

THE WITNESS OF THE SPIRIT: DEVELOPING A  
PENTECOSTAL APPROACH TO WORLD RELIGIONS

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Contemporary Evangelical scholarship in the area of Christian theology of religions has typically followed one of three trajectories: exclusivism, inclusivism, or pluralism. In each case, the three models share a soteriological emphasis. As a result, proponents within each category have often sought to answer the question, ‘Who can be saved?’ While such a question would seem to be an obvious starting point, its anthropological focus has sometimes failed to produce an adequate and coherent response. As a result, this proposal intentionally begins not by asking anthropological questions, but theocentric ones, and more specifically, those that refer to the work of the Holy Spirit.

One area that has come to dominate Pentecostal thought and practice surrounds the person and work of the Holy Spirit. In fact, it would be safe to say that Pentecostalism was founded on and is sustained by the church’s experience of the Spirit. The primary facet of this experience has commonly been referred to as the baptism of the Holy Spirit. While there have been differing interpretations of the relevant biblical material on the subject, a survey of Pentecostal/Charismatic theology suggests a primary purpose for the event – an increased ability for witness to the person and work of Jesus Christ. However, though witness to Christ may be the central function and purpose of Spirit baptism, when held in isolation, can potentially create an environment that restricts the Spirit’s witness exclusively to human agency, which could then impede attempts to develop a coherent and practical theological approach to other religions.

As a result, the purpose of this proposal is to develop a Christian approach to religions that maintains the Pentecostal

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emphasis on Spirit baptism, but looks for ways to extend its primary function. Because the experience of Spirit baptism plays a uniquely prominent role in the tradition, it would seem to be the most appropriate place to begin and end, particularly due to the missional nature of the experience. The goal, therefore, is to preserve the experience, but expand its central function by introducing a cosmic element to the Spirit's witness that aims to transcend the traditional and sometimes exclusive focus on human empowerment.<sup>91</sup> Drawing primarily on research from both Classical Pentecostalism and the Charismatic Renewal, this paper will attempt to forge a way forward by allowing the function of witness illustrated in Spirit baptism to include a cosmic dimension that will aim to be more soteriologically inclusive and dialogically inviting.

### **Mapping Out the Journey**

In a post-9/11 world, perhaps more than at any other time, the importance of acquiring an accurate and thoughtful understanding of religions, particularly in relation to Christianity, is absolutely imperative. Such an understanding should encompass not only the beliefs and practices inherent within each religion, but also on the Christian's response relative to those beliefs and practices. More specifically, how should Pentecostals view and respond to the contemporary religious mosaic?

Traditional responses have largely been inherited from evangelicalism and fundamentalism.<sup>92</sup> Amos Yong agrees that because Pentecostalism was "birthed at about the same time as

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<sup>91</sup> By attempting to *transcend* the focus on human empowerment, I am not removing the contemporary significance of Spirit baptism. In fact, Spirit baptism roots the development of a Pentecostal approach to religions because it provides the means for Christians to participate in the ongoing *cosmic* work of the Spirit's witness. By relating Spirit baptism to this cosmic witness, the central purpose of the event is placed in its proper perspective and is able to be retained.

<sup>92</sup> Veli-Matti Karkkainen, *An Introduction to the Theology of Religions* (Downers Grove, IL: InterVarsity, 2003), p. 140.

fundamentalism in North America . . . they found themselves allied with fundamentalist theology by default, since they could not join ranks with the theological modernism of the time.”<sup>93</sup> Due to this alignment, Pentecostals have tended to view the religions either as hard-line restrictivists, often assigning it to the work of the devil, or with a form of inclusivism, which sees the non-Christian faiths as mere human concoctions in response to general revelation.<sup>94</sup> In the end, exclusivism turned out to be the dominant position embraced by the vast majority of Pentecostals. Obviously, exclusivism discourages openness towards the religions and offers little in the way of a wider hope for salvation.

Is there another way of approaching the religions? And, can Pentecostals contribute something unique to the discussion? Amos Yong reasons that “to remain exclusivistic regarding the religions is justified only if Pentecostals arrive at that position after investigating the issues, but not if there is an *a priori* acceptance of the conclusions drawn by fundamentalists and some Evangelicals.”<sup>95</sup> Furthermore, the global expansion of Pentecostalism has resulted in them being more widely exposed to different religious traditions, which should encourage an independent and distinct theological and experiential approach to the religions that reflects their varied emphases.<sup>96</sup>

But why start with the doctrine of the Holy Spirit? For three reasons: First, Yong suggests that, “pneumatology can contribute to this task where previous approaches have fallen short,” “precisely because the Spirit is both universal and particular, both the Spirit of God and the Spirit of Jesus Christ,

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<sup>93</sup> Amos Yong, “Not Knowing Where the Wind Blows: On Envisioning a Pentecostal-Charismatic Theology of Religions.” *JPT* 14 (April 1999) 90.

<sup>94</sup> Clark Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids: Zondervan, 1992), p. 12.

<sup>95</sup> Yong, “Not Knowing Where the Wind Blows”, p. 91.

<sup>96</sup> For further reading on the global expansion of Pentecostalism and the impact on the movement, refer to Allan Anderson's text *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: University Press, 2004).

pneumatology provides the kind of relational framework wherein the radical alterity-otherness-of the religions can be taken seriously even within the task of Christian theology.<sup>97</sup> Secondly, the Pentecostal experience of Spirit baptism with its emphasis on witness to Christ can provide unique insights that could inform and shape a distinct pneumatological vision. Finally, built into Spirit baptism is a mandate for the Church to reach outside of itself, which can and should more easily facilitate inter-religious dialogue and theological reflection.

### **The Witness of the Spirit within Pentecostal Baptism: Biblical and Theological Considerations**

Earlier in the Acts record, Jesus informed His disciples that at some point in the near future they would “receive power when the Holy Spirit comes on you,” with the result being, “you shall be my witnesses”.<sup>98</sup> These words were realized a little later in the account as recorded in Acts 2. However, notice what occurred immediately following the Spirit’s outpouring. Peter, filled with the Spirit of truth, stood up among the onlookers, briefly explained the meaning of the preceding event, and immediately turned his attention to his primary concern – his witness about Jesus Christ. Only a small portion of Acts 2 is reserved for the baptism account, while the greater part records Peter’s sermon concerning Jesus’ life, death and resurrection. From that moment, Peter’s life and ministry revolved around the person and work of Christ. His sermons, as well as the signs that followed, were the result of the Holy Spirit testifying to Jesus’ Messianic identity and redemptive mission. The message is clear! The primary purpose of the Spirit’s outpouring in Acts 2 was to enable Christ’s followers to more effectively witness concerning the person and work of their Lord.

John highlighted a similar emphasis in his Gospel account. In 15:26-27, Jesus is recorded as making this

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<sup>97</sup> Yong, *Beyond the Impasse*, p. 21.

<sup>98</sup> Acts 1:8

statement about the work of the Spirit: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will *testify* about me. And you must also *testify*, for you have been with me from the beginning.” Here we see that the foremost work of the Spirit in relation to the disciples centered in the act of testimony about Christ. Jesus connected the Spirit’s arrival with the disciple’s ability to “testify” concerning their knowledge and experience of Him. The purpose of the Pentecostal outpouring recorded in Acts 2 is clarified even more when referenced to the work of the Spirit in John 15. The link between the two events surrounded the act of testifying to the identity and work of Jesus Christ.

Pentecostal scholars Robert Menzies and Roger Stronstad concur with this conclusion as it accurately reflects the classical interpretation surrounding the experience. For instance, Stronstad states that the “outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission . . . the promise also reveals the purpose of the gift of the Spirit: it is for witness.”<sup>99</sup> Menzies echoes Stronstad in this when he writes, “from the outset, Pentecostals understood the purpose of the baptism in the Spirit to be an empowering for witness.”<sup>100</sup>

The primary function of witness in Spirit baptism is also held by some within the tradition who may not necessarily hold to the classical interpretation of the experience. For instance, in describing the episode on the day of Pentecost in Acts 2, Frank Macchia chooses to interpret Spirit baptism, not as a separate reception of the Spirit post-conversion, but as a “release of an already-indwelling Spirit in life” that enhances or renews one’s already charismatic life and maintains that the central function of this experience with the Spirit is *witness*.<sup>101</sup> His conclusion is

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<sup>99</sup> Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MS: Hendrickson, 1984), p. 52.

<sup>100</sup> Robert Menzies, *Spirit and Power: Foundations of Pentecostal Experience*. (Grand Rapids: Zondervan, 2000), p. 22.

<sup>101</sup> “The Lukan Spirit in Spirit baptism is the Spirit of *witness*.” Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI:

that while the “outpouring of the Spirit at Pentecost has broad boundaries...empowerment for witness seems to represent the *overall goal* of the effects of Spirit baptism for Luke.”<sup>102</sup> Finally, Clark Pinnock concurs that “God did not pour the Spirit out for us to exult in it as a private benefit. The purpose was (and is) to empower witnesses to God’s Kingdom (Acts 1:8).”<sup>103</sup>

The point in all of this is clear: though there is diversity of thought in relation to the mode, timing and sequence of Spirit baptism, the primary function of the experience is maintained – the Spirit has been given to equip the Church to more effectively witness to the person and work of Jesus Christ. Whether the experience is interpreted as a release of the already indwelling Spirit, or as a distinct, verifiable filling subsequent to conversion, the effect should be the same – power for witness. This communicates the essence of Spirit baptism for Luke and should represent the contemporary concern as well.

### **Embracing the Spirit’s Cosmic Witness**

Even though the essence of Spirit baptism is meant to empower the Church for witness, the dimension of the Spirit’s work related to witness is not isolated to human agency. For example, in the passage cited earlier, Jesus also spoke about the testimony of the Spirit as an entirely distinct action, apart from the disciples. “When the Counselor comes . . . he will testify about me” (John 15:26-27). While the Spirit is spoken of in John and Acts as the agent who will empower the disciples for more effective witness, His work of testifying to and about Christ did not begin *or* end with them.

Here we begin to understand that the Spirit’s testimony about Christ also has *cosmic* dimensions that go beyond the parameters of human proclamation and find expression in two closely related theological axioms commonly referred to as the

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Zondervan, 2006), pp. 76-7.

<sup>102</sup> Macchia, *Baptized in the Spirit*, p. 79. (*Emphasis Added*).

<sup>103</sup> Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), p. 141.

universal presence of God and the universal salvific will of God.<sup>104</sup>

In John 3:8, Jesus stated that the “wind (Spirit) blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” At first glance, such a statement may prove difficult for many Pentecostals to acknowledge, for they, not unlike some Evangelicals, limit the work of the Spirit to the Church. In fact, many Pentecostals would rarely admit that the Spirit is encountered at all outside of the ecclesiastical context. Why? Perhaps the theological emphasis of ‘power for witness’, while biblically faithful in what it communicates, has unintentionally lead some to adopt an exclusivistic mindset in relation to the working of the Spirit.<sup>105</sup> However, further biblical investigation and theological reflection, while enabling one to maintain the former emphasis on witness, offers a more universal perspective.

Commenting on the theological significance of John 3:8, Amos Yong writes, “Spirit cannot be limited to the institutional forms of the church, and in that sense the Spirit ‘blows where it chooses.’”<sup>106</sup> Pinnock echoes a similar sentiment when he states that “God’s breath flows in the world at large, not just within the confines of Christian movements. The Spirit of Jesus is at the same time a cosmic force hovering

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<sup>104</sup> Gerald McDermott argues there is sufficient evidence that truth exists in other world religions. If this is true, then the case can be made that any evidence of truth in religions other than Christianity is proof of the work of the Holy Spirit, who reveals God to all people as He wills (All truth is God’s truth). For further reading, see Gerald McDermott, *Can Evangelicals Learn from World Religions? Jesus, Revelation and Religions* (Downers Grove, IL: InterVarsity, 2000).

<sup>105</sup> “In point of fact, Pentecostals/Charismatics should be the first to admit that the Spirit shows up at the most unpredictable moments to do the most disconcerting work at the most unexpected places. The Spirit blows as a mighty rushing wind wherever the Spirit pleases. The Spirit’s path cannot be traced, nor can the Spirit’s destination be discerned (Jn 3:6). Yong, *Not Knowing Where the Wind Blows*, 100.

<sup>106</sup> Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids, MI: Baker, 2003), pp. 21-22.

over the waters and giving life to every creature.”<sup>107</sup> These statements more clearly articulate what is implicitly laid out in the text; that the witness of the Spirit is not limited to the Church’s proclamation.<sup>108</sup> If anything the opposite is true: the Church’s witness is oriented towards and defined by the already cosmic witness of the Spirit, who then equips and commissions those within the Church to participate in the ongoing effort. It is interesting to note, however, that many Charismatics view this issue more broadly than Classical Pentecostals, which indicates something of a divide in pneumatological thought and experience.<sup>109</sup>

In the final analysis, if the Spirit has indeed been “poured out on all flesh (people)” as the Acts record clearly communicates in 2:17, then Pentecostals, and others, must enlarge the sphere of the Spirit’s influence to encompass more universal proportions.<sup>110</sup> The challenge is obvious: Pentecostals must move beyond Spirit baptism as an “ornament of piety” to embrace a more cosmological approach to the working and witness of the Holy Spirit.<sup>111</sup>

Finally, the belief that God desires all people to come to a knowledge of the truth has informed and shaped Pentecostalism’s focus on world evangelism for the past century. If there were one item that could be said to dominate the ethos of the Pentecostal Church, it would be missions.

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<sup>107</sup> Pinnock, *A Wideness in God’s Mercy*, p. 104.

<sup>108</sup> The Spirit appropriates (‘gives birth to’ as in John 3:6) the work of the Son in a variety of ways and means. The nature of the Divine Spirit and the cosmic focus of redemption is such that the scope of His testimony is unbounded and sometimes can go undetected. It can also find expression in the most unexpected of places. We can witness the cosmic effects of the Spirit’s work and begin to realize that it cannot be confined to spatial categories. As a relational being, He is present to all (omnipresence).

<sup>109</sup> “One of the main differences between Pentecostals and Charismatics is that . . . many Charismatics are also more open to the possibility of the Spirit’s ministering outside the church. Charismatics refer to a cosmological approach to the Spirit, which clearly reveals this orientation.” Karkkainen, *An Introduction to the Theology of Religions*, p. 143.

<sup>110</sup> “The Spirit is thereby the universal presence and activity of God.” Yong, *Beyond the Impasse*, p. 42.

<sup>111</sup> Karkkainen, *An Introduction to the Theology of Religions*, p. 143.

And, fueling this relentless pursuit is the understanding that God wills no one to perish.<sup>112</sup>

When we combine these realities, the cosmic presence, witness and salvific will of the Spirit, we see how Pentecostalism can develop and contribute a distinctive understanding of and response to the religions. What links these three ideas is a robust theology and experience of the Spirit; something to which Pentecostalism is abundantly familiar.

### **Cosmic Pneumatology and a Pentecostal Response to the Religions**

Many people have come to believe that something drives human beings toward God and identify that something as God's presence. Pentecostals, however, should be quick to point out that this presence is not an impersonal force drawing people into some sort of abstract experience with the Divine. On the contrary, what we see in every human life is the tug of a very *personal* Spirit drawing people into relationship with an intensely *personal* Savior and Lord.<sup>113</sup>

However, Pentecostalism can add not only personality to this cosmic presence, but also a dynamic and inclusive component to God's call; a call that ought to extend into the religions. As Pinnock observes, "it would seem strange if the Spirit excused himself from the very arena of culture where people search for meaning. If God is reaching out to sinners, it is hard to comprehend why he would not do so in the sphere of religion."<sup>114</sup> Yong agrees when he writes, "a pneumatological approach to the religions enables an *inclusive* methodology and hermeneutic rather than a monological one that assumes in an *a priori* sense that the religions lie beyond the pale of divine

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<sup>112</sup> Cf. 2 Peter 3:19; 1 Timothy 2:4.

<sup>113</sup> "The Spirit is guiding, luring, wooing, influencing, drawing all humanity, not just the church. He wants every person to come to a knowledge of the truth so that through Christ justification and life may be provided for them all." Pinnock, *Flame of Love*, p. 216.

<sup>114</sup> Pinnock, *Flame of Love*, p. 203.

presence and activity.”<sup>115</sup> Therefore, while the Spirit witnesses through human agents and empowers them for such in a variety of ways and means, His ability to witness does not end with human agency. The cosmic witness of the Spirit takes us beyond the pale of human limitation and incorporates a much broader scope of activity.<sup>116</sup>

All people everywhere, therefore, participate in God's call to salvation by virtue of this universal witness of the Spirit. While their participation may only be potential in nature, it remains a legitimate participation nonetheless. That all human beings at some level experience this universal work of the Spirit also means that all are under grace and are therefore enabled by this grace to move from potential participation to actual participation.<sup>117</sup> As Pinnock observes, the “Spirit prepares the way for Christ by gracing humanity *everywhere*. In such global activities Spirit supplies the *prevenient grace*<sup>118</sup> that draws sinners to God and puts them on the path toward reconciliation.”<sup>119</sup> We now begin to realize that God has never left Himself without a *witness* (Acts 14:7). And, if the universality of the Spirit's testimony is true, this witness can also extend into the realm of non-Christian religions.<sup>120</sup>

Reflecting on John 3:8, Yong poses this question: If the Spirit “blows where it chooses...why would the Spirit blow ‘outside’ the church but not at all in the religions?”<sup>121</sup>

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<sup>115</sup> Yong, *Beyond the Impasse*, p. 46. (*Emphasis Added*).

<sup>116</sup> “The Spirit is working on the inside *and* on the outside of the churches, pursuing his assignment from the Father to make all things new.” Clark Pinnock, “An Inclusivist View.” Dennis L. Okholm and Timothy R. Phillips (Eds.), *Four Views on Salvation in a Pluralistic World* (Grand Rapids, MI: Zondervan, 1996), p. 105.

<sup>117</sup> Outlined in an article by Tony G. Moon entitled, “J.H. King's Theology of Religions: ‘Magnanimous Optimism?’” *JPT* 16 (April 2007) 112-132.

<sup>118</sup> Grace that God provides which enables a person to freely accept or reject salvation.

<sup>119</sup> Pinnock, *Flame of Love*, p. 63.

<sup>120</sup> The “Spirit is still actively leading individuals within the religions to draw closer to himself.” Gerald McDermott. *God's Rivals: Why Has God Allowed Different Religions?* (Downers Grove, IL: InterVarsity, 2007), p. 168.

<sup>121</sup> Yong, *Beyond the Impasse*, p. 22.

Developing the idea more in his later book *The Spirit Poured Out on all Flesh*, he goes on to qualify the statement this way: “This is not to say that all religions are good, holy and truthful, nor is it to say that the entirety of any particular religion is good, holy and truthful. Further, this claims neither that any religion is fully salvific in the Christian sense nor that any religion is fully revelatory of God’s mystery.”<sup>122</sup> It simply means that God is at work at some level in every human life, drawing people into union with His Son, by His Spirit.<sup>123</sup>

### Conclusion and Practical Implications

When thinking about those within the religions of the world, and also about those who have never once heard the Gospel message, recalling the cosmic realities of the Spirit’s activity can provide a wider hope in relation to human salvation. If glimpses of truth can be found in many of the world’s religious traditions, as Gerald McDermott has suggested, these diamonds of truth should serve as evidence to the Spirit’s presence and activity – drawing and beckoning people to Jesus Christ.<sup>124</sup> While it certainly does not guarantee salvation for everyone, it does provide a greater degree of confidence as we seek to further develop a Pentecostal understanding and response to religions.<sup>125</sup> In fact, contemplating the cosmic realities of the

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<sup>122</sup> Amos Yong, *The Spirit Poured Out on All Flesh* (Grand Rapids, MI: Baker, 2005), p. 251.

<sup>123</sup> “God’s presence fills the world and touches every heart.” Pinnock, *Flame of Love*, p. 200.

<sup>124</sup> “God uses their very distortions to teach truth by the very mixture they produce. Their truth, mixed with error, was *sown by seeds from the Logos*. That truth keeps people from ruining their lives by wholesale avoidance of God’s law, and it leads some to a reverent fear of God.” McDermott, *God’s Rivals*, p. 163.

<sup>125</sup> Tony Moon sheds light on the subject by stating that non-Christian religions do not serve as mediums through which people may experience salvation. Instead, the cosmic witness of the Spirit produces “an expression of hope that God may in this life deal with the unreached in such a way that they have a salvific encounter with ‘the essential Christ.’” Tony Moon, *J.H. King’s Theology of Religions*, p. 119.

Spirit's witness, of which Christians are called and empowered to participate in through Spirit baptism, can provide Pentecostals and others with the confidence to more effectively engage the religions, and can actually serve to *encourage*, rather than detract from, the mission of the Church, both evangelistically and dialogically.

From an evangelistic perspective, if the cosmic presence of the Spirit's witness is fully embraced, we should allow the varied practical extensions of that conviction to run its course. In this Pinnock comments, "Spirit works in advance of the mission beyond the confines of the Christian community," and that "as a result, we may hope that wherever we go as ambassadors of Christ, the Spirit has gone their first." He concludes by declaring, "What an encouragement this is for mission!"<sup>126</sup> So rather than posing a threat to the Church's mission, maintaining the cosmic realities of the Spirit's witness should have the opposite effect.<sup>127</sup> Realizing that in Spirit baptism the Church is equipped to *participate* in the *ongoing* and *cosmic work* of the Spirit provides confidence that the Spirit has gone before Her, preparing hearts and minds for the Good News of Jesus Christ.<sup>128</sup>

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<sup>126</sup> Pinnock, "An Inclusivist View" in *Four Views on Salvation in a Pluralistic World*, p. 105.

<sup>127</sup> Quoting Pinnock, Yong writes, "The experience of Pentecost accentuates the confidence in the Spirit's freedom and kindles a desire in us to meet the Spirit where it has gone among men and women." Yong, *Beyond the Impasse*, p. 117.

<sup>128</sup> We should also not neglect the idea that the Spirit's cosmic witness extends to all nations and peoples, even if the Church is largely absent and no explicit evangelistic efforts are ever realized. While the Church can have confidence in the fact that the Spirit has gone ahead of any organized missional endeavor, thus preparing the way for the Good News, we should not automatically cosign those not able to participate in the explicit endeavor to eternal damnation. The Spirit's cosmic ministry of reconciliation provides a wider hope, even for those who have never once heard the message of Jesus Christ. While it doesn't absolve the Church of its responsibility centered around the Great Commission, it does offer hope and confidence that God is working to reconcile the world to Himself even if the Church is not currently active in that specific geographical, social and religious arena.

However, the Spirit's cosmic witness does not end with the explicit evangelistic projects of the Church. Another important project facilitated by a cosmic pneumatological approach to the religions is that of inter-religious dialogue. In attempting to foster ecumenical discussions with those in non-Christian traditions, most Evangelicals, including Pentecostals, would normally begin the conversation with questions surrounding the particularity of Christ as the unique Mediator between God and humanity. While we should never deny the central and definitive role Christology plays within the soteriological framework of Christianity, starting with Christology has often ended attempts at religious dialogue far too prematurely.

Amos Yong suggests that by starting inter-religious dialogue within a cosmic pneumatological framework Christians only have to *temporarily suspend* the traditional emphasis on particularistic Christological concerns. This does not mean, however, that we have to reject the uniqueness of Jesus in an attempt to facilitate dialogue, but only that we *postpone* the Christological questions momentarily in the hope that attending to the common ground of spiritual experience within the religions may bring the discussion farther along.<sup>129</sup> As Yong suggests, "the phenomenology of pneumatic and charismatic experiences certainly demonstrates indubitable similarities across the religious traditions of the world," this providing a experiential orientation that can provide a portal of entry with the religious other.<sup>130</sup>

While I would be the first to admit that such a proposal may raise more questions than it answers, it does have enough validity to allow it to be more fully explored and tested. After all, if we have learned anything so far, it is that God's universal salvific will is broad and generous and that we must seek for concrete ways to see it realized in every life.<sup>131</sup>

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<sup>129</sup> Yong, *Beyond the Impasse*, p. 22. Yong also emphasizes that a pneumatological theology is a Trinitarian theology in that pneumatology completes and fills out the Christian doctrine of the Trinity, p. 20.

<sup>130</sup> Yong, "Not Knowing Where the Wind Blows," p. 99.

<sup>131</sup> A cosmic pneumatological witness "makes possible a wide range of

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attitudes, postures, and practices for the Christian encounter with those in other faiths precisely because the Spirit makes present, and enables Christians to embody, the hospitality of God. Hence, a pneumatological orientation to theology of religions that centrally features the charismatic gift and reality of hospitality results in a dynamic, contextual, and multifaceted set of approaches to people in other faiths.” Amos Yong, “Can We Get Beyond the Paradigm? – A Response to Terry Muck’s Proposal in Theology of Religions.” *Interpretation* 61, No. 1 (January 2007) 32.