

WATER BAPTISM IN PENTECOSTAL PERSPECTIVE: A BIBLIOGRAPHIC EVALUATION

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Abstract

Situated within the larger conversation surrounding Pentecostal sacramentality, this study seeks to trace the development of water baptism throughout Pentecostal scholarship by reviewing the major voices within the field. This review also seeks to expose prevailing themes, key influences, and new developments. The outcome is a recommendation that interests and concerns have changed over time, offering Pentecostal theology new opportunities.

Introduction

The subject of sacramentality continues to be an emerging topic that has received noteworthy attention in contemporary Pentecostal scholarship. Although there have been significant articles, chapters, and edited volumes emerging from Pentecostal scholars on the relationship between Pentecostalism and the sacraments, Chris E. W. Green's published doctoral thesis, *Toward a Pentecostal Theology of the Lord's Supper*, contains the only prominent review of the existing literature.¹ However, Green's treatment of the scholarship pays particular attention to scholars' engagements with the Lord's Supper, making his treatment of water baptism peripheral. And while his review of literature engages

some Charismatic voices, it ignores Oneness Pentecostal ones, making the need for a comprehensive and definitive view of Pentecostal scholarship on water baptism even more apparent.²

In response, this study builds upon Green's initial review of the scholarship surrounding Pentecostal sacramentality by tracing the development of water baptism throughout Pentecostal scholarship.³ To that aim, I will engage the descriptive and prescriptive accounts in current Pentecostal scholarship and conclude by noting overriding themes and their interconnections. Perhaps most importantly, this study will expose how concerns and developments have changed over time, offering Pentecostal scholarship new possibilities.

Following Green, these scholarly Pentecostal's works are engaged in chronological order.⁴ Yet, unlike Green, I have divided the works between descriptive accounts and prescriptive accounts to show better what kind of work is being done in each type of engagement. Following my survey of the relevant literature, I will conclude with summary and analysis, suggesting that new developments present fresh, future research opportunities for Pentecostal scholars.

Scholarly Descriptive Accounts

David A. Reed

David Reed, Professor Emeritus of Pastoral Theology at Wycliffe College, has noted that Oneness Pentecostals, using Acts 2:38 as their model, argue for water baptism in Jesus' name paired with Spirit baptism and tongues as the necessary components for biblical Christian initiation.⁵ As Reed notes, Oneness Pentecostals' use of Acts 2:38 places them between James Dunn and Howard Ervin in the debate over the meaning of Spirit baptism. Reed notes that Dunn argues that Acts 2:38 "is the text par excellence of conversion-initiation" while Ervin on the other hand interprets Spirit baptism as subsequent to conversion. However, the dominant position of the United Pentecostal Church lines up with Dunn's view of conversion including all three elements in Acts 2:38, with the exception that Spirit baptism is accompanied with *glossolalia*. Therefore, the Christian birth is composed of baptism in

Jesus' name and a Pentecostal Spirit baptism. Lastly, he notes that while Oneness Pentecostals interpret Acts 2:38 to teach the forgiveness of sins, they insist that the "efficacy is in the name, not the water."⁶ Reed compares this to the thought of both Luther and Calvin. And most significantly, Reed states that the Oneness view of Christian initiation is "rooted in the believer's identity with the Name of Jesus" making "The Name . . . efficacious for salvation."⁷ For this reason, Reed describes the Oneness Pentecostal theology of water baptism as "sacramental."⁸

Cecil M. Robeck, Jr., and Jerry L. Sandidge

Absent from Chris Green's review of the sacraments is Cecil Robeck's and Jerry Sandidge's paper given at the 1988 meeting of the international Roman Catholic-Pentecostal Dialogue later published as an article.⁹ The authors, both Assemblies of God historians and ministers, point out that there is much diversity among Pentecostals on the issue of water baptism. While all Pentecostals concur that baptism is something that was commanded by Jesus, there is still debate on the meaning and significance of water baptism. The relationship to faith is also something that is nuanced depending on denomination or Pentecostal person, although the majority holds that faith must precede baptism.¹⁰ Full immersion and believers' baptism is preferred over sprinkling and infant baptism. However, they speak favorably of Pentecostal groups that practice both pedobaptism and believers' baptism since in the future, this way of dealing with baptism "may prove to be particularly useful in interchurch discussions."¹¹

Harold D. Hunter

Harold D. Hunter, Pentecostal ecumenist and theologian, published a formal, Pentecostal response to *Baptism, Eucharist and Ministry*, published by the World Council of Churches in 1982. In his response, Hunter states that Pentecostals have a unique contribution in reflecting on such matters that differs from both "high church traditions" and the evangelical tradition.¹² When discussing baptism specifically, he states that North American trinitarian Pentecostalism has "tended to tie the indwelling of the Holy Spirit to union with Christ and thereby to

consider the believer united to the entire body of Christ.”¹³ Therefore, according to Hunter, Pentecostals do not consider water baptism as an act that incorporates the person into the body of Christ. Pentecostals hold to both God’s gift and our human response. Rebaptism is practiced often, either when someone has “backslidden” or when he or she was baptized as an infant. While all Pentecostals do not practice the trinitarian formula, most do. Immersion is the “unquestioned practice of choice for the majority of Pentecostals,” since it is considered to be the “New Testament precedent” and it enriches “the imagery of dying and rising with Christ Jesus.”¹⁴ Lastly, triple immersion is a rare happening within Pentecostal churches.¹⁵ In sum, Hunter’s description of Pentecostals’ understanding of water baptism can be best classified as “symbolic” since he understands Pentecostals to view sacraments as “external rites directed by Scripture and observed by the people of God” that have no “self-contained efficacy.”¹⁶

Richard Bicknell

Along with Hunter, Elim Pentecostal theologian Richard Bicknell asserts that in opposition to claims that baptism and the Lord’s Supper are channels of grace, Pentecostals view the ordinances as something purely symbolic. He cites the favored term “ordinance” over “sacrament” as evidence that Pentecostals attempt to reject any form of sacramentalism. Thus, Pentecostals do not see baptism as effecting salvation, but merely as part of the ongoing personal response to the commands of Jesus following their conversion. Following Donald Gee, Bicknell holds that baptism without faith becomes “sheer mockery.”¹⁷ It serves also as an outward confession of salvation, thus is reserved for believers only. Baptism is also important because it is a matter of submission to Christ. Therefore, while baptism is not essential to salvation, “it is necessary to full Christian obedience.”¹⁸ While Bicknell asserts many times and many ways that baptism is “purely symbolic,” at the end of his section on baptism, he asserts that water baptism may also be regarded as a means of grace “given certain presuppositions,” including that it is *not* a “mechanical transfer of saving grace.”¹⁹

Daniel Albrecht

Assemblies of God theologian Daniel Albrecht has attempted to detect and describe the shape of Pentecostal worship in his work on ritual studies of Pentecostals. In his monograph, *Rites in the Spirit*, Albrecht observes and evaluates both the ceremonies and spirituality of three Pentecostal/Charismatic churches. In his findings, Albrecht states that Pentecostal and Charismatic worship provides a context for a human-divine encounter. While Pentecostals seldom use sacramental language, “they certainly believe and experience their God’s gracious acts.”²⁰ But instead of the communion table being the “divine-human axis,” it is the “altar space itself.”²¹ When it comes to water baptism, Albrecht also mentions that while all three churches practice believers’ baptism, two of the three churches observed do not have baptisteries. This points to a “relative de-emphasis on baptism as a Christian community boundary.”²² While baptism is one of the criteria within the standard of membership among the three churches, baptism does not “rise to the same level of importance as the event of conversion” or to the same level as “Spirit baptism,” which “reigns as the second most significant rite of passage.”²³ Spirit baptism and water baptism, then, have virtually no relation. In sum, Albrecht sees Pentecostal spirituality expressing a strong sacramental worldview, even though ironically this sacramental worldview is not often applied to the Eucharist and water baptism.

Kimberly Alexander

In response to the call for a formal dialogue to take place between Oneness Pentecostal and Trinitarian Pentecostal scholars in 2001, Kimberly Alexander, Associate Professor of Church History at Regent University, was asked to prepare a presentation that would survey early Pentecostal beliefs and discussions regarding the Trinity and water baptism.²⁴ Most notably, Alexander states that water baptism was best understood across the board as an ordinance emphasizing the obedience aspect of the rite. In her work on Pentecostal models of healing, she states that “early Pentecostal spirituality was undergirded by a rich sacramentality.”²⁵ These Pentecostals believed healing would

occur “through human touch,” which speaks to this sacramentality.²⁶ For Wesleyan Pentecostals the practice of baptism “represent[s] a kind of impartation or transmission of grace,” while for Finished Work Pentecostals baptism is an act “of obedience” and a sign “of what has already been accomplished, in effect, remembrances in the Zwinglian sense.”²⁷ While Alexander describes what each stream would *say they believe* about the sacraments in the above statements, the rest of her monograph on healing points to the fact that their *expectations* and *lived theology* are much more sacramental. Thus, along with Albrecht, Alexander’s work shows Pentecostal spirituality expresses a strong sacramental worldview, even though it is not often applied to water baptism.

Mark J. Cartledge

Mark Cartledge, Professor of Practical Theology at Regent University, has also contributed to the discussion by attempting to work out an empirical Pentecostal theology of Pentecostal beliefs. As Green notes, Cartledge “listens” to the “ordinary theology” of everyday believers on theological themes including the sacraments.²⁸ Cartledge’s findings indicated that water baptism was not talked about as much as the sacrament of the Lord’s Supper and other major theological themes such as Spirit baptism. Across the board, baptism was sidelined in ordinary theological testimonies and other themes were given more prominence. Nonetheless, most significantly, Pentecostals expect “all aspects of . . . ministry” to be “empowered by the presence of the Spirit in the life of the believer through conversion (including baptism) and subsequent occasions or moments of encounter (including the baptism in the Spirit), be they sacramental or charismatic.”²⁹ Experiences such as water baptism are “experiences of the Holy Spirit” that are “sacramental initiations and locate important ritual milestones.”³⁰ Lastly, Cartledge suggests that, if Pentecostals would allow a “greater recognition of very different baptismal practices,” then “openness to others within the Christian tradition might be facilitated.”³¹ Thus, Cartledge’s findings on baptism indicate that while water baptism seems to be sidelined compared to other themes, there is a Pentecostal spirituality that expects

the Spirit to be found through initiatory practices and events such as baptism, thus mirroring the findings of Albrecht and Alexander.

Prescriptive/Constructive Accounts

Myer Pearlman

Myer Pearlman, once a faculty member of Central Bible Institute, first wrote on the sacraments in *The Pentecostal Evangel*.³² For Pearlman, there are two sacraments—the Lord’s Supper and water baptism. Water baptism is the “rite of entrance into the Christian church, and symbolizes spiritual life begun.”³³ It is a visible picture of salvation, identification with Christ, regeneration, and putting on Christ. Thus, water baptism is a visible drama “portraying the fundamentals of the faith.”³⁴ Further, the scriptural mode is by immersion, baptized in the name of the triune God. The right recipients of water baptism are those who “sincerely repent of their sins and exercise a living faith in the Lord Jesus.”³⁵ Since infants have no sins to repent of and cannot exercise faith, they cannot be baptized, but they may be dedicated to Christ. Regarding the efficacy of baptism, water baptism has no saving power.

Ernest Swing Williams

Green commits space to the Assemblies of God theologian in his literature review, noting that in his three-volume systematics Williams devotes a chapter to the “ordinances.” Regarding water baptism, Williams states that water baptism “signifies our identification with Christ.”³⁶ This identification is in salvation, in death to sin, and in resurrection unto holiness; thus, this rite is not a saving rite because individual faith precedes baptism. According to Williams, Augustine is mistaken by asserting that infants without baptism are lost, considering it an unscriptural position. Children are saved if they die before the age of accountability, therefore “baptism makes no change in their position.”³⁷ For Williams, baptism always follows or accompanies repentance and salvation. Although Green does not mention Williams’ convictions surrounding baptismal formula, it is important to note that

Williams holds that believers should be baptized in the name of the triune God, but also insists that triune immersion is mistaken. In sum, Williams' view is clearly symbolic since water baptism is "an outward sign of an inward work."³⁸

M. A. Tomlinson

M. A. Tomlinson, an early General Overseer of the Church of God of Prophecy, first spoke of water baptism in his published *Basic Bible Beliefs*. On baptism, Tomlinson states that it is "evident that water baptism has an important place in the plan of salvation."³⁹ And while Jesus was sinless, it was important for him to be baptized not because he needed to repent, but because it was necessary for him to fulfill all righteousness.⁴⁰ For believers, water baptism is the outward display of an inward reality. It testifies to what has already taken place through repentance, and it should be done by immersion because "a few drops of water sprinkled from a hand" is not in line with the New Testament witness and "God's plans do not change."⁴¹ Following this logic, the baptismal formula must be in name of the triune God, since Jesus himself commanded it. Lastly, Tomlinson supports rebaptism if a person "should fail God and go back into sin," and then "come back" to the faith.⁴²

James L. Slay

Church of God (Cleveland, TN) missionary James Slay also wrote on the church's ordinances in the early 1960s. For Slay, baptism is "the *symbol* of death, burial and resurrection."⁴³ The reason one is baptized is out of obedience. Only those who are "regenerated" are to be baptized, which requires repentance and faith in the Lord. Baptism is the profession of a "spiritual change already wrought."⁴⁴ Further, since baptism is for believers, infant baptism should be rejected. For Slay, it should not only be "oppose[d]," "but condemn[ed]."⁴⁵ Regarding the mode of water baptism, although there has been much controversy surrounding this topic, immersion is the only way, for the "ancient rite of pouring water" is a part of "paganism."⁴⁶ Additionally, all should be baptized in the formula given to us by Jesus, which is in the name of the

triune God. For Slay, Jesus' command trumps any mention of baptism in "Jesus' name" found in Acts.⁴⁷ In sum, Slay believes baptism to be purely symbolic.

Raymond M. Pruitt

In his review, Green notes that Raymond Pruitt—an ordained minister in the Church of God of Prophecy—published his *Fundamentals of the Faith* in 1981, dedicating a section in it to discuss "the ordinances"—the Lord's Supper, water baptism, and footwashing. For Pruitt, water baptism signifies "death, burial, and resurrection."⁴⁸ We are baptized fully in Christ—into his full life—which is now ours anew. Baptism "touches" our resurrection symbolically, for it indicates we share in his defeat over death. Baptism, then, is a "symbol of the believer's identification with Christ in burial and resurrection."⁴⁹ Pruitt clearly affirms believers' baptism by immersion, for "complete immersion is the New Testament mode for baptism . . . sprinkling does not symbolize the believer's total participation in Christ which baptism is intended to signify."⁵⁰ Further, Christ himself gave the suitable baptismal formula—in the name of the triune God. Therefore, all in all, baptism is ultimately representational of participation in Christ's life, death, and resurrection.

Guy Duffield and N. M. Van Cleave

In 1983 Foursquare faculty members of L.I.F.E. Bible College, Guy Duffield and N. M. Van Cleave, co-authored *Foundations of Pentecostal Theology*. According to Duffield and Van Cleave, ordinances are "outward rites or symbolic observances commanded by Jesus, which set forth essential Christian truths."⁵¹ Since baptism is an ordinance, it is "an outward sign of an inward work" or "the visible sign of an invisible work of grace."⁵² We are to participate in water baptism because Jesus set an example for us by submitting to baptism himself. The manner of water baptism is by immersion because Christ was completely immersed in his baptism in the Jordan. Further, the formula for water baptism is clearly stated by Christ: in the name of the Father and of the Son and of the Holy Spirit. Referring to the Foursquare *Declaration of Faith*, water

baptism “is a blessed outward sign of an inward work, a beautiful and solemn emblem” that reminds us that just as Christ died on the cross, so we are dead to sin, buried with him, and raised up from the dead so we may walk in newness of life in our baptism.⁵³ Thus, for Duffield and Van Cleave, baptism is purely an act of obedience with symbolic meaning.

John Bond

Echoing Duffield and Van Cleave, John Bond, a South African Assemblies of God pastor, contributed a chapter in a co-edited monograph in what he considered the distinctives of Pentecostal doctrine.⁵⁴ Within the chapter, he devotes a paragraph to “the sacraments”—water baptism and the Lord’s Supper. According to Bond, Pentecostals baptize their converts, and the accepted mode is immersion. This means that adults are baptized, “or at least as a believer able to make an intelligent decision.”⁵⁵ Baptism is a “step of obedience” and serves as initiation into the Christian life; however, it is not necessary for salvation nor is it a means of regeneration.

Stanley Horton, William Menzies, and Michael Dusing

As Green notes, Assemblies of God theologians Stanley Horton and William Menzies extended an earlier publication outlining Assemblies of God beliefs by publishing an expanded version under the title *Bible Doctrines*.⁵⁶ In it, the authors state that baptism is a ceremonial, symbolic event as a public statement of our affinity with Jesus in both his death and resurrection.⁵⁷ Additionally, water baptism is for believers only, and there are no biblical grounds for baptizing infants. Thus, infant dedication should be undertaken instead. Since baptism is for believers, immersion should be the correct mode, keeping in line with the New Testament. As for the formula, the authors affirm Jesus’ command to baptize in the name of the triune God: “Church history confirms that baptism continued to be done in the Triune Name.”⁵⁸

In 1994, the official Assemblies of God *Systematic Theology* edited by Horton reiterates the positions of Menzies and Horton outlined in their *Bible Doctrines*. In that volume, Michael Dusing wrote the

chapter on the ordinances. According to Dusing, Christ instituted the ordinance of baptism, which is an act all Christians should do out of obedience. Repeating Menzies and Horton, Dusing affirms that baptism is about signifying identification with Christ. Overall Dusing states that baptism “symbolizes a great spiritual reality (salvation) which has revolutionized the life of a believer; nevertheless, the symbol itself should never be elevated to the level of that higher reality.”⁵⁹

John Christopher Thomas

In his monograph on footwashing, John Christopher Thomas, Clarence J. Abbott Professor of Biblical Studies at Pentecostal Theological Seminary, suggests that for the Johannine community, footwashing was a rite that “signified for the forgiveness of post conversion sin.”⁶⁰ In referring to baptism explicitly, Thomas notes that in the minds of many scholars, footwashing is closely associated with water baptism. This is due to several points found in John 13:1–20, especially. Thus, footwashing and water baptism share commonality as two “washing” sacraments. For Thomas, at least two dimensions of water baptism’s meaning may be realized from the Gospel of John. First, due to its apparent connection with John’s baptism, likely the rite indicated forgiveness of sin. Further, if the traditions about John are alike to those current in the Synoptic Gospels, “forgiveness of sin is at the heart of this baptism.”⁶¹ Second, baptism signifies entrance into the Kingdom of God due to a potential baptismal motif located in John 3:5. Both dimensions of baptism present in the Gospel of John—forgiveness of sin and entrance into the Kingdom of God—are also features noticeable in other early Christian groups.⁶²

French L. Arrington

For French Arrington, a Church of God (Cleveland, TN) minister and theologian, “the ordinances are not mere ceremony in worship by a means of real communion with God and of strengthening grace.”⁶³ While the ordinances are not essential to salvation, they are important because Christ commanded them while also strengthening faith. When discussing water baptism, Arrington notes that immersion is the correct

mode for it “aptly symbolizes death and resurrection with Christ” as found in Romans 6.⁶⁴ Arrington notes that Christ instituted baptism, and thus we should follow his example. It is also to be administered in the name of the triune God. And lastly, the conditions for baptism are “the hearing of the Word of God, repentance from sin, and faith in Jesus Christ.”⁶⁵ Further, water cannot cleanse us of sin for only the Holy Spirit can do such a thing.

Steven J. Land

In his groundbreaking monograph, *Pentecostal Spirituality*, Steven Land—Professor of Pentecostal Theology and Spirituality at Pentecostal Theological Seminary—reinforces that the “ordinances” for early Pentecostals were “means of grace.”⁶⁶ However, not only were the ordinances means of grace, so were “songs, testimonies, preaching, (and) prayer.”⁶⁷ Due to early Pentecostals associating the word “sacrament” with Roman Catholicism, they used the word “ordinance” more often, even though as Land comments, the word “ordinance” is also not a biblical term. For Land, participating in the ordinances was to “do it unto the Lord . . . and he (Jesus) was present in, with, under, and through these acts.”⁶⁸ When discussing baptism specifically, Land notes that it is not a saving sacrament of initiation, but a means of grace. Babies are not usually baptized but dedicated, because they are not lost if they die before water baptism. He also notes that rebaptism has historically been practiced in Pentecostal churches, following the convictions of the early Anabaptists. Further, water baptism does not save, for only the power of God unto salvation to everyone who believes saves. Lastly, baptism is a corporate act that was “the acceptance of the call to become a holy witness in the power of the Holy Spirit.”⁶⁹

Frank D. Macchia

Like Green notes in his review, few Pentecostals have made more imaginative contributions to sacramental theology than Frank Macchia, Professor of Theology at Vanguard University.⁷⁰ Macchia has argued that, in spite of that fact that most Pentecostals at the popular level are uncomfortable with the term “sacrament,” Pentecostal spirituality is

thoroughly “sacramental” . . . “if the term is carefully defined.”⁷¹ This is expressed in the sacramental worldview of Pentecostals where visible and audible signs such as tongues speech and healing are normative. Therefore, he believes that it is time for Pentecostal theology to catch up to actual experience of ordinary Pentecostal believers.

Surprisingly Green’s review of Macchia’s sacramental theology fails to include arguably Macchia’s most popular monograph, *Baptized in the Spirit*. In it, addressing the issue of water baptism specifically, Macchia asserts that there exists a unique relationship between water and Spirit baptism. The difference between the baptisms of John and what endured in Christian communities is that John’s looked toward Spirit baptism, and Christian baptism “lives from it and points to its fulfillment.”⁷² Spirit baptism may not be consciously felt during conversion or water baptism, but if Spirit baptism is felt during those events, then the events cannot be defined outside of that experience. Therefore, water baptism and Spirit baptism are two different events that have different meanings, although the two events may happen simultaneously.

Water baptism is also a drama—an event that acts out the performance of salvation. Being buried with Christ in baptism means that our death is defined in solidarity with his death. To complete the drama, the baptized rises up from the water displaying newness of life stemming from Christ’s resurrection that fulfills the “reign of God on earth.”⁷³ For Macchia, the regenerated life through the Spirit is not reliant upon the rite of water baptism, but he understands regeneration as somehow “fulfilled” in the dramatization of the act of baptism in the same way a wedding ceremony endorses and realizes a pledge between two people already committed in love. He notes that within this view, it is difficult to affirm infant baptism. Looking to Scripture, he comments, “the case for it from the New Testament is weak at best.”⁷⁴

Lastly, in relation to the baptismal context, he asserts that Trinitarians ought to recognize the Oneness baptisms in Jesus’ name since it at least implies “the role of Jesus as Savior in devotion to the Father in the power of the Spirit.”⁷⁵ Moreover, due to the liberty of the Spirit in Spirit baptism, perfect form is not required, for what matters most is the sincerity of devotion to Christ. In other words, the church

does not administer Spirit baptism, but Spirit baptism administers the church, “even in its weakness, including its inadequate forms.”⁷⁶ Lastly, in ecumenical hope, Macchia asserts that baptism can potentially unify communion between the churches.

Simon Tan

In a significant journal article, Assemblies of God minister and theologian Simon Tan calls for a reassessment of the practice of believers’ baptism in the Pentecostal tradition.⁷⁷ In his article, he reviews and evaluates the historical arguments for pedobaptism and then seeks to show how the practice is consistent with biblical teachings and theological rationale. Most notably, Tan argues that believers’ baptism emphasizes the West’s obsession with individuality, which does not fit with Asian culture. While believers’ baptism emphasizes the faith response of the one being baptized, Tan contends that infant baptism (more rightly) emphasizes God’s grace acting on the individual’s life. In the end, for Tan, “the question is not whether or not we can prove theologically that infants should be included, but whether there are unimpeachable theological grounds for excluding them.”⁷⁸ Tan then moves to discuss the practice of infant dedication, which originated in the eighteenth century. He states that this practice was formed before any robust theological justification. Considering this he asks, “does it really matter whether we practice infant dedication or infant baptism, and whether we use water or not?”⁷⁹ Tan then argues for a sacramental understanding for baptism concluding that baptizing infants is an act of grace.

Amos Yong

Amos Yong, an ordained Assemblies of God minister and Director of the Center for Missiological Research and Professor of Theology and Mission at Fuller Seminary, has written about the sacrament of baptism in several of his monographs. First in his *The Spirit Poured Out on All Flesh*, he seeks to propose a pneumatological theology of water baptism within his chapter “Pneumatological Ecclesiology.” Before dealing with

baptism specifically, he suggests that Pentecostal sacramentalism is founded on the reality of the Spirit's manifestation within "material and embodied experiences" such as shouting, dancing, testimony, healings, and speaking in tongues.⁸⁰ And while the sacraments have historically been understood as mediating the grace of God, for Yong this must be qualified, for they mediate grace "insofar as they provide ecclesial venues for the Spirit of God to accomplish the purposes of God among the people of God."⁸¹ Thus, "Pentecostals can cease to be suspicious of sacramental language regarding water baptism."⁸² First, this is because both biblical and patristic sources understand there to be a connection between water and Spirit baptism. Further, reception of the Spirit is a crucial part of water baptism, affirming the Syriac fathers in their assertion that baptism is a charismatic event. Thus, Yong asserts that the celebration of the rite should include the invocation of the Holy Spirit and there should be an expectation that the participant receives the gift of the Spirit.⁸³

After the publication of Green's monograph (2014), Yong published his *Renewing Christian Theology*. In it, Yong again discusses the "ordinances and sacraments," yet interestingly seems to arrive at different conclusions. In it he explains to the reader that Baptists and others in the Free Church tradition use the language of "ordinance" to reject intentionally the theology held about the "sacraments" in the Roman Catholic and Orthodox traditions. Yong understands, "Renewalists situated within the baptistic tradition" and thus all renewalists "oppose . . . sacramental interpretations and instead see both rites (water baptism and the Eucharist) as symbolic or memorial activities performed in obedience to Christ's command."⁸⁴ While the basic thrust of ordinance language needs to be reaffirmed, the debates between ordinance and sacrament need fresh consideration. This is what he desires to do in his section on Christian initiation and water baptism.

Next, Yong gives a brief history of the church's understanding of water baptism over the centuries. For "renewalists," though, despite varying views globally, there are some things that all can affirm. For Yong, one of these is that baptism is the practice marking initiation into faith in Christ and into the church. And although renewalists need to be "fluid" in their expectations of the order of how the sacraments unfold,

“baptism in water” is usually “followed formally by the rite of baptism in the Holy Spirit.”⁸⁵ In sum, in Yong’s *Renewing Christian Theology*, the ordinances or sacraments are “*signs* of the presence of the Spirit and of the coming reign of God,” thus symbolic in nature. As stated earlier, Yong’s latest work shows a departure from his earlier and fuller treatment of water baptism in his *The Spirit Poured Out on All Flesh*.⁸⁶

Kenneth J. Archer

Following John Christopher Thomas’ call for a re-appropriation of the sacraments within the context of the fivefold gospel, Kenneth Archer, Professor of Theology at Southeastern University, has responded by constructing a “narrative-oriented elaboration and expansion” of his proposal by correlating sign with “fold.”⁸⁷ What he terms “sacramental ordinances” are “community acts of commitment ordained by Christ as *means of grace* with particular symbolic significance for our Pentecostal identity (story) and faith journey (*via salutis*).”⁸⁸

In discussing water baptism, Archer discusses how through the rite we experience Jesus as savior. First, we are baptized out of obedience to Christ, which further proclaims one’s new identity with Christ and his community. He argues for believers’ baptism by immersion because it best reenacts the salvific experience of identifying with the death and resurrection of Christ. The act “recapitulates” the protection of Noah and his family from divine judgment and the miraculous exodus deliverance through the waters of the Red Sea. Thus, baptism is the sacrament that initiates “one into the corporate *via salutis*.”⁸⁹ Lastly, water baptism also points to the ultimate redemption of creation and our glorification, for the community of faith is the eschatological community of God. As a result, we now “function as a redemptive sacrament for the world—the body of Christ broken for the healing of the nations.”⁹⁰

Simon Chan

Pentecostal theologian Simon Chan is chiefly concerned with Pentecostals experiencing “genuine traditioning” and an ecclesiology that supports such an effort.⁹¹ Thus, Pentecostals need to reexamine their ecclesiological framework by considering dialogue with

sacramental traditions, especially Eastern Orthodoxy.⁹² In his review, Green recognizes Chan's sacramental understanding of Spirit baptism, "informed by sources of the classical Christian tradition."⁹³ Chan suggests that Pentecostals ought to understand Spirit baptism as the "actualization" of water baptism as a separate "part of the complex of conversion initiation," but in Green's words, not just merely a "*superadditum*."⁹⁴ Further, in Spirit baptism being the "actualization" of water baptism, "there is an awakening of the reality of God in such a manner that the religious affections are radically configured and transformed."⁹⁵ These affections are also "quickened, deepened, and intensified" to help give a Pentecostal "perspective of life."⁹⁶ This link between water baptism and Spirit baptism shows that baptism is not a "mere sign" within itself, but is an experience that is used by the Spirit to effect the reality in and by the sign. According to Chan, in the early church water baptism was "no dead ritual but a vibrant reality energized by the Spirit."⁹⁷ Thus, he calls the church back to embrace this perspective.

In a recent work, Chan addressed the wider evangelical community, "engaging with Pentecostalism indirectly."⁹⁸ In Chan's words, "I sought to address this evangelical ecclesiological deficit and suggested how they might deal with it by revisioning their worship on a dogmatic foundation and learning from ancient liturgy."⁹⁹ Drawing from New Testament sources, Chan understands the flood (1 Pet 2:20–21) and the crossing of the Red Sea (1 Cor 10:2) to portray baptism as an event from death to life. However, baptism is not just merely concerned with the sin of the individual, either as cleansing from original sin or as a symbol of one's sins already forgiven, but referencing Eastern Orthodox theologian Alexander Schmemmann, Chan insists that it is a cosmic event (Col 1:13). This cosmic dimension of baptism means that the baptized is immersed into death and rises into new life in the new creation. Also, this cosmic emphasis also emphasizes "renunciations and exorcisms," for by participating in these activities the church is "making a cosmic claim that God's power has vanquished the enemy," not on souls alone, but on all of creation.¹⁰⁰ Thus, Chan argues for more of a sacramental understanding of water baptism in dialogue with the greater Christian tradition.

David K. Bernard

David Bernard, arguably the most significant voice in Oneness Pentecostal theology, currently is serving as the general superintendent of the United Pentecostal Church International, having published widely on a range of Oneness doctrinal issues. In several works, Bernard discusses how the distinctive “New Birth Doctrine” in Oneness theology has water baptism at the center. Thus, for Bernard “water baptism is part of the new birth” and significantly, baptism remits sin.¹⁰¹ Additionally, since Paul refers to only one baptism (Eph 4:5), the two baptisms by Spirit and water “are two parts of one whole.”¹⁰² And while some have collapsed the two into one event, Bernard advocates that the two cannot be equated although they “combine” to form one baptism.¹⁰³

Bernard defines water baptism as “a ceremony in which one who has repented of his sins is immersed in water in the name of Jesus for the remission of those sins. It is an act of faith in Jesus Christ.”¹⁰⁴ Therefore, immersion is the only valid mode because that is the only mode the Bible explicitly records. According to Bernard, other modes and “nonbiblical practices” such as infant baptism, triple immersion by Trinitarians, and “postponement” baptism at the deathbed came about because of convenience later in Christian history. Those who advocate infant baptism “on the grounds that infants were circumcised in the Old Testament” are mistaken because “baptism is a spiritual and not physical circumcision.”¹⁰⁵ Interestingly enough, despite Bernard’s rejection of infant baptism, he does articulate a covenantal understanding of baptism in continuity with Old Testament circumcision. In addition, though, there must be faith present because without faith, “baptism is meaningless.”¹⁰⁶

Water baptism and belief are both essential in salvation according to Mark 16:16, so we must not unlink baptism and belief in the promise of salvation. Bernard strives to show that this does not mean that scripture teaches “baptismal regeneration,” for the water and the ceremony do not hold the power to remit sins. It is by Christ’s work through our faith and done in the power of “The Name” that remits sin. This “theology of the Name” also requires “Christological baptismal

formula.”¹⁰⁷ Baptism should be in the name of Jesus only. Baptism in the name of Jesus signifies that “we trust in Jesus alone as our Savior” while also demonstrating obedience to Scripture “over and above human tradition, convenience, or peer pressure.”¹⁰⁸ In sum, Bernard articulates a sacramental understanding of water baptism within the greater Oneness doctrine of the “new birth.”

David Norris

Echoing Bernard’s earlier articulations, Oneness Pentecostal theologian David Norris understands water baptism to be a “real action of the holy God,” thus excluding both “superstitious and also purely symbolic meanings.”¹⁰⁹ He argues that while the baptismal formula for Christian history has been in the name of the Father, Son, and Holy Spirit, the earliest church “universally” baptized in Jesus’ name. Norris also asserts that repentance, faith, baptism, and the reception of the Spirit are elements of one experience of Christian initiation. According to Norris, this is because the first-century Christians did not think of faith in terms of a “punctiliar moment” but as something working in tandem with other elements of initiation.¹¹⁰ After surveying the book of Acts, he further demonstrates that profession of faith, baptism in Jesus’ name, and receiving the Spirit (which was accompanied with tongues), were all components of initiation into covenant. Therefore, Norris articulates a Oneness sacramental understanding of water baptism in Jesus’ name.

Wolfgang Vondey

As Green comments in his literature review, Wolfgang Vondey, Professor of Christian Theology and Pentecostal Studies at the University of Birmingham (UK), works from a “robustly sacramental view.”¹¹¹ As Green observes, “all in all, Vondey’s is an expansive sacramental vision that extends beyond the rites of baptism and the Eucharist to include the church and indeed all creation.”¹¹² For Vondey, the Eucharist and baptism are “conjoined.”¹¹³ Those who are drawn towards the Body of Christ and respond to the gospel in faith in the fellowship of the church should be baptized. In a real sense, the fellowship of the Eucharistic meal is “a reflection of and condition for the baptized life.”¹¹⁴ Vondey

remarks, “[Augustine] shows the eucharistic companionship as consisting of the experience of the whole life of faith, from conversion and exorcism to baptism with water, to the anticipation of what Pentecostals have termed the baptism of the Holy Spirit.”¹¹⁵ Therefore, baptism is related to the Eucharist in a unique way. Further, baptism as a sacrament captures a dynamic picture of the confrontation of human and divine realities in its coming together of both physical and spiritual dimensions. Lastly, since in baptism the sacramental “character is the seal imprinted on the soul,” this mark makes baptism unrepeatable.¹¹⁶

Daniel Tomberlin

Daniel Tomberlin, Instructor of Pastoral Ministries at Pentecostal Theological Seminary, advances a sacramental view of water baptism. As Green notes, he argues that Pentecostals should understand the sacraments as “real and really effective means of grace.”¹¹⁷ While he uses “means of grace” language, it is arguable that he advances a more sacramental worldview in his work.¹¹⁸ In responding to *Baptism, Eucharist and Ministry (BEM)*, he notes that while it is impossible to speak of the Pentecostal perspective on water baptism, Pentecostals have surely theologized on the subject. In moving forward, Tomberlin suggests that the paradigm for a Pentecostal sacramental theology should be the Pentecostal outpouring of the Spirit. Pentecostalism is a physical spirituality—one that expects to encounter the living God. Thus, the presence of the Spirit is “manifested *materially*” since there is a causal relationship between the Spirit and matter in creation.¹¹⁹ Therefore, the Spirit of God rests “paraphysically” upon the material elements (in this case, water) and as a result Christ and the Spirit touch believers through the sacrament.¹²⁰ Further, baptism is the rite of initiation into the body of Christ. In baptism water is not merely a metaphor for the Spirit, “but a material agent upon which the Spirit moves, touches, and anoints.”¹²¹ It conveys a “salvific grace” because of a real “Christo-Pneumatic presence” that cleanses and sanctifies. In the spiritual bath, there is symbolism of the drama of one’s new life in Christ as well as an anticipation of the new creation.

Since Tomberlin understands water baptism as an act of faith, he

asserts that Pentecostals must consider the legitimacy of infant baptism, since it reflects the faith of the believing community. For Tomberlin, the issue needing attention in infant baptism is “salvific efficacy.” He suggests—alongside his Wesleyan roots—that prevenient grace “may be a way forward.”¹²² While some may object to the fact that infants cannot “know” God, Tomberlin states that since God knows all infants while *in utero*, God’s act of knowing is efficacious. This emphasizes, then, water baptism to be “proleptic, even prophetic.”¹²³ Water baptism is more than just a spiritual washing, but an opportunity to experience the ecstasy of the Spirit, where manifestations of the diverse charismata are expected. It is important to note that along with *BEM*, he affirms that baptism is a one-time event, but embracing “subsequent salvific movements of the Spirit of grace” can constantly reaffirm it, footwashing serving as an example of one.¹²⁴

Chris E. W. Green

Chris Green, Professor of Theology at Southeastern University, works from a sacramental framework in his theology. While his published doctoral thesis explores the Lord’s Supper, he explicitly devotes attention to water baptism in his monograph, *Sanctifying Interpretation*. For Green, just as God’s people feast in the presence of their enemies and are called to “love toward reconciliation with God in Christ” at the Eucharistic table, so are they joined in solidarity in the waters of baptism, considering Israel’s passage through the Red Sea.¹²⁵ In other words, “God’s chosen people join the damned.”¹²⁶ Further, articulating a covenantal baptism also ought to be understood as circumcision. In baptism, “we once and for all put off the body of the flesh (Col. 2.10–12)” and are then as a result freed to live life in Christ.¹²⁷

Primarily in baptism, we are “restored to our calling, re-fashioned in Christ’s priestly image” for displaying Christ to the world and offering the world to God.¹²⁸ Too often Pentecostals associate baptism merely with repentance, regeneration, conversion, and forgiveness of sins rather than understanding that the “mystery of baptism” graces the people of God to share in the “reality of Christ’s own life and lived experiences.”¹²⁹ Water baptism marks the beginning of our journey

with God because it is the means he uses to anoint us as co-participants into Jesus' kingdom work. Baptism is an acceptance to become a holy witness to Christ in the power of the Spirit. Thus, salvation and mission are inexplicably joined. Given this "inseparability" . . . "we have to re-imagine our theology and practice of water baptism accordingly."¹³⁰ Therefore, while Green does not give a treatise on water baptism specifically, his comments on the rite are keeping in line with his sacramental articulations of the Lord's Supper.

Conclusions

In sum, a thorough review of the scholarly descriptive accounts surrounding water baptism exposes that traditionally trinitarian Pentecostals have understood water baptism to be "symbolic."¹³¹ Interestingly though, some scholarly trinitarian descriptive accounts note a rich sacramentalism embedded in Pentecostal spirituality (Albrecht, Alexander, Cartledge) that is (incoherently) assigned to certain spaces (altar) and not others (table, baptismal).

The survey of prescriptive accounts has also shown this to be generally true for Pentecostal scholars constructing theology (Myers, Duffield/VanCleave, Horton/Menzies/Dusing). And while most of the prescriptive accounts articulate a "symbolic" view of the bath, other prescriptive accounts have tended to articulate a "means of grace" position that reflects the Wesleyan/Holiness roots of the Pentecostal movement (Arrington, Land, Archer). However, neither of these positions have considered the support that Pentecostal spirituality has shown to rich sacramental practice and theology. Still, some trinitarian Pentecostal theologians are beginning to (re)discover a sacramental quality of Pentecostal spirituality *and* apply this to their reflections on the Lord's Supper and baptism (Chan, Tomberlin, Green). Nonetheless, the review of literature exposes that this is a relatively new development, which is not unusual for the fledgling discipline of Pentecostal theology.¹³²

Lastly, Oneness baptismal sources, both descriptive and prescriptive, uniformly express a sacramental view towards baptism.

In response to this recent development within trinitarian

Pentecostal baptismal theology, one might consider that there are fresh dialogue opportunities for trinitarian and Oneness Pentecostals to engage in, even on such a historically divisive issue.¹³³ This also presents opportunities for trinitarian Pentecostal scholars to construct theologies of water baptism that take into account the support that Pentecostal spirituality has shown to rich sacramental practice. Therefore, in response to these findings, perhaps it would be prudent to take heed of Sandidge's and Robeck's suggestion not to "overlook the *real presence* of the Sovereign whose death, burial, and resurrection are remembered (*anamnesis*) in the act of obedience" when constructing Pentecostal theological accounts on water baptism.¹³⁴ In sum, it is my hope that this examination assists Pentecostal scholars in those future endeavors.

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Notes

1 See Chris E. W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012), 5–73.

2 Although Green excludes Oneness Pentecostal authors from his review, at times he engages Charismatic ones. In this review, I will do the opposite due to the historical importance of the issue of water baptism in early Pentecostalism and word count limitations. However, I will engage Charismatic voices when they speak descriptively of classical Pentecostals. Thus, my review will be limited to classical North American Pentecostal work, excluding the wider Charismatic movements.

3 At times I will be engaging Green's work on sources, giving due credit for his prior engagement.

4 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 6.

5 David A. Reed, "Oneness Pentecostalism: Problems and Possibilities for Pentecostal Theology," *Journal of Pentecostal Theology* 5:11 (1997), 80. Reed's most expansive treatment of the history and beliefs of Oneness Pentecostals can be found in his monograph: David A. Reed, *"In Jesus' Name": The History and Beliefs of Oneness Pentecostals* (Blandford Forum, Dorset: Deo Publishing, 2008).

- 6 Reed, "Oneness Pentecostalism," 90.
- 7 David A. Reed, "Origins and Development of the Theology of Oneness Pentecostalism in the United States," *Pneuma: The Journal of the Society for Pentecostal Studies* 1:1 (1979), 36.
- 8 Reed, "Origins and Development of the Theology of Oneness Pentecostalism in the United States," 36.
- 9 Cecil M. Robeck, Jr., and Jerry L. Sandidge, "The Ecclesiology of Koinonia and Baptism: A Pentecostal Perspective," *Journal of Ecumenical Studies* 27:3 (1990), 504–34.
- 10 Robeck and Sandidge, "The Ecclesiology of *Koinonia* and Baptism," 532.
- 11 Robeck and Sandidge, "The Ecclesiology of *Koinonia* and Baptism," 533.
- 12 Harold D. Hunter, "Reflections by a Pentecostalist on Aspects of BEM," *Journal of Ecumenical Studies* 29:3–4 (1992), 323, 331.
- 13 Hunter, "Reflections by a Pentecostalist on Aspects of BEM," 331.
- 14 Hunter, "Reflections by a Pentecostalist on Aspects of BEM," 335.
- 15 Hunter, "Reflections by a Pentecostalist on Aspects of BEM," 335.
- 16 Harold D. Hunter, "Ordinances, Pentecostal," in *New International Dictionary of the Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 947, 949. While Hunter personally appears to be open to a more sacramental understanding, his descriptive account falls more in line with a more symbolic understanding.
- 17 Richard Bicknell, "The Ordinances: The Marginalised Aspects of Pentecostalism," in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle: Paternoster, 1998), 205.
- 18 Bicknell, "The Ordinances," 206.
- 19 Bicknell, "The Ordinances," 207.
- 20 Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 132.
- 21 Albrecht, *Rites in the Spirit*, 132.
- 22 Albrecht, *Rites in the Spirit*, 132.
- 23 Albrecht, *Rites in the Spirit*, 125.
- 24 Kimberly Alexander, "Matters of Conscience, Matters of Unity, Matters of Orthodoxy: Trinity and Water Baptism in Early Pentecostal Theology and Practice," *Journal of Pentecostal Theology* 17:1 (2008), 48–49.
- 25 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 60.
- 26 Kimberly Alexander, *Pentecostal Healing: Models in Theology and Practice* (Blandford Forum: Deo Publishing, 2006), 207.
- 27 Alexander, *Pentecostal Healing*, 239.
- 28 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 69.
- 29 Mark J. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Burlington, VT: Ashgate Publishing, 2010), 186.

- 30 Cartledge, *Testimony in the Spirit*, 79.
- 31 Cartledge, *Testimony in the Spirit*, 186.
- 32 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 6.
- 33 Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, MO: Gospel Publishing House, 1981), 353.
- 34 Pearlman, *Knowing the Doctrines of the Bible*, 356.
- 35 Pearlman, *Knowing the Doctrines of the Bible*, 355.
- 36 Ernest Swing Williams, *Systematic Theology III*, 3 vols. (Springfield, MO: Gospel Publishing House, 1953), 150.
- 37 Williams, *Systematic Theology III*, 153.
- 38 Williams, *Systematic Theology III*, 151.
- 39 M. A. Tomlinson, *Basic Bible Beliefs* (Cleveland, TN: White Wing Publishing, 1961), 19.
- 40 Tomlinson, *Basic Bible Beliefs*, 19. Tomlinson fails to provide a commentary on what is meant for Christ to fulfill all righteousness.
- 41 Tomlinson, *Basic Bible Beliefs*, 21.
- 42 Tomlinson, *Basic Bible Beliefs*, 21.
- 43 James L. Slay, *This We Believe* (Cleveland, TN: Pathway Press, 1963), 99. Emphasis mine.
- 44 Slay, *This We Believe*, 103.
- 45 Slay, *This We Believe*, 104.
- 46 Slay, *This We Believe*, 99.
- 47 Slay, *This We Believe*, 100.
- 48 Raymond M. Pruitt, *Fundamentals of the Faith* (Cleveland, TN: White Wing Publishing House, 1981), 365.
- 49 Pruitt, *Fundamentals of the Faith*, 366. Emphasis mine.
- 50 Pruitt, *Fundamentals of the Faith*, 366.
- 51 Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 435.
- 52 Duffield and Cleave, *Foundations of Pentecostal Theology*, 435.
- 53 Duffield and Cleave, *Foundations of Pentecostal Theology*, 436.
- 54 John Bond, "What Is Distinctive about Pentecostal Theology," in *What Is Distinctive about Pentecostal Theology*, eds. M. S. Clark and H. I. Lederle (Pretoria: University of South Africa, 1989), 133–42.
- 55 Bond, "What Is Distinctive about Pentecostal Theology," 139.
- 56 William W. Menzies and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield, MO: Logion Press, 1993). *Bible Doctrines* expanded upon William Menzies' prior publication *Understanding Our Doctrine* (1971).

- 57 Menzies and Horton, *Bible Doctrines*, 111–12.
- 58 Menzies and Horton, *Bible Doctrines*, 115.
- 59 Michael Dusing, “The New Testament Church,” in *Systematic Theology*, ed. Stanley Horton, rev. ed. (Springfield, MO: Logion Press, 2007), 562.
- 60 Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 24; John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (London; New York: T&T Clark, 2004), 172.
- 61 Thomas, *Footwashing in John 13 and the Johannine Community*, 176.
- 62 Thomas, *Footwashing in John 13 and the Johannine Community*, 176. Thomas also cites the following scriptural references for examples of other Christian circles affirming these two dimensions of baptism: 1 Cor 12:13; Gal 3:27; Acts 2:38; 13:24; 19:4; 22:16; 1 Pet 3:21; Titus 3:5.
- 63 French Arrington, *Christian Doctrine: A Pentecostal Perspective*, 3 vols. (Cleveland, TN: Pathway, 1994), 3:208.
- 64 Arrington, *Christian Doctrine*, 3:209.
- 65 Arrington, *Christian Doctrine*, 3:210.
- 66 Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 109.
- 67 Land, *Pentecostal Spirituality*, 137.
- 68 Land, *Pentecostal Spirituality*, 112.
- 69 Land, *Pentecostal Spirituality*, 110. While Land speaks descriptively at times, it is important to note that he is speaking descriptively in order to resource his prescriptive work.
- 70 Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 35.
- 71 Green, *Toward a Pentecostal Theology of the Lord’s Supper*, 35. Frank Macchia, “Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience,” *Pneuma: The Journal of the Society for Pentecostal Studies* 15:1 (1992), 63.
- 72 Frank Macchia, *Baptized in the Spirit* (Grand Rapids, MI: Zondervan, 2006), 249.
- 73 Macchia, *Baptized in the Spirit*, 249.
- 74 Macchia, *Baptized in the Spirit*, 249. Further, Macchia believes infant baptism ceases to make baptism a true embodiment of the gospel and undermines the relationship between divine initiative and human response in salvation. In Macchia’s words, baptism becomes a “divine embrace without the proper correlative response and performance by the one participating in the Spirit of a new life through baptism.” Faith is also vital for the participant in baptism, for no faith of the church or parents can make up for the lack of conscious faith by the one being baptized. While he acknowledges that the fact that infant baptism is reality not without value, baptism upon profession of faith gives the best possibility of embodying the truth of salvation in Christ. See Macchia, *Baptized in the Spirit*, 250.
- 75 Macchia, *Baptized in the Spirit*, 251.

- 76 Macchia, *Baptized in the Spirit*, 251.
- 77 Simon G. H. Tan, "Reassessing Believer's Baptism in Pentecostal Theology and Practice," *Asian Journal of Pentecostal Studies* 6:2 (2003), 219–34.
- 78 Tan, "Reassessing Believer's Baptism," 229.
- 79 Tan, "Reassessing Believer's Baptism," 232.
- 80 Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker, 2005), 156.
- 81 Yong, *The Spirit Poured Out on All Flesh*, 156.
- 82 Yong, *The Spirit Poured Out on All Flesh*, 160.
- 83 Yong, *The Spirit Poured Out on All Flesh*, 158–59.
- 84 Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco, TX: Baylor University Press, 2014), 135.
- 85 Yong, *Renewing Christian Theology*, 157.
- 86 Throughout *Renewing Christian Theology*, Yong weaves between speaking descriptively and prescriptively. His methodological use of "The World Assemblies of God Fellowship Statement of Faith" provides the rationale behind this. While Yong speaks descriptively much more in *Renewing Christian Theology* than he does in *The Spirit Poured Out on All Flesh*, I do not believe that this point of difference can account for the latter departure from his earlier work.
- 87 Kenneth J. Archer, "Nourishment for our Journey: The Pentecostal *Via Salutis* and Sacramental Ordinances," *Journal of Pentecostal Theology* 13:1 (2004), 90.
- 88 Archer, "Nourishment for our Journey," 79.
- 89 Archer, "Nourishment for our Journey," 91.
- 90 Archer, "Nourishment for our Journey," 91.
- 91 Simon Chan, *Pentecostal Ecclesiology: An Essay on the Development of Doctrine* (Blandford Forum: Deo Publishing, 2011), 7.
- 92 Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf and Stock, 2011), 37–38.
- 93 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 55.
- 94 Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 71; Green, *Toward a Pentecostal Theology of the Lord's Supper*, 55.
- 95 Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 71.
- 96 Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 71.
- 97 Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: IVP, 2006), 121.
- 98 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 55.
- 99 Chan, *Pentecostal Ecclesiology*, ix.
- 100 Chan, *Liturgical Theology*, 118.
- 101 David K. Bernard, *The New Birth* (Hazelwood, MO: Word Aflame Press, 1984),

Kindle Electronic Edition, Location 1337.

102 Bernard, *The New Birth*, Kindle Electronic Edition, Location 2181, 1383.

103 Bernard, *The New Birth*, Kindle Electronic Edition, Location 2141.

104 Bernard, *The New Birth*, Kindle Electronic Edition, Location 1759.

105 Bernard, *The New Birth*, Kindle Electronic Edition, Location 2093.

106 Bernard, *The New Birth*, Kindle Electronic Edition, Location 2067.

107 David K. Bernard, *Essentials of Oneness Theology* (Hazelwood, MO: Word Aflame Press, 1984), Kindle Electronic Edition, Location 302.

108 David K. Bernard, *In the Name of Jesus* (Hazelwood, MO: Word Aflame Press, 1984), Kindle Electronic Edition, Location 585.

109 David Norris, *I Am: A Oneness Pentecostal Theology* (Hazelwood, MO: WAP Academic, 2009), 191.

110 Norris, *I Am*, 213.

111 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 67. Further, Vondey's constructions within the topic of sacramentality remain "robustly sacramental" extending most recently to the altar. See Wolfgang Vondey, "Pentecostal Sacramentality and the Theology of the Altar," in *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy*, eds. Mark J. Cartledge and A. J. Swoboda (London: Routledge, 2016), 94–107.

112 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 68. Also, see Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (Mahwah, NJ: Paulist Press, 2008), 247–48. In addition to Vondey's brief prescriptive comments on Pentecostalism and water baptism, he also devotes some space to speak descriptively on the issue. See Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London: Bloomsbury T&T Clark, 2003), 77–78.

113 Vondey, *People of Bread*, 287.

114 Vondey, *People of Bread*, 287.

115 Wolfgang Vondey, "Pentecostal Ecclesiology and Eucharistic Hospitality: Toward a Systematic and Ecumenical Account of the Church," *Pneuma: The Journal of the Society for Pentecostal Studies* 32:1 (2010), 53.

116 Wolfgang Vondey and Chris Green, "Between This and That: Reality and Sacramentality in the Pentecostal Worldview," *Journal of Pentecostal Theology* 19:2 (2010), 257.

117 Green, *Toward a Pentecostal Theology of the Lord's Supper*, 70.

118 For instance, he states that in the "waters of the baptismal pool" the baptized person personally encounters the Spirit in a real way. See Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: Center for Pentecostal Leadership and Care, 2010), 82.

119 Daniel Tomberlin, "Believers' Baptism in the Pentecostal Tradition," *The Ecumenical Review* 67:3 (October 2015), 430.

120 Tomberlin, "Believers' Baptism in the Pentecostal Tradition," 430.

- 121 Tomberlin, “Believers’ Baptism in the Pentecostal Tradition,” 430.
- 122 Tomberlin, “Believers’ Baptism in the Pentecostal Tradition,” 431.
- 123 Tomberlin, “Believers’ Baptism in the Pentecostal Tradition,” 432.
- 124 Tomberlin, “Believers’ Baptism in the Pentecostal Tradition,” 434.
- 125 Chris E. W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015), 24.
- 126 Green, *Sanctifying Interpretation*, 24.
- 127 Green, *Sanctifying Interpretation*, 65.
- 128 Green, *Sanctifying Interpretation*, 12.
- 129 Green, *Sanctifying Interpretation*, 13.
- 130 Green, *Sanctifying Interpretation*, 15.
- 131 One might also suggest that traditionally trinitarian Pentecostals have explicitly claimed water baptism to be symbolic while there is an implicit understanding of it as sacramental.
- 132 One might also consider that these voices are putting to words what has been practiced and implied in their theologies. Particularly, the presence and activity of the Spirit in all things suggests an implicitly sacramental view.
- 133 This would be in keeping with the previous dialogues that have taken place in years past. See “Oneness-Trinitarian Pentecostal Final Report,” *Pneuma: The Journal of the Society for Pentecostal Studies* 30 (2008), 203–24.
- 134 Robeck and Sandidge, “The Ecclesiology of *Koinonia* and Baptism,” 533.



HECHOS

Una Perspectiva Pneumatológica

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