Called

A Pentecostal Theology of Vocation

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Abstract

In this essay, I propose a Pentecostal theology of vocation that extends out of the Full Gospel and prophethood of all believers. Though Pentecostals devote considerable attention to church-related/religious vocations, Pentecostals must reimagine vocational implications for fullness of the Spirit on all believers. All Pentecostals are called to embody the dual impulses of the Fivefold Gospel. They are being saved, sanctified, baptized in the Spirit, healed, and living in eager anticipation of Jesus' return. At the same time, all Pentecostals become saving agents with Christ; they perform holy love; they engage in Spirit-inspired witness; they offer healing balm for a broken world; and they work toward the full consummation of God's kingdom. Prophethood, an extension of Luther's axiom, "priesthood of all believers," concerns the implementation of dreams and visions given by God to the young and old, rich and poor, male and female. Pentecostals live out these vocations daily in their families, workspaces, communities, and churches.

Introduction

> Man, if you gotta ask you'd never know.
>
> — Louis Armstrong

In Pentecostal fashion, I begin with a testimony. In July of 2022, I enjoyed perhaps the most fruitful week of teaching in my life as the morning Bible speaker at Manhattan Beach Family Camp at Pelican Lake in Ninette, Manitoba. I first set foot on that hallowed site as a seven-year-old boy in 1972. Fifty years later, I stood in the "tabernacle" pulpit to address the theme of vocation. The crowd represented a panorama of lifelong friendships that included my childhood and teenage Sunday school teachers, camp counselors, youth leaders, and former pastors. Others had sat under my teaching as a Sunday school teacher, pastor, or college professor. The audience also included several former pastoral colleagues from the Manitoba and Northern Ontario District of the Pentecostal Assemblies of Canada. A good number came for the

week specifically to hear me. I knew this crowd intimately. These were my people! For one week, whether I deserved it or not, I was their "boy." I grew up with these folks. They were proud of me. I had clout with this group! They leaned into my story.

I had made roughly forty annual pilgrimages to Manhattan Beach Camp for kids camps, youth camps, and family camps. I had walked the grounds in the shoes of a camper, counselor, pastor, and occasional camp speaker. Camp meetings are integral to a Pentecostal story. From early tent revivals to modern posh campgrounds with rented and private cabins, camp meetings continue to shape Pentecostal lives. Pentecostals cherish intimate encounters with God on such hallowed grounds and around tabernacle altars. Those unable to attend summer camps need not worry because Pentecostals carry "camp meetings" in their satchels. Sunday night services, youth meetings, and prayer services bring camp into local churches. Throughout the calendar year, youth and young adult retreats provide a similar venue. Every Pentecostal experiences camp somewhere.

I grew up in a nominal Pentecostal family. We seldom talked about faith at home, but I committed early to my local church. I followed Jesus from a young age and wanted to serve him "to the full." By my teenage years, my faith served as the compass for my life. As I embraced Pentecostal teaching, I wrestled, like many Pentecostals, with questions around vocation. Pentecostals proclaim boldly "the higher calling" to pastoral and missionary vocations. The plea for candidates was direct and subtle, enticing and haunting, daring and frightening at the same time. If God called you to "the ministry," you were a celebrated candidate, but you dare not respond flippantly. I wanted to serve God to the max, but I could not place my finger on a crisis moment where I heard God's voice. Any Pentecostal insider knows this impassioned rhetoric well.

In my final year of high school, I reeled with anxiety. I had come from a broken home. Through no fault of her own, my mother offered little life direction, particularly concerning higher education. Mom migrated to Canada as a young teenager and never went to high school. My first educational interests centered on biology, math, and a burgeoning subject called computer science. As I pondered public university, I was encouraged—even pressured—to attend Central Pentecostal College in Saskatoon, Saskatchewan. The college had recently introduced a one-year discipleship program to prepare students in their transition to adulthood and attendance at public university. In 1982, I enrolled for the longest one year of my life. By the end of that first year, I heard everywhere that God was calling me to the ministry. I responded to this call and graduated with a Bachelor of Theology (BTh) in 1986. I married Evelyn, the love of my life, in 1986, and we embarked on another decade of educational adventure. I completed a Master of Divinity (MDiv) among Mennonites at Providence Seminary in Otterburne, Manitoba, and as I became drawn toward higher education, I completed a PhD in Religious Studies at Marquette University in Milwaukee, Wisconsin. Along the

way, I pastored for roughly ten years in my native Winnipeg and southern Manitoba. In 2000, Ev and I moved our young family to Springfield, Missouri, where I accepted the position of Professor of New Testament at Evangel University. The rest is history. My call fulfilled! What a relief! What a testimony! I am a poster story for the call to ministry and that of a Bible professor!

I shared this story intimately in front of my camp crowd. Many of the campers knew the highlights of my story until I pivoted to the counter-testimony. I proceeded to say, "If I had known as a teenager or college student what I know now about 'calling,' I would not be where I am today." My audience leaned in. My revelations captivated them. I showered them with an array of statements that I would unpack over the week: "I no longer believe that pastoral and missionary service are God's highest calling"; "I am convinced that people with such a view led me down a path I would otherwise not have chosen"; "I think I fell prey to erroneous teaching." I slowed down and assured my listeners that I was not bitter. I emphasized that they should not feel responsible for my choice. They could hear joy and passion in my storytelling and teaching. I thanked them for their role in my story. I suggested that my story is a classic Pentecostal story. Everyone hears it. Many wrestle with it. Call stories embody a cherished form of Pentecostal testimony.

As part of this counter-testimony, I ask, "Why do Pentecostals seldom hear testimonies of a calling to other vocations?" I believe the traditional narrative has led many Pentecostal believers toward church-related ministry because of a minimalist theology of the call. Some of these folk, like me, have survived and thrived; others stumbled. Added to this, I have a concern for Pentecostal congregants who never receive the call to church-related ministry. Many struggle to understand why they receive no such call, and many more are left with little instruction and discipleship concerning their day-to-day vocations.

Pentecostals share testimonies as a diagnostic means of rehearsing and developing their theology. Through testimonies, they articulate theology for everyday life. Testimonies of salvation, healing, guidance, and deliverance demonstrate God's hand on their lives. So where are the larger call stories? I suggest that erroneous or undeveloped theologies result in fragmented lives. If this is true, theology must attend to the lives of believers not only for Sunday worship, but to every moment of our weekly calendar.

My testimony—the good, the bad, and the ugly—inspires my interest in a Pentecostal theology of vocation. For over twenty years, I have been teaching a required first-year course that includes an intense unit on vocation. With my department colleagues, we provide roughly fifteen sections of this course annually. I listen to students' stories every day. I see in them the same enthusiasm, adventure, angst, and fright that I experienced before them. Many students sense God's hand on their lives,

but others feel lost. Most of them have not reflected theologically about vocation. These students sit in my classroom as the children and grandchildren of the adults I addressed at my beloved camp.

Getting Started

In this essay, I contend that theology inevitably points to Christian vocation. The academy, of which I am part, has produced an invaluable legion of "-ologies." Sadly, most Pentecostal congregants care little about these efforts. I do not blame them. Good theology must not be relegated to ivory towers; instead, it must inspire our material, physical, experiential, affective, social, and vocational lives. Theology must make muster in our homes, on the street, in schools, at the hockey rink, in the marketplace, and in our churches. Theology and vocation cannot be separated. Who are we? Why are we here? What does God require of us? And specifically, how do Pentecostals answer these questions? Pentecostals deserve a theology that offers vocational clarity for their daily lives. Pentecostals deserve a theology that will enrich their lives with deep satisfaction, meaning, and liberation.

Pentecostalism's diversity makes this a daunting conversation. For the sake of this essay, I define Pentecostals broadly. I do so through employment of three common impulses: (1) Pentecostals connect their *raison d'être* to Pentecost; (2) Pentecostals proclaim the *Full Gospel*, an expression also known as the *Fivefold* or *Fourfold Gospel*; and (3) Pentecostals (ought to) embody the axiom "*prophethood of all believers*." Though average Pentecostals might not know this language, the pervasiveness of these impulses across global Pentecostalism serves as my basis for a Pentecostal theology of vocation. Each impulse begins and ends with Jesus. Pentecost launches the Spirit of Jesus in believers. The Fivefold Gospel captures Jesus' vocation. Prophethood finds its exemplar in Jesus; Pentecostals encounter Jesus as prophet not as professional clergy. Jesus calls believers; Jesus commissions them.[1]

Some Pentecostal Hurdles

Despite their passion for the Holy Spirit, Pentecostals struggle immensely with the meaning of "life in the Spirit." This struggle manifests itself primarily in an erroneous

[1] On the difference between the Fivefold Gospel and Fourfold Gospel, see Wolfgang Vondey's *Pentecostal Theology: Living the Full Gospel* (London: T&T Clark, 2018). He states: "Pentecostals hold different views on the place and effect of sanctification in the order of salvation. Most visibly, Pentecostals are divided over the exact reception of sanctification as a work of grace; those following the Wesleyan Holiness tradition speak of sanctification as the experience of a 'second blessing' (subsequent to regeneration) while others follow the Reformed view of progressive sanctification throughout the believer's life" (67–68). This disagreement does not warrant dismissal of fivefold language by fourfold proponents; all Pentecostals emphasize fervently the importance of holiness.

theology of vocation. Why is Sunday so often divorced from Monday through Saturday? Why do many Pentecostal worshippers find little connection between Sunday worship and their weekly duties and activities? Why do Pentecostals experience intimacy with God in worship, prayers, sermons, and service, yet seldom connect these practices to life outside of gatherings? Though they spend the bulk of their lives at work, with families, and in their communities, Pentecostals believe, at least subtly, that what really matters is the time spent in church, in prayer, and in contemplation. I dare say most active Pentecostal churchgoers cannot remember a constructive sermon on the importance of their workplace or community life. Despite good intentions, Pentecostals fail to act out their passion for the Spirit-filled life in their daily lives.

I see three consistent hurdles to a sustainable Pentecostal theology of vocation. First, Pentecostals must address their consistent dive into dualism. They cannot fall prey to compartmentalization, to the trap of sacred versus secular. Second, as I stated in my counter-testimony, Pentecostals must reimagine their erroneous obsession with the vocational superiority of church-related ministry. Third, Pentecostals, like other traditions, must address the significance of calling beyond the workplace. If Pentecostals genuinely cherish terms such as "*life* in the Spirit" or the "Spirit-filled *life*," they must ensure that such a life extends to every moment of their lives for the duration of their lives. What does "life in the Spirit" mean for a child, a teenager, a college student, and a retiree/senior adult?

Jesus

To understand what "life in the Spirit" means for Pentecostal believers, I must turn first to Jesus, the consummate person of the Spirit. At his baptism, Jesus is anointed by the Spirit (Luke 3:22). He emerges full of the Spirit, led by the Spirit (Luke 4:1) and empowered by the Spirit (Luke 4:14). He announces his mission as the fulfilment of Isaiah's prophecy:

> The Spirit of the Lord is upon me
> because he has anointed me
> to proclaim good news to the poor.
> He has sent me to proclaim liberty to the captives
> and recovery of sight to the blind
> to set at liberty those who are oppressed,
> to proclaim the year of the Lord's favor (Isa 61:1–2a/Luke 4:18–19).

Jesus boldly states, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21). Near the conclusion of the Third Gospel, when the two Emmaus disciples struggle to

recognize Jesus as "a prophet mighty in word and deed" (Luke 24:19), Luke announces that Isaiah's prophecy was emblematic of a grand narrative that "[begins] with Moses and *all* the prophets" and points to Jesus (Luke 24:27).

When Pentecostals turn from the Gospels to Acts, they discover their connection to the prophetic Jesus at Pentecost. Luke transitions with an introductory statement about "all that Jesus began to do and teach" (Acts 1:1). Luke's second volume continues the story of Jesus with unmistakable parallels. Just as Jesus is anointed by the Spirit (Luke 3:22; 4:18), so the disciples will not begin their ministry until they have been baptized with the Spirit (Acts 1:4, 5). As Jesus lives full of the Holy Spirit (Luke 4:1a), so the disciples are filled with the Holy Spirit (Acts 2:4). Just as Jesus is empowered by the Spirit to perform miracles, wonders, and signs (Luke 4:14; Acts 2:22), so also the new people of God perform wonders and signs (Acts 2:43; 5:12; 6:8; 8:6, 13; 14:3). The same prophetic Spirit that enables Jesus' vocation emboldens the life and mission of the new people of God. In terms of the Fivefold Gospel, Jesus' call to conversion sets Pentecostals on a quest for holy love. As Pentecostals conform to the image of Christ, they draw deeper from the well of God's love. As disciples of Christ, they are compelled to witness to the divine love at work in their lives. As Jesus the savior, sanctifier, and Spirit-baptizer transforms their lives, Pentecostals turn their love toward the sick, the needy, the oppressed, and all things near to God's heart.

Pentecost and Pentecostals

With the connection to the prophetic Jesus established, I now turn to Pentecost and its significance for "life in the Spirit." Pentecostals, as their name suggests, trace their origin to Acts 2. They emerged with characteristics described by Grant Wacker as primitivism and pragmatism. Through these impulses, Pentecostals view themselves as recipients of a "last days" deluge of the Spirit that will usher in the return of Jesus in fulfillment of Joel 2:28–32 and Acts 2:17–18:

> In the last days, God says,
> I will pour out my Spirit on all people,
> Your sons and daughters will prophesy,
> Your young men will see visions,
> Your old men will dream dreams,
> Even on my servants, both men and women,
> I will pour out my Spirit in those days
> and they will prophesy.

As a restorationist movement, Pentecostals laud the return of charismatic gifts. Within Pentecostalism, the label "primitivist" does not denote a primitive or simple movement; it captures Pentecostals' desire to embody, reenact, and continue the first-century story of Jesus and the Apostles. On one hand, Pentecostals hope to write volume three of Acts (or Acts 29ff.). However, they do not begin at the end of Acts. The inaugural issue of the *Apostolic Faith*, the newsletter of the upstart Apostolic Faith Mission in Los Angeles, signals both the movement's return to and extension of Acts 2. The newsletter's opening headline reads:

> PENTECOST HAS COME
> Los Angeles Being Visited by a Revival of Bible Salvation and
> Pentecost as Recorded in the Book of Acts.[2]

Luke's account of Pentecost serves as more than an event on a first-century calendar. Pentecostals return unashamedly to the Day of Pentecost as a root symbol for an ever-present reality. At the first Pentecost, the resurrected and ascended Jesus becomes the baptizer in the Spirit. Pentecost serves as a "last days" beginning for the first followers of Jesus and for a burgeoning twentieth-century movement.

I cannot overstate the breadth of this Pentecostal conviction. In my office, I have photos of two signs from the tabernacle at my Pentecostal camp. They read, "Be Filled with the Spirit—Ephesians 5:18," and "Jesus is the Same Yesterday, Today, and Forever—Hebrews 13:8." A seasoned Pentecostal worshipper would surely identify these verses with Pentecost. Canadian evangelist Aimee Semple McPherson, the founder of the International Church of the Foursquare Gospel, published a collection of personal experiences and sermons under the title *This is That* (see Acts 2:16).[3] She interprets her life—and subsequent Pentecostal lives—as fulfilment and continuation of Peter's declaration in Acts 2:16 that the Pentecost event realizes Joel's prophecy for a last days outpouring of the Spirit.

Both Joel's and Peter's proclamation of the Spirit's outpouring on "all flesh" has theological implications that carry infinite vocational potential. Nineteenth-century English poet Gerard Manley Hopkins captures well this result: "Christ plays in ten thousand places."[4] As the great equalizer, the Spirit falls upon the young and old, sons

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[2] "The Apostolic Faith Movement," *Apostolic Faith*, 1:1, September 1906, 1.

[3] Aimie Semple McPherson, *This is That. Personal Experiences, Sermons and Writings* (Los Angeles: The Bridal Call Publishing House, 1919).

[4] Gerard Manley Hopkins, *As Kingfishers Catch Fire* (London, Penguin, 2015), 7. Catholic theologian José Comblin captures a similar link: "There was one Easter; there are millions of Pentecosts" (Cited by Steven J. Land in *Pentecostal Spirituality: A Passion for the Kingdom* [Sheffield: Sheffield Academic Press, 1993], 173).

and daughters, male and female, servants and free. If the Spirit enlists everyone, patriarchy and hierarchy collapse. The Spirit washes away the sacred and secular divide. Though so much more could be said of a barrier-breaking Pentecost, I must turn briefly to Pentecost as a stage for dreamers, visionaries, and prophets.

Dreams and Visions

Peter's affirmation of Joel's prophecy encourages Pentecostals to dream, and even a cursory glance at Pentecostal history reveals consistent tales of visions and dreams. According to the framework at hand, the Holy Spirit stirs believers' imaginations to extend the life of Jesus. Pentecostals affirm that dreams and visions shape their lives whether on a given day or a lifetime. How might Pentecostals carry this worldview toward vocational formation? Though Pentecostals often testify to extraordinary examples such as direct messages through visual, auditory, and physical experiences or through symbols and pictures, they must enlarge their understanding of dreams and visions. Pentecostals cannot expect everyone to dream like Joseph and experience visions like Peter and Paul in Acts. I dare say that most people do not experience such extraordinary revelations. If so, how do we reimagine Spirit-driven dreams and visions? How might Pentecostals imagine their Pentecost-al vocation?

Dreams and visions, whether extraordinary visions or daily reflections, take Pentecostals to an imaginary space. The child in all of us dreams through fantasy or fairytales. "Once upon a time" begins a story that longs for the "day" when dreams come true. Dream stories reveal passions, longing, suffering, and hope, and they demand responsive characters. In these tales, dreamers do not seek escape from this world; they seek its transformation.

Consider the evolution of Martin Luther King's "I Have a Dream" speech. With poetic precision and a S/spirit of improvisation, King performs his dream as hope for a better day. Like Jesus and the prophets of old, King's dream is prophetic. Dreamers do not begin with an answer, but they know something must be done. They do not know the way, but they envision a brighter future. A short rehearsal of biblical dreamers (all prophets are dreamers) like Joseph, Moses, Isaiah, Amos, Micah, John the Baptist, and Jesus demonstrates further that dreamers observe culture. They carefully study their world. They feel need. They experience suffering and abuse. They speak truth to power! This Pentecost-al Spirit creates within them—and us—a visionary zeal. Spirit-inspired dreams move people to live out their vocations with intentionality. Dreamers do not live in the past. King does not say, "I had a dream"; instead, he takes on the role of a prophet. King invites his listeners then and now to ask, "Do you see it?" The Spirit released at Pentecost calls everyone to imagine a better world.

Beyond the extraordinary encounters of Scripture, what about day-to-day life? We dream every day. Quaker scholar Parker Palmer argues that most dreams arise internally; they emerge slowly, evolve, and remain fluid.[5] The Spirit of Pentecost asks: What do you dream about? How do specific dreams shape your formation, your practices, and your pursuits? The Spirit invites Pentecostals to act out their own "I Have a Dream" speech(es). What would you say? Who would you address? What would compel you to act? How do you turn dream(s) into reality?

Jazzolalia

Along with dreams and visions, Swiss Pentecostal scholar Walter Hollenweger's bid to link Pentecostal roots to black or African-American spiritualities provides further fodder for a theology of vocation.[6] Out of their spiritual songs, African-Americans gave rise to jazz, a genre that serves as a suitable metaphor for Pentecostal life in the Spirit.[7] Pentecostal worship, liturgies, theologies, and—I suggest—vocations do not produce orchestral or symphonic performances; instead, Pentecostals celebrate oral and bodily spontaneity and improvisation. According to Church of God in Christ theologian David Daniels, "Pentecostal sound became a means of constructing an alternative soundscape, social space, and religious culture."[8] For this reason, *jazzolalia* serves as an imaginative extension of first-century glossolalia. Like Louis Armstrong's statement at the outset of this essay, trumpeter Cootie William rejects an invitation to define jazz: "Define it, I'd rather tackle Einstein's theory."[9] If applied to vocation, the aphorism by Nigerian-American Pentecostal scholar Nimi Wariboko resonates well: "It-does-not-make-sense-but-it-makes-spirit."[10]

Pentecostal lives are simultaneously beautiful and messy, rhythmic and complex. They share life together not through stiff and defined parameters but as a dance. Fourth-century theologian Gregory of Nazianzus describes the Trinity with a jazz-like metaphor as a dance of mutuality and reciprocity. Similarly, Pentecostals experience Jesus' love for the Father, and they imitate Jesus' intentionality, freedom, and flexibility.

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[5] Parker J. Palmer, *Let Your Life Speak* (San Francisco: Jossey-Bass, 1999), 10.

[6] Walter J. Hollenweger, "The Black Roots of Pentecostalism," in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, eds. Allan Anderson and Walter J. Hollenweger (Sheffield: Sheffield University Press, 1999), 36–43.

[7] Concerning the history of jazz, music historians argue that the improvisation behind African-American spirituals gives rise to genres such as swing, blues, ragtime, soul, and rap.

[8] David Daniels, "'Gotta Moan Sometime': A Sonic Exploration of Earwitnesses to Early Pentecostal Sound in North America," *Pneuma* 30 (2008), 5–32.

[9] William Edgar, *A Supreme Love: The Music of Jazz and the Hope of the Gospel* (Downers Grove: IVP Academic, 2022), 176–77.

[10] Nimi Wariboko, *The Pentecostal Hypothesis: Christ Talks, They Decide* (Eugene: Cascade, 2020), xvi.

As dreamers and visionaries, Pentecostals play prophetic music in new places. With a jazz consciousness, Pentecostals imagine and improvise God's love and justice. Pentecostals should not be preoccupied with vocational certainty but with faithful improvisation; they should not descend into unbridled subjectivity, but they must develop a "listening ear," an ear that responds intimately to the ebb and flow of intense conviction and daily whispers. Like Wariboko's aphorism, the Pentecostal vocation consists of singing, playing, listening, celebrating, suffering, empathizing, sharing, and creating together. All of life involves a call and response. Pentecostal callings, like jazz, are not scripted. Vocations are not mapped out for them. Pentecost invites people to a live performance inspired by love.

On one hand, Pentecostals have an inadequate theology of vocation. On the other hand, I am convinced that they overthink—and overlook—the call of God. If calling looks less like a Mozart score, Pentecostals might do well to refrain from the obligatory search to answer the question, "To what am I called?" If God's call does not come out of a time-sealed vault that reads, "Thus say the Lord, 'Here is your calling!,'" Pentecostals might entertain the metaphor of *jazzolalia*. Imagine the conviction, passion, liberation, and dynamism that accompanies such impulses. The call might be "better felt than telt." In seeking alternative phrases to saying, "I am called," William Klein and David Steiner provide helpful descriptors that reverberate with Wariboko's aphorism:

1. "I desire to pursue . . ." I want to engage in a good thing, I sincerely want to do this.
2. "I feel compelled to . . ." I am wired to do this.
3. "I want to . . ." I am equipped for a task. I have the time and resources. I want to say yes to an inner longing.
4. "I have to do . . ." I am not sure about my passion or interest, but I simply must do it. I cannot wait to see if someone steps up.
5. "I must obey . . ." I must respond to the word of God. I cannot say no.[11]

Perhaps it is better to say that "the love of Christ compels me" (2 Cor 5:14) than "I have found my calling." Perhaps it is better to follow wordless groans (Rom 8:22–27) than to spend a lifetime seeking a template. Finally, I find Hollenweger's poetic articulation of Pentecostal theology applicable:

> [it's] not the book, but the parable,
> not the thesis, but the testimony,

[11] William W. Klein and Daniel J. Steiner, *What Is My Calling? A Biblical and Theological Exploration of Christian Identity* (Grand Rapids: Baker Academic, 2022), 168–70.

not the dissertation, but the dance,
not concepts, but banquets,
not a system of thinking, but stories and songs,
not definitions, but descriptions
not arguments, but transformed lives.[12]

Concerning vocations, I would add "it's not classical music, but *jazzolalia*."

Prophethood of all Believers

A Pentecostal understanding of vocation requires jazz-like improvisation, but the axiom "prophethood of all believers" lies at the heart of the movement's theology of vocation. The phrase "prophethood of all believers" first appeared among Pentecostals in Roger Stronstad's groundbreaking *The Charismatic Theology of St. Luke* in 1984.[13] Stronstad later titles a 1999 work by this axiom.[14] Similarly, and to my knowledge independent of Stronstad, Steven Land argued in his 1993 work *Pentecostal Spirituality: A Passion for the Kingdom* that the time is ripe for Pentecostals to think beyond Luther's theology of the "priesthood of all believers" and to imagine "the prophethood of all believers."[15] Not surprisingly, Stronstad and Land both begin with Pentecost. Where Pentecostals have too often been bogged down on evidential tongues, these authors inspire Pentecostals to turn their attention to prophetic life in the Spirit. Stronstad connects the Spirit in the life of Jesus and Jesus' followers to charismatic (think "prophetic") figures in the Old Testament like Moses, David, or Elijah. Even as these figures serve God's mission, the same Spirit that rests upon them is transferred to their successors, such as Moses to Joshua, Saul to David, and Elijah to Elisha. As the Spirit comes upon and animates Jesus' life, Jesus transfers this same Spirit to his followers on the day of Pentecost.

Peter boldly explains that Pentecost makes the Holy Spirit available "to all flesh" (Acts 2:17 KJV). Where the Spirit in the Old Testament comes upon a select few, Pentecost sets in motion the last days and makes prophethood possible! Pentecostals anticipate this universal potential from the Hebrew Scriptures. In Numbers 11:16–17, after Moses cries out over the burden of leading God's people, God gives Moses seventy elders and grants them the power of the Spirit. Moses responds with a plea "that all the Lord's people were prophets and that the Lord would put his Spirit on them" (Num

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[12] Walter J. Hollenweger, "Pentecostalisms: Article, Research Centers, Bibliographies and Selected Literature," *European Pentecostal Charismatic Research Association*, http://www.epcra.ch/papers.html (6 June 2023).

[13] Roger Stronstad, *The Charismatic Theology of St. Luke*, 2nd ed. (Grand Rapids: Baker Academic, 2012).

[14] Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Sheffield: Sheffield Academic Press, 1999).

[15] Land, *Pentecostal Spirituality*, 18.

11:29). God also promises Ezekiel (like the prophet Joel) that the cleansing, sanctifying, and commissioning Spirit will rest on God's people (Ezek 36:24–32). The Spirit released at Pentecost invites every person to participate in prophetic fulfilment of God's kingdom. Pentecost makes prophethood a reality.

Pentecostal use of "prophethood of all believers" obviously amplifies Martin Luther's axiomatic "priesthood of all believers." Luther coins this language first in terms of salvation, so that every person has direct access to God without the mediation of a priest. Further, for Luther, the priesthood of all believers makes all vocations equal before God. Sadly, even as I extend Luther's historic advancement of Christian vocation, many Pentecostals are not yet aware of Luther's contributions. To be filled with the Spirit is an initiation into prophetic life. Throughout the book of Acts, and beyond, Luke establishes the people of God as an eschatological community of Spirit-filled prophets, every one of them—and us—called to participate in Christian vocation.

Prophethood requires careful use of language. First, prophethood does not mean every person claims the office or title of a prophet. To the contrary, in an impassioned plea to believers at Corinth, Paul chastises a young congregation for their misuse of utterance gifts during gathered worship (1 Cor 12–14). In order to curb Corinthian pride, Paul provides multiple lists of diverse gifts (or ministries) given to the church for mutual edification. The Apostle asks, "Are all Apostles? Are all prophets? Are all teachers?" (1 Cor 12:29). His questions are rhetorical. Of course not! Not everyone holds the office of apostle, prophet, or teacher. Paul could have gone further. Not everyone serves as a pastor, deacon, or elder. In Ephesians 4:11, Paul describes the ministry of apostles, prophets, evangelists, pastors, and teachers as specific offices given to the church by God, not to all but to specific individuals, for the building up of the church. Just as the priesthood of all believers does not dismiss the specific call to a pastoral office, so also prophethood leaves space for the office of a prophet. So if prophethood does not grant every believer the title and responsibilities for the office of prophet, what might it mean?

A careful rendering of prophethood rescues Pentecostals from dreadful misunderstanding and abuse by those who cheapen the prophetic with their end-time speculations. If Pentecostals truly desire fullness in the Spirit, prophethood gives vocational urgency to everything they say and do. Jesus calls every believer to participate in prophetic Christianity. Like the prophets, Pentecostals seek justice, love, peace, healing, and reconciliation of humanity and God's creation. People of the Spirit must daily take on the mantle of the prophets to stand up and fight, speak out, march, protest, sing, vote, give, hope, love, read, laugh, cry, and do whatever is necessary to fulfill the gospel. Life in the Spirit calls Pentecostals to embody and perform God's vision for humanity.

At an ecclesial level, Pentecostals might draw on the renowned American rabbi Abraham Heschel, who argues that prophets declare the state of a people, whether a nation, community, or workplace. In a world filled with accusations about who is at fault for the state of our world, Heschel states boldly that "no matter who is guilty, all are responsible."[16] Through the Spirit, Pentecostals must dream new dreams within their local churches, denominations, and global networks. In so doing, participants may live out their dreams both individually and collectively.

The Full Gospel: Fivefold Gospel

While the "prophethood of all believers" exists as a key Pentecostal concept, the Fivefold Gospel serves as a plausible structure for Pentecostal theology. The fivefold confession centers on five tenets: Jesus is (1) Savior, (2) Sanctifier, (3) Spirit-baptizer, (4) Healer, and (5) soon-coming King. Even where Pentecostals have not heard or do not employ this specific structure, these historic tenets find space under the large confessional and experiential umbrella that is Pentecostalism. I propose that these tenets offer Pentecostals a solid foundation for a theology of vocation.

These tenets locate the entire—"full"—gospel around Jesus. The connection to Jesus' mission—vocation—cannot be underestimated. Though Pentecostals often restrict these tenets to individual experience, they demand much more. Jesus is not only a personal savior but the redeemer of all things. Jesus calls his followers to holy living and heals our broken bodies, but he is the ultimate sanctifier, healer, and deliverer of every physical and social evil. Jesus the Spirit-baptizer creates space for intimacy and dynamic evangelism, but he opens our world to greater breadth of Spirit. Jesus is "my" king not only in a personal or spiritual dimension, but he launches a new kind of kingdom that decries all injustice and demands a praxis built upon reconciliation in anticipation of new creation.

If Jesus directs and serves as the lead actor of the Full Gospel and if Pentecostals receive the blessings of Jesus' mission, what might be the link between Jesus, the Full Gospel, and vocation? The Spirit-filled Jesus embodies his vocational identity as Savior, Sanctifier, Spirit-baptizer, Healer, and soon-coming King. Jesus' vocation becomes the believer's vocation. Pentecostals not only receive the Full Gospel, but they perform the Full Gospel for the world. Pentecostal vocation is the extension of Jesus' vocation.

Before turning to the specific tenets of the Full Gospel, I want to pull in non-Pentecostal readers. First, the Full Gospel sounds elitist, and Pentecostals have no doubt been guilty of suggesting its superiority. Where Pentecostals have done so, I am saddened and ashamed, and I ask forgiveness. Obviously, the fivefold tenets are not only

[16] Abraham Heschel, *The Prophets* (New York: Harper, 1962), 19.

domain of Pentecostals; they reside fully within orthodox Christianity (another compelling incentive for ecumenism). The Full Gospel provides the necessary language for Pentecostals to construct their identity, theology, experience, and vocations. Even as Pentecostals continue to plunge the depths of the Full Gospel, they are not alone in doing so. In *The Secular Age*, Catholic philosopher Charles Taylor describes the human search of happiness as a search for "fullness." While Taylor surely understands the idea of fullness for a Christian worldview, he recognizes that believers and non-believers live their day-to-day lives in routine and drudgery, all the while pursuing greater clarity and fulfilment.[17] Similarly, Pentecostals seek and imagine a *fuller* gospel, a more holistic view of Jesus' life, mission, and commissioning. Indeed, if Jesus is the living Jesus, he continues to speak and act among us. The application of Full Gospel tenets to vocation serves as my attempt to flesh out Pentecostal appropriation of Jesus' call.

Second, though some are tempted to see the Full Gospel as sequential, these tenets are not strictly linear. Salvation is a taste of the end. Healing is integral to salvation. In light of our vocations, we do not seek to fill a tenet, but we participate in a great web of God's work. I also appreciate the words of A. J. Swoboda, who describes the "prophethood of all believers" as the "sixth element of the 'full gospel' message of the earliest Pentecostals."[18] Whether prophethood flows out of the Full Gospel or vice versa, I am not sure. It is not my desire to defend or rehearse this structure, except to locate its importance around vocation.

1. Savior

When outsiders to Pentecostalism (and not a few insiders) describe Pentecostals, they often jump immediately to Pentecostal obsession with Spirit baptism. Pentecostal scholars slow us down. "The Full Gospel," according to Wolfgang Vondey, "is soteriological from beginning to end."[19] Though Pentecostals traditionally celebrate a sudden (or crisis) conversion, an integrated understanding of salvation suggests that Paul's exhortation to "work out your salvation" means people are saved, being saved, and will be saved (Phil 2:12). Similarly, salvation turns our attention not only toward God, but simultaneously toward our neighbor. As Chris E. W. Green puts it, "How God saves us must be inseparable from what God saves us for."[20] Pentecostals are pardoned at salvation, and they begin to proclaim the grace they have received. The call "to be saved" cannot be separated from vocation. Even as conversion turns affections

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[17] Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007), 5.

[18] A. J. Swoboda, *Tongues and Trees: Toward a Pentecostal Ecological Theology* (Dorset, UK: Deo Publishing, 2013), 189.

[19] Vondey, *Pentecostal Theology*, 37

[20] Chris E. W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015), 43.

toward God, their experience enlivens a new disposition. To benefit from Christ's sufferings brings an immediate call to suffer with him. As Pentecostals receive God's unconditional love, they are invited to forgive those who hurt them. The love of Jesus compels them to avoid bitterness, jealousy, or resentment.

Through salvation, strange as it may sound, "we become like God toward others."[21] In a mysterious but real way, salvation makes Pentecostals saviors with Christ and like him. Some may be surprised by the old Pentecostal hymn "I Am His and He Is Mine." Upon close inspection of the lyrics, the hymnwriter is hardly lost in otherworldly ecstasy with the Divine. Filled with love, he sees a different world:

> Heaven above is softer blue,
> Earth around is sweet green;
> Something lives in every hue
> Christless eyes have never seen.[22]

Similarly, culture critic Steve Turner gives a poignant result of salvation: "We feel differently about trees, leaves, rain, bad housing, animals, food, money, sex, social standing, leisure, poverty."[23] Pentecostals must proclaim that salvation means more than enjoyment of God's love. Jesus the savior calls every person to fulfill this mission.

2. Sanctifier

Salvation offers new believers stirring possibilities for transformation. New believers cast (more or less) their false, messy, and egocentric lives to Jesus in pursuit of a new kind of "fullness." They commit to obey Jesus' commandments and to "walk in the light as he is in the light" (1 John 1:7). They strive to be "imitators of God" and to "walk in love" (Eph 5:1–2). Justification is surely not primary with sanctification as secondary add-on.

Sadly, Pentecostals often reduce sanctification to a list of dos and don'ts. They face a constant temptation to slip toward legalism. Instead, a theology of vocation resists a worldview based on drudgery and plagued by judgment in exchange for the pursuit of God's love and beauty. When "the world is charged with the grandeur of God," holiness ignites a call to discover our truest desires.[24] Food and drink, dance and music, sex and play, work and leisure fulfill God's design. Sanctified people are called not to be drunk with wine, but filled—dare I say "drunk"—with the Spirit (Eph 5:18). Sanctification liberates Pentecostals to enjoy life to the full (John 10:10; Rom 14:13; Gal 5:1).

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[21] Henri Nouwen, *Discernment: Reading the Signs of Daily Life* (San Francisco: HarperOne, 2013), 135–36.

[22] Penned by George Wade Robinson in 1890, many Pentecostal hymnals include this hymn. On its origin, see https://hymnary.org/text/loved_with_everlasting_love (21 June 2023).

[23] Steve Turner, *Imagine: A Vision for Christians in the Arts* (Downers Grove: IVP, 2017), 102.

[24] Hopkins, "God's Grandeur," 5.

A further emphasis concerns Paul's call upon the "saints" (literally, "a people set apart"; Rom 1:7; 1 Cor 1:2). Pentecostals declare boldly the call "to be holy as God is holy" (1 Pet 1:14). On one hand, every seasoned Pentecostal knows the call to "come out from among them and be ye separate" (2 Cor 6:17). On the other hand, though Pentecostals take the purity that God demands seriously, an overzealous commitment to separation remains inadequate. Jesus' invitation to a sanctified life means more than sinlessness. Beyond separation and purity, the sanctified people of God are at one and the same time called to the world. Intimacy with Jesus turns Pentecostals toward their neighbor. The great commandment describes holy love turned outward (Matt 22:37–40). God's holy love, enacted in and through Pentecostals, is made manifest through sanctified lives. Holiness becomes a way of laboring in our families, workplaces, schools, and communities (see Gal 5:22–23; Col 3:12–17).

Prophethood commissions every Pentecostal to embody holy reverence and awe with each task. The idea of sacred and secular vocations collapses; every "secular" vocation becomes a "sacred"—a sanctifying—vocation. Prophethood enlists Pentecostals to address moral, social, political, and systemic evils. In so doing, they do not succumb to a message of doom, but they deliver a message of hope. When Pentecostals speak truth to power, the call to sanctification cannot dissolve into debates of who bears guilt. Prophethood makes everyone responsible. Prophetic people imagine spaces filled with divine sanctity, love, and compassion.

Finally, sanctifying vocations with their reordered ambitions, gratitude, and compassion mesh well with Jesus' present and future kingdom. Deeper love for God translates to deeper love for one another and thereby contributes to and creates a yearning for the full consummation of God's kingdom. Like young love between wife and husband, love for God creates longing and unending passion, service, and joy. Our taste of the future creates an insatiable desire for God's perfect love. Living out their sanctifying vocations enables Pentecostals to experience and anticipate the "shalom" promised with the new heaven and earth. Jesus the sanctifier calls Pentecostals to holy living. In a mysterious way, sanctification makes us sanctifiers with him and like him.

3. Spirit-Baptizer

According to Frank Macchia, Spirit baptism is the crown jewel of Pentecostal theology.[25] Although it may be the best known tenet of Pentecostals, Spirit baptism remains difficult to unpack. Many Pentecostals know the refrain, "I'm saved, sanctified, and filled with the Holy Ghost." While classical Pentecostals typically experience Spirit baptism as a crisis experience accompanied by evidential tongues, the larger umbrella of

[25] Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 20.

Pentecostalism covers a host of expressions. Charismatic or renewal streams often speak of "fanning the flame" or "actualization of baptismal initiation." In short, though Pentecostals debate the reception of the Spirit, all streams agree that life in the Spirit includes current manifestations of spiritual gifts and ongoing pursuit of a deeper, fuller encounter with the Spirit.[26]

I argued earlier that Pentecostals see the Spirit-filled Jesus as exemplar. Sammy Alfaro offers a helpful assessment about Jesus' vocation: "What might be surprising, however, is that to speak of the baptism with the Holy Spirit early Pentecostals began by identifying Jesus as Spirit Baptized," and according to the Gospels, "Jesus did not preach a single sermon or begin his mission in any way until the Holy Spirit had anointed him with power."[27] At the end of Luke's Gospel, Jesus directs the disciples to wait in Jerusalem "until they have been clothed with power from on high" (Luke 24:49; see also Gal 3:26; Col 3:12). Upon his ascension, Jesus the Spirit-baptizer empowers the new people of God to extend his mission. With unending anticipation and in fulfillment of Acts 1:8, Pentecostals sense a divine destiny for their lives. Their participation in the "last days" outpouring compels them to take the gospel to the ends of the earth (see also Acts 2:17). With such urgency, it is no wonder that this zeal leads to the expansion of the movement.

The vocational connection between Spirit baptism and the prophethood of believers should be immediately apparent. Sadly, however, Pentecostals often experience Spirit baptism as a profound encounter with God that fails to impact daily living. Stronstad exhorts—and warns—Pentecostals not to forget its effect. Pentecostals must not reduce Spirit baptism to evangelism (think verbal proclamation). Prophetic people with holy affections speak truth to power. Witnesses testify and advocate for individuals and communities. Spirit-empowered witnesses embody the suffering, stewardship, hospitality, and compassion of God to the world.[28]

Again, where Pentecostals often speak as elitists, the late pastor Jack Hayford offers helpful counsel for insiders and outsiders. The Spirit-baptized life is marked by "a passion for fullness, for *all of Jesus* . . . [to] open me to the Holy Spirit's constant overflow in my life, welcoming His gifts and transcending my limits with His

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[26] See my *Reading Luke-Acts in the Pentecostal Tradition* (Cleveland, TN: CPT Press, 2010) and my 2021 SPS presidential address, "A Century in the Making: Receiving the Samaritan Pentecost (Acts 8:4–25) in the Pentecostal and Charismatic Traditions," *Pneuma* 43 (2021), 173–98. In the spirit of ecumenism, see "'Do Not Quench the Spirit': Charisms in the Life and Mission of the Church," the Report of the Sixth Phase of the International Catholic-Pentecostal Dialogue (2011–2015), http://www.christianunity.va/content/unitacristiani/en/dialoghi/sezione-occidentale/pentecostali/dialogo/documenti-di-dialogo/testo-del-documento-in-inglese.html (5 July 2021).

[27] Sammy Alfaro, *Divino Compañero: Toward a Hispanic Pentecostal Christology* (Eugene, OR: Pickwick, 2010), 40–41.

[28] Stronstad, *Charismatic Theology*, 97–98.

almightiness."[29] I also cling to the words of Pentecostal historian Ronald Kydd, my college professor, who often stated that "an encounter with God that does not lead to greater intimacy with Jesus is ultimately disappointing." If Pentecostals experience Spirit baptism as an expression of God's love upon them, they will inevitably turn that same love toward the world. The fivefold vocation is increasingly clear: "The fruit of the Spirit [is] the Spirit's work to manifest Christ in the character of the believers. The gifts of the Spirit . . . manifest the power of God in the service of the gospel" to evangelism and edification.[30] Jesus calls every Pentecostal to this life.

4. Healing/Exorcism

Healing plays no small part in Jesus' ministry. Similarly, the new people of God continue his healing ministry. In Acts, disciples heal the sick, grant sight to the blind, and deliver the oppressed in Jesus' name. Paul includes gifts of healing, faith, and miracles among ministries given by God for the common good. James encourages prayer for the sick (Jas 5:13–16). Pentecostals everywhere believe unashamedly that God heals today. That "Jesus Christ [the healer] is the same yesterday, today, and forever" requires little defense among Pentecostals (see Heb 13:8).

Given the outstanding essays on healing by David Han and Andrew Prevot, I draw attention only to links between healing and vocation. In short, a Pentecostal theology of healing must extend further than bodily healing. According to Prevot, healing "may be interpreted in diverse ways and involve features such as emotional comfort, social inclusion, personal empowerment, holistic care, spiritual wellbeing, and lengthy process of change and growth."[31] Healing vocations, formal and informal, attend to economic, social, cultural, political, and environmental dimensions. Similarly, exorcisms include deliverance both from demonic forces tormenting an individual as well as from the systemic evils felt by communities.

Pentecostals must acknowledge and celebrate where they already serve in ministries of healing. They serve in vocations that carry out the ministries that Prevot details above on a regular basis. Though families, local churches, and working communities support and care for one another at a basic level every day, many Pentecostals fail to equate their daily lives with healing. On the other hand, Pentecostals must capture a larger vision for prophetic healing. They must proclaim the convergence of Jesus' announcement of the kingdom with the day of the Lord's favor (Luke 4:19). The ministry of healing calls for Jubilee. In a world filled with corruption, abuse,

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[29] S. David Moore, *Pastor Jack: The Authorized Biography of Jack Hayford* (Colorado Springs: David C. Cook, 2020), 241.

[30] Land, *Pentecostal Spirituality*, 119.

[31] Andrew Prevot, "Varieties of Healing: A Catholic Perspective," *Spiritus* 9:2 (2024), 197.

exploitation, racism, inequality, and bigotry, Pentecostals must reimagine their sphere of influence. As an example, the recent publication of O*pen Wide Our Hearts: The Enduring Call to Love,* published by the USCCB in 2018, offers a pastoral appeal to address racism.[32] In the Spirit of Pentecost, Pentecostals must learn from our fellow Christian communities and expand their visions of a better world.

Another implication for vocation concerns the role of those in medical work. Pentecostals pray every day for the physical needs of their fellow congregants and neighbors. Patients yield their lives to physicians, surgeons, nurses, and expansive teams of professionals and workers committed to the common goal of health, recovery, and overall wellbeing. Pentecostals believe intuitively that all healing comes from God, whether extraordinary or ordinary (of course, heart surgeries, knee replacements, and life-saving prescriptions are hardly ordinary). Allow me to share a personal testimony. My audiologist is bi-vocational. During my consultation, Dr. Myers (name adjusted) inquired about my "day job." When he learned that I work as a professor of theology, Myers stated enthusiastically that he pastors a local church. A month after I received my hearing aids, I met Myers for a checkup. When he asked about my adjustment to hearing aids, I told him that I testify joyfully to friends that "God healed my hearing." When I asked Myers if he saw his medical work as healing ministry, his facial response indicated that he had never considered this question. He began to talk of his work as a pastor. Sadly, the majority of Pentecostals do not imagine their work/careers as extensions of Jesus the healer.

5. Soon-Coming King

Early Pentecostals believed that Jesus would return sooner rather than later. While this hope remained strong throughout much of the twentieth century, urgency began to wane. Though later streams did not share the same zeal, all Pentecostal streams remain committed to Jesus' return and the full consummation of his kingdom. I suggest that a theology of vocation provides the necessary impetus to fuel passion and purpose. Whereas early Pentecostals may have been accused of an under-realized (too futuristic) eschatology, contemporary Pentecostals should be on the frontlines of a realized eschatology.[33]

Sadly, hymns such as "This World Is Not My Home" and popular choruses like "All Aboard for the Gospel Train" teach a faulty eschatology that marginalizes daily life. Even as Pentecostals engage in end-time evangelical zeal (Matt 9:37/Luke 10:2; Matt

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[32] *Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism*, https://www.usccb.org/resources/open-wide-our-hearts-enduring-call-love-pastoral-letter-against-racism (12 June 2023).

[33] Obviously, Pentecostal diversity prevails again. A common thread of the prosperity gospel/Word Faith messengers offers an erroneous and abusive over-realized eschatology.

24:14/Mark 13:10; Luke 21:24) and long for the consummation of God's kingdom, they must resist dualism. As the final tenet of the Fivefold Gospel, Pentecostals do not seek escape from this world, but they bring the future into the present. Pentecostals must proclaim more than "eternal life." The previous tenets of the Full Gospel demonstrate that Jesus steps into his vocation with the announcement that "the kingdom of God is upon us" (Mark 1:14). Paul tells the Ephesians that the promised Holy Spirit is a deposit that guarantees their final inheritance (Eph 1:14). In the fivefold scheme, intimate encounter with Jesus brings a taste of heaven to earth; holiness creates an insatiable passion for love, peace, and joy. Jesus heals the sick, delivers the oppressed, and transforms lives now (Luke 7:22-23)!

The reign of Jesus requires a prophetic response. Not only do Pentecostals reap the benefits of the already kingdom of God, but they join Jesus' vocation as agents of God's kingdom. Contrary to the common images of an endless bliss devoid of work, the rule of Jesus redeems their vocations. Pentecostals' vision for the kingdom renews their commitment as God's agents for co-creation and re-creation. With the prophet Zechariah, Pentecostals imagine a world where people enjoy the fruit of labor and fair compensation (Zech 8:10–12). With Micah, Pentecostals cannot separate their daily "walk with God" from justice and mercy (Mic 6:8). If there is no domain outside of God's rule, Pentecostals must reimagine their politics, business, education, and stewardship. With glossolalic zeal, Pentecostals groan with creation in anticipation of full redemption (Rom 8:28). With prophetic imagination, they extend the rule of God beyond church walls. In so doing, they do not imagine a single politic, but they bring prophethood to every and any kind of *polis*. Through *jazzolalia*, Pentecostals enjoy and anticipate "the kingdom of God . . . [as communities of] righteousness, peace, and joy in the Holy Spirit" (Rom 14:17).

Implications: PCCNA/USCCB Dialogue

Having spent the bulk of this essay developing a framework for a Pentecostal theology of vocation, I turn now to practical considerations. If the Spirit of Pentecost is the great Equalizer and available for everyone and if the Full Gospel promises "fuller" lives and if the prophethood of all believers launches prophetic dreams and visions, where does the rubber meet the road? I invite readers to remember my "Everyman" (and Everywoman) Pentecostal testimony, a tale of hierarchy, angst, and confusion. I invite all Pentecostals to find their place in the call of God. Due to length restrictions, I am limited to the following introductory implications for praxis.

First, as I stated earlier in this essay, a robust theology of vocation addresses Pentecostal proclivities to dualisms. (1) Pentecostals must abandon any obsession with the "spiritual" life. God is not interested in our spiritual lives. Instead, Pentecostals must

embrace a spiritual*ity* that does not compartmentalize God's intent for their physical, emotional, sexual, and vocational lives. All humans are created and commissioned wholly by God. Period. (2) Pentecostals must abandon the sacred versus secular divide. A common mantra at Evangel University is "everyone is called to ministry." The call of God—whatever a student's major—rests on every student that walks on our campus. (3) Pentecostals must not limit their vocation to a career/workplace. Vocation extends to all of life (see below).

Second, Pentecostals must enlarge their theology of vocation to include family, workplace (if applicable), citizen/community, church, friendship, and lifelong learning. I serve at one and the same time as a husband, father, sibling, and son. I serve as a professor, counselor, mentor, and scholar. I am a biblical scholar, a pacifist, an activist (with Missourians for Alternatives to the Death Penalty),[34] and an ecumenist. I worship and teach Sunday School at my local church. I am a Canadian citizen and a permanent resident in the United States. I live in Springfield, Missouri, specifically, the Galloway neighborhood. The list goes on. I wear many hats! Though degrees of consciousness and attentiveness to a specific vocation inevitably vary, I never take off a hat. What a responsibility! What a privilege! God calls every Pentecostal to similar yet unique livelihoods. Imagine the Fivefold Gospel enacted by every daughter and son, young and old, woman and man in every kitchen, bedroom, classroom, factory, city chamber, pew, and cubicle. The list goes on.

As an example, envision our families. The home is the ideal arena to enact the Full Gospel. The home functions as the stage for holy love and ambition, healing, and re-creation. As Luther's priesthood of all believers revolutionizes family life, Pentecost grants every member of every family a call to prophethood. Parents, siblings, and extended family members speak into each other's lives. Eyes and ears are always nearby. When a child states from the back seat of a car, "Mom/Dad, why is that man begging for food?," parents hear the prophets Amos and Micah and our supreme prophet Jesus. Even as parents guide children to their futures, parents receive a call to embody Jesus' fivefold mission. Parents strive to provide quality education, career/workplace guidance, but they also seek to guide their children to faith, to live holy lives, to bring healing, and to raise good citizens and humans. As the decades go by, children often become caregivers for their parents. However, in doing so, children must not deny their aging parents their day of "sageing."[35] Applications are infinite.

Third, I wonder if Pentecostals might reimagine vocation not as a noun (i.e., a call or calling), but as a verb (i.e., called). For this idea, I am indebted to Catholic

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[34] See https://www.madpmo.org (14 June 2023).

[35] See the delightful work by Jewish writer Zalman Schachter-Shalomi, *From Age-ing to Sage-ing: A Profound Vision for Growing Older* (New York: Warner Books, 1995).

theologian Kathleen Cahalan.[36] First, we live in an anxious world. As an educator, I see the mental health crisis every day. A consistent concern among young Pentecostal students is "what will I do with my life?" and "where is God calling me?" Of course, this anxiety plagues every age group. I propose that an emphasis on "called" rather than "calling" might offer a partial solution to the current crisis. What if Pentecostals would obsess less over an ever-elusive quest to discover an all too often "hidden" calling (and whether they remain in the will of God) in exchange for affirmation and commitment to their current vocations? Every Pentecostal is called. They are called to Jesus, to holy living, to life in the Spirit, to be healers, and to be harbingers of Jesus' return. They are called to prophethood, wherever they live, love, work, and play. Right now! To live such lives constitutes the perfect will of God (Rom 12:1–2).

Fourth, conversations about vocation must recognize the role of privilege. Those of us who ask "what will we do with our lives?" make up a small fraction of the global population. A large percentage of Pentecostals—particularly in the Global South—live daily under socioeconomic duress. Unlike most readers of this essay, the poor of this world invest little energy on a quest for "their callings."[37] Instead, many people care only for daily food, health, and shelter. Many Pentecostals neither choose vocations nor imagine options. This vast need must inspire at least two prophetic possibilities. First, how might a robust theology of the Full Gospel inspire "the rich" to inspire self-worth and vocational value for the poor? Workers nearby and around the world contribute daily to the sustainability of the human project. The world runs on the backs of workers who engage in ordinary and mundane yet essential service; their work must be valued as kingdom work. Second, however, the privileged of this world must use their lives to advocate for and enable the poor. Jesus calls us to employ our resources on behalf of the outcast, the migrant, the incarcerated, and every person desperate for the Day of the Lord's favor (Luke 4:18–19; 11:1–4). Privilege demands prophetic responsibility.

Finally, I believe a major reason for the rising exodus of young people (and older people) out of institutional Christianity stems at least in part from an underdeveloped theology of vocation. I am tired of accusations of laziness and apathy hurled at today's youth. I am saddened by their disdain for church. However, I am convinced that Pentecostal churches do not demand enough from them. Exiled Pentecostals see through siloed living; they are tired of cheap grace. Instead, young adults want to make a difference in their world. If the church does not inspire their efforts, they look elsewhere. What if Pentecostals would reimagine discipleship that turns holiness from legalism and lawlessness to holy ambitions? What if youth would connect their artistic

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[36] Kathleen A. Cahalan, *The Stories We Live: Finding God's Calling All Around Us* (Grand Rapids: Eerdmans, 2017).

[37] Regardless of tradition, questions about privilege remain scarce in literature on vocation.

and creative desires to ministries of redemption and healing? Today's youth want to live prophetic lives. Pentecostals must affirm their work.

Until We Meet Again

Finally, if the prophethood of all believers and the Full Gospel serve as a legitimate foundation for a Pentecostal theology of vocation and if Pentecostals truly aspire to embody the barrier-breaking hospitality of Pentecost, we must represent the call to ecumenism. The Spirit of Pentecost undoubtedly calls Pentecostals to imagine the ecumenicity of the Spirit.[38] Pentecost calls believers to embody and release the cross-traditional recognition of God's work in the life of the "other." A common stated purpose for ecumenical dialogue includes emphasis upon unity and common witness. The world, which is so often characterized by anger, division, and violence, desperately needs prophetic unity and witness. I trust our investment in ecumenism embodies holy love, Spirit-driven witness, and healing. I pray for dreams and visions of a better world. I pray that this exploratory dialogue finds listening ears among my Pentecostal constituents.

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[38] See Emilio Alvarez, *Pentecost: A Day of Power for All People* (Downers Grove: IVP, 2023), 36.