

## A Note from the Editors



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To live in the reality of Pentecost is to have the Holy Spirit to inhabit one's whole person - not only the spirit or body, but also the mind. We know this from Paul's correspondence with the Corinthians:

“There are varieties of gifts, but the same Spirit;  
and there are varieties of services, but the same Lord;  
and there are varieties of activities, but it is the same God who activates all of them in everyone.  
To each is given the manifestation of the Spirit for the common good”  
(1 Cor 12:4–7, NRSV).

In other words, for those who are of the Spirit, every gifting and activity—a person's entire productive capacity—is inhabited by the Spirit. With that being said, we wonder at the practical implications: How do we move from understanding this biblical concept in theory to actually letting it shape the way we live our lives as followers of Christ? This is the question the present volume seeks to address.

With the milestone of publishing our fourth volume as a journal, I and the editorial team are prompted once again to reflect on the purpose of this work. It is true that Pentecostal scholarship remains underdeveloped in comparison to that of other Christian fellowships or denominations. Nevertheless, there exists a substantial body of journals and publishers doing admirable work in this field. Our particular desire is to bridge the gap between the academy and the local church, especially for a Canadian audience. In an age marked by increasing turmoil, isolationism, populism, and the weaponization of religion for both political and financial gain, how are we as a Spirit-filled collective to bear witness—through both word and deed—to the good news of the Kingdom of God?

Whether intentionally or not, the present volume pushes boundaries. It does so in relation to the Septuagint's translation of Joshua 5:13–15, as explored in Lee Hegberg's contribution. In my own submission it also invites Protestant readers to reconsider the theological breadth offered by Byzantine iconography, alongside an artistic submission from Giselle Khan whose stunning graphite sketch calls observers to reflect on the ways the Spirit carries us through moments of both lament and praise. Also in the creative submissions section, Daryl Muth offers a personal reflection, sharing testimony from his time in sub-Saharan Africa and what he has learned over the years regarding the faithfulness of God.

The volume further challenges perceptions of Christian therapy, most notably in Dr. Kirstyn L. Krause's piece, “*Why You May Not Need a Christian Therapist*,” which argues that advances in mental health research are situated within the theological framework of “common grace.” Similar themes—particularly as they relate to healing ministry—are expanded in the work of Marissa Tailleir, who highlights the life and ministry of Dr. Lilian B. Yeomans, tracing her transition from physician to minister, and demonstrating how these two vocations need not be understood as being in tension. In a different but similar vein, Daniel K. Mok moves this volume to press against the boundaries of Western, Anglo-centric missiology, especially in an era when the devastating effects of imperialism and Western hegemony continue to shape much of the world. His thought-provoking essay, entitled “*Qi Poured Out Upon All Flesh*,” critiques—with care and grace—the ways Western Greco-Roman worldviews and theological vocabularies might be indigenized within Asia-Pacific contexts.

As the center of Christendom continues to decline in Europe and North America, voices from the rest of the world—particularly Latin America, Africa, the Asia-Pacific region, and Western Asia—offer a much-needed contribution to the global Church. Many readers will be familiar with Peter's



address on the day of Pentecost and his citation of the prophet Joel: “In the last days it will be, God declares, that I will pour out my Spirit upon all flesh” (Acts 2:16–17). What does this declaration mean in practice? How do we, as a journal rooted in a Canadian context, position ourselves to learn from our brothers and sisters around the world—especially those living amid profound turmoil? In answer, Shatha Bannoura’s piece, “*My Faith Between the Wall and the Cross*,” offers a beautiful and convicting reflection on lived faith within a context of violence and betrayal. It was our honour to publish this contribution, at the author’s request, in both English and Arabic—a first in the history of the journal.

Publishing in Arabic not only allows Arabic-speaking readers to engage fully with the theological and poetic depth of the piece but also reflects the transnational nature of Pentecost itself. The Spirit has been poured out on all flesh—on all nations—and this reality invites the global Church to reconsider how we are to live within the ongoing reality of Pentecost today. I say this not merely in terms of charismatic experience, but regarding Spirit-empowered witness: as our Lord declared, “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Accordingly, the present volume—through a multitude of voices and languages—extends an invitation to live out the reality of Pentecost as witnesses. We are to be witnesses to the resurrection, bearing testimony through word and deed, and proclaiming and embodying the values of the Kingdom of God, where the last shall be first and the first shall be last. As a journal, it is our heartfelt prayer that this publication is as edifying and thought-provoking for our readers as it was for us as the editorial team. Pentecost is, at its root, not just an concept but also a commissioning—one that does not leave us dormant but continually calls us into a praxis of lived faith and witness, until the Kingdom of God comes in all its fullness.

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