

Pentecostal Approaches to Ecotheology: Reviewing the Literature

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Introduction

The relatively recent maturing of Pentecostal theology as an academic discipline has included consideration, both directly and more indirectly, of a theology of ecology—broadly understood as the relations between God, human and nonhuman creation.¹ Although there has been development of “green pneumatologies” by theologians (including some charismatics) such as McFague, Johnson, Moltmann, Wallace and Edwards, specifically Pentecostal considerations could still be characterised as relatively incipient.² That is not to say that the building blocks are not there. Pentecostal theological interest in areas such as eschatology and pneumatology, considerations central to resourcing a Pentecostal theology of ecology, is thriving. Consequently, this literature review encompasses both targeted ecotheological considerations as well as those arising from related theological work. Occasionally I will draw on broader literature on the intersection of religion and ecology to provide context and perspective.

This review outlines the key approaches to ecotheology developed so far within Pentecostal scholarship and summarises the various trajectories. To clarify terminology, ecotheology is used as a heuristic to mean a theology of ecology.³ Environment, earth and nature are all assumed to be creation—in the context of this review, these terms are used interchangeably—and ecology includes the idea of the relationality of human and nonhuman

¹ For a definition of Pentecostal theology see: Wolfgang Vondey, “Introduction to the Routledge Handbook of Pentecostal Theology,” in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Kindle Electronic Edition (London/New York: Routledge, 2020), 1–2. For an overview essay and bibliography of broader Christian interest in ecological issues, see the Yale Forum on Religion and Ecology. Peter W. Bakken and David C. McDuffie, “Bibliography | Yale Forum on Religion and Ecology,” accessed January 21, 2021, <https://fore.yale.edu/World-Religions/Christianity>.

² Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Kindle Electronic Edition (Grand Rapids: Baker Books, 2018), 144–47; Matthew Tallman, “Pentecostal Ecology: A Theological Paradigm for Pentecostal Environmentalism,” in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 147–48; Peter Althouse, “Pentecostal Eco-Transformation: Possibilities for a Pentecostal Ecotheology in Light of Moltmann’s Green Theology,” in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 117.

³ For a discussion of the term ecotheology and its relational aspects, see: H. Paul Santmire, “Ecotheology,” in *Encyclopedia of Science and Religion*, ed. J. Wentzel Vrede van Huyssteen et al. (New York: Thomson Gale, 2003), 247–50.

creation. To structure the review, I have broadly categorised the approaches of the Pentecostal ecotheological literature as follows. The first addresses both perceived limitations of Pentecostal doctrine thought to impede ecological interest and action and constructs a more holistic approach inclusive of nonhuman creation. The second area of interest is hermeneutical, reading Scripture through the lens of ecology. The final area attends to practice and mission.

1. Pentecostal Doctrine

Pentecostal theological endeavour has sought to acknowledge and critique Pentecostal doctrines and emphases seen to inhibit or devalue ecological concern, and from this basis to develop a theological foundation to resource Pentecostal ecological practice and mission. I approach Pentecostal ecotheological thinking along the lines of the fivefold Pentecostal narration of the gospel of Christ, as these are comprehensive of the main issues addressed.⁴ The doctrines of Christ as Saviour and Coming King are addressed first as these both reflect the primary areas of concern and provide the foundational theological assumptions for the subsequent doctrines of Christ as Sanctifier, Healer and Spirit baptiser.

1.1 Saviour

An anthropocentric and individualistic understanding of the scope of salvation by Pentecostals is commonly identified as a key inhibitor to Pentecostal interest and attention to matters of ecology.⁵ It is seen to elevate the standing of humanity in relation to broader creation such that creation can be seen to exist solely for the service of humanity.⁶ This individualistic understanding also has a dualistic consequence: it suggests only our disembodied souls are saved. This inhibitor is generally addressed from the perspective of the relation of human and nonhuman creation, and of creation and God. These considerations have arisen across theological works regarding creation, eschatology, soteriology and pneumatology as well as in the context of directly addressing inhibitors to Pentecostal interest

⁴ See Lamp and Vondey for an explanation of the origins and utility of the fivefold gospel categories: Vondey, "Introduction to the Routledge Handbook of Pentecostal Theology"; Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel*, Kindle Electronic Edition, T&T Clark Systematic Pentecostal and Charismatic Theology (London/New York: T&T Clark, 2017); Jeffrey S. Lamp, "Jesus as Sanctifier: Creation Care and the Fivefold Gospel," in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 152–68.

⁵ See for example: Vondey, *Pentecostal Theology*, 155; Shane Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 122, 129; Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology*, Kindle Electronic Edition (Grand Rapids: Eerdmans, 2012), 250; A. J. Swoboda, "Tongues and Trees: Towards a Green Pentecostal Pneumatology" (Ph.D., England, University of Birmingham (United Kingdom), 2011), 327, <https://etheses.bham.ac.uk/id/eprint/3003/1/Swoboda11PhD.pdf>.

⁶ Lamp, "Jesus as Sanctifier: Creation Care and the Fivefold Gospel," 155.

in ecology.⁷ The conclusion is, nonhuman creation is within scope of the redemptive work of Christ.

The most common rationale for this conclusion is based on the relationality of human and nonhuman creation: as the consequences of sin are inclusive of creation, then so must be the consequences of redemption. That is, reconciliation is not just with God and other human beings, but also with the whole created order that has been sinned against because of human beings' sin against God. Without engaging with doctrines of original sin and the corruption of nature, Tallman simply observes the Genesis account of sin not only includes an impact on humanity's relationship with God but on the broader environment.⁸ Given humanity's "complicit guilt" in the current environmental devastation, he proposes Christ's work in "negating" the effect of sin includes reconciliation with God, others and all of creation.⁹ Similarly, Alvarez proposes if creation is in need of redemption (Romans 8:21-22), it is because human beings have sinned against it.¹⁰ Therefore, "they must repent of their sin, confess it, and change their ways towards it."¹¹ Clifton proposes the narration of the gospel of Christ includes recognition that the effect of human sin is also the destruction of the environment; and through the salvation of humanity, salvation also encompasses the whole groaning creation.¹² Studebaker affirms salvation as cosmic in scope based on the fundamental relationality of all of creation as matter, graced by the Spirit of life.¹³ Consequently, redemption is about restoring relationships: with God, each other and creation.¹⁴ It also means that if all of creation is within the scope of the redemptive work of the Spirit, so too is the human body, not just the human soul.¹⁵ As Studebaker's approach explains the fundamental relationship of human and nonhuman creation, it also serves to explain why sin can have consequential effects on creation.

Another approach focuses on the value of the cosmos in relation to God, often from a pneumatological perspective. As the mission of the Spirit of life is inclusive of the old and the new creation, redemption of all of creation is in scope of the Spirit's redemptive work. Vondey proposes salvation must be inclusive of all creation because it is "the arena of Incarnation and

⁷ Tallman, "Pentecostal Ecology: A Theological Paradigm for Pentecostal Environmentalism"; Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," 123; Vondey, *Pentecostal Theology*, 155; Jeffrey S. Lamp, "New Heavens and New Earth: Early Pentecostal Soteriology as a Foundation for Creation Care in the Present," *Pneuma: The Journal of the Society for Pentecostal Studies* 36, no. 1 (2014): 64–80.

⁸ Tallman, "Pentecostal Ecology," 138–39.

⁹ Tallman, "Pentecostal Ecology," 142.

¹⁰ Miguel Álvarez, "Mission in the Middle: Exploring Latin American Mission and Hermeneutics," *Journal of Pentecostal Theology* 29, no. 2 (September 21, 2020): 311.

¹¹ Álvarez, "Mission in the Middle," 311.

¹² Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," 130.

¹³ Studebaker, *From Pentecost to the Triune God*, 250, 259.

¹⁴ Steven M. Studebaker, "Creation Care as 'Keeping in Step with the Spirit,'" in *A Liberating Spirit: Pentecostals and Social Action in North America*, ed. Michael Wilkinson and Steven M. Studebaker, Kindle Electronic Edition (Eugene: Pickwick Publications, 2010), 255–56.

¹⁵ Studebaker, *From Pentecost to the Triune God*, 259.

Pentecost” in which the redemptive work of God is realised.¹⁶ Yong, in developing a pneumatological soteriology and eschatology, identifies “cosmic salvation” as an aspect of redemption.¹⁷ This concept, Yong proposes, is particularly pertinent in light of current environmental degradation.¹⁸ In the context of considering the intersection of science and creation, Macchia’s rationale for the inclusion of all creation in Christ’s redemptive work is made through applying the lens of justification to the first article of the creed. Both human and nonhuman share life “without merit or worthiness.”¹⁹ On this basis he critiques the individualistic and anthropocentric understanding of justification by grace through faith in Christ. Nonhuman creation is not ours; it is God’s with its “own purpose in God” and must be respected.²⁰ More recently, Macchia in his preliminary consideration of a theology of Spirit and creation, understands the work of the Spirit as fundamental to the entire cosmos: “redemption is not an abandonment of creation.”²¹ In summary, salvation, understood broadly rather than anthropocentrically, has significant implications for ecotheology. It requires a commitment by Pentecostals not only to restored relations between human beings and God, and with one another, but also to restored relations between human and nonhuman creation.²²

1.2 Coming King

Turning now to eschatology—Jesus as coming King—a premillennial dispensationalist doctrine that includes the annihilation of creation and prior *parousia* is commonly seen as providing a barrier to interest in ecology by Pentecostals.²³ By way of background, Norris

¹⁶ Vondey, *Pentecostal Theology*, 158. See also Daniela C. Augustine, *The Spirit and the Common Good: Shared Flourishing in the Image of God*, Kindle Electronic Edition (Grand Rapids: Eerdmans, 2019), 57.

¹⁷ Amos Yong, *Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*, Kindle Edition (Grand Rapids, Michigan: Baker Academic, 2005), Loc. 95; Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology*, Kindle Electronic Edition (Grand Rapids/Cambridge: Eerdmans, 2010), Loc. 3801.

¹⁸ Yong, *Spirit Poured Out on All Flesh*, 94.

¹⁹ Frank D. Macchia, “Justified in the Spirit: Implications on the Border of Theology and Science,” in *The Spirit in Creation and New Creation: Science and Theology in Western and Orthodox Realms*, ed. Michael Welker, Kindle Electronic Edition (Grand Rapids: Eerdmans, 2012), Loc. 2221.

²⁰ Macchia, “Justified in the Spirit: Implications on the Border of Theology and Science,” Loc. 2214-2222, 2285-2296, 2328.

²¹ Frank D. Macchia, “Tradition and the Novum of the Spirit: A Review of Clark Pinnock’s ‘Flame of Love,’” *Journal of Pentecostal Theology* 6, no. 13 (October 1998): 37.

²² A. J. Swoboda, “Looking the Wrong Way: Salvation and the Spirit in Pentecostal Eco-Theology,” in *A Liberating Spirit: Pentecostals and Social Action in North America*, ed. Michael Wilkinson and Steven M. Studebaker, Kindle Electronic Edition (Eugene: Pickwick Publications, 2010), 241; Swoboda, “Tongues and Trees,” 297, 306.

²³ Andrew Ray Williams, “Greening the Apocalypse: A Pentecostal Eco-Eschatological Exploration,” *PentecoStudies* 17, no. 2 (2018): 206; Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 120; Tallman, “Pentecostal Ecology: A Theological Paradigm for Pentecostal Environmentalism,” 150; Agustinus Dermawan, “The Spirit in Creation and Environmental Stewardship: A Preliminary Pentecostal Response toward Ecological Theology,” *Asian Journal of Pentecostal Studies* 6, no. 2 (2003): 205–6; Robby Waddell, “Apocalyptic Sustainability: The Future of Pentecostal Ecology,” in *Perspectives*

explains a premillennial approach to dispensationalist doctrine, adopted by Pentecostalism and elaborated on over time, is a function of the historical context of late nineteenth and early twentieth century, particularly in the United States. At the time it seemed to provide a coherent framework to address concurrent conflict both in relation to origins (between evolutionary theory and Genesis) and endings (an increasingly pessimistic historical outlook arising from crises such as the Civil War, and the rise of Marxism and liberalism).²⁴ King notes its initial later adoption by Pentecostals was mainly to address emerging concerns about evolutionary theory; it was not central to early Pentecostalism's passion for lost souls and understanding of an imminent *parousia*.²⁵ McQueen identifies a variety of eschatological views within early Pentecostalism and concludes contesting premillennial dispensationalism is not being unfaithful to the spirituality of early Pentecostalism.²⁶

Williams has proposed an eschatological basis for Pentecostal interest in ecology drawing on the eschatological work of Althouse, Macchia and McQueen.²⁷ One of his objectives was to directly address the annihilation of creation aspect of the premillennial dispensationalist doctrine. First, he concludes creation will be transformed, not annihilated at the *parousia*.²⁸ Williams draws attention to McQueen's addressing of this issue through a reading of Revelation 21:1 and 21:4. The cosmos itself does not "pass away," rather it is the passing away of the "former things" of the "first heaven and first earth" such as death that result in the transformation of the cosmos into a new creation.²⁹ Similarly, Althouse points out it is the annihilation of death, not the annihilation of bodies and creation that inaugurates the new

in Pentecostal Eschatologies: World Without End, Kindle Electronic Edition (Eugene: Pickwick Publications, 2010), 98; Swoboda, "Tongues and Trees," 327; Studebaker, *From Pentecost to the Triune God*, 240; Peter Althouse, "Spirit of the Last Days: Contemporary Pentecostal Theologians in Dialogue with Jurgen Moltmann" (Ph.D., Canada, University of St. Michael's College (Canada), 2001), 34; Richard E. Waldrop, "Spirit of Creation, Spirit of Pentecost: Reflections on Ecotheology and Mission in Latin American Pentecostalism," in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 226; Vondey, *Pentecostal Theology*, 167, 171. Also see Snell in relation to the impact of premillennial dispensationalism on concern for social reform: Jeffrey T. Snell, "Beyond the Individual and Into the World: A Call to Participation in the Larger Purposes of the Spirit on the Basis of Pentecostal Theology," *Pneuma: The Journal of the Society for Pentecostal Studies* 14, no. 1 (January 1, 1992): 53.

²⁴ David S. Norris, "Creation Revealed," in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 78–84. See also Daniel D Isgrigg, "The Pentecostal Evangelical Church: The Theological Self-Identity of the Assemblies of God as Evangelical 'Plus'," A paper presented at the 46th Annual Meeting of the Society for Pentecostal Studies (St. Louis, MO, 2017), 17.

²⁵ Gerald W. King, "Evolving Paradigms," in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 112–13. See also Larry McQueen, *Toward a Pentecostal Eschatology: Discerning the Way Forward*, Journal of Pentecostal Theology Supplement Series (Dorset: Blandford Forum, 2012), 34.

²⁶ McQueen, *Toward a Pentecostal Eschatology: Discerning the Way Forward*, 142. See also Althouse, "Spirit of the Last Days," 234.

²⁷ Andrew Ray Williams, "Greening the Apocalypse: Toward a Pentecostal Eco-Eschatology" (M.T.S., Virginia, USA, Regent University, 2016), 2018.

²⁸ Williams, "Greening the Apocalypse," 2018, 225.

²⁹ Williams, "Greening the Apocalypse," 2016, 59.

creation, of which Christ is the first-born.³⁰ Therefore, the world will not be annihilated, rather transformed into the dwelling place of God. On this account, as Kärkkäinen observes, if the renewal of the cosmos includes the renewal of bodies, as death has been defeated, the body/soul dualism implicit in premillennial dispensationalism must also be dispensed with.³¹ Secondly, substantively drawing on Macchia, Lamp and Williams both affirm the “last days” and the new creation are already inaugurated—they are not a post-annihilation future—through the pouring out of the Spirit at Pentecost, an “already/not yet” approach to Pentecostal eschatology.³² The renewal and redemption of all God’s creation are, by the Spirit, within the scope of soteriology and eschatology. Charismata, signs and wonders, and lives “dedicated to God’s righteousness on earth” are signs of the “already/not yet” nature of the Kingdom of God.³³ Consequently, as Althouse proposes, God’s people are endowed with the Spirit to participate in the present in God’s mission to renew all of creation in anticipation of future transformation.³⁴

This narrative concords with the eschatological assumptions and proposals that underpin much of the Pentecostal ecotheological and related literature. Yong notes in the broader Pentecostal theological literature a “clear distancing” from a premillennial dispensationalist eschatology given its incapacity to contribute to theological reflection.³⁵ Yong elaborates Steven Land’s understanding of an apocalyptic eschatology that retains the Pentecostal distinctive of an anticipation of the *parousia* consistent with Pentecostal spirituality. Signs of the last days are the “in-breaking work of the Spirit” rather than the destruction of the world.³⁶ As the Spirit’s inbreaking is to the “ends of the earth,” the world itself is within scope of the work of the Spirit.³⁷ Therefore the “escapism and otherworldliness of a futuristic dispensationalism” can be rejected.³⁸ Yong also proposes the resurrection of the body is indicative of the value God places on “the embodied nature of created things” and his intention to “preserve them.”³⁹

³⁰ Althouse, “Spirit of the Last Days,” 153–54.

³¹ Veli-Matti Kärkkäinen, *Creation and Humanity: A Constructive Christian Theology for the Pluralistic World, Volume 3*, Kindle Electronic Edition (Grand Rapids: Eerdmans, 2015), Loc. 6669.

³² Williams, “Greening the Apocalypse,” 2016, 39, 65; Jeffrey S. Lamp, “Ecotheology: A People of the Spirit for Earth,” in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Kindle Electronic Edition (London/New York: Routledge, 2020), 363.

³³ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 96–97; Williams, “Greening the Apocalypse,” 2016, 39; Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation*, Kindle Electronic Edition (Cleveland: CPT Press, 2012), 35; Snell, “Beyond the Individual and Into the World,” 43.

³⁴ Peter Althouse, “Implications of the Kenosis of the Spirit for a Creational Eschatology,” in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 169, 170.

³⁵ Amos Yong, *Spirit of Love: A Trinitarian Theology of Grace* (Waco: Baylor University Press, 2012), 87.

³⁶ Yong, *In the Days of Caesar*, 3666.

³⁷ Yong, *In the Days of Caesar*, Loc. 3676.

³⁸ Yong, *In the Days of Caesar*, Loc. 3677.

³⁹ Yong, *Spirit Poured Out on All Flesh*, 95.

Clifton proposes eschatology framed as “transformation and fulfilment” provides the motivation and hope for environmental action.⁴⁰ As with Williams, Clifton draws on Macchia’s understanding of the future hope of ultimate transformation of all of creation, and believers’ “participation with the Spirit” in this realising of the kingdom of God in the present.⁴¹ Waddell provides a revised reading of John’s Apocalypse countering the popular notion of the first heaven and earth passing away as being annihilated by pointing out that creation is transformed because it is “death, sorrow and pain” that pass away.⁴² He grounds this eschatology in the prototype of the resurrection of Jesus Christ—a transformative bodily resurrection: the “death of death.”⁴³ The new creation is not a spiritual gnostic “life after death”; rather an eternal “life after the resurrection,” with a cosmic scope, inclusive of socio-cultural and cosmic dimensions.⁴⁴ More recently, Alvarez focuses on the *parousia* aspect of Pentecostal eschatology, understanding it as Christ returning to establish “his kingdom where humanity and the universe will coexist in a state of perfection.”⁴⁵ In the meantime, “one of the most important duties of the church is the redemption of creation.”⁴⁶ Swoboda suggests caring for the earth can be understood as Spirit empowered eschatological mission to address injustices against creation.⁴⁷ Finally, these approaches concord with a much earlier proposal by Snell. Although not explicitly addressing Pentecostal ministry in relation to ecology, he sees the redemptive work of the Spirit in renewing all of creation as implicit within a Pentecostal theology of the charismata. Focusing on Mark 16:9-20, he points out the gifts are portrayed as “an expression of the Spirit’s work in renewing all of creation.”⁴⁸ He suggests the signs referenced in these texts could also point to “the reversal of effects of the fall.”⁴⁹

In addition to addressing disincentives for ecological engagement, this understanding of the Spirit’s eschatological renewal of creation in the present concords with the eschatological focus of early Pentecostal spirituality. That is, direct experience of the Spirit, manifestation of charisms, and the latter rain outpouring of the Spirit were understood as the present nearness of the future Kingdom of God.⁵⁰ This eschatological understanding of the nature of the Spirit’s

⁴⁰ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 132.

⁴¹ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 133.

⁴² Robby Waddell, “Revelation and the (New) Creation,” in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 41.

⁴³ Waddell, “Revelation and the (New) Creation,” 41–42.

⁴⁴ Waddell, “Revelation and the (New) Creation,” 45, 49.

⁴⁵ Álvarez, “Mission in the Middle,” 311.

⁴⁶ Álvarez, “Mission in the Middle,” 311.

⁴⁷ A. J. Swoboda, “Eco-Glossolalia: Emerging Twenty-First Century Pentecostal and Charismatic Ecotheology,” *Rural Theology* 9, no. 2 (2011): 14; Swoboda, “Tongues and Trees,” 325.

⁴⁸ Snell, “Beyond the Individual and Into the World,” 49.

⁴⁹ Snell, “Beyond the Individual and Into the World,” 50.

⁵⁰ Larry McQueen, “Early Pentecostal Eschatology in the Light of The Apostolic Faith, 1906-1908,” in *Perspectives in Pentecostal Eschatologies: World Without End*, ed. Peter Althouse and Robby Waddell, Kindle Electronic Edition (Eugene: Pickwick Publications, 2010), 152; Williams, “Greening the Apocalypse,” 2016, 46,

work provides common ground to address the tension of how Pentecostal spirituality can be congruent and coherently integrated with social and ecological commitments. It also provides the foundation to address the following doctrines of Christ as Healer, Spirit baptiser and Sanctifier.

1.3 Healer

Based on the understanding of the Spirit's work to redeem and renew creation, and the eschatological significance of human participation in this work, the doctrine of healing can be similarly expanded beyond individual humans to apply to a "sick" creation. Swoboda takes a holistic creational perspective to address a false dichotomy between body and spirit. The healing work of the Spirit is inclusive of all creation—"the Spirit is in every element of healing, wherever it may be."⁵¹ As Clifton notes, this understanding of healing provides hope that the devastation of creation is not beyond the healing power of the Spirit.⁵² The common implication is that believers are summoned to participate in the Spirit's healing work through prayer, including prolonged intercession on behalf of creation, and a lifestyle and ministry that lead to its healing.⁵³ From this perspective, inaction by believers in this area and its associated ecological consequences could be viewed as a form of judgment, so repentance for inaction and prayerful healing solidarity with all of creation are required.⁵⁴ As Pentecostals have been expanding the concept of healing to include "spiritual, emotional and social realms," Richie proposes it could also be inclusive of nonhuman creation.⁵⁵ Macchia critiques an individualist and narrow emphasis on healing as disconnected from an eschatology of the "broader plight of human injustice and suffering...(and) the work of the Spirit of God in all of creation to bring redemption and liberation."⁵⁶ For Vondey, "divine healing is inherently physical, social and ecological because it emerges from the Spirit of creation."⁵⁷ Given the interconnectedness of human and nonhuman creation, the church as the hospitable Spirit-

55; McQueen, *Toward a Pentecostal Eschatology: Discerning the Way Forward*, 143; Lamp, "New Heavens and New Earth," 76.

⁵¹ Swoboda, "Tongues and Trees," 315, 319.

⁵² Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," 132.

⁵³ Harold D. Hunter, "Pentecostal Healing for God's Sick Creation?," *The Spirit and Church* 2, no. 2 (November 2000): 145–67; Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," 133; Tallman, "Pentecostal Ecology: A Theological Paradigm for Pentecostal Environmentalism," 145; Matthew Tallman, "Healing for a Sick World: Models of Pentecostal Environmentalism in Africa," in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 186; Williams, "Greening the Apocalypse," 2016, 70–71.

⁵⁴ Michael J. Chan, "Sins of the Ancestors: Generational Sin, Pentecostalism, and the Ecological Crisis," in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 174; Frank D. Macchia, "The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology," in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray Dempster, Byron D. Klaus, and Douglas Petersen (Eugene: Wipf and Stock, 1999), 23.

⁵⁵ Tony Lee Richie, "Radical and Responsible: A Wesleyan-Pentecostal Ecotheology," *Journal of Pentecostal Theology* 23, no. 2 (2014): 229.

⁵⁶ Macchia, "The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology," 21.

⁵⁷ Vondey, *Pentecostal Theology*, 170.

filled community of Christ has responsibility in relation to the “healing and peace of creation.”⁵⁸

A related concept to healing of nonhuman creation is that of flourishing and liberation. Kärkkäinen refers to the Christian mystical tradition that intuits a link between the Spirit and the healing and flourishing of creation from the nature-based symbols of the Spirit—for example, living water, warming fire, light, wind.⁵⁹ The concept of Sabbath is also developed by Kärkkäinen as an eschatological foretaste of the final shalom—peace with nature.⁶⁰ Golo, Clifton and Swoboda identify the Pentecostal “prosperity doctrine” as a contributor to Pentecostal inaction and ecological devastation.⁶¹ The weakness is its anthropocentric and individualistic focus on personal benefit. For Golo, the corrective is to repurpose the metaphor towards liberation, both human and cosmic, addressing the “limits that both poverty and climate change place on humankind.”⁶² Clifton suggests it could be repurposed toward the flourishing of the whole of creation, seeing, along with Boone, the church as “agent(s) for shalom.”⁶³ Swoboda challenges the concept of healing in relation to socioeconomic status, seeing it as in conflict with a simple lifestyle appropriate to followers of Christ.⁶⁴ Affirming the prosperity gospel’s emphasis on healing for the “sick, broken and downtrodden,” Swoboda also turns to the concept of shalom, and suggests the emphasis should also include all of creation.⁶⁵ Ecological healing then can be framed as both attending to a sick creation and focused towards shalom.

1.4 Spirit Baptiser

The doctrine of Spirit baptism is addressed primarily through affirming the outpouring of the Spirit at Pentecost as inclusive of all creation and thereby extending the connection of Spirit baptism and empowerment to ecological mission. Vondey sees the outpouring of the Spirit as a “cosmic Pentecost,” differentiated from the Spirit’s work in creation by initiating a “soteriological participation in the Spirit” that intensifies the ontological nature of the Spirit’s

⁵⁸ Vondey, *Pentecostal Theology*, 170; Paul Ede, “Urban Eco-Mission: Healing the Land in the Post-Industrial City” (M.Theology, Glasgow, International Christian College, 2012), 65–67, 71–72. For further expansion on Ede’s concept of hospitality, refer Augustine, *Pentecost, Hospitality, and Transfiguration*.

⁵⁹ Kärkkäinen, *Creation and Humanity*, Loc. 6609.

⁶⁰ Veli-Matti Kärkkäinen, “The Greening of the Spirit: Towards a Pneumatological Theology of the Flourishing of Nature,” in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 92.

⁶¹ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 124–25.

⁶² Ben-Willie Kwaku Golo, “Africa’s Poverty and Its Neo-Pentecostal ‘Liberators’: An Ecotheological Assessment of Africa’s Prosperity Gospellers,” *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 3 (December 2013): 384.

⁶³ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 133; R. Jerome Boone, “Created for Shalom,” in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene: Pickwick Publications, 2009), 18.

⁶⁴ A. J. Swoboda, “Posterity or Prosperity?: Critiquing and Refiguring Prosperity Theologies in an Ecological Age,” *Pneuma: The Journal of the Society for Pentecostal Studies* 37, no. 3 (2015): 410.

⁶⁵ Swoboda, “Posterity or Prosperity?,” 410–11.

work in creation towards God's redemptive purpose.⁶⁶ The Spirit works with human beings and the church in cooperation towards the transformation of creation.⁶⁷ Swoboda proposes the metaphor of Spirit baptism, if considered as comprehensive of all of creation, could resource a relational ethic of love and care for creation as "the Spirit indwells them both."⁶⁸ Based on a reading of Ephesians 4:7-11, Swoboda draws a connection between the equipping of the church through the descent of the Spirit, and the immersion of the whole of creation in "eschatological expectation."⁶⁹ Clifton similarly identifies the potential of Spirit baptism as metaphor to provide a point of connection between Pentecostals and creation if creation is understood as Spirit-filled. The Pentecostal association of Spirit baptism with empowerment could also include "earth transforming mission."⁷⁰

The Pentecostal distinctive of Spirit baptism has also been leveraged to apply a pneumatological lens to the relation of creation not only from the perspective of Pentecost but also from that of the Spirit as *Creator Spiritus*, with creation as the "theater of the Spirit's presence and activity."⁷¹ Although not undertaken with an ecotheological intent, these explorations identify implications for the ethical relation of human and nonhuman creation. For example, Yong proposes it is the Spirit's presence and agency in creation, the Incarnation and Pentecost, that both refutes an otherworldly disposition and affirms the interdependence of human and non-human creation.⁷² On this basis, human beings' responsibilities in relation to neighbour should be expanded to encompass the whole of the created order as neighbour; and not to do so is a sin against creation and God.⁷³ Macchia notes given the connection "between the Spirit's work in creation and resurrection" there are ecological implications for human beings' relation to broader creation, as it is "earmarked for God."⁷⁴ The basis for Suurmond's early exploration of ecotheology emphasises the Spirit as the Creator Spirit, "the ecological principle of creation," and proposes "increasing ecological awareness as inspired

⁶⁶ Vondey, *Pentecostal Theology*, 163.

⁶⁷ Vondey, *Pentecostal Theology*, 165.

⁶⁸ Swoboda, "Tongues and Trees," 287.

⁶⁹ Swoboda, "Tongues and Trees," 284–85.

⁷⁰ Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," 131.

⁷¹ See Hollenweger for early forays: Walter J Hollenweger, "All Creatures Great and Small: Towards a Pneumatology of Life," in *Strange Gifts: A Guide to Charismatic Renewal (Review by Hunter)*, ed. David Martin and Peter Mullen (Oxford: Basil Blackwell, 1984); Walter J Hollenweger, "Creator Spiritus: The Challenge of Pentecostal Experience to Pentecostal Theology," *Theology* 81, no. 679 (January 1978); Yong, *Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*, 280; Amos Yong, *The Cosmic Breath: Spirit and Nature in the Christianity-Buddhism-Science Trialogue* (Leiden: Brill, 2012), 225.

⁷² Yong, *The Cosmic Breath*, 229, 239.

⁷³ Amos Yong, "The Missio Spiritus: Towards a Pneumatological Missiology of Creation," in *Creation Care in Christian Mission*, ed. Kapya Kaoma, vol. 29, Regnum Edinburgh Centenary Series (Holy Spirit Research Center, Oral Roberts University Digital Showcase, 2015), 132, <https://digitalshowcase.oru.edu/re2010series/24>; Yong, *Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*, 299, 301.

⁷⁴ Frank D. Macchia, "The Spirit of Life: Toward a Creation Pneumatology," in *Third Article Theology: A Pneumatological Dogmatics*, ed. Myk Habets (Minneapolis: Fortress Press, 2016), 129–30.

by the Spirit of God.”⁷⁵ Similarly, for Dermawan, if the Spirit is the life-giving Spirit, then God is involved in his creation and human beings must respect his creation.⁷⁶ Gabriel proposes because the Spirit gives life to all of creation, on this basis, humanity is in kinship with creation; and so nature must be respected.⁷⁷ In summary, and as demonstrated by Lamp, the trajectory of the Spirit as the Spirit of life can be understood in terms of both original creation and its eschatological transformation into new creation. Therefore “Spirit-empowered ecological action” is eschatological anticipation of the future of creation.⁷⁸

1.5 Sanctifier

An ecotheological perspective on the doctrine of Jesus as sanctifier not only expands the scope of what is sanctified to include nonhuman creation, it also expands the scope and thus potential for how believers may participate in the Spirit’s sanctifying work—“a setting apart for God, especially in terms of worship.”⁷⁹ The basis for what Lamp calls a “doxological ecology,” is the concept of human beings as both “priests in the temple of creation”—and co-worshippers with creation.⁸⁰ Daniela Augustine, and similarly Lamp, focus on the Eucharist as the eschatological and formative locus—individual and ecclesial—for this sanctifying worship. In the eucharist, nonhuman creation is not a means to an end: it is co-worshipper with humanity in the priestly offering, by all participants, of the bread and wine; and co-receiver of the Spirit of life.⁸¹ On the basis of this doxological and sacramental ethic, Augustine proposes an expanded scope for love of neighbour—the other—as inclusive of both human and nonhuman creation; and to regard human life itself as liturgy—“to be for others.”⁸² On this understanding, stewardship can be framed as living a “just sociopolitical reality of the kingdom within the household of God,” a hospitable household inclusive of nonhuman creation.⁸³ For Augustine, “worship without justice is idolatry,” as it sacrifices others—human and nonhuman—for one’s own benefit.⁸⁴ For Lamp, seeing creation as co-worshipper “hallows creation and establishes it as something that should be tended carefully.”⁸⁵ Augustine’s ecclesial and hospitality focus is also consistent with Swoboda’s proposal that the Spirit-

⁷⁵ Jean Jacques Suurmond, “Christ King: A Charismatic Appeal for an Ecological Lifestyle,” *Pneuma: The Journal of the Society for Pentecostal Studies* 10, no. 1 (1988): 28.

⁷⁶ Dermawan, “The Spirit in Creation and Environmental Stewardship,” 209, 213, 216.

⁷⁷ Andrew Gabriel, “Pneumatological Perspectives for A Theology of Nature: The Holy Spirit in Relation to Ecology and Technology,” *Journal of Pentecostal Theology* 15, no. 2 (January 1, 2007): 196, 199.

⁷⁸ Jeffrey S. Lamp, “Incarnate Pneumatology: Thinking Ecologically About the Spirit,” A paper presented at the 45th Annual Meeting of the Society for Pentecostal Studies (Life Pacific College, San Dimas, CA, 2016), 18.

⁷⁹ Lamp, “Jesus as Sanctifier,” 157, 162, 164–65.

⁸⁰ Lamp, “Jesus as Sanctifier,” 157–58.

⁸¹ Augustine, *The Spirit and the Common Good*, 147; See also Lamp, “Jesus as Sanctifier,” 160.

⁸² Augustine, *The Spirit and the Common Good*, 135, 139, 141, 148.

⁸³ Augustine, *The Spirit and the Common Good*, 144; Augustine, *Pentecost, Hospitality, and Transfiguration*, 106.

⁸⁴ Augustine, *The Spirit and the Common Good*, 117. Also see Snell on Pentecostals being captured by socio-economic lift with consequential reduced social concern: Snell, “Beyond the Individual and Into the World,” 54.

⁸⁵ Lamp, “Jesus as Sanctifier,” 162.

baptised community “opens its fellowship to the larger creation,” providing an ecclesial basis for ecological stewardship.⁸⁶

Along with Augustine, Land and Castelo affirm the centrality of worship for ethical cultivation, by the Spirit, of the affections and virtues.⁸⁷ Land notes the need for his work to be further developed to address care of creation.⁸⁸ Although Castelo doesn’t directly address implications for the relation of human and nonhuman creation, he hints that the virtues “may be a way of opening the traditional Pentecostal purview of the Spirit’s work within creation, and such a venue could be promising for constructive moral reflection by Pentecostals.”⁸⁹ In the words of Augustine, “right worship (*orthodoxy*) is disciplining and reordering the affections so that worshipers may learn to love and be loved rightly (*orthopathy*) until they themselves... become love—God’s love for all his creation (*orthopraxy*).”⁹⁰

Vondey similarly proposes that sanctification has a range of dimensions, including ecological, because all of creation is “a doxological and eschatological dwelling place for God.”⁹¹ Participation in the sanctifying work of the Spirit cannot be dichotomised between spiritual and material. The mutual interdependence of human and nonhuman means all of creation is within scope of participating, by the Spirit, in the redemptive “glory and holiness of God.”⁹² Studebaker and Yong also see the believer’s formative life in the Spirit—ongoing sanctification—as inclusive of environmental care.⁹³ Christian engagement in creation care participates with the redemptive Spirit of Christ to draw all of creation into “fellowship with Father and Son.”⁹⁴ Williams, drawing on McQueen, emphasises the eschatological goal of sanctification: everlasting fellowship in God’s presence in His new creation.⁹⁵ This means witness is not separate from the transformative experience of the believer; it extends to include ecotheological mission.⁹⁶

⁸⁶ Swoboda, “Tongues and Trees,” 297.

⁸⁷ Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom*, 2010 Kindle Electronic Edition (Cleveland: CPT Press, 1993), 24; Daniel Castelo, “Tarrying on the Lord: Affections, Virtues and Theological Ethics in Pentecostal Perspective,” *Journal of Pentecostal Theology* 13, no. 1 (January 1, 2004): 56.

⁸⁸ Land, *Pentecostal Spirituality*, loc. 165.

⁸⁹ Daniel Castelo, *Revisioning Pentecostal Ethics: The Epicletic Community*, Kindle Electronic Edition (Cleveland: CPT Press, 2012), 76.

⁹⁰ Augustine, *The Spirit and the Common Good*, 137.

⁹¹ Lamp, “Jesus as Sanctifier,” 161.

⁹² Vondey, *Pentecostal Theology*, 159–61.

⁹³ Studebaker, “Creation Care as ‘Keeping in Step with the Spirit,’” 248; Studebaker, *From Pentecost to the Triune God*, 263; Yong, *The Cosmic Breath: Spirit and Nature in the Christianity-Buddhism-Science Dialogue*, 240.

⁹⁴ Studebaker, “Creation Care as ‘Keeping in Step with the Spirit,’” 257.

⁹⁵ Andrew Ray Williams, “Flame of Creation: Pentecostal Ecotheology in Dialogue with Clark Pinnock’s Pneumatology,” *Journal of Pentecostal Theology* 26, no. 2 (2017): 58.

⁹⁶ Williams, “Flame of Creation,” 58–59.

In summary, an ecological perspective of Jesus as Saviour, Coming King, Healer, Spirit baptiser and Sanctifier, sees all of creation as being redeemed and set apart for worship and eschatological participation in the life of the Spirit. This means ecological mission can be participation in “the final sanctification of creation.”⁹⁷ Having reviewed literature that provides theological resources in relation to ecology from the perspective of Pentecostalism’s narration of the gospel of Christ, we now turn to the contribution of Pentecostal biblical hermeneutics.

2. Biblical Hermeneutics

Similar to doctrine, how Scripture is read and interpreted—biblical hermeneutics—can serve both as barrier and enabler of ecological engagement. As noted by Clifton, suspicion of science is reinforced by a literal reading of Scripture in relation to the origins of the earth.⁹⁸ This reading is also the basis for the common Pentecostal soteriological narrative regarding evil, death and sin, and the redemptive work of Christ.⁹⁹ It is one thing to broaden soteriological and eschatological perspectives to include all of creation, noting that one basis for this expansion is the impact on creation of humanity’s sin. It is another to address the hermeneutical basis of the soteriological narrative—the origins of evil, death and sin—in light of evolutionary science. The hermeneutical core of this complex issue has yet to be substantively addressed by Pentecostals. Yong briefly suggests an alternative reading through the lens of the “soteriological work of the Spirit” to participate in the creational work of God.¹⁰⁰ However he also acknowledges “any efforts to renew the Christian doctrine of creation... will need to provide coherent, if not convincing, accounts of... suffering and death” and one could add, sin.¹⁰¹ This basic hermeneutical issue will need to be addressed to overcome the barrier presented by a literal reading of Scripture as to origins and its associated suspicion of evolutionary and climate change science.

Turning to biblical hermeneutics as an enabler to address ecological concern, Lamp has undertaken substantive work in this area by his contribution to reading the Bible from an ecological perspective, including his ecological reading and commentary of Hebrews.¹⁰² Lamp explains the dilemma of interpreting Scripture is foregrounded when it is assumed the Bible speaks directly to the current ecological crisis. That is, how to interpret biblical texts that

⁹⁷ Macchia, *Baptized in the Spirit*, 86.

⁹⁸ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 120–21.

⁹⁹ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 120.

¹⁰⁰ Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century*, Kindle Electronic Edition (Eugene: Cascade Books, 2017), Loc. 6136.

¹⁰¹ Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco,: Baylor University Press, 2014), Loc. 5309. See also Vondey, “Introduction to the Routledge Handbook of Pentecostal Theology,” 3.

¹⁰² The works on Hebrews are: Jeffrey S. Lamp, *Hebrews: An Earth Bible Commentary: A City That Cannot Be Shaken* (London: Bloomsbury Publishing, 2020); Jeffrey S. Lamp, *The Greening of Hebrews?: Ecological Readings in the Letter to the Hebrews* (Eugene: Wipf and Stock Publishers, 2012).

seemingly make a negative as well as a positive contribution to thinking about ecology.¹⁰³ However if this assumption is not made, and Lamp proposes it shouldn't be given the only very recent nature of the problem, the issue becomes "how to elicit contributions from the Bible for today's situation."¹⁰⁴ Lamp considers this issue in the context of the significant work already undertaken by Habel and the Earth Bible project, and by the contributors to the University of Exeter's "Uses of the Bible in Environmental Ethics" project. From a technical perspective, Lamp draws on the distinction Conradie makes between interpretation and hermeneutics. The former focuses on praxis: how do we respond to the "significance of signs in everyday life."¹⁰⁵ The latter steps back to reflect on how we interpret, which is the focus of Lamp's interest.¹⁰⁶ Again drawing on Conradie, Lamp proposes that the development of an ecological hermeneutic must occur in concert with wider theological work across the broad sweep of Christian doctrine.¹⁰⁷ Lamp's contribution is the hermeneutical approaches he suggests to address some of the more problematic issues in interpreting Scripture. A significant example is the distinction Lamp between anthropocentrism and anthropomonism where the latter has human beings as the sole focus. Lamp suggests what is considered as an anthropocentric bias could be interpreted as "instrumental anthropocentrism." That is, Scripture is addressing human beings as those who have a vocation in relation to nonhuman creation against an interpretation that sees human beings as more significant.¹⁰⁸ Another approach Lamp proposes is to make the narrative of Jesus' participation with creation as the incarnation of the eternal word—the "exegesis of the Father"—the priority lens for interpreting, effectively subverting more problematic texts on the relation of God and nonhuman creation.¹⁰⁹

Griffiths, drawing on the ecological hermeneutics of Horrell and Habel, undertakes an ecological reading of Joel 1-2 and Acts 2:17-21 through the lens of the interconnectedness of human and nonhuman creation and that creation also has voice.¹¹⁰ On this reading, Griffiths concludes nonhuman creation is interconnected spiritually as well as materially with human beings. Human sin affects creation, creation laments, humans can repent and cry for salvation, and God's relenting of judgement brings flourishing to all of creation. This

¹⁰³ Jeffrey S. Lamp, *Reading Green: Tactical Considerations for Reading the Bible Ecologically*, Kindle Electronic Edition (New York: Peter Lang Publishing, 2017), 11.

¹⁰⁴ Lamp, *Reading Green*, 3.

¹⁰⁵ Conradie cited in Lamp, *Reading Green*, 11.

¹⁰⁶ Lamp, *Reading Green*, 11.

¹⁰⁷ Lamp, *Reading Green*, 11, 16.

¹⁰⁸ Lamp, *Reading Green*, 40.

¹⁰⁹ Lamp, *Reading Green*, 69.

¹¹⁰ Horrell was a member of the Exeter research project mentioned above. John D. Griffiths, "Wonders in the Heavens Above, Signs on the Earth Below: Pacific Islands Pentecostalism, Climate Change and Acts 2," in *Beyond Belief: Opportunities for Faith-Engaged Approaches to Climate-Change Adaptation in the Pacific Islands*, ed. Johannes M. Luetz and Patrick D. Nunn (Switzerland: Springer International Publishing, 2021), 329–44. Also note consonance with Macchia's argument from justification above for the relation of nonhuman creation and God.

interconnection, Griffiths proposes, is consonant with Pentecostalism's enchanted understanding of creation as suggested by James K. A. Smith, potentially providing resources for Pentecostal attention and response, for example in the South Pacific cultural context.¹¹¹ It also has the potential to address dualistic misunderstanding of the enchantment of creation that ignores material action, refusing to acknowledge and repent of human culpability in ecological devastation as sin against God.¹¹²

A final hermeneutical contribution is by Chan who appropriates the concept of transgenerational judgment as the consequences of sin as a heuristic to understand "humanity's failure to fulfill its vocation on this earth."¹¹³ He proposes the current ecological crisis can be interpreted through this lens. Various examples in Exodus, Kings and the prophets demonstrate it is primarily the negative consequences of sin which is the judgement experienced by a subsequent generation. What is needed, proposes Chan, is for Christians to repent, "with tears, sorrow, and prayers of confession for our sins and for the sins of our ancestors."¹¹⁴ All of these approaches provide examples of how a doctrinally sound hermeneutical lens can engage biblical texts to construct ecological resources appropriate for the contemporary context.

Literature reviewed so far in relation to ecotheology has largely focused on providing a "theological backing" for ecological interest and action from doctrinal and hermeneutical perspectives.¹¹⁵ A significant focus has been to expand the horizon of a gospel proclamation focused on the salvation of individual souls and an otherworldly heaven to reveal the material and cosmic scope of the Spirit's redemptive and transformative work—a truly "full gospel" proclamation.¹¹⁶ We now turn to practical Pentecostal consideration of human beings in relation to nonhuman creation.

3. Practice and mission

Pentecostal literature on ecological practice mainly consists of examples of ecological commitment by Pentecostals as part of the ecotheological literature or identified as part of broader research in relation to the ministry of a church or individual. Suggestions for practice are generally considered more briefly as implications of the theological work reviewed above.

3.1 Proposals for Practice

Regarding proposals for church practice, Tallman states, "the confession of our own sinful complicity in harming and destroying God's creation is a good starting point for Pentecostal

¹¹¹ Griffiths, "Wonders in the Heavens Above, Signs on the Earth Below," 330–32.

¹¹² Griffiths, "Wonders in the Heavens Above, Signs on the Earth Below," 332, 341.

¹¹³ Chan, "Sins of the Ancestors," 175.

¹¹⁴ Chan, "Sins of the Ancestors," 180.

¹¹⁵ Swoboda, "Tongues and Trees," 352.

¹¹⁶ Clifton, "Preaching the Full Gospel in the Face of the Global Environmental Crisis," 129.

Christian worship and environmental praxis.”¹¹⁷ In the Latin American context, Alvarez proposes that as “one of the most important duties of the church is the redemption of the creation,” fulfilling this mission should be “a serious discipline in ministry and academics.” He calls for responsible hermeneutics in relation to ecology, for churches to be “agents of information and advice to their members and the community at large” rather than just leaving the issue to governments, and for care for the environment to be the topic of study in churches, universities, schools and seminaries.¹¹⁸ Apostle Mangaliso Matshobane of the Pentecostal Community Church, in a presentation at a 2020 seminar on ecological sustainability in South Africa, framed this issue as a “wake-up call” for Pentecostals and advocated for “a liturgy based on scripture and reflective of the African heritage to assist African Pentecostal churches in formulating an African-based eco-theology.”¹¹⁹

Addressing this issue as part of outwards facing mission, Clifton observes, will require Pentecostals to engage in “broad dialogue with scientists, politicians, environmentalists etc.”¹²⁰ Ormerod and Clifton, in noting the reluctance of churches more generally to partner with secular environmental movements, suggest finding “common moral ground” could be a basis for working together.¹²¹ An example of a proposed approach is provided by Kirkpatrick-Jung and Riches who explore how East Asian Christians could engage on environmental issues within the cultural contexts in which they are embedded, suggesting joint collaborative community and interfaith conversation to enable joint civil society initiatives.¹²² Drawing on Walls and Ross, Golo proposes “five essential marks of mission” the last of which is “to safeguard the integrity of creation and sustain and renew the life of the earth.”¹²³ To implement this mission, Golo similarly suggests broad engagement: develop theological resources to support action such as lobbying governments on environmental issues; and for churches to form environmental groups to engage in creation care and awareness raising.¹²⁴ Many of the examples of ecological commitment that follow include this type of wider engagement by churches and individuals.

¹¹⁷ Tallman, “Healing for a Sick World: Models of Pentecostal Environmentalism in Africa,” 196, 199.

¹¹⁸ Álvarez, “Mission in the Middle,” 311–12; Swoboda, “Tongues and Trees,” 354.

¹¹⁹ Apostle Mangaliso Matshobane, “Climate Change and Ecological Sustainability – a Religious Leaders’ Perspective,” <https://www.partner-religion-development.org/service/news-archive/article/religious-communities-and-ecological-sustainability-in-southern-africa/>.

¹²⁰ Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 49.

¹²¹ Neil Ormerod and Shane Clifton, *Globalization and the Mission of the Church*, Kindle Electronic Edition (London: T&T Clark, 2009), 136; For a summary of the value of avoiding an emphasis on scientific facts in environmental dialogue with religious groups, refer George C Nche, “The Church Climate Action: Identifying the Barriers and the Bridges,” *Transformation* 37, no. 3 (2020): 222–41.

¹²² Anna Kirkpatrick-Jung and Tanya Riches, “Towards East Asian Ecotheologies of Climate Crisis,” *Religions* 11, no. 7 (July 2020): 13.

¹²³ Ben-Willie Kwaku Golo, “The Groaning Earth and the Greening of Neo-Pentecostalism in the 21st Century Ghana,” *PentecoStudies* 13, no. 2 (2014): 211.

¹²⁴ Golo, “The Groaning Earth and the Greening of Neo-Pentecostalism in the 21st Century Ghana,” 213.

3.2 Practical examples

The following section provides global examples of Pentecostal ecological commitment, and where possible, situates these within a broader context of collective Pentecostal interest and action. The ecological engagement of the independent churches (AICs) in Zimbabwe is commonly proposed as an example of Pentecostal ecological engagement. The AICs—churches oriented toward charismatic signs and forms of worship with roots in the early Pentecostal movement in South Africa—partner with ecumenical organisations to address ecological degradation.¹²⁵ Member churches of these organisations were sufficiently concerned about ecological degradation to “overcome existing barriers to working with traditional religionists.”¹²⁶ Yong describes the AICs as having become the “earthkeeping and earth-healing Spirit” within these organisations.¹²⁷ Ecological sins are recognised as such and confessed, with a subsequent conversion towards restoration and renewal of the environment.¹²⁸ Sin for this community of churches includes ecological sin. Tree planting ceremonies “function analogously to the Eucharist” where the Spirit is invited to impart life.¹²⁹ Regarding Rwanda, Tallman describes the government’s emphasis on “good citizenship to benefit creation,” which although is not so much an example of Pentecostal-initiated action, is indicative of Pentecostal support for secular initiatives.¹³⁰ In the context of less developed African countries, Tallman proposes “the smallest efforts can make the biggest differences,” noting some innovative ecologically sustainable missional projects in small and impoverished communities.¹³¹ In relation to Ghana, Hunter highlights the activism of Apostle Opoku Onyinah, former chairman of the Church of Pentecost in Ghana, who “publicly opposed illegal mining and ‘other practices’ in part because of the degradation of the environment.”¹³² On the other hand, Golo reports on a survey of neo-Pentecostals in Ghana who, while acknowledging the reality of environmental problems and their consequences, and the responsibility for stewardship of creation, respond that no ecological action is undertaken by their churches. The priority of these churches is personal evangelism and liberation from poverty.¹³³ Werner notes AICs and Pentecostalism in Africa “have an underestimated and

¹²⁵ Tallman, “Healing for a Sick World: Models of Pentecostal Environmentalism in Africa,” 196–97; Yong, *In the Days of Caesar: Pentecostalism and Political Theology*, Loc 3853; Yong, *Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*, 61–62; Harold D. Hunter, “Pentecostal Ecotheology from the Margins,” *Cyberjournal for Pentecostal-Charismatic Research* 27 (July 2020), <http://www.pctii.org/cyberj/cyberj27/hunter.html>; Waldrop, “Spirit of Creation, Spirit of Pentecost: Reflections on Ecotheology and Mission in Latin American Pentecostalism,” 229.

¹²⁶ Yong, *Spirit Poured Out on All Flesh*, 61.

¹²⁷ Yong, *Spirit Poured Out on All Flesh*, 61.

¹²⁸ Yong, *Spirit Poured Out on All Flesh*, 61.

¹²⁹ Yong, *Spirit Poured Out on All Flesh*, 62.

¹³⁰ Tallman, “Healing for a Sick World: Models of Pentecostal Environmentalism in Africa,” 188.

¹³¹ Tallman, “Healing for a Sick World,” 200.

¹³² Hunter, “Pentecostal Ecotheology from the Margins.”

¹³³ Golo, “The Groaning Earth and the Greening of Neo-Pentecostalism in the 21st Century Ghana,” 203, 206.

under-realised potential of reinforcing environmental responsibilities and ecological commitments.”¹³⁴

A prominent example from the United States is that of John Saunders McConnell, Jr who, raised as a Classical Pentecostal, instigated the United Nations sanctioned Earth Day. Rodgers and Sparks identify his underlying principle as: “We love God... (and therefore should) have an appreciation for his creation.”¹³⁵ McConnell’s orientation toward peacemaking—based on his Pentecostal beliefs he was a conscientious objector in both World Wars—meant that in relation to an appreciation of the earth, “the needs of the humble of the earth (should be favoured) over the powerful and greedy.”¹³⁶ Another example of North American Pentecostal action is by Pentecostal academic Cheryl Bridges Johns who signed the document/press release “An Urgent Call to Action: Scientists and Evangelicals Unite to Protect Creation” and advocated for environmental stewardship in her church denomination’s regular publication.¹³⁷ Collectively, American surveys regarding the nexus of beliefs and attitudes to ecology consistently find Pentecostals are among the least concerned with ecological issues.¹³⁸ For example, Hunter notes when, on June 1 2017, former President of the United States, Donald Trump, withdrew the USA from the Paris Climate Agreement on Climate Change, no Pentecostal leader challenged this decision.¹³⁹ In relation to Canada, Wilkinson’s case study of a Pentecostal denomination finds inconsistent responses and an ambiguous official position on ecological issues.¹⁴⁰ He highlights two conflicting articles published in the 1990s in the denomination’s official magazine. One author argues “the environmental movement is a diabolical ploy to deceive people into a new religion masked in the ideology of environmental concern.”¹⁴¹ Another responds, this view is “an affront to ecologically-

¹³⁴ Dietrich Werner, “The Challenge of Environment and Climate Justice: Imperatives of an Eco-Theological Reformation of Christianity in African Contexts,” Discussion Paper Series of the Research Programme on Religious Communities and Sustainable Development (Berlin: Humboldt University, 2019), 2.

¹³⁵ Darrin J. Rodgers and Nicole Sparks, ‘Pentecostal Pioneer of Earth Day: John McConnell, Jr.,’ in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 15.

¹³⁶ Jay Beaman, “The Pentecostal Pacifism of John S. McConnell Jr., Founder of Earth Day,” in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 53.

¹³⁷ Waldrop, “Spirit of Creation, Spirit of Pentecost: Reflections on Ecotheology and Mission in Latin American Pentecostalism,” 233fn646. See also “An Urgent Call to Action: Scientists and Evangelicals Unite to Protect Creation” (National Press Club, Washington, D.C., January 17, 2007), <https://www-tc.pbs.org/now/shows/343/letter.pdf>.

¹³⁸ James L. Guth et al., “Faith and the Environment: Religious Beliefs and Attitudes on Environmental Policy,” *American Journal of Political Science* 39, no. 2 (1995): 373.

¹³⁹ Hunter, “Pentecostal Ecotheology from the Margins.”

¹⁴⁰ Michael Wilkinson, “Globalization and the Environment as Social Problem,” in *A Liberating Spirit: Pentecostals and Social Action in North America*, ed. Michael Wilkinson and Steven M. Studebaker, Kindle Electronic Edition (Eugene: Pickwick Publications, 2010), 224, 227.

¹⁴¹ Wilkinson, “Globalization and the Environment as Social Problem,” 224.

minded Christians,” not “biblically justified nor scientifically accurate.”¹⁴² Wilkinson concludes this tension is not uniquely Pentecostal, and similar to that of evangelical Protestants.¹⁴³

In relation to Latin America, Hunter points to *Seminario Sudamericano*, a Pentecostal seminary in Ecuador that has for 20 years convened an annual ecology conference; and the Pentecostal Church of Chile that “has been involved with ecology for many decades.”¹⁴⁴ Waldrop identifies early Pentecostal interest in Latin America with a 1992 meeting of the Latin American Pentecostal Encounter in Sao Paul, Brazil themed “The Action of the Spirit in Church and Creation for its Liberation from the Slavery of Corruption: Romans 8:16-23.”¹⁴⁵ Also later interest by Peruvian Church of God National Bishop, Dario Lopez, who in 2008 at a gathering of US and Latin American leaders in Quito, Ecuador, spoke of “holistic care of creation.”¹⁴⁶ Waldrop considers the fundamentalist North American missionary version of Pentecostalism hampered development of Pentecostal Latin American ecotheologies and observes the potential of indigenous elders and other Christian traditions to contribute. In calling for practical effort, Waldrop observes “hopeful signs” from students and younger Pentecostals: local church ecological projects, use of recycled material in Sunday Schools, and the increasing availability of practical written resources.¹⁴⁷ In Brazil, and going against the grain of other survey results cited in this review, Pentecostal affiliation and doctrinal beliefs are not correlated with environmental concern.¹⁴⁸ Interestingly, a survey by Smith after Brazil’s 2018 election found Pentecostals more likely to vote for the right-wing President who is also a climate sceptic, based on his socially conservative views.¹⁴⁹

Ede has undertaken an in-depth study of a church community in Glasgow who set out to rehabilitate unproductive urban land. This ministry provides an “incarnational site for mission.”¹⁵⁰ They consider something of Christ is being communicated, and people feel freer to share their faith in that context. Because the need is so large, it means the church must take a partner approach.¹⁵¹ The church also incorporates this commitment into its liturgical practice. For example, on Easter Sunday, both human and cosmic aspects of the resurrection of Christ are celebrated via a tree-planting Eucharist.¹⁵² Wenk on the other hand, notes

¹⁴² Wilkinson, “Globalization and the Environment as Social Problem,” 224.

¹⁴³ Wilkinson, “Globalization and the Environment as Social Problem,” 227.

¹⁴⁴ Hunter, “Pentecostal Ecotheology from the Margins.”

¹⁴⁵ Waldrop, “Spirit of Creation, Spirit of Pentecost,” Loc 6362 fn657.

¹⁴⁶ Waldrop, “Spirit of Creation, Spirit of Pentecost,” 231.

¹⁴⁷ Waldrop, “Spirit of Creation, Spirit of Pentecost,” 233.

¹⁴⁸ Amy Erica Smith and Robin Globus Veldman, “Evangelical Environmentalists?: Evidence from Brazil,” *Journal for the Scientific Study of Religion* 59, no. 2 (June 2020): 354.

¹⁴⁹ Amy Erica Smith, *Religion and Brazilian Democracy: Mobilizing the People of God* (Cambridge: Cambridge University Press, 2019), 145.

¹⁵⁰ Ede, “Urban Eco-Mission,” 80.

¹⁵¹ Ede, “Urban Eco-Mission,” 80.

¹⁵² Paul Ede, “River from the Temple: The Spirit, City Earthkeeping and Healing Urban Land,” in *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation*, ed. A. J. Swoboda, Kindle Electronic Edition (Eugene: Pickwick Publications, 2014), 207.

Pentecostals in Western Europe are “mostly speechless” in relation to environmental concern, not seeing a relationship between “pneumatological spirituality and... social/economic problems of our time.”¹⁵³

A church practice example from South Korea is the environmental activity of the NGO founded by Dr David Yonggi Cho, in establishing a model environmental garden in Seoul. The initiative was undertaken with the support of the city of Seoul and the Green Seoul Citizen Commission as an educative program to teach on environmental issues.¹⁵⁴ This initiative is situated within Cho’s broader focus of the gospel of the kingdom of God being realised in the present on earth, where the “value of the fullness of the Holy Spirit is socialised, not privatised.”¹⁵⁵ Clifton provides an excerpt from a transcript of a sermon by Cho (via a conference paper) where he affirms salvation through Christ is inclusive of society and nature, that human beings have a “responsibility for nature,” and his congregation should “concentrate our minds on eliminating social evils and preserving nature, as well as saving human souls.”¹⁵⁶

Regarding Pentecostalism in Australia, the political engagement by Rev Dr Andrew Evans, former General Superintendent of the Assemblies of God in Australia, founder of a socially conservative political party and a member of his State legislature from 2002-2008, provides an example of support for environmental action in the political arena. Austin points out during his time as a missionary in Papua New Guinea, Evans viewed his mission as “helping bring the kingdom of God to the nation.”¹⁵⁷ His missional outlook and political lobbying approaches were significantly influenced by Cho.¹⁵⁸ In 2006, although his party position opposed the socially liberal agenda of the other minor parties, it supported their proposed amendments to strengthen the State government’s Emissions Reduction Bill and its vote enabled the Bill to pass in 2007.¹⁵⁹ Another positive Australian example is the co-signing in 2017, by the

¹⁵³ Matthias Wenk, “The Holy Spirit as Transforming Power within a Society: Pneumatological Spirituality and Its Political/Social Relevance for Western Europe,” *Journal of Pentecostal Theology* 11, no. 1 (October 1, 2002): 131.

¹⁵⁴ Young-gi Hong, “Social Leadership and Church Growth,” in *David Yonggi Cho: A Close Look at His Theology and Ministry*, ed. Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae, Kindle Electronic Edition (Baguio City: Asia Pacific Theological Seminary Press, 2004), 244; David S. Lim, “A Missiological Evaluation of David Yonggi Cho’s Church Growth,” in *David Yonggi Cho: A Close Look at His Theology and Ministry*, ed. Wonsuk Ma, William W. Menzies, and Hyeon-sung Bae, Kindle Electronic Edition (Baguio City: Asia Pacific Theological Seminary Press, 2004), 198.

¹⁵⁵ Hong, “Social Leadership and Church Growth,” 246. Note quote slightly amended.

¹⁵⁶ Cho cited by Hyung Guen Im in Shane Clifton, “Korean Trip & Dr Cho on Ecotheology,” *Pentecostal Discussions: A Blog by the Faculty of Southern Cross College* (blog), June 6, 2016, https://scc.typepad.com/scc_faculty_pentecostal_d/2006/06/korean_trip_dr_.html.

¹⁵⁷ Denise A. Austin, “Andrew Evans: The Making of an Australian Pentecostal Politician,” in *Australian Pentecostal and Charismatic Movements: Arguments from the Margins*, ed. Christina Rocha, Mark Hutchinson, and Kathleen Openshaw, vol. 36, Global Pentecostal and Charismatic Studies (Leiden: Brill, 2020), 149.

¹⁵⁸ Austin, “Andrew Evans: The Making of an Australian Pentecostal Politician,” 150, 151.

¹⁵⁹ Austin, “Andrew Evans: The Making of an Australian Pentecostal Politician,” 159.

President of Australian Christian Churches, of an Australian *Church Leaders Statement on Foreign Policy* that called for, among other concerns, “urgent domestic action to reduce our greenhouse gas emissions as an equitable contribution towards rapidly achieving net zero greenhouse emissions globally, in line with our Paris Agreement commitments.”¹⁶⁰ On the other hand, the 2011 Australian National Church Life Survey found a similar result to the American survey: Pentecostal churches and their leaders in Australia rank among the lowest in relation to positive environmental activity.¹⁶¹ Results also showed, along with some other protestant denominations, Pentecostals were less likely to acknowledge anthropogenic climate change.¹⁶² Sheppard’s 2006 case study of the interest and action of a Brisbane Pentecostal mega-church in relation to environmental sustainability also showed weak practical engagement, although congregants were not antagonistic to environmental concern.¹⁶³

These suggestions and global examples illustrate the potential for Pentecostal denominations, churches and individuals to participate in the holistic redemptive activity of the Spirit. Clearly there is more work to do in order to encourage Pentecostal communities to embrace ecological concern. Research demonstrates that collectively, even where doctrinal barriers are less obstructive, other factors still need to be addressed.¹⁶⁴ A major challenge is the scale of the issue: transnational, with no easy fix, what Swoboda calls “the tyranny of the global.”¹⁶⁵ Collectively, Nche proposes inhibitors include institutional barriers, lack of climate change knowledge and inadequate resourcing.¹⁶⁶ It may be, reflecting on the voting patterns of Brazilian Pentecostals and the reasons for Ghana’s neo-Pentecostal ecological inaction, a relative de-prioritising of ecological concerns is also a factor. These are consonant with the

¹⁶⁰ Ben Thurley, “Church Leaders Statement on Foreign Policy” (Micah Australia, March 13, 2017).

¹⁶¹ Miriam Pepper and Rosemary Leonard, “Climate Change, Politics and Religion: Australian Churchgoers’ Beliefs about Climate Change,” *Religions* 7, no. 5 (May 2016): 14. As at the time of preparing this literature review, there hasn’t been a similar comparative analysis of the 2016 Australian Church Life Survey about Pentecostals’ attitudes towards climate change as was undertaken from the 2011 data. See also: Mark Morrison, Roderick Duncan, and Kevin Parton, “Religion Does Matter for Climate Change Attitudes and Behavior,” *PLoS ONE* 10, no. 8 (August 6, 2015).

¹⁶² Pepper and Leonard, “Climate Change, Politics and Religion,” 9.

¹⁶³ Kylie Sheppard, “Pentecostalism and Sustainability: Conflict or Convergence?” (Ph.D., Perth, Murdoch University, 2006), 270, 289, <https://researchrepository.murdoch.edu.au/id/eprint/308/2/02Whole.pdf>.

¹⁶⁴ Nche, “The Church Climate Action: Identifying the Barriers and the Bridges,” 227; Bron (Bron Raymond) Taylor, “Review of Ellingson, Stephen - To Care for Creation: The Emergence of the Religious Environmental Movement,” *American Journal of Sociology* 123, no. 3 (November 2017): 2; Bron (Bron Raymond) Taylor, “The Greening of Religion Hypothesis (Part One) From Lynn White, Jr and Claims That Religions Can Promote Environmentally Destructive Attitudes and Behaviors to Assertions They Are Becoming Environmentally Friendly,” *Journal for the Study of Religion, Nature and Culture* 10, no. 3 (2016): 268–305; Bron (Bron Raymond) Taylor, Gretel Van Wieren, and Bernard Daley Zaleha, “The Greening of Religion Hypothesis (Part Two) Assessing the Data from Lynn White, Jr, to Pope Francis,” *Journal for the Study of Religion, Nature and Culture* 10, no. 3 (2016): 306–78; See also Stephen Ellingson, *To Care for Creation: The Emergence of the Religious Environmental Movement*, Kindle Electronic Edition (Chicago: University of Chicago Press, 2016).

¹⁶⁵ Swoboda, “Tongues and Trees,” 352; For a practical example, see: Griffiths, “Wonders in the Heavens Above, Signs on the Earth Below: Pacific Islands Pentecostalism, Climate Change and Acts 2.”

¹⁶⁶ Nche, “The Church Climate Action: Identifying the Barriers and the Bridges,” 230–32.

inhibitors identified by Sheppard at the individual level: lack of knowledge about appropriate action; a feeling of powerlessness; the busyness of life; and no immediate impact from a lack of action.¹⁶⁷ Yong succinctly frames the issue: the “ethical, moral and existential question is (both) if and how free creatures can go about doing the good which is necessary... to abolish nuclear weapons and save endangered plant species.”¹⁶⁸

Conclusion

This review has identified a range of approaches—doctrinal and pneumatological, hermeneutical, practical—that together outline the shape of a Pentecostal ecotheology. The common focus is an expanded theological horizon of the relation of God, human and nonhuman creation across several fronts: from individual to cosmic; human spirit to all of material creation; a future paradise to mission in the present; indifference to responsibility; and from social to ecological responsibility. The theological outcome of this work is to affirm God’s mission as inclusive of human and nonhuman creation. The implication for a theology of ecology is that to steward and address injustices against creation can be understood as of “eschatological significance” for human beings’ present participation, empowered by the Spirit, in God’s mission.¹⁶⁹ As Lamp has noted, the development of a Pentecostal ecotheology along these lines is simply the continuation of a trajectory originating in the earliest phase of the movement.¹⁷⁰

Attending to ecology draws to our attention the expansiveness of the gospel of Christ. If “the task of theology is the linking of our individual story to the biggest story we can imagine,” the exercising of the “pneumatological imagination” by Pentecostals regarding ecology provides some indication of how big this story is.¹⁷¹ There is considerable potential to further resource Pentecostals to embrace this expanded horizon. For example, how could the work of Daniela Augustine, Castelo and Land regarding ethics and the affections be further developed to inspire Pentecostal communities regarding ecological concerns? What could ecological church mission look like for the dynamic yet fissiparous expressions of Pentecostalism? How might Pentecostal approaches to public theology be developed to guide Pentecostal ecological public engagement? How could a Pentecostal theology of origins be narrated that

¹⁶⁷ Sheppard, “Pentecostalism and Sustainability: Conflict or Convergence?,” 296.

¹⁶⁸ Yong, *The Cosmic Breath: Spirit and Nature in the Christianity-Buddhism-Science Dialogue*, 234.

¹⁶⁹ Murray Dempster, “Christian Social Concern in Pentecostal Perspective: Reformulating Pentecostal Eschatology,” *Journal of Pentecostal Theology* 1, no. 2 (1993): 54.

¹⁷⁰ Lamp, “New Heavens and New Earth,” 76.

¹⁷¹ Gregory Mobley, *The Return of the Chaos Monsters: And Other Backstories of the Bible*, Kindle Electronic Edition (Grand Rapids: Eerdmans, 2012), Loc. 117; Kenneth J Archer, “Pentecostal Theology as Story: Participating in God’s Mission,” in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Kindle Electronic Edition (London/New York: Routledge, 2020), 40–49; Amos Yong, “The Pneumatological Imagination: The Logic of Pentecostal Theology,” in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Kindle Electronic Edition (London/New York: Routledge, 2020), 152–62. Also see Swoboda regarding “recaptur(ing) the story of creation”: Swoboda, “Looking the Wrong Way: Salvation and the Spirit in Pentecostal Eco-Theology,” 234, 242.

is faithful to Scripture and the cosmic redemptive work of Christ and enables concern for ecological mission? What is the common ground and where are the opportunities for Pentecostals to partner in ecological mission? What other positive examples of individuals and local communities could encourage practice and mission? As Clifton concluded his brief exploration, “the task is potentially overwhelming, but a church empowered by the Spirit sees not impossibility but the ‘premonition of God’s possibility.’”¹⁷²

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¹⁷² Clifton, “Preaching the Full Gospel in the Face of the Global Environmental Crisis,” 134. Sub-quotation is a citation of Dabney.

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