

A GLOBALLY INFORMED THEOLOGICAL METHOD FOR LOCALLY LIVED PENTECOSTAL THEOLOGY:

WORSHIP, WITNESS, AND WORK

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Abstract

This article advocates for a globally informed yet locally experienced “Pentecostal theology” rooted in a specific theological approach. This Pentecostal approach shapes and re/shapes lived theology. Lived spirituality-theology is relational, emphasizing proper worship of the living God (*orthodoxy*), effective witness (*orthomartus*), and productive work (*orthoergon*). This represents a lived theology that is both personal and communal. All of this is expressed through labor (*orthoergon*) and witness (*orthomartus*), which form our “missional work” with the Lord God for the betterment of all creation. It proposes a method focused on worship, witness, and work, which are organically connected to the spirituality of local Pentecostal communities. This approach fosters a relational lived theology where worship, witness, and work are inseparable and together express the gospel, testifying to God’s compassionate grace.

Introduction

This article affirms the legitimacy and viability of a globally informed yet locally lived “Pentecostal theology.”¹ This requires a Pentecostal theological method with a global perspective that retains an embodied Pentecostal spirituality with a distinct local accent. Spirituality and theology inform and reform each other in a reciprocal relationship. Thus, Pentecostal spirituality is a lived theology of persons in Pentecostal communities whose primary way of doing theology is worship (*orthodoxa*).²

¹ This essay draws on a paper that was presented at the Third Annual Pentecostal Conference, Puerto Rico, 2025 and a paper presented to the III International Seminar on Pentecostals, Theology and the Sciences of Religion at the Methodist University of Sao Paulo (UMESP), Sao Paulo, Brazil, 17–19 August 2016, entitled “A Global Pentecostal Theological Methodology: Worship, Witness, and Work.” I am also drawing upon previous publications, Kenneth J. Archer, “A Pentecostal Way of Doing Theology: Manner and Method in *International Journal of Systematic Theology* 9, no. 3 (2007): 301–314, and Kenneth J. Archer, *The Gospel Revisited: Towards A Pentecostal Theology of Work and Witness* (Eugene: Pickwick Publications, 2011).

² Archer, *The Gospel Revisited*, 11.

Global Pentecostalism: Tongues and Many Nations

Asian Pentecostal theologian Amos Yong has emphasized the Church's global character through his refrain that Pentecost is “many tongues and many nations.”³ In Acts, tongues speech is recognized as both familiar language for some and nonsensical sounds to others. Yet, the numerous tongues of Pentecost resound together, affirming the universality and diversity, continuity and change, of the Spirit's global work.⁴ There are commonalities, differences, and plurality of living sounds in global Pentecostalism. Yong's expression of many nations extends and broadens the notion of many tongues through affirming the Spirit's work in presenting the gospel to all places, countries, ethnicities, and persons. Thus, demonstrating the inclusivity of the Christian faith. Some Pentecostal churches exemplify this manifestation of the various tongues, having people from multiple nations in their worship services.

Pentecost is the feast celebrating the pouring out of the Spirit upon all flesh (Acts 2). It is the climax of Jesus' ministry.⁵ Pentecost is a historical event that marks the definitive revelation of the Holy Spirit to the world. Furthermore, the Holy Spirit enables and empowers Jesus' followers to communicate and embody the gospel in various languages and cultures.⁶ To do so responsibly is to exemplify the gospel communally and personally as Christ's church, thus becoming living witnesses who worship the one triune God as they work for God on behalf of the world.⁷

Pentecostals take serious the Lord's prayer and join with all the saints praying, “Your Kingdom come! Your will be done, on earth as it is in heaven” (Matt 6:10). The pentecostal passion for the reign of God motivates the community to live faithfully as servants of Jesus in these last days, extending his ministry through the compassionate, abiding, personal presence and power of the Holy Spirit (Matt 28:18–20). The Church is the people/nation of God (1 Pet 2:9), the temple of the Holy Spirit (1 Cor 6:19), and the body of Christ (1 Cor 12:27); thus, in worship, the local churches mediate the redemptive presence of Jesus Christ on earth through the Spirit. The Spirit is at work everywhere, upon everyone and everything. Therefore, the Spirit is not restricted to

³ Amos Yong, “Many Tongues, Many Formational Practices: Christian Spirituality/Formation across Global Christian Contexts,” *Spiritus: A Journal of Christian Spirituality* 22, no. 1 (2022): 59–70. <https://dx.doi.org/10.1353/scs.2022.0005>.

⁴ L. William Oliverio, Jr., “The Theological Hermeneutic of Amos Yong, In the Prime of His Theological Career,” *Australasian Pentecostal Studies* 21, no. 1 (2020): 4–28.

⁵ I agree with Frank Macchia, *Jesus the Spirit Baptizer: Christology in Light of Pentecost* (Grand Rapids: William B. Eerdmans Publishing Company, 2018), who argues that Pentecost is the climax of Jesus' earthly ministry; hence, the ascension is as important as the resurrection.

⁶ See Kenneth J. Archer, “The Holy Spirit and the Early Church in the Book of Acts: The Global Mission of the Messianic Community,” in *Holy Spirit: Unfinished Agenda*, ed. Johnson T. K. Lim (Singapore: Word and Works, 2015), 102–109.

⁷ Such embodiment implies that the community is in historic continuity with the early Church.

working through the Church alone, yet wherever the body of Christ is localized for worship, Jesus is standing in her midst (Revelation 1).

Pentecostal theology starts from below, among those who have encountered the Spirit of the living God. These Spirit encounters occur in various places and ways, with God's preferential option being for the poor, vulnerable, and marginalized.⁸ As James, the brother of Jesus, made clear, "Religion that God our Father accepts is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (Jas 1:27). In the words of Wilmer Estrada-Carrasquillo, "Many Pentecostals, past and present have understood the work of the Holy Spirit as liberating: that is incarnated in the perils, trials, and difficulties of the people and standing against the powers of this world and advocating for the restoration and welfare of those in need."⁹

The personal and communal liberating, regenerating, delivering, sanctifying, and transformative encounters with the Holy Spirit are possible because of the Church's worship (*orthodoxy*), witness (*orthomartus*), and work (*orthoergon*).¹⁰ As a result, persons from every tongue and tribe are engrafted into the body of Christ, becoming God's resident aliens on earth.¹¹

The Church is the only nation of God, not beholden to or confused with earthly national identity. Concerning the Church, there are no national earthly borders to patrol and protect. The Church is universally spread throughout the planet, at work in all human nations! The Church is localized in the nations of the earth; for now, she has no earthly nation-state or country to call home, for her home is heaven (Phil 3:20) and her destiny is to rule and reign on the glorified earth, as the glorified Church, connected to the glorified Christ (Rev 3:21, 2 Tim 2:12 and 1 Cor 6:2). The Church is promised the whole glorified earth as her inheritance, yet for now, she is a foreigner and resident alien ministering in and among the nations until that glorious day of Christ's return. The Church is the proleptic foretaste of the healing still to come. As a healing community, "the church nurtures the brokenhearted. She embraces those on the margins, the sick, lonely, rejected, and victimized. She gathers up the little children and mothers them to maturity. She provides hospitable opportunities for transformative growth. She casts out demons, setting the captives free. ... The church is the family of God."¹²

⁸ See Peruvian Pentecostal theologian Dario Lopez Rodriguez, *The Liberating Mission of Jesus: The Message of the Gospel of Luke* (Eugene: Pickwick Publications, 2012).

⁹ Wilmer Estrada-Carrasquillo, *Beyond the Temple: Pentecostal Spirituality as a Lived Ecclesiology* (Cleveland, TN: CPT Press, 2021), 9.

¹⁰ I am playing off the Greek words and transliterating them with some modifications. *Ortho*, as a prefix, means "correct, proper, or right."

¹¹ Stanley Hauerwas and William H. Willimon, *Resident Aliens: Life in the Christian Colony*, Expanded 25th Anniversary Edition (Nashville: Abingdon Press, 2014).

¹² Kenneth J. Archer, "The Fivefold Gospel and the Mission of the Church: Ecclesiastical Implications," in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, ed. John Christopher Thomas (Cleveland, TN: CPT Press, 2010), 41.

Embodying The Full/Fivefold Gospel

The Pentecostal tradition should faithfully express its lived theology, drawing deeply from its spirituality and in dialogue with the great Christian tradition.¹³ The articulated method of worship, witness, and work is organically connected to the spirituality of the localized Pentecostal communities, thus affirming contextualization and the significance of the Full (Fivefold) Gospel.¹⁴

The narrative of Acts 2 and the experience of Spirit Baptism, expressed with tongues and compassionate tears, moved specific holiness communities to reconfigure their theological beliefs about the mission of Jesus. As a result of holiness communities' renewed understanding of the *missional* activity of Jesus as the Spirit Baptizer, there was a theological move from the Fourfold Gospel to the Fivefold understanding. Thus, the Fourfold Gospel of holiness traditions (Jesus as Savior, Sanctifier, Healer, and coming King) gave way to the Fivefold Gospel (Jesus as Savior, Sanctifier, *Spirit Baptizer*, Healer, and King, ruling yet soon returning).¹⁵ The Fivefold gospel became the central narrative convictions of some of the earliest Pentecostal communities.¹⁶ These convictions were not so much embraced as propositional statements, even though they were woven into some of their doctrinal statements. The confessional statements of the fivefold gospel were more experienced doxological testimonies of God's redeeming grace at work in the community's life. Furthermore, the "Full Gospel," coupled with

¹³ See also Wilmer Estrada-Carrasquillo, *Beyond the Temple: Pentecostal Spirituality as a Lived Ecclesiology* (Cleveland, TN: CPT Press, 2021).

¹⁴ See Kenneth J. Archer, "Full Gospel," in *Handbook of Pentecostal Christianity*, ed. Adam Stewart (DeKalb: Northern Illinois University Press, 2012), 89–91, and Wolfgang Vondey, "Full Gospel," *Brill's Encyclopedia of Global Pentecostalism*, ed. Michael Wilkinson (Leiden and Boston: Brill, 2021), 238–240. For the seminal historical and theological analysis, see Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, Massachusetts: Hendrickson Publishers, 1987).

¹⁵ For one example, the Christian Missionary Alliance, founded in 1881 by A. B. Simpson, held four core doctrinal perspectives on the death of Jesus and its significance for humanity. Jesus is the Savior, Sanctifier, Healer, and King, soon returning.

¹⁶ This summary paragraph's historical and theological rationale can be found in Kenneth J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community* (London and New York: T&T Clark International, 2004). Many Classical Pentecostal denominations formed after 1910 used a Fourfold Gospel to express the Full gospel, particularly the Assemblies of God and International Church of the Foursquare Gospel. The fourfold removed Jesus the sanctifier from the Fivefold confession. The move from fivefold to fourfold was mainly driven by differences in the theological understanding of sanctification held by Wesleyan holiness and Keswick (reformed) holiness perspectives. Both streams of early Pentecostalism were greatly influenced by the holiness movements of that era. See Adam Stewart, "Holiness Movement," in *Handbook of Pentecostal Christianity*, ed. Adam Stewart (DeKalb: Northern Illinois University Press, 2012), 117–121. Therefore, holiness of life (sanctification) was significant to everyone with a Full Gospel perspective. I selected the Fivefold for historical and theological reasons, without affirming the theological confession of Jesus as sanctifier, either the more Wesleyan idea of entire sanctification or the Keswick holiness view. For an explanation of Keswick Holiness, see Peter Althouse, "Keswick Movement," in *Brill's Encyclopedia of Global Pentecostalism*, 357–359. For the Wesleyan Holiness perspective, see Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Eerdmans, 1972).

understanding the Church as a countercultural community of peaceful sojourners, is essential to (re)forming a Pentecostal lived theology.¹⁷ For Pentecostals, the gospel retains the central understanding of Christ's redemptive focus, and the Spirit's cosmic mission, enabling a faithful embodiment of the gospel—hence, a lived spirituality-theology that offers purpose, meaning, and inspirational hope for our witness and work.

Jesus the Spirit Baptizer: Signifier of a Local Pentecostal Theology

Jesus our Spirit baptizer, is a primary signifier of lived Pentecostal theology.¹⁸ A Pentecostal understanding of the overarching biblical story of the Protestant canon shapes Pentecostal theology. However, the redemptive story of God's relational mission is entered into via the Lukan narrative. Starting with the Pentecostals' primary biblical passage of experiential identity, we enter the overarching biblical story from a Lukan perspective. The overarching story of Scripture is about the social-triune God's¹⁹ redemptive relationship with creation, particularly humanity. God's mission is to bring about full redemption for creation, especially humanity.²⁰ God's creative-redemptive activity is narrated through Scripture. Soteriology, then, is the storyline of the Bible. Thus, our understanding of God is shaped narratively, and our conversion-regeneration experience is the entrance into the body of Christ.²¹

Soteriology, theology proper (in the sense of the doctrine of God), and community are constantly interwoven in the overarching narrative of Scripture. I agree with Carl E. Braaten, who stated, "The whole of theology is inherently developed from a soteriological point of view. Salvation is not one of the main topics, along with the doctrine of God, Christ, church, sacraments, eschatology, and the like; it is rather the perspective from which all these subjects are interpreted."²² Thus, the Full Gospel

¹⁷ For the Church as a counter-cultural community and her ministry in the current global immigration crises, see Montañez, Daniel, and Wilmer Estrada Carrasquillo. *The Church and Migration: A Theological Vision for the People of God*. (Cleveland, TN: Centro para Estudios Latinos Press, 2022). See also Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR: Pickwick Publications, 2011).

¹⁸ Jesus the Spirit Baptizer is more than an organizing principle for systematic theology. Historically and creatively, it is the linchpin that creates the fivefold Gospel. See Archer, "A Pentecostal Way of Doing Theology."

¹⁹ God exists in differentiated personhood—a loving relational community. Communal loving relationality is the essential attribute of God's very being. See Catherine M. LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco, CA: HarperSanFrancisco, 1991).

²⁰ See Howard A. Synder, *Salvation Means Creation Healed: The Ecology of Sin and Grace, Overcoming the Divorce Between Heaven and Earth* (Eugene, OR: Cascade Books, 2015).

²¹ I am working with a Wesleyan understanding of God's grace. God always initiates, and God's grace enables us to work with God. This is a synergistic understanding of how God's grace works. God initiates, and God calls us to a cooperative response. We are saved by grace, through and through.

²² Carl E. Braaten, *Principles of Lutheran Theology* (Philadelphia: Fortress Press, 1983), 63.

serves as the Pentecostals' core narrative.²³ The doxological confessions of the Fivefold Gospel articulate an implicit theology of mission—a theology of work, witness, and worship—which can serve as the organizational centerpiece of contemporary Pentecostal lived theology.²⁴

Spirit Baptism: Worship, Witness, and Work

Spirit Baptism was a prophetic fulfillment of an ancient promise made to God's people, the Jews, that God would pour out the Spirit upon all flesh, thus bringing females and Gentiles into the very mission of God.²⁵ The Spirit empowered the community for witness and work, enabling it to enter deeper expressions of worship. The Spirit also reconfigured the community of God's people as the body of Christ, the temple of the Spirit, and the nation of God on earth (1 Pet 2:9). The mission of God was extended to the Church—an egalitarian community of Jews and Gentiles, slaves and free, young and old, women and men, and even eunuchs (Gal 3:28). Thus, they were to work with and for God on behalf of the salvation of all creation.²⁶ The Holy Spirit encouraged and enabled them to continue the work of Jesus, for this was the mission of the Father, enabled and sustained by the mission of the Spirit. Therefore, early Pentecostal spirituality developed a distinct soteriological experiential theological tradition that is shaped christologically, grounded pneumatologically, and oriented eschatologically. This spirituality was not limited to, but is most certainly articulated through, the Fivefold gospel. Like Hagar, Abraham, and Sarah, we are looking for the city whose founder and builder is the living God (Heb 11:10).

In light of this, a global Pentecostal methodology of lived theology will be present through the community's activities of worship, witness, and work informed by and reformed by the dynamic interaction of *orthopathy* (right affection), *orthopraxis* (right practice), and *orthopistis* (right belief) in what follows. Worship (*orthodoxy*) is the formative activity, enabled and sustained by God's grace. Worship is first-order spirituality-theology. Witness (*orthomartus*) is our testimonial responses to God's

²³ Kenneth J. Archer, "Pentecostal Theology as Story: Participating in God's Mission," in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey (New York, NY: Routledge, 2020), 40–50.

²⁴ Archer, "A Pentecostal Way of Doing Theology," 301–314, 311. For recent attempts at developing a Pentecostal theology with the Fivefold gospel as the formative factor, see Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR: Pickwick Publications, 2011), and for a more fully developed perspective, see Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (London and New York: Bloomsbury T&T Clark, 2017).

²⁵ Concerning the importance of Pentecost for the equality of women in leadership in the Church, see Melissa L. Archer and Kenneth J. Archer, "Complementarianism and Egalitarianism—Whose Side Are You Leaning On? A Pentecostal Reading of Ephesians 5:21–33," *Pneuma* 41, no. 1 (2019): 66–90.

²⁶ Howard A. Snyder, *Salvation Means Creation Healed: The Ecology of Sin and Grace: Overcoming the Divorce between Earth and Heaven* (Eugene, Oregon: Cascade Books, 2011).

redemptive work in our lives. Work (*orthoergon*) is our missional mandate and includes vocational callings.²⁷ Relationality is at the heart of Pentecostal spirituality-theology. These embodied activities will be formed, reformed, and informed by the dynamic interaction of *orthopistis* (right doctrinal beliefs), *orthopathy* (right affectionate love), and *orthopraxis* (right sanctified activity). Furthermore, such a lived theology-spirituality will enable Pentecostal communities to embody the gospel and imitate Christ as they minister to one another and the communities in which they exist by resisting evil and doing good. The following diagram (Figure 1) illustrates the dynamic Pentecostal methodological process.

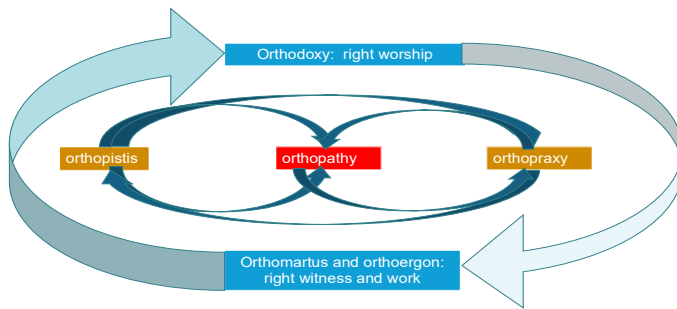


Figure 1

Pentecostal Method

Pentecostal spirituality is lived out in the community, so the methodology should reflect such concerns. Living faithfully with and for God means embracing a holistic understanding of human nature and affirming the church's formative role in personal and corporate piety.

In his work *Pentecostal Spirituality*, Steve Land articulated that, “Spirituality is defined as the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices.”²⁸ Land argues that “Christian affections integrate and undergird Pentecostal beliefs and practices,” causing a mutual conditioning “among orthodoxy (right praise/worship), orthopraxis (right practice), and orthopathy (right affections).” Land shows that Pentecostal spirituality is a living tradition concerned with orthodoxy (right doctrine), orthopathy (right affection), and orthopraxis (right action). He argues that sanctification is to be the moral integration of Pentecostal spirituality-theology. However, in this influential book, he did not offer

²⁷ Concerning vocation, see Martin W. Mittlestadt, “Called: A Pentecostal Theology of Vocation,” *Spiritus* 9, no. 2 (2024): 293–315. <https://doi.org/10.31380/2573-6345.1373>.

²⁸ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, England: Sheffield Academic Press, 1993), 13.

enough explanation of the dynamics of orthopathy and sanctification.²⁹ He identified them as equal, mutually informing and forming each other.

Orthopathos

Puerto Rican Pentecostal theologian Samuel Solivan argues for a conjunctive-integrative theology while centering it in *orthopathos*.³⁰ Solivan responded to Steve Land's *Pentecostal Spirituality* by clarifying that "orthopathos" (holy affection) must be the interlocutor between orthopraxy (right practice) and orthodoxy (proper worship).³¹ Without God's holy affection, action and belief become relationally disconnected and impersonal. As stated above, Land argued for an approach to theology that included orthodoxy, which Land understood to mean correct belief, orthopathy, understood as right affection, and orthopraxy as proper practices. Land referred to this as the know-be-do paradigm. Solivan also understands orthodoxy as correct belief. However, Solivan emphatically argues that correct doctrine (*orthodoxy*) and correct practices (*orthopraxy*) cannot stand alone but must be integrated into *orthopathos* (holy affection). Thus, he argues that the integrating center of a lived and relational Pentecostal theology must be *orthopathos*.

Solivan pointed out that when orthodoxy is understood as simply correct doctrine, it becomes a disembodied cognitive theory. It does not necessarily concern itself with the widow and the poor, and often serves to legitimize power structures that favor the status quo and the powerful.³² Correct doctrine is important, yet it does not necessarily lead to the biblically affirmed responsibility of Christian social action and ministry to the poor. When we lose the experiential sense of what it means to be the marginalized, which can only come about by actually living and being among the poor, we will give precedence to cognitive doctrine detached from the very pathos of God. In other words, the local church does not do what it preaches, and when this happens, the community damages its credibility as the body of Christ, thus diminishing the gospel. He says, "*Orthopathos* as an interlocutor seeks to or links us in community with those who suffer."³³ In this way, *orthopathos* affirms the importance of a personal, experiential, relational, and communal theology, enabling us to become more attuned to God's pathos and compassionate love.³⁴

²⁹ Land, *Pentecostal Spirituality*, 13, 205.

³⁰ Samuel Solivan, *Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology* (Sheffield: Sheffield Academic Press, 1998).

³¹ Solivan, *The Spirit, Pathos and Liberation*, 11, 60, 68.

³² Solivan, *The Spirit, Pathos and Liberation*, 11, 35-36, 64-65.

³³ Solivan, *The Spirit, Pathos and Liberation*, 37. Emphasis original.

³⁴ Solivan, *The Spirit, Pathos and Liberation*, 38, writes, "God's self-disclosure in Jesus the Christ serves as a tangible paradigm of correspondence between God's *orthopathos* and the possibility of our own. The incarnation, death, and resurrection of Christ and the giving of the Holy Spirit serve as principal examples of God's orthopathic character."

I agree with Solivan's argument that *orthopathos* (holy affection) puts us in touch with the compassionate, redemptive liberation of Jesus Christ made presently real to us through the Holy Spirit. This redemptive liberation is anchored in the very passion of God manifested paradigmatically in the ministry of Jesus and the ongoing work of the Christian community empowered and impassioned by the Holy Spirit. We must do theology from a conjunctive methodology (both-and) that takes serious *orthopathos* as the integrative center for our Pentecostal theology without setting aside either praxis or doctrine. Without orthopathy, Pentecostalism will become the very community that early Pentecostals protested—cold, cerebral, creedal, lifeless Christianity that has no room for the poor and hurting. Not taking communal affectivity seriously would be to become disconnected from the very nature and mission of the social Trinity. The mission of God flows out of God's passion—for God so loved the world (John 3:16).

My use of orthodoxy does not so much refer to correct doctrine as to the more ancient understanding of rightly worshipping God. This is the primary way and first order of doing theology. *Orthopistis* has a stronger correlation with right doctrine or correct belief than with orthodoxy.³⁵ Pentecostal theology must integrate *orthopistis* (right/correct doctrine) and *orthopraxis* (right/proper praxis), into *orthopathy* (holy affection). Without divine love forming our affection, doctrinal beliefs will not be appropriately formed and embodied. We will mislead ourselves and others, for cognitive doctrine alone cannot atone. Without godly love experienced through redemptive encounter(s) with Christ and the Spirit, liberating social action cannot provide spiritual flourishing—wholistic well-being. Without holy affection, our work and witness will become detached from the very heart of God. Pentecostal spirituality manifests as a passionate love for God and God's kingdom and compassionate care for people, so orthopathy must be the integrating center.³⁶ Orthopathy helps to bring together the great commandment and the great commission into the very fabric of mission.

The result of this integration is a relational theology offering proper worship to the living God (*orthodoxy*), through effective witness (*orthomartus*), and productive work (*orthoergon*). In other words, Pentecostal missional theology involves three primary relational concerns. The personal and communal worship of God, illustrated above, is our vertical relationship with God. This is necessary and formative, feeding and flowing from our horizontal relationships—to be God's witnesses in deed and word to the nations in local communities, and to work for and with God by cooperating with God's grace for the redemption/healing of all creation, especially humanity. Thus, we have a relationship first and foremost with the triune God because the living God through the Spirit initiated it and calls for our response. Because we are at peace with God, or better, God through

³⁵ Martina Björkander, *Worship, Ritual, and Pentecostal Spirituality-as-Theology: A Rhythm That Connects our Hearts with God* (Leiden and Boston: Brill, 2024).

³⁶ See, Solivan, *Spirit, Pathos and Liberation*.

Christ and the Spirit's mission is at peace with us, we are to be in peaceful relationships with other humans and care for God's good creation.³⁷

James K. A. Smith has argued that humans should be understood as “desiring beings” first and foremost, not simply as thinking beings.³⁸ His view challenges the long-standing modern understanding that humans are thinking things. Smith argues that as desiring beings, we become what we worship. Our worship reveals our desires, and our deep-seated affections move us to worship.³⁹ Smith writes, “To be human is to be a liturgical animal, a creature whose loves are shaped by worship.”⁴⁰ Thus, proper worship of God, what I am calling “orthodoxy,” is the formative-corrective context in which our affections (*orthopathy*) are reformed and sanctified, as well as our theological understanding (*orthopistis*) and our practice (*orthopraxy*). This is necessary because we have also been enculturated by various communities, which do not always align with God's Kingdom culture. We are sinners saved by grace and remain prone to sinfulness.

The Church in a local community, drawing people from various backgrounds, gathers regularly for worship. “When the church gathers, she ministers *to* and *with* the community of believers. Furthermore, she ministers *from* and *for* their communities.”⁴¹ Such activities are “doxological” because they are reciprocal and inseparable relational privileges of the Christian community—responsibilities made possible through God's graced initiation of divine revelation and authentic relationships. Our worship of God is an aspect of our witness to the world and our missional work for all creation.

Worship is essential to our work and witness. Furthermore, our work and witness are offered up to God as acts of worship. God is at work restoring the image of God in humanity and freeing all of creation from the contamination of sin and evil. In our work and through our worship, God forms and reforms us into the image of Christ, who is the image of the invisible God. Worship brings the prophetic promise of Jesus' return and the glorification of creation into the present. There is a glimpse of what is yet to come, and this causes hope to arise among us. The Pentecostal community is responsible for ministering to the world through prophetic witnesses and grace-infused work that flows from our worship. We testify to God's activity in and through our words and deeds. Worship, witness, and work matter to God and other humans. Such lived theology of the embodied gospel is our spiritual responsibility, not just for us

³⁷ See Kenneth J. Archer and Andrew S. Hamilton, “Anabaptism-Pietism and Pentecostalism: Scandalous Partners in Protest,” *Scottish Journal of Theology* 63, no. 2 (2010): 185–202. Spanish translation publication, “Anabaptismo-Pietismo Y Pentecostalismo: Socios Escandalosos En La Protesta,” *HECHOS - Una Perspectiva Pneumatológico* 4, no. 2 (Junio 2022): 61–81.

³⁸ See James K. A. Smith, *Desiring the Kingdom: Worship, Worldview and Cultural Formation* (Grand Rapids: Baker Academic, 2009).

³⁹ James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, 2016).

⁴⁰ Smith, *You Are What You Love*, 23.

⁴¹ Estrada-Carrasquillo, *Beyond the Temple*, 9.

today, because the promise is for our children, and their children, and everyone or anyone who will call upon the name of the Lord Jesus Christ and be saved. (Acts 3).

Orthopraxis

As part of the methodological procedure, praxis holds that our actions give rise to and shape our beliefs, and that our beliefs, in turn, shape and inform our activities. Praxis realizes that theory and practice are inseparable and mutually informing. This contradicts aspects of the Western philosophical tradition, which insists that theory must precede practice to provide the foundational rationale for practice. “Instead of theory leading to practice, theory becomes, or is seen in, the reflective moment in praxis.” From this perspective, “theory arises from praxis to wield further praxis.”⁴² Praxis then dialectically unites practice (doing) and theory (knowing) into the same activity. Although a helpful corrective to the so-called “theory and practice model,” with Soliva, I agree that it too must be grounded in and emerge from the community’s affection for God and others, which is her pathos.⁴³

We are called to participate personally and collectively in “right action” as a church. This is sometimes connected to the church’s prophetic social witness and compassionate humanitarian ministry—her public witness of justice and peace. God desires humanity and creation to flourish.

Orthopraxis operates in and through our work (*orthoergon*) but is not synonymous with work. Work consists of God’s mission and our vocations (or jobs) to provide for our families, the church community, and those in need (Acts 2 and 4). Work involves creating, reforming, and informing culture.⁴⁴ Work creates an arena of relational opportunities that help develop the virtuous godliness and the fruit of the Spirit (Galatians 5). Work provides tangible means of making a living, and as we do so, we have opportunities to witness about God’s redemptive love through our actions and conversations. A person’s lifestyle and character are revealed to others through their work; therefore, work is a public presentation of our worship. Whatever we do, we do so as unto the Lord (Col 3:23–24).

The NT maintains humanity’s original mandate of creation care (Rom 8:26–27), as first heard in Genesis 1. The book of Acts affirms the community’s moral

⁴² Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy Among the Oppressed* (Sheffield: Sheffield Academic Press, 1993), 37. See also Jackie David Johns and Cheryl Bridges Johns, “Yielding to the Spirit: A Pentecostal Approach to Group Bible Study,” *Journal of Pentecostal Theology* 1 (October 1992): 119–124.

⁴³ Soliva, *The Spirit, Pathos and Liberation*, 65.

⁴⁴ For a more developed theological account of work, see Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf and Stock Publishers, 1991). See also Kara Martin, *Workshop: How to Use your Work to Worship God* (Singapore: Graceworks Private Limited, 2017) for an informed, practical book addressing work and as the primary arena for spiritual formation.

responsibility to model shalom to the nations. In this way, the people of God are to be a light to the nations through modeling peace and justice as they proclaim the gospel of peace and reconciliation (Eph 6:15). Such modeling occurs through the church's ministry and our ways of living.

We work to contribute to human society and culture. Work is how we make a living, yet such work should be meaningful, for it gives us the responsibility to shape society's culture(s) and has purpose. First, we find purpose relationally with God. Thus, any acceptable work to God has dignity regardless of how our societies and cultures see it. Life is the school of character development (faith, hope, and love). Work provides opportunities to learn to love others and live faithfully for God. Our work and the places we work enable us to learn how to love. It is a training ground that gives us concrete ways to develop the highest virtue: Godly love.

Work can shape character in both positive and negative ways. Work is a contextualized community, so to speak, that allows us to form and reform our character. We must resist entrapments associated with work, such as lust for money and inappropriate ambition, and worldly success, which encourage the objectification of others. Such a process reduces humans from personal subjects to objects and instruments for individual success. The Holy Spirit offers us transformative grace to shape us into virtuous people. Our lives influence others around us, and we should desire to be a sanctifying influence on them; thus, work itself becomes meaningful and vital as part of our worship.

Orthopistis

Orthopistis is concerned about proper relational faith and belief. Proper doctrinal belief presupposes a relationship with God, because knowing God is not the same as knowing facts about God. For Pentecostals, correct belief should be grounded in and shaped by right affections, reinforced through godly action. Therefore, our relational beliefs are best expressed as doxological testimonies. Narrative is the best way to present our spirituality-theology, grounded in God's redemptive mission articulated through the Full Gospel.

Our beliefs should be developed in dialogue with Scripture, which should be read theologically as a grand story. Pentecostals prefer declarations of faith over historic creeds. However, if we adopt a restorative stance, an ancient-future paradigm can benefit us. As we affirm the importance of a historically contextualized community and the significance of the traditions of such communities. Scripture remains the authoritative, inspired document, but should not be read against or in isolation from other vital documents or artifacts like the ancient creeds. Different academic disciplines

can inform our understanding, but this insight will be interpreted through a Pentecostal theological hermeneutic.⁴⁵

Conclusion

This article argued for a Pentecostal methodology that produces and (re/in)forms lived theology. We are called to embody the gospel locally. Lived spirituality-theology is relational, offering proper worship to the living God (*orthodoxy*), through effective witness (*orthomartus*), and productive work (*orthoergon*). This is a lived theology, both personal and corporate. All of this is expressed in and through labor (*orthoergon*) and witness (*orthomartus*), which constitute our “missional work” with the Lord God for the betterment of all creation. When we worship the triune God as a community, we become the redemptive presence of Christ to the world. Therefore, our community’s worship is also a form of witness, and because it is missional, it is also an act of work. Our work is a vital aspect of worship of the triune God, providing opportunities for witness as we care for creation and model God’s shalom to the nations. *Orthopathy* is the integrating center and the conversation partner for *orthopraxis* and *orthopistis*, which are reflected in our work and witness. May we honor the Lord by embodying the gospel rightly, thus testifying to God’s compassionate grace. Come, Holy Spirit, and sanctify us!

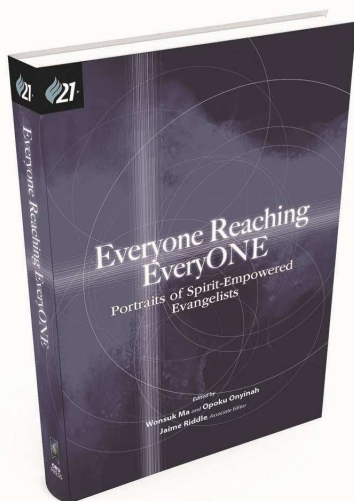
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⁴⁵ On the past and future of Pentecostal hermeneutics, see Kenneth J. Archer, “Afterword: On the Future of Pentecostal Hermeneutics,” in *Constructive Pneumatological Hermeneutics in Pentecostal Christianity*, eds. Kenneth J. Archer and L. William Oliverio, Jr. (New York, NY: Palgrave Macmillan, 2016), 315–323.



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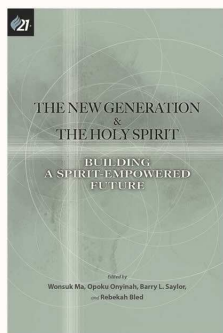
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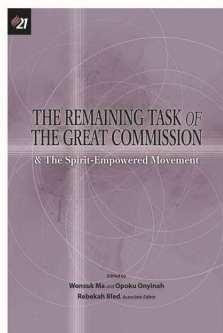
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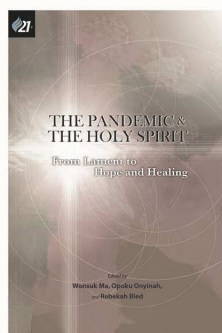
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