



From altar to action: Customising the pneumatological imagination to sustainable development



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Dates:

Received: 03 Mar. 2024

Accepted: 27 Mar. 2024

Published: 30 Apr. 2024

How to cite this article:

Kgatle, M.S. & Chigorimbo, J., 2024, 'From altar to action: Customising the pneumatological imagination to sustainable development', *Verbum et Ecclesia* 45(1), a3139. <https://doi.org/10.4102/ve.v45i1.3139>

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Pentecostal ecotheology has been explored as the theology that can go beyond the anthropocentric focus of salvation towards the salvation of the non-human. This aspect of Pentecostal ecotheology has been explored by previous studies; however, the research gap exists in applying the same to sustainable development goals (SDGs). This article uses the pneumatological imagination as a theoretical framework to apply Pentecostal ecotheology to SDGs. The article argues that a pneumatological imagination is relevant in addressing the SDGs on hunger and agriculture (SDG2), water resources (SDG6), energy (SDG7), climate change (SDG13), conservation and sustainable management of marine resources (SDG14) and sustainability of terrestrial ecosystems (SDG15). The research findings are as follows: the pneumatological imagination can broaden the eschatological message to encompass social justice, political change and ecological repentance, beyond conventional evangelism. The pneumatological imagination envisions practical ways to engage in and contribute to the triune God's redemptive renewal of the world. The pneumatological imagination elevates individuals whose voices have been historically and traditionally marginalised because of gender, power dynamics or socioeconomic class. The pneumatological imagination aspires to provide a universal panorama and an inclusive capacity that envisions the salvation of everyone. The article is a literature review and data were analysed using the different themes of the United Nations' SDGs.

Intradisciplinary and/or interdisciplinary implications: This article explores the relationship between theology and development studies by proposing a pneumatic Pentecostal ecotheology in the fulfilment of the SDGs of the United Nations.

Keywords: Pentecostal ecotheology; sustainable development; pneumatological imagination; Pentecostalism; normative theology.

Introduction

The altar call – where seekers and believers can encounter the Holy Spirit through salvation, empowerment, healing, deliverance and so forth – constitutes a vital part of the Pentecostal experiential liturgy (Vondey 2023:8). Of course, right from the onset of the Christian church, the goal of the Pentecostal experience has never been purely inward-looking, individualistic or self-serving. Rather, the church's mandate has always been outward-looking, communal and centrifugal. How then can the risk of preoccupation with the altar at the expense of the practical action desperately needed in the light of the global ecological crises bedevilling our world and the urgency of sustainable development be averted? This article contends that the Pentecostal motif of the pneumatological imagination is 'just what the doctor ordered', as it were. Therefore, this article explores how the pneumatological imagination (as a theoretical framework) can be applied to sustainable development goals (SDGs) in the 21st century. The exploration entails performing an overview of Pentecostal ecotheology as the overall paradigm that situates the pneumatological imagination, followed by a consideration of the pneumatological imagination itself, an overview of the 2030 Agenda with special reference to ecological matters, an engagement of the pneumatological imagination and SDGs, and proposing a pneumatic ecotheology of sustainable development.

An overview of contemporary Pentecostal ecotheology

Christian ecotheology in general, and Pentecostal ecotheology in particular, have come a long way over the last few decades. That now there is such a thing as Pentecostal ecotheology, beyond

the superficial ecological wisdom approaches of yesteryear, is remarkable, if not breath-taking (cf. Lamp 2021:72). This article's space constraints cannot possibly permit us to canvass the full spectrum of the contemporary Pentecostal ecotheological models in vogue today. However, an overview of Pentecostal ecotheology from the perspective of the Pentecostal full gospel serves as a sufficient representation. That overview ensues hereunder.

According to Swoboda (2011:145), Pentecostalism's full gospel theology has enormous ecotheological potential. Three related advantages of a Pentecostal full gospel ecotheology can be highlighted (Swoboda 2011:146). Firstly, it transcends an individualistic focus. That means such a gospel encompasses the broader community, thus serving as a corrective to the selfish, egocentric spirituality, typical of late modern Christianity. Moreover, Pentecostal theology emphasises a pneumatology of the Spirit that enables all believers to serve as ambassadors of the Kingdom of God in the power of the eschatological Spirit (Swoboda 2011:269). Thus, the church is understood as a charismatic and prophetic community – that is, a Spirit-endowed and Spirit-inspired community – that invites the world to repent and be saved (Swoboda 2011:269–270). As John puts it in his depiction of Jesus' final discourse before the Passion of Christ, only a mutually loving community of disciples (as opposed to a disjointed aggregate of self-seeking believers) would succeed in convincing the world of their authenticity (Jn 13:34–35). No wonder Paul also points out the Spirit's role of pouring the love of God into the hearts of all believers (Rm 5:5). Thus, a holistic Pentecostal ecotheology envisages the church as a loving, collaborative, charismatic and prophetic community serving Christ's mission in the whole world.

Secondly, a holistic Pentecostal ecotheology transcends an anthropocentric focus. That means such a gospel encompasses non-human creation. Swoboda (2011:297) proposes the expansion of the charismatic community's theology to include the interconnection of human environmental stewardship with the Spirit who is present in all creation. Among other things, this would involve the recognition of the 'holistic pneumatology of the church and creation' where the walls that separate human and non-human creation are minimised through the Spirit who fills both the church and the earth (Swoboda 2011:297). Consequently, a complete pneumatological ecumenical universal fellowship between the charismatic community (church) and non-human creation becomes possible (Swoboda 2011:297). In the same vein, a Pentecostal ecotheological soteriology holds that God's plan of salvation includes all creation (human and non-human). For instance, Paul asserts that not only do humans eagerly await the consummation of their salvation but also all creation eagerly anticipates the manifestation of the sons of God as well as creation's liberation from bondage to decay and admission into the glorious freedom of God's children (Rm 8:18–25).

Thirdly, a holistic Pentecostal ecotheology surpasses an otherworldly preoccupation (Swoboda 2011:146). That means

such a faith is not concerned with heavenly matters at the expense of earthly matters. It does not devalue our temporal existence in anticipation of the eternal life to come. Swoboda (2011:146) argues that such an incomplete 'full gospel' is not only myopic but also responsible for contemporary Pentecostals' ecological negligence.

All the five motifs of the Pentecostal full gospel – that Jesus *saves*, Jesus *baptises* in the Spirit, Jesus *heals*, Jesus *sanctifies* and Jesus is the *coming* King – have tremendous ecological implications. It should be observed that these five motifs can be understood as the movement's narrative convictions or doxological testimonies that provide cohesion and a hermeneutical filter moulding the pneumatological community (Archer 2007:312). In the same vein, Vondey in Davis (2022:113) contends that the fivefold gospel provides an embrace theological framework constituting a distinctive Pentecostal theology that enables theological conversations within Pentecostalism and without. The full gospel proffers 'a comprehensive blueprint for expressing the core historical dimensions, convictions, spirituality and metaphors of the movement based on the Christological motifs' mentioned above (Davis 2022:113).

Furthermore, Vondey (in Davis 2022:114) explains that Pentecostals can be viewed as people engaged in a drama where the 'game' is Pentecost, whose logic (or rulebook) is the full gospel and the theatre (or field) is the altar. In addition, comprising the core values of Pentecostalism, the full gospel functions as the movement's theological narrative providing a Pentecost-informed distinctive perspective (Davis 2022:114). By employing the full gospel's fivefold design, one can interpret various subjects to 'dynamically infuse these areas with the imagination and praxis of Pentecost' (Davis 2022:114).

For instance, while most Pentecostals are generally familiar with the motif of Spirit baptism concerning born-again believers, many are oblivious to the revolutionary Pentecostal ecotheological notion of a Spirit-baptised creation. Yong (2005:280) explains that creation's groanings mentioned in Romans 8:22–23 reflect the Hebrew Bible's depiction of 'creation as the theatre of the Spirit's presence and activity'. Furthermore, that the *Ruach* of God sweeps over the primordial waters and breathes life into Adam attests to the interconnectedness of the Spirit and all forms of creation (Yong 2005:281). Thus, contrary to modernity's notions about the Spirit's antipathy to nature, 'the Spirit infuses the world' (Yong 2005:281). Thus, the enlivening breath of God sustains the existential conditions not just for the interconnectedness of the spiritual and material aspects of reality but also for the relationality of individuals as male and female, as well as their connections with the natural world, communal relationships and the divine (Yong 2005:281).

By comparing Paul's depiction of Christ's cosmic soteriological role in Ephesians 4:7–11 with Psalm 68 and Acts 2, Swoboda (2015:282–284) concludes that on the day of Pentecost Christ filled (baptised) the church with the Spirit

and charismata and simultaneously filled 'all things'. Thus, Paul is keen to portray the church's Spirit baptism as connected to the Spirit's filling of the entire cosmos with his presence and authority (Swoboda 2011:284). This suggests that the baptism of creation by the Spirit reflects the sacredness of all creation and invites Spirit-baptised believers to participate in ecological care (Swoboda 2011:286).

To sum up this brief overview of the motif of Spirit baptism in the context of a holistic Pentecostal ecotheology, it must be understood that in this paradigm Spirit baptism is not confined to the church, but it also encompasses all creation. In turn, such an awareness motivates Spirit-filled ecologists to appreciate equally Spirit-filled creation better and to care more. That good old song, 'All over the world the Spirit is moving' (and the like) then assumes a complexion beyond beautiful poetry targeting an exclusively human audience.

Concerning the motif of healing, according to Vondey (2023:19), healing is a central feature of Pentecostal spirituality, soteriology and mission. Moreover, within a Pentecostal theology of healing, emphasis is placed on Christ's continuous healing manifested through the presence and anointing of the Holy Spirit; this encompasses not only physical redemption and personal transformation but also extends to healing for the entire creation, surpassing a narrowly individualistic and anthropocentric concept of salvation (Vondey 2023:19–20). Likewise, Swoboda (2011:298) views the Spirit-baptised church as a pneumatological preview of the kingdom of God, where a peaceful and harmonious soteriology that embraces the healing of all creation, akin to Isaiah's depiction in Isaiah 11:6–9, prevails. Similarly, Yong (2005:79–80) points out that in the holistic soteriology of Pentecostalism, 'the encounter with the Spirit of God brings about spiritual life; bodily healing; communal koinonia; the transformation of material, social, political, and historical circumstances; and responsible ecological living'. Thus, the Pentecostal motif of holistic healing goes beyond personal physical healing and encompasses the entire human personality, the whole society and all creation.

Turning to the fourth motif of the Pentecostal full gospel – sanctification – Swoboda (2011:288) explains that the Spirit orchestrates eschatological sanctification of all creation beyond exclusively ecclesial sanctification after rebirth. This is illustrated in Matthew 12:28 where Jesus connects the presence of the Kingdom with the casting out of demons by the Spirit; given the conception of a Spirit baptism that includes nature, this signifies a form of cleansing (sanctification) that encompasses all forms of evil – spiritual, physical and ecological (Swoboda 2011:288). Therefore, environmental efforts to clean water sources, change laws that protect forests, encourage recycling and minimise air pollution, among others, can be interpreted in the context of pneumatological cleansing and sustainability (Swoboda 2011:290).

According to Yong (1998:46), when it is understood against the backdrop of the Hebrew Bible's fire imagery (such as the

burning bush, the Sinai consuming fire and the pillar of fire by night, among others), the NT metaphor of 'tongues of fire' (used about Spirit baptism) signifies sanctification. For example, in Moses' case, the same presence (Spirit) that rested upon the bush without destroying it, would also anoint and sanctify the human vessel for a divine assignment without destroying him. It is also highly significant that just as the presence of the Spirit of Yahweh sanctified the very ground on which Moses' feet stood (besides its impact on his personality and assignment), so does the fire of Pentecost today also sanctify our late modern context for Christ's mission. It is a pity that contemporary Pentecostals have tended to confine the powerful metaphor of 'tongues of fire' to glossolalia, thus overlooking its broader sanctifying impact not only on Spirit-filled individuals' conduct but also on the very environment in which we live. Therefore, it can be argued that a purely anthropocentric application of the Spirit baptism phenomenon of 'tongues of fire' has effectively depleted an otherwise full Pentecostal gospel, thus rendering it incomplete. It is ironic that many Pentecostals consequently pride themselves in possessing the full gospel while practically touting a depleted gospel!

We can now turn to the final narrative conviction of the Pentecostal fivefold gospel, namely the second coming of Christ. Notwithstanding the indispensability of this doctrine to the Pentecostal full gospel, arguably that eschatological motif is the movement's most problematic aspect from an ecotheological point of view. It is the movement's ecological Achilles' heel because, according to Davis (2021:7), some Pentecostals' premillennial dispensationalist dogma, which believes in the destruction of creation before the Parousia, is the main barrier to Pentecostals' environmental interest. The rationale for such ecological apathy revolves around the sense of futility and frustration emanating from the notion that everything will soon go up in smoke (literally). However, is it possible for Pentecostals to be ecologically relevant without compromising their eschatological commitment? Davis (2021:8) thinks it is quite possible, for instance by reinterpreting the apocalyptic language of the destruction of the cosmos in terms of its renewal and transformation rather than in the sense of its conflagration and annihilation.

Furthermore, it can be argued that a healthy eschatological emphasis should enable believers to be even more ecologically responsible rather than ecologically reckless. According to Davis (2021:9), Pentecostal ecotheology encompasses the renewal and redemption of all creation within its soteriology and eschatology. This stems from the understanding that the outpouring of the Spirit at Pentecost effectively ushered in the 'last days' (prophesied by Joel and others) and inaugurated the kingdom of God, evidenced by spiritual gifts, miracles and godly lifestyles, *inter alia* (Davis 2021:9). From this perspective, the signs of the last days are construed as the Spirit's in-breaking into the entire cosmos rather than as the destruction of the world (Davis 2021:9). Similarly, the resurrection of the human body (following Jesus' prototypical resurrection) reflects God's esteem for embodied creation and his intent to preserve it (Davis 2021:9). Thus, believers

who anticipate the ultimate transformation of all creation will be motivated to collaborate with the Spirit in the salvation, deliverance and transformation not only of humans but also non-human creation (Davis 2021:10). Therefore, a relevant Pentecostal apocalyptic eschatology cannot be pessimistic, catastrophic and apathetic. Such is a snapshot of the relevant apocalyptic eschatology Pentecostal ecotheology advocates for.

In summary, a Pentecostal full gospel ecotheology transcends an individualistic focus but encompasses the broader human and non-human community. It envisages the church as a loving, cosmic, collaborative, charismatic and prophetic community serving Christ's holistic mission. It embraces the holistic pneumatology of the church and creation where barriers between human and non-human creation are minimised through the Spirit who fills all. All the five narrative convictions of the Pentecostal full gospel have enormous ecological implications. To start with, in a Pentecostal soteriology, all creation eagerly anticipates the consummation of their salvation, liberation and admission into the glorious freedom of God. Pentecostal ecotheology also transcends an otherworldly emphasis – and cares as much about saving souls as saving soils, about eternal matters as well as earthly matters and eschatological as well as ecological affairs. Another implication concerns Pentecostal ecotheology's belief in a Spirit-baptised creation beyond an ecclesial Spirit baptism, where the Spirit vivifies, infuses and sustains the entire cosmos's interconnected life forms and the environment. This reflects the sacredness of all creation and invites believers to participate in ecological care. A third implication is about the healing motif's emphasis on Christ's continuous healing through the presence and anointing of the Spirit and extending to the healing of all creation. A fourth implication avers that the Spirit also orchestrates eschatological sanctification of all creation beyond an exclusively ecclesial demesne. Among other things, this includes an eradication of all forms of evil in the spiritual, physical and ecological domains. Finally, Pentecostal ecotheology advocates a healthy eschatological emphasis that includes the renewal and redemption of all creation based on the understanding that the outpouring of the Spirit in these last days reflects the inauguration of the kingdom of God. Likewise, the resurrection of the body anticipates the ultimate transformation of all creation in the eschaton and motivates believers to treat creation responsibly before the Parousia.

It should be noticed that the aforesaid survey of Pentecostal ecotheology is effectively performed through the lens of a pneumatological imagination. To the latter, in this article, now we devote our attention.

Framing the pneumatological imagination

To start with, this section considers definitions of the pneumatological imagination, followed by a contextual consideration of this framework before a survey of its contours can be undertaken.

Definitions of the pneumatological imagination

According to Yong (2011:10), the pneumatological imagination is the Spirit-inspired logic of Pentecostal theology. It can also be understood as the overarching superstructure or the underlying substructure of Christian theology that enables us to navigate the pluralism of a dynamic and complex world (Yong 2020:152–153). To Vondey (2023), the pneumatological imagination is:

[A] methodological attempt to integrate the biblical, historical, and theological commitments of Pentecostals into a single hermeneutic that is based on a uniquely pneumatological logic and inclusive of the diverse experiences, performances, and interpretations of Pentecost. (pp. 11–12)

Davis (2022:114) defines the pneumatological imagination as a hermeneutic 'designed to cultivate an imaginative and dialogical means to interpreting reality that has a starting point with the Holy Spirit, so providing a foundationally pneumatic-oriented way of understanding existence'.

Theological context of the pneumatological imagination

What is the biblical basis for the pneumatological imagination? As Yong (2020:153) explicates, this hermeneutic is founded on the Pentecost narrative in the book of Acts where the outpouring of the Spirit, empowered the witnessing of people from diverse ethnicities, cultures, and linguistic groups (Ac 2:5, 8, 11). The numerous languages spoken during the first-century Pentecost not only precede the diverse languages of the present-day Pentecostal movement but also foreshadow the various expressions of Christianity in the contemporary global context (Yong 2020:154). It should also be understood that this pneumatic logic does not displace or diminish the Petrological and Christological theological paradigms but enables a richer trinitarian theology (Yong 2020:154).

Contours of the pneumatological imagination

According to Yong (2020:155), contours of the pneumatological imagination, derived from the Pentecost event in Acts 2, can be portrayed in three ways, namely *experiencing* Pentecost, *understanding* Pentecost and *performing* Pentecost.

Firstly, *the pneumatological imagination can be perceived in the experiential (many senses) domain* (based on Ac 2:2–4). This biblical text illustrates clearly how the Spirit relates to God and the world – depicting the Spirit entering (filling), enveloping and enabling human bodies (Yong 2020:155). The arrival of the Spirit activates multiple senses – hearing, feeling, seeing and tactile – thus signifying the pneumatological imagination as the nexus of the convergence of divinity and humanity, where 'such convergence also encloses and encases human bodies in their fullness and complexity' (Yong 2020:155–156). Thus, the pneumatological

imagination holds that Spirit baptism entails wholly affective, emotional and physiological dimensions, as opposed to a disembodied spirituality (Yong 2020:156). Moreover, according to the biblical text, the Spirit fills bodies both individually and as 'environmentally situated and constituted realities' (all together in one place), that is, as relational media receptive to, and conductive of the Spirit (Yong 2020:156). Thus, the pneumatological imagination can be conceived of as a socio-relationally charged environment (Yong 2020:156).

The second contour of *the pneumatological imagination concerns understanding Pentecost in terms of the cultural (many tongues) domain*, based on Acts 2:5–12 (Yong 2020:156–157). Luke explicates the pneumatological imagination's multiculturalism through his portrayal of the Pentecostal miracles of speech and hearing (Yong 2020:157). The pneumatological imagination is expressed in multiple languages and culturally articulated in diverse ways. Its dissonance and consonance are evident through this plurality of voices and perspectives (Yong 2020:157). That means the pneumatological imagination can preserve the peculiarity of unfamiliar voices without denying their distinctiveness (Yong 2020:158). Ultimately, the diversity of human existence (creaturely multiculturalism) and the interactions between different cultures (interculturality) are reinterpreted as a transcultural phenomenon mediated by a Pentecostal perspective, thanks to the pneumatological imagination (Yong 2020:158). The pneumatological imagination is influenced by and stimulates proficiency in diverse forms of communication, including multicultural, intercultural and transcultural exchanges. There is a need to broaden the understanding of culture beyond natural linguistic groups, such that it should encompass the entire range of human discourse, spanning from ethnic to social, political and disciplinary contexts (Yong 2020:158). Thus, the pneumatological imagination's multiculturalism can be employed as a potent tool for engaging the diverse contexts in which the SDGs are situated.

The third contour of *the pneumatological imagination concerns performing Pentecost in terms of the communal (many interpenetrating voices) domain* (Yong 2020:158). In Acts 2:14–21, the interpersonal dimensions of the pneumatological imagination are outlined, supported by reference to the Hebrew Scriptures (Jl 2:28–32), thus highlighting the pneumatological imagination's scripturality and correlating the Bible's depiction of the role of the Spirit with our experience in the world (Yong 2020:158). Furthermore, the pneumatological imagination reinterprets the Hebrew Scriptures (including the Abrahamic, Mosaic and Davidic covenants) pneumatically and pneumatologically, that is, assisted by the Spirit and in terms of the presence and work of the Spirit (Yong 2020:158). Thus, the pneumatological imagination also aspires to provide a universal panorama and an inclusive capacity, envisioning a 'soteriological trajectory' that promises the gift of the Holy Spirit to everyone everywhere and in every generation, based on Peter's account in Acts 2:39 (Yong 2020:159). It is noteworthy that the pneumatological imagination elevates individuals whose

voices have been historically and traditionally marginalised because of gender, power dynamics or socioeconomic class (Yong 2020:159).

Apart from the soteriological dimension of the pneumatological imagination, considering Peter's reappropriation of Joel's prophecy of the Spirit's outpouring in the last days, its eschatological dimension should not be overlooked either (Yong 2020:159). The pneumatological imagination also motivates believers to yearn for and receive the renewal of the cosmos by the breath (Spirit) of God (Yong 2020:159).

Moreover, the pneumatological imagination goes beyond a theoretical framework that not only enables people to interpret the relationship between God and the world but also envisions practical ways to engage in and contribute to the triune God's redemptive renewal of the world (Yong 2020:159–160). This is achieved through a reinforcing activity that establishes the kingdom of God (including the life, mission and message of Jesus the Spirit-anointed Christ) as portrayed in Luke-Acts (Yong 2020:160). Put differently, the pneumatological imagination envisions the interfaces between God and the world through the lenses of creation, the incarnation and Pentecost to facilitate understanding and foster redemptive action in our fallen world (Yong 2020:160). Being both Patrological and Christological, the pneumatological imagination augments the comprehensive trinitarian theological perspective that is pivotal to the broader Christian theology (Yong 2020:160).

To sum up, Davis (2022:116) explains that the pneumatological imagination emanates from the Pentecost story and functions as an invitation for people of diverse ages, genders and classes to get involved in God's global mission (Ac 2:17–18). Acknowledging various Spirit-inspired perceptions, languages and believers, this Pentecostal logic discerns God at work in contemporary contexts (Davis 2022:116). Thus, Pentecostals' notion of 'the prophethood of all believers' sees all Spirit-anointed believers as participants in the mission in their respective communities (Davis 2022:119). Consequently, the scope of the Pentecostal mission, through the lenses of the pneumatological imagination, has the potential to transcend the movement's boundaries, becoming more ecumenical and universal. Thus, among others, traditionally overlooked fields, such as other disciplines, politics, ecological issues and SDGs are readily accessible through the pneumatological imagination. Section 'An overview of the 2030 agenda with special reference to ecological matters' will now survey the 2030 Agenda for Sustainable Development, before considering how the pneumatological imagination can engage them. It should be noticed that the framework this article proposes – namely, a pneumatic ecotheology of sustainable development – is capacitated by the pneumatological imagination, itself derived from Pentecostal ecotheology whose scope is broader than traditional Pentecostalism and basic ecological understandings. Inter alia, the 'genius' of that pneumatological logic is in its capacity to encompass all three dimensions of sustainable development (social, economic and environmental).

An overview of the 2030 agenda with special reference to ecological matters

In September 2015, all members of the United Nations unanimously adopted the 2030 Agenda for Sustainable Development, which is a global development programme consisting of 17 interdependent SDGs, also referred to as the 2030 Agenda (Bergman 2015:3). Before considering the full list of SDGs, it is necessary to briefly clarify the concept of sustainability in the context of its usage in UN circles. The United Nations (n.d.) defines the SDGs as a call for action by all countries – rich, middle-income and poor – to *promote prosperity while protecting the planet* (author's own emphasis). That means eliminating poverty in the world must go together 'with strategies that build economic growth and address a range of social needs including education, health, social protection, and job opportunities while tackling climate change and environmental protection'.

Anim (2020:195) sheds light on the aforementioned definition's notion of promoting prosperity while protecting the planet by explaining sustainable development as economic development conducted without depletion of natural resources, and as transformational and responsible development that meets present needs without sacrificing future generations' ability to survive and thrive. This speaks to a holistic perception of prosperity that transcends economic wealth and encompasses well-being as well as social sustainability.

Here are the 17 SDGs:

1. End poverty in all its forms everywhere.
2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.
3. Ensure healthy lives and promote well-being for all at all ages.
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
5. Achieve gender equality and empower all women and girls.
6. Ensure availability and sustainable management of water and sanitation for all.
7. Ensure access to affordable, reliable, sustainable and modern energy for all.
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.
9. Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation.
10. Reduce inequality within and among countries.
11. Make cities and human settlements inclusive, safe, resilient and sustainable.
12. Ensure sustainable consumption and production patterns.
13. Take urgent action to combat climate change and its impacts.
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development.

15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification halt and reverse land degradation, and halt biodiversity loss.
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all, and build effective, accountable and inclusive institutions at all levels.
17. Strengthen the means of implementation and revitalise the global partnership for sustainable development.

Given that the overarching goal is to promote prosperity while protecting the planet (or economic progression with ecological protection), all the 17 SDGs have environmental (as well as economic and social) implications – directly or indirectly. Significantly, Tang (2021:119) in an article titled 'Education For Sustainable Development From The Perspective Of Christianity: Pedagogies And Prospects' asserts that sustainability is based on three pillars, namely, environment, economy and society – where a strong sustainability model recognises the prominence of the environmental component such that the economic and social aspects are viewed as subsets of the environmental pillar.

At least the following six of the 17 SDGs have direct environmental implications: SDG 2, SDG 6, SDG 7, SDG 13, SDG 14 and SDG 15. Summaries of what each of these six SDGs entails ensue.

SDG 2: End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.

The ecological relevance of this goal can be illustrated by scenarios where efforts to maximise the production of food on arable land neglect the threats of soil erosion and chemical pollution. SDG 2 highlights the importance of managing land, healthy soils, water and plant genetic resources sustainably, as well as boosting yields on existing agricultural lands, including restoration of degraded lands, through sustainable agricultural practices that relieve pressure to clear forests for agricultural production (General Assembly Resolution A/RES/70/1). Likewise, the sustenance of dryland productivity can be achieved through wise management of scarce water through improved irrigation and storage technologies, combined with the development of new drought-resistant crop varieties (General Assembly Resolution A/RES/70/1).

SDG 6: Ensure availability and sustainable management of water and sanitation for all.

According to the General Assembly Resolution A/RES/70/1, billions of people still lack access to safe drinking water, sanitation and hygiene, despite improvements in the provision of these basic services. Sadly, conflicts (war) and climate change are exacerbating the problem of water scarcity in many parts of the globe (the 2030 Agenda). Furthermore, affecting both human and environmental health, water pollution is a tremendous challenge in many countries (the 2030 Agenda).

SDG 7: Ensure access to affordable, reliable, sustainable, and modern energy for all.

In humans' quest to provide energy to their homes and fuel for their vehicles, reliance on non-renewable energy sources (such as gas and oil) is a great example of an unsustainable approach. About 675 million people on our planet are yet to be connected to the electricity grids and 2.3 billion are still cooking with unsafe and polluting fuels (United Nations n.d.). Moreover, the ongoing conflict in Ukraine and the prevailing economic instability across the globe are contributing to notable volatility in energy prices, prompting certain nations to boost their commitments to renewable energy, and others to intensify their dependence on coal, jeopardising the progress of the green transition (United Nations n.d.). To guarantee universal access to energy by 2030, it is necessary to expedite electrification, enhance investments in renewable energy and improve electricity grids (United Nations n.d.)

SDG13: Take urgent action to combat climate change and its impacts.

According to the United Nations, the planet is teetering on the edge of a climate disaster, and the existing efforts and strategies to tackle the crisis are inadequate (United Nations n.d.). If significant and immediate transformative measures are not taken in the next decade to decrease greenhouse gas emissions substantially and swiftly across all industries, the goal of limiting global warming to 1.5°C will be in jeopardy, endangering the lives of over 3 billion people (United Nations n.d.). Neglecting to act will result in escalating heatwaves, droughts, floods, wildfires, rising sea levels and widespread famines (United Nations n.d.).

SDG14: Conserve and sustainably use the oceans, seas and marine resources for sustainable development.

Negative trends affecting the health of the world's oceans persist unabated; the planet's largest ecosystem (the ocean) remains at risk because of increasing acidification, eutrophication, diminishing fish populations and a growing issue of plastic pollution (United Nations n.d.). Although there have been advancements in establishing marine protected areas and addressing illegal, unreported and unregulated fishing, there is an immediate requirement for more focused and accelerated initiatives (United Nations n.d.).

SDG15: Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification halt and reverse land degradation, and halt biodiversity loss.

According to the United Nations, the world is facing a threefold crisis consisting of climate change, pollution and biodiversity loss (United Nations n.d.). The deteriorating forest cover, land degradation, and the extinction of species are becoming worse, jeopardising the health of the earth and its inhabitants (United Nations n.d.). Thus, the world's forest area continues to decline, with agricultural expansion being responsible for almost 90% of global deforestation (United Nations n.d.). However, the significant progress made all

over the world in terms of sustainable forest management cannot be overlooked (United Nations n.d.).

An engagement of the pneumatological imagination and the sustainable development goals

This section illustrates how the pneumatological imagination can engage the six SDGs summarised above. To start with, concerning SDG 2 – the goal that pertains to the eradication of hunger, the improvement of food security and the promotion of sustainable agriculture – the pneumatological imagination's capacity to broaden the eschatological message to encompass social justice, political change and ecological repentance, beyond conventional evangelism (Swoboda 2011:322), comes in handy. Furthermore, given that the pneumatological imagination holds that Spirit baptism entails wholly affective, emotional and physiological (embodied) dimensions, and given that it is situated in an environmentally charged reality, the goal of ending hunger and improving food security is compatible with this hermeneutics' experiential emphasis. Thus, the meeting of humanity's basic needs, and the related implementation of mechanisms that ensure sustainable agriculture, are not farfetched interests but fall squarely within the ambit of the pneumatological imagination.

As far as SDG 6, the goal of the availability and sustainable management of water resources and sanitation for all is concerned, as noted above (under the second contour), the pneumatological imagination envisions practical ways to engage in and contribute to the triune God's redemptive renewal of the world (Yong 2020:159–160). It has already been established that from an ecotheological standpoint, the soteriological renewal of the cosmos does not exclude environmental matters, such as SDG 6's goal concerning the availability and sustainable management of water and sanitation for all. Ironically, the Spirit, also known as the 'living water' (Jn 7:37–39), cannot be against the provision of the natural water from which the metaphor is derived. Moreover, the Holy Spirit, responsible for believers' spiritual cleansing (sanctification) per the Pentecostal full gospel, cannot be against humanity's means of maintaining physical cleanliness. In other words, we cannot talk of a holistic gospel that advocates for Pentecostal *sanctification* and yet overlooks hygienic *sanitation*.

Concerning SDG 7 – the goal concerning access to affordable, reliable, sustainable and modern energy for all – the pneumatological imagination applies in the sense that the framework elevates individuals whose voices have been historically and traditionally marginalised because of gender, power dynamics or socioeconomic class (Yong 2020:159). Thus, the practice of catering only to the energy needs of affluent members of the human family is not acceptable from the perspective of the pneumatological imagination. Likewise, Pentecostal ministers who are passionate about the necessity for believers to receive the Spirit's energy (empowerment)

should not countenance the denial of physical energy to the masses. Stated otherwise, as far as a holistic Pentecostal gospel is concerned, the supply of pneumatic power (Spirit baptism) to all believers is as imperative as the supply of electric power to all consumers. That means local and central governmental agencies' service provision is as much an integral part of God's mission as evangelism!

As observed previously, SDG13 is the goal concerned with taking urgent action to combat climate change and its impacts. Among others, the aspect of the pneumatological imagination most relevant to this goal stems from the framework's third contour, which highlights the role of the Spirit in our experience in the world, based on Peter's eschatological depiction of the outpouring of the Spirit. As Yong (2020:158) explicates, Peter's eschatological depiction (borrowed from J1 2:28–32) includes broader cosmic signs, signifying the 'cosmic expansiveness' of the pneumatological imagination as well as its instigation of humans' yearning for the cosmic renewal by the Spirit-breath of God that extends to the geographical and space demesnes. In other words, the pneumatological imagination envisages a holistic soteriology that encompasses not only the salvation of everyone who calls upon the name of the Lord, and the Spirit's outpouring on all flesh but also includes the renewal of the entire biosphere, stratosphere and beyond. Thus, armed with such a revelation, informed believers from all walks of life can begin now to partner with the Spirit in that cosmic renewal mission, rather than waiting for the ultimate eschatological advent of the new heaven and new earth. In other words, when Christians participate in averting adverse climate changes, they are fulfilling part of their legitimate missiological mandate.

The SDG 14 is about conserving and sustainably using the oceans, seas and marine resources for sustainable development. The most applicable aspect of the pneumatological imagination to this goal is the experiential dimension that emanates from the Spirit baptism experience where the Spirit, like the blowing of a mighty wind (Ac 2:2–4) invaded the whole house the disciples were occupying and filled all the human bodies present (Yong 2020:155). The parallels between the Spirit-wind resting upon individuals and the whole environment at Pentecost on one hand, and the creation narrative's allusion to the Spirit-wind (*Ruach*) of God hovering over the primordial waters on the other hand, are unmissable. The logic of the holistic Pentecostal ecotheology (i.e., the pneumatological imagination), as discussed previously, transcends an anthropocentric focus, and encompasses all creation – seas and oceans included (Swoboda 2011:297). Far be it from us to think that the one who created the oceans with such wisdom and skill, populating them with innumerable creatures, would suddenly stop caring about marine health!

Lastly, we now turn to SDG15, which seeks to protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification halt and

reverse land degradation, and halt biodiversity loss. As discussed previously, the pneumatological imagination aspires to provide a universal panorama and an inclusive capacity, that envisions the salvation of 'everyone who calls on the name of the Lord' (Yong 2020:159). However, it has already been established that a holistic Pentecostal ecotheology (to which the pneumatological imagination belongs) is not restricted to the anthropocentric world but encompasses all life forms in the biosphere. In other words, an authentic Pentecostal full gospel necessarily includes the salvation, protection and restoration of the earth's ecosystems, forests and biodiversity, beyond anthropocentric interests. Furthermore, given that the pneumatological imagination elevates traditionally marginalised voices (Yong 2020:159), from a pneumatic ecotheological perspective, those suppressed 'voices' are not all necessarily human. That means all the diverse non-human voices in the earth's ecosystems are part of the pneumatological imagination's elevation. Thus, the psalmist's invitation is neither metaphorical nor mere poetic license: 'Let *everything* that has breath praise the Lord' (Ps 150:6, emphasis added).

Proposed pneumatic ecotheology of sustainable development

This article briefly proposes that a pneumatic ecotheological framework of sustainable development is derivable from the Pentecostal full gospel in general and the pneumatological imagination in particular. The outline below sums up the shape of such a framework.

In the first place, a pneumatic ecotheological framework is based on the broader context of an expanded holistic Pentecostal ecotheology, where 'holistic Pentecostal ecotheology' means the fivefold or full Pentecostal ecotheological gospel.

This denotes a broadened Pentecostal full gospel where the fivefold Christological motifs (Jesus *saves, sanctifies, baptises* in the Spirit, *heals* and *returns*) transcend purely ecclesiological and anthropocentric domains to include all creation in the entire cosmos.

The aforementioned broadening of the fivefold Pentecostal motifs includes the salvation of all creation (beyond humanity alone), environmental cleansing (sanctification) through the Spirit's 'tongues of fire', Spirit baptism of all creation, ecological healing and renewal, as well as eschatologically inspired environmental stewardship, among other things.

Whereas the Pentecostal full gospel provides the overall context for the pneumatic ecotheology of sustainable development, the pneumatological imagination provides the specific basis. This theoretical framework, derived from the Acts 2 Pentecost event, is understood in terms of three contours.

The first contour of the pneumatological imagination concerns the hermeneutics' multi-sensory experiential capacity (as depicted in Ac 2:2–4) such that this Pentecostal

logic serves as the nexus of the convergence of divinity and humanity, resulting in an embodied, socio-relationally charged environment. Among other things, this multisensory capacity enables the hermeneutic to overcome the otherworldly challenge and to engage in the real, felt and tangible ecological and developmental challenges that confront our planet today.

The second contour of the pneumatological imagination concerns understanding Pentecost in terms of the multilingual cultural domain as depicted in Acts 2:5–12. This hermeneutic can stimulate proficiency in diverse forms of communication, including multicultural, intercultural and transcultural exchanges. It thus also encompasses the entire range of human discourse, spanning from ethnic to social, political and various disciplinary contexts (including ecology and sustainable development).

The third contour of the pneumatological imagination concerns performing Pentecost in terms of the many interpenetrating voices of the communal domain as depicted in Acts 2:14–21. This hermeneutics' soteriological and eschatological trajectory not only promises the Spirit to everyone across time and space but also elevates individuals whose voices have been historically and traditionally marginalised because of gender, age or socioeconomic status. Furthermore, the eschatological dimension of the pneumatological imagination motivates people to yearn for and receive the renewal of the cosmos by the eschatological Spirit of all creation. The relevance of this to sustainable development, such as to the eradication of hunger and the provision of energy to all people groups in developing and developed countries alike, is unmissable.

Conclusion

To conclude, the journey from the altar to action in the realm of sustainable development necessitates a profound customisation of the pneumatological imagination within Pentecostal ecotheology. By exploring the rich tapestry of the full gospel and understanding the dynamic role of the Holy Spirit, we can bridge the lacuna between spiritual beliefs and the SDGs. The survey of the pneumatological imagination undertaken by this article provides a crucial foundation, unlocking the transformative potential of Pentecostal perspectives on sustainability.

Through a concise examination of the 17 SDGs, particularly those with direct ecological implications, this article has identified ways to harness the pneumatological imagination to drive positive change. By engaging the Spirit's guidance in addressing these ecological challenges, Pentecostal communities can become catalysts for sustainable development, actively contributing to the global efforts outlined in the 2030 Agenda.

The proposed pneumatic ecotheology of sustainable development provides a framework that invites Pentecostals,

other Christian believers and other stakeholders, to view the ecological and developmental issues facing our planet through the lens of pneumatological logic. This theological perspective encourages believers to embrace a holistic understanding of the Christian mission, acknowledging the interconnectedness of humanity, the Spirit and the natural world. Thus, we can all play a vital role in shaping a more sustainable and harmonious future for our planet. In essence, this article calls for a conscientious integration of the pneumatological imagination and ecological responsibility, urging Pentecostals to not only cherish the divine encounter at the altar but also to manifest the transformative power of the Holy Spirit in their commitment to sustainable development.

Acknowledgements

The authors would like to thank the Department of Christian Spirituality, Church History and Missiology for the support provided in conducting this research.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

M.S.K. contributed to the conceptualisation, formal analysis and writing of the article. J.C. contributed to the theoretical framework of the article.

Ethical considerations

An application for full ethical approval was made to the University of South Africa, College of Human Sciences Research Ethics Review Committee and ethics consent was received on 1 July 2019. The ethics approval number is 2019-CHS-90343018-Dept.

Funding information

This study was financially supported by the University of South Africa.

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

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