CHAPTER V

BIBLICAL TEACHINGS ON EMOTION AND INTELLECT

5.1. INTRODUCTION

Christians generally accept some of the emotional or intellectual aspects of the Christian faith, while neglecting or sometimes actively rejecting others. However, some Christians live at either the extreme emotional or extreme intellectual end of the spectrum. The first group is extremely enthusiastic to experience the subjective spiritual experience. They become addicted to experiencing what they believe is the moving and workings of the Holy Spirit. They are much focused on being filled with the Spirit, exercising spiritual gifts and living within the supernatural and the “prophetic,” that they ignore or consciously reject the Word, correct doctrine, good theology, the intellect, and the life of the Christian mind. Their faith is purely mystical, subjective, purely heart-driven and experiential.

On the other extreme side, the second group is determined to grasp hold of the truth, correct doctrine and good theology, and devote their lives to the study of the Scriptures. The intellectual Christians have all the answers and are able to argue any point of theology, but they have neglected the emotional aspect, the experiential spiritual element of their relationship with God. Sadly, the faith and spiritual walk of this type of Christian can become dry, arid, and cold. They know ‘about’ God, but they have failed to “know” God personally because of their negligence on emotion. Their faith is purely Word, purely head, about correct doctrine and good theology, and coldly intellectual.

Undoubtedly, both the emotional and intellectual forms of spirituality are shown through various passages in the Bible. For example, singing with spirit is an
emotional act, whereas singing with reason is an intellectual act, but Scripture emphasizes both. Therefore, it is important to study various emotional and intellectual acts from the Scriptures in order to see the true Biblical position. A few areas of Biblical teachings in various terms of emotional and intellectual aspects are listed in this chapter.

5.2. BIBLICAL TEACHINGS ON EMOTION AND INTELLECT

The Scriptures of the Old Testament and New Testament form the basis for all Christian spirituality whether it is practiced in the form of an emotional or an intellectual act. No aspect of the life of the Christian religion can be understood apart from them. Worship, liturgy, mass, and prayers are the basic elements of different spiritualities which play a major part in Christian spirituality along with other beliefs and practices. However, the chief aim of Christian spirituality is to worship God himself. “Christian worship is the most momentous, the most urgent, the glorious action that can take place in human life” said Karl Barth. It suggests a deep-seated conviction that the worship of God is indeed a vital part of the Church’s life and witness. Therefore, it is basically a matter of how a movement stresses its worship and other spiritual activities in terms of emotion or intellect while the Bible stresses a balanced approach. The word ‘balance’ is very common in Christian circles today. It is mentioned as a “scale” around nine times in the King James Version. Balancing a spiritual act with spirit and reason is the foundation for Biblical Christianity.

431 In the book of Job, God is interrogating Job, “Do you know how the clouds are balanced, those wondrous works of Him who is perfect in knowledge?” (Job 37:16, NKJV), speaking of the cycle of evaporation and rain falling from the heavens. In this context, biblical reference to balance is all in the hands of God. And that is where it belongs. Job argued that he had led a balanced, holy life, leaving nothing undone.
5.2.1. Spirit and Reason

The importance of a Spirit filled life, as well as being rational, is emphasised in the New Testament. The Apostle Paul, struggling with various issues in the Corinthian church, addresses the theme of proper worship, a proper way to understand what they were doing before God. He urges the Corinthians to have balance in their prayer through spirit as well as reason. I Cor. 14: 15 says, “What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding.” Praying as well as singing with spirit and reason could have balanced place in Paul’s teaching.

Praying with Spirit and Reason

When Paul says, “I will pray with the Spirit,” it includes certain other things too. Gill’s Exposition of the Entire Bible says,

I will pray with the Spirit; meaning is not with the human breath, or spirit only, vocally, with an articulate voice, and distinct sounds, so as to he understood; nor with his own spirit, or in a spiritual way, with a spirit of devotion and fervency, with his whole heart and soul engaged in such service, though this is necessary to it; nor with the common and ordinary assistance of the Spirit of God, though without this prayer cannot be performed aright, with faith and fervency, freedom and boldness; but with the extraordinary gift of the Spirit, so as to pray in an extraordinary manner, with divers tongues, in an unknown language; this, as the apostle was capable of, he determined to use at proper times, and on proper occasions: but then he also resolves.432

When people sing, they bring all the faculties together: mind and spirit, intellect and emotions and body. And when people pray, they should pray with understanding also - so that others may understand them. One should make the appropriate use of the intellect, so that it may convey ideas and make suitable impressions on the minds of others.

I will pray with the understanding also; not merely so as to understand himself, or with an understanding enlightened by the Spirit of God; with a spiritual experimental understanding of things, so as to know the object of prayer, the way of access to him, the need of the Spirit’s influence, his own wants and necessities, and that he shall have the petitions he asks in faith, according to the will of God, all which is very requisite in prayer; but so as to be understood by others: his sense is, that though on some occasions he might choose to make use of his extraordinary gift, yet he would also pray in a language, in which he might be understood by the people; that so they might be able to join with him, and receive some fruit and advantage thereby; and that their souls might be refreshed, as well as his.433

Singing with Spirit and Reason

The Old Testament culture is “to make a noise.” In other words, it is a loud culture. “To make a noise” underscores the obvious point that praise involves the use of words audibly expressed. Silent prayer is not a Hebrew practice; the reading of Scripture, on the other hand, is an exercise that involves the vocal chords (Acts 8:30, Philip can hear the Ethiopian as he reads the prophetic writing). Another thing to notice is that the way Eli thinks that Hannah is drunk because she prayed without forming the words to be heard (I Sam 1:12-14).

The Israelites sang a song of thanksgiving to God for their deliverance from the armies of Pharaoh: “Sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea” (Exo 15:21). “Jehoshaphat appointed men to sing to the Lord and to praise him for the splendor of his holiness as they went out at the head of the army saying: ‘Give thanks to the Lord, for his love endures forever’” (2 Chro 20:21). In 1 Samuel 10:1-6, the anointing of Saul is recorded. Samuel poured oil on his head and gave him instructions that would lead him to a group of men prophesying while enjoying the playing of musical instruments: “As you approach the town,” Samuel told him, “you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them,

and they will be prophesying.” Samuel continues, “The Spirit of the Lord will come upon you in power, and you will prophesy with them; and you will be changed into a different person.” The author of 2 Chronicles records a scene around the ark of the covenant “All the Levites who were musicians . . . stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets . . . Then the temple of Lord was filled with a cloud, and priests could not perform their service because of the cloud, for the glory of the Lord filled the temple of God” (5:12-14). The New American Standard Bible says that “the priests could not stand to minister because of the cloud...” (verse 14). In other words, the priests were involuntarily prostrated, so powerful was the divine presence in that musical assembly.

The Scripture also provides several important principles that might apply to singing in the Spirit, especially through the longest book of the Bible - Psalms. Isaiah wrote, “Sing for joy, O heavens . . . shout aloud, O earth beneath. Burst into song, you mountains, you forests and your trees. . .” (44:23). Throughout the Bible, the song is sung to God. “I will sing a new song to you, O God . . .” (Ps 144:9); “Sing to the Lord a new song” (Psalm 96:1); “I will sing to the Lord” (Judges 5:3). Although the song is indeed addressed to the Lord, it should be noted that it is also for the ears of man. “I will give thanks to Thee, O Lord, among the people; I will sing praises to Thee among the nations” (Ps 57:9, NASB). The very fact that the Psalms are part of the Scriptures proves that they, though sung to God, were meant for man. Therefore, it would seem that glossolalic utterances for congregational edification, whether spoken or sung, should be interpreted as words from man to God, as praise and thanks and petition, and should be edifying to man although addressed to God. There are Scriptures that
describe and endorse congregational singing: “May the peoples praise you, O God; may all the peoples praise you. May the nations be glad and sing for joy” (Ps 67:3-4); “In front are the singers, after them the musicians; with them are the maidens playing tambourines. Praise God in the great congregation; praise the Lord in the assembly of Israel” (Ps 68:25-26). This provides a model for singing in the Spirit.

Jesus explains the importance of praise to the Pharisees who had told Him to rebuke the followers who were offering up honor and praise upon Jesus’ triumphant entry into Jerusalem. “I tell you,” Jesus said, “if they keep quiet, the stones will cry out” (Lk 19:40). Romans 8:26-27 suggests that we may also present to God our petitions in a language of the Spirit: “We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will.” Paul wrote in Ephesians 5:19, “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” This teaches that the instrument people use is our heart. People are not to attempt to worship God with a mechanical instrument or a machine, because God has specified the human heart as the instrument. Further, people are to sing and make melody in their hearts “to the Lord,” because He is the one worthy of worship, praise and adoration.

Though the Scripture quotes and emphasizes the importance of singing in spirit, it also stresses the importance of singing with reason or understanding. I will “sing with understanding” means; not to Paul’s own understanding, though that is absolutely needful, but with the understanding by others of what is sung, in a language which may be understood by others, and in which they could join with him
in that service. Paul says, “So if the whole church comes together and everyone speaks in tongues and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?” (1 Cori 14: 23). Here, Paul is not addressing the matter of congregational singing in the Spirit. What Paul is talking about is a situation where tongues were spoken for the congregation’s edification too often and without interpretation. This urges Christians to sing with understanding and reason. Singing should be also in order. Some mis-guided members may like the “spontaneous” approach, which generally leads to confusion, but this is not God’s way. Paul wrote in 1 Corinthians 14:33, “God is not the author of confusion...” and later in the same chapter, “Let all things be done decently and in order” (1 Cor 14:40).

**Worship in Spirit and Truth**

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth.” (John 4:23-24) These words were spoken by Jesus to the Samaritan woman at Jacob’s well as He taught her the truth concerning worship to God. He taught that there would no longer be just one place to worship God but that from the “hour” of the establishment of the New Covenant, the true worshippers of God must worship in a definite way and according to a fixed pattern indicated by this statement of Jesus, “in spirit and in truth.”
Worship in Spirit

Apostle Paul urges to be “fervent in spirit” in Romans 12:11. This means to have an attitude of zeal. To worship God in spirit is to do so with the right attitude or from the heart. The Bible refers to heart as one’s mind and includes intellect, volition, conscience, and emotions. One’s whole heart must be engaged in worship for it to be acceptable to God. As the Psalmist sang, “I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation” (Psalms 111:1). Therefore, worship in spirit involves doing acts which please God with the right attitude. It is possible for one to be physically present at a worship service and not be worshipping God because his attitude toward worship may not be correct. Thus, he is not worshipping God in spirit. So it is vitally important to understand the characteristics of worship that are truly in spirit.

Worship in Truth

Worship in spirit as well as truth is described when Jesus conversed with the Samaritan woman. John 4: 21-24 quotes,

Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth” (John 4:21-24).

When Paul writes to the Philippians, he boasts of himself as being a worshipper in spirit. Philippians 3:3 quotes, “For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh.”
True worship pleases God, which should be in truth\textsuperscript{434}, as well as in spirit. Here, truth takes an intellectual aspect in worship. To worship God in truth means that it must be in harmony with His Holy Word. The law of Moses has been abolished, and the New Testament Christians are not bound by its commandments today (Ephe 2:14-15; Colo 2:14). The New Testament, the law of Christ, is now in effect and is binding upon all men everywhere today. Therefore, first, worship in truth must include the teaching and preaching of God’s Word. An example or pattern of this can be seen in the case of the Apostle Paul at Troas. Acts 20:7 states, “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.” This is an apostolic example of preaching being in the worship assembly. Second, worship in truth must include giving or laying by in store, as a contribution upon the first day of the week. Paul wrote in 1 Corinthians 16:2, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” This emphasizes the personal, individual responsibility of each member to give upon the first day of every week a part of that which God has prospered us. Third, worship in truth must include partaking of the Lord’s Supper in remembrance of Christ’s sacrifice upon the cross in our behalf. The church at Troas is an example of those who kept this memorial supper on the first day of the week. Paul even tarried in the city of Troas so that he could observe the Lord’s Supper with the church there on the first day of the week (Acts 20:6-7). Fourth, worship in truth must include prayer. Acts 2:42 says that the church at Jerusalem, “...continued steadfastly

\textsuperscript{434} Pilate asked Jesus, "What is truth?" The answer to that question is revealed in the prayer of Jesus in John 17:17, "Sanctify them through your truth: your word is truth." The Psalmist in Psalms 119:142 wrote, "Thy righteousness is an everlasting righteousness, and thy law is the truth." So when one speaks of the objective truth, the truth of the Bible, God’s Word or His law.
The “apostles’ doctrine” refers to their teaching and preaching of God’s Word. “Fellowship” refers to their giving. “Breaking of bread” refers to partaking of the Lord’s Supper together. And, “prayers” refers to the common practice of the early church to pour out their souls to God in prayer and supplication.

5.2.2. Suffering and Joy

Disillusionment is intensified in the present day when unrealistic expectations of the health and prosperity gospel are fed by the teachings of a multitude of Christian teachers. Some of the emotional movement ask, why does a good God allow his creatures, and even his children to suffer?

John Stott has said that “the fact of suffering undoubtedly constitutes the single greatest challenge to the Christian faith.” It is unquestionably true that there is no greater obstacle to faith than that of the reality of evil and suffering in the world. Indeed, even for the believing Christian, there is no greater test of faith than this - that the God who loves him permits him to suffer, at times in excruciating ways.435

Job had a balanced theology. He believed in suffering as well in joy. Therefore, he could emphasize accepting goodness as well as adversity. “Shall we indeed accept good from God, and shall we not accept adversity? In all this Job did not sin with his lips” (Job 2:10). Suffering has two distinct meanings. In the first sense, suffering (often) is against God’s will in that He does not want even the wicked to suffer. In the second (or its purposive) sense, suffering is a part of God’s Sovereign will. Job’s suffering was Satan’s will, not God’s. However, God was still sovereign. He allowed Satan to inflict suffering on Job for His own purposes.

From the Scripture, one can firmly believe that God balances the life of His children with times of prosperity as well as adversity. No man of God in the Scripture was otherwise. But in all situations they learned to be content and praised the Almighty. Surprisingly “Night and day” continue to be God’s original plan. God called the light “day” and the darkness he called “night.” And there was evening, and there was morning – the first day (Gen 1:5). Solomon the wise said: “In the day of prosperity be joyful, but in the day of adversity consider: Surely God has appointed the one as well as the other!” (Eccl 7:14). Though David was called to be a king after the death of King Saul, his wandering experience in the desert for many years gave a good example in balancing suffering and joy. Paul said, “I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me!” (Phil 4:12, 13). Faith is not to be thought as magic power to get whatever people need, and suffering an indication of poor faith. The book of Hebrews, chapter 11 strikes a healthy balance. By faith they “received” as well as “offered.” By faith they “prospered” as well as “suffered.” The entire chapter teaches a balanced doctrine of suffering and joy.

5.2.3. Grace and Works

The Bible talks about God’s grace, which is the unearned, unmerited, and undeserved favour of God upon one’s life. Therefore, grace has nothing to do with man. The grace of God has already provided for man. Therefore, faith or work is the human part, grace is God’s part. Faith or work is defined as being a positive response to what God has already provided by grace. It means faith or work is the human’s positive response to God’s grace.
In the history of Christianity, while St. Augustine believed in the importance of grace or faith for salvation, Pelagius believed in salvation by works. For Augustine, salvation was totally and causally of God, whereas salvation was totally and causally of man for Pelagius.

Several verses of Scripture emphasize the importance of faith or grace in salvation. Eph. 2:8 says, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” In Romans 3:21 “The righteousness which has been given to us freely by God, not acquired by our effort, has been made plain without the written law, and, having lain hidden in the law, has been revealed with greater clarity through the examples of Christ, which are more obvious.” In Romans 3:26, concerning Jesus “Who alone has been found righteous, and also the one whom he has justified, not by works, but by faith.” In Romans 4:16: “Because faith cannot be voided, nor the promise annulled, heirship is not by the law, but by faith. For the law does not forgive sins, but condemns them, and therefore cannot make all nations children of Abraham, since all must finally be punished, in as much as all are found under sin. But faith makes all believers children of Abraham, their sins having been forgiven by grace.”

At the same time, several other verses also emphasize the importance of human effort for salvation. Some believe that it downplays the grace of God, rather it

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Augustine believed that men are born with a nature of commit sin and this sinful nature within man makes him to commit sin. He also believed that salvation is an act of God’s grace and it is a gift from God. He taught that human beings can save themselves by their efforts or by cooperating with God.

Pelagius was a monk from Britain and he visited Rome in AD 400. He was an upright man. So when he saw the low level of Christian living in Rome, he became very sad. He taught that man did not inherit original sin and Adam’s sin had no effect on men since each one was created separately. Pelagius denied original sin and believed that human beings are born innocent without any sinful nature. Based on this belief, He taught that men had the natural ability to live a sinless life in this world. He taught that human beings can save themselves by their efforts or by cooperating with God.
certainly advocates a life of obedient discipleship. The verses below emphasize the importance of human effort. In Romans 3:24, Paul says “At the same time it should be noted that he did not buy us, but bought us back, because previously we were his by nature, although we were alienated from him by our transgressions. If we stop sinning, then indeed will our redemption be profitable.” Romans 3:28 is misused by some to do away with works of righteousness, asserting that faith by itself can suffice, although the same Paul says “And if I have complete faith, so that I move mountains, but do not have love, it profits me nothing” (1 Cor 13:2); “The fullness of the law is love” (Rom 13:10). The Book of James is a good example in bringing out the importance of works. James 2:14-17, 26 says, “What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, ‘Go, I wish you well; keep warm and well fed,’ but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. [...] As the body without the spirit is dead, so faith without deeds is dead.” James is arguing here that faith is only real if it shows itself in good works. When James writes that “faith without deeds is dead”, he is saying that if someone claims to have faith, then one can judge whether or not it’s true by their works.

The above Scripture references show that Christians must learn to balance grace and works. The Lord said to Paul, “My grace is sufficient for you for my power is made perfect in weakness” (2 Corinthians 12:9). One should work hard in whatever they do as they are serving the Lord and not men (Colossians 3:23). When someone believes in God’s grace, they also work hard. Grace doesn’t mean one can slacken. Paul said that God’s grace to him was not without effect. It spurred him to work
harder. Yet as he worked harder, he realised that it was the same grace working in him as he worked harder (1 Cori 15:10). Therefore, God’s grace does not lead to sloth. Instead, it inspires one to labour hard for the Lord. One can find a balance between grace and good works in Eph. 2:8-10. Verse eight stresses the importance of grace, verse 10 talks of good works. In Titus 2:11-14, verse 11 emphasizes grace, whereas, verse 14 good works. The offer of God’s grace does not negate the requirement for good works. Nor does the requirement of good works belittle God’s grace. There is a balance. Unfortunately, many Christian movements simply do not understand the balance between God’s grace and mankind’s works. They have tried to focus on the grace of God while trying to explain away mankind’s responsibilities of good works. The truth is, God has offered His grace to all of mankind. To receive that grace, one must respond in obedience and continue in a life of obedience to the word.

How might the history of the church in Europe have been different if Pelagius and Augustine had listened more carefully to each other? Stuart Mary Williams asks, what can we do to foster debates and discussions that do not polarise people and push them to extremes but enable us to listen to and learn from each other? Christians are freely given grace, and naturally respond with works.

5.2.4. God’s Love and His Anger

Jesus spoke about the love of God in John 3:16 “For God so loved that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” At the same time, Jesus also spoke of condemnation in verse 18, which says “but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.”

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Many emotional movements believe that “God is too loving to send anyone to eternal hell.” Sadly, the other side also should be remembered, “At the same time God is too holy to allow a sinner into Heaven.” This clearly depicts that God’s love and His anger should be balanced for a healthy Christian spirituality. For a broken and repentant sinner, the love of God must be presented. For a stiff-necked person, the wrath of God must be stressed. Jesus preached about both Heaven and Hell. Even in His Great Commission Jesus included both: “He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mk 16:16). Many pictures portray Christ as the gentle Shepherd with a rod of comfort, but the picture of Christ driving out businessmen from the temple with a whip is uncommon. The Apostle Paul balances these twin characters of God beautifully in Romans 11:22, “Consider the goodness and severity of God: on those who fell, severity; but toward you goodness, if you continue in His goodness.” There will be no fear of God, if the wrath and holiness of God are not sufficiently stressed. The love of God and the wrath of God are inseparable on the Cross. There God manifested His maximum love and maximum wrath.

5.2.5. Fruit of the Spirit and the Gifts of the Spirit

“The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22-23). The gifts of the Spirit are mentioned in I Cor 12:7-10: “But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of
miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues”.

When Jesus was anointed with the Holy Spirit, He did both deeds of love and acts of power (Acts 10:38). There was immorality and carnality in the Corinthian Church, but they lacked no gift (1 Cor 1:7; 3:3; 5:1). The trouble with this Church is not that they came short in spiritual gifts, but that they came short in spiritual fruit. Paul did not immediately condemn their gifts, rather he said, “Pursue love, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.” (1 Cor 14:1-5). This shows that both the fruit and the gifts of the Spirit should always work together. The fruit of the Spirit enables Christians to show others the character of Christ, while the gifts of the Spirit enable them to show others the power of Christ. God’s power and character should always be manifested together in a Christian.

Paul made it clear in 1 Corinthians 13 that spiritual gifts without spiritual fruit are worthless. In other words, spiritual gifts are not a barometer of one’s spirituality. It is possible to speak in tongues or prophesy or perform miracles without love (1 Cor 13:1-3). The Corinthian church illustrates the fact that believers can be highly gifted but spiritually immature. It is possible to have all the gifts of the Spirit for service, and yet not to produce the fruit for personal Christian character. Therefore, those through
whom God manifests His gifts spectacularly must search their lives diligently and walk in all godliness. Otherwise, the Name of the Lord will be blasphemed. Surprisingly, God does not quickly withdraw His gifts when people go astray. But this should not be mistaken as God’s tolerance or overlooking of sin in people’s life. He is patient. “Do you despise the riches of His longsuffering, not knowing that the goodness of God leads to repentance?” (Rom 2:4). Again, the observation of misuse of gifts has driven many to turn totally against gifts. But the remedy for misuse is not non-use but proper use. “Let all things be done — decently and in order” (1 Cor 14:40).

Spiritual gifts are not the same as the fruit of the Spirit. Spiritual fruit is produced from within; spiritual gifts are imparted from without. Fruit relates to Christ-like character; gifts relate to Christian service. The fruit of the Spirit, especially love, should be the context for the operation of the gifts of the Spirit. Fruit is eternal, but gifts are temporal (1 Cor. 13:8); the former is a true measure of spirituality, but the latter is not. Therefore, everyone will be judged by the fruit they bore not the volume of their gifts. Jesus said every tree shall be known by its “fruit.” Here the word “fruit” means outcome or benefit, which includes both the virtues and the gifts. The development of Christian character and Christ-like attributes should always take precedence over people’s display of some special ability.

5.2.6. Liturgical reading and Charismatic style

The highest form of Christian service is the worship of the Almighty. Evelyn Underhill describes worship as “the response of the creature to the Eternal.” Worship is thus directed to God but it is offered by those whose spirits are enlivened to receive impressions from the God they address. The end of all evangelistic labour

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and missionary endeavour is to raise worshipping congregations to the praise of God’s glory (Rom 10:14; 15:9-11). In order to teach the new congregations how to make worship rich and regular, prayers of praise and thanksgiving were written by Church leaders to be read in worship services. But in the course of time, such readings became a meaningless routine and an empty ritual. This led prophets like A.W. Tozer to call worship as the “missing jewel of evangelical Christianity!” But in the recent years as the pendulum moved towards the emotional side, there is a worldwide outpouring of the spirit of praise and worship in a charismatic style. Over-excited Christians in response have totally abandoned the old forms or the liturgical pattern of worship and adopted the free style. This has created a tension between the older people and the younger generation as well as between the mainline churches and newer congregations. Whether it is a liturgical reading or charismatic free style, the Scripture includes both.

Liturgical prayers are unquestionably rich in content whereas free style praise and worship often tends to be repetitive and of limited coverage of Biblical revelation. At the same time liturgical prayers limit the free expression of the worshipper’s inner feelings. Each needs the other. Each group must add a little bit from the other for a healthy balance. No form is superior or inferior to the other. As much as many who had been used to only liturgical worship find the new wave quite refreshing, several people grow tired of the sameness and leanness of the content of the free style of worship and begin to feel that “the old is better” (Lk 5:39).

Physical posture in worship is another factor to be considered, especially in mainline churches. Except for standing, bowing, and kneeling, no other posture is generally encouraged in churches which follow liturgical order. But the other
expressions sanctioned in the Bible, namely lifting up of hands (Ps 134:2; 1 Tim 2:8),
clapping of hands (Ps 47:1) and dancing (Ps 149:3; 150:4), are freely practiced in
charismatic churches. The mainline churches must come out of their apprehensions if
partiality to the Scripture is to be avoided. Of course culture has a role to play here.
The Bible was written in the middle-eastern culture. No form of expression mentioned
here seems to be totally objectionable to any culture. Emotionalism is unedifying but
emotions are God-given to be expressed in one’s love for Him and our fellowmen (Mt

The mainline Christians who can intensely enjoy the singing of a thousand
voice choir cannot tolerate the noisy worship of charismatics. They criticize it as
disorderliness inappropriate for a divine service. Here again the Bible teaches both.
Psalm 46 says, “Be still, and know that I am God” (v 10), whereas the very next
Psalm calls people to “shout to God with the voice of triumph” (Ps 47:1). Zechariah
2:10 calls to “sing and rejoice” whereas the 13th verse exhorts all people to “be silent
before the Lord!”

According to the above Scriptures, the Pentecostals should do things more
“decently and in order” (1 Cor 14:40). At the same time, non-Pentecostals should add
more enthusiasm and excitement to worship to make it livelier. Pentecostals at the
same time must stop condemning non-Pentecostal worship as dead. Noise alone is not
proof of life. People should not take out of context the verse 2 Corinthians 3:17,
“Where the Spirit of the Lord is, there is liberty.” The context is liberty from the Law
of Moses (vs. 14-16), and it does not mean license to behave as people please in
God’s presence. Reverential fear can never be forsaken in worship (Eccl 5:1, 2; Heb
12:28, 29).
Most of the older people, who follow liturgical order, do not enjoy rock music and fast beats. In this situation, the feelings of elders must be respected to maintain harmony in congregations. At the same time, older people should not lose the younger and future generations. The elders must become more tolerant and not resist all change. The old hymns have no par for their theological content (Eph 5:18, 19; Col 3:16). They cover a huge variety of subjects, whereas most of the modern choruses sadly repeat just a few thoughts and are not doctrinally sound enough. Therefore, writers of a song need to sit with Bible teachers for adding sound doctrines before releasing their songs and choruses. Worship that lacks theology (= knowledge of God) is undesirable to God (Hos 6:3, 6). Christians should be comfortable with both liturgical as well as Charismatic forms of worship as long as worship stems from the “heart” and is not merely the sound of “lips” or the motion of “hands!” (Isa 29:13; 1:15).

5.2.7. ‘Looking Above’ and ‘Looking Below’

“Looking above” is a spirituality which looks always to heaven, God, and eschatology. “Looking below” emphasizes the earthly temporal things, and places humans at the centre. There are people who are content to be hoping of a glorious future at the Second Coming of Christ. But others insist only on the immediate fulfilment of several eschatological promises. They bother much about human liberation in the earthly life. Biblical principles are always covering both the looking above and below views.

Most of the New Testament promises have both a present and a future fulfilment. For example, while analyzing the subject of holiness, one can be “purified” today but will be “perfected” only at the coming of the Lord. I Jn 3:2 says,
Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure. The other scripture also presents the both view. “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ” (1 Thess 5:23). Similarly, Christians must consider the question of healing. One can enjoy the benefits of Calvary only to a certain extent in human bodies today. But the full benefit will be enjoyed at the redemption of human body. Paul says, “Not only so, but we ourselves, who have first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies” (Rom 8:23).

Disease or death is not totally eradicated today. The “last” enemy that will be destroyed is death (1 Cor 15:26). Then the day will dawn when there will be “no more death, or sorrow, or crying” (Rev 21:4). Another subject is the Kingdom of God. The spiritual Kingdom is already “within us,” but the literal one is still in the future (Lk 17:21; Rom 14:17; Mt 6:10; 2 Tim 2:12). This balanced understanding of the present and future fulfilment of the Scriptural prophecies and promises will keep movements from many doctrinal errors prevalent today.

Jesus fed the people both spiritually and physically. He forgave their sins and healed their diseases. One should preach the Gospel, then heal the sick (Mt 10:7,8). The Gospel is both spiritual and social. The Cross means reconciliation of God with man. Reconciliation includes love, concern, and care. The Apostle James said, “Faith without works is dead” (Js 2:17). By works he meant acts of charity.
While the Apostles in Jerusalem sent Paul and Barnabas as missionaries to the non-Jews, they told them to “remember the poor” (Gal 2:9, 10). People will be judged not only for the sins of commission but also sins of omission. The sin of omission is generally what someone fails to do for the needy and suffering (Mt 25:41-46). A leper can go to heaven but not a sinner. Therefore, the priority of preaching the gospel as well as care for physical needs should be balanced. Medical evangelism and literacy evangelism should not be criticized by the ‘looking above’ group. All should function in harmony with mutual recognition and appreciation.

5.2.8. Word and Prayer

The intellectual movements such as Scholasticism, Reformation Orthodoxy, and the Liberation movement try to expose the importance of the Word. The emotional movements such as Monasticism, Mysticism, and Pietism stress prayers. Prov. 28:9 says, “He that turned away his ear from hearing the law, even his prayer shall be abomination.” This shows the importance exposing the Word and prayer in a balanced way for true spirituality.

No single practice more clearly defines a religion than the act of praying. Prayer is one of the primary modes of relating the divine and the human. It has been seen as a primary indicator of the practice of piety. One can speak to God in prayer. God speaks through His Word. A balanced devotional life must thus be a conversational relationship with God. In the warfare passage in Ephesians, the Word of God is presented as the Sword of the Spirit and prayer as the sharpener of all the weapons (Eph 6:13-20). Both are equally important. People who spend a lot of time in prayer but neglect Bible meditation are prone to deception. Patrick D. Miller believes

that prayer and theology exist in relation to each other in a correcting circle, the one learning from the other and correcting the other.441

Several false and wrong doctrines have followed forty days of fasting by many Christians. Because, while fasting, the person didn’t spend sufficient time with the Word, and so he was caught up in some deception in the spirit world. When the devil suggested to Jesus to turn stones into bread to satisfy His hunger, Jesus said, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God!” (Mt 4:4). At the same time anyone who neglects prayer but spends all his time in Bible study will be puffed up and ending in spiritual dryness. The Apostle Paul writes to Corinthians, saying “Knowledge puffs up” (1 Cor 8:1).

The purpose of Bible study is to know God and worship Him duly (Ps. 138:2). Meditation on the Word enhances one’s prayer and worship and vice versa. Extra-Biblical revelations are dangerous, so kneeling before God in prayer and worship with the Bible open is the safest devotional pattern. The Scripture calls one to be a mystic and at the same time to be rational for Biblical spirituality.

5.2.9. Theological Knowledge and Spiritual Experience

A healthy Christianity cannot survive without theology. A basic knowledge of theology is important today. In I Cor. 10:1 The Apostle Paul warns, “I do not want you to be unaware.” When Christians abandon or de-emphasize theology, they give up the intellectual tools by which the Christian message can be articulated and defended. In the resulting chaos of religious ideas, the principal criterion left to the community as it seems to find its way is, quite naturally, that of expediency.442 How can true spirituality be divorced from the knowledge of God? Donald Bloesch writes,

441 Miller, They Cried to the Lord, p.1.
there can be no vital spirituality without a sound theology. When the Apostle Paul declared, “I determined to know nothing among you except Jesus Christ, and Him crucified”, (I Cor. 2:2) he was defining a special doctrine of Jesus as the essence of Christianity. If someone neglects theology, they are committing a crime against Christ’s little ones. This is to say that theological knowledge is important. Sometimes people are not able to embrace the truth of God’s Word because of certain traditions. Traditions are not to be summarily rejected. But whatever contradicts the Scriptures must be abandoned however long it would have been cherished. When people worship traditions, they make the Word of God ineffective (Mk 7:6-13).

Today’s Christendom is all about new revelations, visions, and dreams. Though superficially these appear good, these are nothing but “wood, hay and straw.” These cannot stand the test of the fire of God’s Word “The fire will test each one’s work, of what sort it is” (1 Cor 3:12, 13). People are excited when preachers talk about dreams and visions. Huge crowds rush to such meetings. But dreams and visions are simply “chaff” before the “wheat” of God’s Word. Perhaps no other mortal man had had such an abundance of visions and revelations as Paul. He had a trip to Paradise. But he did not go place to place talking about these experiences. Today’s Christians keep describing their simple experiences for years instead of growing in the Word and being transformed in the image of God day by day.

Jesus was reasonably thorough with the Scriptures even from the age of twelve (Lk 2:42, 46, 47). However, He prepared Himself for another eighteen years before He preached His first sermon. Many enter the pulpit too soon, quoting that Paul started preaching “immediately” after his conversion. But they don’t realize that he had had many years of rigorous learning of the Old Testament Scriptures under the
exacting eye of Rabbi Gamaliel (Acts 22:3). That’s why Paul discouraged Timothy against installing a novice in the ministry (1 Tim 3:6). “The time will come when people will not endure sound doctrine... and they will turn their ears away from the truth, and be turned aside to tales” (2 Tim 4:3, 4). The prosperity doctrine invented by materialistic countries is an example of myths. It is a plague that cannot be easily stopped. No other doctrine in Church history had been so popular. This has prevented most of our pulpits from sounding forth genuine messages from the Lord. “Smile! Jesus loves you!” - Such slogans are good for stickers but not good enough for sinners. It becomes a myth if the other side of the coin, namely “Repent! Jesus loves you!” is not presented (Rev 3:19).

Though theological knowledge is important in Christianity, spiritual experience also should not be neglected. God has made humans with emotions and feelings which ultimately experience God in unique ways. The living true God, the Father of our Lord Jesus Christ, who is the supreme head of the living church, is not mute. God has also revealed Himself to Biblical heroes in certain times: Abraham in his colloquy with Yahweh (Gen 18:27); Moses at the place of fiery revelation (Exo 3:5), Manoah when confronted by life’s mystery (Judges 13:17, 18, 22); Job overwhelmed by an inexplicable theophany (Job 42:5, 6), Peter at the lakeside, Saul of Tarsus arrested by the bright light and the voice out of the sky (Acts 9:4) and John as he sensed another presence on Patmos (Rev 1:17).

God speaks clearly by His Spirit and through His written word, the Bible. Therefore, as the author of Hebrews aptly puts it, we must see to it that we do not disregard “Him who is speaking” (Heb. 12:25). Some present day evangelicals, Jack Deere and Wayne Grudem among them, believe and teach that God speaks today
apart from the Bible. According to these teachers, God gives words of personal or ministry direction to His people using all the same means that He used in the past. However, the new proposition states that God also speaks to His people today apart from the Bible, though He never speaks in contradiction to it. As qualified as this statement seems to be, few evangelicals today would question whether it is true. After all, if nothing God may say today apart from Scriptures actually *contradicts* what He has already said in the Scriptures. It is true that God speaks to His people apart from the Bible. If one denies that God speaks today apart from the Scriptures, are we quenching His Spirit (I Thess. 5:19)? Jack Deere has made the following assertions:

In order to fulfill God’s highest purposes for our lives we must be able to hear his voice both in the written word and in the word freshly spoken from heaven… Satan understands the strategic importance of Christians hearing God’s voice so he has launched various attacks against us in this area. One of his most successful attacks has been to develop a doctrine that teaches God no longer speaks to us except through written word. Ultimately, this doctrine is demonic [though] Christian theologians have been used to perfect it.  

Fowler white says, God’s activity of speaking apart from the Scriptures occurred at a time when those documents were still being written. Today the writing of the Scripture is finished and the canon is closed. God has accomplished salvation, once-for-all, in Christ, He has also spoken His word, once for all, in Christ and in those whom Christ authorized and empowered by His Spirit (Heb. 1:1-2, 2:3-4, Matt. 16:15-19, John 14:26, Eph. 2:19-20).

It is crystal clear that while intellectual movements emphasize the importance of knowing the Word, the emotional movements urge for spiritual experience or day to day revelation. The fact from the Scripture is that both should have their own place. Moreover, revelation or spiritual experience should not contradict the written word. In

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today’s context, the evangelicals are strong in the exposition of the “Word.” The Pentecostals are mighty in “signs” or spiritual experiences. Neither of these can get the job done alone. Only when both come together can Christians witness the sweeping influence of the Gospel to bring non-Christians to faith and obedience. The Pauline method was to combine all of these in missionary evangelism (Rom 15:18, 19).

5.3. CONCLUSION

Emotion and Intellect are both needed for the successful growth of a religion. If Christianity is based on emotion, it will function depending upon the human’s feelings, fantasies, and the founder’s charisma. As a result, followers can easily fall away from the Christian faith, particularly when the extreme feelings wear off and the emotional buzz leaves them. These Christians are substantially weakened by their rejection of the life of the Christian mind and Christian scholarship. They are therefore prone to false teaching and, in extreme cases, are prone to potentially dangerous deviation from the Biblical Christian faith in the search for new spiritual experiences.

At the same time, if Christianity is based on intellect, it will emphasis truth, knowledge, and the right doctrines. However, these theological terms will not satisfy the common people in the life journey of spirituality. Most of the time, the intellectual based movement moved itself out of people’s reach and is not meant for the common man. Christians may become apostate and syncretistic in their beliefs, as they mistakenly combine Christianity with other mystical spiritual teachings at this extreme point. By inhabiting either of these two extremes, such Christians – the overly objective intellectual and the overly subjective experiential – become at best
narrow, limited, and weakened in their Christian faith. At the worst, they slide off the extreme ends altogether into false teaching and apostasy. Only the balanced Christian, who manages to hold the two extremes in tension and occupy the radical middle, can effectively live out the Christian life in maturity and power.

In summary, it is clear from the Scriptures that human reason alone cannot succeed in achieving a successful spirituality. This is because original human nature is not based on intellect alone, but should have a balance between intellect and emotion.