

Preface

I WOULD LIKE TO preface this book with a word about its title: *Trinity After Pentecost*. Those who are familiar with the traditional church year will recognize a slight word play here, for Trinity Sunday falls one week after Whitsun, or Pentecost Sunday. Beyond that, however, the title indicates my own experience and thinking, for I am Pentecostal, and I want to explore trinitarianism in the light of my Pentecostalism. When I say that I am Pentecostal, I mean this denominationally. I was ordained within the Elim Pentecostal Church in 1990. I also mean it experientially, in that I believe I have been baptized with God's Spirit—an act of God's grace distinct from and logically subsequent to my entering the sphere of Christian salvation. I mean it ecclesially, as well: I believe that God's church on earth can only fulfill its mission when enabled by the Spirit in ways that echo God's act at Pentecost.

There is, however, yet a third sense in which I find this book title appropriate. In terms of developing trinitarian scholarship, I want to take up Max Turner's implied challenge, echoed by Gordon Fee, that rich pickings exist for our understanding of the Trinity in the events of Pentecost. Turner has a chapter in his excellent book *The Holy Spirit and Spiritual Gifts: Then and Now* entitled "Towards Trinitarian Theology—Perspectives from Pentecost." I intend in this work to step further towards that trinitarian theology, precisely by traveling along the lines Turner implies: by pursuing the thoughts that the events of Pentecost inspire.

This book was mainly written during the summers of 2011 and 2012. Only when the book had been virtually completed did I learn about the forthcoming publication by Eerdmans of *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* by Steven M. Studebaker. Therefore, my work does not interact with the latter book. I hope that readers may find it interesting to compare the two independent works.

Finally, I draw to readers' attention the fact that nearly all New Testament translations in this book are, for better or for worse, my own. In a

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sense, this entire book is simply an extended theological exposition of Acts 2:33. With that in mind, I offer here my rendering of that text in English:

*Having been exalted, then, to God's right hand,
and having received the promise
of the Holy Spirit from the Father,
he has poured out what you both see and hear.*

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