Spirit Word Community Theological Hermeneutics In Trinitarian Perspective


Steven M. Studebaker proposes a Pentecostal approach to a major Christian doctrine, the atonement. The book moves Pentecostal theology of the atonement from a primarily Christocentric and crucicentric register to one that articulates the pneumatological and holistic nature of Pentecostal praxis. Studebaker examines the irony of Classical Pentecostalism relying on the Christocentrism of Protestantism evangelical atonement theology to articulate its experience of the Holy Spirit, as well as the Pneumatological nature of Pentecostal praxis. He then develops a Pentecostal theology of atonement based on the biblical narrative of the Spirit of Pentecost and returns to re-imagine an expanded vision of Pentecostal praxis based on the theological formation of the biblical narrative. The result is a Pentecostal atonement theology that shows the integrated nature of pneumatology, creation and Christology in the biblical narrative of redemption. It gives theological expression to not only the pneumatological nature of Pentecostal praxis, but also the fundamental role of the Holy Spirit in the biblical narrative of redemption. The book challenges popular western atonement theologies to re-think their Christocentrism and crucicentrism as well as their atomistic tendency to separate soteriology into objective (Christological) and subjective (pneumatological) categories.

Third Article Theology (TAT) is the name given to a new movement in constructive theology utilizing a distinctly pneumatological approach to dogmatics. Trinitarian in its foundation, pneumatological in its impetus, and comprehensive in its scope, TAT specifies both a method and a theology. Thinking through the theological loci of the tradition in relation to the Holy Spirit opens up new vistas and a deeper vision of the task of theology, revealing ways of thinking hitherto eclipsed by the tradition. Drawing upon the trinitarianism of the Great Tradition, theologians from across the theological spectrum bring their voices to bear upon central and defining theological issues of today in order to present a new form of systematic theology—a pneumatological dogmatics—capable of representing the faith in a contemporary mode. For students, scholars, and clergy, the volume unfolds the classic articles of systematic theology in this
new register. Each doctrinal article is written by a leading theologian in the field, with essays from Amos Yong, Eugene Rogers, Veli-Matti Karkkainen, Joel Green, Marc Cortez, Frank Macchia, Myk Habets, and others. This book considers the academic treatment of biblical interpretation in the renewal movement, the fastest growing tradition in Christendom today. The initial chapter surveys the history of biblical interpretation in the renewal tradition and provides a conceptual basis for the book. In Part II, six renewal scholars outline a proposal for the future of biblical hermeneutics in the tradition. These authors address certain key questions. What is the role of the Holy Spirit in biblical interpretation? What are the distinctive presuppositions, methods and goals of renewal biblical hermeneutics? Three prominent biblical scholars (Craig G. Bartholomew, James D.G. Dunn, R. Walter L. Moerby) respond to the proposals outlined above. These critical responses deepen the examination of renewal biblical hermeneutics as well as increase its appeal to biblical and theological scholars in general. The final chapter offers a synthesis and evaluation of the accomplishments of the discussion, as well as an assessment of the state of the discipline with an eye toward the future. This book is called a festschrift—meaning a book of essays written to honor those who have served the academic community well over a long period of time. Drs Wonsuk and Julie Ma, the honorees in this book, served as faculty members, Journal pioneers and editors and academic dean (Wonsuk) at the Asia Pacific Theological Seminary (www.apt.edu) for twenty-four years, 1983-2006. In 2006, Wonsuk accepted an invitation to become the Executive Director of the Oxford Centre for Mission Studies in the United Kingdom and Julie accepted an invitation to become a research mentor at the same institution. The theme selected for this book: A Theology of the Spirit in Doctrine and Demonstration reflects the heart of the kind of people the Mas have been and continue to be in academics, practical ministry and, most importantly, in their personal lives. The list of scholars below, representing a broad array of nationalities and academic disciplines, have followed the same theme in contributing articles within areas of their particular interest and expertise: - Allan Anderson—Contextualization and Pentecostal-Charismatic Education in a Global Village - J. Kwabena Asamoah-Gyadu—The Blessing of Abraham: Pentecostalism and Ecumenism in African Perspectives - R.G. dela Cruz—Peter, Women and the Spirit in the Bezan Test of Acts - Rose Engcoy—Historical Sketch of Wonsuk and Julie Ma - Harold D. Hunter—Pentecostal Reflections on Apostolicity - Dave Johnson—Baptism in the Holy Spirit vs Spirit Possession in the Lowland Philippines: Some Considerations for Discipleship - Veli-Matti Karkkainen—Theological Education in a Pluralistic Word: Theological Reflections - Kirsteen Kim—Mission in the Spirit: From Edinburgh to Canberra and Athens - Robert Menzies—Missional Spirituality: A Pentecostal Contribution to Spiritual Formation - Ekaputra Tupamahu—Pentecostal Feeling in Conversation with William James and Rudolf Otto: A Preliminary Exploration - Amos Yong—Pentecost and Virtual Spiritual Formation: Renewing Theological Education in Global Context Spirit Wind, a collaborative investigation into the works and persons of the Holy Spirit, clearly and richly demonstrates diversity in theological perspectives but unity in the Christian faith. All theological discussions should aim at humbly respecting theological distinctiveness while sincerely encouraging theological conversations. Spirit Wind offers itself to achieve just that. Spirit Wind consists of nine chapters written by nine Chinese theologians, born in the Orient and trained in the West, who are now serving passionately as seminary professors in Australia, Singapore, Taiwan, or the United States. Each author endeavors to explain the person and works of the Holy Spirit not only from
Chinese standpoints but also from biblical, historical, and cultural/pastoral perspectives, and yet all chapters are theological in nature. No theologian claims to capture all matters about the Spirit, but every author of this book is captivated by the powerful presence, sovereign freedom, and beautiful operations of the Holy Spirit. You will be, too! Why is epistemic fallibilism a viable topic for Christian thought and cultural engagement today? Religious fundamentalists and scientific positivists tend to deal with reality in terms of "knockdown" arguments, and such binary approaches to lived reality have helped to underwrite the belligerence and polarization that mark this age of the social media echo chamber. For those who want to take both religion and science seriously, epistemic fallibilism offers a possible moderating stance that claims neither too much nor too little for either endeavor, nor forces a decision for one side over and against the other. This book uses this epistemological approach to fallibilism as a positive resource for conversations that arise at the intersection of philosophy, theology, and religion. The essays explore a range of openings into the interstices of these often siloed fields, with the aim of overcoming some of the impasses separating diverse ways of knowing. Top-notch biblical scholars from around the world and from various Christian traditions offer a fulsome yet readable introduction to the Bible and its interpretation. The book concisely introduces the Old and New Testaments and related topics and examines a wide variety of historical and contemporary interpretive approaches, including African, African-American, Asian, and Latino streams. Contributors include N. T. Wright, M. Daniel Carroll R., Stephen Fowl, Joel Green, Michael Holmes, Edith Humphrey, Christopher Rowland, and K. K. Yeo, among others. Questions for reflection and discussion, an annotated bibliography, and a glossary are included. This title was first published in 2002.

How does one go about "doing Christian theology"? Yong explores this question by proposing a pneumatological-trinitarian hermeneutic. Its thesis is that interpretation and theological method is an ongoing tri-logue of Spirit-Word-Community: of interpretive subjects as imaginative, obligated and relational agents; of the horizons of the interpreter, the biblical and ecclesial traditions, and the world; and of founding, historical, and ongoing communities of faith and inquiry. Ecumenical perspectives on the topics of pneumatology (the doctrine of the Spirit), metaphysics (foundational pneumatology), epistemology (the pneumatological imagination), and trinitarian theology converge in this book to move forward the present discussion of theological method. Drawing on pentecostal experience of growing church networks, this book offers a systematic ecclesiology that provides a fresh approach to catholicity, church structures, partnership and contextualisation. Since the 1980s, renewal scholars have given considerable attention to the role of the believing community in the interpretive process. A broad consensus has emerged that a triad involving Scripture, the Spirit, and the believing community forms a cooperative relationship resulting in theological development, followed by commensurate action—identified in this research as theological creativity. In the context of this research, to be creative with theology is to take an existing theological assumption and broaden or adapt it to current circumstances, given the Spirit’s evidential work and a consensual understanding of Scripture. But how does the community negotiate between Spirit and Scripture without subsuming either into its own predilections? For Luke, the first-century community of believers in Acts functions as an indispensable character in the formation of theological creativity. This work will demonstrate how Luke positions the community as a character in story form, between Spirit and Scripture, functioning as a bridge through which its testimony of the Spirit’s evidential work and its application of
Scripture interact. In order to illustrate this balancing act, we will use a modified configuration of the triadic notion: Spirit–Community–Scripture. Explores the concept of spiritual transformation through the lenses of theology and psychology. Research on Pentecostal and Charismatic Christianity has increased dramatically in recent decades, and a diverse array of disciplines have begun to address a range of elements of these movements. Yet, there exists very little understanding of Pentecostal theology, and it is not uncommon to encounter stereotypes and misperceptions. Addressing this gap in current research, The Routledge Handbook of Pentecostal Theology is an exceptional reference source to the key topics, challenges, and debates in this growing field of study and is the first collection of its kind to offer a comprehensive presentation and critical discussion of this subject. Comprising over forty chapters written by a team of international contributors, the Handbook is divided into five parts: Contextualizing Pentecostal Theology Sources Theological Method Doctrines and Practices Conversations and Challenges. These sections take the reader through a comprehensive introduction to what Pentecostals believe and how they practice their faith. Looking at issues such as the core teachings of Pentecostalism concerning Spirit baptism, divine healing, or eschatology; unique practices, such as spiritual warfare and worship; and less discussed issues, such as social justice and gender, each chapter builds towards a nuanced and global picture of the theology of the Pentecostal movement. The Routledge Handbook of Pentecostal Theology is essential reading for students and researchers in Pentecostal Studies, World Christianity, and Theology as well as scholars working in contemporary Religious Studies.

The Interpreting Spirit is both a consideration of the Spirit's role in the interpretation of Scripture and a celebration of renewal scholarship. It examines those who have focused on the Spirit's role in their hermeneutical considerations, recognizing common, uniting themes amidst the diversity of scholarly approach and opinion. Working on the principle that the Spirit communicates in ways that seek to unify and celebrate the other, Mather works diachronically from 1970, identifying and drawing together these common, uniting hallmarks into a collective understanding. Pivotal to Mather's argument is her emphasis that we do not just interpret Scripture, but that the Spirit through Scripture, and working in our lives in ways that lead us towards Scripture, interprets us. The Interpreting Spirit is the first comprehensive analysis of the conversation surrounding pneumatic interpretation that has been taking place, particularly among renewal scholars, since 1970. It seeks to answer the notoriously difficult question, "What does the Spirit do in the process of biblical interpretation?" Paul Tillich (1886–1965) is widely regarded as one of the most influential theologians of the 20th century. By bringing his thought together with the theology and practices of an important contemporary Christian movement, Pentecostalism, this volume provokes active, productive, critical, and creative dialogue with a broad range of theological topics. These essays stimulate robust conversation, engage on common ground regarding the work of the Holy Spirit, and offer significant insights into the universal concerns of Christian theology and Paul Tillich and his legacy. Pentecostal and Postmodern seeks to explore the relationship between Pentecostal hermeneutics and Pentecostalism's ability to connect with and evangelize North American youth. As as Postmodern ethos makes its presence increasingly felt in the Western world, no Christian movement should be better positioned to bring the message of Christ to youth and young adults eager to experience the God of Miracles and wonders. Recent trends in Pentecostal hermeneutics, however, may actually make the task more difficult. No historical movement has thrived in the long term that has not carefully considered the vision for
the forefront of youth ministry in the last several decades, we must also connect Pentecostal academia with evangelism efforts among youth and young adults. This work calls Pentecostal scholars to thoughtfully consider the implications of their work for future generations. The past several decades have seen a renaissance in Christian philosophy, led by the work of Alvin Plantinga, Nicholas Wolterstorff, William Alston, Eleonore Stump, and others. In the spirit of Plantinga’s famous manifesto, Advice to Christian Philosophers, James K. A. Smith here offers not only advice to Pentecostal philosophers but also some Pentecostal advice to Christian philosophers. In this inaugural Pentecostal Manifestos volume Smith begins from the conviction that implicit in Pentecostal and charismatic spirituality is a tacit worldview or social imaginary. Thinking in Tongues unpacks and articulates the key elements of this Pentecostal worldview and then explores their implications for philosophical reflection on ontology, epistemology, aesthetics, language, science, and philosophy of religion. In each case, Smith demonstrates how the implicit wisdom of Pentecostal spirituality makes unique contributions to current conversations in Christian philosophy. While the age of the Holy Spirit began with Pentecost, the twentieth century has seen an explosion in the Spirit's work through the remarkable growth of Pentecostalism and the changing face of global Christianity. Despite these surprising developments, and the undeniable significance of the Holy Spirit throughout the life of the church, pneumatology too often remains a subject of misunderstanding and neglect. These essays, gathered from the 2014 Wheaton Theology Conference, provide an ecumenical exploration of the Holy Spirit’s person and work in biblical, historical, doctrinal and practical perspective. In addition to essays on Augustine, Aquinas, creation and salvation, the volume features important contributions on the current shape of global Pentecostalism by leading scholars in the field. This collection includes contributions by: Estrelda Y. Alexander Allan Heaton Anderson Jeffrey W. Barbeau Oliver D. Crisp Timothy George Gregory W. Lee Matthew Levering Douglas Petersen Sandra Richter Kevin J. Vanhoozer Geoffrey Wainwright Michael Welker Amos Yong Beth Felker Jones Can Christians learn from other religions? This book offers a fascinating account of the nature, role, and purposes of religious diversity within God's providential plan. Global Pentecostalism is a twenty-first century phenomenon. Yet in North America, where the movement was born, it has stalled. Courey uncovers the cause of this plateau in the triumphalism that is characteristic of both North American Protestantism and Pentecostalism. Through the identification of parallels between Martin Luther and contemporary Pentecostals, Courey detects in Luther's Theology of the Cross a potent remedy for this tension. Utilising this insight, Courey reflects on other faith traditions, and provides a counterpoint to the triumphalism that inhibits the development of Pentecostalism in North America and around the world. This work comprises of three parts. The first is historical, charting the antecedents and development of Pentecostal triumphalism. The second is an experiment in historical theology, seeking basic resonances between Luther and early Pentecostals, and examining the Theology of the Cross as a means of probing Pentecostalism. The final section is an effort in constructive theology, applying the theologia crucis to some of the central aspects of Pentecostalism. Pentecostals have not sufficiently worked out a distinctively Pentecostal philosophy of art and aesthetics. In Pentecostal Aesthetics, with a foreword by Amos Yong, Steven Félix-Jäger corrects this by reflecting theologically on art and aesthetics from a global Pentecostal perspective, particularly through a pneumatic Pentecostal lens. Theological thinkers are placed into contexts which inform their theological tasks but
that context is usually limited to a European or North American centre, usually ignoring minorities and lesser mainstream theologies even in that context. This work focuses on the shift of Christian theological thinking from the North Atlantic to the Global South, even within the North Atlantic Church and Academy. It gives a Global perspective on theological work, method and context. Theologians from North America, Great Britain and Europe, Africa, Asia, Central and South America comment on how their specific context and methodology manifests, organizes and is prioritized in their thought so as to make Christian theology relevant to their community. By placing the Global South alongside the newly emerging presence of non-traditional Western forms such as Pentecostal, Aboriginal, and Hispanic theologies and theologians a clearer picture of how Christian theology is both encultured and still familial is offered. A thoughtful Christian theology of religions that emphasizes the no-compromise importance of faith in Jesus Christ and the Holy Spirit in relation to others' beliefs.In the first critical study of the major theologians of pentecostalism, one of the fastest growing and most influential religious traditions in the world, Christopher A. Stephenson establishes four original categories to classify pentecostal theologians' methodologies in systematic/constructive theology. The four categories are based respectively on: the arrangement of biblical texts; the relationship between theology and Christian spirituality; doctrine concerning the kingdom of God; and pneumatology as a basis for philosophical and fundamental theology. Stephenson analyzes each methodological type and suggests a pentecostal theological method that builds on the strengths of each. He then offers his own, original contribution, arguing for a reciprocal relationship between pentecostal spirituality and doctrine that follows the pattern of lex orandi, lex credendi, and develops a doctrine of the Lord’s supper as a demonstration of this reciprocal relationship. Types of Pentecostal Theology provides critical insight into such fundamental issues as the relationship between theology and philosophy, the dynamic between scripture and tradition, and the similarities and differences between recent pentecostal theology and other currents in contemporary theology. This collection of fifteen sermons by one of the leading pentecostal theologians today provides insight into the form, style, and content of preaching in the pentecostal tradition while also being suggestive of normative homiletical theory and practice. The Kergymatic Spirit argues that Spirit-empowered preaching is apostolic not only with regard to being rooted in the scriptural traditions but also with regard to connecting the that of the early Christian message with the this of contemporary experience and discipleship. Hence, rather than only reflecting pentecostal preaching of the sort that happens in the pulpits of churches connected to the modern movement by that name, these sermons are presented as the participating in the form of gospel proclamation inspired and empowered by the divine Spirit poured out on all flesh on the Day of Pentecost by the risen Christ from the right hand of the Father. Whether read or heard (there are links to video and audio archives throughout), these homilies are illustrative of exegetical and expositional practice that connects the biblical text with Spirit-filled faithfulness in the twenty-first-century ecumenical church and world at large. Contemporary proposals for Christian theology from post-liberalism to Radical Orthodoxy and beyond have espoused their own methodological paradigms. Those who have ventured into this domain of theological method, however, have usually had to stake their claims vis-a-vis trends in what may be called the contemporary post-al age, whether of the post-modern, post-Christendom, post-Enlightenment, post-Western, or post-colonial varieties. This volume is unique among offerings in this arena in suggesting a way forward that engages
on each of these fronts, and does so from a particularistic Christian perspective without giving up on Christian theology's traditional claims to universality. This is accomplished through the articulation of a distinctive dialogical methodology informed by both Pentecostalism and Evangelicalism, one rooted in the Christian salvation-history narrative of Incarnation and Pentecost that is yet open to the world in its many and various cultural, ethnic, religious, and disciplinary discourses. Amos Yong here engages with twelve different interlocutors representing different ecumenical, religious, and disciplinary perspectives. 'The Dialogical Spirit' thus not only proffers a model for Christian theological method suitable for the twenty-first century global context but also exemplifies this methodological approach through its interactions across the contemporary scholarly, inter-religious, and theological landscape.

The field of the theology of mission has developed variously across Christian traditions in the last century. Pentecostal scholars and missiologists also have made their share of contributions to this area. This book brings the insights of pentecostal theologian Amos Yong to the discussion. It delineates the major features of what will be argued as central to a viable vision and praxis for Christian mission in a postmodern, post-Christendom, post-Enlightenment, post-Western, and postcolonial world. What emerges will be a distinctively pentecostally- and evangelically-informed missiological theology, one rooted in the Christian salvation-history narrative of Incarnation and Pentecost that is yet open to the world in its many and various cultural, ethnic, religious, and disciplinary discourses and realities. The argument unfolds through dialogical engagements with the work of others, concrete case studies, and systematic theological reflection.

Yong's pneumatological and missiological imagination proffers a model for Christian theology of mission suitable for the twenty-first-century global and pluralistic context even as it exemplifies how a missiological understanding of theology itself unfolds amidst engagements with contemporary ecclesial practices and academic/theological impulses. This handbook provides an interdisciplinary and diverse reference work to the Holy Spirit. Daniel Castelo and Kenneth M. Loyer gathered together a wide range of voices that are religiously, geographically, and ethnically diverse, bringing theology into conversation with biblical studies, ethics and morality, and global Christian studies. The T&T Clark Handbook of Pneumatology examines the Holy Spirit in a variety of sources, such as the Synoptic Gospels, the Catholic Epistles, the Old Testament, and the Hebrew Scriptures. It also includes chapters on key concepts in the field, such as mediation and sacramentality, ecology, and creation. This broad scope enables readers to appreciate how nuanced the field of Pneumatology is, and how it can be relevant for other Christian discourses. This guide aims to elaborate and constructively engage some of the ongoing dogmatic challenges within the field of Christian pneumatology. Rather than a strict survey, the book largely represents a collection of working proposals on a number of relevant themes, including cosmology, mediation, the nature and role of Spirit-baptism, and discernment. For those who have found pneumatology frustrating and confusing, the book can serve as an aid to clarify some of the most crucial matters at stake in the doctrine of the Holy Spirit and in turn provide some ways forward amidst the morass of possibilities available.

This title was first published in 2002. How does one go about "doing Christian theology"? Yong explores this question by proposing a pneumatological-trinitarian hermeneutic. Its thesis is that interpretation and theological method is an ongoing tri-logue of Spirit-Word-Community: of interpretive subjects as imaginative, obligated and relational agents; of the horizons of the interpreter, the biblical and ecclesial
traditions, and the world; and of founding, historical, and ongoing communities of faith and inquiry. Ecumenical perspectives on the topics of pneumatology (the doctrine of the Spirit), metaphysics (foundational pneumatology), epistemology (the pneumatological imagination), and trinitarian theology converge in this book to move forward the present discussion of theological method. In Pentecostal Hermeneutics: A Reader Lee Roy Martin presents fourteen significant publications on Pentecostal biblical interpretation, a new introduction to Pentecostal hermeneutics, and an extensive bibliography. These essays trace the development of Pentecostal hermeneutics as an academic discipline. In Theological Hermeneutics in the Classical Pentecostal Tradition, L. William Oliverio Jr. accounts for the development of Classical Pentecostal theological hermeneutics through four hermeneutical types and concludes with a philosophical basis for future Pentecostal theological hermeneutics within the contours of a hermeneutical realism. Lukan narrative takes its readers into God's story: how his salvation plan in Jesus began on the slopes of Judea and at the Sea of Galilee, ending on the hill of Calvary and the Mount of Olives, yet moving on and telling how the Spirit descended onto the Temple Mount empowering God's people, who then began to fulfill the given mandate in the presence of the Spirit. Yet, readers of Luke-Acts, throughout the centuries, have had a meandering journey as they have tried to understand the narrative's persuasion and Spirit-references. This book seeks to bring awareness to these challenges by some of the most respected Pentecostal biblical scholars and systematists. Here their vigorous labor with the questions of hermeneutics and theology in relation to Lukan writings have come to fruition. These contributions have been collected as a Festschrift in honor and celebration of the career of Roger Stronstad, a Pentecostal biblical scholar whose contribution to Lukan studies have moved Pentecostal scholarship from shadows into daylight. The editor of this volume invites the readers of Lukan narrative to journey together on the road to Emmaus, as we continue to ponder the events in the past, the present, and the future. In the contemporary biblical studies climate, proposals regarding the theological interpretation of Scripture are contested, particularly but not only because they privilege, encourage, and foster ecclesial or other forms of normative commitments as part and parcel of the hermeneutical horizon through which scriptural texts are read and understood. Within this context, confessional approaches have been emerging, including some from within the nascent pentecostal theological tradition. This volume builds on the author's previous work in theological method to suggest a pentecostal perspective on theological interpretation that is rooted in the conviction that all Christian reading of sacred Scripture is post-Pentecost, meaning after the Day of Pentecost outpouring of the Spirit on all flesh in anticipation of the coming reign of God. In that respect, such a pentecostal interpretative perspective is not parochially for those within the modern day movement bearing that name but is arguably apostolic in following after the scriptural imagination of the earliest disciples of Jesus the messiah and therefore has ecumenical and missional purchase across space and time. The Hermeneutical Spirit thus provides close readings of various texts across the scriptural canon as a model for Christian theological interpretation of Scripture suitable for the twenty-first-century global context. Only a few decades past, academia tended to scoff at the very idea of serious Pentecostal theology. Today profound and variegated theological implications of this dynamic movement are the object of exploration and development across the entire spectrum of the Christian theological corpus. Arguably, an acute need has arisen for identification and evaluation of the Pentecostal movement’s original and ongoing theological “essentials.”
What is Pentecostal theology really all about anyway? This volume realizes that Pentecostal theology is at its heart a working theology undergirding and energizing believers’ worship of God in prayer and praise, in holy living, and in witness to a personal experience of the risen Lord and Savior manifested in the continuing power of the Holy Spirit. Authentic implementation, if not explicit articulation, of fervent Pentecostal theology often occurs in the vitality of local churches, house fellowships, and various mission settings in America and around the world. Birthed in the fires of revival movements, essential Pentecostalism, including Pentecostal theology, continues to burn brightest wherever it is fueled most directly. This book introduces a new "multilateral" methodology for the contemporary study of theology. It bases this methodology on the idea that there are too many materials contributing as sources for theologizing to sustain the "one method fits all" approach found in many systematic theologies within Christianity. What is needed instead is something that reflects the various and varied natures, purposes, and tasks of theologians’ theologizing for their respective contexts. Engaging materials from a range of Christian traditions, including Evangelicalism, the Catholic Magisterium, and a limited range of pan-Orthodox resources, the book analyzes and assesses major factors that have shaped different streams of theology. Addressing doctrinal development, scripture and revelation, historical tradition and creeds, philosophy and truth, sciences and interdisciplinarity, experience, religious pluralism, and culture, it demonstrates how these various streams can form a multilateral whole. The book concludes by examining the centers and peripherals of methodologies in theologization for a spectrum of theological traditions/streams, both across and beyond Christianity. By offering an approach that keeps in step with the increasingly interconnected and pluralistic world in which we live, this book provides a vital resource for any scholar of Christian theology, constructive theology, contextual theologies, and systematic theology, as well as religious studies. In Theology of Amos Yong and the New Face of Pentecostal Scholarship a table of experts offer an introduction to the writings, motivations, arguments, and methodology of one of the most influential voices of current Pentecostal scholarship. Pentecostal Theology and Ecumenical Theology: Interpretations, Intersections, and Inspirations is a collection of essays from both globally recognized and newer scholars on the complex relationship between Pentecostalism and the Ecumenical Movement. Mark Cartledge's book is unique in integrating charismatic and empirical perspectives in practical theology. It exemplifies both qualitative and quantitative methods of research, and suggests a way forward for the emerging field of charismatic theology. In part one, Cartledge offers a proposal for the development of a charismatic practical theology. He surveys the different models of the interaction of practical theology and social sciences and defends one that is consistent with charismatic spirituality. The section also explores how charismatic spirituality affects theories of truth and knowledge by making testimony an integrating center, before concluding with a clear explanation of the methods of research employed. Part two progresses into six empirical studies on charismatic worship, glossolalia and postmodernity, women and prophetic activity, the Toronto Blessing, healing, and socialization. Each chapter of this important book ends with a methodological reflection and suggestions from renewed theological praxis, enforcing the values of such methods of study for a clearer understanding of charismatic Christianity. This volume brings 'America's theologian' and one of the fastest growing forms of Christianity into dialogue. Edwards is a fruitful source for Pentecostal investigation for historical and theological reasons. Edwards and Pentecostals descend from a common
historical tradition—North American Evangelicalism. From revivalism and religious/charismatic experience to pneumatology they also share common theological interests. Though sharing a common history and core theological concerns, no critical conversation between Pentecostals and Edwards and their fields of scholarship has occurred. This is the first volume that provides Pentecostal readings of Edwards' theology that contribute to Pentecostal theology and Edwards scholarship. The contributing essays offer examination of affections and the Spirit, God and Salvation, Church and culture; and mission and witness. Amos Yong is the most prolific pentecostal theologian to date, and his published works are so many that it is difficult to find an amiable entry point into his thought. An Amos Yong Reader is the first introduction to Yong's theology in his own words. It brings into one volume representative samples of the broad range of Yong's scholarship, including theology of religions, religion and science, theology and disability, political theology, Luke-Acts, and theological method. Christopher A. Stephenson, perhaps Yong's most insightful interpreter, provides an introductory essay that both orients readers to Yong's extensive theological program and identifies the most important key to understanding Yong's theology as his most neglected work, Spirit-Word-Community, a book with implications far beyond the boundaries of Pentecostalism. An Amos Yong Reader provides an overview of Yong's thought and a starting point for more thorough study in any of the major themes in his expansive corpus.

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