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THE JOURNAL SEEKS TO PROVIDE A FORUM: To encourage serious theological thinking and articulation by Pentecostals/Charismatics in Asia; to promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions; to stimulate creative contextualization of the Christian faith; and to provide a means for Pentecostals/Charismatics to share their theological reflections.

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Theological Issues in Asia

In this issue we are pursuing a more general theme called Theological Issues in Asia. While a multitude of issues could be chosen, our intent here is to allow the various authors to define the issues for the contexts in which they serve.

Jacqueline Grey, an Old Testament scholar who served as a missionary in a Muslim majority nation for three years, opens this edition by discussing the concept of the *Missio Dei* (Mission of God), limiting her treatment to Isaiah 6:1-9:6. Using this text she asks the probing question, “What is the *Missio Dei* and its relation to the Old Testament?” In answering this question, she goes beyond describing the *Missio Dei* as what God did through Israel in the Old Testament and through the church in the New Testament. For Grey, the *Missio Dei* is inextricably linked to the *Imitatio Dei* (Imitation of God).

Then, Prudencio Coz opens his article by posing the question, “What is the difference between Monday morning and Sunday?” He then deals with the issue of vocation and its reciprocal economic and spiritual implications. He contends that vocation can be exclusive or integrative and gives some biblical examples to illustrate the integration of the economic and spiritual in his attempt to formulate a theology of vocation based on the theological disciplines of eschatology, ecclesiology, and pneumatology.

Next, Korean scholar Sang Yun Lee, drawing from his book, *A Theology of Hope: Contextual Perspectives in Korean Pentecostalism*, (Baguio City, Philippines: APTS Press, 2018), www.aptspress.org, takes a serious look at Yonggi Cho’s well-known ThreeFold Blessing theology. Originally formulated and taught in the context of the devastation of post-war Korea, Lee contends that Cho’s message needs to be re-contextualized to address the ecclesiastical and sociological challenges of the 21st century.

Finally, Myanmar pastor Stephen Shwe concludes this edition with a two-part article dealing with the tension between zeal and knowledge, especially when it comes to theological education or ministerial training. According to Shwe, this issue has been a problem in the Myanmar church for many years as it was in the American Pentecostal Movement in generations past. Shwe defines the issues well, takes a good look at both

sides, and shares some ideas for working through these tensions in the future.

I am pleased to announce that our February, 2020, edition will deal with the controversial issue of Pentecostals and Ecumenism. Our August, 2020, edition will most likely follow the theme of a Pentecostal Response to Buddhism. If you would like to submit an article on these subjects, please email me directly at dave.johnson@agmd.org.

As usual, if you have any comments on this edition or the Journal in general, feel free to communicate directly with me.

In Christ,

Dave Johnson, DMiss
Managing Editor

***Missio Dei* in the Isaiah Memoir¹**

by Jacqueline N. Grey

Introduction

Mission is at the heart of Pentecostal theology and identity. From the early Pentecostals to the church today, active in reaching out to communities beyond their locality, mission has been a priority historically and generally remains a priority for the contemporary community.² In recent years, however, there have been some complicating elements in the discussion of mission within the broader Christian community and subsequently within Pentecostalism. That is, what is mission? The term has been used in multiple ways by the Christian and non-Christian community to refer to, among other things, the goals or corporate mission of an organisation or business (as in “mission statement”), social mission (that is, the contribution to the social or environmental betterment of a community), the mission of the local church (that is, the purpose and focus of the church in a local community), and overseas mission (that is, the sending of workers to cross-cultural communities). Clearly, “mission” is a slippery term. Added to this complication—for Christians who affirm the importance of Scripture for directing their theology and practice—is that the term “mission” is not explicitly developed in the biblical text. While numerous passages describe missionary activity, there is an absence of the term itself in the biblical text. Yet there is something within the breadth of Scripture that allows biblical scholars and missiologists such

¹This article is adapted from a lecture presented at the APTS Missions Conference (1-5 October 2018) and a paper presented at the European Pentecostal Theological Association Conference (Malvern, UK, 3-5 July 2017) entitled “Holiness and Incarnation in Isaiah 1-39: The Implications of Isaiah’s Mission for a Pentecostal Ecclesiology.”

²Allan Anderson defines Pentecostalism as essentially a missionary movement. See Allan H. Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (New York: Oxford University Press, 2013), 1-2.

as Christopher J. H. Wright to make the claim that “the whole Bible is itself a ‘missional’ phenomenon.”³

What is mission from a biblical perspective? And what does it mean for the Pentecostal community? To explore this question in its entirety would require much more time than we have available, so I will focus on a small section of Scripture from the Old Testament to consider its contribution to the study of this topic of missions in the biblical text. Under consideration in this study is the idea of mission in the section of Isaiah commonly identified as the “Isaiah memoir” or *denkschrift* (Isa 6:1-9:6).⁴ This may initially seem an unusual choice; most of the oft-quoted passages on the theme of mission in Isaiah come from the later section of Isaiah 40 to 66 (particularly 60:1-3). However, because it is a neglected area of study, I would like to consider the contribution of the Isaiah memoir to the study of mission by first looking at a working definition of “mission.” Secondly, exploring how the idea of mission is linked to the requirement of holiness incarnated in God’s people as modelled by Isaiah and his children. Thirdly, considering briefly some implications of this study for the Pentecostal community in Asia.

***Missio Dei* in the Old Testament**

When it comes to exploring the idea of mission in the biblical text, the term arguably most adopted by biblical scholars and theologians alike is *missio Dei*. That is, the mission of God to reach out to the world. This emphasises that the starting point for mission is God’s intention and purpose as expressed through the biblical text. This also emphasises that, unfortunately, the activity of God’s people (Israel in the Old Testament and the church in the New Testament) does not always match God’s intention. Throughout the narrative of the biblical text, God’s people have been tasked with somehow representing God (Yahweh) to their

³Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), 22.

⁴While the exact section identified as the memoir is disputed, scholars have traditionally identified it as from Isaiah 6:1-9:6. Roberts identifies the memoir as a literary block that had previously circulated as an independent collection. J. J. M. Roberts, *First Isaiah*, Hermeneia (Minneapolis: Fortress, 2015), 88; See also Alexander V. Prokhorov, *The Isaianic Denkschrift and a Socio-Cultural Crisis in Yehud: A Rereading of Isaiah 6:1–9:6[7]*, (Göttingen, Germany: Vandenhoeck & Ruprecht, 2015); Matthijs J. de Jong, *Isaiah among the Ancient Near Eastern Prophets: A Comparative Study of the Earliest Stages of the Isaiah Tradition and the Neo-Assyrian Prophecies*, Supplements to the Vetus Testamentum 117 (Leiden: Brill, 2007); Csaba Balogh, “Isaiah’s Prophetic Instruction and the Disciples in Isaiah 8:16,” *Vetus Testamentum* 63 (2013): 2; Jacqueline Grey, “SPS Presidential Address: Embodiment and the Prophetic Message in Isaiah’s Memoir,” *Pneuma: The Journal of the Society for Pentecostal Studies* 39 (2017): 1-26.

surrounding cultures, yet they were not always faithful or deliberate to that task.

So what is the *missio Dei* and its connection to the Old Testament, specifically Isaiah? For scholars such as Moskala, Goheen, and Wright the *missio Dei* in the Old Testament is inextricably linked to the election of Israel.⁵ Why does God elect Israel? For Michael W. Goheen, it points to God's universalistic intention; the community chosen is the first place of God's mission activity and then the channel to reach others.⁶ Israel is chosen, transformed by their covenant relationship, and are, then, the channel by which God will reach others. It is not just for themselves that they are chosen, but for the sake of the other nations and creation. Using the language of missiology, the Old Testament community had both an inward focus (centripetal) as they communicated God's covenant to their own people, instilling in each generation a knowledge of God, and an outward focus (centrifugal) as they communicated God's covenant to people outside their ethnic community.⁷ A significant aspect of this witness was being set apart and distinct from the other nations. They were to live a holy life to reflect the holy God they served and represented. Ancient Israel's community, as a reflection of the God they worshipped, was to be attractive to the other nations. This raises the question as to whether the mission of ancient Israel was not to take the initiative in reaching out to nations but, as Elmer Martens writes, to draw, like a magnet, the nations to itself.⁸

Some scholars, such as Schnabel and Bosch, suggest that the Old Testament community were passive witnesses and not active in crossing cultural boundaries to engage in mission.⁹ These scholars see a distinct difference between the Old Testament concept of mission as passive, with the New Testament concept being more active, as exemplified by the Great Commission (Matt 28:19-20). This does not mean that these scholars see no value in the Old Testament—quite the opposite—however, they claim that the idea of being sent to another group to witness to God is not prevalent in the Old Testament text. David Bosch writes, “There is, in the Old Testament, no indication of the believers of

⁵Jiri Moskala, “The Mission of God’s People in the Old Testament,” *Journal of the Adventist Theological Society* 19, no. 1-2 (2008): 40.

⁶Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downers Grove, IL: IVP Academic, 2014), 40.

⁷Moskala, “The Mission of God’s People,” 43.

⁸Elmer Martens, “Impulses to Mission in Isaiah: An Intertextual Exploration,” *Bulletin for Biblical Research* 17, no. 2 (2007): 218.

⁹Moskala writes, “Schnabel, for example, challenges Old Testament scholars, theologians, and missiologists by the claim that there is no commission in the Old Testament (in contrast to the New Testament) to go and ‘evangelize’ the world. Abraham, Israel, and others are only passive witnesses for God, ‘a light to the world,’ but not actually engaged in mission per se.” Moskala, “The Mission of God’s People,” 41.

the old covenant being sent by God to cross geographical, religious, and social frontiers in order to win others to faith in Yahweh.”¹⁰

A significant aspect of Bosch’s critique that is interesting for the Asian context is the linking of hermeneutics to colonialism. He posits that essentially mission has been understood as the geographic movement from the West to the non-West; this idea was then reinforced by a reading of key texts from the Old and New Testaments to fit a geographical-expansion understanding. Instead, Bosch advocates a reading based on the meta-narrative of the biblical story. This places the emphasis on a missional hermeneutic that attempts to understand the role of mission within the broader redemptive-historical movement of the biblical text. On this basis then Bosch provides a definition of mission: “Mission is quite simply, the participation of Christians in the liberating mission of Jesus wagering on a future that verifiable experience seems to belie. It is the good news of God’s love, incarnated in the witness of community, for the sake of the world.”¹¹ This is, or perhaps should be, especially true for Pentecostal readers. As Craig Keener asserts, “If the Spirit empowers us especially for mission, it should not surprise us if a Spirit-led reading of Scripture should highlight the theme of mission.”¹² So, then, for Pentecostal readers exploring the significance of the Isaiah memoir for understanding our mission, what does Isaiah contribute? To do this, we need to read the text in light of the meta-narrative of Scripture. In doing so, a twin theme emerges from the narrative of the Isaiah memoir—that of holiness and incarnation.

Holiness and Incarnation in the Isaiah Memoir

As noted above, the *missio Dei* in the Old Testament is inextricably linked to the election of Israel. Notwithstanding the earlier covenants, Israel was chosen at the Exodus to be a kingdom of priests and a holy nation (Exod 19). Although the whole earth is God’s, they were to be God’s treasured possession. Goheen writes, “Israel is a nation set apart for God’s use in his redemptive work. They are to live holy lives in the

¹⁰ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology and Mission* (Maryknoll, NY: Orbis, 1991), 17. Note that even Jonah is not considered as engaged in mission by Bosch as he is sent to announce judgement rather than good news.

¹¹ Bosch, *Transforming Mission*, 519. An alternative definition from the Lausanne movement: mission can be defined as the whole church taking the whole gospel to the whole person in the whole world. A similar definition is offered by Christopher Wright: “Our committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of the world for the redemption of God’s creation.” Wright, *The Mission of God*, 22-23 (italics removed).

¹² Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, MI: Wm. B. Eerdmans, 2016), xxx.

midst of the nations.”¹³ A significant aspect of their covenant life was the expectation to mirror their actions and motivations of their covenant God. Yahweh instructs them, “*Be holy because I, the Lord your God, am holy*” (19:2; Lev 11:44-45; 20:26). They were to be holiness incarnate; holiness made flesh. The *missio Dei*, then, is inextricably linked to the *imitatio Dei* (Imitation of God). That holiness comprised an ethical distinctiveness (Lev 11:44-45; 18:3; 18-19; Deut 14:1-3; Mic 6:6-8). Their lifestyle and corporate existence were to bring glory to God and attract people to Him.¹⁴ Every aspect of their lives was to reflect the holiness of God, including their relationships, politics, legal system, community life, and in their attitudes to their neighbours and foreigners. This mirroring of the holiness of Yahweh was given concrete form in the law. Again, the law was not just given for their own well-being and self-governance, important as this was, but to also attract the attention and envy of the nations (Deut 4:5-8). They were to be holiness incarnate, because God was with them. In the words of Tom Wright, ancient Israel was to “function as a people who would show the rest of humanity what being human was all about.”¹⁵

As the meta-narrative continues within a canonical reading of Scripture, the people of ancient Israel were given the land in the conquest (albeit with ethical issues for today’s readers). What was particularly significant was the location of this land at the crossroads to major civilisations.¹⁶ They were what Christopher Wright calls a “display people” on show and visible for the constant viewing of the nations.¹⁷ Yet, this very opportunity of living among the nations was also a source of temptation to ancient Israel. Living within the ancient Near Eastern cultural context, their mission was to challenge the idolatry of that broader culture.¹⁸ However, more often than not the narrative describes ancient Israel adopting the idolatry and idolatrous practices of the other nations they were meant to reject. As the meta-narrative continues,

¹³Goheen, *Introducing Christian Mission Today*, 42. Goheen also writes in *A Light to the Nations*, “The missional calling of Israel described here in Exodus 19 in terms of a holy nation and a priestly kingdom is centripetal. Israel is to embody God’s creational intention for all humanity for the sake of the world, living in such a way as to draw the nations into covenant with God. Or, to use the later language of Isaiah, Israel is called to be a “light to the nations” (Isa. 42:6 NASB).” Michael W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011), 39.

¹⁴Moskala, “The Mission of God’s People,” 48.

¹⁵Tom Wright, *Bringing the Church to the World: Renewing the Church to Confront the Paganism Entrenched in Western Culture* (Minneapolis: Bethany House, 1992), 59.

¹⁶Goheen, *Introducing Christian Mission Today*, 45.

¹⁷Wright, *The Mission of God*, 467.

¹⁸Goheen, *A Light to the Nations*, 41.

through the unification and then the division of the kingdom, the prophets reminded the people of their covenant relationship and its call for holiness. The calling of the covenant people was unchanged; they were to be holy as God is holy. The prophets of the eighth century BCE were particularly concerned with issues of social justice and immorality. These issues were perceived as symptoms of covenant unfaithfulness. This brings us now to Isaiah of Jerusalem in the eighth century BCE, generally undisputed as the author of the Isaiah memoir. For Isaiah, the moral failings of his Judean community were exhibited in various aspects of their lives, but mostly in their hypocritical worship, the injustice in the legal system, and the resulting oppression of the poor (Isa 1:1-20). Their lives were a poor reflection of the holiness of God.

For the prophet Isaiah, the issue of holiness would not perhaps be as prevalent if not for the overriding vision of God that he experienced at his call to prophetic ministry, as described in his memoir (6:1-13). The concern for holiness and justice exhibited by Isaiah was perhaps partly the outcome of his profound religious experience and a privileged position as a prophet of being able to envision the true character and nature of Yahweh. Isaiah perceived God's character to be holy, good, and perfect. Having encountered the holy God, and been purified by him, Isaiah was commissioned as a prophet to live and speak the message of this encounter to his recalcitrant community. Isaiah, at the time of his call, encountered the thrice-holy God envisioned in the Temple. This encounter determined his whole preaching—the way he understood God and what the response of the people toward God should be. The revelation of God as the “Holy One of Israel” became so imprinted on Isaiah's theology that the prophet used this term continually throughout the book to refer to God.¹⁹ This phrase, “the Holy One of Israel” became one of the standard ways in which God was identified by Isaiah in the book. The term implies that if God is holy then surely the people to whom God is connected (Israel) should be holy also.²⁰

Isaiah placed before the people the standard of divine holiness. Therefore, the judgement that Isaiah later pronounced on Judah was a result of their inability to reflect the holiness of God—not only in their worship, but also in the political life of the nation and their international interactions. The purpose of this requirement of holiness and ethical purity is understood as part of the *missio Dei*; that Judah would embody God's holiness and thereby be a light to the nations. So the idea of mission is imbedded both in the life and message of Isaiah. Yet, the idea

¹⁹It was used twenty-five times in the book in total, twelve times in chapters 1-39. See John N. Oswalt, *The Holy One of Israel: Studies in the Book of Isaiah* (Eugene, OR: Cascade, 2014), 3.

²⁰John Goldingay, *Isaiah* (Grand Rapids, MI: Baker, 2001), 15.

of mission was also embodied in the life of Isaiah; his life, and that of his children, became set apart as “display people” for Judah, as Judah was meant to be a “display people” to the nations.

The idea of mission as holiness was embodied in the life and narrative of the prophet Isaiah and his children. In his call narrative of chapter 6, Isaiah was set apart as a messenger. He identified himself as unclean in association with the people of his community, yet his lips were purified (signifying his future role as a spokesperson) and he was commissioned. He was instructed to speak a message on behalf of God to the people despite their rejection of the message. In this way, his commissioning paralleled that of ancient Israel at the Exodus; if Israel was to “function as a people who would show the rest of humanity what being human was all about,” then Isaiah was to function as a person to show the Judean community what being holy was all about.²¹

Most likely, Isaiah was attached to the royal court and functioned as a kind of court prophet. This was demonstrated by his easy access to King Ahaz in the midst of a political crisis (Isa 7:1-3). This role of court prophet was not unique to Judah but was a recognised position across the ancient Near East. So Isaiah was set apart (that is, made holy) to be the mouthpiece of God to the Judean kings, particularly Ahaz and Hezekiah, and to provide God’s perspective on their political and social situation. In this sense, Isaiah not only spoke the message of holiness but modelled it as he was set apart for service specifically to the kings to speak a message vital to the political situation they faced. Yet this idea of being set apart was not only exemplified by Isaiah in his vocation as a prophet, but also made incarnate (so to speak) in the children that functioned as signs in Isaiah’s memoir.

The narrative of the Isaiah memoir (Isa 6:1-9:6) can be dated to the period of the Syro-Ephraimite crisis (735-732 BCE). It was into this situation of political and military threat that Isaiah spoke as recorded in the narrative. The memoir refers to three children that functioned as a sign; they were set apart as an embodied sign to the community to reinforce the message of Isaiah. However, this study will just focus on the first child. The first child, Isaiah’s son Shear-Jashub (meaning “a remnant will return”), was introduced in chapter 7 when Isaiah was instructed to take his son to meet Ahaz (vv. 1-9). The king had been threatened by the Syro-Ephraimite coalition and was inspecting the water supply of the city in preparation for the impending siege.

It is noteworthy that Shear-Jashub attended the secret meeting of the prophet with the king. As Rickie Moore notes, “Isaiah knows the children are signs, he knows they are significant, and he knows his

²¹Wright, *Bringing the Church to the World*, 59.

prophetic call is to be their mentor in the light of this revelation.”²² While the actual name of Shear-Jashub is significant and suggests the hope of survival (albeit reduced), his bodily presence is also significant. In some sense, the son represents the message of holiness and the *missio Dei* incarnate (in the flesh)—as he stood next to his father Isaiah in quietness and trust, so Ahaz and the Judeans were to stand secure, trusting in God as their deliverer. As Isaiah is set apart for the proclamation of God’s message and justice and as his son is set apart as a visual reminder to trust in God, so Judah is set apart from the nations for the proclamation of God’s message and justice and to demonstrate trust in God. This is their witness—as represented by Shear-Jashub. Judah’s response to the threat of these nations was of vital importance; as the people of God they were to trust Yahweh’s ways and guidance so the nations would marvel “Surely this great nation is a wise and understanding people. What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him?” (Deut 4:6-7). In this way—by a positive response to the message of Isaiah in the midst of political threat—they were meant to showcase the wisdom of God. As Shear-Jashub modelled the message made incarnate, so Judah was meant to model being set apart by God as a witness to the nations. Unfortunately, Ahaz rejected the message of the prophet and his son, as the call of Isaiah anticipated (Isa 6:9-13). So, by reading the Isaiah memoir as part of the meta-narrative of Scripture, there is much more that it offers to the study of the *missio Dei* than just a few isolated verses.

Implications for the Pentecostal Community

In conclusion, there are two implications of the *missio Dei* for the Pentecostal community that emerge from this study. These are the connections between experiencing God and holy living. For Isaiah, holiness was central to his theology and mission. Holiness was expected of the people to reflect the thrice holy God. Holiness was not just an abstract concept, but a lived reality that was meant to be reflected in all areas of their community, including the political life of the covenant community of Judah. Because they were a socio-political entity, their political and social life matched their theology. In our post-New Testament community, the church is not a socio-political entity but exists in all different people groups, nations, and cultural contexts. So holiness will look different to the Old Testament and vision of Isaiah. What should holiness look like for today’s Pentecostal community? This is for

²²Rickie D. Moore, “The Prophet as Mentor: A Crucial Facet of the Biblical Representation of Moses, Elijah and Isaiah,” *Journal of Pentecostal Theology* 13, no. 2 (2007): 169.

each generation and context to discern. However, what Isaiah's memoir reminds us is that holiness is not just a theological concept, but that holiness and the *missio Dei* needs to be made incarnate in the community. It is not an abstract idea to which the community pays lip service, but holiness and mission is about being and living out holiness as a witness to the holy God.

The first implication for the Pentecostal community from Isaiah's memoir is that Isaiah's theology of holiness flowed from an encounter with God. His theology was in fact formed by his experience. The continual reference to God as the "Holy One of Israel" (as a term emerging from Isaiah's vision in chapter 6) reminds us that the concept of holiness that Isaiah preached was not disconnected from his encounter with the living God. Encounter and holiness were intertwined in the personal experience of the prophet. For Pentecostals, this should also be a priority—for holiness to not just be about outward appearances or mores but based in encounter with the living God.

The second implication from Isaiah's memoir for the Pentecostal community as they seek to live the *missio Dei* relates to incarnational living. Shear-Jashub is an important model of holiness and mission for the contemporary Pentecostal community in Asia because so often the community of God's people in the world faces situations of threat and hostility. Their response to situations of hostility is a witness. By not living under fear and capitulating to panic, but instead being a sign-post (like Shear-Jashub) standing in quietness and trust of God, then they are a witness to the non-believers around them. While this display may not be readily accepted by the communities in which we live, yet our calling is to live faithfully despite the rejection or acceptance of our witness. Through the example of Isaiah and his son, we can see a connection between holiness (being set apart by God) and being a witness to the nations as a display people.

Isaiah's memoir reminds us that holiness as mission needs to be modelled and "made flesh" to be visible to those outside the covenant community. While this may potentially lead to a focus on performance and outward appearance, connecting it to an experiential encounter with God noted above may assist in grounding the theology in relationship. Of course, the challenge within the Asian context is to discern what holiness looks like in each community and not simply adopt western mores and forms of holiness. While there will be some ways that holiness should be outworked that will be common to all Christian communities based on expectations of godly living drawn from the biblical text, there may be specific ways in which the local communities in Asia reflect the holiness of Yahweh that furthers the *missio Dei*. This is a legacy of Isaiah as we attempt to work out the *missio Dei* today.

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Reciprocal Economic and Spiritual Implications of Vocation

by Pruden Coz

Introduction

What is the difference between Monday morning and Sunday? Hugh Whelchel's *Monday Morning Success*, describes Monday morning as work.¹ Sunday, on the other hand, represents a time of worship. Sundays are for spiritual nourishment and Mondays are for economic needs. But is this dichotomy biblical? Could secular work be considered spiritual?

This paper deals with vocation and its reciprocal economic and spiritual implications. The meaning of vocation can be exclusive or integrative. Some biblical examples are used to illustrate the integration of the economic and spiritual. The following examples are taken both from the Old and New Testaments. This article is the author's attempt to formulate a theology of vocation based on three theological disciplines: eschatology, ecclesiology, and pneumatology.

Reciprocity over Dualism

Dualism tends to divide, as is shown from this definition: "A theory that divides the world on a given realm of phenomena or concepts into two mutually irreducible elements or classes of elements."² For instance, a divide between the sacred and the secular, the material and the immaterial, the economic and the spiritual. Reciprocity, on the other hand, compliments. Since it has no dividing line, it can serve as a bridge that connects two concepts. Reciprocal is "inversely related"³ and reciprocity is the quality of being reciprocal.⁴

¹Hugh Whelchel, *Monday Morning Success* (Virginia: Institute for Faith, Works & Economics, 2015), 6.

²*Webster's Third New International Dictionary*, s.v. "vocation."

³Meriam-Webster, s.v. "reciprocal" <https://www.merriam-webster.com/dictionary/reciprocal>.

⁴*Ibid.*

Dualism

Dualism, as it relates to vocation, flows from the concept of exclusivity, which is based on the following definition of vocation: "a divine call to a religious career (as the priesthood or monastic life)."⁵ In that sense, vocation is exclusive as a divine or religious calling. Furthermore, "Vocation is a divine call or election, of a revelatory character, addressed to religiously gifted or charismatic personalities. It forms the first phase of initiation and function . . . between human society and the sacred world."⁶

Catholics retained the medieval ideal of 'vocation' as a call to be a priest, a nun, or a monk.⁷ It was an exclusive domain. Catholics saw vocation as "a divine call to the religious life; an entry into the priesthood or a religious order."⁸ People, commonly understood religious calling as different from other professions, as MacRae stated, ". . . the idea of vocation generally prioritizes a religious vocation over a secular one."⁹

Reciprocity

A glimpse of church history confirms that there was a shift of concern for the Catholics in the Second Vatican Council. The Council declared that vocation or calling extends beyond a "special" religious function. MacRae asserts that

. . . even the most ordinary activities people can justly consider that by their labor they are unfolding the Creator's work, consulting the advantage of their brother men, and contributing by their personal industry to the realization in history of the divine plan Hence, the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the human race, and allow men as individuals and as members of society to pursue their total vocation and fulfill it.¹⁰

⁵*Webster's Third New International Dictionary*, s.v. "dualism."

⁶Mircea Eliade, ed. *Encyclopedia of Religion Vol 15*. s.v. "vocation," New York: MacMillan & Co, 1987.

⁷William C. Placher, ed. *Callings: Twenty Century of Christian Wisdom on Vocation* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2005), 331.

⁸*Meriam-Webster*, s.v. "vocation," <http://www.merriam-webster.com/dictionary/vocation> (accessed May 7, 2016.)

⁹Leonard MacRae, "Preparing for the Eschaton: A Theology of Work" (master's thesis, University of Waterloo and Conrad Grebel University College, 2010), n.p. https://uwspace.uwaterloo.ca/bitstream/handle/10012/5606/MacRae_Leonard.pdf?sequence=1 (accessed May 17, 2017).

¹⁰*Ibid.*

Protestants insisted that any job could equally be a vocation.¹¹ For some, a vocation can still be exclusively a religious calling. However, based on the shift of opinion in the statement from the Catholics, and the influence from the reformation period, a vocation can be both a secular job and a religious profession. The following definition reflects the concept of reciprocity. A vocation can have both spiritual and economic implications. The sacred and the secular complement each other:

Vocation is what God holds out for everyone in finding where they belong. By this, I do not mean “knowing where we are at [sic].” Vocation begins with where we are, but it is really all about the summons to go in search of ourselves in responding to God’s call through Christ. Vocation is to seek after and to become our true selves in God’s sight.¹²

In addition, Banks’ definition of vocation as, “total faithfulness to Jesus Christ,”¹³ affirms that vocation does not necessarily relate only to a religious life. This principle applies to all Christ’s followers. To live faithfully for Christ in our specific employment is our vocation, transcending our work.¹⁴

Messenger categorized different types of God’s calling as follows: (1) The call to belong to Christ and participate in his redemptive work in the world, (2) The universal call to work, and (3) Calling to life, not only to work.¹⁵ Gibbs states, “Our vocation—the vocation of all human beings—is the call from God to be part of the new humanity in Jesus Christ, to be citizens of the Kingdom and the People of God.”¹⁶

If the meaning of vocation is not exclusive as a religious calling, then it is proper to disregard the concept to divide the sacred and secular, faith and work, the clergy and the laity, and the economic and spiritual.

¹¹Ibid.

¹²James M. Francis, “Discipleship and Vocation: Living Theology Today” *Rural Theology*, 7 no.2, (2009) :75, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=6&sid=fd638804-00cd-441f-8007-fac48f3716b3%40sessionmgr4002&hid=4104> (accessed April 27, 2018).

¹³Robert J. Banks, *Faith Goes to Work: Reflections from the Marketplace* (Washington, DC: Alban Institute, 1993), 69.

¹⁴Ibid.

¹⁵William Messenger, “Vocation Overview.” <http://www.theologyofwork.org/key-topics/vocation-overview-article/?gclid=CKSlivOa18UCFRUOjgod8CIADw> (accessed May 5, 2018).

¹⁶Mark Gibbs, “Vocation, Work, and Work for Pay” *Word and World*, Vol. 4, no. 2 (1984): 127, <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=12&sid=982ec00d-8eb8-49c8-8998-ccb79aa6a2a4%40sessionmgr115&hid=101> (accessed May 22, 2018).

Richardson emphasizes, “The concept of vocation, therefore, ought not to be restricted to that part of a person’s activity which is called their work, nor is a vocation to be regarded as the prerogative of special Christians like monks or clergyman or professional people who work with persons. All Christians have their vocation.”¹⁷

A vocation can also mean serving God beyond boundaries. Vocation can be way to consider ministry opportunities in the marketplace. As Banks wrote in his challenge, “Our mission is in the world, where we serve as partners with Christ in building the kingdom—in government, in corporations, in the entertainment industry, in educational institutions, in our cities, in foreign lands, even in our churches.”¹⁸

“Vocation infuses all mundane activities—domestic, economic, political, educational, and cultural. . . .”¹⁹ Vocation is not exclusive as a religious calling only. Someone’s job, business, or career can be a vocation as well.

Biblical Examples Regarding the Reciprocity of Vocation

Abraham was described as wealthy (economic) and the Father of Faith (religious or spiritual). He holds the title as the father of the Israelite nation. In Genesis 13:2, Abram became very wealthy with material possessions including livestock, silver, and gold. “Abraham was apparently a wealthy man,” states Blaiklock. “Hebron, Beersheba, and Gerar were key points on the caravan routes, and although there is no mention of such business and trade transactions, the patriarchal community was engaged in the legitimate commerce of the trade routes of Palestine”.²⁰ Abraham’s life, after God called him, was not purely religious, even though he is the Father of Faith. He also lived a normal life with economic needs—he worked, fed his family, produced wealth, raised livestock.

The story of Joseph is another example. His status as the second-in-command in Egypt serves as an illustration. Titles such as ‘governor’ and ‘ruler’ are terms that are used to describe Joseph at that point in time. The Wycliffe Bible²¹ used "Prince of Egypt" in Genesis 42:6 as his title. In that part of the story, Joseph was in charge of selling grain to the people. His brothers came to Egypt to buy food.

¹⁷Alan Richardson, *The Biblical Doctrine of Work* (London: SCM Press, 1952), 36.

¹⁸Ibid., Banks, 81.

¹⁹Douglas J. Schuurman. *Vocation: Discerning our Calling in Life* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2004), 5.

²⁰E. M. Blaiklock, *Today’s Handbook of Bible Characters* (Minnesota: Bethany House Publishers, 1979), 31-32.

²¹Genesis 42 WYC. <https://www.biblestudytools.com/wyc/genesis/42.html>.

A Joseph, in modern times, has political influence, power, and position in the government. Furthermore, Joseph was a wise saver and excellent trader. One of the features of his work was his ability to make solutions to the massive problems that Egypt had to face.

In *The Power to Create Righteous Wealth*, Resurreccion suggested steps of becoming wealthy in a righteous way, based on the story of Joseph in Genesis 41:33-40: Practice discernment, set aside for savings, build store cities, reserve for hard times, and reserve for business.²² These principles were proven effective during the time of Joseph. The abundance of Egypt in the midst of famine is the result of Joseph's leadership, wisdom, and creativity. Joseph brought about a permanent change in the Egyptian system of land tenure because of the famine, and the consequent poverty of the people, so that almost all the land became the property of the Pharaoh. The previous owners became Pharaoh's tenants.²³ In exchange for food, people in Egypt gave their lands to Pharaoh.

To give something in return for another thing is a transaction that remains as a standard business practice to this day. Joseph's whole life, including the pain and suffering, promotions, work, entrepreneurial skills, high-ranking position, were all part of his life-vocation. A spiritual highlight of Joseph's life was his relationship with God. The phrase "*and the Lord was with Joseph*" mentioned several times (Genesis 39:2; 21), is a result of his close relationship with God.

King Solomon is also an example. He was the wealthiest king at that time. His wealth, wisdom, and popularity made him famous. "He conscripts work gangs to refortify Jerusalem and other regional centers, and commissions far-flung trading expeditions for 'gold, silver, ivory, apes, and peacocks'" (1 Kings 10:22).²⁴

As a triumphant king, one of Solomon's accomplishments was in trade. 1 Kings 9:26-28, records a trade accomplishment of Solomon. He built ships in ports by the sea. These vessels were used to transport goods and materials. Solomon had successful international trade transactions.

Jesus' mission is to seek and save those who are lost (Luke 19:10), and yet, he ministered to the needs of the people: he fed, taught, and healed them (Matthew 9:35-38). Jesus ministered holistically. He was fulfilling a religious goal (seek and save the lost) while ministering to the economic needs of the people.

²²Rene Resurreccion, *The Power to Create Righteous Wealth* (Makati City, Philippines: Church Strengthening Ministry, 2009), 139-141.

²³*The New International Dictionary of the Bible*, s.v. "Joseph," (Grand Rapids, Michigan: Zondervan Publishing House, 1963).

²⁴Finkelstein, Israel, and Silberman, Neil Asher, *David and Solomon* (New York: Free Press, 2006), 152.

The Parable of the Talents in Matthew 25:14-30 illustrates the concepts of money and work. It is a story told by Jesus with economic and investment principles. In this parable, there are four characters: the master and the three servants. The word used in the story is translated typically as “talents.” However, other Bible versions use different words such as “gold coins,” “dollars,” etc. Therefore, the word “talent,” in the context of the Gospel of Matthew signifies a sum of money.

There are economic principles in the parable. The principle of investment is included in this parable. The first and second servants, after they received what had been entrusted to them, “*went off right away and put his money to work. . .*” (25:16 NET). Another principle is called the Return on Investment (ROI). The first, as well as the second servant, gained 100 percent from their given capital. To express that in today's term, “business is good.” Hard work and faithfulness are timeless values in the world of business. The two servants were hardworking and faithful while the third servant did nothing; he just buried the talent in the ground.

The parable of the talents teaches that the servants of the Lord must be faithful by promptly and efficiently administering whatever has been entrusted to them until the day of reckoning.²⁵ The unnamed three servants’ work skills and productivity are tested in this story. Although the methods they used to earn are not mentioned, the ability to gain was proven. To be faithful is a religious obligation and to work and grow the talent can be an economic responsibility.

Paul’s first convert in Europe was Lydia. She lived in Philippi as a seller of the purple garments for which Thyatira, her native city, was known. She was evidently well-to-do, as she owned her house and had servants. She was “a worshipper of God,” meaning that she was a proselyte. She came into contact with the Gospel when Paul and his company came there and spoke to the women, and she became a believer. After she and her household had been baptized, she invited the group to come to her home to stay, and they did so (Acts 16:14-15). Her home thus became the first church in Philippi (Acts 16:40).²⁶

Archeology has shown Philippi to be a center of varied trade, and Lydia represented some firm engaged in marketing cloth dyed “turkey-red,” from the juice of the madder root. The dye was a cheaper rival for the crimson expensively extracted from the murex shell.²⁷ She was a businesswoman and, after her conversion, became a supporter of Paul’s ministry. A ‘Lydia’ today could be one of the “The Army of

²⁵Simon J. Kistemaker, *The Parables* (Grand Rapids, Michigan: Baker Books, 1980), 120.

²⁶J. D. Douglas and Merrill C. Tenney, eds., *The New International Dictionary of the Bible*, s.v. “Lydia.” (Grand Rapids, Michigan, Zondervan Publishing House), 606.

²⁷*Ibid.*; E. M. Blaiklock, 502.

Providers”—the business people who support the ministry of the “Army of Prophets”—those who do ministry.²⁸ The whole story of Lydia suggests that this Thyatiran businesswoman, active in her work far from home, was a person of some position, strong in character, and open-hearted.²⁹

The Apostle Paul was the “missionary to the Gentiles.” He was also a tentmaker (Acts 18:3). Paul practiced his trade in the company of Aquila at Corinth. Tent-making has economic implications. Siemsen defined a tentmaker from a mission perspective: “I will use the term *tentmaker* to mean missions-committed Christians who support themselves abroad and make Jesus Christ known on the job and in their free time. They are in full-time ministry even when they have full-time jobs because they integrate work and witness.”³⁰

To be a tentmaker missionary is to depend financially on the source of income that the business produced. Lai also stresses what “tentmaking” is all about. Tentmaking is using daily-life strategies to tell people about Jesus.³¹ Paul was a missionary, that was his religious calling, and he used tent making as the economic way to sustain his financial needs.

Towards the Reciprocity of Vocation

The following theological disciplines are the basis for establishing the reciprocal economic and spiritual implications of vocation. These three terms: eschatology, ecclesiology, and pneumatology are broad topics, as far as biblical theology is concerned, but they are simplified in this particular topic.

Eschatology

Pate described how inaugurated eschatology works, “The age to come has already dawned in the first coming of Christ but has not yet been completed; the latter awaits the second coming of Christ.”³² Fee argues, “An evidence of eschatological fulfillment is the Spirit.”³³ The future is now being experienced at present because of the presence of the

²⁸Ibid.; Resurreccion, 3-6.

²⁹Ibid.; E. M. Blaiklock, 502.

³⁰Ruth E. Siemsen, “The Vital Role of Tentmaking in Paul’s Mission Strategy,” http://www.ijfm.org/PDFs_IJFM/14_3_PDFs/06_Siemens.pdf (accessed May 11, 2018).

³¹Patrick Lai, *Tent-Making: Business as Missions* (USA: Authentic Media, 2005), 4.

³²C. Marvin Pate, *The End of the Age Has Come* (Grand Rapids, Michigan: Zondervan Publishing House, 1995), 33.

³³Gordon D. Fee, *God’s Empowering Presence* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1994), 803.

Holy Spirit. The Apostle Paul mentioned this concept several times in his letters. For instance, the indwelling of the Spirit in the life of believers is evidence that the presence of the future is already experienced. Paul speaks of the Spirit as the “deposit” (2 Corinthians 1:22; 5:5; Eph1:14). He also used the term, “first fruits” (Romans 8:23) to describe the presence of the Spirit. Furthermore, note the concept of the present temple (1 Corinthians 3:16) as the dwelling of the Spirit.

To put inaugurated eschatology in layman’s terms, the future, or the end time, is now part of the present. The future is already experienced now, but the full consummation is yet to come. There is an overlap of the present and the future while inversely related. The two seem opposite but they are integrative and complement each other.

Every work, vocation, business, position, source of living, and everyday routine, should have an eschatological—or eternal—impact. Believers are now experiencing a foretaste of the future in the present age. Everything, anything, any part of one’s life must be prophetic—should have impact on the future.

A vocation describes life as a whole. Life cannot be reduced to ‘only work,’ but includes all of our relationships and situations. Thus, vocation is not about fulfilling a certain duty in life, but about serving God and serving others in all aspects of life. Vocation is not solely about one’s work, but about one’s life-work:³⁴

Every act of love, gratitude, and kindness; every work of art or music inspired by the love of God and delight in the beauty of his creation; every minute spent teaching a severely handicapped child to read or to walk; every act of care and nurture, of comfort and support, for one’s fellow human beings and for that matter one’s fellow nonhuman creatures; and of course every prayer, all Spirit-led teaching, every deed that spreads the gospel, builds up the church, embraces and embodies holiness rather than corruption, and makes the name of Jesus honored in the world—all of this will find its way, through the resurrecting power of God, into the new creation that God will one day make.³⁵

The economic role of vocation is temporary; however, it is possible to link its impact to the future. Any occupation—job, career, or business—can have an impact on the future. There is reciprocity in the tension between the present and the future. A believer’s economic status at present should make an impact upon the ‘age to come.’

³⁴Ibid.; MacRae, 33.

³⁵Ibid.; MacRae, 112.

Ecclesiology

The local church and the marketplace are viewed by some as separate entities. But worse is the conclusion that the “church does not deal much [with] the working people sitting in the pew.”³⁶ The marketplace believers also think that the church does more out of exasperation than inspiration.³⁷

The Philippine Organic Act of 1902 contains a clear statement about the exercise of religious freedom: “That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed.”³⁸ In the history of religious freedom in the Philippines, there is a separation between the church and the state. This concept shaped the minds of Filipinos to live two separate lives: in the church and outside (government or marketplace). We talk about church life as being religious and talk about the daily routine of life, work, and social or political involvement as non-religious.

One may define the church as a building where religious activities or rituals are performed. It might be also called a place of worship. Colson says, “Who does not say, ‘I’m going to church’? We call the place where [we] worship, the church. And when we say we are ‘building a church,’ we mean we are constructing a facility, not that we are building men and women in spiritual maturity. In a thousand common expressions we refer to the church as a place.”³⁹

The church is not only a building. The church is moreover a group of people. The church is also a new community.⁴⁰ Nowhere in the New Testament does anyone say, “Let’s go to church,” nor is the Church referred to as a building, except as a metaphor. All references to the Church, including the metaphorical “body” and “holy nation” refer to God’s people.⁴¹

³⁶Amy L. Sherman, “The Cutting Edge of Marketplace Ministries: How Businesses are Doing more Holistic Ministry than ever.” *Christianity Today* 56, no. 10 (2012): 44, <http://web.b.ebscohost.com/ehost/command/detail?vid=19&sid=127ef693-8188-45db-a9e6131c24b0f099%40sessionmgr114&hid=116&bdata=JnNpdGU9ZWwhvc3QtbG12ZQ%3d%3d#db=rft&AN=ATLA0001917982> (accessed May 14, 2019).

³⁷*Ibid.*

³⁸The Philippine Organic Act of 1902, <http://www.gov.ph/constitutions/the-philippine-organic-act-of-1902/> (accessed May 14, 2018).

³⁹Charles Colson, *The Body* (Dallas: Word Publishing, 1992), 30.

⁴⁰*Ibid.*, 64-65.

⁴¹*Ibid.*, 65.

Marketplace believers are scattered everywhere. They can be found working in the government, posted in various positions. They are also educators and can influence their students and peers. The term ‘marketplace’ is the public arena in the widest sense. The concept, ‘the market’ is not used here in a purely economic sense, but it includes professionals engaged in law, government, education, industry—wherever human beings engage together in productive projects.⁴²

Chief Executive Officers (CEOs) who are also Christians are marketplace people, but when they go to the assembly during worship service, they are also part of the body of Christ—the Church. Thus, they are a part of the Church but also belong in the marketplace. Their profession or position can be an extension of the Church because they are a part of the Church.

To illustrate the separation between the clergy and the laity, Wright said, “In our church buildings and sanctuaries, the stage/platform is higher, and the congregation is lower.”⁴³ It explains the tradition that those who have titles like pastors and bishops are in a superior place (on the stage) and the people are placed in a lower position (on the pews).

The ministry may be defined in terms of being full-time and part-time. Titles such as pastors, missionaries, evangelists, etc., are for those serving full-time in the ministry. In contrast, the Sunday School teacher, who happens to be a public school principal, and the bank manager as the head of the Ushering department, is branded as part-time church workers. Pollard responds, “Sadly, we still suffer from the legacy of pietism and a dichotomized worldview, in which ‘ministry’ is confined to that which is full-time paid work within the church, as pastors, evangelists or missionaries.”⁴⁴

Lim’s *Spiritual Gifts* identified two basic misunderstandings about the nature of spiritual gifts. First, the gifts of the Spirit are natural abilities, and second, the gifts are totally supernatural.⁴⁵ Lim further explained that the former equates the gifts with natural talents dedicated to the Lord, like doctors, artists, etc., and the latter describes the gifts as

⁴²Chris Wright, “Following Jesus in the Globalized Marketplace.” *Evangelical Review of Theology* 31, no. 4 (2007): 325, <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=127ef693-8188-45db-a9e6-131c24b0f099%40sessionmgr114&vid=11&hid=116> (accessed May 16, 2016).

⁴³C. William Pollard, post to “Business is Ministry,” September 15-17, 2011 Panel discussion from the Leadership Lecture Series - Biblical Wisdom for the Business World, Talbot School of Theology, <https://www.youtube.com/watch?v=86m62paYIQQ> (accessed May 12, 2018).

⁴⁴*Ibid.*, 326.

⁴⁵David Lim, *Spiritual Gifts: A Fresh Look* (Springfield Missouri: Gospel Publishing House, 1991), 43.

if denying human faculties.⁴⁶ Combining the natural and the supernatural nature of the gifts is called incarnational.⁴⁷

The incarnational nature of the gifts could be used as a metaphor to illustrate the gap between the Church and the workplace. The Church is viewed as supernatural and the workplace is viewed as the natural. The Church refers to the divine as similar to the supernatural, and the workplace refers to the natural profession or vocation. To integrate the church and the marketplace, to borrow the word used by Lim, is incarnational.

There is a connection between the Church and the secular. God's people live in the marketplace as well as in the Church. Faith is inseparable from vocation. To be a full-time minister does not mean superiority with regards to spirituality. Christian business people are not part-time ministers if they have positions and responsibilities in the church.

One example of how the Church can be in the workplace is the ministry of Pastor Bahme. He is a pastor, a businessman, and entrepreneur. In an interview, Bahme described how he purchased a hotel and turned it into ministry.⁴⁸ He further explained that business and ministry in the hotel were intentional, "The church needs to be moving in the marketplace." Eventually, the hotel and the church became one.⁴⁹

Pneumatology

"While both labour and work can be understood on an individual basis, action reminds us that human life is communal, and that life always involves interaction with the rest of humanity,"⁵⁰ states MacRae. Classical Pentecostals maintain the view that the purpose of the baptism in the Holy Spirit is an empowerment for service.⁵¹ A believer who has been baptized in the Holy Spirit receives the gift of power to witness. That experience happens individually, but the impact would also be for others in the community. Empowerment by the Spirit is personal, but its impact would be communal. Empowerment is experienced by the individual, which may lead him to worship and become an effective

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸KBForum's Channel, "Pastor Eric Bahme – Kingdom Business Forum," video interview, <https://www.youtube.com/watch?v=GX-vdiuPVOA> (accessed May 21, 2018).

⁴⁹Ibid.

⁵⁰Ibid.; MacRae, 11.

⁵¹Stanley Burgess, ed. *International Dictionary of Pentecostal and Charismatic Movement*, s.v. "baptism in the Holy Spirit" (see also William Menzies and Robert Menzies. *Spirit and Power*, 117; and Keith Warrington, *Pentecostal Theology*, 249-250).

witness. Work can be worship and work can be a witness.⁵² Empowerment is an individual experience but witnessing is for the community. “Work is a social place where people can exercise the gifts that God has given them in the service of others. For God did not create us as self-sufficient individuals. We all have needs which we alone cannot meet. By necessity, we live in communities of interdependent individuals.”⁵³

A community is composed of a particular group of people. A church, family, a company, government, school, are just a few examples of communities. Everyone is involved in a community or in various groups. All live in one community—the earth. It is a fact, to live with other people, is the design of life.

The Oxford meeting of Evangelicals in 2001 clearly defined integral or holistic mission.⁵⁴ Their definition speaks of ministry to the poor as well as the transformation of the community. Hardy says,

. . . The proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission, our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together.⁵⁵

Before Bahme bought the hotel, it was a center for drug distribution and prostitution, but when the Christians began to operate the hotel, there was a radical transformation in the community. People no longer feared drug addicts and criminals as that ministry became an agent of transformation.⁵⁶ Stanley emphasizes the importance of our serving in nonreligious contexts:

⁵²Patrick Lai, interview audio, “The Doctrine of Vocation,” <http://www.desiringgod.org/interviews/the-doctrine-of-vocation> (accessed May 25, 2015).

⁵³Lee Hardy, *The Fabric of This World* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990), 84-85.

⁵⁴*Ibid.*, Woolnough, Ma, 5.

⁵⁵*Ibid.*

⁵⁶*Ibid.*; KBForum’s Channel.

The truth is that our secular pursuits have more kingdom potential than our religious ones. For it is in the realm of our secular pursuits that secular people are watching. . . . It is there that God desires to demonstrate his power through those who are willing to be used in such a way. . . every role, relationship, and responsibility carries divine potential.⁵⁷

Work does not leave someone separated from the world, and must not involve erecting barriers between people. Instead, work should be part of the “dynamic movement of becoming with the dispossessed other. By this movement, this missionary life, we are not only anticipating the new creation, but also participating in the transformation.”⁵⁸

The need to integrate work with ministry becomes evident when we consider Preece’s comment:

. . . Others from a more Pentecostal perspective correctly remind us of the importance of the Holy Spirit’s presence, calling, gifting, empowering and healing, anticipating the Kingdom’s coming. People are gifted by God’s Spirit (Ephesians 4:1-13; Romans 12:3-8) for specific tasks for others’ good (1 Corinthians 14:12). The Spirit also applies the relational commission of love for God and others to our particular relational roles and responsibilities. The Holy Spirit nurtures the fruit of Christlike character (Galatians 5:22-26) that is developed in our life and work callings. The Holy Spirit’s calling of all God’s gifted people makes us all 24/7 servants or full-time ministers (1 Corinthians 12:5).⁵⁹

Conclusion

Going back to the question, “What is the difference between Monday morning and Sunday?” there is no difference because work and worship can be integrative. Vocation is not exclusive as a religious calling. It includes work, job, or business. The sacred and the secular are inversely related.

A secular vocation can be as godly as the sacred calling. There is no such thing as a more spiritual vocation. In God’s sight, any work or position that helps to build the kingdom of God, are equally important.

⁵⁷Ibid.; Brennfleck, 17.

⁵⁸Ibid.; MacRea, 122-123.

⁵⁹Gordon Preece, “Vocation in Historical-Theological Perspective,” <http://www.theologyofwork.org/auxiliary-pages/vocation-depth-article> (accessed May 12, 2018).

The implication of vocation can be simplified to this statement: “All for God’s Glory.” Someone’s vocation can be a future for others’ spiritual existence—eternal life, maturity, and service. Another’s secular work can be the extension of the local church. The church is composed of renewed people, who are scattered to work everywhere, every day. The work of the Holy Spirit can be both personal and communal. Empowerment is personal and the impact is communal.

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New Wineskins Need New Wine: Contextual Changes and New Hope for Korean Pentecostalism¹

by Sang Yun Lee

Introduction

For many years following the Korean War (June 25, 1950–July 27, 1953), the Korean people suffered from its after-effects. They had experienced the tragedy of fratricidal war, with a vast majority having lost family members and fighting for survival. Many also experienced extreme poverty, illnesses, and despair. Meanwhile, most conservative Korean Christians adopted a passive attitude and stance toward political issues.

Korean Pentecostalism was able to offer hope to the people, not through a vision of social reformation but via the Threefold Blessing motivated by Yonggi Cho.² Jürgen Moltmann defined the Threefold Blessing as a theology of hope in the Korean context,³ the triple blessing conveying the kerygma of spiritual, physical, and material hope. Although the threefold blessing was contradictory to the society, economy, and politics of the time, it nonetheless successfully contextualized into Korean Christians as a Pentecostal hope.

When contextualized into the post-Korean War context, the Threefold Blessing presented to Korean Christians a hope that they could overcome their suffering through faith in Christ. In other words, it was not just a case of seeking after blessings, but rather it represented ‘good news’ to Koreans who were suffering under extreme hardship. As a result, it brought about remarkable church growth. The message of the Threefold Blessing was popularized to Cho’s Yoido Full Gospel Church (hereafter YFGC), which grew to become the largest church in the world

¹This article is based on his book, *A Theology of Hope: Contextual Perspectives on Korean Pentecostalism*. (Baguio City, Philippines: APTS Press, 2019 and is available at www.aptspress.org.

²The doctrine of the Threefold Blessing is based on the biblical text 3 John 2—salvation, divine healing, and prosperity.

³Jürgen Moltmann, “The Blessing of Hope: The Theology of Hope and the Full Gospel of Life,” *Journal of Pentecostal Theology* 13.2 (2005), 148-49.

in the mid-1990s. Some scholars think that the rapid growth of Korean Pentecostalism is due to its parallels with Korean Shamanism.⁴ However, the YFGC's success can be attributed (at least in part) to how its message responded to the needs of Korea's people in the post-war context.

In today's Korean socio-economic context, however, pursuing blessings has more and more become a form of Christian materialism. With regard to this tendency, Wonsuk Ma points out that Pentecostals need to consider whether their pursuit of blessings is self-serving or kingdom-serving.⁵ As a matter of fact, the Threefold Blessing can no longer function as a hope to Koreans unless it is re-contextualized into the contemporary context.

In this paper, the ecclesiological and soteriological changes in the Korean context will be discussed, as well as the implications of this for the re-contextualization of the Threefold Blessing.

Contextual Change

Three dynamics need to be considered to re-contextualize the Threefold Blessing for contemporary Korean Pentecostals. They are as follows:

First, Korea continues to undergo remarkable socio-economic changes. For instance, in May 2012, South Korea joined Germany, France, Japan, the United States, Italy, and the United Kingdom as the seventh member of the "20-50 Club." To be a member, the gross domestic product (GDP) per capita of a nation with a population of 50 million or more must exceed \$20,000.⁶ Today's Korean people (including Pentecostals) do not suffer from absolute poverty any longer, although some may experience relative poverty.

Second, the concerns and demands of contemporary Korean Pentecostals have changed and become more sophisticated. With the rapid westernization of its complex societal structure, the values of Korea are changing. In a highly competitive society focused on material

⁴Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers Inc., 2005), 105; Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison-Wesley Publishing Co., 1995), 220-222.; Boo-Woong Yoo, *Korean Pentecostalism: Its History and Theology* (Frankfurt am Main, Germany: Verlag Peter Lang, 1988), 223.

⁵Wonsuk Ma, "Dr. Yonggi Cho's Theology of Blessing: New Theological Basis and Directions," in 2003 Young San International Theological Symposium (Seoul, Korea: Hansei University, 2003), 191.

⁶Park Sung Seek, "Korea in the 20-50 Club: Where Should It Go from Here?" *The Korea Herald*, June 11, 2012, available from <http://view.koreaherald.com/kh/view.php?ud=20120611000997> (accessed June 25, 2012).

success, Koreans are losing their sense of communal responsibility and caring for others. Social problems like the increasing gap between rich and poor and family breakdowns have deepened.

Third, Korean Pentecostals are facing new issues caused by their contextual changes. Increasingly, it is important for them to share their financial blessings with others rather than focusing on themselves. Remembering how they were marginalized financially after the Korean War when the theology of the Threefold Blessing was first introduced, they need to show more concern toward neglected social groups, sharing their blessings with the poor, the needy, and the politically disadvantaged.

Many Korean Pentecostals sense the importance of extending the scope of the triple blessing to the whole of society; and they also recognize the disappointment of many non-believers in Christianity due to the exposed lifestyles of certain Christian leaders in both the church and the nation. Case in point—in 2008, Myoung Bak Lee, a Christian, was elected the nation's president with overwhelming support from the Christian community, which demonstrated the increasing influence of Christianity.⁷ His cabinet included many members of SoMang GyoHoi [Hope Church], where he attended. In fact, in 2009, Christians made up 57 percent of his government's ministers, 50 percent of the Chong Wha Dae's [Blue House's] senior secretaries, and 39 percent of his secretaries.⁸ Sadly, a number of them had serious ethical problems and became involved in a series of corruption scandals. They were arrested and forced to step down, including Lee's older brother (an elder in the church), who was suspected of having taken a bribe.⁹

The "prosperity gospel" without ethics can result in Christian materialism, which encourages Pentecostals to justify any means for the accumulation of wealth. Korean Pentecostals generally have not considered Christian ethics in handling wealth to be significant. Pentecostal preachers around the world (including Cho) preach that prosperity is the will of God without clarifying how Christians should deal ethically with financial matters. This can bring about a dualistic fallacy—i.e., Prosperity is good and God's will for his people, while poverty is bad and not God's will. Due to their belief that prosperity comes entirely from God, many Pentecostals have felt it is the wealthy,

⁷Ibid., 120.

⁸Ho Woo Yoon, "Lee Myoung Bak Jeongkwon Seo Joongyong Doin Gidokgyo Shinja Deul [Christians appointed in President Lee's government]," *Joo Gan Kyoung Hyang* [Weekly Kyoung Hyang], April 7, 2009, available from *Joo Gan Kyoung Hyang* [database online]; http://newsmaker.khan.co.kr/khnm.html?mode=view&dept=113&art_id=19621&fid=&sort=sym (accessed July 15, 2012).

⁹"South Korean President's Brother Lee Sang-deuk Arrested," BBC NEWS, July 11, 2012, available from <http://www.bbc.co.uk/news/world-asia-18792840> (accessed July 12, 2012).

rather than the poor, who are blessed by God. In contrast, Methodists have held that the sources of Christian wealth are diligence and frugality,¹⁰ John Wesley saying that “Religion [Christianity] must necessarily produce both industry and frugality, and these cannot but produce riches.”¹¹

Recontextualization of the Threefold Blessing

Spiritual Prosperity

When Christianity arrived in Korea, the most urgent theme of missions was to save souls. Spiritual salvation gave the hope of the Kingdom of God to Koreans who used to practice shamanism or indigenous high religions. Theologically, however, it is questionable whether redemption only refers to spiritual salvation in the Bible. Yonggi Cho insists that redemption needs to include social redemption that eradicates social depravity and environmental redemption for the sake of the whole groaning creation (Rom. 8:22), since the redemption of Christ is holistic.¹²

If Christ’s redemption is restricted to spiritual salvation for individuals, the Kingdom of God cannot be experienced in the here and now. It can be only an eschatological hope to Korean Pentecostals. For Moltmann, the Kingdom God is present through living in the hope for the Kingdom.¹³ In that sense, his eschatological hope is both future and present. For Korean Pentecostals, however, the Kingdom is not merely the subject of their eschatological hope. They believe that, alongside spiritual salvation, they are saved from the curse and from the evil causes of poverty and disease through Christ’s redemption.

The phrase in 3 John 2—“as your soul prospers”—is the biblical basis for the spiritual prosperity portion of the Threefold Blessing. Traditionally, the spiritual blessing is simplified as spiritual salvation. However, this raises two questions. First, does the phrase only refer to spiritual salvation? And second, is the salvation in the Threefold Blessing restricted to just the spiritual dimension?

One of the major concerns of classical Pentecostals was how to

¹⁰Sang Yun Lee, *A Theology of Hope: Contextual Perspectives in Korean Pentecostalism* (Baguio City: APTS Press, 2008), 267-271.

¹¹Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Stephen Kalberg (Los Angeles, CA: Roxbury Publishing Co., 2002), 175.

¹²Jun Hee Cha, “The Anthropology of Rev. Yonggi Cho’s Threefold Blessing Theology: In the Light of the Old Testament,” in *Dr. Yonggi Cho’s Ministry and Theology I*, ed. Young San Theological Institute (2008), 155.

¹³Jürgen Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life*, trans. Margaret Kohl (London, UK: SCM Press, 1997), 29.

define sanctification and the baptism in the Spirit. They agreed that sanctification and salvation should not be separated but rather combined together as one experience. To them, salvation was not the ultimate goal but simply marked the beginning of their faith. In fact, the spiritual blessing did not merely refer to salvation, but also to empowerment by the Spirit for service as well as for daily life. While liberation theology understands salvation as having social implications, conservative evangelical Christians have traditionally understood it as referring to soul-salvation. Some Pentecostals, on the other hand, have extended the understanding of God's work of the atonement to include health and prosperity in this life.¹⁴ The Threefold Blessing reflects this perspective.

Cho's holistic soteriology is based on the triple fall of Adam, which corresponds with the triple corruption of humankind—the spirit, the body, and the environment.¹⁵ Thus, one would expect Cho's theology of the redemptive work of Christ to have addressed these three categories, including environmental redemption. However, until 2005, his soteriology was restricted to the spiritual and individual aspects.¹⁶ To him, Christ's salvation saves the soul and changes the way human beings live from being a curse to being a blessing.¹⁷ In other words, before 2005, it seems that Cho did not think that Christ's redemption could be applied to society and the ecosystem, even though his understanding of salvation had been extended to include existential matters for believers.

As a spiritual hope, the Threefold Blessing has to have both eschatological and practical implications for the present Christian life. It seems that Korean Pentecostals mostly understand the spiritual blessing as referring to the experience of baptism in the Holy Spirit and the reception of spiritual gifts. However, this raises the question of whether the phrase “as your soul prospers” refers only to the experience of Spirit baptism and spiritual gifts without concern for the ethical dimension or fruit of the Spirit (Gal. 5:22-23). In fact, Korean Pentecostals place more emphasis on the spiritual gifts than on producing the fruit of the Spirit for Christian maturity.

The spiritual gifts and fruits cannot be simply equated. According to Menzies and Menzies, Paul's fruit of the Spirit or his ethical language

¹⁴Donald W Dayton, “The Good God and the Theology of Blessing in the Thought of David Yonggi Cho,” Young San Theological Institute(ed), *Dr. Yonggi Cho's Ministry & Theology I* (Gunpo, Korea: Hansei University Logos, 2008), 54.

¹⁵Young Hoon Lee, *The Holy Spirit Movement in Korea: Its Historical and Theological Development* (Oxford, UK: Regnum Books International, 2009), 129.

¹⁶Moon Chul Shin, “Young San eui Saeng Tae Shin Hak [Yonggi Cho's Eco-Theology],” in Gook Jae Shin Hak Yeon Goo Won [International Theological Institute], *Young San eui Mokhoiwoya Shin Hak I* [Yonggi Cho's Ministry and Theology], 398.

¹⁷Yonggi Cho, *Salvation, Health, and Prosperity* (Altamonte Springs, FL: Creation House, 1987), 16.

cannot be linked to Luke's Pentecostal baptism in the Spirit in a causal relationship.¹⁸ Compared with Luke, Paul included a larger spectrum of activities within the ministry of the Spirit. To him, the Spirit is more than simply the source of inspired speech and charismatic wisdom; He brings ethical transformation and life-changing power into every believer.¹⁹ For Luke, the spiritual gifts relate to the missiological dimension of the Spirit's work; but for Paul, they are concerned with the ethical dimension and the regeneration of the believer.²⁰

Regarding the relationship between the fruit of the Spirit and the gifts of the Spirit, Parks says that they are "the two wings of a bird. The wings must work in harmony if the bird is to fly."²¹ Dunn says that, through the washing of regeneration and renewal effected by the Spirit, Christians are saved and can be transformed into the very image of the Lord.²² As a branch can bear fruit when it remains on the vine (Jn. 15:5), spiritual fruit will be produced when people are led by the Spirit.

The spiritual life of Korean Pentecostals is based on being filled with the Spirit repeatedly, which involves not only having a spiritual experience, but also continuing to live in the Spirit. The work of the Spirit in Christians cannot only be assessed in terms of the reception of spiritual gifts. Similarly, living in the Spirit does not merely mean practicing spiritual gifts on a daily basis but involves individual transformation into the image of Christ.

How then can this change in lifestyle through the Spirit be realized? The concept of the spiritual blessing part in the Threefold Blessing has to be re-interpreted and re-contextualized from an ethical perspective to include a focus on the fruit of the Spirit alongside the baptism in the Spirit. The cultivation of the Spirit's fruit should follow His baptism. Thus, it is necessary to reconsider the meaning of spiritual prosperity as to whether it only involves Spirit baptism or includes ongoing life in the Spirit leading to Christian maturity.

¹⁸William W. and Robert P. Menzies, *Spirit and Power: Foundation of Pentecostal Experience* (Grand Rapids, MI: Zondervan Publishing House, 2000), 205.

¹⁹Ibid., 205-206.

²⁰Ibid., 206.

²¹H. Parks, "Charisma: What's in a Word?" *Renewal* 52 (August/September 1974): 21; Paul Elbert, "Calvin and the Spiritual Gifts," *Journal of the Evangelical Theological Society* (September 1979): 237-238.

²²James D. G. Dunn, "Spirit and Kingdom," *The Expository Times*, January 1970, 37.

Healing

Can the theology of healing in the Threefold Blessing sufficiently respond to people's suffering in today's world? Cho's understanding of healing does not only mean physical curing, but is also related to good news for suffering people.²³ Healing has been accomplished through the event of the crucifixion of Christ,²⁴ thus healing needs the broader sense of integrating social and ecological aspects. It is clear in the New Testament account that not all the sick were healed. The Apostle Paul prayed three times for the removal of his "thorn in the flesh" (2 Cor. 12:7), which many scholars think may have been a physical weakness. Instead of receiving divine healing, the Lord told him, "*My grace is sufficient for you, for My strength is made perfect in weakness*" (2 Cor. 12:9, NKJV).

This raises pastoral questions about how to help Pentecostals who are not healed after extended periods of prayer. How can the Threefold Blessing give hope to those who are disabled, suffer from an incurable disease, or have never received material blessings despite praying for the Threefold Blessing? Korean Pentecostalism has failed to provide satisfactory theological responses to those who do not receive healing or blessings. James emphasizes that prayer for healing is the responsibility not only of the sick person, but also of the elders of the church (Jam. 5:14-15). The sick person needs the help of the church as the body of Christ. The church's role in healing is based on sacrificial love on behalf of others.

Pentecostal ministers and leaders tend to be silent about those in the church who have not received divine healing. However, these people need even more pastoral care as well as prayer instead of being criticized that sin or unbelief may be hindering their healing. The disabled suffer not only from their physical or mental handicap, but also from social prejudice and discrimination, which may bring on more hardship than their disability. The ultimate goal for the disabled may not be physical healing but rather healing of a social system that stigmatizes them. Amos Yong says that it's a problem to pray for one with Down's syndrome to be healed of this chromosomal aberration when people fail to recognize the human person in the image of God beyond his physical difficulties.²⁵

²³Allan Anderson, "Pentecostal and Charismatic Theology," in *The Modern Theologians: An Introduction to Christian Theology Since 1918*, ed. David F. Ford and Rachel Muers (Malden, MS: Blackwell Publishing Ltd., 2005), 601-603.

²⁴Yonggi Cho, *Fivefold Gospel and Threefold Blessing* (Seoul, Korea: Seoul Logos, 1998), 128-129.

²⁵Amos Yong, "Disability and Gifts of the Spirit: Pentecost and the Renewal of the

Healing in the Threefold Blessing has been considered only in its personal and physical dimensions. Its scope needs to be enlarged to include society, the family, and the church. The suffering of the disabled cannot be alleviated without addressing the issue of social prejudice.²⁶ Unfortunately, disability and incurable sicknesses are still mainly perceived in biological, medical, and individualized terms rather than in the social dimension.²⁷

Richard Shaull points out that Pentecostal theology has not made many efforts to develop “a theology of social responsibility clearly integrating the personal and the social, a number of things are happening in their communities in which this integration is a reality.”²⁸ The social dimension of healing in the Threefold Blessing has also not been considered. Moltmann says, “The modern concept of person is the social concept: ‘person’ no longer means the all-sufficing, self-sufficient, universal and reflective figure.”²⁹ Thus, ‘person’ cannot be understood outside of relationships with others, and healing should not be limited to personal matters.

In the synoptic gospels, people encountered Christ as the healing power of the divine Spirit. He met people not as sinners but as those who were sick, suffering, and in need of help.³⁰ As a result, healing occurred in the interaction between Jesus and expectation—i.e., between a person’s faith and Jesus’ will.³¹ To Moltmann, healing is the sign of the new creation and the rebirth of life;³² and furthermore, healing consists of the restoration of disrupted community and the sharing and communication of life.³³ To European theologians like Barth, Moltmann, and Tillich, the Kingdom of God is an agent to heal social evils as well as disease in the present.³⁴

As physical and mental illnesses are often related to social and environmental circumstances, healing has to be understood from a broader perspective. Doctors believe that many diseases are caused by stress in contemporary society and that those who are cured from a disease may relapse if their stress remains. Healing not only concerns

Church,” *Journal of Pentecostal Theology* 19 (2010): 77.

²⁶Lee, 261-266.

²⁷Yong, 81.

²⁸Richard Shaull and Waldo Cesar, *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges* (Grand Rapids, MI: Eerdmans, 2000), 214.

²⁹Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (London, UK: SCM Press, 1999), 251.

³⁰*Ibid.*, 189.

³¹*Ibid.*, 190.

³²*Ibid.*, 189.

³³*Ibid.*, 191.

³⁴Dayton, “The Good God and the Theology of Blessing,” 55.

physical and mental illness, but also the individual circumstances with which people struggle, the society in which they are involved, and the natural ecosystem.³⁵ Healing is incomplete unless it addresses all three of these areas.

Healing for a Broken Society

In 2002, Korea ranked second behind the USA in divorce rate,³⁶ many victims suffering from family breakdown rather than poverty or disease. Inner emotional healing may be the preferred approach for the problems between spouses and between parents and their children. The Threefold Blessing has focused more on physical than on inner healing, so the healing portion of the Threefold Blessing remains narrow in scope.

Anderson claims that healing is more than curing and that it must be holistic for today's suffering world.³⁷ Yong also distinguishes between the terms 'healing' and 'curing,' preferring to use curing for physical healing since healing's broader and more holistic meaning includes the social and psychological dimensions.³⁸ Curing is not the term normally used when broken relationships in the family and society have been resolved. Yong also insists that healing for the disabled goes beyond improving their physical conditions to bringing about conceptual change in society on their behalf.³⁹ The healing of social prejudices and discrimination, which they face daily, is important to them; and these can be resolved when ordinary people show concern towards them.

For Moltmann, healing and salvation are related.⁴⁰ Similarly, Cho makes no distinction between the two. The crucifixion of Christ was intended to bring about the holistic recovery of the entire universe, addressing not only physical illness but also the whole of humanity, the ecosystem, and the universe itself. Healing in the Threefold Blessing likewise needs to be extended. Urbanization, industrialization, and modernization bring environmental problems, family breakdown, human rights abuses, gender discrimination, and an increasing gap between rich and poor.

³⁵Kim, "Paul Tillich and Dr. Yonggi Cho," 360.

³⁶Caroline Gluck, "Koreans Learn to Live with Divorce," BBC NEWS, May 8, 2003, available from <http://news.bbc.co.uk/1/hi/world/asia-pacific/3011119.stm> (accessed June 25, 2012). See also "The Statistics Korea," http://kostat.go.kr/portal/korea/kor_nw/2/2/1/index.board?bmode=read&aSeq=246945 (accessed June 25, 2012). According to Statistics Korea, in February 2011, there were 23,600 marriages and 8,300 divorces.

³⁷Allan Anderson, "Pentecostals, Healing and Ecumenism," *International Review of Mission* 93 (July/October 2004), 494-495.

³⁸Lee, 261-266.

³⁹Ibid.

⁴⁰Jürgen Moltmann, *The Spirit of Life*, 189.

Pentecostals have to consider if the focus on individual healing can give hope to Korean society. Pannenberg says, “Christians do not hope just for themselves, which would mean only too often the hope of one would be at the cost of the hopes of others. In Christ they share in a universal hope for humanity.”⁴¹ Indeed, it is questionable whether healing in the Threefold Blessing can continue to give hope to society and church if it remains limited to the physical and personal dimensions.

Healing for Han

The issue of *Han*⁴² also needs to be addressed. As already discussed, Koreans are people of *Han*,⁴³ the national sentiment with implications for every aspect of Korean life. *Han* is normally accumulated through external factors and will not be resolved unless these external elements are removed. Korean shamanic rituals were focused on releasing people’s *Han*,⁴⁴ which is one of the primary reasons why shamanism has survived.⁴⁵

Koreans experienced the *Han* of poverty and sickness, which left them frustrated because they could not handle it themselves. Dong Soo Kim insists that if Pentecostalism had been unable to release *Han*, it could not have grown so rapidly and quickly.⁴⁶ The Threefold Blessing, with its message of divine blessings, effectively responded to the *Han* of Koreans, making it very appealing because it focused on individual *Han* in the life of ordinary people rather than the collective *Han* of society. To address this collective *Han* aspect, the meaning of healing in the Threefold Blessing has to be expanded to give Koreans hope regarding change in their current circumstances through re-interpreting healing for contemporary society. Previously focused on individual and physical *Han* due to poverty and illness, the Threefold Blessing now needs to

⁴¹Wolfhart Pannenberg, *Systematic Theology* vol. 3, trans. Geoffrey Bromiley (Grand Rapid, MI: Wm. B. Eerdmans Publishing Co., 1998), 177.

⁴²*Han* is a typical Korean emotion accumulating by grief or resentment for a long time. It has no English equivalent but could be translated as deep sorrow, regret, unresolved resentment against injustice, and a sense of helplessness.

⁴³Dong Suh Nam, “Towards a Theology of Han,” in *Minjung Theology: People as the Subjects of History*, ed. Commission on Theological Concerns, the Christian Conference of Asia (London, UK: Zed Press, 1981), 50.

⁴⁴David Kwang Sun Suh, “Liberating Spirituality in the Korean Minjung Tradition: Shamanism and Minjung Liberation,” Virginia Fabella, Peter K. H. Lee, and David Kwang Sun Suh (eds.), *Asian Christian Spirituality: Reclaiming Traditions* (Maryknoll, NY: Orbis Books, 1992), 33.

⁴⁵Pan Ho Kim, “The Healing of *Han* in Korean Pentecostalism,” Young San Theological Institute(ed), *Dr. Yonggi Cho’s Ministry & Theology I* (Gunpo, Korea: Hansei University Logos, 2008), 127.

⁴⁶*Ibid.*, 124.

consider healing the collective *Han* caused by such social factors as injustice, inequality between rich and poor, gender and racial discrimination, inequality of opportunity, and capital exploitation.

The healing of relationships between the oppressor and the oppressed and the wrongdoer and the wronged cannot be achieved without reconciliation through forgiveness. Division of the Korean peninsula is a major cause behind the *Han* of the Korean people. Both sides of Korean border have been antagonistic towards each other. Thus, unification cannot happen without each side extending the hand of forgiveness. Without healing wounded hearts, this political and diplomatic matter cannot be solved.

A new understanding of healing must be accompanied by a new theological perspective. Forgiveness between social and political groups and between individuals has to precede the healing of *Han*. The biblical precedence in Matthew 5:23-24 and 6:12 teaches that the inner healing of those who are wronged cannot take place unless they offer forgiveness to the wrongdoer.

In summary, previously, healing focused on physical curing. Now it must include inner healing for individuals, healing of communal discord, recovering of the ecosystem, and even reconciliation between North and South Koreans.

Recontextualization of Prosperity

Theological controversies arose in past decades about the Threefold Blessing, its emphasis on prosperity, and its relationship to Shamanism. These controversies continue today because Korean Pentecostals have not applied Christian values to their emphasis on prosperity nor have they reflected upon the purpose of prosperity in the contemporary Korean context. Pentecostals believe that blessings come from God; and in a biblical and theological perspective, there is nothing wrong with that. However, by persistently asking God to provide financial prosperity when they already have enough, their concept of God becomes similar to the god of shamanism.

The prosperity of Christians needs to be understood in terms of the community and responsibility to society. As Moltmann points out, the concept of “person” needs to be seen in social terms.⁴⁷ The new Threefold Blessing has to deal with those same social and political matters. Theologically and biblically, blessing does not mean to have more than others. If the Threefold Blessing does not embrace the fulfillment of basic human needs for neighbors, sharing blessings with

⁴⁷Moltmann, *The Spirit of Life*, 251.

the poor, and altruistic love for others, it can no longer give hope to Koreans.

Originally, the theology of the Threefold Blessing developed within a context of poverty. As already mentioned, Cho regards poverty as a curse from Satan,⁴⁸ he himself being a victim of poverty and remembering what it meant to have nothing to eat.⁴⁹ Most early members of the YFGC were extremely poor, so his message of prosperity through Christ gave them hope.⁵⁰ Today, however, few members of YFGC feel they suffer from poverty; they have received financial blessings and their hope for prosperity has been realized.

Pentecostals need to think about what prosperity means to them, taking into account their obligation to their neighbors. Vinson Synan notes that in every generation there will be the poor and the sick, just as Jesus said—“*You will always have the poor among you*” (John. 12:8), and they will need the gospel of the Threefold Blessing.⁵¹ While Moltmann is not opposed to the prosperity of Christians, he’s strongly critical of rich Christians who further impoverish the poor or cheat others for personal benefit.⁵² In the New Testament, the tax-collectors were Jews who knew about the God of Israel. As they oppressed powerless compatriots and as they abused their power in order to accumulate wealth, their god became Mammon and an unjust deity.

To early Korean Pentecostals, prosperity in the Threefold Blessing was not the selfish pursuit of wealth but rather a source of hope in desperate situations. Unfortunately, that hope has tended to turn into a self-centered desire for more prosperity without a willingness to help others. Nowadays, Koreans suffer not from financial poverty but from symptoms of spiritual poverty such as spiritual malaise, emptiness of life, and lack of love. Pentecostal hope must emphasize loving concern for others. Pentecostals need to discover a new hope based on sharing blessings with others in the wider society. Also, Lee notes that Pentecostal churches have focused on the spiritual manifestations of the Spirit described in the book of Acts, but they should not overlook their responsibility for charitable deeds toward their neighbors, as these were also part of the early church’s ministry.⁵³

Korean Pentecostals need to think theologically about what the

⁴⁸Yonggi Cho, *The Fourth Dimension II* (Plainfield, NJ: Bridge Publishing Inc., 1983), 137.

⁴⁹Cho, *The Fourth Dimension II*, 137-38.

⁵⁰Yonggi Cho, *The Holy Spirit, My Senior Partner* (Milton Keynes, UK: Word Ltd., 1989), 8; Cho, *Salvation, Health and Prosperity*, 11.

⁵¹Lee, 267-271.

⁵²Jürgen Moltmann, *The Way of Jesus Christ: Christology in Messianic Dimensions*, trans. Margaret Kohl (London, UK: SCM Press, 1999), 99-100.

⁵³Sang Yun Lee, 253-259.

Kingdom of God in the here and now means in the contemporary Korean context and how they can participate in that Kingdom. Pursuing a more prosperous lifestyle on earth when they already have enough is not the way to be a part of the Kingdom. Instead, they can participate by sharing their blessings and caring for the needy with the love of Christ. They need to focus on giving instead of receiving and to recognize that blessings are for the welfare of the community. The understanding of prosperity has to be changed to include a communal dimension where Pentecostals share community burdens and make sacrifices on behalf of others. As Althouse says, “A revision of Pentecostal theology can revitalize the social-political dimensions of the Pentecostal message as a prophetic call to church and society.”⁵⁴

New Wine for New Wineskins

Love without sacrifice is deficient. The love of God for humanity was made manifest in the sacrifice of Jesus on the cross; thus sacrifice is an essential element of Christian love. The new theological basis for prosperity in the Threefold Blessing must likewise focus on love for neighbors and the wider society. Again, Althouse insists, “The dialectic of cross and resurrection is the moment of the inbreaking of eschatological future into the present.”⁵⁵

How then should the theological terms ‘hope’ and ‘love’ be understood in relation to each other? According to Pannenberg:

Hope and love belong together. Only those who hope with and for others, can also love them, not in the sense of egotistical desire to possess the one who is loved (*amor concupiscentiae*), but in the sense of a benevolent love that helps the other on the way to fulfilment of his or her specific human destiny (*amor amicitiae*).⁵⁶

To achieve communal prosperity, hope’s focus needs to shift from being self-centered to being community-oriented. Young Hoon Lee suggested that the Threefold Blessing needs a blessing that favors a distribution of wealth to marginalized people and a balanced development that involves all of Korea’s social classes.⁵⁷ As long as the hope of prosperity remains self-centered, it lacks a strong Christian

⁵⁴Ibid., 179.

⁵⁵Peter Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann* (London, UK: T&T Clark International, 2003), 178.

⁵⁶Pannenberg, *Systematic Theology* vol. 3, 182.

⁵⁷Lee, 253-259.

ethical base. The hope of prosperity for and with others will produce joy and fulfillment as Pentecostals pursue this hope in community. Moltmann says that hope must be forward looking, forward moving, and transforming the present.⁵⁸ His theology of hope helps to remedy the theological disadvantages of the Threefold Blessing.

Cho says that, in order to live a life of true joy and happiness, we must love and sacrifice for our neighbors. If we would yield and share a little more love for the happiness of our neighbors, the exploits of the love and sacrifice will come back to us as joy and happiness.⁵⁹ The emphasis of Cho's message has changed from a focus on personal blessing (especially prosperity and healing) to the pursuit of joy and fulfillment in Christ through sacrificial love for others. Commenting on this change in Cho's social theology, Anderson argues, "The social theology of Cho is based on this concept of the love of God that fills the life of the Christian through the Holy Spirit and enables the Christian to share this love with others, thereby meeting Jesus in daily life through serving poor and disadvantaged people in the immediate society as well as in other countries."⁶⁰

In the post-Korean War context, without resolving the problem of eating and drinking, it was not easy to experience the Kingdom of God as "righteousness, peace, and joy in the Spirit" in the here and now. However, in the contemporary context, the Kingdom is not a matter of eating or drinking for one's own benefit, but God's righteousness for an unjust society and peace and joy with others in the Spirit through acts of love.

In contrast to post-war Pentecostals, today's Korean Pentecostals can act generously by sharing their financial blessings and resources with the marginalized and disadvantaged. To do so, they have to transfer the personal blessings based on 'I-oriented' into a bigger spectrum, such as social and communal blessings. For such a transition, the theological understandings of blessing have to be changed as well. This new blessing must be neither to hold nor to have more but instead to share with others. In order to make that happen, the orientation of the Threefold Blessing must change from 'I-oriented' to 'We-oriented.'

⁵⁸Jürgen Moltmann, *Theology of Hope: on the Ground and the Implications of a Christian Eschatology*, trans. James W. Leitch (Minneapolis, MN: Fortress Press, 1993), 16.

⁵⁹Yonggi Cho, *Albeit We Shall Love* (Seoul, Korea: Seoul Logos, 2008), 267-291.

⁶⁰Allan Anderson, "A Time to Share Love: Global Pentecostalism and the Social Ministry of David Yonggi Cho," *JPT*, Vol 21 (2012), 167.

Conclusion

In the Threefold Blessing, Jesus is the Savior, the Healer, and the Dispenser of blessings. In the past, the message of the Threefold Blessing was very influential among Korean Pentecostals as a source of contextual hope. However, for contemporary Korea, it needs to be re-interpreted and re-contextualized from an emphasis on personal blessings to a focus on the community. The theology of the Threefold Blessing needs its scope enlarged to allow for practical expressions of altruism on behalf of neighbors, society, the ecosystem, and the universe for all through sharing in the love of Christ.

This transition requires a new systematic theological foundation based on love and sacrifice. Without a doubt, unless hope renews itself in these new contexts, it will lose its function. Korean Pentecostals need to re-contextualize and re-interpret the Threefold Blessing theologically for today. If not, it cannot continue as a source of hope.

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IMPACTING THE FUTURE OF THE ASIA-PACIFIC CHURCH

The Challenge of “Zeal with Knowledge” in the Context of Myanmar Churches, Based on Some Pauline Letters: Part 1

by Stephen Shwe

Introduction

A dispute between those who champion the necessity of spiritual zeal and others who focus on the essential role of knowledge has been a tension in the churches of Myanmar for many years. While some, especially Pentecostal churches, focus more on fire or a Spirit-filled life, other churches, mostly non-Pentecostal, put more emphasis on knowledge (academics or education). In seeking balance between these point of disagreement, the teachings of Paul offer wisdom that points to a solution. While examining Paul’s instruction, this research will answer the questions: (1) What are the challenges of the tension between zeal and knowledge in the churches of Myanmar? (2) What does Paul teach in his letters regarding zeal and knowledge? (3) How can a balance be found between zeal and knowledge in Myanmar’s churches today?

Because this topic is too broad to thoroughly research and evaluate in a limited number of pages, the background of the issues will mainly be presented. In Part 1 of this article an analytical exegesis of zeal, which includes enthusiasm or eagerness for spiritual things; an exegesis of knowledge which includes intellectual activities such as teaching, reason, and understanding from some Pauline letters will be presented. In Part two, an analysis of the role of zeal and knowledge in the lives of biblical characters from both Old and New Testaments will be given and finally, an application to the churches of Myanmar.

The Background of the Issues

This study will present the tragically negative attitude, which some Pentecostal Churches have toward intellectual exercises, academics, and highly educated people in our Christian community in Myanmar. Keith Warrington points out a truth evident in the Myanmar Pentecostal community that “although this has been greatly reduced in some

countries, a continuing anti-intellectual stance by some Pentecostals still exists.”¹

A specific example that the writer heard from his friend and student will be described. One Assemblies of God minister in Mandalay (the former second capital city of Myanmar) has a very big church, beautifully built on his own property. In one sense, he is a successful pastor in his area and very well-known among the Myanmar Christian community. Nevertheless, he is an anti-intellectual minister. He does not allow his church members to study in Bible Schools. His children are not encouraged to go for higher education. One young man was kicked out of his church after spending four years in a Bible School. In addition, one of the students from Peace Evangelical Myanmar Bible College (PEMBC) went to that church in his summer break because it was his former mother church. During his visit, the church called him to the altar and prayed for him in order to cast out education demons. The church pastor verbally spoke against higher education, as well. In fact, there are many preachers who preach against higher education and put more emphasis on the Spirit-filled life and revelation from the Holy Spirit, which is not wrong all the time. But for them, being zealous for God and fervent in Spirit is the most vital thing in ministry and in a believer’s life. For this reason, they speak against educated people and accuse them of not giving room for the Holy Spirit.

In contrast, non-Pentecostal people in Myanmar put more emphasis on the necessity of theology and intellectual growth. Since the 1960s, liberal theology has been discussed in some of their schools, including the Myanmar Institute of Theology, which is one of the most advanced non-Pentecostal Bible schools in Myanmar.² As a consequence, “this [Liberalism] has resulted in nothing but creating nominalism in almost all churches.”³ Being passionate for preaching the gospel and having zeal for a Spirit-filled life has been diminished and lost in non-Pentecostal churches. These churches stress a traditional way of worship and head knowledge in studying the Scriptures.

Many times, non-Pentecostal people speak about the lack of education in the Pentecostal community. According to them, Pentecostal people are weak in Biblical education. Most theological books were written by liberal scholars and Baptist theologians, but not many are written by Pentecostals. Chin Khua Khai confirms this, stating “in Myanmar, critics [non-Pentecostal people] often speak of Pentecostals

¹Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008), 156.

²Saphir Athyal, ed., *Church in Asia Today: Challenges and Opportunities* (Singapore, The Asia Lausanne Committee for World Evangelization, 1996), 356.

³Ibid.

as emotionalists who are not oriented towards intellectual matters.”⁴ In their perspective, Pentecostal preachers rely more on emotions and instant revelatory messages for their preaching than proper preparation. Therefore, a balance between the two perspectives needs to be considered to serve God and His people in our Christian community with excellence.

Clarification of the Topic

The topic of this paper, “Zeal with Knowledge,” was taken from the Asia Pacific Theological Seminary (APTS) theme. However, the theme verse, Isaiah 11:2, will not be used for this writing. Instead, select Scripture verses from Pauline letters will be the main texts for this study. In exploring this topics, it becomes evident that the terms, “zeal” and “knowledge,” may imply more than their literal meanings because these two words convey broader metaphorical or figurative ideas. Nevertheless, the original terminologies of zeal and knowledge from Greek will be precisely analyzed here based on the writings of Paul in his epistles.

The word “zeal,” is derived from the original Greek word *ζηλος* which can be defined as “eager striving, competition, enthusiasm, admiration, and in suitable contexts praise, glory.”⁵ This word portrays two meanings both positive and negative. Its negative sense, zeal means “an envious and contentious rivalry, jealousy”⁶—envy (2 Corinthians 12:20), jealousy (Romans 13:13; 1 Corinthians 3:3), emulation (Galatians 5:20). In a positive sense, zeal signifies “ardor in embracing, pursuing, defending anything”⁷—zeal for the good of Paul (2 Corinthians 7:11), and zeal stirred up very many of the Corinthians (2 Corinthians 9:2). Furthermore, the word also implies having zeal for religious laws (Romans 10:2) and because of that it can even cause violence (Philippians 3:6). However, since none of the above usages fit the intended implication of this research, the Greek word *ζηλωται* which means “one burning with zeal; a zealot”⁸ will be traced as the main term for this discussion. Its main text is 1 Corinthians 14:12.

The Greek word, *ζηλωται* which is from *ζηλωτης* is used in different places in Paul’s epistles with different meanings. W. E. Vine says that

⁴Chin Khua Khai, “Pentecostalism in Myanmar” in *Asian Journal of Pentecostal Studies*, vol. 5, no. 1 (January 2002), 67.

⁵Verlyn Verbrugge, ed., *The NIV Theological Dictionary of New Testament Words* (Grand Rapids, MI: Zondervan Publishing House, 2000), 506.

⁶Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament with Index* (Christian Copyrights, 1983), 271.

⁷Ibid.

⁸Ibid.

this word is “used adjectivally, of being zealous (a) ‘of the Law,’ Acts 21: 20; (b) ‘toward God,’ 22:3; (c) ‘of spiritual gifts,’ 1 Corinthians 14:12; and (d) ‘of good works,’ Titus 2:14.”⁹ *ζηλωται* also describes Paul’s loyalty to Judaism before his conversion. Out of these various implications, the direction for this particular discussion is from 1 Corinthians 14:12, where Paul urged the Corinthians to be zealous for spiritual gifts to edify the church.

Another understanding for this word *ζηλωτης* is “the Zealot.” This word has been common to Jewish people since the Old Testament times. Joseph Henry Thayer describes the original source of the word and how it derived in history as the following:

For the Heb. *קנא* used of God as jealous of any rival and sternly vindicating his control; Exo. 20:5; Deut. 4:24. From the time of Maccabees there existed among the Jews a class of men called Zealots, who rigorously adhered to the Mosaic Law and endeavored even by a resort to violence, after the examples of Phinehas (Num 25: 11; 4 Maccl, 18: 12), to prevent religion from being violated by others, but in the later days of Jewish common wealth they used their holy zeal as a pretext for the basest crimes, Joseph b.j. 4, 3, 9.¹⁰

Apparently, it is understood that the Zealots had a zeal for the law and eagerly wanted to protect their religion from violations. In this sense, their religious law meant everything to them; they would do anything to keep the purity of the Mosaic law. Colin Brown even says, “the Zealots themselves suffered willing martyrdom for their beliefs (Josephus, War 2, 170 f.; 3, 9).”¹¹ This illustration of their passion brings greater understanding of how this word, *ζηλωται* was used and implied in different verses of Paul’s letters and in Jewish history.

To further clarify the topic of zeal, the word, *ζεουτες* from the root word *ζεω*, which literally means, “to boil over, and be on fire,”¹² will also be studied as a key word for this paper. Some scholars have their own interesting understanding about the word *ζεω* and see it as a link to *ζηλος*. According to Joseph Henry Thayer, the word zeal is

⁹W. E. Vine, *The Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers* (McLean, Virginia: Macdonald Publishing Co., 1989), 1272.

¹⁰Joseph Henry Thayer, 271.

¹¹Colin Brown, ed., *The New International Dictionary of New Testament Theology*, vol., 3, Pri-Z (Grand Rapids, MI: Zondervan Publishing House, 1986), 1167.

¹²Michael F. Bird, *The Story of God Bible Commentary: Romans*, eds., Tremper Longman III & Scot McKnight (Grand Rapids, MI: Zondervan, 2016), 432.

“(from ζέω (Curtius, § 567; Vanicek, p. 757)); the Sept. for ζήλος; excitement of mind, ardor, fervor of spirit;”¹³ For Thayer, these two words, “zeal” and “heat” (fig. fervent), have a connection. Moreover, James Strong also confirms that the word ζήλος is “from 2204/[zeo]; prop. heat, i.e. (fig.) ‘zeal’ (in a favourable sense, ardour; in an unfavourable one, jealousy, as of a husband [fig. of God], or an enemy, malice):—emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.”¹⁴ In line with Thayer, Strong also agrees that zeal is derived from the word ζέω. In this sense, one way or another, the word ζέω can be drawn as eagerness or zealous for God and His works. The main text for the word, ζέω will be traced from Romans 12:11. To sum up, the whole concept of *zeal* signifies, in a broad sense, spiritual enthusiasm which includes power, being zealous for spiritual things and continually burning with spiritual fervency.

In addition, the word “knowledge” is significant to this study and will need to be analyzed from its original context. The Greek term γνῶσις which can be translated as “knowledge” can also be found in different places in Paul’s writings with different intended meanings. For instance, Paul spoke about knowledge in (1 Timothy 6:20) which refers to worldly knowledge (science) that leads people to stray from the faith; the word “knowledge” is used to refer to knowing the law (Romans 2:20), knowing sin (Romans 3:20); also, it is used for knowing the truth (1 Timothy 2:4) and knowing Christ or His salvation (Philippians 3:8). But the intended meaning for “knowledge” here is “all knowledge”, including intellectual components—teaching, mind, understanding, thinking and reason. In line with what Anthony C. Thiselton says, “‘knowledge’ is sometimes used as it is here, in a wide, general sense that embraces wisdom, understanding and reason.”¹⁵ Lastly, the main text for “knowledge” will be based on Romans 15:14.

Analytical Exegesis of Selected Texts

There are many passages that speak about “zeal” and “knowledge” in Paul’s writings. However, selected texts on zeal (1 Corinthians 14:12; Romans 12:11), knowledge (Romans 15:14) and on zeal with knowledge (2 Timothy 1:7; 1 Corinthians 14:14-15; 1 Thessalonians 5:19-21) will be particularly elaborated in this analytical exegesis.

¹³Joseph Henry Thayer, 271.

¹⁴James Strong, *The New Strong’s Exhaustive Concordance of the Bible* (Nashville, Tennessee: Thomas Nelson Publishers, 1984), 34. (A Concise Dictionary of the Words in the Greek Testament; with Their Renderings in the Authorized English Version, 1890).

¹⁵Anthony C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 37.

Zeal – 1 Corinthians 14:12; Romans 12:11

1 Corinthians 14:12 – Thus also you, since you are zealous for spiritual gifts, seek to excel in the edification of the church.¹⁶

In this verse, Paul obviously testified that the Corinthian believers were “zealous or zealots for the Spirit.” The word “*ζηλωταί*” conveys both negative and positive meaning—becoming a zealot for traditions of Judaism and zealous for the Spirit. If someone views this word in terms of the first connotation, the best example would be the former life of Paul himself. He was a zealot for Judaism, which caused him to destroy the church. However, this word implies here a positive meaning of affirming believers in Corinth who were striving after the gifts of the Holy Spirit.¹⁷ He said much the same thing about their great desire to receive spiritual gifts in other verses—1 Corinthians 12:31; 14:1.

The Greek term, *πνευμάτων* literally means “spirits.” Anthony C. Thiselton interprets this word as “powers of the Spirit.”¹⁸ Similarly, Charles Hodge views this word as “manifestations of the Spirit, or forms under which the Spirit manifests himself,”¹⁹ (1 Corinthians 12:10; 1 John 4:1; and Revelations 1:4). However, Simon J. Kistemaker translated this word as spiritual gifts. He says that, “he [Paul] exhorts them to become recipients of spiritual gifts.”²⁰ The translation of Kistemaker would be true when he defines the word *πνευμάτων* as “spiritual gifts” because chapter 14 is mainly speaking about the gifts of the Holy Spirit, specifically speaking in tongues and its interpretation and prophecy.

The last phrase of this verse shows that the purpose of their eagerness for spiritual gifts should be “to edify the church.” The believers in Corinth should seek to build up the body Christ, the church, by their gifts, which they earnestly long to possess. In this sense, the writer of this letter, Paul would “redirect their zeal to those things that contribute to the edification of the entire church: ‘if you are eager for spiritual powers [gifts], strive to excel in those that build up the entire church’.”²¹

¹⁶All translations from the Greek New Testament are my own.

¹⁷Simon J. Kistemaker, *New Testament Commentary: Exposition of the First Epistle to the Corinthians* (Grand Rapids, MI: Baker Book House, 1993), 487.

¹⁸Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000), 1107.

¹⁹Charles Hodge, *A Commentary on 1 & 2 Corinthians* (Carlisle, Pennsylvania: The Banner of Truth Trust, 1983), 252.

²⁰Simon J. Kistemaker, 488.

²¹David E. Garland, *Baker Exegetical Commentary on the New Testament: 1 Corinthians*, eds., Robert W. Yarbrough and Robert H. Stein (Grand Rapids, MI: Baker Book House, 2003), 638.

By looking at this verse, it is fairly certain that being zealous for spiritual gifts is a good thing. In no place will one see that Paul blames any churches or believers for eagerness to receive spiritual things. He did not speak negatively about zeal for spiritual gifts. Instead, he praised it (2 Corinthians 8:7) and he urged the Corinthians to have those gifts (1 Corinthians 12:31; 14:1). For this reason, undoubtedly, one can say that eagerness to have spiritual gifts is a precious thing and a praise-worthy desire. Therefore, like the church of Corinth, ministers, elders and all believers should have a zeal to receive the gifts of the Holy Spirit. Also, one should remember that the purpose of those gifts is not for our own benefit but for the edification of the body of Jesus Christ, the church.

Romans 12:11 – Do not be slothful in diligence;
fervent in Spirit; serve the Lord.

The Apostle Paul strongly encouraged the Roman believers that “they should not allow their diligence to dwindle.”²² This means, they ought not to be slow in making an effort but instead, they should be on fire in Spirit and serve the Lord. With this in view, the main focus in this verse will be “fervent in Spirit.”

After Paul urged the believers in Rome not to lag in their diligence, he continued urging them “to be fervent in Spirit.” The word, ζεουτεζ from the root word ζεω literally means “to boil, to be hot”²³ or “burn”²⁴ but metaphorically it means “to be fervent, ardent, zealous.”²⁵ The church members in Rome were encouraged not only to be diligent but also to be fervent or to be on fire; and their “fiery fervency”²⁶ must be in Spirit. When Paul used the word πνευματι there were different interpretations about whether it was referring to “the Holy Spirit” or “human spirits.” William. S. Plummer says, “some think spirit here means the Holy Spirit; but we obtain a good sense by understanding the phrase as warm-hearted, full of life, as in Acts 18:25.”²⁷ For him, this word is not definitely referring to the Holy Spirit, rather to the human spirit in line with Acts 18:25, which speaks about Apollos’ fervency for the Word of God. Tremper Longman III and David E. Garland have no

²²Michael F. Bird, *The Story of God Bible Commentary: Romans*, eds., 432.

²³William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1993), 232.

²⁴Sakae Kubo, *A Reader’s Greek-English Lexicon of the New Testament and A Beginner’s Guide for the Translation of New Testament Greek* (Grand Rapids, MI: Zondervan Publishing House, 1982), 144.

²⁵William D. Mounce, 232.

²⁶Michael F. Bird, 432.

²⁷Wm. S. Plummer, *Commentary on Romans* (Grand Rapids, MI: Kregel Publications, 1971), 572.

specific stand regarding this word. They say, “Paul calls his readers to have ‘spiritual fervor’ (the same language is used of Apollos in Acts 18:25. As often happens, it is not fully clear whether ‘spirit’ should be capitalized and taken as a reference to the Holy Spirit”²⁸ For these authors, this word is not clear in their reference.

However, John R. W. Stott says that “in telling the Romans to be ‘aglow with the Spirit’ (RSV, REB), he is almost certainly referring to the Holy Spirit. . .”²⁹ Also, William Hendriksen, in line with Stott, says, “the source of enthusiasm is not in man. If a person is going to be ‘set on fire,’ it is the Holy Spirit who must do this.”³⁰ In looking at these authors and their views on the word “in Spirit,” Stott and Hendriksen’s views are true and correct. The reason is that, although this word was used for “human spirit” in other letters of Paul, whenever he used this word in the book of Romans, he always referred to the Holy Spirit, not the human spirit (Romans 8:2; 15). In other words, the context of Romans stands as evidence of this argument. Therefore, “fervent in the Spirit” in Paul’s encouragement does not refer to human spirit or one’s emotion but the Holy Spirit for He is the source of zeal and fervency.

The last phrase of this verse ends with to “serve the Lord.” The intention of fervency or being on fire should be motivated by serving the Lord. In saying “serve,” it conveys the meaning of “the slave,” (Romans 6:6). It is important to understand that “the imagery of the slave is a reminder that what is in view is not personal satisfaction or flights of spirituality, but the will and command of the master.”³¹ To sum up, without being slothful in diligence, believers should be always fervent in the Holy Spirit and serving the Lord effectively.

²⁸Tremper Longman III & David E. Garland, eds., *The Expositor’s Bible Commentary: Romans - Galatians*, rev. ed., (Grand Rapids, MI: Zondervan, 2008), 190.

²⁹John R. W. Stott, *The Message of Romans: God’s Good News for the World* (Downers Grove, IL: InterVarsity Press, 1994), 332.

³⁰William Hendriksen, *New Testament Commentary: Exposition of Paul’s Epistle to the Romans* (Grand Rapids, MI: Baker Book House, 1981), 415.

³¹James D. G. Dunn, *Word Biblical Commentary: Romans 9-16*, eds., David A. Hubbard and Glenn W. Barker, vol., 38 (Dallas, Texas: Word Books, Publisher, 1988), 754.

Having explored the concept of zeal, the New Testament idea of knowledge will now be analyzed.

Knowledge – Romans 15:14

Romans 15:14 – Now I myself am confident about you, my brothers, that you also are full of goodness, filled with all knowledge, and able to instruct one another.

In this verse, one can see the compliment of Paul to the people in the Roman church, who were his brothers and sisters in Christ. His compliment includes three parts. First, Roman believers were full of goodness. Second, they were filled with all knowledge. Third, they were able to instruct one another. The first phrase will not be emphasized in this elaboration, but in brief. When Paul mentions their fullness of goodness, it is definitely referring to the fruit of the Spirit which is in Galatians 5:22.³² The second clause “having been filled with all knowledge” and the third phrase “ability to instruct one another” are closely related to each other and these two will be specifically elaborated on for they are the main emphasis of this discussion.

The word *γνώσεως* is attached to *πασῆς* with the definite article *της*, which New King James Version (NKJV) and English Standard Version (ESV) translate as “with all knowledge” and the Bible in Basic English (BBE)³³ put it as “complete in all knowledge.” Thus, it is sure that Paul’s meaning of “knowledge” is not merely one type of knowledge. Also, James D. G. Dunn says that “pas + definite article = all (that is, the whole range of) knowledge.”³⁴ For Dunn, when he says, “the whole range of knowledge,” it would include all components of knowledge “that is necessary for the Christian life.”³⁵ This is why one can imply that “all” is a hint of the whole range of knowledge which would consist of intellectual components—teaching, thinking, reasoning and the mind.

The phrase “instructing one another” is the evidence of the continuation of Paul’s implication regarding their knowledge. The word *νουθετεῖν* “reflects more than the imparting of information; it connotes the giving of counsel, reproof, or warning (cf. New American Standard Bible or NASB, ‘admonish,’ cf. Colossians 3:16; 1 Thessalonians 5:14).”³⁶ This intellectual ability helps the church members to edify one

³²Tremper Longman III & David E. Garland, 218.

³³A Version of *Bible in Basic English*.

³⁴James D. G. Dunn, 858.

³⁵Stanley E. Porter, *The Letter to the Romans: A Linguistic and Literary Commentary* (Sheffield: Sheffield Phoenix Press, 2015), 277.

³⁶Tremper Longman III & David E. Garland, 218.

another in instructing, warning and counseling, which today's churches also definitely need. "The members of Roman house churches were under mutual obligation ('to one another') to exercise such a ministry among themselves."³⁷ This is a great lesson for believers and especially for the Pentecostal community that having zeal for spiritual things and being on fire is not enough. One must have all knowledge and a teaching ability to teach one another. Therefore, it is reasonable to hold that all knowledge implies the intellectual ability to think, understand, reason and teach others.

Zeal with Knowledge: 2 Timothy 1:7, 1 Corinthians 14:14-15,
1 Thessalonians. 5:19-21

In observance of Paul's writing, one can certainly see that Paul never went to the extreme but rather, he always held a balance between zeal and knowledge. Although, the exact words "zeal" and "knowledge" are not seen in the selected verses below, it is fairly certain that the following verses clearly show the ideas of zeal with knowledge, which never contradict each other but almost always go hand in hand. Specifically, three passages will be analyzed under this topic: 2 Timothy 1:7—power and sound mind, 1 Corinthians 14:14-15—spirit and mind, and 1 Thessalonians 5:19-21—not quenching the Spirit but testing everything.

2 Timothy 1:7 – For God did not give us a spirit of cowardice,
but a spirit of power, of love and of a sound mind.

In this verse, a young minister, Timothy, was encouraged by his spiritual father, Paul. In his encouragement, the Apostle displayed two things—what Timothy had received from God and what he had not. At first, Paul explained that God did not give Timothy a spirit of fear. The word *δειλία* is translated as "timidity or fear" in most translations, including the New King James Version (NKJV), English Standard Version (ESV), New Living Translation (NLT) and New International Version (NIV). However, Gordon D. Fee states that "in giving his Spirit to Timothy, God did not give him timidity—a translation that is probably too weak. The word, often appearing in battle contexts, suggests 'cowardice' or the terror that overtakes the fearful in extreme difficulty (cf. Leviticus 26:36)."³⁸ Fee's statement is true because Timothy was fighting ministry battles. Also, it is observed that naturally, Timothy was a fearful man (1 Corinthians 16:10). Therefore, William D. Mounce

³⁷Ibid.

³⁸Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus*, ed., W. Ward Gasque (Peabody, Massachusetts: Hendrickson Publishers, 1988), 227.

confirms that “δειλίας, ‘cowardice,’ tells us about Timothy’s character.”³⁹ In the midst of all these great challenges and extreme difficulties, he needed this sort of encouragement. This is why Paul had to give support by saying that God has not given him a spirit of fear, or more strongly ‘cowardice’” as the very first encouragement.

Secondly, in contrast to a great fear or cowardice, the Apostle mentioned three positive qualities that the Lord gave to Timothy—power, love and a sound mind. In this list of God’s gifts, mainly, “power” and “sound mind” will be emphasized. The second component, “love,” will not be widely covered in this particular discussion. So, in contrast to cowardice, the very first quality that Paul explored was “power.” It is the opposite of great fear. This power can be understood as “manfully to bear up against trials and difficulties, to hold our ground when others are ready to yield and give way.”⁴⁰ In the middle of ministry storms, this power can make ministers stand strong and firm. When other people are about to give up because of challenges, the power that is inside of us will help us to be persistent and persevering. When Paul said this word to Timothy, in fact, “he speaks particularly about ministers, and exhorts them, in the person of Timothy, to arouse themselves actively to deeds of valor; because God does not wish them to perform their office in a cold and lifeless manner, but to press on forward powerfully, relying on the efficacy of the Spirit.”⁴¹ It is very true that Paul was encouraging all ministers and servants of the Lord through Timothy, that God has clothed us with His power to serve Him effectively; thus, His men and women should be active and always come alive with boldness for His service.

After a gift of power, Paul went on to describe a spirit of love which is also an essential contrast to cowardice, for love is a great tool to overcome fear. 1 John 4:18 states, “*there is no fear in love, but perfect love casts out fear. . .*” (NIV). But this quality, love, will not be elaborated further because our basic discussion is to seek a balance between “power” and a “sound mind,” which we can relate to “zeal” and “knowledge” in an indirect or figurative sense.

The last component, one of the main qualities for this analytical emphasis, is “a sound mind.” For this word, the Greek term *σοφρονησμου* is used and it has different translations such as self-discipline or

³⁹William D. Mounce, *Word Biblical Commentary: Pastoral Epistles*, eds., Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, vol., 46 (Nashville: Thomas Nelson Publishers, 2000), 477.

⁴⁰Patrick Fairbairn, *Pastoral Epistles*, foreword by Cyril J. Barber (Minneapolis, Minnesota: Klock & Klock Christian Publishers, 1980), 315.

⁴¹John Calvin, *Commentaries on the Epistles to Timothy, Titus, and Philemon*, trans. William Pringle (Eugene, Oregon: Wipf & Stock Publishers, 2006), 191.

discipline (NIV, NLT, NASB), self-control (ESV, Revised Standard Version or RSV, Today's English Version or TEV), a sound mind (NKJV, YLT⁴²) and soberness⁴³ (Vulgate). According to I. Howard Marshall, a "sound mind" is "to be understood in the light of the use of the word-group in the PE [Pastoral Epistles] to signify 'moderation, self-discipline, prudence.'⁴⁴ Marshall is strongly akin to NIV, NLT and NASB translations which put more emphasis on discipline. Gordon D. Fee states his view on the word "a sound mind," saying it is "a cognate, and here probably a synonym, for the 'sound mindedness' of Titus 2:2, 5 and elsewhere. In all likelihood Paul intended to call for a 'wise head' in the face of deceptive and unhealthy teaching of the errorists."⁴⁵ For Fee, it is very clear that *σοφρονησμου* is not self-control or discipline that helps only oneself but it includes the intellectual aspect of clarity that can even enable us to distinguish right or wrong teachings of heretics. Also, Fairbairn indicates that "a sound mind" "expresses the authority which admonishes and restrains those who walk in a disorderly manner, and is opposed to cowardice."⁴⁶ It is consistent to believe that Fee and Fairbairn are accurate in their understanding of this term because it is possible that Timothy was challenged by other doctrinal teachings in his surroundings. Besides his own natural fearful character, being surrounded by false teachings could have threatened Timothy. Therefore, Paul encouraged him that God had given him not only power and love, but also a sound mind which would help him to get rid of all confusion and instead give him clarity in mind, or a "wise head."⁴⁷

When Paul described the opposite of cowardice, the spirit of "power" seems adequate and a direct antidote to great fear. Paul, however, added the spirit of a sound mind together with love. This might be "for the purpose of distinguishing that power of the Spirit from the fury and rage of fanatics, who while they rush forward with reckless impulse, fiercely boast of having the Spirit of God. For that reason, Paul expressly states that this powerful energy is moderated by 'soberness.'⁴⁸ This is why power, which reflects the concept of zeal, is an indispensable quality together with a sound mind, which represents the idea of knowledge. Power arouses us to stay awake or alive and prevent us from being cold or lukewarm. While a sound mind helps us to protect the

⁴²A long form for YLT is Young's Literal Translation.

⁴³In the original version, Vulgate, the word "soberness," is described as *sobrietatis*.

⁴⁴I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles*, ed., J. A. Emerton (London, T & T Clark, 2004), 700.

⁴⁵Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus*, 227.

⁴⁶Patrick Fairbairn, 315.

⁴⁷Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus*, 227.

⁴⁸John Calvin, *Commentaries on the Epistles to Timothy, Titus and Philemon*, 192.

people that God has entrusted to us from wrong doctrines or false teachings. The central conclusion is that both are equally important.

1 Corinthians 14:14-15 – For when I pray in a tongue, my spirit prays but my mind is unfruitful or unproductive. What should I do then? I will pray with the spirit and I will also pray with the mind. I will sing with the spirit and I will also sing with the mind.

The original phrase *πνευμάμου* which means “my spirit” is interpreted in several ways. Charles Hodge specifies three points—first, “that spirit (my spirit) here means the higher intellectual powers of the soul, as distinguished from the understanding.”⁴⁹ Second, it may be “that spirit” here means the affections. ‘My feelings find utterance in prayer, but my understanding is unfruitful’⁵⁰ Third, “my spirit may mean the Holy Spirit in me; that is, my spiritual gift.”⁵¹ According to David E. Garland, Barrett also is in line with the last view. Garland states, “Barrett opts for the spirit as the spiritual gift.”⁵² Different from these views, Gordon D. Fee holds a different view, that when Paul used the word “my spirit,” it meant “his own spirit is praying as the Holy Spirit gives the utterance.”⁵³ This means, his “innermost spiritual being”⁵⁴ was connecting to the Spirit of God through praying in tongues. In this sense, the interpretation of Gordon D. Fee is rooted in the fact that Paul did not refer to his intellectual power or his affections when he said, “my spirit.” The reason is that the intellectual power is directly related to “the mind” which Paul separately mentioned in the next phrase, and “in this whole discussion *spirit* is not once used for the feelings.”⁵⁵ Also, the interpretation of that word as “spiritual gift” is very general; no one can know what “spiritual gift” refers to. Therefore, it is logical to hold that “my spirit” must be referring to the inner spirit of Paul which is connected to the Holy Spirit who enables him to pray in another tongue.

⁴⁹Charles Hodge, *The Crossway Classic Commentaries: 1 Corinthians*, eds., Alister McGrath and J. I. Packer (Wheaton, Illinois: A Division of Good New Publishers, 1995), 252-53.

⁵⁰*Ibid.*, 253.

⁵¹*Ibid.*

⁵²David E. Garland, 639.

⁵³Gordon D. Fee, *The First Epistles to the Corinthians: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1987), 671.

⁵⁴Anthony C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary*, 242.

⁵⁵Charles Hodge, *The Crossway Classic Commentaries: 1 Corinthians*, 253.

What is the meaning of “my mind is unproductive,” then? It is clear that when Paul prays in tongues, he does not comprehend what he is speaking about.⁵⁶ Does he need to understand when he prays in tongues for verse 2 says that “no one understands them” (NIV)? There seems to be a contradiction between verse 2 and 14 but in fact there is none. A simple explanation of the above phrase is “the mind is unproductive, because it does not edify others.”⁵⁷ This phrase is confirmed by verse 16 that “if you give thanks with your spirit, how can anyone in the position of an outsider say ‘Amen’ to your thanksgiving when he does not know what you are saying?” (ESV). Therefore, it is clear that if our prayers are not understood and as a result are not edifying others, and furthermore, are not interpreted, then one should pray privately.

After that, Paul begins verse 15 with “what is the conclusion then?” (NKJV) and he makes a determination to do both praying and singing with his spirit and with his mind. So Paul makes a decision to pray and sing with his spirit which means he will continue praying and singing in tongues to edify himself. It is also encouraging to know that Paul prayed in tongues more than the other believers in Corinth (1Corinthians 14:18).

The Greek word, *νοῦ* is interpreted as “mind” (NIV, ESV) or “understanding” (NKJV). Paul drew a conclusion that he would not only pray and sing with his spirit in tongues, he would also pray and sing with his mind which could be understood as “full possession of his mental faculties.”⁵⁸ For Paul, worshipping in Spirit does not mean that our mental state is absent. “The mind, too, can be in communion with the deity, and the use of the mind is important for Paul.”⁵⁹ To sum up, the whole context of this chapter mainly teaches the correct use of spiritual gifts, especially, speaking in tongues and its interpretation, and also the gift of prophecy. Out of this teaching, one can draw out some truths that connect the relationship between spiritual enthusiasm and intellectual understanding or thinking.

The strength in the church of Corinth was that many people in it exercised the gifts of the Holy Spirit; they had all the gifts (1:5). Paul cautioned them and gave them practical advice about how to use those gifts in the church in a proper way. The fact that they were zealous for spiritual things was good. No one can find any place where Paul told them to stop using spiritual gifts. But in order to exercise them in a proper way, they also needed to control the gifts with their mind.

⁵⁶Ibid.

⁵⁷Simon J. Kistemaker, *New Testament Commentary: Exposition of the First Epistle to the Corinthians*, 491.

⁵⁸David E. Garland, *Baker Exegetical Commentary on the New Testament: I Corinthians*, 640.

⁵⁹Ibid.

In the previous verse of this chapter, verse 6, Paul told the Corinthians to exercise not only speaking in tongues but also revelation and prophecy together with knowledge and teaching. Interestingly, Paul illustrated this with examples of musical instruments which need to be played in an accurate way and a trumpet that needs to make a certain sound so that people might prepare for battle (1 Cor. 14:7-8). In the same way, the gift of tongues should be used in a beneficial way by providing an interpretation. Furthermore, verses 19 and 20 speak about being mature in thinking, becoming adults. Therefore, in one way or another, we can say that spiritual activity should be combined with an understanding mind in worship.

To conclude, the whole chapter is about spiritual gifts which the church members of Corinth should be zealous for, (14:1, 12). Also, Paul told the Corinthians to use those gifts together with their mind or understanding (14:14, 15), knowledge and teaching (14:6), and to become adults in their thinking (14:19, 20). Therefore, one can see that the use of gifts must go together with understandable words.

1 Thessalonians 5:19-21 – Do not quench the Spirit; do not
despise the prophecies, but test everything;
hold on to which is good.

In the first part of this chapter, the Apostle Paul reminded believers in Thessalonica to be alert because the day of the Lord was at hand. Then in the second part, he gave various exhortations including 1 Thessalonians 5:19-21. This passage begins with the Greek phrase, *τό πνεῦμα μὴ σβεννυτε* which can be translated as “do not quench the Spirit.” “The Spirit” here can mean “*charismata* or gifts of the Spirit”⁶⁰ or “the manifestations of the Holy Spirit.”⁶¹ Also, it can mean the works or the activities of the Holy Spirit.⁶² One thing is extremely clear: Paul strongly urged believers in Thessalonica to not stop using spiritual gifts and they should keep allowing the move and works of the Holy Spirit in their lives and community. In this sense, the spiritual fire which was burning in their midst, should not be put out but rather be kept burning.

As for the word “quench”, it is used for fire and “fire is a common metaphor for the Holy Spirit’s activity (Matthew 3:11; Luke 3:16; Acts

⁶⁰Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990), 202.

⁶¹Ibid.

⁶²Earl J. Richard, *First and Second Thessalonians*, ed., Daniel J. Harrington, vol. 11 (Collegeville, Minnesota: The Liturgical Press, 1995), 279.

2:3; Romans 12:11-12; 2 Timothy 1:6).⁶³ Thus, it makes sense that the move of the Spirit should not be quenched in the lives of believers. Charles A. Wanamaker also says that “to quench the Spirit was to suppress or restrain the Spirit from manifesting itself in Charismatic activities like speaking in tongues and uttering prophecy within the life of the community.”⁶⁴ Therefore, it is logical to state that those gifts, prophecy, speaking in tongues and all others gifts which are listed in 1 Corinthians 12 and 14, should be continually used and practiced in the church. But in 1 Thessalonians 5:20, specifically only prophecy was mentioned by Paul that the believers should not despise. This gift must not be despised because prophecy and its utterance of prophesying can edify, exhort, and encourage believers and the churches (1 Corinthians 14:3, 31).⁶⁵

After Paul’s exhortation to not quench the Spirit and to not despise prophecy, he further instructed “to test everything and to hold on to what is good” (1 Thessalonians 5:21). So, the exercising of spiritual gifts and allowing the manifestations of the Holy Spirit were greatly encouraged. Also, the people were strongly urged not to neglect the gift of prophecy. However, Paul pointed out a very important need, “to test all of their activities.” The word “test” can be understood as to weigh (NIV), evaluate (NLT) and discern (ASV) in 1 Corinthians 14:29. “The verb *dokimazo* was used for the proving or testing of precious metals and the like and then came to be used metaphorically as here.”⁶⁶ It is important to understand that every spiritual movement should be tested or evaluated like people test metals to determine whether they are real or not. In the same way, Paul “expected his readers to weigh supposed Spirit-inspired words and deeds against the doctrinal and ethical norms they had received from him.”⁶⁷ In testing or weighing, the concept of knowledge can be applied.

If questions arise, how do we test? What do we need to make that testing successful? The answer is that the person who is testing must be qualified. In other words, he must have knowledge or wisdom to distinguish whether spiritual gifts or manifestations, are right or wrong. At first, he must know the Word of God; then in order to test or protect the doctrinal errors, he or she must have wisdom and knowledge from both the revelation of God and well-trained experience.

⁶³Ben Witherington III, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 168.

⁶⁴Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text*, 202.

⁶⁵Charles A. Wanamaker, 202.

⁶⁶Ben Witherington, 169.

⁶⁷Charles A. Wanamaker, 203.

Only after that the believers in Thessalonica were to take hold of the good and to reject what was not good.⁶⁸ “They can hold fast to it, in the sense that they take the message to heart, believe it, and act upon it.”⁶⁹ By doing that, the life of members will be strong in the faith and the ministries of the church will grow. Our major point is to keep spiritual fire burning, not to quench and despise it. At last, it is important to examine all activities that have been heard and seen, then hold on to the good and to reject the bad.

In Part 2 an examination of the balance between zeal and knowledge in the lives of two biblical characters, Moses and Paul, and a proposal on how a healthy balance between zeal and knowledge can be achieved in the churches of Myanmar today will be discussed.

⁶⁸Earl. J. Richard, 283.

⁶⁹I. H. Marshall, *1 and 2 Thessalonians* (Grand Rapids, Eerdmans, 1983), 155, quoted in Ben Witherington III, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 170.

Joshua J. Lovelace

FROM SEEDTIME
to
Harvest



The History of
the Assemblies of God
in Cambodia

Pentecost Around the World Book 5

Foreword by Edward L. Smither

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The Challenge of “Zeal with Knowledge” in the Context of Myanmar Churches, Based on Some Pauline Letters: Part 2

by Stephen Shwe

Introduction

The challenges of the tension between zeal and knowledge in the churches in Myanmar was explained in Part 1 of this article. Also, an analysis of the concepts of zeal and knowledge in some of Paul’s writings was made in the light of this tension.

Part 2 is an examination of the balance between zeal and knowledge in the lives of two biblical characters, Moses and Paul, and a proposal on how a healthy balance between zeal and knowledge can be achieved in the churches of Myanmar today.

Examples of Zeal and Knowledge in Biblical Characters

Moses

One can see both zeal and knowledge in the life of Moses. After he was trained in Pharaoh’s house as a prince for forty years, he decided to protect and save his people by killing an Egyptian after the Egyptian afflicted Moses’ fellow Israelite (Exodus 2:11-12). At this point, his zeal for his people was obvious. Abraham Park aptly states that “when Moses turned 40 years old, he desired to begin the active work of saving his people.”¹ But God did not permit him to start at that point and because of that zeal for his people, he had to flee to Midian. After another forty years, God appeared to Moses and used Moses and his holy zeal for God and His People (Exodus 19; 32).

It is also noteworthy that when Moses was in the king’s house “he received the same treatment as any other Egyptian prince. He also enjoyed the privileges of receiving the highest education in Egypt, which

¹Abraham Park, *The Covenant of the Torch: A Forgotten Encounter in the History of the Exodus and Wilderness Journey* (Singapore: Periplus Editions, 2010), 131.

included academics, technology, military warfare, architecture, religion, and other subjects. He was well equipped to become a leader – ‘man of power in words and deeds’ (Acts 7:22).² All those skills and experiences were not in vain. The knowledge that he gained in an Egyptian’s house became useful when he led the people of Israel—building tabernacles, exercising leadership and management, and commanding his soldiers to fight the enemy. Best of all, Moses is reputed to have written the first five books of the Bible. Rick M. Nanez says that “It may be more than coincidental that one-fourth of the Old Testament was written by Moses, of whom it is said that he was ‘instructed in all the wisdom of the Egyptians, (Acts 18:24).’”³

Paul

This balance between zeal and knowledge can also be seen in the life of Paul. Paul was a zealous person before and after his conversion. Before he came to know Christ, he killed Christians for the sake of Judaism. His religious zeal was so strong that it caused him to persecute the church (Philippians 3:6), but after he met Christ on the Damascus road, his zeal turned to saving people and adding them into the church by preaching the glorious gospel. His eagerness to preach the Gospel was shown in Romans 1:14-15: “*I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. That is why I am so eager to preach the gospel also to you who are in Rome*” (NIV). His great desire to bring the good news to the lost compelled him (1 Corinthians 9:16), (NLT). This verse clearly states that the Apostle could not stay silent. Regarding Paul’s passion for preaching the gospel, Ron Cline states that “zeal for the Lord is what kept the man who never got a break going throughout a long, difficult life that, according to church history, ended in martyrdom, but only after he had finished his course for God. His vision was completed.”⁴ Such great zeal!

Moreover, regarding the use of speaking in tongues which is a spiritual gift, Paul says in 1 Corinthians 14:18, “*I thank my God I speak with tongues more than you all*” (NKJV). One can see that Paul was using his gifts, not only tongues, but most of the other gifts as well—miracles, faith, and prophecy. Not only did he exercise them, he also urged the churches to desire, practice and use those gifts. (1 Corinthians. 12:31; 14:1; 14:12).

²Ibid., 130.

³Rick M. Nanez, *Full Gospel Fractured Minds?: A Call to Use God’s Gift of the Intellect* (Grand Rapids, MI: Zondervan, 2005), 32.

⁴Ron Cline, *Feel the Zeal* (Colorado Springs, Colorado: HCJB World Radio, 2001), 288.

When it comes to knowledge or intellectual matters, one can call Paul an excellent scholar and a theologian. He was trained under Gamaliel, an honored teacher of the law (Acts 5:34), gaining a superb educational legacy. Moreover, based on Acts 17:27-28 and Titus 1:13-14, it is evident that he knew Greek philosophy and literature. He was also well acquainted with Old Testament literature evidenced by the books of Acts and Romans. The Apostle Peter believed that Paul wrote some difficult writings through wisdom he received from God (2 Peter 3:16).⁵ The most obvious evidence is that Paul wrote almost half of the New Testament books according to this inspired wisdom from God.

In summary, both Moses and Paul have similarities: before they were greatly used by God, they had a burning desire for their own people. Also, these two men encountered God in a significant way and after that their zeal became a driving force to do greater works for God. In this sense, their zeal, which was naturally rooted in their heart for their people, turned into a holy zeal and that zeal was channeled according to God’s direction. Furthermore, their educational backgrounds helped them to write most of invaluable books in each Testament which benefit all believers today.

Application to the Churches in Myanmar

In studying selected texts from the Pauline Letters, both zeal and knowledge have their own significant functions that Pentecostal and non-Pentecostal people can apply in Myanmar churches. First, the word “zeal” in Paul’s letters implies all activities of the Holy Spirit which include spiritual gifts, being on fire, and power that believers received from God. Therefore, one should understand that zeal here functions not in a religious sense, but it is referring to the works of the Holy Spirit. Paul encouraged believers to desire good gifts of the Spirit and he told us not to quench the Spirit. Since this is the time of the Holy Spirit, the churches in Myanmar should realize that only when the churches allow the Holy Spirit to move and receive His guidance, closed doors will be opened for spreading of the gospel, churches will grow, and miracles will take place. All of these things happened in history and are still happening today in churches where people allow the Holy Spirit to move. Therefore, believers in Myanmar, especially non-Pentecostal people and whoever has a negative understanding of the move of the Holy Spirit must understand this truth and seek for this zeal.

⁵Rick M. Nanez, 32-33.

One must pay close attention to the flow of the Spirit in one's life and in the church. The torch of spiritual fire should not be put out. I heard one story about being on fire from a Pastor, who said:

Rev. Reinhard Bonnke was asked by someone, "why does God use you so much?" Bonnke replied with an example. He said, "If there are two stoves, one is hot and the other is not, and if you want to cook something, which stove will you use? The inquirer answered, "the hot one." "You're right," said Bonnke. "In the same way, God will use the person who is on fire or passionate for God more than the one who is cold or passive."⁶

Thus, in order to see revival and life transformation, believers in Myanmar must be fervent in Spirit. Pastors and ministers should be on fire for the Lord so that the flame of their spiritual torch can be contagious among the people around them. Let the fire of the Spirit keep burning in Myanmar churches!

In contrast, knowledge is a great blessing from God that the servants of the Lord can also benefit from. People in Myanmar churches, especially Pentecostal believers, must have a clear understanding concerning intellectual growth. Having a deeper knowledge of the Bible can help believers to rightly handle the Word of God (2 Timothy 2:15) and defend their stand. Also, it will aide them in protecting the body of Christ from the false teachings and doctrinal errors within their community. To make a correct judgment or test, Christians need to have full knowledge so that they can weigh controversial issues in a right and healthy way.

Furthermore, in order to transmit invaluable truth or faith from one generation to another, knowledge plays a vital role because it involves writing books and other publications. Professor Hla Pe aptly says, "every scholar is known and remembered by his publications."⁷ Unfortunately, Myanmar churches, especially Pentecostal people, are weak in this area. I have observed that most books that Myanmar Bible Schools use are translated from English, which shows that we need scholars who can write books within the Myanmar context and language. Although a few books can be purchased in Myanmar, most books in Pentecostal Schools are written by non-Pentecostal scholars. Chin Khua Khai defended the condition of Pentecostal education in his article, saying that Pentecostal

⁶Zaw Lin Aung, *Opens Heaven – Live Worship*, 36 min., DUMC Opens Heaven Album (Dec. 1, 2015).

⁷Hla Pe, *Burma: Literature, Historiography, Scholarship, Language, Life, and Buddhism* (Pasi Panjang, Singapore: Institute of Southeast Asian Studies, 1985), n.p.

people have strongly encouraged theological education in Myanmar since the very beginning of the movement.⁸ In fact, we need to do more than just run Bible schools and train believers to be pastors and missionaries or evangelists. Bible colleges or seminaries need to focus on producing students who are capable of writing books and publishing them for the churches in Myanmar.

It is true that it might not be easy to convince the older people, who are anti-intellectual like the AG pastor from Mandalay, to rethink the value and advantage of academics. Because of this, the younger generation of Myanmar Christians, who see the value of academic contributions, will have to take a step to do something different. Without criticizing those older people, these young people should show them by their lives and their practical examples that higher education or having theological knowledge is not demonic but rather a gift from God to be a blessing to the church and the people. Therefore, practical steps need to be taken to move towards the right direction.

First, a good way to start is by opening a forum or panel discussion about the importance of academics and its contribution in some of the seminars and conferences attended by denominational leaders, Bible school students and young people who will get involved in this process. In those discussion times, the leaders can exchange their views and find the best way to implement plans that meet the needs. Secondly, the Pentecostal community should consider establishing an association to manage the writing of Christian literature. For instance, the Assemblies of God in Myanmar can organize a department which mainly focuses on Christian literature publication—writing theological articles, journals, and books. This project will have many needs such as writers and publishers that can be organized by the leaders of their respective denominations. Thirdly, Bible Colleges or Seminaries need to have strategic plans to emphasize training students who are competent to pursue higher education. It could be said that this is an indispensable agenda to equip people who can make scholarly contributions to the Pentecostal Christian community. This project is not necessarily about degrees as much as it is about quality. In fact, some people, especially in Myanmar, just love to have doctoral degrees without meeting the requirements or qualifications. For this reason, the Bible Schools need to focus on training people who have the burden to do the hard work and produce scholarly contributions by writing books and publishing them in Myanmar. For example, as the writer is teaching in a Bible School, he could train some of his qualified students for this specific purpose. While

⁸Chin Khua Khai, “Pentecostalism in Myanmar,” *Asian Journal of Pentecostal Studies* 5, no. 1 [January 2002]: 67.

other students have their own plans and visions, the teachers could encourage some potential students to put more emphasis on academics and to pursue a higher level of education so that they can be trained and educated to write books and to offer scholarly writings to the churches. If we specifically put more emphasis on this work of equipping and encouraging people, it will make a difference.

This will take time, perhaps another twenty to thirty years, but I believe that there will more qualified scholars in the days to come in the Myanmar Pentecostal community if the churches focus more on this need. It is encouraging to see that, compared to the past, there are some who understand the importance and the need of academics in our Pentecostal society. At APTS there are more people from Myanmar who are pursuing both master's degrees and post graduate degrees. At the same time, some good examples can be seen like Dr. Saw Tint Sann Oo, the director of Evangel Bible College in Yangon, who is an inspiration to students who are pursuing higher theological studies. I believe that by a clear understanding of the need of academics and intellectual work, and also through these great examples, there will be qualified writers and scholars in the near future who can contribute to the Pentecostal Christian community in Myanmar.

In summary, in order to run a longer race, zeal and knowledge must be combined together. Why? Because zeal without knowledge can burn out. In the same way, knowledge without zeal can dry out. These two ideals need to work in cooperation. Dave Johnson, based on the argument of Harold Kohl, states that "scholarship without spirituality is dead and barren . . . spirituality that is not deeply grounded in God's Word easily becomes fanaticism. True Pentecostal education would strive for both in balance, although the challenge of holding these two ideals is not easy."⁹ Therefore, non-Pentecostal churches in Myanmar should never neglect being fervent in Spirit and being zealous for God and His work; in the same way, knowledge and should be valued resulting in scholarly writing and publishing in the Pentecostal Myanmar Christian community so that all churches in Myanmar will be strong, healthy and growing.

⁹Harold Kohl, "From the President's Desk," BBI Gazette, July-August, 1965, 2-12; quoted in Dave Johnson, "Knowledge with Zeal: Biblical Examples of Using a God-Anointed Intellect in His Service," in *Theological Education in a Cross-Cultural Context: Essays in Honor of John and Bea Carter*, ed., A. Kay Fountain (Baguio City: APTS Press, 2016), 147.

Conclusion

Based on the examples of Moses and Paul, we come to know that zeal has a vital role in the Christian life. This zeal implies being zealous for spiritual gifts and being on fire with a fire which is not to be quenched, but must keep burning. It can be implied that in order to see revival and spiritual transformation in the churches, believers in Myanmar must be fervent in Spirit. In this sense, always being on fire for God and His work will make a difference. A holy zeal for spiritual renewal is the answer to church growth. The spreading of the Gospel in the land will be seen among Spirit-filled believers who earnestly seek God and preach the good news with boldness and power. A contagious spiritual atmosphere can be experienced in the midst of people who are hungry and thirsty for the move of the Holy Spirit. Spiritual awakening will take place where people are on fire for the Lord. In these last days, the churches, especially non-Pentecostal churches, definitely need this zeal.

Also, in the instruction of Paul about knowledge, it is very clear that the people of God must be filled with all knowledge. This “all knowledge” can signify that believers have to know the Word of God. At the same time, a deeper understanding of the Bible should be encouraged to defend our faith and withstand false teachings and doctrinal error. In other words, believers must be able to distinguish which teachings are right and wrong, for God has given us a sound mind. We must be qualified to test all sorts of practices in worship services. Finally, like Moses and the Apostle Paul, the churches need many educated people and scholars who can write books that are applicable in Myanmar culture and context. The churches need to consider this as one of their priorities especially in the Pentecostal community.

To find a balance, zeal and knowledge should not be separated since the churches need both. To reiterate once again, zeal without knowledge can burn out; also, knowledge without zeal can dry out. Therefore, only when these two ideals are combined together, all the churches, both the Pentecostal and the non-Pentecostal in Myanmar, will grow in a stronger and healthier way.

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Teresa Chai and Dave Johnson, eds., *The Old Testament in Theology and Teaching: Essays in Honor of Kay Fountain* (Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2018). vii + 192 pp. \$14.99 paper, \$2.99 ebook.

The editors, Teresa Chai and Dave Johnson, of this volume have offered a welcome *Festschrift* to honor Kay Fountain who had previously served as a professor and the Academic Dean of Asia Pacific Theological Seminary, along with serving the wider Church and academy of the regions of Asia and the Pacific. As with all *Festschriften*, the essays are uneven due to variant authors and foci for each contribution, but each relate in some fashion to the life and ministry of Fountain.

In chapter one, Adelina Ladera offers a historical-biographical sketch for Fountain. Chapter two provides reflections both surveying and indicating potential construction toward the idea of Asian theological education by Tham Wan Yee. Chapter three, co-authored by Itzhaq Shai, Chris McKinny, Benjamin Yang, and Deborah Cassuto, walks through a number of elements related to the archeological background of Tel Burna (of which Fountain has been a part during numerous seasons of excavation). Chapters four through nine focus on various texts of the Old Testament in ways connected to the research and teaching of Fountain: two chapters on reading Esther (Tim Bulkely reading Esther as a man; followed by Jacqueline Grey reading Esther as a response to marginalization), an anthropological perspective on the Gideon encounter with the “angel of the LORD” (by Dave Johnson), two chapters on the function of the Spirit (the first by Wonsuk Ma examining the Spirit in the lives of Samson and Saul; the second, by Lian Sian Mung exegeting the Spirit in Isaiah 11:1-5), and finally noting the place of wisdom in the book of Daniel (by Tim Meadowcraft). The volume concludes with a chapter by Teresa Chai considering briefly an Old Testament pedagogy on mission.

The contribution of a brief biographical sketch is helpful for orienting readers who might or might not be familiar with Fountain and offers a general orientation toward the reasons for the dedicatory contributions that follow. Tham Wan’s chapter on Asian theological education examines a number of the models in relation to theological education that have been variously associated with locations (Athens, Jerusalem, Berlin, Geneva). As a Pentecostal pastor-scholar (and the current president of Asia Pacific Theological Seminary) he proposes a prophetic model that is “teleological” following most closely to the so-called “Jerusalem” model of being missional (which is accidentally mis-

labeled as “Athens” in the bottom left box of Figure 1 on page 29). His proposal includes numerous suggestive considerations for application as theological education faces an uncertain future globally. His contribution provides perhaps the most pragmatic chapter of the volume and should be a required preliminary read for those involved in higher education globally to give due consideration to the challenges of contextualized theological education. His work reminds the reader that understanding one’s context is not a simple matter, but becomes an important (oft-neglected) matter as globalization expands in ways more likely to monoculturate with a dominant cultural identity driving theologizing and theological education.

The multi-authored archeological contribution is a welcome addition for a Pentecostally oriented project as it testifies to the work of Fountain to enter this field herself that has not often found many Pentecostals engaged. Perhaps just such an article (and her persistent involvement in digs in Israel) might inspire a generation of Pentecostal and Asian scholars toward such endeavors.

The two chapters offering readings of Esther are provocative in the most positive sense. Considerations of reader sensitivities and orientations should be forefronted as both chapters have done well. Drawing, as each does, upon some level of influence by the doctoral work of Fountain, both authors provide re-hearings of the story of Esther from what might be considered the margins though actually listening to the heart of this text (per their readings).

Johnson’s essay on the calling of Gideon provides a unique perspective in light of both ancient and contemporary cultures, which regard spirits and divine guidance by variant embodied means to be part of the experience of life. He rightly notes that numerous western readings have tended to explain away the more spiritual elements of this account, while many Majority World contexts consider such experiences to be normalized in some fashion. A weakness of this essay consists in the use of the generic “God” (100-101, 108, 112-113) where the use of Yahweh or LORD would have been preferable (and is unevenly specified only at certain points: 105-108, 112) to distinguish that the god spoken of is the specific God of Israel in the narrative of Gideon (in contrast to the gods Asherah and Baal who are both mentioned in Judges 6 and contrasted with the power of Yahweh as the national deity of Israel).

This is a similar problem in Ma’s chapter on the Spirit in relation to Samson and Saul where “God” is offered when “Yahweh” (or some indication of Israel’s specific covenantal deity follows the biblical text more closely) should be used, particularly in reference to the “Spirit of the LORD”. It is possible that Ma has also misunderstood the function of the Spirit upon Samson and Saul to provide potentiality for moral

transformation even as Saul's "heart/spirit" is "new" upon his Spirit endowment. He contends that this moral element seems lacking, but it is suggestive in an overall reading of the function of the Spirit in Judges (see my forthcoming, *A Theology of the Spirit in the Former Prophets: A Pentecostal Perspective* [Cleveland, TN: CPT Press], particularly chapters four and eight). What is most helpful in Ma's contribution is his fresh reading of these two characters in relation to the Spirit which is often neglected in wider pneumatological studies and typically relegated to offering only secondary (at best) contributions to any Christian construction of pneumatology.

The other pneumatological contribution, by Mung, provides an intriguing and helpful reading of the function of the Spirit in Isaiah 11:1-5. The poetic elements and inter-textual readings provide a background that illuminates the ways (both charismatic and non-charismatic) that the Spirit is described as functioning particularly in relation to the one anointed. Depending upon the reader's Hebrew level this chapter could be helpful (it provides and discusses Hebrew at various levels extensively throughout) or difficult (as some terms are not translated and those not having sufficient acumen in Hebrew might not appreciate the extent of the arguments fully).

Meadowcraft's connection between the "divine life" and "wisdom" in Daniel provides a further development of Daniel as a book first-and-foremost concerned with wisdom. It hones this focus by inviting reflections upon the ways in which Daniel (and several characters in Daniel) are participants in the divine life as ways of wisdom embodied.

Finally, Chai's brief survey of the missional nature of Old Testament pedagogy is a helpful introduction, but perhaps too brief in that it does not properly engage many portions of the Old Testament and the portions it does engage are only in a cursory fashion. This still remains a helpful beginning toward reflecting on the ways in which the trajectory of the Old Testament has always pointed toward God's cosmic redemption.

The most likely readers to benefit from this volume would be theological educators and students of the Old Testament, though well-studied pastors and students would also benefit from the contributions. Such a volume provides a fitting tribute to a life given for the work of the kingdom in training future workers and faithfully seeking to hear and pass along the Scriptures in theological reflection.

Reviewed by Rick Wadholm Jr.

Macchia, Frank D. *Jesus the Spirit Baptizer: Christology in Light of Pentecost*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2018. 371 pages + xi. \$48 (hardcover). ISBN 978 080 287 3897.

Frank Macchia provides a thoroughly Pentecostal yet ecumenically aimed Christology, constructed from his insistence that functioning as the summit to Christ's "identity and mission," is God's saving aims through the event of Pentecost (ix, 2, 6, 12, 27). Therefore, springboarding from yet contra to Wolfhart Pannenberg's earlier important though insufficient stress on Jesus' resurrection as the "culminating point of his identity and mission" (ix, 30), Macchia's broadly argued thesis through this work, is that we ought rather to recognise this "point" as the Pentecost event, from whence he now continues pouring forth the Spirit as the promised Spirit baptiser (ix, 2, 25-29, 64, 301-302, 315).

Consequently, Macchia explicates the event and meaning of Pentecost as a key "*focal point* of Christological method" (12), and more importantly—Pentecost as the culminating aim of Christ's identity and mission towards humanity and suffering creation. Macchia also effectively explains, however, that this approach should not be appreciated as uniquely a Pentecostal nuance, for across Christian traditions, other respected theologians have similarly suggested this trajectory (x). Hence, Macchia has comprehensively bridged a wanting yet earlier unachieved grasp within contemporary Christology.

There is a three-part structure to Macchia's monograph. I would consider Part 1 as the most innovatively significant section of his book. Here Macchia explains how his thesis emerges from and substantiates a "Christology from below" method that closely attends to Jesus' relationship to the Spirit throughout the incarnation (15, 27). Yet he does not discount the importance of the more historically dominate "Christology from above" approaches that issue in "logos-Christologies," which stress the Father-on unity throughout the incarnation (13). He rather demonstrates how a robust contemporary Christology requires both approaches, though this also requires better foregrounding a "below" approach (13-15). Throughout his book, Macchia explores how Christ's "divine-human identity" and mission as Spirit baptiser historically confirmed at Pentecost (25-28), proffers clarity to a range of other theological topics. He especially addresses implications towards our understanding of soteriology in both its cosmic and specifically human aims (39-56), and also what this suggests towards ecclesiology (56-65). The second chapter provides another valuable aspect to Part 1, where Macchia extensively discusses both historical and contemporary "challenges" to Christology. By doing so, he provides not only a helpful and readable survey of major historic Christological issues

from past to the present, but some insightful discussions that proffer apologetical import for contemporary Christian faith (117-120).

Working from the preceding methodological trajectories, in Parts 2 (“Christ’s Incarnation and Anointing”) and 3 (“Christ’s Crucifixion, Resurrection, and Self-Impartation”), Macchia thus explicates his formal Christology. He does so via a close reading of relevant New Testament texts that together narrate the Son’s journey from incarnation to the Pentecost event (chs. 3 to 6), and thereafter to his ongoing reign and mission as Spirit Baptiser (ch. 6). In the concluding chapter (ch. 6), Macchia thus further delineates this reign as comprising the risen Christ’s roles as ascended Lord (309-320), speaking Prophet (321-328), and High Priest who bestows the Spirit in response to the epicletic prayers of the church (328-338). In turn, this latter role suggests his ongoing commissioning of the church to his continued mission towards humanity and creation (339-343), until his future coming renews all creation through and in the Spirit (343-349). Macchia thus effectively fulfils the book’s stated purpose, which “is to view all of the events of Christ’s life and mission through the lens of their fulfilment at Pentecost” (6).

Readers should also appreciate this work as a third volume in an emerging series Macchia has developed since publishing his 2006 monograph, *Baptized in the Spirit: A Global Pentecostal Theology* (Zondervan), followed by its 2010 sequel, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Eerdmans). In *Baptized in the Spirit*, Macchia suggested ways that the Spirit-baptism metaphor can function as an effective prism for constructing varied theological themes, particularly soteriology and ecclesiology. Building on those aims, in *Justified in the Spirit*, he addressed weaknesses in both Protestant and Roman Catholic theologies of justification, by showing how Pentecostal spirituality provides an ecumenical bridge that rightly weds the Roman Catholic stress on “impartation” and the Protestant stress on “imputation” into a more robust doctrine of justification than either tradition comprises on their own. Therefore, this volume functions as a seminal important headway towards a broader blossoming of Pentecostal systematic theology, in a manner that is ecumenically-reaching while deeply sourced in and representational of the theological themes, imageries, and intuitions of Pentecostal spirituality.

Throughout his book, Macchia develops three other themes I find especially noteworthy. First is that he consistently accentuates the embodied mediation of the Spirit through the fleshly incarnation of Christ, thereby suggesting sacramental implications emerging from this Christological approach (123-134). In doing so, Macchia underscores how God’s saving aims are not simply spiritual or immaterial, but rather oriented towards the very materiality of creation, beginning with people

as embodied habitations of God's Spirit (123-124). Second, Macchia consistently discusses how chief amongst the soteriological and ecclesiological implications of this Pentecost-grounded Christology is that of creating hospitable space for an expanding diversity of human cultural expressions of life and charismatic giftedness within the worldwide body of Christ (59-61, 262, 299, 340).

Finally, Macchia also regularly discusses how his Christological approach is also accentuated within the life of Christian community, sanctifying aims of "core practices" (62, 331-332); foremost being the practice of prayer that petitions for the Spirit and hence the kingdom of God (207-211, 311-315). Coupled with this theme, Macchia closely links Christ's present role as Spirit-baptizer with his concurrent roles as High Priest in the "heavenly sanctuary" and ascended reign as king over creation (309-338). He thus implicitly suggests that we recognise a strong priestly context to the ongoing comings of God's Spirit. Hence, Macchia briefly brings into this discussion the Christian prayer of *epiclesis*; that is, the priestly act of invoking the Spirit over the Lord's Supper and thus the gathered congregation (335-338). I believe that this theme warrants further development, for Macchia's Christology strongly accentuates the priestly work of the Church at prayer before the Father, invoking the Spirit who comes through the ongoing priestly ministry of Christ the Spirit Baptizer. Hence, this theme also enjoins us to consider how the practice of prayer, both by Christ and the Church within the earthly and heavenly liturgies (Hebrews chs. 4-10), effects renewal through the Spirit. Macchia provides here some valuable insights towards better grasping the connections between the priestly office of Christ and the prayer of *epiclesis*, which I believe remains an underdeveloped theme in the ongoing development of Pentecostal theology, though it is very integral to Pentecostal spirituality.

I will raise two critical concerns. First, I am surprised that Macchia does not in any way discuss or engage implications from or towards the Pentecostal four/five-fold gospel motifs of Christ as Saviour, Sanctifier, Spirit-baptizer, Healer, and Coming King. I feel this is imperative for any effort at constructing Pentecostal Christology, given its wide historic precedence towards Pentecostal historic doctrinal confessions, and ongoing heuristic role within contemporary Pentecostal studies. Second, the book ends rather abruptly for it lacks a formal concluding chapter. A concluding chapter is much warranted, given the book's comprehensive scope and originality as a ground-breaking effort within the field of Pentecostal systematic theology and particularly Christology.

Notwithstanding the concerns just raised, I strongly commend Macchia's work as a requisite theological resource, useful within both the church and academy, while also evoking diverse applications within

the wider field of Pentecostal studies. Readers will also find it deeply edifying, eloquently readable, and consistently inspiring through its rich grounding in the imaginative imageries of Pentecost.

Reviewed by Monte Lee Rice

Yong, Amos. *The Kerygmatic Spirit: Apostolic Preaching in the 21st Century*. Eugene, OR: Wipf & Stock Publishers; Cascade Books, 2018. 243 + xiv pages. Paperback ISBN: 978-1-4982-9817-9; Hardcover ISBN: 978-1-4982-9818-6; Ebook ISBN: 978-1-5326-5697-2.

Amos Yong's 2018 volume, *The Kerygmatic Spirit: Apostolic Preaching in the 21st Century*, is an important addition to the growing field of Pentecostal liturgical studies. Several features make it an essential homiletical resource for preachers in the area of Pentecost, and a germane catalyst towards a Pentecostal practical theology of preaching.

As the fourth volume of a series comprising varied essays, Yong has previously published (*The Dialogical Spirit* [2014], *The Missiological Spirit* [2014], and *The Hermeneutical Spirit* [2017]), this edition's first notable feature is its main collected content: fifteen sermons Yong has preached mostly from 2014 to 2017. What thus emerges is a broader understanding of Yong's life work as presently one of the world's top leading Pentecostal theologians. More specifically, here Yong effectively presents his major theological themes, through and within the homiletical genre of Pentecostal preaching. Readers will find themselves more than nourished with homiletical inspiration at each of these fifteen wells of fresh spring water that Yong has dug for our renewing on the way. In his Preface, Yong provides a SoundCloud web-link that stores audio recording of fourteen of the sermons, and a YouTube link to three of the sermons in video format (ix-x).

Complementing Yong's sermons is senior pastor cum established Pentecostal scholar Tony Richie's commentaries on the messages, each discussing how Yong effectively translates his well-known theological themes and projects into congregational preaching that is both evangelistic and simply edifying at the grassroots level. Richie complements these pastoral insights with his Afterword that concludes the book. Drawing on his own pastoral experience, scholarly reflections, and his own opportunities to hear some of Yong's pulpit deliveries, Richie further delineates for other preaching pastors and preaching scholars how reflecting on and appropriating varied aspects of Yong's preaching style and aims can prove beneficial for both groups. He then concludes by offering several further suggestions towards practicing a Pentecostal approach to preaching and, on the other hand, towards a practical theology of Pentecostal preaching (205-214).

Hence, another novel feature to this volume is that it is actually a collaborated effort of three authors, each providing a crucial role towards the book's practicality and literary value. Rounding off this triad is thus the editorial role of Asian Indian Pentecostal Josh P.S. Samuel, who

himself recently published his dissertation titled, *The Holy Spirit in Worship, Music, Preaching, and the Altar* (CPT Press, 2018). Samuel's Introduction ("Situating Amos Yong's Preaching") examines how Yong's preaching content and style is located within the Classical Pentecostal tradition. He moreover critically analyzes how Yong's sermons either illustrate or deviate from several elements that are commonly identified within Pentecostal preaching (4-16), while arguing how this collection shows that Yong's theological themes effectively translate into engaging and edifying homiletical genre (1-2). Samuel thereby uses Yong's example to argue that contrary to faulty thought and often-common assumptions, preachers can and should translate theological scholarship into preaching material (1-3).

Yong then provides a Prologue for giving "autobiographical perspective" to the sermons (19). Hence, Yong shows how his childhood immigration experience from Malaysia to the USA, coupled with further adult multi-cultural transitions situated within his Pentecostal heritage, have deeply shaped his unique preaching style and sermon aims as a Pentecostal theologian with a strong sense of preaching "vocation" (24). Yong also shares some of his personal practices and suggestions regarding sermon preparation and delivery (22-24). Interestingly, as Yong explains, rather than preparing a sermon manuscript, he generally only prepares an outline, which he feels will enable his audience engagement while allowing for a measure of spontaneity (22). Of course, I suppose he has readied himself with amply prepared structures and themes he can readily retrieve through the course of his deliveries. I have moreover been observing in the sermons read thus far, rhetorical devices here and there that probably help fuel his engaging deliveries.

In his Epilogue following the sermon collection, Yong briefly constructs what he calls a normative Pentecostal and Christian theology of preaching" (195), which theologically maps forays towards a Pentecostal approach to preaching contextually to emerging 21st century challenges (201-204). The Epilogue thus explicates Yong's theological underpinnings for the book's title. Hence, by "Kerygmatic Spirit," Yong explicates two highly important themes from the title. First, Yong closely ties the Greek term "kerygma" that refers to the gospel, to the notion of apostolicity. Yet more importantly, he argues, "apostolic preaching is not a message we are merely enjoined to discover within Scripture, but rather a task "to be performatively engaged in our contemporary proclamation and inhabitation of the biblical gospel or kerygma" (195).

This leads to the second important theme; namely, that the Spirit empowers the kerygmatic dynamic of contemporary "apostolic preaching", thereby enabling it as a "sonic event"; otherwise called an "oral performance" (200). Though here briefly developed, I feel this is

the most important aspect of Yong's theology of preaching. For as "oral performance," Yong stresses that apostolic preaching requires a thoroughly embodied delivery and aims towards the listener his embodied experience and response to the Word. He thus states, "What is heard, then, is not mere content but emotions, gestures, and movement" (200), with the aim of "inviting embodied responses" from the target audience" (201). Yong has previously published more developed essays exploring the links between Pentecostal preaching and orality; I thus believe that should there ever be published a revised version, perhaps some of that previous material should be included within this volume. For example, especially relevant from his *Hermeneutical Spirit* volume, is his chapter titled, "Understanding and Living the Apostolic Way: Orality and Scriptural Faithfulness in Conversation with African Pentecostalism."

Finally rounding off the book's features is an Appendix listing 159 sermons Yong has preached from 1999 to 2018, and a comprehensive Bibliography, much of it referring to works produced within the Pentecostal tradition as well as Yong's own works relevant to preaching.

Given that my preceding survey regularly elaborates on the book's strengths, I will here provide some concerns about the volume. A question I would raise is the volume's effectiveness towards presenting the sermons according their literary genre. If preaching is an "oral performance," perhaps we should carefully remember that any written version is a transcript, not the actual sermon. To be sure, the web-link to the audio recordings helps rectify this concern. Yet we might also regard Christian preaching as also falling within the broader category of public speaking, and as such, sermonic analysis should attend to the phenomena of rhetoric within a sermon. Hence, given that these messages were indeed closely transcribed, I am not sure if it was a wise decision to include all the fillers ("ah," "right?" etc.) within Yong's sermons. Yet conversely, I would suggest it more appropriate to include within the transcripts any effective oral devices that we might glean from audio recordings, such as strategically emphasized phrases, notable pauses, and rate or volume variations. Next, perhaps a sermon transcript could better serve its role if written more according to the genre of poetry rather than straight prose. Notwithstanding textual space limitations, this would thus involve the use of far shorter paragraphs, and appropriately structured indentations, bullets, or enumerated items. Attention might also be given to such through italics, any used rhetorical devices such as alliterations, juxtapositions, and tricolons.

As earlier mentioned, this unique volume comprises seminal themes beneficial for Pentecostal pastors and preachers, particularly those familiar with Yong's theological projects. Yet, those not familiar will

find in this an apt introduction via homiletical applications of his work. Within the field of homiletics, Pentecostal educators can also utilize this volume as an appropriate reference for undergrad and graduate students.

Reviewed by Monte Lee Rice

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(Continued from front inside cover)

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The Challenge of “Zeal with Knowledge” in the Context of Myanmar Churches, Based on Some Pauline Letters: Part 1

by Stephen Shwe

Introduction

A dispute between those who champion the necessity of spiritual zeal and others who focus on the essential role of knowledge has been a tension in the churches of Myanmar for many years. While some, especially Pentecostal churches, focus more on fire or a Spirit-filled life, other churches, mostly non-Pentecostal, put more emphasis on knowledge (academics or education). In seeking balance between these point of disagreement, the teachings of Paul offer wisdom that points to a solution. While examining Paul’s instruction, this research will answer the questions: (1) What are the challenges of the tension between zeal and knowledge in the churches of Myanmar? (2) What does Paul teach in his letters regarding zeal and knowledge? (3) How can a balance be found between zeal and knowledge in Myanmar’s churches today?

Because this topic is too broad to thoroughly research and evaluate in a limited number of pages, the background of the issues will mainly be presented. In Part 1 of this article an analytical exegesis of zeal, which includes enthusiasm or eagerness for spiritual things; an exegesis of knowledge which includes intellectual activities such as teaching, reason, and understanding from some Pauline letters will be presented. In Part two, an analysis of the role of zeal and knowledge in the lives of biblical characters from both Old and New Testaments will be given and finally, an application to the churches of Myanmar.

The Background of the Issues

This study will present the tragically negative attitude, which some Pentecostal Churches have toward intellectual exercises, academics, and highly educated people in our Christian community in Myanmar. Keith Warrington points out a truth evident in the Myanmar Pentecostal community that “although this has been greatly reduced in some

countries, a continuing anti-intellectual stance by some Pentecostals still exists.”¹

A specific example that the writer heard from his friend and student will be described. One Assemblies of God minister in Mandalay (the former second capital city of Myanmar) has a very big church, beautifully built on his own property. In one sense, he is a successful pastor in his area and very well-known among the Myanmar Christian community. Nevertheless, he is an anti-intellectual minister. He does not allow his church members to study in Bible Schools. His children are not encouraged to go for higher education. One young man was kicked out of his church after spending four years in a Bible School. In addition, one of the students from Peace Evangelical Myanmar Bible College (PEMBC) went to that church in his summer break because it was his former mother church. During his visit, the church called him to the altar and prayed for him in order to cast out education demons. The church pastor verbally spoke against higher education, as well. In fact, there are many preachers who preach against higher education and put more emphasis on the Spirit-filled life and revelation from the Holy Spirit, which is not wrong all the time. But for them, being zealous for God and fervent in Spirit is the most vital thing in ministry and in a believer’s life. For this reason, they speak against educated people and accuse them of not giving room for the Holy Spirit.

In contrast, non-Pentecostal people in Myanmar put more emphasis on the necessity of theology and intellectual growth. Since the 1960s, liberal theology has been discussed in some of their schools, including the Myanmar Institute of Theology, which is one of the most advanced non-Pentecostal Bible schools in Myanmar.² As a consequence, “this [Liberalism] has resulted in nothing but creating nominalism in almost all churches.”³ Being passionate for preaching the gospel and having zeal for a Spirit-filled life has been diminished and lost in non-Pentecostal churches. These churches stress a traditional way of worship and head knowledge in studying the Scriptures.

Many times, non-Pentecostal people speak about the lack of education in the Pentecostal community. According to them, Pentecostal people are weak in Biblical education. Most theological books were written by liberal scholars and Baptist theologians, but not many are written by Pentecostals. Chin Khua Khai confirms this, stating “in Myanmar, critics [non-Pentecostal people] often speak of Pentecostals

¹Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008), 156.

²Saphir Athyal, ed., *Church in Asia Today: Challenges and Opportunities* (Singapore, The Asia Lausanne Committee for World Evangelization, 1996), 356.

³Ibid.

as emotionalists who are not oriented towards intellectual matters.”⁴ In their perspective, Pentecostal preachers rely more on emotions and instant revelatory messages for their preaching than proper preparation. Therefore, a balance between the two perspectives needs to be considered to serve God and His people in our Christian community with excellence.

Clarification of the Topic

The topic of this paper, “Zeal with Knowledge,” was taken from the Asia Pacific Theological Seminary (APTS) theme. However, the theme verse, Isaiah 11:2, will not be used for this writing. Instead, select Scripture verses from Pauline letters will be the main texts for this study. In exploring this topics, it becomes evident that the terms, “zeal” and “knowledge,” may imply more than their literal meanings because these two words convey broader metaphorical or figurative ideas. Nevertheless, the original terminologies of zeal and knowledge from Greek will be precisely analyzed here based on the writings of Paul in his epistles.

The word “zeal,” is derived from the original Greek word *ζηλος* which can be defined as “eager striving, competition, enthusiasm, admiration, and in suitable contexts praise, glory.”⁵ This word portrays two meanings both positive and negative. Its negative sense, zeal means “an envious and contentious rivalry, jealousy”⁶—envy (2 Corinthians 12:20), jealousy (Romans 13:13; 1 Corinthians 3:3), emulation (Galatians 5:20). In a positive sense, zeal signifies “ardor in embracing, pursuing, defending anything”⁷—zeal for the good of Paul (2 Corinthians 7:11), and zeal stirred up very many of the Corinthians (2 Corinthians 9:2). Furthermore, the word also implies having zeal for religious laws (Romans 10:2) and because of that it can even cause violence (Philippians 3:6). However, since none of the above usages fit the intended implication of this research, the Greek word *ζηλωται* which means “one burning with zeal; a zealot”⁸ will be traced as the main term for this discussion. Its main text is 1 Corinthians 14:12.

The Greek word, *ζηλωται* which is from *ζηλωτης* is used in different places in Paul’s epistles with different meanings. W. E. Vine says that

⁴Chin Khua Khai, “Pentecostalism in Myanmar” in *Asian Journal of Pentecostal Studies*, vol. 5, no. 1 (January 2002), 67.

⁵Verlyn Verbrugge, ed., *The NIV Theological Dictionary of New Testament Words* (Grand Rapids, MI: Zondervan Publishing House, 2000), 506.

⁶Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament with Index* (Christian Copyrights, 1983), 271.

⁷Ibid.

⁸Ibid.

this word is “used adjectivally, of being zealous (a) ‘of the Law,’ Acts 21: 20; (b) ‘toward God,’ 22:3; (c) ‘of spiritual gifts,’ 1 Corinthians 14:12; and (d) ‘of good works,’ Titus 2:14.”⁹ *ζηλωται* also describes Paul’s loyalty to Judaism before his conversion. Out of these various implications, the direction for this particular discussion is from 1 Corinthians 14:12, where Paul urged the Corinthians to be zealous for spiritual gifts to edify the church.

Another understanding for this word *ζηλωτης* is “the Zealot.” This word has been common to Jewish people since the Old Testament times. Joseph Henry Thayer describes the original source of the word and how it derived in history as the following:

For the Heb. *קנא* used of God as jealous of any rival and sternly vindicating his control; Exo. 20:5; Deut. 4:24. From the time of Maccabees there existed among the Jews a class of men called Zealots, who rigorously adhered to the Mosaic Law and endeavored even by a resort to violence, after the examples of Phinehas (Num 25: 11; 4 Maccl, 18: 12), to prevent religion from being violated by others, but in the later days of Jewish common wealth they used their holy zeal as a pretext for the basest crimes, Joseph b.j. 4, 3, 9.¹⁰

Apparently, it is understood that the Zealots had a zeal for the law and eagerly wanted to protect their religion from violations. In this sense, their religious law meant everything to them; they would do anything to keep the purity of the Mosaic law. Colin Brown even says, “the Zealots themselves suffered willing martyrdom for their beliefs (Josephus, War 2, 170 f.; 3, 9).”¹¹ This illustration of their passion brings greater understanding of how this word, *ζηλωται* was used and implied in different verses of Paul’s letters and in Jewish history.

To further clarify the topic of zeal, the word, *ζεουτες* from the root word *ζεω*, which literally means, “to boil over, and be on fire,”¹² will also be studied as a key word for this paper. Some scholars have their own interesting understanding about the word *ζεω* and see it as a link to *ζηλος*. According to Joseph Henry Thayer, the word zeal is

⁹W. E. Vine, *The Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers* (McLean, Virginia: Macdonald Publishing Co., 1989), 1272.

¹⁰Joseph Henry Thayer, 271.

¹¹Colin Brown, ed., *The New International Dictionary of New Testament Theology*, vol., 3, Pri-Z (Grand Rapids, MI: Zondervan Publishing House, 1986), 1167.

¹²Michael F. Bird, *The Story of God Bible Commentary: Romans*, eds., Tremper Longman III & Scot McKnight (Grand Rapids, MI: Zondervan, 2016), 432.

“(from ζέω (Curtius, § 567; Vanicek, p. 757)); the Sept. for ζήλῳ; excitement of mind, ardor, fervor of spirit;”¹³ For Thayer, these two words, “zeal” and “heat” (fig. fervent), have a connection. Moreover, James Strong also confirms that the word ζήλος is “from 2204/[zeo]; prop. heat, i.e. (fig.) ‘zeal’ (in a favourable sense, ardour; in an unfavourable one, jealousy, as of a husband [fig. of God], or an enemy, malice):—emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.”¹⁴ In line with Thayer, Strong also agrees that zeal is derived from the word ζέω. In this sense, one way or another, the word ζέω can be drawn as eagerness or zealous for God and His works. The main text for the word, ζέω will be traced from Romans 12:11. To sum up, the whole concept of *zeal* signifies, in a broad sense, spiritual enthusiasm which includes power, being zealous for spiritual things and continually burning with spiritual fervency.

In addition, the word “knowledge” is significant to this study and will need to be analyzed from its original context. The Greek term γνῶσις which can be translated as “knowledge” can also be found in different places in Paul’s writings with different intended meanings. For instance, Paul spoke about knowledge in (1 Timothy 6:20) which refers to worldly knowledge (science) that leads people to stray from the faith; the word “knowledge” is used to refer to knowing the law (Romans 2:20), knowing sin (Romans 3:20); also, it is used for knowing the truth (1 Timothy 2:4) and knowing Christ or His salvation (Philippians 3:8). But the intended meaning for “knowledge” here is “all knowledge”, including intellectual components—teaching, mind, understanding, thinking and reason. In line with what Anthony C. Thiselton says, “‘knowledge’ is sometimes used as it is here, in a wide, general sense that embraces wisdom, understanding and reason.”¹⁵ Lastly, the main text for “knowledge” will be based on Romans 15:14.

Analytical Exegesis of Selected Texts

There are many passages that speak about “zeal” and “knowledge” in Paul’s writings. However, selected texts on zeal (1 Corinthians 14:12; Romans 12:11), knowledge (Romans 15:14) and on zeal with knowledge (2 Timothy 1:7; 1 Corinthians 14:14-15; 1 Thessalonians 5:19-21) will be particularly elaborated in this analytical exegesis.

¹³Joseph Henry Thayer, 271.

¹⁴James Strong, *The New Strong’s Exhaustive Concordance of the Bible* (Nashville, Tennessee: Thomas Nelson Publishers, 1984), 34. (A Concise Dictionary of the Words in the Greek Testament; with Their Renderings in the Authorized English Version, 1890).

¹⁵Anthony C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 37.

Zeal – 1 Corinthians 14:12; Romans 12:11

1 Corinthians 14:12 – Thus also you, since you are zealous for spiritual gifts, seek to excel in the edification of the church.¹⁶

In this verse, Paul obviously testified that the Corinthian believers were “zealous or zealots for the Spirit.” The word “*ζηλωταί*” conveys both negative and positive meaning—becoming a zealot for traditions of Judaism and zealous for the Spirit. If someone views this word in terms of the first connotation, the best example would be the former life of Paul himself. He was a zealot for Judaism, which caused him to destroy the church. However, this word implies here a positive meaning of affirming believers in Corinth who were striving after the gifts of the Holy Spirit.¹⁷ He said much the same thing about their great desire to receive spiritual gifts in other verses—1 Corinthians 12:31; 14:1.

The Greek term, *πνευμάτων* literally means “spirits.” Anthony C. Thiselton interprets this word as “powers of the Spirit.”¹⁸ Similarly, Charles Hodge views this word as “manifestations of the Spirit, or forms under which the Spirit manifests himself,”¹⁹ (1 Corinthians 12:10; 1 John 4:1; and Revelations 1:4). However, Simon J. Kistemaker translated this word as spiritual gifts. He says that, “he [Paul] exhorts them to become recipients of spiritual gifts.”²⁰ The translation of Kistemaker would be true when he defines the word *πνευμάτων* as “spiritual gifts” because chapter 14 is mainly speaking about the gifts of the Holy Spirit, specifically speaking in tongues and its interpretation and prophecy.

The last phrase of this verse shows that the purpose of their eagerness for spiritual gifts should be “to edify the church.” The believers in Corinth should seek to build up the body Christ, the church, by their gifts, which they earnestly long to possess. In this sense, the writer of this letter, Paul would “redirect their zeal to those things that contribute to the edification of the entire church: ‘if you are eager for spiritual powers [gifts], strive to excel in those that build up the entire church’.”²¹

¹⁶All translations from the Greek New Testament are my own.

¹⁷Simon J. Kistemaker, *New Testament Commentary: Exposition of the First Epistle to the Corinthians* (Grand Rapids, MI: Baker Book House, 1993), 487.

¹⁸Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000), 1107.

¹⁹Charles Hodge, *A Commentary on 1 & 2 Corinthians* (Carlisle, Pennsylvania: The Banner of Truth Trust, 1983), 252.

²⁰Simon J. Kistemaker, 488.

²¹David E. Garland, *Baker Exegetical Commentary on the New Testament: 1 Corinthians*, eds., Robert W. Yarbrough and Robert H. Stein (Grand Rapids, MI: Baker Book House, 2003), 638.

By looking at this verse, it is fairly certain that being zealous for spiritual gifts is a good thing. In no place will one see that Paul blames any churches or believers for eagerness to receive spiritual things. He did not speak negatively about zeal for spiritual gifts. Instead, he praised it (2 Corinthians 8:7) and he urged the Corinthians to have those gifts (1 Corinthians 12:31; 14:1). For this reason, undoubtedly, one can say that eagerness to have spiritual gifts is a precious thing and a praise-worthy desire. Therefore, like the church of Corinth, ministers, elders and all believers should have a zeal to receive the gifts of the Holy Spirit. Also, one should remember that the purpose of those gifts is not for our own benefit but for the edification of the body of Jesus Christ, the church.

Romans 12:11 – Do not be slothful in diligence;
fervent in Spirit; serve the Lord.

The Apostle Paul strongly encouraged the Roman believers that “they should not allow their diligence to dwindle.”²² This means, they ought not to be slow in making an effort but instead, they should be on fire in Spirit and serve the Lord. With this in view, the main focus in this verse will be “fervent in Spirit.”

After Paul urged the believers in Rome not to lag in their diligence, he continued urging them “to be fervent in Spirit.” The word, ζεουτεζ from the root word ζεω literally means “to boil, to be hot”²³ or “burn”²⁴ but metaphorically it means “to be fervent, ardent, zealous.”²⁵ The church members in Rome were encouraged not only to be diligent but also to be fervent or to be on fire; and their “fiery fervency”²⁶ must be in Spirit. When Paul used the word πνευματι there were different interpretations about whether it was referring to “the Holy Spirit” or “human spirits.” William. S. Plummer says, “some think spirit here means the Holy Spirit; but we obtain a good sense by understanding the phrase as warm-hearted, full of life, as in Acts 18:25.”²⁷ For him, this word is not definitely referring to the Holy Spirit, rather to the human spirit in line with Acts 18:25, which speaks about Apollos’ fervency for the Word of God. Tremper Longman III and David E. Garland have no

²²Michael F. Bird, *The Story of God Bible Commentary: Romans*, eds., 432.

²³William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1993), 232.

²⁴Sakae Kubo, *A Reader’s Greek-English Lexicon of the New Testament and A Beginner’s Guide for the Translation of New Testament Greek* (Grand Rapids, MI: Zondervan Publishing House, 1982), 144.

²⁵William D. Mounce, 232.

²⁶Michael F. Bird, 432.

²⁷Wm. S. Plummer, *Commentary on Romans* (Grand Rapids, MI: Kregel Publications, 1971), 572.

specific stand regarding this word. They say, “Paul calls his readers to have ‘spiritual fervor’ (the same language is used of Apollos in Acts 18:25. As often happens, it is not fully clear whether ‘spirit’ should be capitalized and taken as a reference to the Holy Spirit”²⁸ For these authors, this word is not clear in their reference.

However, John R. W. Stott says that “in telling the Romans to be ‘aglow with the Spirit’ (RSV, REB), he is almost certainly referring to the Holy Spirit. . .”²⁹ Also, William Hendriksen, in line with Stott, says, “the source of enthusiasm is not in man. If a person is going to be ‘set on fire,’ it is the Holy Spirit who must do this.”³⁰ In looking at these authors and their views on the word “in Spirit,” Stott and Hendriksen’s views are true and correct. The reason is that, although this word was used for “human spirit” in other letters of Paul, whenever he used this word in the book of Romans, he always referred to the Holy Spirit, not the human spirit (Romans 8:2; 15). In other words, the context of Romans stands as evidence of this argument. Therefore, “fervent in the Spirit” in Paul’s encouragement does not refer to human spirit or one’s emotion but the Holy Spirit for He is the source of zeal and fervency.

The last phrase of this verse ends with to “serve the Lord.” The intention of fervency or being on fire should be motivated by serving the Lord. In saying “serve,” it conveys the meaning of “the slave,” (Romans 6:6). It is important to understand that “the imagery of the slave is a reminder that what is in view is not personal satisfaction or flights of spirituality, but the will and command of the master.”³¹ To sum up, without being slothful in diligence, believers should be always fervent in the Holy Spirit and serving the Lord effectively.

²⁸Tremper Longman III & David E. Garland, eds., *The Expositor’s Bible Commentary: Romans - Galatians*, rev. ed., (Grand Rapids, MI: Zondervan, 2008), 190.

²⁹John R. W. Stott, *The Message of Romans: God’s Good News for the World* (Downers Grove, IL: InterVarsity Press, 1994), 332.

³⁰William Hendriksen, *New Testament Commentary: Exposition of Paul’s Epistle to the Romans* (Grand Rapids, MI: Baker Book House, 1981), 415.

³¹James D. G. Dunn, *Word Biblical Commentary: Romans 9-16*, eds., David A. Hubbard and Glenn W. Barker, vol., 38 (Dallas, Texas: Word Books, Publisher, 1988), 754.

Having explored the concept of zeal, the New Testament idea of knowledge will now be analyzed.

Knowledge – Romans 15:14

Romans 15:14 – Now I myself am confident about you, my brothers, that you also are full of goodness, filled with all knowledge, and able to instruct one another.

In this verse, one can see the compliment of Paul to the people in the Roman church, who were his brothers and sisters in Christ. His compliment includes three parts. First, Roman believers were full of goodness. Second, they were filled with all knowledge. Third, they were able to instruct one another. The first phrase will not be emphasized in this elaboration, but in brief. When Paul mentions their fullness of goodness, it is definitely referring to the fruit of the Spirit which is in Galatians 5:22.³² The second clause “having been filled with all knowledge” and the third phrase “ability to instruct one another” are closely related to each other and these two will be specifically elaborated on for they are the main emphasis of this discussion.

The word *γνώσεως* is attached to *πασῆς* with the definite article *της*, which New King James Version (NKJV) and English Standard Version (ESV) translate as “with all knowledge” and the Bible in Basic English (BBE)³³ put it as “complete in all knowledge.” Thus, it is sure that Paul’s meaning of “knowledge” is not merely one type of knowledge. Also, James D. G. Dunn says that “pas + definite article = all (that is, the whole range of) knowledge.”³⁴ For Dunn, when he says, “the whole range of knowledge,” it would include all components of knowledge “that is necessary for the Christian life.”³⁵ This is why one can imply that “all” is a hint of the whole range of knowledge which would consist of intellectual components—teaching, thinking, reasoning and the mind.

The phrase “instructing one another” is the evidence of the continuation of Paul’s implication regarding their knowledge. The word *νουθετεῖν* “reflects more than the imparting of information; it connotes the giving of counsel, reproof, or warning (cf. New American Standard Bible or NASB, ‘admonish,’ cf. Colossians 3:16; 1 Thessalonians 5:14).”³⁶ This intellectual ability helps the church members to edify one

³²Tremper Longman III & David E. Garland, 218.

³³A Version of *Bible in Basic English*.

³⁴James D. G. Dunn, 858.

³⁵Stanley E. Porter, *The Letter to the Romans: A Linguistic and Literary Commentary* (Sheffield: Sheffield Phoenix Press, 2015), 277.

³⁶Tremper Longman III & David E. Garland, 218.

another in instructing, warning and counseling, which today's churches also definitely need. "The members of Roman house churches were under mutual obligation ('to one another') to exercise such a ministry among themselves."³⁷ This is a great lesson for believers and especially for the Pentecostal community that having zeal for spiritual things and being on fire is not enough. One must have all knowledge and a teaching ability to teach one another. Therefore, it is reasonable to hold that all knowledge implies the intellectual ability to think, understand, reason and teach others.

Zeal with Knowledge: 2 Timothy 1:7, 1 Corinthians 14:14-15,
1 Thessalonians. 5:19-21

In observance of Paul's writing, one can certainly see that Paul never went to the extreme but rather, he always held a balance between zeal and knowledge. Although, the exact words "zeal" and "knowledge" are not seen in the selected verses below, it is fairly certain that the following verses clearly show the ideas of zeal with knowledge, which never contradict each other but almost always go hand in hand. Specifically, three passages will be analyzed under this topic: 2 Timothy 1:7—power and sound mind, 1 Corinthians 14:14-15—spirit and mind, and 1 Thessalonians 5:19-21—not quenching the Spirit but testing everything.

2 Timothy 1:7 – For God did not give us a spirit of cowardice,
but a spirit of power, of love and of a sound mind.

In this verse, a young minister, Timothy, was encouraged by his spiritual father, Paul. In his encouragement, the Apostle displayed two things—what Timothy had received from God and what he had not. At first, Paul explained that God did not give Timothy a spirit of fear. The word *δειλία* is translated as "timidity or fear" in most translations, including the New King James Version (NKJV), English Standard Version (ESV), New Living Translation (NLT) and New International Version (NIV). However, Gordon D. Fee states that "in giving his Spirit to Timothy, God did not give him timidity—a translation that is probably too weak. The word, often appearing in battle contexts, suggests 'cowardice' or the terror that overtakes the fearful in extreme difficulty (cf. Leviticus 26:36)."³⁸ Fee's statement is true because Timothy was fighting ministry battles. Also, it is observed that naturally, Timothy was a fearful man (1 Corinthians 16:10). Therefore, William D. Mounce

³⁷Ibid.

³⁸Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus*, ed., W. Ward Gasque (Peabody, Massachusetts: Hendrickson Publishers, 1988), 227.

confirms that “δειλίας, ‘cowardice,’ tells us about Timothy’s character.”³⁹ In the midst of all these great challenges and extreme difficulties, he needed this sort of encouragement. This is why Paul had to give support by saying that God has not given him a spirit of fear, or more strongly ‘cowardice’” as the very first encouragement.

Secondly, in contrast to a great fear or cowardice, the Apostle mentioned three positive qualities that the Lord gave to Timothy—power, love and a sound mind. In this list of God’s gifts, mainly, “power” and “sound mind” will be emphasized. The second component, “love,” will not be widely covered in this particular discussion. So, in contrast to cowardice, the very first quality that Paul explored was “power.” It is the opposite of great fear. This power can be understood as “manfully to bear up against trials and difficulties, to hold our ground when others are ready to yield and give way.”⁴⁰ In the middle of ministry storms, this power can make ministers stand strong and firm. When other people are about to give up because of challenges, the power that is inside of us will help us to be persistent and persevering. When Paul said this word to Timothy, in fact, “he speaks particularly about ministers, and exhorts them, in the person of Timothy, to arouse themselves actively to deeds of valor; because God does not wish them to perform their office in a cold and lifeless manner, but to press on forward powerfully, relying on the efficacy of the Spirit.”⁴¹ It is very true that Paul was encouraging all ministers and servants of the Lord through Timothy, that God has clothed us with His power to serve Him effectively; thus, His men and women should be active and always come alive with boldness for His service.

After a gift of power, Paul went on to describe a spirit of love which is also an essential contrast to cowardice, for love is a great tool to overcome fear. 1 John 4:18 states, “*there is no fear in love, but perfect love casts out fear. . .*” (NIV). But this quality, love, will not be elaborated further because our basic discussion is to seek a balance between “power” and a “sound mind,” which we can relate to “zeal” and “knowledge” in an indirect or figurative sense.

The last component, one of the main qualities for this analytical emphasis, is “a sound mind.” For this word, the Greek term *σοφρονησμου* is used and it has different translations such as self-discipline or

³⁹William D. Mounce, *Word Biblical Commentary: Pastoral Epistles*, eds., Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, vol., 46 (Nashville: Thomas Nelson Publishers, 2000), 477.

⁴⁰Patrick Fairbairn, *Pastoral Epistles*, foreword by Cyril J. Barber (Minneapolis, Minnesota: Klock & Klock Christian Publishers, 1980), 315.

⁴¹John Calvin, *Commentaries on the Epistles to Timothy, Titus, and Philemon*, trans. William Pringle (Eugene, Oregon: Wipf & Stock Publishers, 2006), 191.

discipline (NIV, NLT, NASB), self-control (ESV, Revised Standard Version or RSV, Today's English Version or TEV), a sound mind (NKJV, YLT⁴²) and soberness⁴³ (Vulgate). According to I. Howard Marshall, a "sound mind" is "to be understood in the light of the use of the word-group in the PE [Pastoral Epistles] to signify 'moderation, self-discipline, prudence.'⁴⁴ Marshall is strongly akin to NIV, NLT and NASB translations which put more emphasis on discipline. Gordon D. Fee states his view on the word "a sound mind," saying it is "a cognate, and here probably a synonym, for the 'sound mindedness' of Titus 2:2, 5 and elsewhere. In all likelihood Paul intended to call for a 'wise head' in the face of deceptive and unhealthy teaching of the errorists."⁴⁵ For Fee, it is very clear that *σοφροσμου* is not self-control or discipline that helps only oneself but it includes the intellectual aspect of clarity that can even enable us to distinguish right or wrong teachings of heretics. Also, Fairbairn indicates that "a sound mind" "expresses the authority which admonishes and restrains those who walk in a disorderly manner, and is opposed to cowardice."⁴⁶ It is consistent to believe that Fee and Fairbairn are accurate in their understanding of this term because it is possible that Timothy was challenged by other doctrinal teachings in his surroundings. Besides his own natural fearful character, being surrounded by false teachings could have threatened Timothy. Therefore, Paul encouraged him that God had given him not only power and love, but also a sound mind which would help him to get rid of all confusion and instead give him clarity in mind, or a "wise head."⁴⁷

When Paul described the opposite of cowardice, the spirit of "power" seems adequate and a direct antidote to great fear. Paul, however, added the spirit of a sound mind together with love. This might be "for the purpose of distinguishing that power of the Spirit from the fury and rage of fanatics, who while they rush forward with reckless impulse, fiercely boast of having the Spirit of God. For that reason, Paul expressly states that this powerful energy is moderated by 'soberness.'⁴⁸ This is why power, which reflects the concept of zeal, is an indispensable quality together with a sound mind, which represents the idea of knowledge. Power arouses us to stay awake or alive and prevent us from being cold or lukewarm. While a sound mind helps us to protect the

⁴²A long form for YLT is Young's Literal Translation.

⁴³In the original version, Vulgate, the word "soberness," is described as *sobrietatis*.

⁴⁴I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles*, ed., J. A. Emerton (London, T & T Clark, 2004), 700.

⁴⁵Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus*, 227.

⁴⁶Patrick Fairbairn, 315.

⁴⁷Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus*, 227.

⁴⁸John Calvin, *Commentaries on the Epistles to Timothy, Titus and Philemon*, 192.

people that God has entrusted to us from wrong doctrines or false teachings. The central conclusion is that both are equally important.

1 Corinthians 14:14-15 – For when I pray in a tongue, my spirit prays but my mind is unfruitful or unproductive. What should I do then? I will pray with the spirit and I will also pray with the mind. I will sing with the spirit and I will also sing with the mind.

The original phrase *πνευμάμου* which means “my spirit” is interpreted in several ways. Charles Hodge specifies three points—first, “that spirit (my spirit) here means the higher intellectual powers of the soul, as distinguished from the understanding.”⁴⁹ Second, it may be “that spirit” here means the affections. ‘My feelings find utterance in prayer, but my understanding is unfruitful’⁵⁰ Third, “my spirit may mean the Holy Spirit in me; that is, my spiritual gift.”⁵¹ According to David E. Garland, Barrett also is in line with the last view. Garland states, “Barrett opts for the spirit as the spiritual gift.”⁵² Different from these views, Gordon D. Fee holds a different view, that when Paul used the word “my spirit,” it meant “his own spirit is praying as the Holy Spirit gives the utterance.”⁵³ This means, his “innermost spiritual being”⁵⁴ was connecting to the Spirit of God through praying in tongues. In this sense, the interpretation of Gordon D. Fee is rooted in the fact that Paul did not refer to his intellectual power or his affections when he said, “my spirit.” The reason is that the intellectual power is directly related to “the mind” which Paul separately mentioned in the next phrase, and “in this whole discussion *spirit* is not once used for the feelings.”⁵⁵ Also, the interpretation of that word as “spiritual gift” is very general; no one can know what “spiritual gift” refers to. Therefore, it is logical to hold that “my spirit” must be referring to the inner spirit of Paul which is connected to the Holy Spirit who enables him to pray in another tongue.

⁴⁹Charles Hodge, *The Crossway Classic Commentaries: 1 Corinthians*, eds., Alister McGrath and J. I. Packer (Wheaton, Illinois: A Division of Good New Publishers, 1995), 252-53.

⁵⁰*Ibid.*, 253.

⁵¹*Ibid.*

⁵²David E. Garland, 639.

⁵³Gordon D. Fee, *The First Epistles to the Corinthians: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1987), 671.

⁵⁴Anthony C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary*, 242.

⁵⁵Charles Hodge, *The Crossway Classic Commentaries: 1 Corinthians*, 253.

What is the meaning of “my mind is unproductive,” then? It is clear that when Paul prays in tongues, he does not comprehend what he is speaking about.⁵⁶ Does he need to understand when he prays in tongues for verse 2 says that “no one understands them” (NIV)? There seems to be a contradiction between verse 2 and 14 but in fact there is none. A simple explanation of the above phrase is “the mind is unproductive, because it does not edify others.”⁵⁷ This phrase is confirmed by verse 16 that “if you give thanks with your spirit, how can anyone in the position of an outsider say ‘Amen’ to your thanksgiving when he does not know what you are saying?” (ESV). Therefore, it is clear that if our prayers are not understood and as a result are not edifying others, and furthermore, are not interpreted, then one should pray privately.

After that, Paul begins verse 15 with “what is the conclusion then?” (NKJV) and he makes a determination to do both praying and singing with his spirit and with his mind. So Paul makes a decision to pray and sing with his spirit which means he will continue praying and singing in tongues to edify himself. It is also encouraging to know that Paul prayed in tongues more than the other believers in Corinth (1Corinthians 14:18).

The Greek word, *νοῦ* is interpreted as “mind” (NIV, ESV) or “understanding” (NKJV). Paul drew a conclusion that he would not only pray and sing with his spirit in tongues, he would also pray and sing with his mind which could be understood as “full possession of his mental faculties.”⁵⁸ For Paul, worshipping in Spirit does not mean that our mental state is absent. “The mind, too, can be in communion with the deity, and the use of the mind is important for Paul.”⁵⁹ To sum up, the whole context of this chapter mainly teaches the correct use of spiritual gifts, especially, speaking in tongues and its interpretation, and also the gift of prophecy. Out of this teaching, one can draw out some truths that connect the relationship between spiritual enthusiasm and intellectual understanding or thinking.

The strength in the church of Corinth was that many people in it exercised the gifts of the Holy Spirit; they had all the gifts (1:5). Paul cautioned them and gave them practical advice about how to use those gifts in the church in a proper way. The fact that they were zealous for spiritual things was good. No one can find any place where Paul told them to stop using spiritual gifts. But in order to exercise them in a proper way, they also needed to control the gifts with their mind.

⁵⁶Ibid.

⁵⁷Simon J. Kistemaker, *New Testament Commentary: Exposition of the First Epistle to the Corinthians*, 491.

⁵⁸David E. Garland, *Baker Exegetical Commentary on the New Testament: I Corinthians*, 640.

⁵⁹Ibid.

In the previous verse of this chapter, verse 6, Paul told the Corinthians to exercise not only speaking in tongues but also revelation and prophecy together with knowledge and teaching. Interestingly, Paul illustrated this with examples of musical instruments which need to be played in an accurate way and a trumpet that needs to make a certain sound so that people might prepare for battle (1 Cor. 14:7-8). In the same way, the gift of tongues should be used in a beneficial way by providing an interpretation. Furthermore, verses 19 and 20 speak about being mature in thinking, becoming adults. Therefore, in one way or another, we can say that spiritual activity should be combined with an understanding mind in worship.

To conclude, the whole chapter is about spiritual gifts which the church members of Corinth should be zealous for, (14:1, 12). Also, Paul told the Corinthians to use those gifts together with their mind or understanding (14:14, 15), knowledge and teaching (14:6), and to become adults in their thinking (14:19, 20). Therefore, one can see that the use of gifts must go together with understandable words.

1 Thessalonians 5:19-21 – Do not quench the Spirit; do not
despise the prophecies, but test everything;
hold on to which is good.

In the first part of this chapter, the Apostle Paul reminded believers in Thessalonica to be alert because the day of the Lord was at hand. Then in the second part, he gave various exhortations including 1 Thessalonians 5:19-21. This passage begins with the Greek phrase, *τό πνεῦμα μὴ σβεννυτε* which can be translated as “do not quench the Spirit.” “The Spirit” here can mean “*charismata* or gifts of the Spirit”⁶⁰ or “the manifestations of the Holy Spirit.”⁶¹ Also, it can mean the works or the activities of the Holy Spirit.⁶² One thing is extremely clear: Paul strongly urged believers in Thessalonica to not stop using spiritual gifts and they should keep allowing the move and works of the Holy Spirit in their lives and community. In this sense, the spiritual fire which was burning in their midst, should not be put out but rather be kept burning.

As for the word “quench”, it is used for fire and “fire is a common metaphor for the Holy Spirit’s activity (Matthew 3:11; Luke 3:16; Acts

⁶⁰Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990), 202.

⁶¹Ibid.

⁶²Earl J. Richard, *First and Second Thessalonians*, ed., Daniel J. Harrington, vol. 11 (Collegeville, Minnesota: The Liturgical Press, 1995), 279.

2:3; Romans 12:11-12; 2 Timothy 1:6).⁶³ Thus, it makes sense that the move of the Spirit should not be quenched in the lives of believers. Charles A. Wanamaker also says that “to quench the Spirit was to suppress or restrain the Spirit from manifesting itself in Charismatic activities like speaking in tongues and uttering prophecy within the life of the community.”⁶⁴ Therefore, it is logical to state that those gifts, prophecy, speaking in tongues and all others gifts which are listed in 1 Corinthians 12 and 14, should be continually used and practiced in the church. But in 1 Thessalonians 5:20, specifically only prophecy was mentioned by Paul that the believers should not despise. This gift must not be despised because prophecy and its utterance of prophesying can edify, exhort, and encourage believers and the churches (1 Corinthians 14:3, 31).⁶⁵

After Paul’s exhortation to not quench the Spirit and to not despise prophecy, he further instructed “to test everything and to hold on to what is good” (1 Thessalonians 5:21). So, the exercising of spiritual gifts and allowing the manifestations of the Holy Spirit were greatly encouraged. Also, the people were strongly urged not to neglect the gift of prophecy. However, Paul pointed out a very important need, “to test all of their activities.” The word “test” can be understood as to weigh (NIV), evaluate (NLT) and discern (ASV) in 1 Corinthians 14:29. “The verb *dokimazo* was used for the proving or testing of precious metals and the like and then came to be used metaphorically as here.”⁶⁶ It is important to understand that every spiritual movement should be tested or evaluated like people test metals to determine whether they are real or not. In the same way, Paul “expected his readers to weigh supposed Spirit-inspired words and deeds against the doctrinal and ethical norms they had received from him.”⁶⁷ In testing or weighing, the concept of knowledge can be applied.

If questions arise, how do we test? What do we need to make that testing successful? The answer is that the person who is testing must be qualified. In other words, he must have knowledge or wisdom to distinguish whether spiritual gifts or manifestations, are right or wrong. At first, he must know the Word of God; then in order to test or protect the doctrinal errors, he or she must have wisdom and knowledge from both the revelation of God and well-trained experience.

⁶³Ben Witherington III, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 168.

⁶⁴Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text*, 202.

⁶⁵Charles A. Wanamaker, 202.

⁶⁶Ben Witherington, 169.

⁶⁷Charles A. Wanamaker, 203.

Only after that the believers in Thessalonica were to take hold of the good and to reject what was not good.⁶⁸ “They can hold fast to it, in the sense that they take the message to heart, believe it, and act upon it.”⁶⁹ By doing that, the life of members will be strong in the faith and the ministries of the church will grow. Our major point is to keep spiritual fire burning, not to quench and despise it. At last, it is important to examine all activities that have been heard and seen, then hold on to the good and to reject the bad.

In Part 2 an examination of the balance between zeal and knowledge in the lives of two biblical characters, Moses and Paul, and a proposal on how a healthy balance between zeal and knowledge can be achieved in the churches of Myanmar today will be discussed.

⁶⁸Earl. J. Richard, 283.

⁶⁹I. H. Marshall, *1 and 2 Thessalonians* (Grand Rapids, Eerdmans, 1983), 155, quoted in Ben Witherington III, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 170.

The Challenge of “Zeal with Knowledge” in the Context of Myanmar Churches, Based on Some Pauline Letters: Part 2

by Stephen Shwe

Introduction

The challenges of the tension between zeal and knowledge in the churches in Myanmar was explained in Part 1 of this article. Also, an analysis of the concepts of zeal and knowledge in some of Paul’s writings was made in the light of this tension.

Part 2 is an examination of the balance between zeal and knowledge in the lives of two biblical characters, Moses and Paul, and a proposal on how a healthy balance between zeal and knowledge can be achieved in the churches of Myanmar today.

Examples of Zeal and Knowledge in Biblical Characters

Moses

One can see both zeal and knowledge in the life of Moses. After he was trained in Pharaoh’s house as a prince for forty years, he decided to protect and save his people by killing an Egyptian after the Egyptian afflicted Moses’ fellow Israelite (Exodus 2:11-12). At this point, his zeal for his people was obvious. Abraham Park aptly states that “when Moses turned 40 years old, he desired to begin the active work of saving his people.”¹ But God did not permit him to start at that point and because of that zeal for his people, he had to flee to Midian. After another forty years, God appeared to Moses and used Moses and his holy zeal for God and His People (Exodus 19; 32).

It is also noteworthy that when Moses was in the king’s house “he received the same treatment as any other Egyptian prince. He also enjoyed the privileges of receiving the highest education in Egypt, which

¹Abraham Park, *The Covenant of the Torch: A Forgotten Encounter in the History of the Exodus and Wilderness Journey* (Singapore: Periplus Editions, 2010), 131.

included academics, technology, military warfare, architecture, religion, and other subjects. He was well equipped to become a leader – ‘man of power in words and deeds’ (Acts 7:22).² All those skills and experiences were not in vain. The knowledge that he gained in an Egyptian’s house became useful when he led the people of Israel—building tabernacles, exercising leadership and management, and commanding his soldiers to fight the enemy. Best of all, Moses is reputed to have written the first five books of the Bible. Rick M. Nanez says that “It may be more than coincidental that one-fourth of the Old Testament was written by Moses, of whom it is said that he was ‘instructed in all the wisdom of the Egyptians, (Acts 18:24).’”³

Paul

This balance between zeal and knowledge can also be seen in the life of Paul. Paul was a zealous person before and after his conversion. Before he came to know Christ, he killed Christians for the sake of Judaism. His religious zeal was so strong that it caused him to persecute the church (Philippians 3:6), but after he met Christ on the Damascus road, his zeal turned to saving people and adding them into the church by preaching the glorious gospel. His eagerness to preach the Gospel was shown in Romans 1:14-15: “*I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. That is why I am so eager to preach the gospel also to you who are in Rome*” (NIV). His great desire to bring the good news to the lost compelled him (1 Corinthians 9:16), (NLT). This verse clearly states that the Apostle could not stay silent. Regarding Paul’s passion for preaching the gospel, Ron Cline states that “zeal for the Lord is what kept the man who never got a break going throughout a long, difficult life that, according to church history, ended in martyrdom, but only after he had finished his course for God. His vision was completed.”⁴ Such great zeal!

Moreover, regarding the use of speaking in tongues which is a spiritual gift, Paul says in 1 Corinthians 14:18, “*I thank my God I speak with tongues more than you all*” (NKJV). One can see that Paul was using his gifts, not only tongues, but most of the other gifts as well—miracles, faith, and prophecy. Not only did he exercise them, he also urged the churches to desire, practice and use those gifts. (1 Corinthians. 12:31; 14:1; 14:12).

²Ibid., 130.

³Rick M. Nanez, *Full Gospel Fractured Minds?: A Call to Use God’s Gift of the Intellect* (Grand Rapids, MI: Zondervan, 2005), 32.

⁴Ron Cline, *Feel the Zeal* (Colorado Springs, Colorado: HCJB World Radio, 2001), 288.

When it comes to knowledge or intellectual matters, one can call Paul an excellent scholar and a theologian. He was trained under Gamaliel, an honored teacher of the law (Acts 5:34), gaining a superb educational legacy. Moreover, based on Acts 17:27-28 and Titus 1:13-14, it is evident that he knew Greek philosophy and literature. He was also well acquainted with Old Testament literature evidenced by the books of Acts and Romans. The Apostle Peter believed that Paul wrote some difficult writings through wisdom he received from God (2 Peter 3:16).⁵ The most obvious evidence is that Paul wrote almost half of the New Testament books according to this inspired wisdom from God.

In summary, both Moses and Paul have similarities: before they were greatly used by God, they had a burning desire for their own people. Also, these two men encountered God in a significant way and after that their zeal became a driving force to do greater works for God. In this sense, their zeal, which was naturally rooted in their heart for their people, turned into a holy zeal and that zeal was channeled according to God’s direction. Furthermore, their educational backgrounds helped them to write most of invaluable books in each Testament which benefit all believers today.

Application to the Churches in Myanmar

In studying selected texts from the Pauline Letters, both zeal and knowledge have their own significant functions that Pentecostal and non-Pentecostal people can apply in Myanmar churches. First, the word “zeal” in Paul’s letters implies all activities of the Holy Spirit which include spiritual gifts, being on fire, and power that believers received from God. Therefore, one should understand that zeal here functions not in a religious sense, but it is referring to the works of the Holy Spirit. Paul encouraged believers to desire good gifts of the Spirit and he told us not to quench the Spirit. Since this is the time of the Holy Spirit, the churches in Myanmar should realize that only when the churches allow the Holy Spirit to move and receive His guidance, closed doors will be opened for spreading of the gospel, churches will grow, and miracles will take place. All of these things happened in history and are still happening today in churches where people allow the Holy Spirit to move. Therefore, believers in Myanmar, especially non-Pentecostal people and whoever has a negative understanding of the move of the Holy Spirit must understand this truth and seek for this zeal.

⁵Rick M. Nanez, 32-33.

One must pay close attention to the flow of the Spirit in one's life and in the church. The torch of spiritual fire should not be put out. I heard one story about being on fire from a Pastor, who said:

Rev. Reinhard Bonnke was asked by someone, "why does God use you so much?" Bonnke replied with an example. He said, "If there are two stoves, one is hot and the other is not, and if you want to cook something, which stove will you use? The inquirer answered, "the hot one." "You're right," said Bonnke. "In the same way, God will use the person who is on fire or passionate for God more than the one who is cold or passive."⁶

Thus, in order to see revival and life transformation, believers in Myanmar must be fervent in Spirit. Pastors and ministers should be on fire for the Lord so that the flame of their spiritual torch can be contagious among the people around them. Let the fire of the Spirit keep burning in Myanmar churches!

In contrast, knowledge is a great blessing from God that the servants of the Lord can also benefit from. People in Myanmar churches, especially Pentecostal believers, must have a clear understanding concerning intellectual growth. Having a deeper knowledge of the Bible can help believers to rightly handle the Word of God (2 Timothy 2:15) and defend their stand. Also, it will aide them in protecting the body of Christ from the false teachings and doctrinal errors within their community. To make a correct judgment or test, Christians need to have full knowledge so that they can weigh controversial issues in a right and healthy way.

Furthermore, in order to transmit invaluable truth or faith from one generation to another, knowledge plays a vital role because it involves writing books and other publications. Professor Hla Pe aptly says, "every scholar is known and remembered by his publications."⁷ Unfortunately, Myanmar churches, especially Pentecostal people, are weak in this area. I have observed that most books that Myanmar Bible Schools use are translated from English, which shows that we need scholars who can write books within the Myanmar context and language. Although a few books can be purchased in Myanmar, most books in Pentecostal Schools are written by non-Pentecostal scholars. Chin Khua Khai defended the condition of Pentecostal education in his article, saying that Pentecostal

⁶Zaw Lin Aung, *Opens Heaven – Live Worship*, 36 min., DUMC Opens Heaven Album (Dec. 1, 2015).

⁷Hla Pe, *Burma: Literature, Historiography, Scholarship, Language, Life, and Buddhism* (Pasi Panjang, Singapore: Institute of Southeast Asian Studies, 1985), n.p.

people have strongly encouraged theological education in Myanmar since the very beginning of the movement.⁸ In fact, we need to do more than just run Bible schools and train believers to be pastors and missionaries or evangelists. Bible colleges or seminaries need to focus on producing students who are capable of writing books and publishing them for the churches in Myanmar.

It is true that it might not be easy to convince the older people, who are anti-intellectual like the AG pastor from Mandalay, to rethink the value and advantage of academics. Because of this, the younger generation of Myanmar Christians, who see the value of academic contributions, will have to take a step to do something different. Without criticizing those older people, these young people should show them by their lives and their practical examples that higher education or having theological knowledge is not demonic but rather a gift from God to be a blessing to the church and the people. Therefore, practical steps need to be taken to move towards the right direction.

First, a good way to start is by opening a forum or panel discussion about the importance of academics and its contribution in some of the seminars and conferences attended by denominational leaders, Bible school students and young people who will get involved in this process. In those discussion times, the leaders can exchange their views and find the best way to implement plans that meet the needs. Secondly, the Pentecostal community should consider establishing an association to manage the writing of Christian literature. For instance, the Assemblies of God in Myanmar can organize a department which mainly focuses on Christian literature publication—writing theological articles, journals, and books. This project will have many needs such as writers and publishers that can be organized by the leaders of their respective denominations. Thirdly, Bible Colleges or Seminaries need to have strategic plans to emphasize training students who are competent to pursue higher education. It could be said that this is an indispensable agenda to equip people who can make scholarly contributions to the Pentecostal Christian community. This project is not necessarily about degrees as much as it is about quality. In fact, some people, especially in Myanmar, just love to have doctoral degrees without meeting the requirements or qualifications. For this reason, the Bible Schools need to focus on training people who have the burden to do the hard work and produce scholarly contributions by writing books and publishing them in Myanmar. For example, as the writer is teaching in a Bible School, he could train some of his qualified students for this specific purpose. While

⁸Chin Khua Khai, “Pentecostalism in Myanmar,” *Asian Journal of Pentecostal Studies* 5, no. 1 [January 2002]: 67.

other students have their own plans and visions, the teachers could encourage some potential students to put more emphasis on academics and to pursue a higher level of education so that they can be trained and educated to write books and to offer scholarly writings to the churches. If we specifically put more emphasis on this work of equipping and encouraging people, it will make a difference.

This will take time, perhaps another twenty to thirty years, but I believe that there will more qualified scholars in the days to come in the Myanmar Pentecostal community if the churches focus more on this need. It is encouraging to see that, compared to the past, there are some who understand the importance and the need of academics in our Pentecostal society. At APTS there are more people from Myanmar who are pursuing both master's degrees and post graduate degrees. At the same time, some good examples can be seen like Dr. Saw Tint Sann Oo, the director of Evangel Bible College in Yangon, who is an inspiration to students who are pursuing higher theological studies. I believe that by a clear understanding of the need of academics and intellectual work, and also through these great examples, there will be qualified writers and scholars in the near future who can contribute to the Pentecostal Christian community in Myanmar.

In summary, in order to run a longer race, zeal and knowledge must be combined together. Why? Because zeal without knowledge can burn out. In the same way, knowledge without zeal can dry out. These two ideals need to work in cooperation. Dave Johnson, based on the argument of Harold Kohl, states that "scholarship without spirituality is dead and barren . . . spirituality that is not deeply grounded in God's Word easily becomes fanaticism. True Pentecostal education would strive for both in balance, although the challenge of holding these two ideals is not easy."⁹ Therefore, non-Pentecostal churches in Myanmar should never neglect being fervent in Spirit and being zealous for God and His work; in the same way, knowledge and should be valued resulting in scholarly writing and publishing in the Pentecostal Myanmar Christian community so that all churches in Myanmar will be strong, healthy and growing.

⁹Harold Kohl, "From the President's Desk," BBI Gazette, July-August, 1965, 2-12; quoted in Dave Johnson, "Knowledge with Zeal: Biblical Examples of Using a God-Anointed Intellect in His Service," in *Theological Education in a Cross-Cultural Context: Essays in Honor of John and Bea Carter*, ed., A. Kay Fountain (Baguio City: APTS Press, 2016), 147.

Conclusion

Based on the examples of Moses and Paul, we come to know that zeal has a vital role in the Christian life. This zeal implies being zealous for spiritual gifts and being on fire with a fire which is not to be quenched, but must keep burning. It can be implied that in order to see revival and spiritual transformation in the churches, believers in Myanmar must be fervent in Spirit. In this sense, always being on fire for God and His work will make a difference. A holy zeal for spiritual renewal is the answer to church growth. The spreading of the Gospel in the land will be seen among Spirit-filled believers who earnestly seek God and preach the good news with boldness and power. A contagious spiritual atmosphere can be experienced in the midst of people who are hungry and thirsty for the move of the Holy Spirit. Spiritual awakening will take place where people are on fire for the Lord. In these last days, the churches, especially non-Pentecostal churches, definitely need this zeal.

Also, in the instruction of Paul about knowledge, it is very clear that the people of God must be filled with all knowledge. This “all knowledge” can signify that believers have to know the Word of God. At the same time, a deeper understanding of the Bible should be encouraged to defend our faith and withstand false teachings and doctrinal error. In other words, believers must be able to distinguish which teachings are right and wrong, for God has given us a sound mind. We must be qualified to test all sorts of practices in worship services. Finally, like Moses and the Apostle Paul, the churches need many educated people and scholars who can write books that are applicable in Myanmar culture and context. The churches need to consider this as one of their priorities especially in the Pentecostal community.

To find a balance, zeal and knowledge should not be separated since the churches need both. To reiterate once again, zeal without knowledge can burn out; also, knowledge without zeal can dry out. Therefore, only when these two ideals are combined together, all the churches, both the Pentecostal and the non-Pentecostal in Myanmar, will grow in a stronger and healthier way.

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Macchia, Frank D. *Jesus the Spirit Baptizer: Christology in Light of Pentecost*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2018. 371 pages + xi. \$48 (hardcover). ISBN 978 080 287 3897.

Frank Macchia provides a thoroughly Pentecostal yet ecumenically aimed Christology, constructed from his insistence that functioning as the summit to Christ's "identity and mission," is God's saving aims through the event of Pentecost (ix, 2, 6, 12, 27). Therefore, springboarding from yet contra to Wolfhart Pannenberg's earlier important though insufficient stress on Jesus' resurrection as the "culminating point of his identity and mission" (ix, 30), Macchia's broadly argued thesis through this work, is that we ought rather to recognise this "point" as the Pentecost event, from whence he now continues pouring forth the Spirit as the promised Spirit baptiser (ix, 2, 25-29, 64, 301-302, 315).

Consequently, Macchia explicates the event and meaning of Pentecost as a key "*focal point* of Christological method" (12), and more importantly—Pentecost as the culminating aim of Christ's identity and mission towards humanity and suffering creation. Macchia also effectively explains, however, that this approach should not be appreciated as uniquely a Pentecostal nuance, for across Christian traditions, other respected theologians have similarly suggested this trajectory (x). Hence, Macchia has comprehensively bridged a wanting yet earlier unachieved grasp within contemporary Christology.

There is a three-part structure to Macchia's monograph. I would consider Part 1 as the most innovatively significant section of his book. Here Macchia explains how his thesis emerges from and substantiates a "Christology from below" method that closely attends to Jesus' relationship to the Spirit throughout the incarnation (15, 27). Yet he does not discount the importance of the more historically dominate "Christology from above" approaches that issue in "logos-Christologies," which stress the Father-on unity throughout the incarnation (13). He rather demonstrates how a robust contemporary Christology requires both approaches, though this also requires better foregrounding a "below" approach (13-15). Throughout his book, Macchia explores how Christ's "divine-human identity" and mission as Spirit baptiser historically confirmed at Pentecost (25-28), proffers clarity to a range of other theological topics. He especially addresses implications towards our understanding of soteriology in both its cosmic and specifically human aims (39-56), and also what this suggests towards ecclesiology (56-65). The second chapter provides another valuable aspect to Part 1, where Macchia extensively discusses both historical and contemporary "challenges" to Christology. By doing so, he provides not only a helpful and readable survey of major historic Christological issues

from past to the present, but some insightful discussions that proffer apologetical import for contemporary Christian faith (117-120).

Working from the preceding methodological trajectories, in Parts 2 (“Christ’s Incarnation and Anointing”) and 3 (“Christ’s Crucifixion, Resurrection, and Self-Impartation”), Macchia thus explicates his formal Christology. He does so via a close reading of relevant New Testament texts that together narrate the Son’s journey from incarnation to the Pentecost event (chs. 3 to 6), and thereafter to his ongoing reign and mission as Spirit Baptiser (ch. 6). In the concluding chapter (ch. 6), Macchia thus further delineates this reign as comprising the risen Christ’s roles as ascended Lord (309-320), speaking Prophet (321-328), and High Priest who bestows the Spirit in response to the epicletic prayers of the church (328-338). In turn, this latter role suggests his ongoing commissioning of the church to his continued mission towards humanity and creation (339-343), until his future coming renews all creation through and in the Spirit (343-349). Macchia thus effectively fulfils the book’s stated purpose, which “is to view all of the events of Christ’s life and mission through the lens of their fulfilment at Pentecost” (6).

Readers should also appreciate this work as a third volume in an emerging series Macchia has developed since publishing his 2006 monograph, *Baptized in the Spirit: A Global Pentecostal Theology* (Zondervan), followed by its 2010 sequel, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Eerdmans). In *Baptized in the Spirit*, Macchia suggested ways that the Spirit-baptism metaphor can function as an effective prism for constructing varied theological themes, particularly soteriology and ecclesiology. Building on those aims, in *Justified in the Spirit*, he addressed weaknesses in both Protestant and Roman Catholic theologies of justification, by showing how Pentecostal spirituality provides an ecumenical bridge that rightly weds the Roman Catholic stress on “impartation” and the Protestant stress on “imputation” into a more robust doctrine of justification than either tradition comprises on their own. Therefore, this volume functions as a seminal important headway towards a broader blossoming of Pentecostal systematic theology, in a manner that is ecumenically-reaching while deeply sourced in and representational of the theological themes, imageries, and intuitions of Pentecostal spirituality.

Throughout his book, Macchia develops three other themes I find especially noteworthy. First is that he consistently accentuates the embodied mediation of the Spirit through the fleshly incarnation of Christ, thereby suggesting sacramental implications emerging from this Christological approach (123-134). In doing so, Macchia underscores how God’s saving aims are not simply spiritual or immaterial, but rather oriented towards the very materiality of creation, beginning with people

as embodied habitations of God's Spirit (123-124). Second, Macchia consistently discusses how chief amongst the soteriological and ecclesiological implications of this Pentecost-grounded Christology is that of creating hospitable space for an expanding diversity of human cultural expressions of life and charismatic giftedness within the worldwide body of Christ (59-61, 262, 299, 340).

Finally, Macchia also regularly discusses how his Christological approach is also accentuated within the life of Christian community, sanctifying aims of "core practices" (62, 331-332); foremost being the practice of prayer that petitions for the Spirit and hence the kingdom of God (207-211, 311-315). Coupled with this theme, Macchia closely links Christ's present role as Spirit-baptizer with his concurrent roles as High Priest in the "heavenly sanctuary" and ascended reign as king over creation (309-338). He thus implicitly suggests that we recognise a strong priestly context to the ongoing comings of God's Spirit. Hence, Macchia briefly brings into this discussion the Christian prayer of *epiclesis*; that is, the priestly act of invoking the Spirit over the Lord's Supper and thus the gathered congregation (335-338). I believe that this theme warrants further development, for Macchia's Christology strongly accentuates the priestly work of the Church at prayer before the Father, invoking the Spirit who comes through the ongoing priestly ministry of Christ the Spirit Baptizer. Hence, this theme also enjoins us to consider how the practice of prayer, both by Christ and the Church within the earthly and heavenly liturgies (Hebrews chs. 4-10), effects renewal through the Spirit. Macchia provides here some valuable insights towards better grasping the connections between the priestly office of Christ and the prayer of *epiclesis*, which I believe remains an underdeveloped theme in the ongoing development of Pentecostal theology, though it is very integral to Pentecostal spirituality.

I will raise two critical concerns. First, I am surprised that Macchia does not in any way discuss or engage implications from or towards the Pentecostal four/five-fold gospel motifs of Christ as Saviour, Sanctifier, Spirit-baptizer, Healer, and Coming King. I feel this is imperative for any effort at constructing Pentecostal Christology, given its wide historic precedence towards Pentecostal historic doctrinal confessions, and ongoing heuristic role within contemporary Pentecostal studies. Second, the book ends rather abruptly for it lacks a formal concluding chapter. A concluding chapter is much warranted, given the book's comprehensive scope and originality as a ground-breaking effort within the field of Pentecostal systematic theology and particularly Christology.

Notwithstanding the concerns just raised, I strongly commend Macchia's work as a requisite theological resource, useful within both the church and academy, while also evoking diverse applications within

the wider field of Pentecostal studies. Readers will also find it deeply edifying, eloquently readable, and consistently inspiring through its rich grounding in the imaginative imageries of Pentecost.

Reviewed by Monte Lee Rice

Teresa Chai and Dave Johnson, eds., *The Old Testament in Theology and Teaching: Essays in Honor of Kay Fountain* (Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2018). vii + 192 pp. \$14.99 paper, \$2.99 ebook.

The editors, Teresa Chai and Dave Johnson, of this volume have offered a welcome *Festschrift* to honor Kay Fountain who had previously served as a professor and the Academic Dean of Asia Pacific Theological Seminary, along with serving the wider Church and academy of the regions of Asia and the Pacific. As with all *Festschriften*, the essays are uneven due to variant authors and foci for each contribution, but each relate in some fashion to the life and ministry of Fountain.

In chapter one, Adelina Ladera offers a historical-biographical sketch for Fountain. Chapter two provides reflections both surveying and indicating potential construction toward the idea of Asian theological education by Tham Wan Yee. Chapter three, co-authored by Itzhaq Shai, Chris McKinny, Benjamin Yang, and Deborah Cassuto, walks through a number of elements related to the archeological background of Tel Burna (of which Fountain has been a part during numerous seasons of excavation). Chapters four through nine focus on various texts of the Old Testament in ways connected to the research and teaching of Fountain: two chapters on reading Esther (Tim Bulkely reading Esther as a man; followed by Jacqueline Grey reading Esther as a response to marginalization), an anthropological perspective on the Gideon encounter with the “angel of the LORD” (by Dave Johnson), two chapters on the function of the Spirit (the first by Wonsuk Ma examining the Spirit in the lives of Samson and Saul; the second, by Lian Sian Mung exegeting the Spirit in Isaiah 11:1-5), and finally noting the place of wisdom in the book of Daniel (by Tim Meadowcraft). The volume concludes with a chapter by Teresa Chai considering briefly an Old Testament pedagogy on mission.

The contribution of a brief biographical sketch is helpful for orienting readers who might or might not be familiar with Fountain and offers a general orientation toward the reasons for the dedicatory contributions that follow. Tham Wan’s chapter on Asian theological education examines a number of the models in relation to theological education that have been variously associated with locations (Athens, Jerusalem, Berlin, Geneva). As a Pentecostal pastor-scholar (and the current president of Asia Pacific Theological Seminary) he proposes a prophetic model that is “teleological” following most closely to the so-called “Jerusalem” model of being missional (which is accidentally mis-

labeled as “Athens” in the bottom left box of Figure 1 on page 29). His proposal includes numerous suggestive considerations for application as theological education faces an uncertain future globally. His contribution provides perhaps the most pragmatic chapter of the volume and should be a required preliminary read for those involved in higher education globally to give due consideration to the challenges of contextualized theological education. His work reminds the reader that understanding one’s context is not a simple matter, but becomes an important (oft-neglected) matter as globalization expands in ways more likely to monoculturate with a dominant cultural identity driving theologizing and theological education.

The multi-authored archeological contribution is a welcome addition for a Pentecostally oriented project as it testifies to the work of Fountain to enter this field herself that has not often found many Pentecostals engaged. Perhaps just such an article (and her persistent involvement in digs in Israel) might inspire a generation of Pentecostal and Asian scholars toward such endeavors.

The two chapters offering readings of Esther are provocative in the most positive sense. Considerations of reader sensitivities and orientations should be forefronted as both chapters have done well. Drawing, as each does, upon some level of influence by the doctoral work of Fountain, both authors provide re-hearings of the story of Esther from what might be considered the margins though actually listening to the heart of this text (per their readings).

Johnson’s essay on the calling of Gideon provides a unique perspective in light of both ancient and contemporary cultures, which regard spirits and divine guidance by variant embodied means to be part of the experience of life. He rightly notes that numerous western readings have tended to explain away the more spiritual elements of this account, while many Majority World contexts consider such experiences to be normalized in some fashion. A weakness of this essay consists in the use of the generic “God” (100-101, 108, 112-113) where the use of Yahweh or LORD would have been preferable (and is unevenly specified only at certain points: 105-108, 112) to distinguish that the god spoken of is the specific God of Israel in the narrative of Gideon (in contrast to the gods Asherah and Baal who are both mentioned in Judges 6 and contrasted with the power of Yahweh as the national deity of Israel).

This is a similar problem in Ma’s chapter on the Spirit in relation to Samson and Saul where “God” is offered when “Yahweh” (or some indication of Israel’s specific covenantal deity follows the biblical text more closely) should be used, particularly in reference to the “Spirit of the LORD”. It is possible that Ma has also misunderstood the function of the Spirit upon Samson and Saul to provide potentiality for moral

transformation even as Saul's "heart/spirit" is "new" upon his Spirit endowment. He contends that this moral element seems lacking, but it is suggestive in an overall reading of the function of the Spirit in Judges (see my forthcoming, *A Theology of the Spirit in the Former Prophets: A Pentecostal Perspective* [Cleveland, TN: CPT Press], particularly chapters four and eight). What is most helpful in Ma's contribution is his fresh reading of these two characters in relation to the Spirit which is often neglected in wider pneumatological studies and typically relegated to offering only secondary (at best) contributions to any Christian construction of pneumatology.

The other pneumatological contribution, by Mung, provides an intriguing and helpful reading of the function of the Spirit in Isaiah 11:1-5. The poetic elements and inter-textual readings provide a background that illuminates the ways (both charismatic and non-charismatic) that the Spirit is described as functioning particularly in relation to the one anointed. Depending upon the reader's Hebrew level this chapter could be helpful (it provides and discusses Hebrew at various levels extensively throughout) or difficult (as some terms are not translated and those not having sufficient acumen in Hebrew might not appreciate the extent of the arguments fully).

Meadowcraft's connection between the "divine life" and "wisdom" in Daniel provides a further development of Daniel as a book first-and-foremost concerned with wisdom. It hones this focus by inviting reflections upon the ways in which Daniel (and several characters in Daniel) are participants in the divine life as ways of wisdom embodied.

Finally, Chai's brief survey of the missional nature of Old Testament pedagogy is a helpful introduction, but perhaps too brief in that it does not properly engage many portions of the Old Testament and the portions it does engage are only in a cursory fashion. This still remains a helpful beginning toward reflecting on the ways in which the trajectory of the Old Testament has always pointed toward God's cosmic redemption.

The most likely readers to benefit from this volume would be theological educators and students of the Old Testament, though well-studied pastors and students would also benefit from the contributions. Such a volume provides a fitting tribute to a life given for the work of the kingdom in training future workers and faithfully seeking to hear and pass along the Scriptures in theological reflection.

Reviewed by Rick Wadholm Jr.