 135, a 75 % return. Taking into consideration the limited amount of time provided for data collection phase, this can be considered as a good sample.

Preparation of Data Set

The preparation of the data set involved entering the data into the computer, checking, and cleaning the data.⁵³⁷ The researcher did a random 10% check of the questionnaires and eliminated from the sample one questionnaire in which the respondent had only responded to one item with some missing values. The researcher numbered the questionnaires and entered the data items into the computer database using Excel worksheet set up for the Kenyan Christians in America questionnaire. The researcher noticed that numbers 57 and 59 had been skipped on the items of the questionnaire, so the Excel worksheet was set up to mirror this error on the questionnaire. The researcher logged in the data items along the rows corresponding to the respective values of ordered and non-ordered responses on the individual variables along the columns. The researcher assigned columns for individual variables to categorize the different classifications of collected data, which included nominal, ordinal, and interval scale measurements.⁵³⁸

⁵³⁶ The researcher distributed and collected the questionnaires in the South Florida region.

⁵³⁷ Van der Ven, *Practical Theology*, 143, 144.

⁵³⁸ For a brief explanation of the three classifications of variables, see Cartledge, *Practical Theology*, 99.

Empirical-theological Data Analysis

The primary scheme for data analysis in empirical-theological research is the theological-conceptual model.⁵³⁹ The theoretical variables in the theological-conceptual model are the conceptual categories of theological hermeneutics about salvation, the Church, and revelation. A number of background variables were employed to describe the demographic of the research sample, as presented below. The researcher run SPSS analysis on the data imported from Excel worksheet for extraction of factors which was used to compute frequency scales for both theological and background variables. The researcher followed the techniques of data analysis and presentation from van der Ven's sequence of phases of empirical-theological data analysis.⁵⁴⁰ However, the researcher adopted only the first two phases, namely description of the research population and construction of frequency scales for theological variables because the research project does not involve intervening variables.

Description of the Research Population

The researcher described the research population by a number of background variables including age, sex, educational level, place of birth, upbringing in rural or urban at age of 12 years, church affiliation both in Kenya and U.S., membership status with KCFA., length and frequency of church attendance, percentage of Kenyan composition in the church, level of theological training, and the ethnicity of the pastor. The researcher presented the distribution of the variables in the form of simple frequency tables to provide a general overview of the data set.

⁵³⁹ Van der Ven, *Practical Theology*, 144,185.

⁵⁴⁰ See van der Ven's sequence of steps of empirical-theological data analysis, Van der Ven, *Practical Theology*, 144-151.

Age Distribution

The research population was distributed across a wide age range between 18 years and 75 years. The researcher grouped the ages of respondents into classes of ten-year periods, apart from the top and bottom classes which categorized ages below 20 years and above 60 years respectively. The age of the respondents was distributed as follows; 7 percent of respondents were aged 20 years or younger, 8 percent were aged between 20 and 30, 10 percent were aged between 30 and 40, 30 percent were aged between 40 and 50, another 30 percent were aged between 50 and 60, and 15 percent were aged 60 and above. Thus, the age group between 40 and 60 years comprised the majority of the research population. Table 1 below shows the distribution of respondents by age.

Table 1

Age Distribution in % (N⁵⁴¹ = 101)

20 and below	7
20 – 30	8
30 – 40	10
40 – 50	30
50 – 60	30
60 and above	15

Gender Distribution

The distribution of the research population by gender shows a fairly typical representation with 58 percent female and 42 percent male. Table 2 below shows the distribution of respondents by gender.

⁵⁴¹ N is the number of respondents (101) used in computing the analysis.

Table 2

Gender Distribution in % (N = 101)

Women	58
Male	42

Distribution by Level of Education

In reference to the four categories of education reported by respondents, 6 percent had acquired only high school education, 23 percent had received some College level study, 27 percent had a Bachelor’s degree, and 44 percent had received graduate education. Table 3 below shows the distribution of respondents by levels of education.

Table 3

Distribution by Level of Education in % (N = 101)

High School	6
Some College Study	23
Bachelor’s Degree	27
Graduate Degree (s)	44

Distribution Between Upbringing in Rural or Urban Kenya at Age 12 Years

In the sample population, 56 percent of respondents grew up in a rural area in Kenya while 44 percent were raised in an urban area. Table 4 below shows the distribution of respondents between those who grew up in rural Kenya and those who grew up in urban Kenya at age 12 Years.

Table 4

Distribution of Living in Rural or Urban Kenya at Age 12 in % (N = 101)

Rural Kenya	56
Urban Kenya	44

Distribution by Theological Background

In reference to the level of theological training, only 8 percent had studied or completed a theological degree. 61 percent had acquired some type of Bible study lessons, while 31 percent had received advanced Bible study or ministerial courses. Table 5 below shows the distribution of respondents by theological training background.

Table 5

Distribution by Theological Background in % (N = 101)

Some Bible Study	61
Advanced Bible Study/Ministerial Training	31
Study/Completed a Theological Degree	8

Distribution by Frequency of Respondent's Attendance in Own Church

The sample contained 65 percent of respondents who attend their church on a weekly basis, 30 percent who attend more than weekly, 3 percent who attend monthly, and 2 percent who only attend on special occasions. Table 6 below shows the distribution of respondents by frequency of church attendance.

Table 6

Distribution by Frequency of Church Attendance in % (N = 101)

Only Special Times	2
Monthly	3
Weekly	65
More than Weekly	30

Distribution by Membership Composition Kenyans in the Churches

In the sample population, 39 percent of respondents reported attending churches where the composition of members of Kenyan descent is 0-5 percent, 10 percent of respondents attend churches with 5-10 percent of members of Kenyan descent, 7 percent of respondents attend churches with 10-25 percent of members of Kenyan descent, 7 percent of respondents attend churches with 25-50 percent of members of Kenyan descent, 7 percent of respondents attend churches with 50-75 percent of members of Kenyan descent, 30 percent of respondents attend churches with over 75 percent of members of Kenyan descent. Table 7 below shows the distribution by composition of persons of Kenyan descent in the churches. This distribution shows that majority of respondents attend churches that are either almost exclusively Kenyan congregations or white evangelical congregations.

Table 7

Distribution by Membership of Kenyans in Churches in % (N = 101)

0-5 % composition	39
5-10 % composition	10
10-25 % composition	7
25-50 % composition	7
50-75 % composition	7
over 75 % composition	30

Distribution by Ethnicity of the Pastor

The ethnicity of the pastor reported by respondents is almost equally distributed between white ethnicity and Kenyan ethnicity. Approximately 43 percent of respondents reported that their pastor is white, 8 percent reported that their pastor is African American, 39 percent reported that their pastor is Kenyan, 5 percent have an Asian or Hispanic pastor, and 5 percent reported the ethnicity of their pastor under the ‘other’ category. Table 8 below shows the distribution by the ethnicity of the respondents’ pastor.

Table 8

Distribution by Pastor's Ethnicity in % (N = 101)

White	43
African American	8
Kenyan	39
Asian/Hispanic	5
Other	5

Distribution by KCFA Members and Non-Members

The sample contained 67 percent of respondents who are members of KCFA while 33 percent are non-members. Table 9 below shows the distribution by KCFA members and non-members.

Table 9

Distribution by KCFA Members and Non-Members in % (N = 101)

Members	67
Non-Members	33

Distribution by Years of Membership in Current Church

The researcher grouped the number of years of respondents' church membership into classes of ten-year periods. 11 percent of respondents have been members of their current church for 1 year or less, 40 percent have been members for 1 to 5 years, 22 percent have been members for 5 to 10 years, 17 percent have been members for 10 to 20 years, only 10 percent have been members for more than 20 years.

Table 10

Distribution by Years of Membership in Current Church % (N = 101)

0 - 1	11
1 - 5	40
5 – 10	22
10 – 20	17
20 and more	10

Construction of Theological Frequency Scales

A standard statistical technique employed for the computation of frequency scales is factor analysis.⁵⁴² Factor analysis aims at “discovering a shared latent or hypothetical variable (‘factor’) that is assumed to be present in a particular group of measured variables.”⁵⁴³ This involves investigating “whether a large number of items relating to the same conceptual domain can be reduced to smaller number of combined items.”⁵⁴⁴ Factor analysis engages statistical dispersion within variables.⁵⁴⁵ However, as explained in Chapter Three, the researcher did not carry out scale reliability tests on the empirical measures that would have allowed for the most robust grouping of items in factor analysis. Thus, the presentation of the theological scales displays the frequency distribution of values on each item separately from empirical findings for descriptive analysis.

⁵⁴² Van der Ven discusses the two scale construction techniques, namely scalogram analysis and factor analysis, see Van der Ven, *Practical Theology*, 145.

⁵⁴³ Van der Ven, *Practical Theology*, 145.

⁵⁴⁴ Van der Ven, *Practical Theology*, 145.

⁵⁴⁵ Cartledge, *Practical Theology*, 100. Statistical analysis also calculates the mode and standard deviation numbers.

The Structure of Presentation of Outcome of Analysis

The concept of dialectic was employed to the conceptual categories of theological hermeneutics investigated in the empirical research questions of this project. Thus, the individual measures of practices and beliefs about salvation, the Church, and revelation are designed on a continuum. The researcher grouped several assortments of items measuring one or the other conceptual category of theological hermeneutics investigated, ranging between items which either express relatively more Pentecostal practices and beliefs or relatively less Pentecostal practices and beliefs. However, the grouping together of the items under a particular conceptual category of theological hermeneutics does not imply that the results of their ordered responses combine to contribute to a composite score scale. Consequently, during the process of data analysis, these measures of multiple index were not “combined into a single composite score.”⁵⁴⁶ Thus, the results of ordered response items in the questionnaire are analyzed without combining the responses into a composite scale.⁵⁴⁷ The researcher presented and described the outcome of analysis of each item separately with reference to related items measuring the same conceptual category of theological hermeneutics of salvation, the Church, and revelation. The researcher did not focus on formulating equal number of index items between conceptual categories.

Due to interpretability issues inherent in the empirical results, scales were constructed for the theological measures on a theoretical basis. Frequency-based scales were constructed and analysis of the results based on a dichotomization of respondents.

⁵⁴⁶ Harry N. Boone, Jr. and Debora A. Boone, “Analyzing Likert Data,” *Journal of Extension* 50, no. 2 (April 2012): 2 of 5.

⁵⁴⁷ Boone, Jr. and Boone, “Analyzing Likert Data,” 2 of 5.

The dataset was divided between respondents who indicated that the ethnicity of their pastor was white and those respondents who indicated that the ethnicity of their pastor was Kenyan American. The ethnic background of the pastor was then treated as a proxy for the ethnic identity of the congregation as a whole.⁵⁴⁸ The former were treated as members of Kenyan immigrant congregations and the latter as white evangelical congregations. In the following section, the researcher constructed theological frequency scales of practices and beliefs about salvation, practices and beliefs about the Church, and practices and beliefs about revelation.

Theological Frequency Scales of Practices and Beliefs about Salvation

Following the deductive study⁵⁴⁹ on constructive Pentecostal theological hermeneutics, Pentecostal-inflected practices and beliefs reflect more the “subjective-ontological praxis” of salvation than the “objective-positional” praxis of salvation. The researcher conceptualized the “subjective-ontological” praxis of salvation and “objective-positional praxis” of salvation in three paired-sets of contrasting conceptual categories of theological hermeneutics of practices and beliefs about salvation which were investigated empirically, as shown in Table 11.

⁵⁴⁸ For the role that leadership plays in the spiritual and ecclesial-cultural shaping of the congregation, see Jackson W. Carroll, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids: Wm. B. Eerdmans, 2006).

⁵⁴⁹ See Chapter Three.

Table 11

*Theological Hermeneutics of Practices and Beliefs about Salvation*⁵⁵⁰

A. Subjective-Ontological Praxis	B. Objective-Positional Praxis
a. Sacramental praxis of salvation	b. Declarational praxis of salvation
c. Pneumatocentric praxis of salvation	d. Logocentric praxis of salvation
e. Praxis of holistic salvation	f. Praxis of individual salvation

The research question on salvation that guided the empirical investigation is broken into two sub-questions: (1a) which practices and beliefs about salvation among Kenyan immigrants reflect more the sacramental praxis, pneumatocentric praxis, and praxis of holistic salvation than the declarational praxis, logocentric praxis, and praxis of individual salvation? (1b) which practices and beliefs about salvation from perceptions of Kenyan immigrants on white evangelical congregations reflect more the sacramental praxis, pneumatocentric praxis, and praxis of holistic salvation than the declarational praxis, logocentric praxis, and praxis of individual salvation? Based on the literature on the emergence of Pentecostalism as a renewalist tradition in global evangelicalism during the twentieth century, and the renewal problematic of white evangelicalism, the researcher formulated these expectations about the answer to the research question.

Expectation 1: The researcher expected that Kenyan immigrants will score high on practices and beliefs about salvation that reflect the sacramental praxis, pneumatocentric praxis, and the orientation of holistic praxis (*expectation 1a*), and low on practices and

⁵⁵⁰ The researcher organizes the following section following Zaccaria’s work with some modifications. See Zaccaria, *Participation and Beliefs in Popular Religiosity: An Empirical-Theological Exploration among Italian Catholics* (Leiden: Brill, 2010).

beliefs about salvation that reflect the declarational praxis, logocentric praxis, and praxis of individual salvation (*expectation 1b*).

Expectation 2: The researcher expected that perceptions of Kenyan immigrants on white evangelical congregations will score high on practices and beliefs about salvation that reflect the declarational praxis, logocentric praxis, and praxis of individual salvation (*expectation 2a*), and low on practices and beliefs about salvation that express the sacramental praxis, pneumatocentric praxis, and praxis of holistic salvation (*expectation 2b*).

The researcher operationalized these three paired-sets of contrasting conceptual categories of theological hermeneutics, resulting to a group of 16 measures of practices and beliefs. Six measures of practices and beliefs individually reflect either the sacramental praxis or the declarational praxis, five measures of practices and beliefs individually reflect pneumatocentric praxis or logocentric praxis, and five measures of practices and beliefs individually reflect praxis of holistic salvation or praxis of individual salvation. This group of items in the questionnaire asked: *how much do these describe what salvation means to you?*

In order to answer the research question on salvation, the researcher filtered the outcome of analysis on practices and beliefs about salvation between responses reported by those respondents who are members of white evangelical congregations, and those respondents who are members of Kenyan immigrant congregations. In Table 12, the researcher presents the empirical findings measures of practices and beliefs about salvation between respondents who are members of Kenyan immigrant congregations and respondents who are members of white evangelical congregations using the percentage

frequency distribution on each practice and belief investigated. The measures of practices and beliefs are listed under the conceptual categories of theological hermeneutics which they reflect along with the percentage frequency distribution of the empirical findings. In this table, the researcher reduced the 4-point Likert scale by combining scale points 2 and 3, which yielded three categories: - = strong negative (scale points 1); -/+ = ambivalence (scale points 2 and 3); + = strong positive (scale point 4).

Table 12

Practices and Beliefs on Salvation (N = 101)

	White Evangelical Congregations			Kenyan Immigrants Congregations		
	-	-/+	+	-	-/+	+
<i>Sacramental praxis of salvation</i>						
Ongoing sanctification	3%	13%	84%	0	21%	79%
Repentance from sin	0	10	90	3	12	85
Encounter with God at the altar	14	39	47	3	22	75
Human responsibility in salvation	6	36	58	16	32	52
<i>Declarational praxis of salvation</i>						
Justification by faith	0	16	84	0	15	85
Once saved always saved	33	34	33	37	20	43
<i>Pneumatocentric praxis</i>						
Being filled with the Spirit	5	16	79	0	22	78
Being delivered from powers of darkness	3	11	86	0	18	82
Being water baptized by immersion	19	17	64	0	44	56
<i>Logocentric praxis</i>						

Finished work of Christ	3	13	84	0	6	94
God's sovereignty in salvation	3	0	97	0	22	78
<i>Praxis of holistic salvation</i>						
Material blessings	24	60	16	23	57	20
Physical healing	8	42	50	7	40	53
Social transformation	2	30	68	3	47	50
Ecological salvation	41	28	31	32	48	20
<i>Praxis of individual salvation</i>						
Saying the sinner's prayer	11	26	63	13	32	55

Descriptive Analysis of the Results on Practices and Beliefs about Salvation

In the following section, the researcher presents a descriptive analysis of the empirical findings in the research investigation, between respondents who reported being members of Kenyan immigrant congregations and respondents who reported being members of white evangelical congregations, under each respective conceptual category of theological hermeneutics of practices and beliefs about salvation operationalized in the research instrument.

Practices and beliefs expressing sacramental praxis of salvation

The outcome of analysis on practices and beliefs about ongoing sanctification, repentance from sin, and human responsibility indicate a relatively similar distribution of percentage frequencies between respondents who are members of white evangelical congregations and those who are members of Kenyan immigrant congregations. Over 75 percent of respondents from both sub-samples strongly associated with the view that

salvation involves practices and beliefs about ongoing sanctification and repentance from sin. However, only a little over 50 percent of respondents in both sub-samples strongly associated with the view that salvation involves practices and beliefs about human responsibility, with a third of respondents of both sub-samples reporting a certain ambivalence.

The outcome of analysis on practices and beliefs about encounters with God at the altar indicate a significant difference between both sub-samples where 75 percent of respondents who are members of Kenyan immigrant congregations strongly associated with the view that salvation involves practices and beliefs about encounters with God at the altar, compared to only 47 percent of respondents who are members of white evangelical congregations. This outcome further indicates that 39 percent of respondents who are members of white evangelical congregations showed a certain ambivalence, with 14 percent showing negative association.

Practices and beliefs expressing declarational praxis of salvation

The outcome of analysis on practices and beliefs about justification by faith indicates a relatively similar pattern of distribution of percentage frequencies between respondents of who are members of white evangelical congregations and those who are members of Kenyan immigrant congregations, with 84 percent and 85 percent of respondents respectively strongly associating with the view that salvation involves practices and beliefs about justification by faith. However, only 33 percent and 43 percent of respondents who are members of white evangelical congregations and those who are members of Kenyan immigrant congregations respectively strongly associated with the view that salvation involves practices and beliefs about the assurance of eternal

security (once saved always saved), with more than 30 percent of respondents of both sub-samples indicating negative association.

Practices and beliefs expressing pneumatocentric praxis

The outcome of analysis on being filled with the Spirit and being delivered from powers of darkness indicates a relatively similar pattern of distribution of percentage frequencies between respondents of both sub-samples, with over 75 percent of respondents showing strong association with the view that salvation involves practices and beliefs about being filled with the Spirit and practices and beliefs about deliverance from powers of darkness. However, while both sub-samples indicate that 64 percent and 56 percent of respondents who are members of white evangelical congregations and those who are members of Kenyan immigrant congregations respectively strongly associate with the view that salvation involves practices and beliefs about water baptism, 44 percent of respondents who are members of Kenyan immigrant congregations show a certain ambivalence, and 19 percent for respondents who are members of white evangelical congregations show negative association.

Practices and beliefs expressing logocentric praxis

The outcome of analysis for practices and beliefs about finished work of Christ and divine sovereignty indicate a relatively similar pattern of distribution of percentage frequencies between respondents of both sub-samples, with over 75 percent of respondents strongly associating with the view that salvation involves practices and beliefs about finished work of Christ and divine sovereignty.

Practices and beliefs expressing praxis of holistic salvation

The outcome of analysis on practices and beliefs about material blessings, physical healing, social transformation, and ecological salvation indicate a relatively similar distribution of percentage frequencies between respondents of both sub-samples. Approximately 20 percent of respondents of both sub-samples strongly associate with the view that salvation involves of practices and beliefs about material blessings, while over 50 percent showing a certain ambivalence and approximately 25 percent showing negative association. Approximately 50 percent of respondents of both sub-samples show strongly association with the view that salvation involves practices and beliefs about physical healing, with approximately 40 percent of respondents showing a certain ambivalence.

In addition, 68 percent of respondents who are members of white evangelical congregations shows strongly association with the view that salvation involves practices and beliefs about social transformation, compared to 50 percent of respondents who are members of Kenyan immigrant congregations. This outcome further indicates that 47 percent of respondents who are members of Kenyan immigrant congregations shows certain ambivalence compared to 30 percent of respondents who are members of white evangelical congregations. Only 31 percent of respondents who are members of white evangelical congregations and 20 percent of respondents who are members of Kenyan immigrant congregations show strong association with the view that salvation involves practices and beliefs about ecological redemption. This outcome further indicates that 48 percent of respondents who are members of Kenyan immigrant congregations show a certain ambivalence (with 32 percent showing negative association) compared to 28

percent of respondents who are members of white evangelical congregations (with 41percent showing negative association).

Practices and beliefs expressing praxis of individual salvation

The outcome of analysis on practices and beliefs about saying the sinner's prayer for both sub-samples indicate a relatively similar pattern of distribution of percentage frequencies, with 63 percent of respondents who are members of white evangelical congregations and 55 percent of respondents who are members of Kenyan immigrant congregations associating with the view that salvation involves practices and beliefs about saying the sinner's prayer. Approximately 30 percent of respondents of both sub-samples shows a certain ambivalence.

Theological Frequency Scales of Practices and Beliefs about the Church

Following the Pentecostal ecclesiology developed in the work of Cartledge⁵⁵¹, Pentecostal-inflected practices and beliefs reflect theological hermeneutics of an ecclesiology "from below", of which the researcher investigated empirically in this project. The research question on the Church that guided the empirical investigation is broken into two sub-questions: (2a) which practices and beliefs about the Church among Kenyan immigrants reflect more an ecclesiology "from below" than an ecclesiology "from above"? (2b) which practices and beliefs about the Church from perceptions of Kenyan immigrants on white evangelical congregations reflect more an ecclesiology "from below" than an ecclesiology "from above"? The researcher conceptualized practices and beliefs on the Church in the form of dialectic of theological hermeneutics

⁵⁵¹ Cartledge developed Pentecostal ecclesiology in a congregational study on Hockley Pentecostal Church, see Cartledge, *Testimony in the Spirit*, 183-188.

between an ecclesiology “from below” and an ecclesiology “from above” which were both investigated empirically. Drawing from the literature on the emergence of Pentecostalism as a renewalist tradition in global evangelicalism during the twentieth century, and the renewal problematic in white evangelicalism, the researcher formulated two expectations on the answer to the above research questions.

Expectation 3: The researcher expected that Kenyan immigrants will score high on practices and beliefs about the Church that reflect an ecclesiology “from below” (*expectation 3a*), and low on practices and beliefs about the Church that reflect an ecclesiology “from above” (*expectation 3b*).

Expectation 4: The researcher expected that perceptions of Kenyan immigrants on white evangelical congregations will score high on practices and beliefs about the Church that reflect an ecclesiology “from above” (*expectation 4a*), and low on practices and beliefs about the Church that reflect an ecclesiology “from below” (*expectation 4b*).

The researcher operationalized Cartledge’s four⁵⁵² distinctive theological themes which express hermeneutics of an ecclesiology “from below”, namely a temple of praise, household of healing, members of ministry, and community of radical hospitality. The four themes were put together as a group of items to investigate an ecclesiology “from below” which reflect Pentecostal theological hermeneutics. To increase the interpretability of empirical findings in the data analysis process, the researcher employed the concept of dialectic to the practices and beliefs on the Church, as expressed and reflected in the theological perceptions of practitioners in the theological inductive study.

⁵⁵² Cartledge lists five theological concepts but in this study, the concept of “pilgrims of hope” within Pentecostal ecclesiology, is discussed under “eschatological preference” in the section on Pentecostal theological hermeneutics of revelation.

Thus, the researcher designed a group of 13 measures of practices and beliefs on the Church for respondents to provide evaluative rating in the Kenyan immigrant congregations and white evangelical congregations where respondents are embedded. This group of items asked: *how well does your church do the following?* In this group, 11 measures of practices and beliefs individually reflect an ecclesiology “from below”, and 1 practice and belief reflect an ecclesiology “from above”. The survey item on “meets your spiritual needs” is not a measure of practice and belief but the empirical findings presented in the table may be used for further research on another topic. Thus, no descriptive analysis of results is provided because the resulting data added nothing to the model.

In addition, the researcher put together two other indexes of measurements of practices and beliefs in the questionnaire. One group consist of 13 measures of practices and beliefs on the Church that range from either relatively more Pentecostal-inflected practices and beliefs on the Church or relatively less Pentecostal-inflected practices and beliefs on the Church. This group of items asked: *how interested are you in these activities or ministries when you consider joining a church for the first time?* In this group, 11 measures of practices and beliefs reflect an ecclesiology “from below”, and 2 practices and beliefs reflect an ecclesiology “from above”. The measures of practices and beliefs on traditional worship and contemporary worship applies to practices and beliefs both reflecting an ecclesiology “from below” and ecclesiology “from above.” While practices and beliefs regarding traditional worship and contemporary worship were tested in the questionnaire, no descriptive analysis of results regarding worship is provided here.

This is because the resulting data added nothing to the model. The empirical findings presented here may be used for further research on that particular topic.

The other group consist of 8 measures of practices and beliefs on the Church, with 5 measures reflecting an ecclesiology “from below”, and 3 measures reflecting an ecclesiology “from above”. This group of items asked: *how much do these describe what church means to you?*

Thus, in the analysis of the empirical findings, the researcher presented two different representations of outcomes. The first presentation represents findings from the first group of measures of practices and beliefs on the Church while the second presentation represent findings from the other two groups. In order to answer the research question on the Church, the researcher filtered the outcome of analysis on practices and beliefs on the Church between responses reported by those respondents who are members of white evangelical congregations, and those respondents who are members of Kenyan immigrant congregations. In Table 13, the researcher presents the first representation of the empirical findings of the evaluative rating on practices and beliefs on the Church in the congregations where respondents are embedded, by comparison between white evangelical congregations and Kenyan immigrant congregations.

In Table 14, the researcher presents the second representation of the empirical findings of measures of practices and beliefs on the Church between respondents who reported being members of Kenyan immigrant congregations and respondents who reported being members of white evangelical congregations. In the analysis, the researcher uses the percentage frequency distribution of the empirical findings on measures of practices and beliefs investigated. In this table, the researcher reduced the 4-

point Likert scale to the following three categories: - = strong negative (scale points 1); -
\+ = ambivalence (scale points 2 and 3); + = strong positive (scale point 4).

Table 13

Practices and Beliefs on the Church (N = 101): Representation I

	White Evangelical Congregations			Kenyan Immigrant Congregations		
	-	-/+	+	-	-/+	+
<i>Ecclesiology “from below”</i>						
Worship and praise ministry	8%	24%	68%	0%	35%	65%
Altar call ministry	21	11	68	6	50	44
Emphasize ministry of the Holy Spirit	13	22	65	0	41	59
Honors diverse gifts of the congregation	16	28	56	3	42	55
Emphasize sharing of testimonies	33	28	39	0	32	68
Multicultural leadership	35	16	49	25	31	44
Focuses on what God is doing today	0	16	84	0	45	55
Builds relationships with other churches	5	44	51	6	35	59
Serves the needs of the larger community	0	27	73	3	38	59
Builds a strong sense of community	0	36	64	0	36	64
Participates in social and political issues	28	58	14	25	60	15
Meets your spiritual needs	5	22	73	0	35	65
<i>Ecclesiology “from above”</i>						
Emphasize authoritative doctrine of church	3	39	58	3	45	52

Descriptive Analysis of Results about Practices and Beliefs on the Church

In the following section, the researcher presents a descriptive analysis of the empirical findings on measures of practices and beliefs on the Church operationalized in

the research instrument, under each respective conceptual category of theological hermeneutics.

Practices and beliefs expressing an ecclesiology “from below”⁵⁵³

The outcome of analysis on practices and beliefs on the Church regarding worship and praise, honoring diverse gifts of the congregation, emphasis on sharing of testimonies, building relationships with other churches, building a strong sense of community, and participation in social and political issues shows a relatively similar pattern of distribution of responses for respondents in both white evangelical congregations and Kenyan immigrant congregations. For example, 64 percent of respondents in both white evangelical congregations and Kenyan immigrant congregations have a strong association with practices and beliefs about building a strong sense of community.

There was 68 percent of respondents in white evangelical congregations and 65 percent of respondents in Kenyan immigrant congregations who showed strong association towards practices and beliefs about worship and praise ministry.

There was 56 percent and 55 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively who showed strong association towards practices and beliefs about honoring diverse gifts of the congregation. Only 14 percent and 15 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively have a strong association with practices and beliefs about participation in social and political issues.

⁵⁵³ Although the researcher places the item on “meets your spiritual needs” in the table under an ecclesiology “from below”; however, the question also applies to practices and beliefs under an ecclesiology “from above”.

There was 49 percent and 44 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively who showed strong association towards practices and beliefs about multicultural leadership.

There was 65 percent of respondents in white evangelical congregations and 59 percent in Kenyan immigrant congregations who showed strong association towards practices and beliefs about the ministry of the Holy Spirit. The percentage of respondents in white evangelical congregations showed strong association towards practices and beliefs about the altar call ministry was 68 percent compared to 44 percent of respondents in Kenyan immigrant congregations. There was 44 percent and 59 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively who showed strong association towards practices and beliefs about building relationships with other churches.

The percentage of respondents who showed strong association towards practices and beliefs about sharing of testimonies was only 39 percent of respondents in white evangelical congregations compared to 68 percent of respondents in Kenyan immigrant congregations. There was 84 percent of respondents in white evangelical congregations who have strong association with practices and beliefs about focusing on what God is doing today compared to 55 percent of respondents in Kenyan immigrant congregations.

There was 73 percent of respondents in white evangelical congregations who have strong association with practices and beliefs about serving the needs of the larger community compared to 59 percent of respondents in Kenyan immigrant congregations.

Practices and beliefs expressing an ecclesiology “from above”

The outcome of analysis on item 11 indicated a relatively similar pattern of distribution of responses for respondents in both white evangelical congregations and Kenyan immigrant congregations. There was 58 percent and 52 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively who have a strong association with practices and beliefs about authoritative teaching of the Church.

Table 14 is presentation of the second representation of practices and beliefs about the Church. The researcher reduced the 4-point Likert scale to the following three categories: - = strong negative (scale points 1); -\+ = ambivalence (scale points 2 and 3); + = strong positive (scale point 4).

Table 14

Practices and Beliefs about the Church (N = 101): Representation II

	White Evangelical Congregations			Kenyan Immigrant Congregations		
	-	-\+	+	-	-\+	+
<i>Ecclesiology “from below”</i>						
Altar call ministry	8%	32%	60%	6%	44%	50%
Social outreach	3	43	54	0	45	55
Connection with global mission	5	21	74	0	41	59
Evangelism ministries	8	30	62	0	41	59
Hospitality ministry	8	29	63	0	42	58
Healing ministry	8	52	40	3	31	66
Helping members learn life skills	0	53	47	3	39	58

Prophetic ministry	8	50	42	9	41	50
Spirit-driven worship	0	16	84	0	21	79
Practicing the gifts of the Holy Spirit	0	19	81	6	28	66
Traditional worship style	13	58	29	12	52	36
Contemporary worship style	3	50	47	3	55	42
Prayer ministry	0	18	82	0	15	85
Household of healing	14	41	45	15	27	58
All Christians are ministers	0	30	70	3	29	68
Community of radical hospitality	16	37	47	7	45	48
Temple of praise	0	20	80	0	22	78
The fellowship of the Spirit	6	14	80	0	19	81
<i>Ecclesiology “from above”</i>						
Authoritative teaching	6	28	66	3	37	60
Strong denominational ties	18	42	40	24	55	21
Belonging to the chosen	18	29	53	13	23	64
The company of the elect	23	35	42	7	54	39
The old-time church	16	56	28	21	54	25

Descriptive Analysis of Empirical Findings on Practices and Beliefs about the Church

In the following section, the researcher presents a descriptive analysis of the empirical findings on practices and beliefs about the Church operationalized in the research instrument, under each respective conceptual category of theological hermeneutics.

Practices and beliefs expressing hermeneutic of ecclesiology from “below”⁵⁵⁴

The outcome of analysis on practices and beliefs about social outreach, Spirit-driven worship, prayer ministry, all Christians are ministers, community of radical hospitality, fellowship, and the Church as “temple of praise” shows a relatively similar pattern of distribution of responses for respondents in both white evangelical congregations and Kenyan immigrant congregations. Approximately 80 percent of respondents in both sub-samples have strong association with ecclesiological practices and beliefs on Spirit-driven worship, prayer ministry, fellowship, and the Church as “temple of praise”. Approximately 70 percent of respondents in both sub-samples have strong association with ecclesiological practices and beliefs on the ministry of all Christians. Only 50 percent of the respondents in both white evangelical congregations and Kenyan immigrant congregations have strong association with the ecclesiological practices and beliefs on social outreach. Less than 50 percent of respondents in both sub-samples have strong association with ecclesiological practices and beliefs on “community of radical hospitality”.

There is 74 percent and 59 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively that associate with ecclesiological practices and beliefs about connecting with global mission.

There is 60 percent and 50 percent of respondents in white evangelical congregations and Kenyan immigrant congregations respectively that associate with ecclesiological practices and beliefs about altar call ministry.

⁵⁵⁴ Although the researcher places the items on traditional worship and contemporary worship in the table under ecclesiology “from below”, the question also applies to practices and beliefs under ecclesiology “from above”.

There was 62 percent of respondents in white evangelical congregations compared to 59 percent of respondents in Kenyan immigrant congregations who have strong association with ecclesiological practices and beliefs on evangelism ministries. There was 63 percent of respondents in white evangelical congregations compared to 58 percent of respondents in Kenyan immigrant congregations who have strong association with ecclesiological practices and beliefs about hospitality ministry.

There was 66 percent of respondents in Kenyan immigrant congregations compared to 40 percent of respondents in white evangelical congregations who have a strong association with ecclesiological practices and beliefs on healing ministry. These results are similar to another related measure of practice and belief with 58 percent of respondents in Kenyan immigrant congregations compared to 45 percent of respondents in white evangelical congregations having strong association with the theme “household of healing”.

There was 58 percent of respondents in Kenyan immigrant congregations compared to 47 percent of respondents in white evangelical congregations who have a strong association with ecclesiological practices and beliefs on the ministry of training in life skills. There was 50 percent of respondents in Kenyan immigrant congregations compared to 42 percent of respondents in white evangelical congregations who have a strong association with ecclesiological practices and beliefs on prophetic ministry.

There was 81 percent of respondents in white evangelical congregations compared to 66 percent of respondents in Kenyan immigrant congregations who have strong association with ecclesiological practices and beliefs on practicing the gifts of the Spirit.

Practices and beliefs expressing an ecclesiology “from above”

The outcome of analysis on practices and beliefs about authoritative teaching ministry and the “the old-time church” shows a relatively similar pattern of distribution of responses for respondents in both white evangelical congregations and Kenyan immigrant congregations. Approximately 60 percent of respondents in both sub-samples have a strong association with ecclesiological practices and beliefs about authoritative teaching ministry while only approximately 25 percent of respondents in both sub-samples have a strong association with ecclesiological practices and beliefs about “the old-time church”.

There was 40 percent of respondents in white evangelical congregations who have a strong association with ecclesiological practices and beliefs on strong denominational ties compared to 21 percent of respondents in Kenyan immigrant congregations.

The outcome of analysis shows that 64 percent of respondents in Kenyan immigrant congregations have a strong association with ecclesiological practices and beliefs on “belonging to the chosen”, compared to 53 percent of respondents in white evangelical congregations. There was 42 percent of respondents in white evangelical congregations showing a strong association with ecclesiological practices and beliefs on “the company of the elect” compared to 39 percent in Kenyan immigrant congregations.

Theological Frequency Scales of Practices and Beliefs about Revelation

Following the deductive study on constructive Pentecostal theology⁵⁵⁵, Pentecostal-inflected practices and beliefs reflect theological hermeneutics of revelation as “play” more than theological hermeneutics of revelation as “performative”.

⁵⁵⁵ See Chapter Three.

Theological hermeneutics of revelation as “play” and theological hermeneutics of revelation as “performative” were theorized into three paired-sets of contrasting conceptual categories, as shown in Table 15. However, the researcher did not design the questionnaire to test these particular individual conceptual categories of theological hermeneutics of revelation. Rather, the broad categories of theological hermeneutics of revelation as “play” and theological hermeneutics of revelation as “performative” are operationalized into relatively more Pentecostal-inflected practices and beliefs about revelation and relatively less Pentecostal-inflected practices and beliefs about revelation, which were investigated empirically.

Table 15

Theological Hermeneutics of Practices and Beliefs about Revelation

A. Hermeneutic of revelation as play	B. Hermeneutic of revelation as performative
a. Continuationist praxis	b. Cessationist praxis
c. Eschatological preference	d. Historical precedence
e. Divine immanent nature of revelation	f. Divine transcendent nature of revelation

The research question on revelation that guided the empirical investigation is broken into two sub-questions: (3a) which practices and beliefs about revelation among Kenyan immigrants reflect more theological hermeneutics of revelation as “play” than theological hermeneutics of revelation as “performative”? (3b) which practices and beliefs about revelation from perceptions of Kenyan immigrants on white evangelical congregations reflect more theological hermeneutics of revelation as “performative” than

theological hermeneutics of revelation as “play”? Based on the literature on the emergence of Pentecostalism as a renewalist tradition in global evangelicalism during the twentieth century, and the renewal problematic in white evangelicalism, the researcher formulated two expectations about the answer to these questions.

Expectation 5: The researcher expected that Kenyan immigrants will score high on practices and beliefs about revelation that reflect theological hermeneutics of revelation as “play” (*expectation 5a*), and low on practices and beliefs about revelation that reflect theological hermeneutics of revelation as “performative” (*expectation 5b*).

Expectation 6: The researcher expected that perceptions of Kenyan immigrants on white evangelical congregations will score high on practices and beliefs about revelation that reflect theological hermeneutics of revelation as “performative” (*expectation 6a*), and low on practices and beliefs about revelation that reflect theological hermeneutics of revelation as “play” (*expectation 6b*).

The researcher designed two separate measuring instruments on practices and beliefs about revelation. Three separate groups of items were put together in the survey. In the first group of items, the researcher put together 5 measures of practices and beliefs about revelation in which 4 of these reflected theological hermeneutics of revelation as “play”, and 1 reflected theological hermeneutics of revelation as “performative”. This group of items asked: *how are you likely to hear God’s revelation through these ways?* In second group of items, the researcher put together 3 measures of practices and beliefs about revelation, in which all of these reflected theological hermeneutics of revelation as “play”. The items in this group asked respondents to rate their agreement or disagreement with the stated phrases. In the third group of items, the researcher put together 6 paired

measures of practices and beliefs about revelation, where one side of the pair reflected either theological hermeneutics of revelation as “play” or theological hermeneutics of revelation as “performative”. This group of items asked: *which way of knowing God do you prefer to trust?* Thus, in the analysis of the empirical findings, the researcher presented two different representations of outcomes. The first presentation represents findings from the first and second group of measures of practices and beliefs about revelation, while the second presentation represent findings from the third group of measures of practices and beliefs about revelation

In order to answer the research question on revelation, the researcher filtered the outcome of analysis on practices and beliefs on revelation between responses reported by those respondents who members of white evangelical congregations, and those respondents who are members of Kenyan immigrant congregations. In Table 16, the researcher presents the empirical findings for the first and second group of items investigating the theological hermeneutics of practices and beliefs about revelation between respondents who reported being members of Kenyan immigrant congregations and respondents who reported being members of white evangelical congregations, using the percentage frequency distribution of each item by the respondents. In this table, the researcher reduced the 4-point Likert scale by combining scale points 2 and 3, which yielded three categories: - = strong negative (scale point 1); -\+ = ambivalence (scale points 2 and 3); + = strong positive (scale point 4).

Table 16

Practices and Beliefs on Mediation of Revelation (N = 101): Representation I

	White Evangelical Congregations			Kenyan Immigrant Congregations		
	-	-/+	+	-	-/+	+
<i>Hermeneutic of revelation as play</i>						
Through personal experience	0%	13%	87%	6%	15%	79%
Through prophesy	8	28	64	12	36	52
Through the testimonies of others	0	16	84	3	32	65
Through vision and dreams	13	37	50	6	47	47
The gifts of the Spirit are for today	0	6	94	7	13	80
Women serve well as pastors as do men pastors	8	30	62	3	36	61
God performs miracles today through men and women	3	5	92	0	18	82
<i>Hermeneutic of revelation as performance</i>						
Through Scripture	0	16	84	0	15	85

Descriptive Analysis of the Results on Practices and Beliefs about Revelation

In the following section, the researcher presents a descriptive analysis of the empirical findings in the research investigation, under each respective conceptual category of theological hermeneutics of practices and beliefs about revelation operationalized in the research instrument, by comparison between respondents who are members of white evangelical congregations and respondents who are members of Kenyan immigrant congregations.

Practices and beliefs Expressing revelation as “play”

The outcome of analysis in both Kenyan immigrant congregations and white evangelical congregations displayed a relatively comparable distribution of responses on all items in theological hermeneutic of revelation as “play”. Over 80 percent of respondents in both white evangelical congregations and Kenyan immigrant congregations strongly associated with mediation of revelation through personal experience, the activity of gifts of the Spirit today, and performance of the miraculous. In both sub-samples, only about 50 percent of respondents associated strongly with mediation of revelation through vision and dreams. There was 84 percent of respondents in white evangelical congregations who strongly associated with mediation of revelation through the testimonies of others compared to 65 percent of respondents in Kenyan immigrant congregations.

In addition, there was 64 percent of respondents in white evangelical congregations who strongly associated with mediation of revelation through prophesy, compared to 52 percent of respondents in Kenyan immigrant congregations. The outcome of analysis indicated that 62 percent of respondents in white evangelical congregations

strongly associated with the pastoral ministry of women, compared to 61 percent of respondents in Kenyan immigrant congregations.

Practices and beliefs Expressing revelation as “performance”

The outcome of analysis in both Kenyan immigrant congregations and white evangelical congregations displayed a relatively comparable distribution of responses the item under theological hermeneutic of revelation as “performance”. Approximately 85 percent in both sub-samples reported strongly associated with mediation of revelation through Scripture.

Theological Frequency Scales of Practices and Beliefs on Mediation of Revelation

Following the deductive study on constructive Pentecostal theology, the researcher operationalized theological hermeneutics of revelation as “play” and theological hermeneutics of revelation as “performative” into six paired-sets of practices and beliefs, as forms of mediation of revelation with each at the end of a continuum, which were investigated empirically, as shown in Table 17 below.

Table 17

Theological Hermeneutics of Practices/Beliefs on Mediation of Revelation

1. Revelation as “performative”	2. Revelation as “play”
a) Intellect	b) Intuition
c) Logic	d) Personal senses
e) Literal expression	f) Picture language
g) Detached observation	h) Individual participation
i) Reason	j) Mysticism
k) Cognitive Reflection	l) Divine Encounter

In order to answer the research question on revelation, the researcher filtered the outcome of analysis on practices and beliefs about mediation of revelation between responses reported by those respondents who are members of white evangelical congregations and those respondents are members of Kenyan immigrant congregations. In Table 18, the researcher presents the second representation of the empirical findings for the third group of items investigating the theological hermeneutics of practices and beliefs about revelation, using the percentage frequency distribution of each item by the respondents.

Table 18

Practices/Beliefs on Mediation of Revelation (N = 101): Representation II

		White Evangelical Congregations	Kenyan Immigrant Congregations
62	Intellect	48%	50%
	Intuition	52	50
63	Personal senses	68	54
	Logic	32	46
64	Picture language	4	33
	Literal expression	96	67
65	Detached observation	3	8
	Individual Participation	97	92
66	Mysticism	7	9
	Reason	93	91
67	Divine Encounter	56	71
	Cognitive Reflection	44	29

Descriptive Analysis of the Empirical Findings about Mediation of Revelation

In the following section, the researcher presents a descriptive analysis of the empirical findings in the research investigation. The paired-sets of measures of practices and beliefs on mediation of revelation which were operationalized in the research instrument are numbered alongside each other in the table, between one that reflect revelation as “play” and the other that reflect revelation as “performative.”

Practices and Beliefs Expressing Revelation as “Play” or Revelation as “Performative

There was 50 percent of respondents in both Kenyan immigrant congregations and white evangelical congregations who preferred mediation of revelation through intellect, and the other 50 percent preferred mediation of revelation through intuition.

While 68 percent of respondents in white evangelical congregations preferred mediation of revelation through personal senses, 32 percent preferred logic. There was 54 percent of respondents in Kenyan immigrant congregations who preferred mediation of revelation through personal senses, and 46 percent preferred mediation of revelation through logic.

Over 90 percent of respondents in both white evangelical congregations and Kenyan immigrant congregations showed preference for practices and beliefs of mediation of revelation through individual participation over practices and beliefs of mediation of revelation through detached observation.

Over 90 percent of respondents in both white evangelical congregations and Kenyan immigrant congregations showed preference for practices and beliefs of mediation of revelation through reason over practices and beliefs of mediation of revelation through mysticism.

Only 4 percent of respondents in white evangelical congregations showed preference for practices and beliefs of mediation of revelation through picture language over literal expression compared to 33 percent of respondents in Kenyan immigrant congregations.

Approximately 70 percent of respondents in Kenyan immigrant congregations showed preference for practices and beliefs of mediation of revelation through divine encounter over practices and beliefs of mediation of revelation through cognitive reflection, compared to 56 percent in white evangelical congregations.

Theological Frequency Scales of Practices and Beliefs on the Full Gospel Motif

The researcher operationalized the five motifs of Full Gospel, namely new birth, healing, Spirit baptism, second coming, and sanctification into five items. The researcher filtered the outcome of analysis on practices and beliefs on mediation of revelation between responses reported by those respondents in white evangelical congregations and respondents in Kenyan immigrant congregations.

In Table 19, the researcher presents the empirical findings for items investigating practices and beliefs of Pentecostal Full Gospel motifs between white evangelical congregations and Kenyan immigrant congregations, using the percentage frequency distribution of each item by the respondents. In this table, the researcher presents the empirical findings using scores in all the scale points. However, for descriptive analysis purposes, the scale points are adjusted to reduce the 5-point Likert scale to the following three categories: - = strong negative (scale points “least emphasis” and “somewhat least emphasis” combined); -\+ = ambivalence (scale points “neither least nor most”); +/= strong positive (scale point “somewhat most emphasis” and “most emphasis” combined).

Table 19

Practices and Beliefs about the Full Gospel Motif (N = 101)

			Least Emphasis	Neither Least nor Most Emphasis	Most Emphasis
			-	-/+	+
62_1	New birth	White Evangelical Congregations	25%	5%	70%
		Kenyan Immigrant Congregations	11	16	73
62_2	Healing	White Evangelical Congregations	35	35	30
		Kenyan Immigrant Congregations	26	11	63
62_3	Sanctification	White Evangelical Congregations	15	30	55
		Kenyan Immigrant Congregations	32	5	63
62_4	Spirit baptism	White Evangelical Congregations	20	10	70
		Kenyan Immigrant Congregations	22	0	78
62_5	Second Coming	White Evangelical Congregations	30	15	55
		Kenyan Immigrant Congregations	26	16	58

Descriptive Analysis of Results on Practices and Beliefs about Full Gospel Motifs⁵⁵⁶

In the following section, the researcher presents a descriptive analysis of the empirical findings in the research investigation on practices and beliefs about Full Gospel motif operationalized in the research instrument, by comparison between respondents who are members of white evangelical congregations and respondents who are members of Kenyan immigrant congregations.

⁵⁵⁶ Analysis regarding the Full Gospel motifs offers some insights and is therefore presented here. However, statistical limitations emerged in the data that made it unhelpful to explore this Motifs further due to reliability and other issues. Future research would do well to build on the lessons learned.

The outcome of analysis indicated a relatively similar pattern of distribution of responses between Kenyan immigrant congregations and white evangelical congregations on all motifs of the Pentecostal Full Gospel, except healing. Approximately 70 percent of respondents in both sub-samples strongly identified with new birth and the Spirit baptism motifs. Approximately 60% of respondents in both sub-samples strongly identified with sanctification and second coming motifs. However, 63 percent of respondents in Kenyan immigrant congregations strongly identified with the healing motif compared to only 30 percent of respondents in white evangelical congregations.

A Summary of Implications from the Outcome of Analysis

This chapter presented the empirical findings on the investigation on practices and beliefs about salvation, the Church, and revelation. The descriptive analysis of the results focused on individual practices and beliefs that were empirically investigated and tested in this project. The tables representations contain more results of the empirical findings that yielded from the statistical tests than can be described in this space. For example, the indication of high level of ambivalence from responses on a number of practices and beliefs is not included in the descriptive analysis.

The results from descriptive analysis are subjected to the process of theological-hermeneutic interpretation in the next chapter. Theological-hermeneutic interpretation summarizes the empirical results, and identifies the practices and beliefs that have significant implications for the theological problem and goal of the renewal of white evangelicalism.

**CHAPTER FIVE. THEOLOGICAL-HERMENEUTIC EVALUATION:
INTERPRETATION OF EMPIRICAL RESULTS OF PRACTICES AND
BELIEFS ABOUT SALVATION, THE CHURCH, AND REVELATION**

Introduction

The phase of theological-hermeneutic evaluation completes the empirical-theological cycle by relating back the results from empirical testing to the theological problem and goal of the research.⁵⁵⁷ The theological-hermeneutic evaluation phase is divided into three sub-phases; theological interpretation, theological reflection, and theological-methodological reflection.⁵⁵⁸ The sub-phase of theological interpretation entails summarizing the results of empirical data analysis to answer the research question investigated.⁵⁵⁹ The process of summarizing the results of the research investigation also involves identifying test results with statistical strength in respect to the theological conceptual model and the broader theological problem.

In the sub-phase of theological-hermeneutic reflection, the researcher critically evaluates “the meaning and the relevance of the results of theological interpretation” in relation to the theological problem and goal. The researcher engages the empirical results that have significant implications to the theological-conceptual model. The process of theological interpretation in this project will limit itself to those measures of practices and beliefs whose test results either showed strong association or negative association.

The process of theological interpretation is hermeneutical in the sense that it aims at gaining practical theological understanding from the results of the practices and beliefs

⁵⁵⁷ Van der Ven, *Practical Theology*, 152.

⁵⁵⁸ For the purposes of this project, the researcher did not develop the sub-phase of theological-methodological reflection.

⁵⁵⁹ Van der Ven, *Practical Theology*, 209.

under investigation in light of the theological problem and goal. This implies that the test results of the empirical investigation derive their meaning through a process of interpretative movements between theological research problem and goal and the theories of theological-conceptual model.⁵⁶⁰

In respect to theological-conceptual model, theological interpretation involves providing the basic conceptual theological meaning of the expressions employed in the questionnaire for data gathering. For example, in the survey, the researcher employed the terms “encounter” and “understanding” as two forms of the mediation of revelation, each at the end of a continuum. In order to place the research results of this question about “encounter” and “understanding” within the context of the theological conversation on revelation, the terms “encounter” and “understanding” are rendered as “divine encounters” and “cognitive reflection” respectively.

At the center of the theological conceptualization is the theological research question: which practices and beliefs about salvation, the Church, and revelation among Pentecostal-type global evangelicals, and their perceptions of white evangelical congregations, carry lessons of renewal for white evangelicalism? In order to answer this theological research question, the researcher focused the investigation on three empirical questions on practices and beliefs about salvation, the Church, and revelation. The first question investigated practices and beliefs about salvation among Kenyan immigrants, and their perceptions of white evangelical congregations that reflect theological hermeneutics of the “subjective-ontological” more than theological hermeneutics of the “objective-positional”. The second question investigated practices and beliefs about the

⁵⁶⁰ Van der Ven, *Practical Theology*, 209.

Church among Kenyan immigrants, and their perceptions of white evangelical congregations that express theological hermeneutics of an “ecclesiology ‘from below’” more than theological hermeneutics of an “ecclesiology ‘from above’”. The third question investigated practices and beliefs about revelation among Kenyan immigrants, and their perceptions of white evangelical congregations that express theological hermeneutics of revelation as “play” more than theological hermeneutics of revelation as “performative”.

In Chapter Three, the researcher formulated six hypotheses from the theological-conceptual model. In the following section, the researcher summarizes the empirical findings to determine the extent to which each of these hypotheses were falsified or corroborated. The hypotheses were formulated to test the broad conceptual categories of theological hermeneutics in which distinct survey measures of practices and beliefs about salvation, the Church, and revelation reflected. However, the researcher analyzed empirical findings of individual measures of practices and beliefs in order to increase the interpretability of results.⁵⁶¹ Thus, it is likely that the research findings of individual measures of practices and beliefs reflecting particular theological hermeneutics may simultaneously indicate high and low salience score results. Accordingly, the researcher interprets the results of individual measures of practices and beliefs in the context of the results of multiple related measures. The possibility of incongruence in empirical results between related measures of practices and beliefs reflecting particular theological hermeneutics is not necessarily a problem of the research instrument but may actually reveal an important theological finding of hermeneutical significance. Thus, theological

⁵⁶¹ The researcher analyzed the empirical data of each individual practices and beliefs in Chapter Four.

interpretation focuses on results of individual measures of practices and beliefs that point to theological conundrums and have significant implication for theological-hermeneutic reflection. The researcher selected individual measures of practices and beliefs that are relevant to the goal of understanding practical theological implications of the presence of Pentecostal-type global evangelicals in white evangelical congregations to the renewal problematic of white evangelicalism.

Theological Interpretation of Results on Practices and Beliefs about Salvation

Hypotheses 1 and 2 relates to practices and beliefs about salvation. These two hypotheses are discussed together because the expectation of the research results from the empirical-theological testing are inversely related.

Hypothesis 1: Kenyan immigrants will score higher on practices and beliefs expressing the “subjective-ontological” praxis of salvation more than on practices and beliefs expressing the “objective-positional” praxis of salvation.

Hypothesis 2: Perceptions of white evangelical congregations by Kenyan immigrants will be higher on practices and beliefs expressing the “objective-positional” praxis of salvation more than on practices and beliefs expressing the “subjective-ontological” praxis of salvation.

These two hypotheses were partially corroborated and partially falsified by the research findings of the empirical investigation.

In Chapter Four, the researcher conceptualized the theological hermeneutics of the “subjective-ontological” and the “objective-positional” in relation to salvation into three paired-sets of dialectics. Firstly, a dialectic between sacramental praxis of salvation and declarational praxis of salvation. Secondly, a dialectic between pneumatocentric

soteriology and logocentric soteriology. Thirdly, a dialectic between praxis of holistic salvation and praxis of individual salvation. These three paired-sets of dialectics of theological hermeneutics of salvation were operationalized for empirical investigation into distinct measures of practices and beliefs that reflect them. Thus, in the following section, the researcher summarizes and discusses the results of empirical investigation on individual practices and beliefs about salvation under the respective theological hermeneutics that they reflect, and distinguishes between respondents in Kenyan immigrant congregations and respondents in white evangelical congregations.

Theological Hermeneutics of Sacramental Praxis of Salvation

Theological hermeneutics of sacramental praxis of salvation was operationalized by four practices and beliefs namely, ongoing sanctification, repentance from sin, human responsibility, and encounters with God at the altar. Approximately 80% of respondents in both sub-samples⁵⁶² strongly ascribed to practices and beliefs regarding ongoing sanctification and repentance from sin in their salvific experience. However, 75% of respondents in Kenyan immigrant congregations strongly ascribed to practices and beliefs about encounters with God at the altar compared to only 47% of respondents in white evangelical congregations. Additionally, the presence of practices and beliefs about human responsibility in the salvific experience of respondents in both sub-samples is relatively low. Approximately 50% of respondents in both sub-samples strongly ascribe to practices and beliefs about human responsibility in their salvific experience.

⁵⁶² Sub-samples refer to respondents between Kenyan immigrant congregations and white evangelical congregations.

Expectation 1a was that the presence of practices and beliefs that reflect sacramental praxis of salvation, would be relatively high in Kenyan immigrant congregations. As shown in the research data above, there was a relatively high presence of practices and beliefs regarding ongoing sanctification, repentance from sin, and encounters with God at the altar in the salvific experience of respondents in Kenyan immigrant congregations. However, there was relatively low presence of practices and beliefs regarding human responsibility in the salvific experience of respondents in Kenyan immigrant congregations. Thus, in the section on theological-hermeneutical reflection on salvation, the researcher evaluates the low salience of practices and beliefs regarding human responsibility in the salvific experience of respondents in Kenyan immigrant congregations in light of the theological-conceptual model and in relation to theological problem and goal.

Expectation 2b was that the presence of practices and beliefs that reflect sacramental praxis of salvation would be relatively low in white evangelical congregations. As shown in the research data above, there was no significant difference in the salience of practices and beliefs regarding ongoing sanctification, repentance from sin, and human responsibility in the salvific experience of respondents in both sub-samples. However, there was a relatively low presence of practices and beliefs regarding encounters with God at the altar in the salvific experience of respondents in white evangelical congregations. Thus, in the section on theological-hermeneutical reflection, the researcher evaluates the low presence of practices and beliefs regarding encounters with God at the altar in the salvific experience of respondents in white evangelical congregations in light of the theological problem and goal.

Theological Hermeneutics of Declarational Praxis of Salvation

Theological hermeneutics of declarational praxis of salvation was operationalized by two practices and beliefs, namely justification by faith and assurance of eternal security.⁵⁶³ While approximately 80% of respondents in both sub-samples strongly ascribed to practices and beliefs regarding justification by faith, only 33% of respondents in white evangelical congregations, and 43% of respondents in Kenyan immigrant congregations strongly ascribed to practices and beliefs regarding the assurance of eternal security.

Expectation 1b was that the presence of practices and beliefs that reflect declarational praxis of salvation would be relatively low in Kenyan immigrant congregations. Firstly, there was relatively low presence of practices and beliefs regarding the assurance of eternal security in the salvific experience of respondents in both sub-samples. Secondly, there was relatively high presence of practices and beliefs regarding justification by faith in the salvific experience of respondents in both sub-samples. However, in the section on theological-hermeneutical reflection, the researcher evaluates the high presence of practices and beliefs regarding justification by faith and low presence of practices and beliefs regarding the assurance of eternal security in the salvific experience of respondents in Kenyan immigrant congregations in light of the theological problem and goal.

Expectation 2a was that the presence of practices and beliefs that reflect declarational praxis of salvation would be relatively high in white evangelical

⁵⁶³ For the purposes of theological conversation, the researcher interprets the measuring item “once saved always saved” in the survey instrument as eternal security.

congregations. As pointed in the research data above, the results were similar in both subsamples. These results are evaluated in theological-hermeneutical reflection in light of the of the theological-conceptual model and in relation to theological problem and goal.

Theological Hermeneutics of Pneumatocentric Soteriology

Pneumatocentric soteriology was operationalized by three practices and beliefs, namely being filled with the Spirit, water baptism, and deliverance from powers of darkness. Approximately 80% of respondents in both subsamples strongly ascribed to practices and beliefs affirming being filled with the Spirit and deliverance from powers of darkness in their salvific experience. Approximately 60% of respondents in both subsamples strongly ascribed to practices and beliefs affirming water baptism in their salvific experience.

Expectation 1a was that the presence of practices and beliefs that reflect pneumatological soteriology would be relatively high in Kenyan immigrant congregations. As shown in the research data above, the results were similar in both subsamples. In the section on theological-hermeneutical reflection, the researcher evaluated the results on practices and beliefs regarding deliverance from powers of darkness in the salvific experience of respondents in Kenyan immigrant congregations light of the theological problem and goal.

Expectation 2b was that the presence of practices and beliefs that reflect pneumatological soteriology would be relatively low in white evangelical congregations. As shown in the research data above, the results were similar in both sub-samples.

Theological Hermeneutics of Logocentric Soteriology

Logocentric soteriology was operationalized by two practices and beliefs, namely the finished work of Christ and divine sovereignty. Approximately 80% of respondents of respondents in both sub-samples strongly identified with practices and beliefs regarding the finished work of Christ and divine sovereignty in their salvific experience.

Expectation 1b was that the presence of practices and beliefs that reflect logocentric soteriology would be relatively low in Kenyan immigrant congregations. As shown in the data above, the results in both sub-samples were similar. The researcher evaluates the presence of practices and beliefs regarding the finished work of Christ and divine sovereignty in the salvific experience of respondents in Kenyan immigrant congregations in light of the theological-conceptual model and in relation to theological problem and goal.

Expectation 2a was that the presence of practices and beliefs that express logocentric soteriology would be relatively high in white evangelical congregations. As pointed above, the results were similar in both sub-samples. The researcher evaluates these results in light of theological problem and goal.

Theological Hermeneutics of Holistic Salvation

Theological hermeneutics of holistic salvation was operationalized by four practices and beliefs, namely material blessings, physical healing, social transformation, and ecological redemption. Approximately 25% of respondents in both subsamples strongly identified with practices and beliefs regarding material blessings and ecological redemption in their theological understanding of salvation. Approximately 50% of

respondents in both sub-samples strongly ascribe to practices and beliefs regarding physical healing and social transformation in their salvific experience.

Expectation 1a was that the presence of practices and beliefs that reflect a praxis of holistic salvation would be relatively high in Kenyan immigrant congregations. As shown in the research data above, the results were similar in both sub-samples. However, in light of the theological problem and goal, the research evaluates the low presence of practices and beliefs regarding material blessings and ecological redemption in theological understanding of respondents in Kenyan immigrant congregations, in the section on theological-hermeneutical reflection

Expectation 2b was that the presence of practices and beliefs that reflect a praxis of holistic salvation would be relatively low in white evangelical congregations. As shown in the research data above, the results were similar in both sub-samples. These results are evaluated in the section on theological-hermeneutical reflection in relation to the theological problem and goal.

Theological Hermeneutics of Individual Salvation

Theological hermeneutics of holistic salvation was operationalized by the practice and belief regarding saying the sinner's prayer. Approximately 60% of respondents in both sub-samples strongly identified with the practice and belief regarding saying the sinner's prayer in their understanding of salvation.

Expectation 1b was that the presence of practices and beliefs that reflect orientation towards individual praxis of salvation would be relatively low in Kenyan immigrant congregations. As shown in the research data above, the results in both-

samples are similar. These results are critically reflected upon in relation to theological-conceptual-model and evaluated in light of the theological problem and goal.

Expectation 2a was that the presence of practices and beliefs that express that express orientation towards individual praxis of salvation would be relatively high in white evangelical congregations. As shown in the research data above, the results in both-samples are similar. These results are critically reflected upon in relation to theological-conceptual-model and evaluated in light of the theological problem and goal.

Theological interpretation of Results on Practices and Beliefs about the Church

Hypotheses 3 and 4 relates to practices and beliefs on the Church. These two hypotheses are discussed together because the research results of the empirical-theological testing are inversely related.

Hypothesis 3: Kenyan immigrants will score higher on practices and beliefs expressing an ecclesiology “from below” more than on practices and beliefs expressing an ecclesiology “from above”.

Hypothesis 4: Perceptions of white evangelical congregations by Kenyan immigrants will be higher on practices and beliefs expressing an ecclesiology “from above” more than on practices and beliefs expressing an ecclesiology “from below”.

These two hypotheses were partially corroborated and partially falsified by the research findings of the empirical investigation.

In order to conduct empirical investigation, the researcher operationalized the theological hermeneutics of an ecclesiology from “below” and an ecclesiology from

“above” into measures of practices and beliefs that reflect them. Thus, in the following section, the researcher summarizes and discusses the results of the two survey representations of empirical findings on practices and beliefs about the Church under the respective theological hermeneutics that they reflect, as developed in Chapter Three.

Theological Hermeneutics of an Ecclesiology “From Below”: Representation I

Theological hermeneutics of an ecclesiology “from below was operationalized by eleven practices and beliefs on the Church, namely worship and praise ministry, building a strong sense of community, building relationships with other churches, honoring diverse gifts of the congregation, ministry of the Holy Spirit, multicultural leadership, participation in social and political issues, the altar call ministry, focusing on what God is doing today, sharing of testimonies, serving the needs of the larger community.⁵⁶⁴

Approximately 60% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing worship and praise ministry, building a strong sense of community, building relationships with other churches, honoring diverse gifts of the congregation, ministry of the Holy Spirit, and serving the needs of the larger community. Approximately 50% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing multicultural leadership. Approximately 15% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing participation in social and political issues. Approximately 68% of respondents in white evangelical congregations strongly identified with practices and beliefs emphasizing altar call ministry compared to 44% of respondents in Kenyan immigrant congregations.

⁵⁶⁴ The researcher did not carry out theological interpretation of the empirical findings on respondents’ evaluation of their spiritual needs being met in their congregations. Results of respondents in both sub-samples showed high indication of their congregations meeting their spiritual needs as presented in Chapter Four. Other research projects could use the empirical findings on this item.

Approximately 84% of respondents in white evangelical congregations strongly identified with practices and beliefs emphasizing focusing on what God is doing today compared to 55% of respondents in Kenyan immigrant congregations. Approximately 68% of respondents in Kenyan immigrant congregations strongly identified with practices and beliefs emphasizing sharing of testimonies compared to 39% of respondents in white evangelical congregations.

Expectation 3a was that the presence of practices and beliefs that reflect theological hermeneutics of an ecclesiology “from below” would be relatively high in Kenyan immigrant congregations. As shown in the research data above, there was a relatively high presence of practices and beliefs emphasizing worship and praise ministry, building a strong sense of community, building relationships with other churches, honoring diverse gifts of the congregation, ministry of the Holy Spirit, serving the needs of the larger community, and multicultural leadership. The results were similar in both sub-samples.

There was a low presence of practices and beliefs emphasizing sharing of testimonies in white evangelical congregations compared to Kenyan immigrant congregations. However, there was a low presence of practices and beliefs emphasizing altar call ministry and focusing on what God is doing today in Kenyan immigrant congregations compared to white evangelical congregations. These results point to a theological-hermeneutical problem that is critically reflected upon and evaluated in light of the theological-conceptual model and in relation to the theological goal.

The presence of practices and beliefs emphasizing participation in social and political issues was comparatively low in both sub-samples. These results are subjected to a critical reflection light of the theological problem and goal.

Expectation 4b was that the presence of practices and beliefs that express theological hermeneutics of an ecclesiology “from below” would be relatively low in white evangelical congregations. As pointed in the data above, the results on practices and beliefs emphasizing worship and praise ministry, building a strong sense of community, building relationships with other churches, honoring diverse gifts of the congregation, ministry of the Holy Spirit, serving the needs of the larger community, and multicultural leadership were similar in both sub-samples. However, the results of a higher presence of practices and beliefs emphasizing altar call ministry and focusing on what God is doing today in white evangelical congregations compared to Kenyan immigrant congregations are subjected to a critical reflection light of the theological problem and goal.

Theological Hermeneutics of an Ecclesiology “From Above”: Representation I

Theological hermeneutics of an ecclesiology “from above” was operationalized by the practice and belief that emphasize authoritative teaching of the Church. Approximately 50% of respondents in both sub-samples strongly identified with the practice and belief that emphasize authoritative teaching of the Church.

Expectation 3b was that the presence of practices and beliefs that express theological hermeneutics of an ecclesiology “from above” would be relatively low in Kenyan immigrant congregations.

Expectation 4a was that the presence of practices and beliefs that express theological hermeneutics of ecclesiology “from above” would be relatively high in white evangelical congregations. As shown in the research data above, the results were similar in both sub-samples. These results are critically reflected upon and evaluated in light of the theological problem and goal.

Theological Hermeneutics of an Ecclesiology “From Below”: Representation II

The researcher operationalized 16 practices and beliefs about the Church that reflect theological hermeneutics of an ecclesiology “from below”. These practices and beliefs included altar call ministry, social outreach, connection with global mission, evangelism ministries, hospitality ministry, healing ministry, ministry of training on life skills, prophetic ministry, Spirit-driven worship, practicing the gifts of the Spirit, ministry of all Christians, community of radical hospitality, fellowship, emphasis on the Church as temple of praise, and emphasis on the Church as household of healing.⁵⁶⁵

Approximately 80% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing fellowship, Spirit-driven worship and praise, and prayer ministry. Approximately 70% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing ministry of all Christians. Approximately 60% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing altar call ministry, ministry of training on life skills, social outreach, evangelism ministries, and hospitality ministry. Approximately 50% of

⁵⁶⁵ While practices and beliefs regarding worship were tested in the questionnaire and empirical findings presented in Chapter Four, no analysis of results regarding worship is provided here. This is because the resulting data added nothing to the theological-conceptual model. Empirical findings on worship may be used for further research on that particular topic.

respondents in both sub-samples strongly identified with practices and beliefs emphasizing prophetic ministry and the Church as a community of radical hospitality.

However, approximately 80% of respondents in white evangelical congregations strongly identified with practices and beliefs emphasizing connection with global mission and practicing the gifts of the Spirit compared to approximately 60% in Kenyan immigrant congregations. Approximately 60% of respondents in Kenyan immigrant congregations strongly identified with practices and beliefs emphasizing healing ministry and the Church as a household of healing compared to 40% in white evangelical congregations.

Expectation 3a was that the presence of practices and beliefs that reflect theological hermeneutics of an ecclesiology “from below” would be relatively high in Kenyan immigrant congregations. As shown in the research data above, the results on practices and beliefs emphasizing fellowship, Spirit-driven worship and praise, and prayer ministry, ministry of all Christians, altar call ministry, ministry of training on life skills, social outreach, evangelism ministries, hospitality ministry, prophetic ministry, and the Church as a community of radical hospitality were similar in both sub-samples.

However, the low presence of practices and beliefs emphasizing connection with global mission and practicing the gifts of the Spirit in Kenyan immigrant congregations compared to white evangelical congregations points to a theological-hermeneutic problem that is evaluated in light of the theological goal.

Expectation 4b was that the presence of practices and beliefs that reflect theological hermeneutic of an ecclesiology “from below” would be relatively low in white evangelical congregations. As shown in the data above, there was low presence of

practices and beliefs emphasizing healing ministry and the Church as a household of healing in white evangelical congregations compared to Kenyan immigrant congregations. These results are evaluated in light of the theological problem and goal.

Theological Hermeneutics of an Ecclesiology “From Above”: Representation II

Theological hermeneutics of an ecclesiology “from above” was operationalized using four practices and beliefs about the Church that emphasize strong denominational ties, authoritative teaching, the “old-time church”, and “divinely chosen” or “divinely elect”. On the one hand, approximately 60% of respondents in both sub-samples strongly identified with ecclesiological practices and beliefs emphasizing the authoritative teaching and “belonging to the chosen”. On the other hand, approximately 40% of respondents in both sub-samples strongly identified with ecclesiological practices and beliefs emphasizing being in the “company of the elect”. The survey questions on “belonging to the chosen” and “the company of the elect” are both measures of the same practices and beliefs. The apparent difference in research results between the survey questions on “belonging to the chosen” and “the company of the elect” may point to the fact that respondents are more familiar with the popular language of “chosen” which is more representative of the ordinary theological understanding than the language of “elect” which is more scholarly. Thus, for the purposes of theological interpretative process in this work, the researcher considers the results of the survey question on “belonging to the chosen” and employs the theological language of “divinely chosen” and the research results it represent in the theological-reflection phase.

Approximately 40% of respondents in white evangelical congregations strongly identified with practices and beliefs emphasizing strong denominational ties compared to

20% in Kenyan immigrant congregations. Approximately 25% of respondents in both sub-samples strongly identified with practices and beliefs emphasizing the need for “the old-time church”.

Expectation 3b was that the presence of practices and beliefs that reflect theological hermeneutic of an ecclesiology “from above” would be relatively low in Kenyan immigrant congregations.

Expectation 4a was that the presence of practices and beliefs that express theological hermeneutic of ecclesiology “from above” would be relatively high in white evangelical congregations.

As pointed in the data above, the results on ecclesiological practices and beliefs emphasizing the authoritative teaching, “being divinely chosen”, and the need for “the old-time church” were similar in both sub-samples. The results of the relatively higher presence of practices and beliefs emphasizing strong denominational ties in white evangelical congregations compared to Kenyan immigrant congregations have no significant implication in light of the theological problem and goal. However, the research results of practices and beliefs about the Church emphasizing “being divinely chosen” have significant implication for theological-hermeneutic reflection in light of the theological problem and goal.

Theological Interpretation of Results on Practices and Beliefs about Revelation

Hypotheses 5 and 6 relates to practices and beliefs about revelation. These two hypotheses are discussed together because the research results of the empirical-theological testing are inversely related.

Hypothesis 5: Kenyan immigrants will score higher on practices and beliefs

expressing a praxis of revelation as “play” more than on practices and beliefs expressing a praxis of revelation as “performative”.

Hypothesis 6: Perceptions of white evangelical congregations by Kenyan immigrants will be higher on practices and beliefs expressing a praxis of revelation as “performative” more than on practices and beliefs expressing a praxis of revelation as “play”.

These two hypotheses were partially corroborated and partially falsified by the research findings of the study.

In Chapter Three, the researcher conceptualized the theological hermeneutics of revelation as “play” and revelation as “performative” into three paired-sets of dialectics between a continuationist praxis of revelation and a cessationist praxis of revelation, between the “historical precedence” of revelation and the “eschatological preference” of revelation, and between the divine transcendent nature of revelation and divine immanent nature of revelation. However, the researcher did not design the research instrument to empirically investigate each individual conceptual category of theological hermeneutics of revelation as “play” and theological hermeneutics of revelation as “performative”. Rather the researcher operationalized these broad categories of theological hermeneutics into individual practices and beliefs that reflect them. Thus, in the following section, the researcher summarizes and discusses the results of empirical investigation on individual practices and beliefs about revelation under each respective category of theological hermeneutics between revelation as “play” and revelation as “performative”. The researcher summarizes and discusses the results of the two survey representations of empirical findings on practices and beliefs about revelation, as presented in Chapter Four.

Theological Hermeneutics of Revelation as “Play”: Representation I

Theological hermeneutics of revelation as “play” was operationalized by seven practices and beliefs on mediation of revelation. These included mediation of revelation through personal experience, vision and dreams, prophesy, testimonies, the activity of gifts of the Spirit today, performance of the miraculous, and the pastoral ministry of women. Approximately 80% of respondents in both sub-samples strongly identified with practices and beliefs on mediation of revelation through personal experience, the activity of gifts of the Spirit today, and performance of the miraculous. Approximately 60% of respondents in both sub-samples strongly identified with practices and beliefs on mediation of revelation through pastoral ministry of women and prophesy. Additionally, approximately 50% of respondents in both sub-samples strongly identified with practices and beliefs on mediation of revelation through vision and dreams. However, approximately 80% of respondents in white evangelical congregations strongly identified with practices and beliefs on mediation of revelation through testimonies compared to 60% in Kenyan immigrant congregations.

Expectation 5a was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “play” will be high in Kenyan immigrant congregations. As shown in the research data above, the results were similar in both sub-samples in practices and beliefs on mediation of revelation through personal experience, vision and dreams, prophesy, the activity of gifts of the Spirit today, performance of the miraculous, and the pastoral ministry of women. However, the presence of practices and beliefs on mediation of revelation through testimonies is comparatively lower in Kenyan immigrant congregations than in white evangelical congregations. Yet the results under

ecclesiology showed that there was low presence of practices and beliefs emphasizing sharing of testimonies in white evangelical congregations compared to Kenyan immigrant congregations. These results are evaluated in relation to the theological-conceptual model.

Expectation 6b was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “play” will be low in white evangelical congregations. As pointed above, the results were similar in both sub-samples, except for the higher presence of practices and beliefs on mediation of revelation through testimonies in white evangelical congregations compared to Kenyan immigrant congregations which was evaluated in relation to theological-conceptual model.

Theological Hermeneutics of Revelation as “Performative”: Representation I

Theological hermeneutics of revelation as “performative” was operationalized by the practice and belief on mediation of revelation through Scripture. Approximately 80% of respondents in both sub-samples strongly identified with practices and beliefs on mediation of revelation through scripture.

Expectation 5b was that the presence of practices and beliefs that reflect theological hermeneutic of revelation as “performative” will be low in Kenyan immigrant congregations.

Expectation 6a was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “performative” will be high in white evangelical congregations.

As pointed above, the results were similar in both sub-samples. These results are critically reflected upon and evaluated in light of the theological problem and goal.

Revelation as “Play” and Revelation as “Performative”: Representation II

Theological hermeneutics of revelation as “play” and theological hermeneutics of revelation as “performative” was operationalized by six paired-sets of practices and beliefs, as forms of mediation of revelation with each at the end of a continuum. These were practices and beliefs on mediation of revelation through either intuition or intellect, either individual participation or detached observation, either personal senses or logic, either picture language or literal expression, either mysticism or reason, and either encounter or understanding⁵⁶⁶. Approximately 90% of respondents in both sub-samples showed preference for practices and beliefs of mediation of revelation through individual participation over practices and beliefs of mediation of revelation through detached observation. Similarly, approximately 90% of respondents in both sub-samples showed preference for practices and beliefs of mediation of revelation through reason over practices and beliefs of mediation of revelation through mysticism. Approximately 50% of respondents in both sub-samples showed preference for mediation of revelation through intellect, and the other 50% showed preference for mediation of revelation through intuition.

However, approximately 70% of respondents in Kenyan immigrant congregations showed preference for practices and beliefs of mediation of revelation through divine encounter over practices and beliefs of mediation of revelation through cognitive reflection, compared to 60% in white evangelical congregations.

Interestingly, approximately 70% of respondents in white evangelical congregations showed preference for mediation of revelation through personal senses

⁵⁶⁶ For the purposes of theological conversation within the topic of revelation, the term “understanding” is interpreted as cognitive reflection, as explained above.

over mediation of revelation through logic, compared to 50% of respondents in Kenyan immigrant congregations.

Approximately 4% of respondents in white evangelical congregations showed preference for practices and beliefs of mediation of revelation through picture language over literal expression compared to 33% of respondents in Kenyan immigrant congregations.

Expectation 5a was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “play” will be high in Kenyan immigrant congregations.

Expectation 5b was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “performative” will be low in Kenyan immigrant congregations.

Expectation 6a was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “performative” will be high in white evangelical congregations.

Expectation 6b was that the presence of practices and beliefs that reflect theological hermeneutics of revelation as “play” will be low in white evangelical congregations.

As shown in the empirical results above, the results were similar in both subsamples, except for practices and beliefs on mediation of revelation through either divine encounter or cognitive reflection, practices and beliefs on mediation of revelation through either personal senses or logic, and practices and beliefs on mediation of revelation through either picture language or literal expression. There was a higher presence of

practices and beliefs on mediation of revelation through divine encounter over cognitive reflection in Kenyan immigrant congregations compared to white evangelical congregations. There was a higher presence of practices and beliefs on mediation of revelation through personal senses over logic in white evangelical congregations compared to Kenyan immigrant congregations. There was a higher presence of practices and beliefs on mediation of revelation through picture language over literal expression in Kenyan immigrant congregations compared to white evangelical congregations. These results are subjected through critical theological-reflection in light of the theological problem and goal.

**CHAPTER SIX. THEOLOGICAL-HERMENEUTIC EVALUATION:
REFLECTION ON PRACTICES AND BELIEFS ABOUT SALVATION,
PENTECOSTAL-TYPE GLOBAL EVANGELICALS, AND WHITE
EVANGELICALISM**

Introduction

In the theological-hermeneutic reflection phase, the researcher evaluates the empirical results of a number of individual measures of practices and beliefs that have significant implication for the theological problem and goal of lessons of renewal for white evangelicalism. The individual measures of practices and beliefs about salvation, the Church, and revelation are not theologically-hermeneutically self-standing but are mutually related and organically integrated. For example, at one level, measures of practices and beliefs that emphasize human responsibility, ongoing sanctification, repentance from sin, and encounters with God at the altar collectively reflect sacramental praxis of Pentecostal soteriology. At another level, they represent a web of practices and beliefs that reflect Pentecostal theological hermeneutics of the “subjective-ontological” as conceptualized in this work.⁵⁶⁷ On yet another deeper level, these measures of practices and beliefs are linked through the whole story that they tell about salvation, the Church, and revelation in Pentecostal theological hermeneutics. The conclusions of this empirical work on the practices and beliefs investigated suggests a theological hermeneutic argument about the interrelationship between salvation, the Church, and revelation. Thus, the empirical results of individual measures of practices and beliefs are fundamentally implicated by results of other multiple measures of theological understanding on

⁵⁶⁷ See Chapter Four.

salvation, the Church, and revelation. The process of evaluation employs the spiritual practice of “a long loving gaze” into the theological-hermeneutic implications of the interconnections of the empirical results from multiple measures of practices and beliefs.

The theological-hermeneutic reflection task is divided into three chapters, with each chapter focusing on particular measures of practices and beliefs on salvation, the Church, and revelation respectively. The division of the theological-hermeneutic task into three chapters is only for the practical purposes of a better organization of the discussion material about salvation, the Church, and revelation.

The choice of the practices and beliefs to focus on in the process of theological-hermeneutic reflection is based on the results with significant implications to the theological problem and goal. The theological-hermeneutic considerations made through the reflection do not consist of the complete list of implications of the empirical results but are presented here as illustrations of lessons from Pentecostal-type global evangelicals towards the renewal for white evangelicalism. Thus, not all practices and beliefs whose results point to significant implications on the theological problem and goal are evaluated here due to space.

This chapter focusses on empirical results of practices and beliefs about salvation. The theological reflection undertaken does not follow systematic categorization but sketch out in broad strokes the theological-hermeneutic implications of the empirical results of particular practices and beliefs in relation to both Pentecostal-type global evangelicals and white evangelical congregations.

Practices and Beliefs on Human Responsibility and God's Sovereignty

The empirical results indicate that there is a relatively low salience of practices and beliefs oriented towards human responsibility⁵⁶⁸ in the salvific experience of Pentecostal-type global evangelicals. These results are inconsistent with theoretical deduction from Pentecostal theological hermeneutics as reviewed in Chapter Three.⁵⁶⁹ The theological deduction infers that Pentecostal soteriology accentuates practices and beliefs oriented towards human responsibility, as it does with practices and beliefs oriented towards ongoing sanctification, repentance from sin, and encounters with God at the altar. Thus, the low presence of practices and beliefs oriented towards human responsibility in the salvific experience of Pentecostal-type global evangelicals points to a theological-hermeneutic problem. In the following section, the researcher evaluates the problem of low salience of practices and beliefs oriented towards human responsibility in the salvific experience of Pentecostal-type global evangelicals through a critical theological-hermeneutic reflection, thus stimulating “a renewed confrontation with the empirical reality.”⁵⁷⁰ The researcher places the evaluation on the theological-hermeneutic problem on practices and beliefs oriented towards human responsibility into perspective with practices and beliefs oriented towards divine sovereignty. The salience of practices and beliefs oriented towards divine sovereignty in the salvific experience of respondents in Kenyan immigrant congregations was significantly high.⁵⁷¹ The goal of theological-

⁵⁶⁸ Approximately 50% of respondents in both subsamples strongly identified with practices and beliefs oriented towards human responsibility in their salvific experience.

⁵⁶⁹ The Pentecostal theological hermeneutics account considered here derives its key themes from the perceptions expressed and reflected on in the theological induction study of self-identified Kenyan Pentecostals in the second phase of this empirical study.

⁵⁷⁰ Van der Ven, *Practical Theology*, 153.

⁵⁷¹ Approximately over 80% of respondents in both sub-samples strongly identified with practices and beliefs oriented towards divine sovereignty in their salvific experience.

hermeneutic reflection is to engage critically with the lived theology and hermeneutical praxis of Pentecostal-type global evangelicals, to identify practical theological lessons for the renewal problematic of white evangelicalism. Examples and illustrations from Kenyan neo-Pentecostalism will be utilized as a lens to understanding the lived theology and the hermeneutical praxis of Pentecostal-type global evangelicals.⁵⁷²

The researcher evaluates practices and beliefs oriented towards human responsibility in the salvific experience of Pentecostal-type global evangelicals, in relation to practices and beliefs about divine sovereignty, from a Pentecostal theological hermeneutic understanding. The theological-hermeneutic reflection is placed in the context of the critique of the Evangelical perspective. The focus of this critique is to highlight Evangelical's distinctive views but not to expound it. Evangelicals and Pentecostals alike affirm both the biblical truths of divine sovereignty and human responsibility in the theology of salvation. However, there are some significant differences in the theology and practice of divine sovereignty and human responsibility between Evangelicals and Pentecostals. The following section offers a critique of Evangelical's distinctive views of divine sovereignty and human responsibility.

Evangelicalism's Views on Divine Sovereignty and Human Responsibility

The theological construals of divine sovereignty and human responsibility in white evangelicalism are fundamentally derived from its received heritage of Reformed-type doctrinal tradition.⁵⁷³ A persistent historiographical tradition of white evangelicalism

⁵⁷² The term global Pentecostals/Pentecostalism is used interchangeably with both the terms Pentecostal-type global evangelicals and neo-Pentecostals.

⁵⁷³ The qualifier term "Reformed" implies that Evangelicalism is not a homogeneous group.

capitulates to the hegemonic establishment of a Reformed theological orientation.⁵⁷⁴

Marsden identified as Reformed Evangelicals as the “core group”⁵⁷⁵ with predominant narrative that was (re)forming white evangelicalism in the mid-twentieth century.

Consequently, the discourse of criticism of Evangelical revivalism by the self-conscious

Reformed tradition groups resulted into the unintended consequences of mutual

identification, with white evangelicalism bending towards Reformed doctrinal and

ecclesiological conservation.⁵⁷⁶ White evangelicalism internalized and normalized the

distinctive interpretations and conclusions of Reformed-type theologies and practice.⁵⁷⁷

For example, white evangelicalism defaults to Reformed-type theological contours of

⁵⁷⁴ See Douglas A. Sweeney, “The Essential Evangelicalism Dialectic: The Historiography of the Early Neo-Evangelical Movement and the Observer-Participant Dilemma,” *Church History* 60, no. 1 (1991): 70, 73. See also Kenneth J. Collins, *The Evangelical Moment: The Promise of an American Religion* (Grand Rapids: Baker Academic, 2005), 63; Robert Krapohl and Charles H. Lippy, *The Evangelicals: A Historical, Thematic, and Biographical Guide* (Westport: Greenwood Press, 1999), 10; Leonard I. Sweet, “Wise as Serpents, Innocent as Doves: The New Evangelical Historiography,” *Journal of the American Academy of Religion* 56, no. 3 (1988), 400. For tendency to mute different historical narratives of Evangelicalism, including its Wesleyan holiness/Pentecostal roots, see Kenneth J. Collins, “Children of Neglect: American Methodist Evangelicals,” *Christian Scholar’s Review* vol. 20 no. 1 (1990), 7-16. Examples of Evangelical historians whose scholarship identify Reformed theological tradition with Evangelicalism are Joel Carpenter, Mark A. Noll, Donald Bloesch, George Marsden, among others. Timothy Smith, Donald W. Dayton, and Leonard Sweet represent the Holiness/Pentecostal model of American evangelical historiography. Sweeney, “The Essential Evangelicalism Dialectic,” 71, 73. For an account on the Wesleyan component of Evangelicalism, see Douglas W. Frank, *Less Than Conquerors: How Evangelicals Entered the Twentieth Century* (Grand Rapids: Wm. B. Eerdmans, 1986). The hermeneutical character of white evangelical historiography between the “presbyterian paradigm” and “pentecostal paradigm” is highlighted by the debate between the George Marsden and Donald W. Dayton. For an account on “The Dayton/Marsden Debate Revisited,” see Kenneth J. Collins, *The Evangelical Moment: The Promise of an American Religion* (Grand Rapids: Baker Academic, 2005), 64-70.

⁵⁷⁵ George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1987), 76.

⁵⁷⁶ Mark A. Noll and Cassandra Niemczyk, “Evangelicals and Self-Consciously Reformed,” in *The Variety of American Evangelicalism*, eds. D. W. Dayton and R. K. Johnson (Downers Grove: InterVarsity, 1991), 204-221. Noll and Niemczyk point out that years of criticism by others resulted to Reformed Calvinists calling themselves Evangelicals (Noll and Niemczyk, *The Variety of American*, 218). Furthermore, scholars from Reformed tradition such as James Daane, Lewis Smedes, and Richard Mouw began to teach at the Evangelical Fuller Seminary (Noll and Niemczyk, *The Variety of American*, 218).

⁵⁷⁷ On the contemporary rise of the Reformed theology within white Evangelicalism, see Collin Hansen, “Young, Restless, Reformed: Calvinism in Making a Comeback-and Shaking up the Church,” *Christianity Today*, September 2006, 32-38. See also Mark Oppenheimer, “Evangelicals Find Themselves in the Midst of a Calvinist Revival,” *New York Times*, January 3, 2014. On the exclusionary tendencies of the neo-Calvinist movement, see Jonathan Merritt, “The Troubling Trend in America’s Calvinist Revival,” May 20, 2014 in *Religion News Service*.

deference for divine sovereignty that systematically overpowers human responsibility.⁵⁷⁸

The theological implication of an overpowering sovereignty is suggested by the empirical results indicating a low salience of practices and beliefs oriented towards human responsibility paralleled by a high salience of practices and beliefs oriented towards divine sovereignty in the salvific experience of respondents in white evangelical congregations.

The overpowering notion of divine sovereignty championed by white evangelicalism undermines the Pentecostal view of divine-human encounter, as discussed below. The theological concepts of monergism and synergism are helpful in putting into perspective both the Reformed-type views and Pentecostal views on divine sovereignty and human responsibility.⁵⁷⁹ On one hand, monergism is the view of salvation that God “is exhaustively all-determining and the sole final cause of every event including human decisions and actions.”⁵⁸⁰ On the other hand, synergism is the view of salvation that “humans have free will and must freely cooperate with God for God’s perfect will to be done.”⁵⁸¹ The theological understanding of divine sovereignty and human responsibility in white evangelicalism is fundamentally embedded and worked out through the salvific discourse of the doctrine of monergistic regeneration.⁵⁸² There are variant theological

⁵⁷⁸ Archer points out that “Sovereignty is the controlling metaphor of God’s nature in Calvinism... the ‘fundamental principle’ that coherently holds the whole theological system together.” (Archer, *The Gospel Revisited*, 108).

⁵⁷⁹ These are the two dominant views used to contrast Calvinism and Arminianism. See Robert C. Sproul, *Chosen by God* (Wheaton: Tyndale House, 1986), 72-73. For an engaging discussion on Evangelical Arminian views on human responsibility and divine responsibility, see Brint Montgomery, Thomas Jay Oord, and Karen Winslow, eds., *Relational Theology: A Contemporary Introduction* (Eugene: Wipf & Stock, 2012). Although Pentecostals align with Arminian views, it goes further in its approach of the issue from a distinctively pneumatological perspective.

⁵⁸⁰ Roger E. Olson, *The Mosaic of Christian Belief*, 2nd ed. (Downers Grove: IVP, 2016), 36.

⁵⁸¹ Olson, *The Mosaic of Christian Belief*, 36.

⁵⁸² Monergism regeneration is the *sine qua non* of Calvinistic soteriology, see Robert C. Sproul, *What is Reformed Theology?* (Grand Rapids: Baker, 2005), 188. This issue has been a problem between

positions on monergistic regeneration as there are a variety of evangelicals.⁵⁸³ However, considerations from a strong monergistic view of regeneration can help place into perspective synergistic views. A strong monergistic view of regeneration holds that “God determines who will be saved and God does all the work to save them, hence grace is irresistible.”⁵⁸⁴ While avoiding caricatures of presuming that every Evangelical fit into such theological positions, a representative Reformed-Evangelical theologian is John MacArthur.⁵⁸⁵ MacArthur’s systematic teaching ministry and prolific publications are popular in white evangelicalism, with some writings directed against Pentecostal theology and practice.⁵⁸⁶ MacArthur holds strong monergistic views of total, absolute sovereignty in human responsibility.⁵⁸⁷ A review of a past sermon address reveals MacArthur’s static construals of divine sovereignty and human responsibility in the salvific process of regeneration.⁵⁸⁸ A characteristic soteriological feature in the doctrine

Calvinists and Arminians; See also the section on “Regeneration Precedes Faith,” in Robert C. Sproul, *The Mystery of the Holy Spirit* (Wheaton: Tyndale House, 1990), chapter 6.

⁵⁸³ For a variety of evangelical-types, see Dayton W. Dayton and Robert K. Johnson, eds., *The Variety of American Evangelicalism* (Downers Grove: InterVarsity, 1991); See also Daniel Kirkpatrick, *Monergism or Synergism: Is Salvation Cooperative or the Work of God Alone?* (Eugene: Pickwick, 2018); For defense of monergistic doctrine, see Matthew Barrett, “Reclaiming Monergism: The Case for Sovereign Grace in Effectual Calling and Regeneration” (PhD diss., The Southern Baptist Theological Seminary, 2011), accessed April 28, 2020, Open Access Dissertation and Theses.

⁵⁸⁴ Archer, *The Gospel Revisited*, 115.

⁵⁸⁵ MacArthur is described as one of “the 25 most influential pastor for the last 25 years,” see Ed Stetzer, “The Most Influential Preachers,” *Christianity Today*, April 13, 2010.

⁵⁸⁶ MacArthur wrote two books specifically attacking Pentecostal/Charismatic practices and beliefs, see John F. MacArthur, *Charismatic Chaos* (Grand Rapids: Zondervan, 1992), *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville: Nelson, 2013). Together with being a cessationist, MacArthur has taken strong opposition against women in ministry,

⁵⁸⁷ Together with being a cessationist, MacArthur hold complementarian views of Reformed theology. See John F. MacArthur, *Divine Design: God’s Complementary Roles for Men and Women*, rev. ed. (Colorado Springs: David C. Cook, 2011).

⁵⁸⁸ John F. MacArthur, “Twin Truths: God’s Sovereignty and Man’s Responsibility,” *Grace to you* (sermon video), Feb 17, 2013, accessed May 14, 2020, <https://www.gty.org/library/sermons-library/43-15/twin-truths-gods-sovereignty-and-mans-responsibility> see also D.A. Carson, *God’s Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (Eugene: Wipf & Stock, 1994).

of new birth is a deterministic understanding of divine sovereignty that diminishes human responsibility. MacArthur says: New birth is

“a monergistic, unilateral work of God that’s not a synthetic work where you have God participating with man...it’s a singular work of God by which He comes down from heaven, irresistibly brings a call—we call it an effectual call on the heart of a sinner—draws that sinner to himself, regenerates that sinner, and then justifies that sinner, sanctifies that sinner and then glorifies that sinner.”⁵⁸⁹

In this sermon address, MacArthur depicts a sovereign regeneration that admits to human responsibility through believe, but in a static event devoid of any divine and human interaction. MacArthur says this about human responsibility and divine sovereignty: “They will never come together. They will never intersect. They will never be diminished.”⁵⁹⁰ Thus, for MacArthur, divine sovereignty is deterministic, even predeterministic in the sense of divine election.⁵⁹¹ The mechanics of *ordo salutis* in Reformed Evangelicalism emphasizes a rigid ordering of “the progress of God’s plan of salvation.”⁵⁹² The deterministic model understands human responsibility as merely an irresistible response to divine sovereignty.

⁵⁸⁹ MacArthur, “Twin Truths”.

⁵⁹⁰ MacArthur, “Twin Truths”.

⁵⁹¹ MacArthur, *The MacArthur New Testament Commentary: Romans 1-8* (Chicago: Moody Press, 1991), 497. Divine election is discussion in a section below as a distinctive practice and belief about the Church in white evangelicalism. This interrelatedness of results of multiple practices and beliefs investigated in this project is observed here.

⁵⁹² MacArthur, *The MacArthur New Testament*, 494.

Accordingly, the practical implication of a deterministic divine sovereignty is a diminishing of practices and beliefs oriented towards human responsibility as reflected in the empirical results of respondents in white evangelical congregations. The empirical results signal the absence of mutual reciprocity between divine sovereignty and human responsibility in the theology and practice of white evangelicalism; hence the low salience of practices and beliefs oriented towards human responsibility in the salvific experience of respondents in white evangelical congregations is disproportionately paralleled by the apparent high salience of practices and beliefs oriented towards divine sovereignty.

Theological hermeneutics of salvation that accentuate deterministic divine sovereignty have deleterious implications on the lived experience of adherents of white evangelicalism. A deterministic divine sovereignty is antithetical or an aversion to “good works”⁵⁹³ and totally eclipse practices and beliefs oriented towards human responsibility for personal and communal flourishing. For example, some of the implications of diminished human responsibility in the soteriological praxis of white evangelicalism is the mental and emotional health crisis that continue to take casualties of its leaders and followers alike. The absence of a theological tradition of spiritual direction in white evangelicalism obscures distinct practices and beliefs for the care of the whole person. The recent sporadic emergence of personal coaching movement is a response to the lack of a mainstream theology of spiritual direction in white evangelicalism.

Another implication for diminished human responsibility in white evangelicalism is the absence of distinct practices and beliefs of physical healing to respond to lifestyle-

⁵⁹³ Ephesian 2: 10b.

related, chronic diseases affecting millions of its adherents. A cessationist theology of deterministic divine sovereignty in white evangelicalism squashes not only practices and beliefs of divine healing but also practices of personal health through exercise, healthy eating, and living as part of holistic salvation.⁵⁹⁴ This conclusion is suggested by the low salience of ecclesiological practices and beliefs of the healing ministry and the theme of the Church as “household of healing” in white evangelical congregations.⁵⁹⁵ The diminishing of human responsibility as an implication of deterministic divine sovereignty in white evangelicalism is also revealed by the absence of practices and beliefs of environmental care and ecological justice, as part of holistic salvation.⁵⁹⁶ The low presence of practices and beliefs of ecological redemption in the salvific experience of respondents in white evangelical congregations suggests this conclusion.⁵⁹⁷

Pentecostal’s Views on Divine Sovereignty and Human Responsibility

Pentecostals embrace “an experiential synergistic soteriology.”⁵⁹⁸ The Full Gospel motif provided Pentecostals with a dynamic view of salvation, more as a *via salutis* than an *ordo salutis*.⁵⁹⁹ Archer assert that “*via salutis* is possible because of God’s salvific acts of creation and redemption in anticipation of glorification.”⁶⁰⁰ Regeneration is just one of

⁵⁹⁴ Results on practices and beliefs reflecting theological hermeneutics of holistic salvation indicated low salience in both sub-samples.

⁵⁹⁵ See Chapter Four, *Table 13: Practices and Beliefs on the Church. Representation 2*. On another measure practices and beliefs of physical healing, the results indicate that only half of respondents in white evangelical congregations ascribe to practices and beliefs of physical healing in their salvific experience, but this is not significantly different compared to that of respondents in Kenyan immigrant congregations. See Chapter Four, *Table 11: Practices and Beliefs on Salvation*.

⁵⁹⁶ See corresponding empirical results of low salience on practices and beliefs on ecological redemption, Chapter Four, *Table 11*.

⁵⁹⁷ See Chapter Four, *Table 11: Practices and Beliefs on Salvation*.

⁵⁹⁸ Archer, *The Gospel Revisited*, 57.

⁵⁹⁹ Land, *Pentecostal Spirituality*, 75.

⁶⁰⁰ Archer, *The Gospel Revisited*, 56.

the many soteriological gifts, alongside sanctification, baptism in the Spirit, healing, etc, thus embracing a partnership between divine action and human action. The divine works of grace⁶⁰¹ in the salvific experience of Pentecostals, as expressed through the Full Gospel motif, invites and affirms practices of human responsibility. The metaphor of “way of salvation” embodies a full-orbed meaning of salvation for Pentecostals that presupposes and identifies divine-human synergism.

Pentecostal understanding of the practices of human responsibility in relation to salvation can be illuminated by the concept “*concursum*.” Reichard defines *concursum* as a “theological term referring to the ways in which the actions of God and the actions of human beings interact to produce results in the world.”⁶⁰² Reichard asserts that “Pentecostals articulate a novel vision of divine-human interaction.”⁶⁰³ However, the diffusion of Pentecostal movements occasions also a plurality of understanding of the interaction between divine action and human action.⁶⁰⁴ Reichard presents three possible conceptions of divine action interaction with human action, in which Pentecostals may be variously implicated in their understanding.

Over-supernaturalization and Human Action

Firstly, some global Pentecostal groups depict their experience of the Spirit “as acting in and through them in ways beyond their control.”⁶⁰⁵ This interpretation can be

⁶⁰¹ Archer points out that Pentecostals’ understanding of human response derives from prevenient grace, not the general or effectual grace espoused by the Reformed tradition (Archer, *The Gospel Revisited*, 57).

⁶⁰² Reichard, “Toward a Pentecostal Theology,” 95-114 (95).

⁶⁰³ Reichard, “Toward a Pentecostal Theology,” 103.

⁶⁰⁴ Reichard, “Toward a Pentecostal,” 112.

⁶⁰⁵ Reichard, “Toward a Pentecostal,” (97).

illustrated by the over-supernaturalized construal of speaking in tongues as “God’s action to which the believer simply yields.”⁶⁰⁶ The difficulty with the “over-supernaturalization” of the Pentecostal experience of the Spirit is that it assumes an “intense subjectivity” that shuts down practices of human agency in salvation.⁶⁰⁷ Reichard observes that when Pentecostals give credit to the Spirit for everything that happens, there is ambiguity about the divine-human interaction “between the immediate action of the Spirit, the mediate action of the Spirit through human beings, and the action of human beings themselves.”⁶⁰⁸ For example, some global Pentecostal groups assign the causative agency to the Spirit acting on their behalf, both in their community worship gatherings and everyday life situations.⁶⁰⁹ Granted, global Pentecostals live with the realities of lack of power in their societies and understandably expect supernatural intervention of divine power and miracles in their existential poverty.

However, an overreliance on supernatural miracles overcompensates for human deprivation, and a neglect of practices of human agency and responsibility. For example, it is a common practice during community worship to hear neo-Pentecostals in Kenya offer one of these prayerful pleas; “Holy Spirit take over” or “Holy Spirit have your way” or “Holy Spirit take control”. While this invocation may be a humble admission of surrender to the Spirit’s leading, it may in a negative sense reveal a fatalistic notion of divine overpowering that breeds passiveness in the person or community. A reductionist

⁶⁰⁶ Reichard, “Toward a Pentecostal,” 97.

⁶⁰⁷ Reichard, “Toward a Pentecostal Theology,” 98. Reichard draws from Chan the critique of the over-supernaturalization of Pentecostal experience, see Simon Chan, *Pentecostal Theology and Christian Spiritual Tradition* (London: Continuum International Publishing Group, 2001), 108.

⁶⁰⁸ Reichard, “Toward a Pentecostal Theology,” 109.

⁶⁰⁹ Albrecht, “Pentecostal Spirituality,” 23.

adherence to sovereign overpowering through such seeming God-honoring and self-deprecating prayers reveal a false sense of spiritual humility that some global Pentecostal groups use to rationalize their inaction or unwillingness to act in everyday life situations. A similar kind of theological rationalization overshadowed the human agency and responsibility of early Pentecostals “who lifted up ‘no one but Jesus’ and attributed all accomplishments to the Holy Spirit.”⁶¹⁰ This form of lived theology may suggest the reason of results indicating low salience of practices and beliefs of human responsibility in the salvific experience of Pentecostal-type global evangelicals in this project.

Manifestations of the Spirit and Human Action

Secondly, Pentecostals may understand the interaction between divine and human action in terms of indirect activation of the Spirit on the human being to act in alignment with divine activity.⁶¹¹ Global Pentecostals commonly talk of “the physical manifestation of the Spirit”⁶¹² to point out the visible demonstration of the Spirit at work in human beings.⁶¹³ Reichard observes that “the manifestations of the Spirit involve the human subjects and are seen as God acting mediately from within, not immediately from without.”⁶¹⁴ The emphasis on the practical demonstration of the power of God in global

⁶¹⁰ Estrela Y. Alexander, *Black Fire: One Hundred Years of Africa American Pentecostalism* (Downers Grove: IVP, 2011), 12. Pentecostal historiography reveals the tendency among Pentecostals to deny or minimize human agency by employing “supernaturalistic principles of explanation.” See Augustus Cerillo and Grant Wacker, “Bibliography and Historiography of Pentecostalism in the United States,” in *The New International Dictionary of the Pentecostal and Charismatic Movements*, eds. Burgess and Van Der Mas (Grand Rapids: Zondervan, 2002), 382-406 (393)

⁶¹¹ Reichard, “Toward a Pentecostal Theology,” 99.

⁶¹² Allan Anderson, *An Introduction*, 178.

⁶¹³ Reichard, “Toward a Pentecostal Theology,” 99, 100.

⁶¹⁴ Reichard, “Toward a Pentecostal Theology,” 99.

Pentecostalism through performances of “rites of the Spirit”⁶¹⁵ carries the understanding that such practices of human action are divinely anointed. In the popular parlance of Kenyan neo-Pentecostalism, the widespread ministry practices of “impartation of anointing” emphasize the materiality of the manifestations of the presence of the divine Spirit through human agency.⁶¹⁶

Divine Response and Human Action

Thirdly, Pentecostals may understand the interaction between divine and human action as “a result of human decisions permitted by God.”⁶¹⁷ The human action is one and at the same time divinely enabled and performed freely.⁶¹⁸ The notion of the freedom of Pentecostals suggests that the “Holy Spirit makes people to be vital subject-agents who actively participate in God’s vision and action.”⁶¹⁹ For example, the Pentecostal practice of raising of hands in community worship reveals the active human participation to the salvific experiences. Reichard notes that the raising of hands in Pentecostal worship points to “God’s offer to allow freely chosen spiritual activity...that must be embraced or received.”⁶²⁰

⁶¹⁵ The phrase “Rites of the Spirit” refers to ritual actions which express Pentecostal spirituality, especially in context of the praise and worship, but including other forms of practices. See Albrecht, *Rites in the Spirit*.

⁶¹⁶ The proliferation of anointing practices in Kenyan neo-Pentecostalism are results of flows through the missionary expansion of Nigerian neo-Pentecostal churches. See, Philomena Njeri Mwaura, “Nigerian Pentecostal Missionary Enterprise in Kenya,” in *Religion, History, and Politics in Nigeria*, eds. Chima J. Koriah, G. Ugo Nwokeji (Lanham: University Press of America, 2005), 246-264.

⁶¹⁷ Reichard, “Toward a Pentecostal Theology,” 101.

⁶¹⁸ Reichard, “Toward a Pentecostal Theology,” 101.

⁶¹⁹ Tae Young So, “Pentecostal Spirituality as Nurturing Vitality for Human Lives,” *JPT* 18, (2009): 246-251.

⁶²⁰ Reichard, “Toward a Pentecostal Theology,” 101.

The practice of speaking in tongues through the Spirit baptism of Pentecostals also signals active human participation in their salvific experiences. Williams observes that “the gift of the Holy Spirit may be used to speak of the divine side of the event [and] the receiving of the Holy Spirit to express the human side of accepting the gift.”⁶²¹ Vondey argues that the Pentecostal experience of tongues is not only an expression of divine sovereignty but also of human responsibility through active participation of the individual-in-community.⁶²² The theological symbol of Pentecost depicts Pentecostal soteriology as a spirituality “of going to and returning from the altar, where divine invitation and human response meet in the encounter with the Spirit.”⁶²³

Pentecostal soteriology also affirms human actions in salvific experiences through the notion of “‘reactive’ *concursum*...in which God reacts to the requests, piety, worship, or prayer of human beings.”⁶²⁴ The “reactive” conception of the divine-human relationship “indicate that God’s action and intervention is in response to human action.”⁶²⁵ Human actions have an effect on divine action, not only negatively but also positively.

Divine Empowerment and Human Action

Finally, a synthesis of Pentecostal understanding of the interaction between divine and human action can be illuminated by “a theology of ‘appropriated power.’”⁶²⁶

⁶²¹ J. Rodman Williams, *The Pentecostal Reality* (Retrieved online at <http://jrodmanwilliams.net>, 1998), 3.

⁶²² Vondey, *Pentecostal Theology*, 95.

⁶²³ Vondey, *Pentecostal Theology*, 45

⁶²⁴ Reichard, “Toward a Pentecostal Theology,” 107.

⁶²⁵ Reichard, “Toward a Pentecostal Theology,” 107.

⁶²⁶ Reichard, “Toward a Pentecostal Theology,” 103.

Reichard argues that a theology of empowerment through Spirit baptism, which is foundational to Pentecostalism, is oriented towards mutual cooperation between divine and human agency for missiological action in the world.⁶²⁷ Pentecostals appropriate the divine empowerment through the action and mission of the ecclesial community.⁶²⁸ The divine empowerment of the Pentecostals points to “not only God acting transcendentally or immediately in human affairs, but acting immanently and mediately through human agency.”⁶²⁹

In contrast to the classical static conception of sovereignty, the doctrine of open theism envisions a dynamic relational God who “delights more in nurturing than in subjugating creatures.”⁶³⁰ Archer proposes open theism as a critical reflection of the Pentecostals’ experience of the Spirit, in individuals and within the worshipping community.⁶³¹ Archer gives the example of the Pentecostal practice of personal and corporate intercessory prayer that demonstrates an understanding of the mutual interaction between divine activity and human actions.⁶³² Global Pentecostals demonstrate divine cooperation with human actions and agency through healing practices, deliverance rituals, exorcisms, spiritual warfare activities, prophetic dances, speaking in tongues, and exercise of other spiritual gifts.⁶³³ The participation of human

⁶²⁷ Reichard, “Toward a Pentecostal Theology,” 104.

⁶²⁸ Reichard, “Toward a Pentecostal Theology,” 107.

⁶²⁹ Reichard, “Toward a Pentecostal Theology,” 106.

⁶³⁰ Clark Pinnock, “Open Theism: ‘What is this? A New Teaching? – and with authority!’ (Mk 1:27),” *Ashland Theological Journal* 34 (2002) 39-53. See chart on comparison between Classical theism and Open theism by John Sanders, *The God Who Risks: A Theology of Divine Providence*, rev. ed. (Downers Grove: IVP, 2007), 218-219.

⁶³¹ Archer, *The Gospel Revisited*, 84.

⁶³² Archer, *The Gospel Revisited*, 84-86. Archer discusses the Open theism views in comparison to alternative views on divine sovereignty and human responsibility which reflects Pentecostal spirituality. Archer, *The Gospel Revisited*, 91-106.

⁶³³ Anderson, *An introduction to Pentecostalism*, p. 234

actors is as important as the divine power in the generation and operation of these practices of spiritual gifts.⁶³⁴

Pentecostal soteriological experiences emerge from the “activation of human and divine power in a cooperative way.”⁶³⁵ Reichard sums up that Pentecostal *concursum* is best articulated as “mediate concurrence with the power of the Spirit through human agency.”⁶³⁶ Pentecostal theological hermeneutics that affirm relational cooperation between divine and human actions in the soteriological experience have far reaching implications on the mission praxis of Pentecostals. The following section highlights a few examples of practices of human responsibility in global Pentecostalism towards holistic salvation.

Beyond the concerns of individual salvation, global Pentecostals engage in the practices of social ministry in relational cooperation with divine power towards *shalom*⁶³⁷ in all aspects of human wellbeing, including environmental justice and the flourishing of marginalized communities.⁶³⁸ For example, emerging studies in global Pentecostalism highlight soteriological practices of Spirit-empowered human actors working in the areas of socio-economic development, ecological care, and cosmological redemption.⁶³⁹ Miller and Yamamori’s research on global Pentecostalism raised the attention on the action and

⁶³⁴ Reichard, “Toward a Pentecostal Theology,” 109.

⁶³⁵ Reichard, “Toward a Pentecostal Theology,” 106.

⁶³⁶ Reichard, “Toward a Pentecostal Theology,” 113.

⁶³⁷ Milton utilizes the theological lens of Shalom to depict the holistic concerns of human wellbeing in Pentecostal lived experience of salvation, see Grace Milton, *Shalom, the Spirit and Pentecostal Conversion: A Practical-Theological Study* (Leiden: Brill, 2015).

⁶³⁸ See Stacey U. Tucker, “Unto the Least of These: The Pentecostal Church and Social Ministry,” (PhD diss., The University of Tennessee, 2011), accessed April 28, 2020, https://trace.tennessee.edu/utk_graddiss/1034.

⁶³⁹ Vondey, *Pentecostal Theology*, 171

movement of “progressive Pentecostals” in the work of social development.⁶⁴⁰ Freeman’s research draws from case studies of neo-Pentecostal communities in Africa by evaluating their role as key actors and agency for integral human development and social transformation.⁶⁴¹ Lindhardt’s research among global Pentecostals in Chile explore ways in which “theology of impotence and dependence upon God” is reflected in their lived practices that nurture a sense of human agency to critique and act upon their social world.⁶⁴² The theological hermeneutics of eco-salvation has also illuminated the ministry praxis of the human responsibility for the care of creation in both embodied and strategic ways.⁶⁴³

Thus, Pentecostal theological hermeneutics inspire ecclesial practices of human responsibility through an embodiment of the holistic salvation of the whole world. These ecclesial practices of human responsibility are characteristically but not exclusive Pentecostal. However, they are embedded in an ecclesiology that gestures towards a vision of a Christian anthropology shaped by transformed relationships with God, with self, with community, and the rest of creation, of which represents the vision of Pentecost.

Conclusion

⁶⁴⁰ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007).

⁶⁴¹ Dena Freeman, *Pentecostalism and Development: Churches, NGOs, and Social Change in Africa*, ed. (New York: Palgrave Macmillan, 2012).

⁶⁴² Martin Lindhardt, *Power in Powerlessness: A Study of Pentecostal Life Worlds in Urban Chile* (Leiden: Brill, 2012).

⁶⁴³ A. J. Swoboda, *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. (Eugene: Pickwick, 2014); see also A. J. Swoboda, “Tongues and Trees: Toward a Pentecostal Ecological Theology,” *JPTS* 40 (Blandford Forum: Deo, 2013).

Contrary to the foregoing theological deduction of relational cooperation between divine and human actions in Pentecostal soteriological praxis, the empirical results in this project indicated low salience of practices and beliefs oriented towards human responsibility and high salience of practices and beliefs oriented towards divine sovereignty in the salvific experience of respondents in Kenyan immigrant congregations. This incongruence between Pentecostal theological hermeneutics and empirical findings may suggest the existence of a leavening of global Pentecostalism with a dose of an overpowering sovereignty through the tutorialization overreach of Reformed-type theologies.⁶⁴⁴ A leavening process of Reformed-type theologies seems a plausible argument for two different reasons.

Firstly, there is a relatively equal distribution of Pentecostal-type global evangelicals between those who attend white evangelical congregations (44%) and those who attend immigrant congregations (39%). A question can be posed here from this empirical fact is: Are Pentecostal-type global evangelicals theologically comfortable in white evangelical congregations? This empirical fact may signal that Pentecostal-type global evangelicals are making implicit theological compromises of their practices and beliefs through association with Reformed Evangelicalism.

Secondly, there is comparatively similar empirical results on practices and beliefs oriented towards divine sovereignty and practices and beliefs oriented towards human

⁶⁴⁴ On the resurgence of Calvinism, see Collin Hansen, *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists* (Downers Grove: Crossway, 2008), 13-152. From an Arminian perspective, see Roger E. Olson, "Freedom/Free Will," in *The Westminster Handbook to Evangelical Theology* (Louisville: Westminster John Knox, 2004), 186-87. William Kostlevy points out that some Pentecostals take partiality with Reformed tradition. William Kostlevy, *Holiness Manuscripts: A Guide to Sources Documenting the Wesleyan Holiness Movement in the United States and Canada* (Metuchen: Scarecrow Press, 1994), 36. However, this identification is a result of the process of internalized historiography.

responsibility in both subsamples. The mutual correspondence between the empirical results in both subsamples further suggests an implicit internalization of Reformed-type theologies and practices in the salvific experience of Pentecostal-type global evangelicals. Theological hermeneutic reflection of other soteriological practices and beliefs investigated in the project seem to support the conclusion that Reformed-type theologies are penetrating global Pentecostalism, with deleterious implications, as the next section discusses.

Practices and Beliefs on Justification among Pentecostal-Type Global Evangelicals

Based on theological hermeneutics of Pentecostal soteriology, the researcher place practices and beliefs oriented towards justification in dialectic relationship with practices and beliefs oriented towards sanctification. Theological hermeneutics of Pentecostal soteriology accentuate distinctive practices and beliefs oriented towards sanctification, notwithstanding practices and beliefs oriented towards justification by faith. Drawing from theological deductive study in Chapter Three, the researcher inferred the hypothetical expectation that practices and beliefs that reflect theological hermeneutics of sacramental salvation would be relatively high among Pentecostal-type global evangelicals, whereas practices and beliefs that reflect theological hermeneutics of declarational salvation would be relatively low. The empirical results indicated that the presence of practices and beliefs oriented towards sanctification and justification are equally high in the salvific experience of Pentecostal-type global evangelicals.

The indication of high salience of practices and beliefs oriented towards justification in the salvific experience of Pentecostal-type global evangelicals may point to incongruence between what Pentecostal-type global evangelicals say they believe and

what they actually do. The distinction between operant theology and espoused theology is illuminating for critically evaluating these research results. Operant theology⁶⁴⁵ refer to theology that is implicit in people's lived practices, while espoused theology refers to theology that people articulate in statements of beliefs.⁶⁴⁶ For example, the espoused Pentecostal doctrine of sanctification primarily follow the Reformed Evangelical theological views of juridical salvation and eschews the necessary experience of sanctification.⁶⁴⁷ Pentecostals who are theologically influenced by Evangelicalism make distinction between positional and progressive sanctification from a framework of justification work of atonement.⁶⁴⁸ However, Pentecostal *via salutis* models that the Evangelical doctrine of justification does not have all the default settings of salvation. A brief review of Pentecostal theological hermeneutics of "way of salvation" can help place the empirical results of high salience of practices and beliefs oriented towards justification in the salvific experience of Pentecostal-type global evangelicals into perspective.

The Pentecostal Via Salutis

Rather than the default Evangelical doctrine of justification, Pentecostal Full Gospel motif display "many experiences as possible moments on the way to the 'fullness'

⁶⁴⁵ The terms embodied theology and lived theology are interchangeably with operant theology.

⁶⁴⁶ Cameron utilizes the typology of four theological voices, namely espoused theology, normative theology, formal theology, and operant theology to make the analysis on the nature of practices and beliefs within a congregation, See Cameron et al., *Talking about God in practice*, 49-56.

⁶⁴⁷ Rybarczyk, *Beyond Salvation*, 242. Edmund presentation of the AG's views on sanctification reveals that the denomination order of salvation construes sanctification within the Reformed language games of positional justification. There are continuities and discontinuities with AG's rootedness in the juridical framework of the Reformed tradition, for example in their emphasis of Christ's work and person as contrasted with Reformed doctrine of divine election (Edmund J, Rybarczyk, *Beyond Salvation*, 219).

⁶⁴⁸ Rybarczyk points out that Assemblies of God follows "an exclusively juridical model in its anthropology and soteriology." Edmund J, Rybarczyk, *Beyond Salvation*, 237.

of the redemptive and transformative work of God.”⁶⁴⁹ Archer observes that the New Testament presents various precedents in which God’s salvation for humankind is worked out but the logic of ordering “is always swallowed up in the dynamic soteriological journey.”⁶⁵⁰ Vondey observes that global Pentecostalism displays a mosaic of soteriological experiences, which suggests that “all elements of the Full Gospel are works of grace and thus possible entrance points to conversion and the way of salvation.”⁶⁵¹ Vondey points out that soteriological encounters at the Pentecost(al) altar represents “the conscious response to the diverse proclamations of the Full Gospel [as] faith in Jesus Christ is central to the new birth, yet the Full Gospel casts Jesus as savior amidst his proclamation as sanctifier, Spirit baptizer, divine healer, and coming king.”⁶⁵² Pentecost is a more robust theological symbol of soteriological encounters than the notions of new birth or justification which Pentecostals adopted from Evangelical theologies.⁶⁵³ In examining the contours of the lived practices of salvation of Pentecostal-type global evangelicals, the Evangelical doctrine of forensic justification do not identify the theological self-understanding of their salvific experience. The following section briefly examines the salvific metaphors of Pentecostal-type global evangelicals in contrast to the Evangelical notion of justification.

The Deliverance Gospel of Salvation

Pentecostal-type global evangelicals describe their salvific experience by deploying popular categories that highlight the imperative of personal participation and

⁶⁴⁹ Vondey, *Pentecostal Theology*, 45. Vondey follows Steven Studebaker, “Pentecostal Soteriology and Pneumatology,” *JPT* 11, no. 2 (2003): 248-270.

⁶⁵⁰ Archer, *The Gospel Revisited*, 58.

⁶⁵¹ Vondey, *Pentecostal Theology*, 45, 46.

⁶⁵² Vondey, *Pentecostal Theology*, 46.

⁶⁵³ Vondey, *Pentecostal Theology*, 45.

responsibility, something that is lacking in the passive forensic language of justification. For example, rather than using the Evangelical forensic language of “justified”, Kenyan Neo-Pentecostals often use the Pentecostal parlance “delivered” to talk about their salvific experience. The theological language of deliverance constitutes the imperative of personal embodiment of the Spirit’s power to live a sanctified life.⁶⁵⁴ In a more revealing example, Pentecostals of the ethnic tribe Kikuyu in Kenya talk of their salvific experience using the folk term “*gûkârwo*”, that doubly translates as “being uprooted” and “being freed.” The term carries a strong imagery that depicts personal ongoing participation in God’s delivering activity towards a life of holiness.⁶⁵⁵ Unlike justification, the praxis of deliverance constitutes not only the inward conversion from the guilt of sin, but also the ongoing experience of full salvation of the whole person from the power of evil. Interestingly, the ministry of deliverance is a central soteriological practice in Kenyan neo-Pentecostalism.⁶⁵⁶ The theology and practice of deliverance is common in the ministry of salvation in neo-Pentecostalism, and often involves demonstration of the Spirit’s gifts through rites of exorcism to denounce evil “in the name of Jesus.” Neo-Pentecostals demonstrate their beliefs about salvation by engaging ministry practices for deliverance from evil in all its manifestation, whether spiritual, social, generational, or

⁶⁵⁴ The notion of “being delivered” was one of the major thematic categories of salvation that surfaced during the focus group interview in the theological induction study.

⁶⁵⁵ The divine activity of deliverance is closely related to the practice of Spirit baptism and the accompanying freeing power of witnessing.

⁶⁵⁶ One of the largest Pentecostal churches in Kenya is called Deliverance Church of Kenya. For a helpful history and growth of this church, see Damaris Seleina Parsitau and Philomena Njeri Mwaura, “God in the City: Pentecostalism as an Urban Phenomenon in Kenya,” *Studia Historiae Ecclesiasticae*, 36:2 (October 2010), 95-112. The theological emphasis is on the ministry of holistic deliverance. Deliverance services are common in Kenyan neo-Pentecostal churches, deliverance theologies and rituals this framework of African religious cosmologies

structural, towards living a sanctified life.⁶⁵⁷ It is instructive that there was high salience of practices and beliefs oriented towards deliverance from powers of darkness in the salvific experience of Pentecostal-type global evangelicals.

The foregoing analysis of salvific experience of Pentecostal-type global evangelicals derives two important practical theological insights. Firstly, instead of the Evangelical language “you are justified”, the expression “you are delivered” identifies the characteristic folk understanding of global Pentecostals when describing their salvific experience. Secondly, the core meaning of deliverance in the salvific experience of global Pentecostals is more related to practices and beliefs oriented towards sanctification than to practices and beliefs oriented towards justification. The empirical results indicating high salience of practices and beliefs oriented towards sanctification leads to the conclusion that the salvific experience of global Pentecostals aligns with sacramental praxis of salvation than with declarational praxis of salvation.

This conclusion is supported by the empirical results of other practices and beliefs that reflect the praxis of sacramental salvation. Firstly, the high salience of practices and beliefs oriented towards repentance from sin in the salvific experience of Pentecostal-type global evangelicals points to a sacramental praxis of salvation. Practices and beliefs about continuous *metanoia* are a key feature of Kenyan neo-Pentecostalism. For example, most worship services in neo-Pentecostal churches opens with a call to prayer for consecration. Secondly, a praxis of sacramental salvation is supported by indication of high salience of practices and beliefs oriented towards encounters with God at the altar in

⁶⁵⁷ Anderson, *An Introduction to Pentecostalism*, 65. This observation is supported by the empirical results indicating that the presence of practices and beliefs on deliverance from powers of darkness in the salvific experience of Pentecostal-type global evangelicals is high.

the salvific experience of Pentecostal-type global evangelicals.⁶⁵⁸ The empirical results on practices and beliefs about encounters with God are evaluated in Chapter Eight.

Conclusion

The research results of high salience of practices and beliefs oriented towards justification in the salvific experience of Pentecostal-type global evangelicals may be the effect of acquiescence response bias,⁶⁵⁹ where respondents agree with a statement in a survey questionnaire that they perceive to be the most theologically acceptable even when that is incongruous with their actual practices. The possibility of acquiescence response bias among Pentecostal-type global evangelicals towards Evangelical doctrine of justification is even more compelling given the comparatively high presence of practices and beliefs oriented towards justification in the salvific experience of respondents in white evangelical congregations. A pattern of acquiescence response bias towards Evangelical doctrines among Pentecostal-type global evangelicals is further suggested by the empirical results showing comparatively high presence of practices and beliefs oriented towards the finished work of Christ and “saying of the sinner’s prayer” in both Kenyan immigrant congregations and white evangelical congregations.⁶⁶⁰ This conclusion finds much credence in the fact that themes of justification, finished work of

⁶⁵⁸ The results indicated relatively low salience of ecclesiological practices and beliefs that emphasize the altar call ministry in Kenya immigrant congregations compared to white evangelical congregations. This outcome may point to the contemporary push back on altar call practices. Evangelical altar calls produced cheap grace through the decision cards method. Evangelical altar calls present a stripped-down version of salvation by “mental accent” or “repeating the sinner’s prayer”, whereas Pentecostal altar calls constitute an ontological participation in salvation expressed in affective and embodied practices of the Spirit.

⁶⁵⁹ See Paul J. Lavrakas, *Encyclopedia of Survey Research Methods A-M, 0 vols.* (Thousand Oaks: Sage, 2008), 3-4.

⁶⁶⁰ The research results show that presence of practices and beliefs on “saying the sinner’s prayer” and finished work of Christ is relatively high in the salvific experience of both Pentecostal-type global evangelicals and white evangelical congregations.

Christ, saying the sinner's prayer, and new birth are all correlates in the Evangelical doctrinal praxis of declarational salvation.

The inferences of acquiescence response bias towards Evangelical doctrines are revealing in light of the sweeping persuasion of the “finished work”⁶⁶¹ theology among global Pentecostals. Through the mutual identification process of Pentecostalization and Evangelicalism through globalization process,⁶⁶² Pentecostal-type global evangelicals have internalized the Evangelical theology and practice that accentuate forensic justification in the salvific work and consequently collapses sanctification into forensic justification.⁶⁶³ Additionally, the equally high presence of practices and beliefs oriented towards justification in both Kenyan immigrant congregations and white evangelical congregations may signal the triumph of a totalitarian overreach of Reformed Evangelicalism. Reformed Evangelicalism have strong programs through which it has inseminated its theological ideas into global Pentecostalism. For example, the global media presence and enormous resources by popular Reformed Evangelical personalities have boosted ready audience among Pentecostal-type global evangelicals. Popularized views of Calvinism have also found their way into naïve global Pentecostal readership

⁶⁶¹ Finished work theology was disputed by early Wesleyan Holiness Pentecostals in the U.S. but adopted by non-Wesleyan Reformed evangelicals, see Edith Blumhofer, *Pentecost in My Soul: Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God* (Springfield: Gospel Publishing House, 1989), 92. Later Pentecostals were persuaded by the views of finished work theology, see Vinson Synan, *The Holiness–Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: Wm. B. Eerdmans, 1997), 151-152. Archer further points out that sanctification motif in the Full Gospel matrix could make Pentecostal theology more robust for non-Wesleyan Pentecostals, Archer, *The Gospel Revisited*, 15, footnote 44.

⁶⁶² See Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, *Globalization of Pentecostalism: A Religion Made to Travel* (Eugene: Wipf & Stock, 2011). Contrary to Cox assumption that Pentecostalism travel from North America to the rest of the world, Pentecostalism has various centers around the world from which it travels.

⁶⁶³ Finished work doctrine is just one aspect of the Reformed Evangelical heritage in U.S. Pentecostal denominations, such as the Assemblies of God and Foursquare Gospel Church.

through the proliferation of new Bible versions and Bible Study guides especially those published and distribution by the Reformed-sponsored companies.

Reformed Calvinism also reign in formal theological systems. For example, among the theological training institutions that survey respondents in this project reported to have attended, include Mid-Western Baptist Theological Seminary, which is officially established by the Reformed Evangelical tradition. Interestingly, from the open-ended question that asked about the most important thing about the Church, the theme of emphasis on doctrinal teachings was mentioned by respondents who also reported to have attended Mid-Western Baptist Theological Seminary. Even a historically Pentecostal school like Pan Africa Christian University in Nairobi (PACU), that some respondents reported to have attended, use methodological resources and tools largely designed and developed by Reformed Calvinistic scholars or patterned after Reformed Calvinistic system. Although PACU proudly makes claim to Pentecostal theology and mission, and offers Pentecostal/Charismatic studies, these programs lack a self-conscious integrative methodology with Pentecostal theological and philosophical foundations. Thus, the high presence of practices and beliefs of justification by faith in the salvific experience of Pentecostal-type global evangelicals may reflect what they are taught as the acceptable theological understanding, even when that is distinctively inconsistent with their lived Pentecostal experience and practices. These results suggest that acquiescence response bias played a role in the order responses because Pentecostal-type global evangelicals have internalized Evangelical categories in the conceptualization of their theology. However, acquiescence response bias also played a role in the results of perceptions of practices and beliefs investigated in white evangelical congregation. The next section

discusses the high salience of practices and beliefs oriented towards sanctification in white evangelical congregations, and the practical theological implications.

Practices and Beliefs on Sanctification in White Evangelical Congregations

The high salience of practices and beliefs oriented towards sanctification in white evangelical congregations may similarly point to the effect of acquiescence response bias where respondents opt for the response they perceive to be most theologically desirable even when their actual practices show incongruity. On one hand, theological hermeneutics of Pentecostal soteriology deduces that the praxis of sacramental salvation is expressed by practices and beliefs oriented towards sanctification. Pentecostal soteriology expresses sanctification as “the heart of the doctrine of salvation.”⁶⁶⁴ On the other hand, the Evangelical doctrine of salvation does not identify distinct practices of sanctification as does Pentecostal soteriology.⁶⁶⁵ In an article on the theological problematic of Evangelical doctrine of justification in relation to sanctification, there is indication that leading Evangelicals have recognized the neglect on practices and beliefs oriented towards sanctification in white evangelical congregations.⁶⁶⁶ Evangelical theological construals attempt a balancing act between the sufficiency of faith and

⁶⁶⁴ Vondey, *Pentecostal Theology*, 67.

⁶⁶⁵ Evangelical doctrine of salvation identifies distinct practices and beliefs on justification, for example, repeating the sinner’s prayer.

⁶⁶⁶ Recent evangelical publications show recognition of this problematic and attempts to offer a corrective, see Kevin DeYoung, *The Hole in our Holiness: Filling the Gap between Gospel Passion and the Pursuit of Godliness* (Wheaton: Crossway, 2012); Sinclair B. Ferguson, *Devoted to God: Blueprints for Sanctification* (Banner of Truth (Carlisle: Banner of Truth, 2016); Sinclair Ferguson, *The Whole Christ: Legalism, Antinomianism, and Gospel Assurance – Why the Marrow Controversy Still Matters* (Wheaton: Crossway, 2016). Mark Jones, *Antinomianism: Reformed Theology’s Unwelcome Guest?* (Phillipsburg: P&R, 2013); Walter Marshall, *The Gospel Mystery of Sanctification*, ed. Erwin H. Gibson Sr (Scotts Valley: CreateSpace Independent, 2015).

necessity of sanctification.⁶⁶⁷ Attempts to find this balance can be seen in statements such as this: “Justification is more foundational, but sanctification is more ultimate.”⁶⁶⁸ However, the logical ordering of salvation in Evangelical doctrine⁶⁶⁹ not only diminishes the practical sense of urgency for sanctification but also assimilates practices of sanctification under the regulations of justification. Reformed Evangelicals pay homage to the “objective-positional” praxis of salvation by employing the concepts of imperative and indicative to stress that justification precedes sanctification. As a result, soteriological practices of sanctification remain obscured under the regulations of forensic justification. A critique of Pentecostal soteriology on the Evangelical doctrine of salvation is that it “identifies sanctification typically with justification, and hence more with the giving than the reception of the divine activity and grace in distinct ritual practices of the Church.”⁶⁷⁰

There are some contemporary Evangelical efforts to recalibrate their soteriology by paying attention to the doctrine of sanctification.⁶⁷¹ However, Evangelicals need to first give up a soteriological system that espouses a narrow view of positional

⁶⁶⁷ Justin Dillehay, “Two Pastoral Thoughts on Justification and Sanctification: Are You a Jefferson or a Hamilton?” *The Gospel Coalition*, May 22, 2018, accessed April 29, 2020, <https://www.thegospelcoalition.org/article/thoughts-justification-sanctification/>.

⁶⁶⁸ Michael Allen, *Sanctification*, eds. Michael Allen and Scott R. Swain (Grand Rapids: Zondervan, 2017), 34, 157, 182-183.

⁶⁶⁹ For the Evangelical logical ordering of justification and sanctification, *ordo salutis*, see Allen, *Sanctification*, 184-189; see also Richard Gaffin, *Union with Christ: Some Biblical and Theological Reflections*, in *Always Reforming: Exploration in Systematic Theology*, ed. A. T. B. McGowan (Downers Grove: IVP Academic, 2007), 287.

⁶⁷⁰ Vondey, *Pentecostal Theology*, 73. Vondey includes Roman Catholic and Protestant traditions for similar theological understanding. See also Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco: Baylor University Press, 2014), 103-130.

⁶⁷¹ Jason Hood, “We Who Have the Spirit Have the Power to Change,” *The Gospel Coalition*, January 27, 2011, accessed April 29, 2020, <https://www.thegospelcoalition.org/article/we-who-have-the-spirit-have-the-power-to-change/>. See also, “Sanctification: GRN’s Affirmation and Denials,” Gospel Reformation Network, January 5, 2017, accessed April 29, 2020, <https://gospelreformation.net/gospel-reformation-network-affirmations-and-denials/>

sanctification of “an accredited ‘alien righteousness.’”⁶⁷² Without this theological journey, Evangelicals will continue to capitulate to methodical practices of justification that breeds passive sanctification.⁶⁷³ Evangelical restatements that sanctification follows justification seems to suggest justification and sanctification coalesce in a simple linear progression of salvation.⁶⁷⁴ While a fundamental union between justification and sanctification is a shared Christian belief, justification and sanctification each identify and accentuate distinct soteriological practices. White evangelical congregations will need to identify and accentuate distinct practices of sanctification in order to counter the deleterious effects of objectification of salvation in forensic justification. The call to accentuate practices of sanctification in white evangelical congregations does not require a concomitant diminution or rejection of justification.

Similarly, the relatively high salience of practices and beliefs oriented towards repentance in the white evangelical congregations may point to the effect of acquiescence response bias. A revealing fact that is suggestive of acquiescence response bias is the apparent absence of the message and practices of repentance in white evangelical congregations, similar to its deficiency for the message and practices of sanctification.⁶⁷⁵

Conclusion

Throughout this chapter, the researcher makes theological linkages between the

⁶⁷² Archer, *The Gospel Revisited*, 59. The focus of the notion of positional sanctification is on the atoning work of Christ rather than the person of Christ. See Rybarczyk, *Beyond*, 242.

⁶⁷³ A distinct practice related to the Evangelical emphasis on justification is “saying the sinner’s prayer.” The casualness and mechanical nature of the practice of “saying the sinner’s prayer” has come under criticism especially because of the absence of accompanying experience of repentance and sanctification.

⁶⁷⁴ See for example, Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Books, 1998), 980.

⁶⁷⁵ See for example, Ray Pritchard, “Repent! The Forgotten Doctrine of Salvation,” October 2, 2006, accessed April 29, 2020, <https://www.crosswalk.com/church/pastors-or-leadership/repent-the-forgotten-doctrine-of-salvation-1430623.html>.

research results of different practices and beliefs. The discovery of the relatedness of research results contribute to a new theological argument that practices and beliefs on salvation, the Church, and revelation tell the whole story about the entire theological enterprise of both white evangelical congregations and Kenyan immigrant congregations. The following chapter undertakes theological hermeneutic reflection on results of practices and beliefs about the Church.

**CHAPTER SEVEN. THEOLOGICAL-HERMENEUTIC EVALUATION:
REFLECTION ON PRACTICES AND BELIEFS ABOUT THE CHURCH,
PENTECOSTAL-TYPE GLOBAL EVANGELICALS, AND WHITE
EVANGELICALISM**

Practices and Beliefs about Divine Chosenness in White Evangelical Congregations

The researcher made theological linkages in the research results on practices and beliefs about salvation, the Church, and revelation in both white evangelical congregations and immigrant Kenyan congregations. For example, in white evangelical congregations, the comparatively high salience of soteriological practices and beliefs oriented towards divine sovereignty compares with high salience of practices and beliefs oriented towards justification. However, results of some practices and beliefs may not immediately indicate such simple theological correspondence. For example, the empirical results show relatively low salience on soteriological practices and beliefs oriented towards eternal security. Drawing from theological deductive study in Chapter Three, the researcher inferred the hypothetical expectation that practices and beliefs that reflect theological hermeneutics of declarational salvation would be relatively high in perceptions of white evangelical congregations by the respondents. There is incongruence between the empirical findings and theories from theological deduction. This section discusses these results in relation to the theological problem and goal of the renewal of white evangelicalism.

A Critique of the Doctrine of Eternal Security in Relation to Divine Sovereignty

The logic of *ordo salutis* in the Evangelical doctrines of salvation such as divine sovereignty, effectual grace, and justification, culminates with the theological imperative

of eternal security.⁶⁷⁶ Archer points out that the Evangelical stress on divine sovereignty has pastoral merit in that “it grants a high standard of security in the midst of difficulty for the believer...Nothing is left to human choice or chance.”⁶⁷⁷ White evangelicalism has a predilection towards assurance of salvation and eternal security. The Evangelical emphasis on divine sovereignty, effectual grace, and justification provides assurance of the eternal security of its adherents.⁶⁷⁸ Thus, the results of low salience on practices and beliefs oriented towards eternal security presents a theological conundrum. However, rather than a presenting a theological problem, the empirical results from other related measures of practices and beliefs, for example practices and beliefs oriented towards justification, indicated high salience as pointed out above. A plausible explanation of this inconsistent in the empirical results may be a problem of the polemical nature of the Evangelical doctrine of eternal security. The somewhat pretentious language of “once saved always saved” used to frame the question in the survey questionnaire may have contributed to selective response where respondents choose not to express their actual theological position.

The soteriological practices and beliefs oriented towards divine sovereignty, justification, and eternal security are organically related with ecclesiological practices and beliefs oriented towards authoritative doctrine and “divine chosenness”. This observation is illuminating for white evangelical congregations given the fact that the

⁶⁷⁶ See MacArthur’s argument of progression (*ordo salutis*) of the doctrine of divine sovereignty that culminate to the belief in eternal security, MacArthur, *The MacArthur New Testament Commentary: Roman 1-8* (Chicago: Moody Press, 1991), 500. For strong Calvinistic views on eternal security, see Charles Ryrie, *So Great Salvation* (Wheaton: Victor Books, 1989), 65, 141.

⁶⁷⁷ Archer, *The Gospel Revisited*, 95.

⁶⁷⁸ Yet for its merit as a safety net for Evangelicals, divine sovereignty is detrimental to the practices oriented towards human responsibility and discussed in the section on human responsibility and divine sovereignty above. See also Archer, *The Gospel Revisited*, 95, 96.

research results indicate high salience of these practices and beliefs, with the exception of practices and beliefs oriented towards eternal security. Granted, there was no significant difference in the empirical results of these soteriological and ecclesiological practices and beliefs between white evangelical congregations and Kenyan immigrant congregations.

The ecclesiological practices and beliefs oriented towards “divine chosenness” are fundamentally related to divine sovereignty in the Evangelical theological hermeneutics.⁶⁷⁹ However, there are two different theological hermeneutic inferences that can be drawn from the empirical results showing equally high salience of practices and beliefs oriented towards divine sovereignty and practices and beliefs oriented towards “divine chosenness” in white evangelical congregations and Kenyan immigrant congregations. On the one hand, theological hermeneutics on soteriology and ecclesiology as reviewed in Chapter Three deduces that practices and beliefs oriented towards divine sovereignty and “divine chosenness” reflect distinctively Reformed Evangelicalism commitments. The Reformed dogma of sovereign election argues “that God predetermined who will be saved. The elect experience saving grace which is irresistible. The elect are saved and the rest of humanity are damn.”⁶⁸⁰ On the other hand, practices and beliefs oriented towards divine sovereignty and “being divinely chosen” do not identify theological self-understanding of Pentecostal soteriology and ecclesiology. Archer observes this about Pentecostal ecclesiology: “The Church is not conceived by the platonic conception of God’s election in the ever-eternal past; rather, it is constituted by its future destiny as related to God’s reign. In this sense it is eschatological.”⁶⁸¹ Rather

⁶⁷⁹ There was an equally low salience on practices and beliefs oriented towards eternal security in both white evangelical congregations and Kenyan immigrant congregations.

⁶⁸⁰ Archer, *The Gospel Revisited*, 115.

⁶⁸¹ Archer, *The Gospel Revisited*, 60.

than the Reformed salvation of the elect by “sovereign choice from eternity past,” Pentecostals affirm both the initiating role of God in the salvific relationship and believer’s faithful participation through Christ and the Spirit of the eschaton.⁶⁸²

Thus, from the Pentecostal theological deduction, the equally high salience of practices and beliefs oriented towards “divine chosenness” among Pentecostal-type global evangelicals likely suggests acquiescence response bias where respondents opt for the response they perceive to be most theologically desirable even when that may not express their distinctive actual practices. There is compelling reason that the empirical results reflect the Evangelical diffusion process of the Reformed-type theologies in global Pentecostalism through its tutorialization overreach as has been discussed in the section above. However, it also is plausible to conclude that the high salience in empirical results reflect the eschatological hope of Pentecostal-type global evangelicals in marginalized societies and contexts of pervasive realities of powerlessness, where the message of “divine chosenness” serve as an appropriate source of pastoral comfort and strength.

The next section presents a critical theological hermeneutic reflection of the ecclesial practices and beliefs oriented towards “divine chosenness” in white evangelical congregations and the implications towards the theological goal of a renewed praxis of white evangelicalism.⁶⁸³

⁶⁸² Archer, *The Gospel Revisited*, 115, 116. For a work on divine election from a distinctive Pentecostal perspective, see C. F. J. Kotze, *Towards the Formulation of a Pentecostal Doctrine of Election* (PhD diss., North-West University, 2016).

⁶⁸³ The conclusions from the theological hermeneutic evaluation on practices and beliefs oriented towards “being divinely chosen” apply to all the other related practices and beliefs because they collectively tell a whole story.

Probing Deeper the Ecclesiological Hermeneutics of “Divine Chosenness”

In a significantly different way from Pentecostal-type global evangelicals, the high salience of practices and beliefs oriented towards “divine chosenness” in white evangelical congregations signals a theological-hermeneutical problem in light of the renewal problematic of white evangelicalism. The theological hermeneutic evaluation on practices and beliefs oriented towards “divine chosenness” in white evangelical congregations develops from a critique of the ecclesial praxis of white evangelicalism in relation to its socio-cultural contexts. The theological hermeneutic reflection provided here is provocative and revealing in light of the contemporary resurgence of popular theologies of “divine chosenness” within white evangelicalism. A changing socio-cultural landscape has caused white evangelicalism to capitulate to ecclesial theologies that doubles down on the preservation of “our way of life” of its adherents. The socio-cultural-theological problematic of white evangelicalism is understood by exploring the concept of elective affinity in the coalescing of American cultural horizon and theological-ecclesial horizon in the practices and beliefs of white evangelicalism. The American cultural mythos of divine chosenness is reflected in the divinely mandated self-preservation theology of the seven mountain dominionism in white evangelicalism. The seven mountains theology evinces overt ecclesial measures “to establish and maintain Christian commonwealths”⁶⁸⁴, which results to mutual identification of white evangelicalism and American nationalism. Additionally, there are covert ecclesial

⁶⁸⁴ Archer, *The Gospel Revisited*, 154.

practices and beliefs in the hidden curriculum⁶⁸⁵ of the cultural frame of white evangelical privilege⁶⁸⁶ and power.

Following this presentation of the current state of affairs of white evangelicalism, the process of theological hermeneutic reflection engages James K.A Smith's construct of worship as "cultural formation" to propose that Pentecostal-type global evangelicals within white evangelical congregations embody an alternative ecclesial-cultural identity formation that empty the hegemonic power of white evangelicalism. The evaluation considers a socio-phenomenological analysis of the lived experiences of Pentecostal-type global evangelicals that evinces an embodied habitus of orthopathic-shaped ecclesiology. The emergent habitus of ecclesial-cultural formation of the Pentecostal-type global evangelicals mediates an orthopathic-shaped ecclesiology to counter the ecclesiology of cultural domination in white evangelicalism. The proposed agenda here proceeds from a practical-theological understanding of ecclesiology, as presented in this next section.

Towards a Practical-theological Ecclesiology

Naïve biblicist models of ecclesiology draw normative claims that caricature the Church in its "pure" nature and essence. However, practical-theological hermeneutics engages critical accounts of cultural and societal contexts of the Church.⁶⁸⁷ Haight and

⁶⁸⁵ The concept of hidden curriculum refers to what is implicitly communicated in learning besides what is explicitly taught, including the social structures and practices of educational institutions.

⁶⁸⁶ On the overt nature of white privilege, Chandler writes: "The challenge of white privilege is that most white people cannot see it...Privileged people can fall into the trap of universalizing experiences and laying them across other people's experiences as an interpretive lens...What is so deceptive about white privilege is that it is different from blatant racism or bias. A privileged person's heart may be free from racist thoughts or biased attitudes, but may still fail to see how the very privilege afforded to him or her shapes how he or she interprets and understands the situations and circumstances of people without privilege." See Matt Chandler, "More on Ferguson and White Privilege," *Resources* (blog), Aug. 19, 2014, accessed Nov. 24, 2017, <https://www.tvcreources.net/resource-library/articles/more-on-ferguson-and-white-privilege?nav=m-44609&wildcard=/the-village-blog/more-on-ferguson-and-white-privilege/>.

⁶⁸⁷ For the tension between theological theory of the church and the sociological theory, see Johannes A. van der Ven, *Ecclesiology in Context* (Grand Rapids: Eerdmans, 1996), chapter 1.

Nieman remark that the knowledge of the historical life of the church “challenge the idea of normative ecclesiology.”⁶⁸⁸ Haight and Nieman further observe that that discipline of ecclesiology embrace the ongoing “interaction between the desire to preserve the essential character of the church and the need that it adapt to new historical situation.”⁶⁸⁹ On one hand, van der Ven warns that a normative concept of the church risks “a danger of speculation alienated from reality.”⁶⁹⁰ On the other hand, the concern with the social context risks “...a different danger...that the characteristic property of the church is lost.”⁶⁹¹ Thus van der Ven calls for mutual critical distance.⁶⁹² Van der ven points out that attending to the mutual connection between the religious codes of the church and its functions within the society yields a more adequate understanding of ecclesiology and its relevance.⁶⁹³ van der Ven points out that a theological and a sociological mutual account of ecclesiology is helpful in avoiding “theological dualism.”⁶⁹⁴

A Cultural Domination of White Evangelicalism

Leading to late twentieth century, white Evangelicalism rose to a place of established cultural dominance in the U.S.⁶⁹⁵ With the decline of the institutional resources, both critics and adherents agree about the insipient loss of cultural dominance that is causing identity angst in white Evangelicalism.⁶⁹⁶ The decline of white

⁶⁸⁸ Roger Haight and James Nieman, “On the Dynamic Relation Between Ecclesiology and Congregational Studies,” *Theological Studies* 70 (2009): 578.

⁶⁸⁹ Haight and Nieman, “On the Dynamic Relation,” 578.

⁶⁹⁰ Van der Ven, *Ecclesiology*, 3.

⁶⁹¹ Van der Ven, *Ecclesiology*, 3.

⁶⁹² Van der Ven, *Ecclesiology*, 3.

⁶⁹³ Van der Ven, *Ecclesiology*, 1.

⁶⁹⁴ Van der Ven, *Ecclesiology*, 39.

⁶⁹⁵ Jones traces the shift in cultural dominance and membership from mainline Protestantism to white evangelicalism in the last decades of 20th century. See Robert P. Jones, *The End of White Christian America* (New York: Simon & Schuster, 2016).

⁶⁹⁶ Christian Smith, *American Evangelicalism: Embattled and Thriving* (Chicago: University of Chicago Press, 1998), 4.

Evangelicalism is attributed to its refusal to adapt to demographic shifts from migration patterns, lower birth rates among white Americans, and religious disaffiliation among the young people.⁶⁹⁷ The goal of white Evangelicalism “was to restore and protect a distinctly Protestant Christian America... to fulfill its divine mandate in the world.”⁶⁹⁸ White evangelicalism built “a formidable set of institutions...radio stations, publishing houses, television networks to promote their vision.”⁶⁹⁹ With the steady waning of the institutional power of white Evangelicalism are left reeling with nostalgia for an American past as “expressed with ‘re’- word imagery such as reclaim, restore, renew, repent, and revive in sermons and hymns.”⁷⁰⁰

Ed Stetzer, editor and president of *LifeWay Research* observes that: “Evangelicals are trying to figure out who they are and who they should be. We see that in the ‘Evangelical Manifesto,’ the ‘Gospel Coalition,’ and in ‘This We Believe.’ There are all these movements trying to define who Evangelicals are and what Evangelicals should be.”⁷⁰¹ Labberton and other leading Evangelicals have expressed similar sentiment about the identity crisis of white Evangelicalism, especially because of its partisan politics of Christian nationalism.⁷⁰² Labberton remarks that the evangel of the Evangelical faith in

⁶⁹⁷ Robert P. Jones, *The End of White Christian America* (New York: Simon & Schuster, 2016), 1, 42. Jones comments that the term “White Christian America” is related to White Anglo-Saxon Protestant (WASP) and refers to the “cultural domain populated exclusively by white mainline and evangelical Protestants” (Jones, *The End of White...* 30, 38). However, Jones observes that while mainline Protestantism has accepted the realities of decline, white Evangelicalism is still grappling with cultural vulnerability to accept “their newly diminished status” (Jones, *The End of White...*, 198).

⁶⁹⁸ Jones, *The End of White...*, 37.

⁶⁹⁹ Jones, *The End of White...*, 35, 36.

⁷⁰⁰ Jones, *The End of White...*, 203.

⁷⁰¹ Ed Stetzer, “Biggest Changes in Christianity in the last Decade,” *Christianity Today*, January 1, 2010, accessed April 29, 2018, <http://www.christianitytoday.com/edstetzer/2010/january/biggest-changes-in-christianity-in-last-decade.html>.

⁷⁰² Mark Labberton, “Introduction: Still Evangelical,” *Still Evangelical: Insiders Reconsider Political, Social, and Theological Meaning*, ed. Mark Labberton (Downers Grove: InterVarsity, 2018), 2.

America is in crisis.⁷⁰³ The title of the recent book “Still evangelical? is a question at the intersection of Evangelical faith and public life in white America.”⁷⁰⁴ Labberton observes that the word evangelical has transposed from “a set of primary theological commitments...to a passionately defended, theo-political brand.”⁷⁰⁵ White Evangelicalism is “an amalgam of theological views, partisan political debates, regional power blocks, populist visions, racial biases, and cultural anxieties, all mixed in an ethos of fear.”⁷⁰⁶ White evangelicalism understands itself “at war with any and all liberalism...in serious danger of losing its conservative virtues and spiritual practices.”⁷⁰⁷ Labberton describes white Evangelicalism as “boundary-keeping fundamentalism.”⁷⁰⁸

This ingroup cultural identity of white Evangelicalism is expressed through the “othering” of those on the margins of “our way of life”. Smith remarks that the self-consciousness of white evangelicalism “has been shaped by the dogma of Manifest Destiny.”⁷⁰⁹ Smith laments that the social forgetting of the painful story on nonwhite communities is the shadowy side of the imagery of a “city built on a hill.”⁷¹⁰ Smith remarks that the history of American evangelicalism reveals a “violent kind of identity

⁷⁰³ Labberton, *introduction: Still Evangelical?* 2. Claiborne hyperbolically declared that white Evangelicalism “must be born again.” Shane Claiborne, “Evangelicalism Must Be Born Again,” in *Still Evangelical: Insiders Reconsider Political, Social, and Theological Meaning*, ed. Mark Labberton (Downers Grove: InterVarsity, 2018), 153.

⁷⁰⁴ Labberton, *Introduction: Still Evangelical?* 2.

⁷⁰⁵ Labberton, *Introduction: Still Evangelical?* 3.

⁷⁰⁶ Labberton, *Introduction: Still Evangelical?* 3.

⁷⁰⁷ Labberton, *Introduction: Still Evangelical?* 3, 4. Labberton acknowledges the rise of social and culturally-engaged group of Evangelicals who identify themselves in opposition to the establishment of white evangelicalism.

⁷⁰⁸ Labberton, *Introduction: Still Evangelical?* 4. Labberton remarks that the religious right is a “theologized ideology” (Labberton, *Introduction: Still Evangelical?* 4).

⁷⁰⁹ Kay Higuera Smith, “Embracing the Other: A Vision for Evangelical Identity,” in *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*, eds. Kay Higuera Smith, Jayachitra Lalitha, and L. Daniel Hawk (Downers Grove: IVP Academic, 2014), 205. Smith states that “It asserts that God has destined the United States to conquer, dispossess and strip other cultural groups of their lands, their traditions and their unique social identities in order to assimilate them to Western Christianity” (Smith, “Embracing the Other,” 205).

⁷¹⁰ Smith, “Embracing the Other,” 205.

formation – one that constructs binary opposites between groups as a way to assert power.”⁷¹¹ Smith states that this model of identity formation results “in distancing, alienating, subsuming or conquering...falsely constructed ‘Other.’”⁷¹² For white evangelicalism, the new Others include “theological liberals, so-called modernists, secularists, Communists, socialists, collectivists, Muslims, autonomous women, LGBTQI individuals.”⁷¹³ This list also include immigrants, especially the undocumented ones. This inherent white cultural dominance is the reason why evangelicals are bent on talking about the Others, and condemning them than talking with them.

In an article titled “Evangelical Futures,” Rah points out that an entrenched white-dominated evangelicalism has shaped a dysfunctional theological imagination that marginalizes nonwhites in its narrative.⁷¹⁴ For example, the African American wing of Evangelicalism with its long narrative of lament and suffering has been ignored by white Evangelicalism.⁷¹⁵ Rah further points out that “the belief in the exceptional qualities of an American nation superior to other nations finds expression in the church.”⁷¹⁶ Consequently, the narrative of American evangelical exceptionalism “assumes the primacy and supremacy...over and against other expressions of Christianity.”⁷¹⁷ American evangelical exceptionalism give rise to “a triumphalism that focuses on a

⁷¹¹ Smith, “Embracing the Other,” 197. Smith explains that in such binary models, group members construct identity over against the group they are not, creating “out of whole cloth a new identity that of the binary ‘Other.’” Smith, “Embracing the Other,” 197.

⁷¹² Smith, “Embracing the Other,” 197. Smith posits that “postcolonial models promise new ways to construct identities so as to avoid these binary and objectifying strategies.” Smith, “Embracing the Other,” 197.

⁷¹³ Smith, “Embracing the Other,” 206.

⁷¹⁴ Soong-Chan Rah, “Evangelical Futures,” in *Still Evangelical: Insiders Reconsider Political, Social, and Theological Meaning*, ed. Mark Labberton (Downers Grove: InterVarsity, 2018), 83.

⁷¹⁵ Rah, “Evangelical Futures,” 91.

⁷¹⁶ Rah, “Evangelical Futures,” 84.

⁷¹⁷ Rah, “Evangelical Futures,” 83.

narrative of success and victory.”⁷¹⁸ As a result, “narratives of suffering communities are considered to be inferior and are ignored or removed from the dominant narrative of triumph.”⁷¹⁹ For example, immigrant churches are dismissed as exotic or ethnic, and therefore inferior to white Evangelicalism.⁷²⁰ With its roots in a dysfunctional theology of American exceptionalism, white Evangelicalism “perpetuates an increasingly dysfunctional religion in a diverse world.”⁷²¹ White evangelicalism is central to the American myth of exceptionalism with a significant cultural influence in the creation of global and economic empire.⁷²²

The Ecclesial Praxis of Seven Mountains Dominionism

There is an elective affinity between the American cultural mythos of divine chosenness and “resurgent forms of Christian commonwealth” in white evangelicalism.⁷²³ An illuminating example of white Evangelicalism cooption to the American cultural imperialism is the claims to a divinely-mandated mission to occupy the “seven mountains of culture”, namely religion, family, education, government, media, arts-entertainment, and education.⁷²⁴ The stated mandate of the 7 mountains

⁷¹⁸ Rah, “Evangelical Futures,” 84.

⁷¹⁹ Rah, “Evangelical Futures,” 84.

⁷²⁰ Rah, “Evangelical Futures,” 84.

⁷²¹ Rah, “Evangelical Futures,” 85.

⁷²² Mabiála Kenzo and John R. Franke, “The Future of Evangelical Theology in an Age of Empire: Postfoundational and Postcolonial,” in *Evangelicals and Empire: Christian Alternatives to the Political Status Quo*, eds. Bruce Ellis Benson and Peter Goodwin Heltzel (Grand Rapids: Brazos Press, 2008), 267.

⁷²³ Archer, *The Gospel Revisited*, 154. American cultural mythos of divine chosenness is reflected in language used by white evangelicals to talk about President Trump – “divinely chosen,” “divinely ordained” See Eugene Scott, “Comparing Trump to Jesus, and why Some Evangelicals Believe Trump is God’s Chosen One,” *The Washington Post*, December 18, 2019, accessed May 14, 2020, <https://www.washingtonpost.com/politics/2019/11/25/why-evangelicals-like-rick-perry-believe-that-trump-is-gods-chosen-one/>

⁷²⁴ Lance Wallnau and Bill Johnson, *Invading Babylon: The 7 Mountain Mandate* (Shippensburg: Destiny Image, 2013). It is interesting that white evangelicals believe that Trump was divinely chosen and mandated to create a Christian government based on the Republican Party values.

movement that has become part of the beliefs system and practices of white Evangelicalism is cultural domination.⁷²⁵ A missional identity of cultural-domination in white Evangelicalism is expressed in pro-revolution and exclusionary language such as invading⁷²⁶, take over, occupy, reclaiming, dominion, etc. All these terms are religious codes for describing hegemonic cultural power of white Evangelicalism over other groups. The rhetoric of “a divine mandate to take America back to God” all too easily reveal white evangelicalism’s obsession with cultural power.

An ecclesial identity of cultural-domination in white Evangelicalism is not only missiologically antithetical to the vision of Jesus about the Church, but is also doctrinally harmful to its own adherents who are burdened with the responsibility to re-evangelicalize their “spheres of influence”, which creates unrealistic and unfulfilled expectations. The Church carries its cultural mission into the world from a place of serving rather than from a place of power and domination.⁷²⁷ An ecclesial-missional identity of white Evangelicalism shaped by the 7 mountain dominionism theology countenances the absence of a self-critical cultural hermeneutic, similar to other forms of Churchdoms and Christendoms in history. An ecclesial-missional identity of acquired cultural power in white Evangelicalism is a form of false consciousness as attested by the idealist “vessel theology” of a governmental-evangelical America.⁷²⁸ The delusion of

⁷²⁵ <https://www.patheos.com/blogs/infernal/2019/02/dominionism-in-america-part-5-the-seven-mountains-mandate/>

⁷²⁶ Invading is the title of the book cited above.

⁷²⁷ See scriptures such as Mat. 20: 25-26.

⁷²⁸ It is worth noting that one of the key theologians of the 7 mountains dominionism Lance Wallnau likens Trump with “modern-day Cyrus” who will assist the hastening of the vision of the white Evangelicalism take-over of America. See Tara Isabella Burton, “The Biblical Story the Christian Right Uses to Defend Trump: Why Evangelicals are Calling Trump a “Modern-Day Cyrus,” *Vox* March 5, 2018. For an analysis of Trump as Cyrus, see Daniel Block, “Is Trump Our Cyrus? The Old Testament Case for Yes and No,” *Christianity Today*, October 29, 2018.

white identity politics and symbols further pose the danger of theological distortions through uncritical acceptance of the popular message of “identity” and “perspective”, the two buzz words in contemporary white Evangelicalism today.⁷²⁹ Operational symbols of white privilege acts a hidden curriculum of hegemonic cultural power formation and normalization.⁷³⁰ An ecclesial-missional identity of cultural domination evinces practices of exclusivity and alienation that are detrimental to the embodied existential pathos⁷³¹ of individuals and communities outside the margins of white Evangelicalism.

The ecclesial-missional identity formation of domination in white Evangelicalism is not only explicitly expressed by its theology of divinely-mandated cultural power but is also implicitly evinced by its hidden curriculum of hegemonic practices of congregational worship. For example, a predominantly white-led congregational worship reinforces narratives of exclusiveness and hegemonic cultural power, including ecclesial power. As another example, the image and representation of the middle-class American family, usually white, as the typical Church member in the Evangelical congregational worship perpetuate the stereotype narrative of hegemonic cultural power. Conversely, the absence

⁷²⁹ The resurgence of native theologies of white supremacist and political rhetoric of America First, Make America Great Again and the socially constructed hierarchies of nations and America’s superiority complex. For notions of white fragility and fear that is driving the reassertion of a white identity in an increasingly diverse America, see Ashley Sardina, *White Identity Politics* (Cambridge: Cambridge University Press, 2019).

⁷³⁰ Trevin Wax comments that it is revealing that the book *Four Views on the Spectrum of Evangelicalism*, which was a debate of four positions on the meaning of evangelicalism based on Bebbington’s quadrilateral “all the scholars and editors were white men, a fact that unwittingly adds credence to the claim that ‘evangelicalism’ as a movement is predominantly white.” Trevin Wax, “On the Evangelical Identity Crisis,” *ChurchLeaders*, January 18, 2018, accessed April 29, 2019, <https://churchleaders.com/outreach-missions/outreach-missions-articles/317676-evangelical-identity-crisis.html>.

⁷³¹ Solivan draws from the understanding of the *orthopathic* nature of God to argue for inclusion of the concept of *orthopathos* alongside *orthodoxy* and *orthopraxis* in Pentecostal theological construction, in critical reflection of the experiences of suffering. See Samuel Solivan, *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology* (Sheffield: Sheffield Academic, 1998).

or silence of alternative narratives in the Evangelical congregational worship entrenches deeper the hegemonic cultural power in white Evangelicalism. Thus, worship is strategically situated and deeply implicated in the reproduction of ecclesial-cultural hegemony of white evangelicalism. This next section will consider the cultural embodiment of worship as a critical resource of ecclesial-identity formation, and then explore the embodiment of orthopathic-shaped ecclesiology of Pentecostal-type global evangelicals as an alternative ecclesial-cultural identity formation that empties the hegemonic power of white evangelicalism.

Embodiment of Community Worship as a Sacrament of Ecclesial-Identity Formation

Narrative theologians draw attention to the relationship between worship and identity formation in the Christian community.⁷³² Following MacIntyre's work,⁷³³ practical theologians make similar connection between formation of Christian virtue and practices of religious communities. Groome contends that the Church teach most effectively through worship.⁷³⁴ Groome contends that worship is deeply educational and formational, and "nothing [else] that the Church does has greater consequence for the faith identity and agency of its people."⁷³⁵ Groome warns that worship should not be

⁷³² See Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic*, 1st ed. (Notre Dame: University of Notre Dame Press, 1981).

⁷³³ Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, 3rd ed. (Notre Dame: University of Notre Dame, 2007).

⁷³⁴ Thomas Groome, "Liturgy and Preaching," in *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (Eugene: Wipf and Stock, 1991), 338-362. Groome uses the term liturgy, which is used in this work interchangeably with the term worship. Etymologically, the root term for *leitourgia* means the "work of the people," so in the usage of the term, the emphasis on the constructive work of God's people to make worship adequate. Groome focuses on one liturgical event – the Sunday worship service, the liturgy of word and Eucharist within the Catholic Church. Groome acknowledges that different Christian denominations understand and express liturgy differently (Groome, *Sharing Faith*, 338).

⁷³⁵ Groome, *Sharing Faith*, 139. Groome points out the instructional power of the liturgical life of Israel in the Old Testament. He notes "Through their communal worship, the Israelites reminded themselves and taught their children who they were as a people of God" (Groome, *Sharing Faith* 139). Groome further points out that Christians in the early church "expressed their kerygma of faith in liturgy" (Groome, *Sharing Faith*, 139). The phrase *lex orandi, lex credenda* (literally "the law of prayer is the law

taken for granted as “being sacramentally adequate to participants lives.”⁷³⁶ Historical and contemporary examples of worship practices mirroring “sexism, militarism, clericalism, racism . . . warn against presuming the adequacy of its symbols.”⁷³⁷ As a pedagogical and formational event, worship can be freeing or alienating.⁷³⁸ While the primary function of worship is expressed to God, that intentionality should be “accompanied by concern for the existential experience and consequences of that expression in people’s lives.”⁷³⁹ Groome states that worship is “a source of nurture and ongoing conversion for the faith life of a Christian community.”⁷⁴⁰ Thus, from an educational and formational perspective of worship, the constant question should be: “what will this symbolic action say to and cause in the existential lives of this community of participants?”⁷⁴¹ In worship, people bring not simply their “lives in faith” but their whole existence to God.⁷⁴² The efficacy of any worship event “is how adequately its symbols reflect and express the ‘real’ life of participants.”⁷⁴³ Groome stresses that “a liturgical event should express to God the ‘real’ lives of its community of participants’ in such a way that they can experience their ‘selves’ being so expressed.”⁷⁴⁴ A worship

of faith”) underscoring that the faith norm of the Christian tradition “is most vitally expressed in the liturgy” (Groome, *Sharing Faith*, 139).

⁷³⁶ Groome, *Sharing Faith*, 340, 345.

⁷³⁷ Groome, *Sharing Faith*, 345.

⁷³⁸ Lomax gives a practical simple example where celebratory acts of worship can alienate one who is grieving, and a more somber worship might alienate one who is celebrating. See Tim Lomax, *Creating Missional Worship: Fusing Context and Tradition* (London: Church House, 2015), 23.

⁷³⁹ Groome, *Sharing Faith*, 337, 340.

⁷⁴⁰ Groome, *Sharing Faith*, 337.

⁷⁴¹ Groome, *Sharing Faith*, 340.

⁷⁴² Groome, *Sharing Faith*, 343.

⁷⁴³ Groome, *Sharing Faith*, 343. Groome observes that the prophets of Israel were persistent about “the kind of lives people must live to offer true worship to God” (Groome, *Sharing Faith*, 343). They emphasized justice and peace and living the “‘right relationship’ with God, self, others, and creation” (Groome, *Sharing Faith*, 343, 347).

⁷⁴⁴ Groome, *Sharing Faith*, 344. Groome argues that liturgical symbols and symbolic actions that “alienate or dominate people, that exclude their historical praxis . . . or conceal people’s lives from themselves or cover them over with false legitimation are not sacramentally adequate” (Groome, *Sharing Faith*, 345).

event that adequately mediates a transformative encounter of God's life with people "should have historical consequences 'for the life of the world'"⁷⁴⁵ Thus, practices of worship becomes formative by providing connection between people and God, neighbor, and the world around. A critical theology of culture can help reveal, confront, and convert the ecclesial-cultural hegemony of domination and alienation embodied in the worship practices of white Evangelicalism.

The work of Smith⁷⁴⁶ is instructive in exploring the significance of cultural embodiment of worship as a critical resource for identity (re)formation of the Christian ecclesial community.⁷⁴⁷ The worldview analysis of theology and culture, with the primary focus either on cognitive linguistics⁷⁴⁸ or narrative content⁷⁴⁹ is deficient in forming a "Christian social imaginary."⁷⁵⁰ In contrast to these theological models⁷⁵¹ of Christian formation, Smith proposes an understanding of the embodiment of worship for

⁷⁴⁵ Groome, *Sharing Faith*, 348.

⁷⁴⁶ James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 39, 85.

⁷⁴⁷ Smith submits that all Christian worship is "liturgical in the sense that it is governed by norms, draws on a tradition, includes bodily rituals or routines, and involves formative practices" (Smith, *Desiring the Kingdom*, 152).

⁷⁴⁸ Lindbeck developed the cultural-linguistic approach to theology, against propositionalist theologies that taught that "knowing leads to being." See Lindbeck's the famous work, George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville: Westminster John Knox, 1984).

⁷⁴⁹ Hauerwas emphasize the narrative and community in the formation of Christian character, Hauerwas, *A Community of Character*.

⁷⁵⁰ Smith, *Desiring the Kingdom*, 11. Smith adapts the term "Christian social imaginary" from Charles Taylor. Smith does not reject the discourse about worldview but argues that theological analysis of culture is better situated within Christian practices especially the practice of Christian worship. He notes that discourse about worldviews "assumes that human being are primarily thinking beings, or maybe believing animals [failing to capture] the rich complexity of being human" (Smith, *Desiring the Kingdom*, 18).

⁷⁵¹ See also a comprehensive review and critique of various models of Christian formation in Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005). However, there is a lack of dynamism on the dramaturgic stage of doctrine because Vanhoozer does not envision a "fusion of horizons" between the historic canonical tradition and the contemporary cultural tradition.

the formation of ecclesial-cultural identity.⁷⁵² Smith points out that one need to ask questions about worship such as; “What vision of human flourishing is implicit in this or that practice? What sort of a person will I become after being immersed in this or that cultural liturgy?”⁷⁵³ Thus Smith understands and constructs worship⁷⁵⁴ as a resource of ecclesial-cultural identity formation.⁷⁵⁵ Smith observes that “worship is the ordering and reordering of our material being to the end for which it was meant.”⁷⁵⁶ Smith states that “implicit in the materiality of Christian worship is this sense that God meets us in “the physical, material stuff of creation and embodiment...commonly described as a sacramental understanding of the world.”⁷⁵⁷

Yoon Shin interprets Smith’s work as one of developing a Pentecostal epistemology that highlights embodiment as a medium of knowing in Pentecostal theology and spiritual formation.⁷⁵⁸ Echoing Smith’s remark that human beings are “*homo liturgicus*,” Shin asserts that “belief arises from embodiment [as] the interpretive product of praxis.”⁷⁵⁹ Shin points out that that the embodiment of worship results to “holistic formation of the person...and a deeper understanding of one’s being-in-the-world.”⁷⁶⁰ According to Smith, embodiment is “the basis for a rational, intellectual

⁷⁵² Smith, *Desiring the Kingdom*, 89.

⁷⁵³ Smith, *Desiring the Kingdom*, 89.

⁷⁵⁴ Smith understands worship both in its micro sense within liturgical practices ecclesial settings and the macro sense in cultural practices of everyday life.

⁷⁵⁵ Smith, *Desiring the Kingdom*, 39, 85.

⁷⁵⁶ Smith, *Desiring the Kingdom*, 143.

⁷⁵⁷ Smith, *Desiring the Kingdom*, 141, 143.

⁷⁵⁸ Yoon Shin, “Radical Orthodoxy, Pentecostalism, and Embodiment in Exodus 20: Re-envisioning a Pentecostal Hermeneutic for a Formative Liturgy,” in *Constructive Pneumatology Hermeneutics in Pentecostal Christianity*, eds. Kenneth J. Archer and L. William Oliverio, Jr. (New York: Palgrave Macmillan, 2016). Smith’s other work has focused on the subject of Pentecostalism.

⁷⁵⁹ Shin, “Radical Orthodoxy, 121.

⁷⁶⁰ Shin, “Radical Orthodoxy, 121.

engagement with and interpretation of the world.”⁷⁶¹ Shin notes, citing from Stephen Dove, that “liturgy helps to continually tell the story of the community [and] perpetuate the identity of the worshipper and the worshipping community: forming, re-forming, and reforming...through embodied action and narratives.”⁷⁶² In particular, the embodiment of Pentecostal worship through material acts such as healing prayers and altar call/response mediates the knowledge of God in a holistic way, which also includes the knowledge of the individual-in-community.⁷⁶³ Archer remarks that worship, rather than cognitive critical reflection, is the primary mode of doing Pentecostal theology.⁷⁶⁴ Worship is formatively constitutive in the structure of Pentecostal theology and praxis, especially Pentecostal ecclesial praxis.

It is noteworthy that the empirical results in the study indicate high salience of practices and beliefs on worship and praise in white evangelical congregations. As an important congregational practice of white Evangelicalism, worship is strategically situated, and hence deeply implicated in the reproduction of ecclesial-cultural hegemony. Positively, with high salience of practices and belief on worship and praise, the presence of Pentecostal-type global evangelicals within white evangelical congregations embody an alternative ecclesial-cultural identity formation that empties the hegemonic power of

⁷⁶¹ James K.A Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids: Eerdmans, 2010), 66. Shin observes that “elements of Pentecostal praxis and worship implicitly accept the formative power of embodied acts of knowing” (Shin, “Radical Orthodoxy, 136).

⁷⁶² Stephen Dove, “Hymnody and Liturgy in the Azusa Street Revival, 1906-1908,” *PNEUMA* 31, no. 2 (2009), 248.

⁷⁶³ Shin, “Radical Orthodoxy, 131. Shin asserts that liturgical forms “can be the medium through which the free Spirit encounters and leads [Pentecostals] to greater, holistic knowledge of God” (Shin, “Radical Orthodoxy, 132). Smith explores how the practice of worship communicates about the shape of the Christian faith Smith observes that the worship of the faith communities precedes conceptualization of doctrine in shaping worldview Shin, “Radical Orthodoxy, 136t. “Doctrines, beliefs, and a Christian worldview emerge from the nexus of Christian worship practices.” Shin, “Radical Orthodoxy, 140b.

⁷⁶⁴ Archer, *The Gospel Revisited*, 11. See also Donald E. Saliers, *Worship As Theology: Foretaste of Glory Divine* (Nashville: Abingdon, 1994) especially chap 2, “Dogma and Doxa,” 39-48.

white evangelicalism. The ecclesial-cultural identity formation of Pentecostal-type global evangelicals is both ontologically and theologically cast differently from that of white Evangelicalism. The lived experience of suffering of Pentecostal-type global evangelicals is ontologically implicated in the formation of their ecclesial-cultural identity. The life-worlds of Pentecostal-type global evangelicals in this project are constituted by the existential reality of *African pathos*,⁷⁶⁵ the transnational liminal existence, and their participation in the transformative praxis of Pentecostal distinctives.

Pentecostal Orthopathos and the Habitus of Pentecostal-Type Global Evangelicals

Solivan proposes orthopathos as a pneumatologically liberating “interlocutor between orthodoxy and orthopraxis.”⁷⁶⁶ Drawing from Land and Solivan, Archer argues for an “integrative” method of doing Pentecostal theology, that comprise of orthopraxis and orthopistis alongside “orthopathos as the integrative center.”⁷⁶⁷ Orthopathos takes serious God’s nature as transformed pathos, whom Moltmann refers to the “Crucified God.”⁷⁶⁸ The mutual interplay between theory and practice in the theological method implies that orthopathos should inform, form and transform the praxis of ecclesiology.

Solivan understands *pathos* as “the entire complex of potentially destructive feelings, emotions, and behavior that suffering people, especially the poor, experience on

⁷⁶⁵ To use the term “African pathos” does not attempt to essentialize or romanticize the suffering in Africa but captures the many destructive realities to human living conditions. Far from a fatalistic view of African problems, the term depicts the life realities that hundreds of millions of African populations contend with on a daily basis. The term does not assume that Africans suffer the same way, and thus avoids danger of a single story. Africa is a continent with multiple stories including stories of success. The use of the phrase African pathos in no way intend to reify African suffering as if it not connected to other social entities or ignoring the experience of others, or other different experiences.

⁷⁶⁶ Samuel Solivan, *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology* (Sheffield: Sheffield Academic, 1998), 60, 68.

⁷⁶⁷ Archer, *The Gospel Revisited*, 13. See Land, *Pentecostal Spirituality*, 131-133.

⁷⁶⁸ Jurgen Moltmann, *The Crucified God* (New York: Harper & Row, 1974), 4.

a daily basis as a normative pattern of existence.”⁷⁶⁹ However, as opposed to the experience of self-alienation among the poor, Solivan qualifies that right affections collaborates with “the power of the Holy Spirit in one’s life that transforms pathos, suffering, and despair into hope and wholeness.”⁷⁷⁰ In relation to the embodied experiences of pathos, Solivan describes orthopathos as “the proper or liberating appropriation of suffering (pathos) to encourage living as loving subjects inspired by the Holy Spirit.”⁷⁷¹ Solivan comprehends Pentecostal *orthopathos* in relation to transformed lived experiences of suffering people through their participation in the work of salvation.⁷⁷² Solivan relates orthopathos to the pastoral praxis of Pentecostal Puerto Rican immigrants in America who embody the lived experiences of pneumatologically-transformed suffering. Both the socio-phenomenological embodiment of the lived experiences of the suffering of the immigrant community and their practices of Pentecostal (trans)formation contribute to the orthopathic character of its ecclesial praxis.

In a similar way, an orthopathic-shaped ecclesiology of Pentecostal-type global evangelicals embraces the dynamic interactivity between the Pentecostal practices and the embodiment of socio-phenomenological experiences of their suffering. The embodiment of the lived experiences of Pentecostal-type global evangelicals and the transformative praxis of their Pentecostal distinctives mediates an orthopathic-shaped ecclesiology that serves as a critique to the ecclesiology of cultural domination in white evangelicalism.

⁷⁶⁹ Solivan, *The Spirit*, 54. Solivan admits that pathos can also refer to the common experience of suffering that hold all humanity together (54).

⁷⁷⁰ Solivan, *The Spirit*, 27-28.

⁷⁷¹ Solivan, *The Spirit*, 66.

⁷⁷² Solivan, *The Spirit*, 54. Orthopathos is differentiated from suffering that produce self-alienation in the classical Greek usage of the term pathos (Solivan, *The Spirit*, 61).

Bourdieu's concept of *habitus* can help illuminate the socio-phenomenological embodiment of orthopathic-shaped ecclesial praxis. The concept of habitus comprehends "the circular process whereby practices are incorporated within the body, only then to be regenerated through the embodied work and competence of the body."⁷⁷³ The process of habitus recognizes the way a group appropriates their subjective experiences in dialectic interactivity to the regulating structures of socio-historical contexts through practices that are reproduced in bodily dispositions. The group's social knowledge of both basic and complex meanings of life in a given society is inscribed and reproduced through embodiment. For example, basic body techniques such as "ways of walking or blowing one's nose, ways of eating or talking . . . [reveal] the most fundamental principles of construction and evaluation of the social world."⁷⁷⁴ Beyond these everyday social configurations of the body, the lived experience and practices of different Christian communities and individuals reveal reflexively formed dispositions of ecclesial habitus within their particular socio-economic religio-cultural contexts.

The praxis of ecclesial habitus from particular contextualizing experiences provide lessons of renewal for Christian communities living in other socio-cultural realities. A socio-phenomenological analysis of the lived experiences of Pentecostal-type global evangelicals can help reveal the formation of the orthopathic-ecclesial habitus that is emergent through their particular embodied Pentecostal practices and beliefs. Pentecostal-type global evangelicals, with particular reference to neo-Pentecostals, are doubly implicated by two key (trans)formative lived experiences, namely (i) the life-

⁷⁷³ Nick Crossley, *The Social Body: Habit, Identity and Desire* (London: SAGE, 2001), 106.

⁷⁷⁴ Pierre Bourdieu, *Distinction: A Social Critique of the Judgement of Taste* (London: Routledge, 1984), 466.

worlds of Kenyan neo-Pentecostalism, and (ii) the life-worlds of African immigrants to the U.S. This next section will briefly highlight in broad strokes these two (trans)formative lived experiences that shapes Pentecostal-type Kenyan evangelicals. The focus on the life-world of Kenyan neo-Pentecostalism is significant because the empirical findings indicate that 60 percent of respondents are between the ages of 40 and 60 years. This implies that the period of years that 60 percent of respondents grew up in Kenya corresponds with the emergence and growth of Kenyan neo-Pentecostalism. Thus, in one shape or another the respondents were socio-culturally and theologically influenced by Kenyan neo-Pentecostalism. There is another significant fact about this period, that is the generation of Kenyans in this age-group are shaped by the life-world of what has been termed as “the lost decade of economic crisis” of post-colonial Africa from early 1980s extending into the 1990s.

Neo-Pentecostalism in Urban Kenya

Neo-Pentecostalism⁷⁷⁵ has been described as an urban phenomenon that “caters for the needs of upwardly mobile youth and helps to expose and connect them to the modern world of commodities, media, and financial flows.”⁷⁷⁶ Apart from this strong youth orientation⁷⁷⁷, the majority of the constituents of neo-Pentecostal movement are the urban poor of the densely populated city slums.⁷⁷⁸ In Kenya, the exponential growth of Neo-Pentecostalism have created mega church congregations in all the major cities, with mushrooming mid-sized congregations, and a plethora of small congregations. Together

⁷⁷⁵ Neo-Pentecostalism in this study does not include groups which Anderson categorize as AIC’s.

⁷⁷⁶ Parsitau and Mwaura, “God in the City,” 1.

⁷⁷⁷ For a helpful exploration of the sociocultural changes churning the Kenyan postcollege millennials or the Afropolitans, see Gitau, “Whither African Millennials? Crossroads and Chokepoints,” in *Megachurch Christianity*, 31-65; 140-143.

⁷⁷⁸ Parsitau and Mwaura, “God in the City,” 3.

with being concentrated in the urban centers, neo-Pentecostal congregations spread out to rural⁷⁷⁹ areas through the push and pull of urbanization and global developments.⁷⁸⁰

As with other forms of Pentecostalism, the common perception is that the appeal of neo-Pentecostalism to the poor urban communities derives from the concern for psychological and practical support for the economically and socially deprived groups.⁷⁸¹

There are many studies that interpret the emergence, growth, and development of Pentecostalism by examining social factors (both global social change and contextual factors) and applying sociological theories such as charisma and rationalization, secularization, church-sect theory, and deprivation theories.⁷⁸² These scholarly analysis of the Pentecostal movement fall into reductionist empiricism. For example, in the assessment of Pentecostals through church-sect theory⁷⁸³ and especially deprivation theories⁷⁸⁴, recent studies show “there was probably much variation among early

⁷⁷⁹ The research results showed that 56 percent of respondents were raised in rural Kenya, where 44 percent were raised in urban Kenya.

⁷⁸⁰ Parsitau and Mwaura, “God in the City,” 3. Parsitau and Mwaura names rapid urbanization/social change and university-level leadership among other socio-religious factors leading to emergence and growth of neo-Pentecostalism in Kenya. However, there are

⁷⁸¹ See Stephen J. Hunt, “Deprivation and Western Pentecostalism Revisited: The Case of ‘Classical ‘Pentecostalism’”, *PentecoStudies* 1 no. 1 2002: 1-32, accessed April 29, 2020, <https://journals.equinoxpub.com/index.php/PENT/issue/archive>. See also John Wolffe “Evangelicals and Pentecostals: Indigenizing a Global Gospel,” in *Global Religious Movements in Regional Context*, ed. John Wolffe (London: Ashgate: The Open University Press, 2006), 79.

⁷⁸² See Michael Wilkinson, “The Emergence, Development, and Pluralization of Global Pentecostalism,” in *The Handbook of Global Contemporary Christianity: Themes and Development in Culture, Politics, and Society* 3, no. 27 (2015): 102. See also Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (New York: Oxford University Press, 1979).

⁷⁸³ For a discussion of the sociological model of church-sect type and problems related to it, see Phillip D. Kenneson, *Beyond Sectarianism; Re-Imagining Church and World* (Harrisburg: Trinity Press International, 1999).

⁷⁸⁴ For a review and critique of social deprivation interpretations for the Pentecostal movement, see Albert G. Miller, “Pentecostalism as a Social Movement: Beyond the Theory of Deprivation,” *JPT* 9 (1996): 98-119.

Pentecostals showing that they were representative of the general population and not just the poor and disadvantaged.”⁷⁸⁵

The problem with such generalized caricatures is that they fail to provide specifics and thick descriptive accounts of neo-Pentecostalism and its adherents from poor populations. Such a thick descriptive approach would provide a hermeneutic phenomenological investigation of diverse experiences of deprivation based on the reflection of neo-Pentecostals on their life of social marginalization and their distinctive Pentecostal responses. This would be an ethnographic work on its own. In its absence, this project presents in broad strokes an analysis of the socio-economic context and experiences in which neo-Pentecostals insert themselves on a daily basis.

The Socio-economic Background of Urban Poverty in Africa South of Sahara⁷⁸⁶

The emergence of Neo-Pentecostal movement in Kenya, and in other countries of Africa south of Sahara, coincides with what has been termed as “the lost decade of economic crisis” of post-colonial Africa from early 1980s extending into the 1990s.⁷⁸⁷ Following the decline of commodity-based economies due to unfair trade partners and

⁷⁸⁵ Adam Stewart, “Re-visioning the Disinherited: Pentecostals and Social Class in North America,” in *A Liberating Spirit: Pentecostals and Social Action in North America*, eds. Michael Wilkinson and Steven M. Studebaker (Eugene: Pickwick, 2010), 136-157. Wilkinson acknowledges that class and other explanatory variables like race and gender provide insight into understanding Pentecostalism (Wilkinson, “The Emergence, Development...,” 103. Although Wilkinson does not make this point, the charge should be directed against empiricism. For a helpful review of objections against social deprivation theories in relation to Pentecostalism, see Archer, *A Pentecostal Hermeneutic*, 30-38.

⁷⁸⁶ While at risk of the dangers of generalization, the terms “tropical Africa” or “Africa south of Sahara” are preferred instead of the term “sub-Saharan Africa” that neo-liberal capitalists use to pigeon hole the 47 countries of Africa for their instrumental value. When the term “Africa” is used in this study, it generally refers to the people living in the post-colonial states in south of Sahara.

⁷⁸⁷ Scholars has noted that Neo-pentecostal communities are social actors and agents of transformation in the face of failing political and economic capital in countries of global south, see Olufunke Adeboye, “Pentecostal Challenges in Africa and Latin America: A Comparative Focus on Nigeria and Brazil,” *Africa Zamani*, 11&12 (2003-2004), 136-159.

practices⁷⁸⁸, the economic crises of countries in Africa south of Sahara were triggered by the reckless lending of international financial institutions to African governments to finance development.⁷⁸⁹ With lower prices of export commodities and rising interest rates, the external debt ballooned and African governments were trapped into serial emergency borrowing to refinance the predatory loans repayments from World bank and IMF, working with Western governments.⁷⁹⁰

Mugambi laments that “Africans became, in essence, enslaved at home, as they tried to repay debts whose value they could not determine, whose use they could not choose.”⁷⁹¹ Under accumulating foreign debt, World bank and IMF enforced economic institutional reforms to African governments⁷⁹² referred to Structural Adjustment programs (SAPs).⁷⁹³ SAPs required African governments to reduce capital expenditure and spending on social development, thus resulting to the deteriorating quality of infrastructure, public education, and public health.⁷⁹⁴ SAPs also required the deregulation

⁷⁸⁸ Mugambi laments about the trade imbalance between Africa and its colonial masters and mistresses, that: “African countries remain producers of unprocessed minerals and cash crops, to be shipped to Europe and North America for processing, then shipped back with high value-added consumer prices – the net profit ending with the manufacturers abroad, not with producers in Africa.” Jesse K. Mugambi, *From Liberation to Reconstruction: African Christian Theology After the Cold War* (Nairobi: East African Educational Publishers, 1995), 212, 213.

⁷⁸⁹ The foregoing review of facts in this section are drawn from the summarized analysis of the economic crises in postcolonial African states. See Ndongo Samba Sylla, “Descent into Hell,” *D+C*, in *Development and Cooperation* (1st August, 2018). See also Biodun Olanmosu and Andy Wynne, “Africa Rising? The Economic History of Sub-Saharan Africa,” in *International Socialism*, no. 146 (12th April, 2015). For a comprehensive review of the economic infrastructure of trade liberalization in Kenya, see Gertz G, “Kenya’s Trade Liberalization of the 1980s and 1990s: Policies, Impacts, and Implications”, in *Carnegie Endowment for International Peace* (2008).

⁷⁹⁰ Mugambi, *From Liberation to Reconstruction*, 215.

⁷⁹¹ Jesse K. Mugambi, *Christian Theology and Social Reconstruction* (Nairobi: Acton Publishers, 2003), 163.

⁷⁹² Joseph Mensah, *Understanding Economic Reforms in Africa: A Tale of Seven Nations* (New York, Palgrave Macmillan, 2006).

⁷⁹³ Kenya was the first country to comply with SAPs and receive lending.

⁷⁹⁴ Other catastrophic effects on the economy during this period were capital flight, brain drain, and HIV-AIDS pandemic.

of the markets which meant that agricultural commodities and natural resources which accounted for the main foreign income earner were exposed to the greed and exploitative competition of “donor-driven” neoliberal economic policies.⁷⁹⁵ The devastating effects of trade liberalization has mostly been felt on food insecurity and hunger as farmers were driven into export production of “cash crops” and African populations became dependent on highly priced imported food. Mugambi observes that with the liberalization of trade, multinational corporations have free access to production and market opportunities in Africa whereas local entrepreneurs face difficulties of protectionism.⁷⁹⁶ The recent entry of “deep-pocketed” Chinese foreign investments in Africa continues to burden the local economies of countries in Africa south of Sahara with debt crisis, far-reaching consequences of corruption, and high levels of inequality.

This structural economic cataclysm and the related global forces of rapid societal changes have further resulted to further marginalization of the urban poor. The failing agricultural commodities-based economy led to an influx of rural populations migrating to the urban cities. However, the process of accelerated urbanization is unsustainable by the available resources and services. For example, both public and private sector industries cannot provide job opportunities for hundreds of thousands of urban migrants. The high rates of urban unemployment are compounded by corruption⁷⁹⁷ in political governance and community leadership. The realities of these new levels of structural

⁷⁹⁵ Mugambi, *Christian Theology and Social Reconstruction*, 180.

⁷⁹⁶ Mugambi, *From Liberation to Reconstruction*, 213. For an example of the impact of the neoliberal discourse of SAPS on the Kenyan ecosystem, see Jeremia Njeru “‘Donor-driven’ Neoliberal Reform Processes and Urban Environmental Change in Kenya: The Case of Karura Forest in Nairobi,” in *Progress in Development Studies* 13, no. 1 (2013): 63-78. It is worth noting that since the late 1980s, there has been repeated failed seasonal rains and perennial bad harvest.

⁷⁹⁷ The unique brand of corruption in Kenya thrives of the politics of nepotism expressed by the phrase *mtu wetu*. The culture of bribery is practiced through *toa kitu kidogo or chai*.

poverty are surreal, and a sense of powerlessness push many of the urban poor to negative coping and self-destructive tactics such as petty crime⁷⁹⁸, dependency on illicit drug and drinking, and prostitution.

Life-Worlds of the Kenyan Urban Poor

The one survival tactic that millions of urban poor in Africa south of Sahara, and Kenya in particular employ in negotiating the new socio-economic culture is by “trying their hands” in the informal sector entrepreneurship as their basic income earner.⁷⁹⁹

Kenyan urban poor “try their hands” in multiple business ventures, sometimes one business at a time but usually concurrently. The following are some of a few examples of common informal businesses of many of the Kenyan urban poor. Kenyan urban centers, with the exception of the Central Business District⁸⁰⁰, are abuzz with street vendors (hawkers) who spread their business wares on the strips of sidewalks and alleyways for the convenience of customers. The *jua kali* industry is a major income earner for millions of breadwinners among the Kenya’s urban poor.⁸⁰¹ Tens of thousands of other urban poor ventures into the *mutumba* business by retailing second-hand clothes to afford a living. Another example of a major income earner for the urban poor are the informal stalls of

⁷⁹⁸ Pick pocketers on the streets has earned the capital city the nickname Nairobery.

⁷⁹⁹ For a study addressing the informal urban economy in Nairobi in the contexts on neoliberalization and globalization, see Glennys Egan, “‘Actually-existing’ Neoliberalism in Nairobi, Kenya: Examining Informal Traders Negotiations over Access to the Entrepreneurial City” (master’s thesis, Carleton University Ottawa, 2014). On global poverty taking a structural “urban face”, see Kees Koonings and Dirk Kruijt, eds. *Megacities: The Politics of Urban Exclusion and Violence in the Global South* (London: Zed Books: 2009), 1-10.

⁸⁰⁰ Only recently have the city authorities enforced this law. Otherwise many of the respondents in the survey study grew up in and still remember Nairobi with hawkers everywhere.

⁸⁰¹ *Jua kali* is the Kenyan Kiswahili term for the informal sector in Kenya. In literal translation, *jua kali* means “fierce sun” which speaks of the rawness of the talent of the artisans to create, adapt, improvisation, resourcefulness, and resilience located in open areas markets and back streets of the city.

“*mama mbogas*” supplying groceries in small scales affordable to city dwellers. The *matatu* business is also a major employer of many of the urban poor. The urban poor who runs these informal businesses includes everyone; the public civil servant who was forced into early retirement in exchange for Golden Handshake (another of SAPs raw deals to the Kenyan local economy), the university graduate of Bachelors of Education could not secure employment with the government, the 8-4-4⁸⁰² high school leaver with a score grade of C which carries a “death sentence” in one’s academic and career life in the Kenyan education system, and the primary school dropout because of early pregnancy. There are some of the Kenyan urban poor who drive the informal economy through these small and mid-sized business enterprises (SMEs). Stories about these experiences came up with the participants of the focus group interview, and thus seems formatively constitutive of their Pentecostal practices and beliefs that could perhaps also include the experiences of the survey respondents.

The Position of Kenyan neo-Pentecostals in the Social Space of the Urban Poor

It is into this reality of informal economy of the urban poor that Neo-Pentecostal communities insert themselves through embodied Pentecostal practices to transform their experiential existential pathos.⁸⁰³ As Kenyan neo-Pentecostalism draw majority of its constituents from the urban poor, the habitus of the embodied existential *pathos* of

⁸⁰² See Gitau, *Megachurch Christianity*, 40-41.

⁸⁰³ Anderson observes that “Neo-Pentecostals have a modernizing spirit of rapid social change of here-and-now problems in contrast to the more sectarian denominational Pentecostal churches with strict codes ethical legalism about dressing and patriarchal and gerontocratic tendencies,” Allan Anderson, “The Newer Pentecostal and Charismatic Churches: The Shape of Future Christianity in Africa?” *PNEUMA*, vol. 24, no. 2 (Fall 2002): 168.

African problems⁸⁰⁴ shapes the ecclesial-cultural praxis in light of identity-(trans)forming practices of the Pentecostal gospel and mission. The ecclesial-cultural praxis of neo-Pentecostal congregations is implicated by the long-enduring problems of rapid social change in tropical Africa and the transformed existential pathos of urban poverty that its constituents embodies and transcends through Pentecostal gospel and mission.⁸⁰⁵ The notion of embodiment and transcendence of the experiential existential pathos of the powerlessness of urban poverty is related to “a theology of human impotence and dependence upon divine power”⁸⁰⁶ that neo-Pentecostals evinces in their ecclesial-cultural practices. Lindhardt observes that the ecclesial habitus of neo-Pentecostals embody the “sensations of social impotence” shared by the poor populace in the margins of society.⁸⁰⁷ However, Lindhardt contends that beyond the appeal of the Pentecostal message of divine power for the socio-economically deprived, neo-Pentecostals critique their social world of human powerlessness through identity-(trans)forming practices that nurture “a certain sense of agency and power.”⁸⁰⁸ Thus, although neo-Pentecostals fundamentally embody human powerlessness, they are not merely passively dependent on God, but they act upon the prevailing socio-economic realities with creativity and a sense of human responsibility.⁸⁰⁹

⁸⁰⁴ Africa has been referred to “a continent of contradictions.” See Hans Guderian, “Africa - Continent of Contradictions,” accessed April 29, 2020, <http://www.guderian.org/pages/en/theology/africa-ndash-continent-of-contradictions.php>.

⁸⁰⁵ Freeman points out on the ability of Neo-Pentecostals to respond to rapid social change, Freeman, *Pentecostalism*, 70.

⁸⁰⁶ Lindhardt, *Power in Powerlessness*, 10.

⁸⁰⁷ Lindhardt, *Power in Powerlessness*, 10. ⁸⁰⁷ Lindhardt research is based on one prominent neo-Pentecostal congregation in Chile.

⁸⁰⁸ Lindhardt, *Power in Powerlessness*, 10.

⁸⁰⁹ Lindhardt, *Power in Powerlessness*, 11.

In a theological and ontological sense, Kenyan neo-Pentecostals embody and transcend the habitus of the urban poverty through Pentecostal *pathos* towards a potentially alternate way of life. To describe the ecclesial habitus of Kenyan neo-Pentecostals as orthopathic is not to totalize the phenomenon of an individual experience and succumb to the danger of a single story of Africa.⁸¹⁰ A phenomenological approach to understanding embraces the plurality of lived experiences that weave into the tapestry of ecclesial habitus of neo-Pentecostal communities. However, the shared thread that connects Kenyan neo-Pentecostals is the experiential existential realities of the *African pathos*, in all its various embodied forms and transformations through the Pentecostal gospel and mission. An interesting fact from the empirical results is that at least 60 percent of respondents who participated in this project grew up during the period when Kenyan neo-Pentecostalism emerged and developed. Thus, in one shape or another the respondents were socio-culturally and theologically influenced by Kenyan neo-Pentecostalism. Consequently, the Pentecostal-type global evangelicals embody practices of an orthopathic-shaped ecclesial-cultural habitus in white evangelical congregations. These practices of orthopathic-shaped ecclesial-cultural habitus carry lessons of renewal to counter the ecclesiology of cultural domination in white evangelicalism. The orthopathic-shaped ecclesial-cultural habitus of Pentecostal-type global evangelicals is further formed through the lived experience of diasporic life-worlds of African immigrants, and their participation in its transformation through Pentecostal practices.

⁸¹⁰ The generalization caricature of Africa is a common tendency both in the estimate of the average American and in the global perception of the continent.

This section will provide a general overview of the lived experience of Pentecostal-type global evangelicals as immigrants to the U.S.

Pentecostal-Type Global Evangelicals as Immigrant Americans

Kenyan immigrants, not unlike most other immigrants, maintain connection with family and friends back home through constant communication, by calls or chats,⁸¹¹ and travelling back and forth to Kenya and the U.S. Like most other immigrants, Kenyan immigrants also frequently send money to improve the livelihood of their families and communities at home. Although Pentecostal-type global evangelicals immigrate to the U.S., they really never left home. Pentecostal-type global evangelicals remain embedded in the lived experiences of the existential realities of *African pathos* through building solidarity discourses and collaborative engagements with people back home. Thus, Pentecostal-type global evangelicals are constantly negotiating the process of making meaning of their hybrid identify through the lived experiences in the liminal space between integration and transnationalism.⁸¹² The lived experiences of Pentecostal-type global evangelicals are “one of transnational cultural interpenetration and flow as created and re-created through travel and encounter.”⁸¹³ Pentecostal-type global evangelicals embody stories and lived experiences that are shaped by a transnational habitus through frequent crossing of boundaries, which have potentiality of contributing to the ecclesial renewal of white evangelicalism. The next section briefly discusses the migration

⁸¹¹ WhatsApp group chats are a superhighway of constant flow of information.

⁸¹² On transnationalism, see Afe Adogame, “Globalization, Media, and Transnationalism,” in *The Christian Diaspora: New Currents and Emerging Trends in World Christianity* (London: Bloomsbury, 2013), 145-169.

⁸¹³ Rijk Van Dijk, “Beyond the Rivers of Ethiopia: Pentecostal Pan-Africanism and Ghanaian Identities in the Transnational Domain,” in *Situating Globality: African Agency in the Appropriation of Global Culture*, eds. Wim Van Binsbergen and Rijk Van Dijk (Leiden & Boston: Brill, 2004), 163-189.

movements of Pentecostal-type global evangelicals and the place of their agency in white evangelical congregations. The discussion will review of a presentation made by Granberg-Michaelson and the response given by Hanciles on the implications of the presence of African immigrant Christians on the U.S. Church. Although the considerations made are general and may bear more to a particular context of the mainline churches in the U.S., the practical theological insight offered carry lessons for white evangelicalism. In addition, although the Granberg-Michaelson's presentation makes a generalized reference to African immigrant Christians which includes those in mainline churches in the U.S.⁸¹⁴, this study comprehends African immigrant Christians as Pentecostal-type global evangelicals. Rather than making conclusive statements, the review will provide considerations for further inquiry.

Lessons from The Great Reverse Migration⁸¹⁵

Kalu point out that the moratorium debate of 1971-1975 initiated by John Gatû, the Secretary-General of the Presbyterian Church in Kenya, requested that missionary aid in money and personnel be ceased at least 5 years to allow indigenization of the church in East Africa.⁸¹⁶ Gatû further led the church to produce a faith statement that reflected the ecclesial-cultural habitus of the lived experiences of Christians in postcolonial African societies.⁸¹⁷ As unintended consequence, the moratorium debate created a new

⁸¹⁴ For example, Hanciles makes contextualizing observations and cites examples of the Methodist church in which Hanciles' work and ecclesial connections are embedded.

⁸¹⁵ Walls anticipates the eruption of Pentecostal-type evangelicals from the South and the East to the North parts of the world. Andrew F. Walls, "Towards a Theology of Migration," in *African Christian Presence in the West*, ed. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton: Africa World Press, 2011), 416.

⁸¹⁶ Ogbu U. Kalu, "The Anatomy of Reverse Flow in African Christianity: Pentecostalism and Immigrant African Christianity," in *African Christian Presence in the West*, eds. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton: Africa World Press, 2011), 34.

⁸¹⁷ Kalu, "The Anatomy of Reverse Flow," 35.

consciousness of “reverse flow of mission” as African ministers in mainline denominations brokered partnership with their “mother” churches in the West towards re-evangelizing the nations.⁸¹⁸ Thus, Kalu points out that the terminology “reverse flow” was applied “in missiological discourse in Africa as part of debate on indigenization, moratorium, and the decolonization of the African church.”⁸¹⁹ Kalu observes that the “reverse flow” experiment through the efforts of Africans in mainline churches failed largely due to residual racism.⁸²⁰

However, since the 1980s neo-Pentecostal networks and movements have opened sporadic opportunities for flows of African Christianities to the U.S. and Europe through the ministry of charismatic leaders.⁸²¹ A major result of the ministry efforts of African neo-Pentecostal leaders has been the establishing of churches among African diaspora communities in the U.S. usually at the invitation and support of members of their congregations in Africa who have since immigrated to the U.S.

In a panel presentation titled “World Christianity, Immigration, and the U.S.: The non-Western Church Comes to America,” Granberg-Michaelson who has authored a book titled, *From Times Square to Timbuktu*, pointed out that the national debate on immigration is focused on at least four issues; “First, the fate of about 11.7 million residents living and working in the country without legal documentation; second, the prospects of creating systems of border security that are virtually impregnable; third, the economic impact, positively or negatively, of the immigrant population within our

⁸¹⁸ Kalu, “The Anatomy of Reverse Flow,” 36.

⁸¹⁹ Kalu, “The Anatomy of Reverse Flow,” 30.

⁸²⁰ Kalu, “The Anatomy of Reverse Flow,” 36.

⁸²¹ Kalu, “The Anatomy of Reverse Flow,” 36.

society; and fourth, the political impact of changing demographics created by recent patterns of immigration.”⁸²²

Granberg-Michaelson noted that the missing piece to this debate has been “the impact of immigration on the character and vitality of religious practice” in the American society.⁸²³ Granberg-Michaelson asserts that the response of American church to the impact of immigration will determine its “future nature and vitality.”⁸²⁴ Granberg-Michaelson provides some telling facts about the dramatic changing patterns in world Christianity. For example, Granberg-Michaelson notes that ‘one out of four Christians in the world is an African.’⁸²⁵ Granberg-Michaelson also noted of the 2.3 billion that make the Christian community in the world, 1 billion live in Latin America and Africa.⁸²⁶ Granberg-Michaelson observes that beyond the changing geographical picture of world Christianity, these dominant expressions of Christianity are growing “outside the familiar home of Western culture that is shaped by the enlightenment.”⁸²⁷ Thus, Christianity has emerged as a non-Western religion.⁸²⁸ Rather than being shaped by rationalistic modes, forms of non-Western Christian practices draw from an experiential spirituality and theology, influenced by the rise and phenomenal growth of neo-Pentecostal movements

⁸²² Wesley Granberg-Michaelson, “World Christianity, Immigration & the U.S.: The Non-Western Church Comes to America,” *The Library of Congress Webcasts*, February 26, 2014, accessed April 29, 2020, <https://www.loc.gov/item/webcast-6276/>. In the panel, Granberg-Michaelson was joined by Jehu J. Hanciles reflecting on the religious impact on U.S. by the African Church, Scott Sunquist on Asian Christianity, and Virginia Garrad-Burnett on Latin American church. See also Wesley Granberg-Michaelson, *From Times Square to Timbuktu: The Post-Christian West Meets the Non-Western Church* (Grand Rapids: Wm. B. Eerdmans, 2013).

⁸²³ Granberg-Michaelson, “World Christianity”.

⁸²⁴ Granberg-Michaelson, “World Christianity”.

⁸²⁵ Granberg-Michaelson, “World Christianity”.

⁸²⁶ Granberg-Michaelson, “World Christianity”.

⁸²⁷ Granberg-Michaelson, “World Christianity”.

⁸²⁸ Granberg-Michaelson, “World Christianity”.

in the global South regions.⁸²⁹ One out of three Pentecostals are in Africa.⁸³⁰ Consequently, there are at least 150 African immigrant congregations in New York City.⁸³¹ Granberg-Michaelson argues that the non-Western ecclesial presence in the U.S. and its impact on immigration is crucial for the life and witness of the U.S. Christian community.⁸³² Compared to U.S. immigration facts on other world's major religions, Granberg-Michaelson observes that the "overwhelming religious impact of recent immigration to the U.S. has been on the Christian community."⁸³³

Granberg-Michaelson points out that the vast majority of African Christians immigrating to the U.S. often come from countries experiencing rapid growth of Christianity over the past century, such as Nigeria, Ghana, Kenya, and others.⁸³⁴ These immigrant Christians "bring a spiritual fervor and missionary zeal of faith that has been forged in non-Western cultures within the African continent."⁸³⁵ Hanciles discusses the intersection of African Christianity with the U.S. church.⁸³⁶ Hanciles addresses the question: What is African about African Christianity? Hanciles notes that "the vast majority of Africans have heard the gospel from other Africans, [and] that African Christianity has experienced its most vigorous growth from the 1970s after the heyday of Western missionary enterprise and after the end of colonial rule."⁸³⁷ Hanciles remarks

⁸²⁹ Granberg-Michaelson notes that one out of three Pentecostals are in Africa

⁸³⁰ Granberg-Michaelson, "World Christianity".

⁸³¹ Granberg-Michaelson, "World Christianity".

⁸³² Granberg-Michaelson, "World Christianity".

⁸³³ Granberg-Michaelson, "World Christianity". Granberg-Michaelson highlights the tremendous impact of African, Hispanic and Asia immigrants on both U.S. Catholic church and Protestant denominations.

⁸³⁴ Granberg-Michaelson, "World Christianity".

⁸³⁵ Granberg-Michaelson, "World Christianity".

⁸³⁶ Jehu Hanciles, "World Christianity, Immigration & the U.S.: The Non-Western Church Comes to America," in *The Library of Congress Webcasts*, February 26, 2014, accessed April 29, 2020, <https://www.loc.gov/item/webcast-6276/>.

⁸³⁷ Hanciles, "World Christianity".

that rather than Pentecostalism defining a differentiated denominational group, all of African is pentecostalized.⁸³⁸ Hanciles observes that “from the 1970s African Christianity has also demonstrated a remarkable capacity for global expansion and outreach.”⁸³⁹

Hanciles draws the implications of African Christianity increasingly inserting itself into the narrative of the American church. He notes:

First, they represent along with other immigrant groups a new frontier of Christian growth in America. Second, a growing number of African clergy are being recruited within many mainline denominations and being deployed to serve African congregations... Within many mainline denominations economic power and leadership control remains firmly in Western hands. However, the size and representation of African constituents not only raises questions of ecclesial identity, but also means that African voices can no longer be ignored. Third, surprisingly there remains a significant disengagement and disconnect between immigrant congregations in America and native churches. There's very little interaction and fellowship between the two... And by the way, African Christians don't fit well as a group into the ideological boxes that Americans appear to be so fond of. They can't simply be termed as a group traditional or conservative or some other single-issue reference category.⁸⁴⁰

⁸³⁸ Hanciles, “World Christianity”.

⁸³⁹ Hanciles, “World Christianity”.

⁸⁴⁰ Granberg-Michaelson, “World Christianity”.

Granberg-Michaelson cites that recent research indicates a marked increase on white-led multi-racial congregations.⁸⁴¹ White evangelical congregations in metropolitan areas in the U.S. attract a multi-cultural membership.⁸⁴² Granberg-Michaelson sees such a trend as significant because “multi-racial congregations are often the portals through which the unique experiences and perspectives of immigrants shaped by non-Western Christianity are shared with others at the most local expressions of the church.”⁸⁴³ Granberg-Michaelson poses the question of “whether such congregations learn the practice of radical hospitality which allows for their own life to be genuinely transformed by the presence of those who in biblical words are sojourners and strangers in the land.”⁸⁴⁴

Wilson and Kahl have noted that these new waves of Christian immigrants “no more see themselves as replicas of the European churches and denominations established by western mission outreach; rather they come with a sense of being members of local autonomous churches or indigenous churches with self-management and contextualized Christian traditions.”⁸⁴⁵ White evangelical congregations are increasingly open to welcome immigrant Christian communities in their denominations.⁸⁴⁶ There is an increased awareness in white evangelical congregations that “plurality within Christianity

⁸⁴¹ Granberg-Michaelson, “World Christianity”.

⁸⁴² Granberg-Michaelson, “World Christianity”.

⁸⁴³ Granberg-Michaelson, “World Christianity”.

⁸⁴⁴ Granberg-Michaelson, “World Christianity”.

⁸⁴⁵ Henry S. Wilson and Werner Kahl, “Global Migration and Challenges to Theological Education,” in *Handbook of Theological Education in World Christianity*, eds. Dietrich Werner, David Esterline, Namsoon Kang, Joshva Raja (Eugene: Wipf & Stock, 2010), 78. Kang notes the hyphenated names of Christian congregations like Ghanaian-Presbyterian church, Korean-Methodist, etc

⁸⁴⁶ Wilson and Kahl, “Global Migration,” 78. Wilson and Kahl cites that this openness is contributed partly by an emerging social ethos to welcome new immigrants and declining membership in European churches.

should be welcomed and celebrated.”⁸⁴⁷ To serve the unique pastoral needs of the new immigrants, white evangelical congregations recruit ministry leaders from the immigrant communities.⁸⁴⁸ For example, there are efforts in many theological institutions to train “theological educators from the South” to provide formation for ministerial functions among immigrant communities.⁸⁴⁹ The programs offered in these theological seminaries focus on multicultural experience for immigrant communities.⁸⁵⁰ Thus, in their self-perceived superiority, white evangelical congregations consider themselves above the global church and not in need of the Christian experience of the non-Western church.

The empirical results on the question about multicultural leadership indicated approximately 50 percent of respondents in both Kenyan immigrant congregations and white evangelical congregations reported the presence of multicultural leadership in their congregations. However, it is instructive that the results of empirical findings indicated that approximately 40 percent of respondents attend churches with a membership composition of either almost exclusively Kenyans or exclusively white evangelicals. This lack of multicultural exposure is further revealed by results showing that Kenyan immigrant congregations and white evangelical congregations each had approximately 40 percent of respondents as members.

Granquist acknowledge the possibility that immigrant will become important religious force to influence American religious life.⁸⁵¹ However, Granquist is limited in

⁸⁴⁷ Wilson and Kahl, “Global Migration,” 78.

⁸⁴⁸ Wilson and Kahl, “Global Migration,” 78. Wilson lists different approaches undertaken by several North America and European denominations to provide for pastoral care needs of new immigrants.

⁸⁴⁹ Wilson and Kahl, “Global Migration,” 79.

⁸⁵⁰ Wilson and Kahl, “Global Migration,” 82.

⁸⁵¹ Mark A. Granquist, “The New Immigration and the Old: The Context of African Christian Immigration to the USA,” in *African Christian Presence in the West*, eds. Frieder Ludwig and J. Kwabena Asamoah-Gyadu (Trenton: Africa World Press, 2011), 239.

imagination to envision Pentecostal-type global evangelicals beyond belonging to the immigrants' communities.⁸⁵² In spite of white evangelical congregations and institutions embracing multiculturalism, white evangelicalism still perceives and presents itself as the normative ecclesiology, thus wielding the cultural hegemonic power of dominance over other expressions of Christianity. White evangelical congregations do not allow space for the expression of forms of Christian narratives written on the margins of postcolonial societies in which Pentecostal-type global evangelicals embody. Hanciles laments the common practice: "when an immigrant community comes up to an American congregation, they share the same building but not the same worship service.... there's a long way to go in terms of American society taking full advantage of this potential for multi-cultural, multi-ethnic existence."⁸⁵³

Keller and her co-editors make a similar observation that while immigrant congregations share space with white evangelical congregations, they do not share the stories.⁸⁵⁴ There is a lack of humility in white evangelical congregations to learn from Pentecostal-type global evangelicals. In a report on the challenges of Lausanne movement, Chapman gives an account of how white evangelicals' showed contempt for concerns of evangelicals in the global South.⁸⁵⁵ The lack of desire for dialogue with others or learning from others persists in white evangelicalism.⁸⁵⁶

⁸⁵² Granquist, "The New Immigration," 239.

⁸⁵³ Hanciles, "World Christianity".

⁸⁵⁴ Catherine Keller, Michael Nausner, and Mayra Rivera, "Introduction," in *Postcolonial Theologies: Divinity and Empire*, Catherine Keller, Michael Nausner, and Mayra Rivera, eds. (St. Louis: Chalice Press, 2004), 4.

⁸⁵⁵ Alister Chapman, "Evangelical International Relations in the Post-colonial World: The Lausanne Movement and the Challenge of Diversity, 1974-1989," *Missiology* 37, no. 3, (July 2009): 355-368.

⁸⁵⁶ Chapman, "Evangelical International Relations," 355-368.

Shepherd contends that incorporating global voices “allows those different voices to create harmony.”⁸⁵⁷ The need for white evangelicalism to learn the practice of listening especially to the voices of Pentecostal-type global evangelicals which holds the promise of renewing its ecclesial identity. Shepherd remarks that global voices “often speak from beneath and directly criticize those Western values which have been unknowingly sanctioned and sanctified by the Western church.”⁸⁵⁸ Pentecostal-type global evangelicals and their ecclesial expression have “thrived in the midst of scarcity, where power and privilege are lacking but white evangelical church is not willing to sit at her feet.”⁸⁵⁹ White evangelical congregations need to grow beyond token representation, to what Van Opstal refers to submission to “displacement experiences.”⁸⁶⁰ Pentecostal-type global evangelicals bring “new kinds of experiences - experiences with poverty, persecution, with religious plurality.”⁸⁶¹

Pentecostal-type global evangelicals embody an orthopathic-shaped ecclesial-cultural habitus, and both its wounds and potentiality, provide the challenge and promise of mediating renewal for white evangelicalism. Indeed, Pentecostal-type global evangelicals from the shithole countries of Africa south of Sahara embody a theological habitus of renewal for white evangelicalism.

⁸⁵⁷ Michael Shepherd, “Reciprocity of Meaning: How Non-Western Biblical Interpretation Benefits the Western Church,” *Global Theology*, accessed April 29, 2020, <http://globaltheology.org/reciprocity-of-meaning-how-non-western-biblical-interpretation-benefits-the-western-church/>

⁸⁵⁸ Shepherd, “Reciprocity of Meaning.”

⁸⁵⁹ Sandra Maria Van Opstal, “Remaining to Reform,” in *Still Evangelical: Insiders Reconsider Political, Social, and Theological Meaning*, ed. Mark Labberton (Downers Grove: InterVarsity, 2018), 136.

⁸⁶⁰ Van Opstal, “Remaining to Reform.”

⁸⁶¹ Hanciles, “World Christianity”.

**CHAPTER EIGHT. THEOLOGICAL-HERMENEUTIC EVALUATION:
REFLECTION ON PRACTICES AND BELIEFS ABOUT REVELATION,
PENTECOSTAL-TYPE GLOBAL EVANGELICALS, AND WHITE
EVANGELICALISM**

Introduction

This chapter carries out theological-hermeneutic reflection on the research results of practices and beliefs of mediation of revelation through divine encounter and practices and beliefs of mediation of revelation through cognitive reflection, which are placed each at one end of a continuum. The empirical results indicate that 71 percent of respondents in Kenya immigrant congregations showed preference for practices and beliefs of mediation of revelation through divine encounter over practices and beliefs of mediation of revelation through cognitive reflection, compared to 56 percent in white evangelical congregations. This corresponds to similar empirical results in the section under salvation that indicated that 75 percent of respondents in Kenyan immigrant congregations strongly ascribed to practices and beliefs stressing encounters with God at the altar compared to only 47 percent of respondents in white evangelical congregations. This outcome is suggested by the theological deduction in Chapter Three⁸⁶² that infers that Pentecostal theological hermeneutics accentuates the practices and beliefs on mediation of revelation through divine encounters. Conversely, the results of low presence of practices and beliefs on mediation of revelation through encounters in white evangelical congregations, and a comparatively high presence of practices and beliefs on mediation of revelation

⁸⁶² The constructive Pentecostal theological account considered in Chapter Three derives its key themes from the perceptions expressed and reflected on at the theological induction study of self-identified Kenyan Pentecostal immigrants in Chapter Two of this project.

through cognitive reflection points to theological-hermeneutic problem. Thus, in the following section, theological hermeneutics of Reformed Evangelicalism on mediation of revelation are reviewed in critical conversation with Pentecostal theological hermeneutics.

Cognitive Reflection: “The Unholy Grail” of Reformed Evangelicalism

The compatibilists assertion of the dogma of divine sovereignty over the freedom of human choice by Reformed Evangelicalism relies solely on its “acceptance of intellectual rationalism and the adaptation of philosophical determinism.”⁸⁶³ Similarly, the concerns for objective knowledge as expressed in Reformed Evangelicalism propositionalism reveals a correspondence between revelation knowledge of scripture and a rationalist epistemology. A rationalist epistemological approach to divine revelation presupposes “the human ability to know God solely from an intellectual grasping of the ‘facts’⁸⁶⁴ of the Bible.”⁸⁶⁵ For example, the Reformed Evangelical rationalists such as MacArthur and others give exclusive deference to cognitive powers of the knowledge of divine revelation.⁸⁶⁶ Although Reformed theologians qualify that scripture is self-authenticating in affirming its own divine revelation, there is epistemological presupposition that “reason properly working will come to this

⁸⁶³ Archer, *The Gospel Revisited*, 110.

⁸⁶⁴ This is a reference to Hodge’s famous quote where the Bible is likened to a “store-house of facts... which God has revealed concerning himself and our relation to him.” See Charles Hodge, *Systematic Theology*, 3 vols. (Grand Rapids Eerdmans, 1981), 1:10-11.

⁸⁶⁵ David Tremontozzi, *Salvation in the Flesh: Understanding How Embodiment Shapes Christian Faith* (Eugene: Pickwick, 2018), 57. See also Tremontozzi, “The Problem with Conservative Christian Soteriology,” in Tremontozzi, *Salvation in the Flesh*, 3-40.

⁸⁶⁶ Although MacArthur differentiate Reformed epistemology from an Enlightenment stance of human rationality on the basis of God’s rationality, MacArthur still pigeon holes the mediation of revelation through a rationalist epistemology that subordinates the affective and embodied forms of knowledge. MacArthur title of the book “Think Biblically! is telling. See John MacArthur, *Think Biblically! Recovering a Christian Worldview* (Wheaton: Crossway, 2003).

conclusion.”⁸⁶⁷ This rationalist epistemological approach to divine revelation assumes a dualistic domination of cognitive reasoning over affective experience.⁸⁶⁸ The Reformed Evangelical quest for objective knowledge and rational certainty is reinforced by its renunciation of affective and the experiential modes of cognition.⁸⁶⁹ Through modernistic epistemological categories, Reformed Evangelical have consistently “defined objectivity over and against subjectivity and viewed subjectivity as potentially flawed.”⁸⁷⁰ Archer quotes: “The assumption is that if the biblical text is approached from the stance of human experience, then the interpretation is more subjective.”⁸⁷¹ Thus, MacArthur accuses Pentecostals of subordinating the revelation knowledge of scripture to affective charismatic experiences.⁸⁷²

Trementozzi provides a helpful evaluation of Reformed Evangelicalism’s criticism of mediation of revelation through Pentecostal orthopathic impulse.⁸⁷³ Trementozzi charges practices of mediation of revelation by Reformed Evangelicalism for countenancing an “intellectualist epistemology.”⁸⁷⁴ Evangelicalism equate revelational knowledge with “knowing the right information” and negate emotional cognition of revelation.⁸⁷⁵ In assessing MacArthur’s objection to Pentecostal-type

⁸⁶⁷ John MacArthur, *The Inerrant Word: Biblical, Historical, Theological, and Pastoral Perspectives* (Wheaton: Crossway, 2016), 34.

⁸⁶⁸ Trementozzi has done a helpful review of the Reformed rationalist epistemology, and its rejection of other modes of knowing of divine revelation, such as affective and embodiment. See Trementozzi, *Salvation in the Flesh*, 3-61.

⁸⁶⁹ Trementozzi, *Salvation in the Flesh*, 58.

⁸⁷⁰ Archer, *A Pentecostal Hermeneutic*, 98.

⁸⁷¹ French L. Arrington, “The Use of the Bible by Pentecostals,” *PNEUMA* 16, no. 1 (1994):103-104.

⁸⁷² John F. MacArthur, Jr., *The Charismatics: A Doctrinal Perspective* (Grands Rapids: Zondervan, 1978), Chapters 1-3. See also John F. MacArthur, Jr., *Charismatic Chaos* (Grands Rapids: Zondervan, 1992).

⁸⁷³ Trementozzi, *Salvation in the Flesh*, 162-192.

⁸⁷⁴ Trementozzi, *Salvation in the Flesh*, 166.

⁸⁷⁵ Trementozzi, *Salvation in the Flesh*, 167.

spiritualities, Tremontozzi observes that MacArthur place high currency to rational and intellectual practices of mediation of revelation “such as Bible study, preaching, and teaching rather than affective practices such as worship and prayer.”⁸⁷⁶ MacArthur comprehends cognitive reasoning as the holy grail of mediation of revelation while deprecating the role of Pentecostal affectivity in mediation of revelation knowledge.⁸⁷⁷

This cerebral devotion to intellectual epistemology is also revealed in Noll’s trial of the “scandal of the mind” of U.S. evangelicalism in early twentieth century.⁸⁷⁸ Noll blames the absence of Evangelical witness in the American cultural scene on the Pentecostals, together with other groups⁸⁷⁹, for their “theological innovations”, namely their affective experiences of the Spirit.⁸⁸⁰ In Noll’s estimation of early twentieth century American Evangelicalism and the leavening Pentecostal impulse, “the affectional character of the revival weakened its intellectual power.”⁸⁸¹ While upholding the charges that some Pentecostal world-denying spiritualities⁸⁸² led to the isolationism of Evangelicalism, Tremontozzi disagrees with Noll’s negative assessment that “orthopathic sensibilities of Pentecostals” scandalized the mind.⁸⁸³ Tremontozzi charge Evangelicalism for disdaining “the affective and emotional components of knowing.”⁸⁸⁴

⁸⁷⁶ Tremontozzi, *Salvation in the Flesh*, 166-167; see John F. MacArthur, Jr., *Speaking in Tongues* (Chicago: Moody, 1988), 60, 62-63, 73.

⁸⁷⁷ MacArthur, *Speaking in Tongues*, 117.

⁸⁷⁸ Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: IVP, 1994). Noll is a Reformed evangelical scholar. Noll’s assessment of U.S. Evangelicalism is made viz a viz the emergence of theological liberalism in twentieth century.

⁸⁷⁹ Noll critiques with much regret for the influence of dispensational, Pentecostal, and Holiness groups on American Evangelicalism.

⁸⁸⁰ Noll, *The Scandal of the Evangelical*, 116-117.

⁸⁸¹ Noll, *The Scandal of the Evangelical*, 24.

⁸⁸² Smith argues that Pentecostals were guilty of social isolationism through association with dispensationalist groups, see James K. A. Smith, “Scandalizing Theology: A Pentecostal Response to Noll’s *Scandal*,” *PNEUMA* 19:1 (Fall 1997): 225-238.

⁸⁸³ Tremontozzi, *Salvation in the Flesh*, 169.

⁸⁸⁴ Tremontozzi, *Salvation in the Flesh*, 167.

Trementozzi points out that in Noll's reasoning, the answer to the negative consequences of the social isolationism of Evangelicalism is abandoning "affectively informed theologies," and engaging the intellectual and rational forms of revelation knowledge.⁸⁸⁵ In response, Trementozzi contends that orthopathic and embodied cognition are fundamentally significant modes of knowledge.⁸⁸⁶

Thus, Reformed Evangelicalism's renunciation of affective and embodied modes of cognition explains the reason for the low salience of practices and beliefs of mediation of revelation through encounters in white evangelical congregations. In contrast, the play of affective and embodied modes of cognition at the Pentecostal altar of the worshipping community accounts for the high salience of practices and beliefs of mediation of revelation through encounters in Kenyan immigrant congregations. The next section briefly highlights Pentecostal theological hermeneutics of revelatory encounters in relation to embodied and affective modes of theological knowledge.

The Continuation of Divine Revelation at the Pentecostal Altar

The hermeneutical lens that Pentecostals use to interpret scripture pivots on revelational encounters of "this is that"⁸⁸⁷ through the community living the Full Gospel.⁸⁸⁸ This implies that, in contrast to the Evangelical's scriptural foundationalism, the personal participation of the Pentecostal community in the revelatory activity of God through Christ and the Spirit is foundational.⁸⁸⁹ Pentecostals hold together with other Christian traditions that scripture is the revelation of God through the inspiration of the

⁸⁸⁵ Trementozzi, *Salvation in the Flesh*, 171.

⁸⁸⁶ Trementozzi, *Salvation in the Flesh*, 171. Trementozzi points out that there is support in neuroscientific research that affectivity and embodiment provide structure to cognitive knowledge.

⁸⁸⁷ This is a reference to the hermeneutical pattern of Acts 2:16 in the Pentecost event.

⁸⁸⁸ Archer and Ross, "The Bible in Pentecostal Traditions," 141, 142.

⁸⁸⁹ Archer, "The Bible in Pentecostal Traditions," 144.

Spirit.⁸⁹⁰ In addition, similar to other Christian traditions, Pentecostals believe in the illumination of the Spirit for scriptural interpretation.⁸⁹¹ However, Pentecostals⁸⁹² also affirms the on-going inspiration of the Spirit through a dynamic reading and proclamation of the living Word⁸⁹³, and their encounters of revelatory gifts and miraculous activities.⁸⁹⁴ Archer asserts that in contrast to the Evangelical epistemological concerns for the concept of scripture as authoritative, Pentecostals assigns primacy to the ontological and soteriological implications of scripture for the worshipping community.⁸⁹⁵ The Spirit as the agent of divine word and action affirms not only the authority of the inscripturated revelation, but also the ongoing revelatory encounters through the soteriological journey of the individual-in-community.⁸⁹⁶

Archer understands scripture as a witness of historic divine self-disclosure through ontological encounter “with humanity and for humanity’s redemption.”⁸⁹⁷ In an analogous sense, the participation of the ecclesial community in its living worship and faithful witness of God continues divine self-disclosure today.⁸⁹⁸ Archer asserts that “divine revelation is the Spirit of worship and witness of God.”⁸⁹⁹ In contrast to the epistemological doctrinal orthodoxy in Reformed Evangelicalism, Pentecostals consider orthopathos and orthopraxis as critical epistemological components of divine revelation.

⁸⁹⁰ Archer, “The Bible in Pentecostal Traditions,” 145.

⁸⁹¹ Archer, “The Bible in Pentecostal Traditions,” 145.

⁸⁹² Archer qualifies those Pentecostals of more Wesleyan influence.

⁸⁹³ Archer, “The Bible in Pentecostal Traditions,” 145-146, 149.

⁸⁹⁴ Kenneth J. Archer, “A Theology of the Word...And That’s the Point!” 156.

⁸⁹⁵ Archer, “The Bible in Pentecostal Traditions,” 145, 146. See also Archer, “A Theology of the Word,” 158.

⁸⁹⁶ Archer, “The Bible in Pentecostal Traditions,” 146, 147.

⁸⁹⁷ Archer, “A Theology of the Word,” 164.

⁸⁹⁸ Archer, “A Theology of the Word,” 165-166. Archer is drawing from Bauckham. See Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World* (Grand Rapids: Baker, 2003).

⁸⁹⁹ Archer, “A Theology of the Word,” 166.

Pentecostals have significant doctrinal commitments, albeit not primarily expressed in detailed creedal formulations such as Reformed-type confessional treatises.⁹⁰⁰ Rather, Pentecostals hold to a doxological model of revelation knowledge of scripture through the participation of the community in the soteriological praxis of the Full Gospel.⁹⁰¹ Pentecostal affectivity and Pentecostal praxis play hand in hand in the encounters at the altar and allows for the continuing of divine revelation.⁹⁰²

The foregoing theological-hermeneutic reflection on empirical results indicating high salience of the practices and beliefs on mediation of revelation through encounter in Kenyan immigrant congregations, supports the hypothesis of this work that the presence of Pentecostal-type global evangelicals carries lessons of renewal for white evangelicalism. The mediation of revelation knowledge through the practices and beliefs of encounters is a distinctive feature of global Pentecostalism, and in particular contemporary Kenyan neo-Pentecostalism. This next section briefly describes and reviews the phenomenon of divine encounters in contemporary Kenyan neo-Pentecostalism.

Revelatory Encounters at the Pentecostal Altars in Kenyan Neo-Pentecostalism

Kenyan neo-Pentecostalism is characteristically different from the older forms of denominational Pentecostalism. While the older denominational Pentecostal churches were founded by white missionaries⁹⁰³, neo-Pentecostal congregations are initiated by

⁹⁰⁰ Archer, "The Bible in Pentecostal Traditions," 140.

⁹⁰¹ Archer, "The Bible in Pentecostal Traditions," 141.

⁹⁰² For work on Pentecostal theology of encounter, see Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008).

⁹⁰³ The Pentecostal denominations were the outreach work of missionaries from Europe and America. For example, Full Gospel Churches of Kenya was started by Finnish missionaries in 1949; Pentecostal Evangelical Fellowship of Kenya was started by U.S. missionaries in 1944; Kenya Assemblies

charismatic Kenyan pastors, such as in the case of Deliverance Churches of Kenya.⁹⁰⁴

The first indigenously founded Kenyan neo-Pentecostal churches came about mid 1970s, albeit influenced by the established denominational Pentecostal movement. Certainly, there are continuities and discontinuities between the newer and older Pentecostal churches. For example, both the newer and older Pentecostal churches demonstrate an awakened understanding of the ministry of the Spirit in the wellbeing of the believer in relationship to her world, including the enchanted realities of African cosmology.⁹⁰⁵

However, neo-Pentecostal churches are responding to radically different contexts and existential realities than the ones that older Pentecostal churches found themselves in. In the face of rapid socio-economic changes from the urbanization and globalization processes, neo-Pentecostal churches have had to theologically innovate to relevantly respond to the here-and-now problems of Africa.

A key theological development is the significant place that practices of encounters plays at the altars of neo-Pentecostal congregations.⁹⁰⁶ For example, among the leaders of neo-Pentecostal congregations, both the university-level graduates and the poorly educated, a common theme in the testimonies of their calling is the claim to have had “an encounter”, usually at the beginning of their ministry careers but sometimes along the way. Some of the testimonies of leaders of neo-Pentecostal congregations make claim to dramatic and direct experience of God’s presence, but usually these encounters are

of God was started in 1967 by U.S. missionaries. See Anderson, *An Introduction to Pentecostalism*,” 111-112.

⁹⁰⁴ See the history and development in Parsitau and Mwaura, “God in the City,”; For a brief critical review of Pentecostalism and African cosmology, see Marius Nel, “The African Background of Pentecostal Theology: A Critical Perspective,” in *die Skriflig*, vol. 53, no. 4 (2019). Neo-Pentecostalism is also differentiated from AICs, contra Anderson who argues for continuity between the two groups.

⁹⁰⁵ Allan H. Anderson, “The Newer Pentecostal and Charismatic Churches: The Shape of Future Christianity in Africa?” *PNEUMA* 24, no. 2 (Fall 2002): 167.

⁹⁰⁶ Anderson, *The Newer Pentecostal*, 167.

mediated through rituals of impartation, anointing, and laying on of hands at the altar of another “powerful man or woman of God.” The broad range of ministry practices and gifts that mediate revelatory encounters at the altar, include the message of the word through preaching, ecstatic prayers for healings, salvations, laying on of hands for Spirit baptism, miracles, demonstrative rituals of exorcisms, prophetic utterances, etc. The play with “theological innovations”⁹⁰⁷ of practices of encounters at the altar is as expansive as there are numerous neo-Pentecostal churches.

A significant phenomenon about the practices of encounters in neo-Pentecostal churches in Kenya is that of flows of various local forms of theologies.⁹⁰⁸ The phenomenon of high mobility carries the possibility of neo-Pentecostals bringing carry over practices from un-Pentecostal or even anti-Pentecostal communities into their theological understanding. A review of Gez’s theoretical model of religious mobility⁹⁰⁹ is helpful in understanding the phenomenon of local flows of theological forms in Kenyan neo-Pentecostalism and the threat of theological distortions.

Flows of Old and New Theological Forms

Pentecostal adherents in urban Kenya shows high propensity of “interdenominational mobility.”⁹¹⁰ Gez differentiates between three forms of practices in which urban Kenyan Christians access and draw upon. These are, namely the pivot practices that constitute the range of active routine forms, the periphery practices that are

⁹⁰⁷ Noll use this phrase to refers to Pentecostals in a derogatory sense. See Noll, *The Scandal of the Evangelical Mind*, 116-117. However, Pentecostals affirm the play of the Spirit and creative interpretation of the scriptures.

⁹⁰⁸ Pentecostal flows reveal the dynamic to transcend local distinctives through network movements and migration patterns, nationally, transnationally, and globally. See Matthias Deininger, *Global Pentecostalism: An Inquiry into the Cultural Dimensions of Globalization* (Hamburg: Anchor Academic, 2013), 61-68.

⁹⁰⁹ Yonatan N. Gez, *Traditional Churches, Born Again Christianity, and Pentecostalism: Religious Mobility and Religious Repertoires in Urban Kenya* (Cham: Palgrave Macmillan, 2018).

⁹¹⁰ Gez, *Traditional Churches*, 10.

enacted concurrently with pivot practices but “with lesser intensity”, and inactive practices in which the practitioner is familiar with from “the past and have thus maintained their potentiality for engagement.”⁹¹¹ Gez observes that constitutive aspects of these three forms of practices are “potentially dynamic”, thus recede and emerge through urban Kenyan Christians penchant for visiting different churches.”⁹¹² Gez refers to the notion of “circular mobility” noting that urban Kenyan Christians do not limit themselves to a single Sunday morning worship service, rather throughout the week they “live out their religiosity through secondary links with other churches and groups.”⁹¹³ As neo-Pentecostals go around attending Christian meetings and events hosted by non-Pentecostal groups, the flows of periphery practices become activated.

Additionally, the presence of many “floating” non-members, which is a common feature of urban Kenyan Christianities, brings the re-emergence of “inactive” practices, what Gez refers to “return mobility.”⁹¹⁴ Still, the rural-urban continuum⁹¹⁵ which describes the reality of an average Kenyan’s life, heightens religious mobility and flows of theological forms, with the possibility of urban Kenyans renewing ties with “inactive” practices of their childhood upbringing in traditional churches. However, neo-Pentecostalism in Kenya enjoys flows of new theological forms through global movements. The geographical movements of Pentecostals from one place to another, whether through mission or personal business trips, and their virtual connection through global media networks bring constant flows of practices and theologies from around the

⁹¹¹ Gez, *Traditional Churches*, 13,14.

⁹¹² Gez, *Traditional Churches*, 14.

⁹¹³ Gez, *Traditional Churches*, 214.

⁹¹⁴ Gez, *Traditional Churches*, 11.

⁹¹⁵ Gez, *Traditional Churches*, 105.

world. In contemporary Kenyan neo-Pentecostalism, a major highway for practices of encounters is the flows of emergent theologies from Nigerian neo-Pentecostalism. This next section reviews the presence of theological forms of Nigerian neo-Pentecostalism in Kenyan neo-Pentecostalism.

An Example: The Flows of Nigerian Neo-Pentecostalism

From early 1970s, leading Kenyan neo-Pentecostal pastors have had ministry relationship with Nigerian neo-Pentecostalism. For example, Margaret Wangare, a spiritual mother of Kenyan neo-Pentecostalism, and the founding and presiding Bishop of “*Kanitha wa Mwathi*” church in Banana Hill, a town in the suburbs of Nairobi city, studied at Benson Idahosa’s Christ for All Nations Seminary in Benin, Nigeria.⁹¹⁶ Apostle Joe Kayo, the founding father of Deliverance Churches of Kenya, who encountered salvation at T. L. Osborn’s crusade in Kenya⁹¹⁷, has maintained relationship with Nigerian ministries. Additionally, since early 1990s Neo-Pentecostal pastors from Nigeria have established congregations in most of the major cities in Kenya. Winners Chapel and Redeemed Christian Church of God are two megachurches in Nairobi led by Nigerian pastors. Besides neo-Pentecostal pastors from Nigeria establishing churches in Kenya, neo-Pentecostal pastors from Kenya increasingly form network relationships with Nigerian neo-Pentecostalism, including making pilgrimages to revival centers in Nigeria.

Through the flows from Nigerian neo-Pentecostalism, neo-Pentecostals in Kenya have added to their repertoire of rituals of encounters with God such practices as; declarative prayers, the theology of the Church as the place where God commands a

⁹¹⁶ Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008), 95, 96.

⁹¹⁷ Parsitau and Mwaura, *God in the City: Pentecostalism*, 11.

blessing, also known as the covenant of the ground, and “tapping into the anointing.” The proliferation of flows of practices of encounter in Kenyan neo-Pentecostalism has also come with theological distortions, not only from Nigerian neo-Pentecostalism but also U.S. neo-Pentecostalism. For example, the gospel of the Word of Faith has hijacked neo-Pentecostalism and reduced the Pentecostal understanding of faith in God to faith in one’s faith. The Word of Faith teachings have attracted upwardly mobile generation of neo-Pentecostals with its focus on individual self-stimulation and slogan Christianity that borders on pop psychology, that has sadly sacrificed the Pentecostal spirituality of communal praxis as the place of encounters with God. The Word of Faith gospel kills the Spirit from neo-Pentecostals through a literal “standing on” and rehearsing of the letter of the word.

Conclusion

The foregoing example of the Word of Faith gospel in Kenyan neo-Pentecostalism points to the flows of theological forms that are un-Pentecostal. In a similar sense, the presence of Reformed-types practices and beliefs among Pentecostal-type global evangelicals as indicated by the research results throughout this project suggests that Reformed-types theologies remains a threat to neo-Pentecostalism especially through covert means such as Bible study guides and interdenominational fellowships. It is revealing that New Calvinism was named one of the 10 ideas hoped to shape the world in this last decade.⁹¹⁸ The process of globalization will continue to shape

⁹¹⁸ David Van Biema, “10 Ideas Shaping the World Right Now,” *TIME*, 12 March 2009, accessed April 28, 2020, http://content.time.com/time/specials/packages/article/0,28804,1884779_1884782_1884760,00.html.

and reshape Pentecostal theologies and communities through Evangelicalization, even as Pentecostalism continues to participate as a globalizing movement of world Christianity. The theological hermeneutic reflection in this chapter highlights Pentecostal-type global evangelicals as carriers of practices and theologies of revelatory encounters into white evangelical congregations. The presence of Pentecostal-type global evangelicals in white evangelical congregations embody “reverse flows” of forms of Pentecostal theologies and practices shaped in their life-worlds as portals through which white evangelicalism can renew its ecclesial praxis.

Appendix A

Institutional Review Board (IRB) Approval Form

Institutional Review Board

16400 N.W. 32nd Ave., Miami, Florida 33054

Proposal Approval Form

St. Thomas University

PRINCIPAL INVESTIGATOR(S) Dr. Bryan Froehle supervising Doctoral Candidate Wilson Chuchu

PROJECT TITLE: A Study to Investigate Beliefs and Practices of Kenyan Immigrant Evangelicals in U.S. Evangelical Congregations.

in accordance with St. Thomas University policy and national guidelines governing the ethical use of human participants in research, the university Institutional Review Board certifies that the above stated project:

being exempt from full review was peer reviewed by the IRB under the expedited review process and in its original form was

was revised according to suggestions made by the IRB to the investigators and was

being subject to a full review by the IRB was

REVISION REQUESTED ON _____

APPROVED ON 4/30/2019

DISAPPROVED ON _____

Investigators may request continuation of a project using the IRB project submittal form and procedure.

Human Subjects are adequately informed of any risks:

Gary Feinberg, Ph.D.

Gary Feinberg, Ph.D.
Chair, St. Thomas University IRB
/Date: 4/30/2019

Appendix B

Informed Consent Form – Survey Questionnaire

You are being invited to participate in a research study titled “A Study of Beliefs and Practices of Kenyan Christian Immigrants and U.S. Evangelical Congregations.” This study is being done by Wilson Chuchu, a Ph.D. candidate in Practical Theology from St. Thomas University in Miami, Florida. You were selected to participate in this study because you are a Kenyan Christian immigrant who is a member of U.S. evangelical congregation or a member of a Kenyan immigrant congregation, or both. The purpose of this research study is to investigate the relationship (if any) between global evangelicalism and Pentecostal theology to provide lessons for U.S. evangelical congregations. If you agree to take part in this study, you will be asked to complete the survey questionnaire on the next page.

This survey questionnaire will ask about general characteristics, including age, gender, theological educational level, church membership, and theological statements of beliefs and practices about God, revelation, and the Church. This will take you approximately 15 minutes to complete. There are no risks if you decide to participate in this research study, nor are there any costs for participating in the study. You may not directly benefit from this research; however, I hope that your participation in the study may contribute to lessons about evangelical renewal, and information that can enhance the self-understanding of the U.S. evangelicalism. To the best of my ability your answers in this study will remain confidential.

I plan to use this data in the writing of my dissertation towards fulfilling requirements for Ph.D. degree in Practical Theology. I may also use this data to write other scholarly articles in the future.

Your participation in this study is completely voluntary and you can withdraw at any time. You are free to skip any question you choose.

If you have questions about completing the questionnaire or about being in this study, you may contact me: phone – [REDACTED] and email wchuchu@stu.edu. The principal researcher Dr. Bryan Froehle may also be contacted: phone [REDACTED] and email bfroehle@stu.edu.

By proceeding to the survey questionnaire on the next page you are indicating that you are at least 18 years old, and therefore of a legal age to participate have read and understood this consent form and agree to participate in this research study. Please keep this page for your records and return the survey questionnaire to the researchers. Please DO NOT write your name on the survey questionnaire.

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

Appendix C

Analysis Grid for Thematic Analysis

	Overarching Themes	Codes
Salvation	Subjective-ontological	Oriented to the Spirit Personal participation Impartation Free expression Deeper relationship Personal agency “Full experience” Soul and body Activism for outreach Pursuit of sanctification Repentance Tarrying in God’s presence Discipleship Blessings Spiritual community
Church	Ecclesiology “from below”	House Fellowships Lay leadership Praise and worship Healing and deliverance Mission
Revelation	Revelation as “play”	Testimonies Miraculous signs Encounters Ministry of Spirit infuses everyday life Hearing the voice of God Prophesying Fresh anointing

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