

Is there connection between Pentecostalism belief and hairstyle?

- Discussion on practice of Worshiping God in the Spirit and the Truth

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Abstract

The present article is intended for really devout Christians. Many Christian men and women often ask deep in their heart, how they can do their best to please Father in Heaven. There are guides on how to worship God, to dedicate their bodies and work, but how shall we glorify God with our hair? For women, there is a hint or two that we can find in St. Paul's letters to Corinthians: but are there guides for devout men? It turns out that is quite delicate matter to discuss. Moreover, as we discussed in a recent paper in this journal, there is limitation of Aristotelian logic to grasp spiritual terms such as Trinity or *Manunggaling Kawula Gusti* in Javanese term. Now, allow us to emphasize the same point using non-Aristotelian logic and non-Diophantine arithmetics. In that sense, spiritual realms go beyond what science cannot go. Through this article, we hope to describe on how is the best way to answer: "What does it mean with worshiping God in the Truth and in the Spirit, in this 21st century world?" . The present article is dedicated to all Christian people who wish to seek and fulfill God's will in their life: fear God with all your mind and your soul.

Keywords: Aristotelian logic, non-Diophantine Arithmetics, Pentecostalism, worship God in the Spirit and the Truth, hairstyle, pop culture.

Introduction

The present article is intended for really devout Christians. Many Christian men and women often ask deep in their heart, how they can do their best to please Father in

Heaven. There are guides on how to worship God, to dedicate their bodies and work, as follows:

“If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” - Luke 11:36

But in this post-modern time, devout believers often ask delicate questions. For instance, they may ask to their pastors or elders: “How shall we glorify God with our hair?” For women, there is one or two hints that we can find in St. Paul’s letters to Corinthians, but are there guides for devout men? It turns out that it is a quite delicate matter to discuss, with different answers from age to age.

As Omotoso wrote, which can be paraphrased as follows : “One contemplates whether there is anything called reasoning of hair. ... While anthropologists, sociologists, therapists and researchers in the sciences have endeavored examining hair issues, logicians have paid negligible consideration dependent on a case that there are more significant life issues to philosophize.” (Omotoso, 2018). See also Norbert Haas *et al.* (2005).

First of all, let us see several ways how a devout man can choose a particular hairstyle:



Figure 1. One can choose this Friar Tuck's look



Figure 2. You may choose Newton's look



Figure 3. Or this Joel Osteen's impeccable look



Figure 4. Another choice: Hassidic Jews look

It turns out, that the above question on how we shall believe in God properly and do our best for Kingdom of Heaven, will boil down to this question: *"If we want to worship God, do we only need reasoning / mind? Or is that not enough?"*

Concerning this question, if we read some books written by scholars like David R. Hawkins and others, including Gregg Braden, they lead us to questioning where we are heading as entire human civilization. (Hawkins, 2013).

One of most interesting insight came from Iain McGilchrist. In his book, *The master and his emissary*, he suggests us to look at our divided brain: the deep polarization caused by two hemispheres of human brain have led mankind astray (McGilchrist, 2012). In essence, his arguments can be summarized as follows: learning from church fathers until St. Augustine, we can read an integrative perspective and harmony between left and right brain. But since the work of scholastic theologians, including Thomas Aquinas, our theological thoughts have went down the road where the left brain predominated the entire brain function.

Perhaps we can take a breath with a sort of relief, that God has come to rescue in the beginning of 20th century, with the emergence of new Pentecostalism movement during Azusa Street Revival in LA. But it can be noticed, that after a few decades, some of leaders of this new movement have turned into more like prosperity teachers in disguise, led by those health and wealth televangelists. Even if some of them have repented, including Ps. Jim Bakker and Ps. Benny Hinn, it is clear that the spiritual damage has been done.

Therefore, now we can ask: what can we do to offer a rescue to this situation? Or should we return to the first Pentecostal movement in 1st century AD, when St. Peter

spoke with authority and early church movement was equipped with signs and wonders? In other words: "*What does it mean to worship God in Spirit and Truth in 21st century world?*" (cf. John 4:21).

These are a few questions we would like to ask in this short article.

Methodology

This paper uses literature survey related to theology especially on practice of worshiping God. The purpose here is to find out if it is quite proper if we only devote our mind or logical processes to learn systematically about God Almighty. It turns out that dedicating our bodies and life fully to bring the Light to the world needs more than logical analysis, but also our heart and soul. This writer also discusses potential metaphor to help believers and congregations find to how extent they follow direction by the Holy Spirit. While in this article, this writer also cites several literatures from sciences and advanced mathematics, including turbulent flow, consciousness studies, as well as non-Diophantine arithmetics, this writer presents his argument in as accessible as possible for readers from various backgrounds. Nonetheless, while the presentation of this article can be found a bit popular for scholarly readers, I believe that the content of this article is serious and still relevant for contemporary ecclesiology studies, especially for Pentecostal scholars.

What does it mean to be rational Christians? On neither-nor logic

Over these years, during casual conversations with several theologians and ministers in our country, it becomes clear that there are several different views towards how a seminary leader puts his/her institution among the wider category of higher education. There are theology seminaries who prefer to see their graduates belong more to scientific studies (by granting Science degree to their seminarians). Meanwhile, there are seminaries who prefer to associate themselves more in tune with philosophy studies as well as liberal arts. And the rest of us seem to keep theology studies as such, with various different backgrounds. The essence of such practices is that most seminarians wish to get a kind of external validation by relating their institutions to more secular categories, in order to be regarded as "rational" academicians. That practice already happens for decades.

Therefore, let us ask this question: ***What does it mean to be rational Christians?***

As this writer often emphasized to his students in Introductory Logic class, while we shall strive to improve our capacity of logical analysis, we shall keep humble that logic and reasoning alone is only one mode of human thinking process. See for instance De Bono's books (professor of lateral thinking.) Similarly, as we shall see in subsequent section, there are other modes of thinking, including irrational way, and also supra-rational way. Miracles are called as such, because that happens in supra-rational way.

There is a problem, though, for Pentecostal seminarians, who are often seen by other scholars as emphasizing spiritual experience, and therefore other seminarians from mainstream tradition often see them as theologian with "less qualified," than others.

Let us learn from Allan Anderson's story, which can be paraphrased as follows:

"My first experience of theological education was training for the ministry in the early 1970s in an all-white, all-male, classical Pentecostal Bible College in Vereeniging, South Africa, a small, strictly conservative denomination with roots in the British Apostolic movement. This college was held in a church building, presided over by a pastor with an undergraduate degree in law. Only one of five lecturers had a degree in theology. Outward signs of "holiness" were a priority. Here men had to have "short back and sides" haircuts (in those days when long hair was fashionable), women were not admitted to the college at all, and students' wives had to wear head coverings in church and never be seen in "men's clothes". The King James Version of the Bible was the only "Holy" Bible, and in common with similar colleges in the English-speaking world at the time, the Scofield Reference Bible was the preferred choice. ...In common with many Pentecostals in other parts of the world, we shared a belief that spirituality and higher education were basically incompatible, and were warned against "theological cemeteries". (Anderson, 2004).

Thanks to recent progress in past years, many Pentecostal seminaries began improving, including our institution. But, what seems to this writer as a more pressing question is:

"Do we really have to be as rational as possible as seminarians? Does it follow that becoming rational scholars will help us at all to be closer with God?"

As Anderson also wrote, there is southward shift of gravity of Christianity: "Classical Pentecostal churches with roots in North America like the Assemblies of God, have probably only some 8% of their world associate

membership in North America, with at least 80% in the Third World" (Anderson, 2004).

The real problem is that for the most part, seminaries were designed as always in

conformity with more European traditions: "According to Andrew Walls, this theology exported to the rest of the world is a "heavily indigenised, highly contextual theology... *a way of making peace between Christianity and the European Enlightenment, of translating Christian affirmations into Enlightenment categories*". Characteristic of this is the literary-historical method of approach to Scripture that is almost universal in the West. Such theological methods were foreign to the western church for centuries, and were certainly not practiced by the apostle Paul!" (Anderson, 2004)

See also Hwa Yung (2004) who also discusses problems with Asian Christianity, and also Harkness who suggests to learn from Jesus's unique discipleship methods which seem to be more experiential, and not quite in accordance with ancient Greek school system. (Harkness, 2001)

According to Harkness, it was Ivan Illich who started arguing against the effectiveness of school method. Then, Christian educationist Brian Hill picked up Illich's term, asking (as the title of his article) "Is it time we de-schooled Christianity?" (1978). As Ted Ward wrote:

"Jesus deliberately chose not to adopt [the Greek concepts of knowledge and learning]. He built no school, put himself in no high-status lectureships, and raised no funds to perpetuate his teachings through an endowed institution. He could have done so; among the elite of that day, such practices were more acceptable than what he chose to do. He selected a handful of candidates and lived among them, an itinerant community of friends." (Ward, 1977)

Therefore, it seems that time has come to consider if we can come up with a more "southward" response to the above situations. It turns out, as we shall see, it is exactly

the experiential part which connects human heart with God Almighty; and through the heart one can see clearly the essence of the problems. Therefore, the *heart-experiential mode* should not be seen as a lesser form of human thinking processes; and in the context of McGilchrist's analysis, it may be considered to be a rescue to prolonged stagnation in Western Christianity.

But it does not mean, that there is no wisdom at all in using binary logic. We can do binary or Aristotelian ways for usual matters. But for spiritual matters, it is highly recommended to expand our horizons, from just aspired to become "rational Christians," to be more aspired to become "whole Christians" - i.e. to include rational, irrational and supra-rational modes of thinking. Because, after all, we are invited to become unity with the Infinite Consciousness, the Infinite One, i.e. God Almighty Himself. That is the essence of Christianity, and that should be encouraging us to embrace spiritual living as close as possible with God.

In a preceding paper in this journal, we argued that it seems like insurmountable task if we want to reach God in His richness, with simple *binary logic* (which is derived from Aristotelian logic), because the binary logic cannot capture the complexity nature of human mind. Therefore we argue that eastern philosophical systems, like Manunggaling Kawula Gusti in classic Javanese belief, suggest *neither-nor logic*, often called "ngono yo ngono ning ojo ngono." (English: you can do that, but don't do like

that.) That neitherness or bothness position can be considered paradoxical in terms of classical Aristotelian logic but not in sentential logic. (Christianto, 2020)

In other words, we can hypothesize that any system of logic which can convey neitherness or bothness situations can be considered better in order to explain the *Divinity Realm*.

Although I don't yet consider various Asian logic systems, I am aware that there are non-dualistic logic, advaita logic etc.

In search of proper ways of worshiping God in Spirit and Truth

After discussing such a logical proposition, let us consider again Iain McGilchrist, whose argument on left and right function of human brain can be captured in essence as follows: the left hemisphere which usually processes in detailed manner any problem (logically) should not predominate the right brain, which capture holistic and spiritual process (McGilchrist, 2012).

Or if we put that principle in the words of Blaise Pascal:

"The heart has its own logic, which reason cannot understand."

In that sense, both heart as spiritual brain function should not be governed by the left brain function. In other words, in spirituality realm especially in worshiping God, we should not let the emissary (Logical process) to lead the master. It should be the other way around.

This problem of choosing between Logic or going *beyond* Logic, or from rationality to go *beyond* rational thinking can be traced back even to classical history of mathematics. It is known that Pythagoras and his students believed that everything in the world was related to mathematics, and felt that everything could be predicted and measured in rhythmic cycles. He believed that the beauty of mathematics was such that all natural phenomena could be expressed in numbers or in number ratios. There was a legend that when his student Hippasus discovered that the hypotenuses of an isosceles right triangle with sides of 1 each, were irrational numbers, other Pythagorean students decided to kill him into the sea because they could not refute the evidence that Hippasus presented.²⁰²

So we know that what McGilchrist described in his book is a real issue (especially in the West), and not just a joke.

Likewise, the number zero is absent or unknown in the Greek dictionary. Using zero in a ratio seems to violate the laws of nature. A ratio becomes meaningless because of the "interference" of zero. Zero divided by a number or a number can destroy logic.

²⁰² Singh, Simon. *Fermat's Enigma*. New York: Anchor Books (1998), pp. 50.

Zero made a "hole" in the Pythagorean version of the universe law, for this reason the presence of the number zero is intolerable. The Pythagoreans also couldn't solve the "problem" of the mathematical concept – the irrational number, which is actually a by-product of the formula: $a^2 + b^2 = c^2$.

Similarly, several inventions in mathematics were not easily accepted at first, such as transcendental numbers, complex numbers, transfinite set, Cantor sets, or non-Diophantine arithmetics.

Let us give some examples of non-Diophantine arithmetics.²⁰³ From primary school, all of us learn that $1+1=2$, $2+2=4$ and so on. But if we put a cat into a room, then we put a tiger into the same room, then we learn that in that case, $1+1=1$. That is a good example of non-Diophantine arithmetics.

And also the arithmetics of giving follows non-standard Logic. For instance, basic arithmetics says that if you have 2 in your pocket then you give 1 to the poor, then you got $2-1=1$. But God do not sleep, so He will bless you more, therefore from experience we learn that $2-1=2$ or may be $2-1=3$. That is another case of non-Diophantine arithmetics.

And from management studies, we learn that good team work needs synergy, where $1+1=3$. That is the value of *synergy* is much more just addition of the members.

²⁰³ M.S. Burgin. NON-DIOPHANTINE ARITHMETICS, OR IS IT POSSIBLE THAT $2+2$ IS NOT EQUAL TO 4 ? Kiev, Ukrainian Academy of Information Sciences, 1997. Url: <https://www.math.ucla.edu/~mburgin/res/math/site3ara.htm>

Finally, we can also point out that Trinitarian Logic cannot be reconciled with Aristotelian Logic or Diophantine arithmetic, as we learn that Trinity means that $1+1+1=1$.

That is also one case of non-Diophantine Logic in Theology. That non-standard Logic shall be found valuable in understanding Trinity, and that reasoning can be compared with the notion of *uncountable noun* in English grammar.

It is known that *countable nouns* mean $1+1=2$ and so on, like addition of two apples, two oranges, two potatoes etc.

But that arithmetic operation does not follow for uncountable nouns, for example we cannot call $\text{water} + \text{water} = 2 \text{ water}$. Because water is uncountable noun. But we shall call it "a glass of water" or "a cup of coffee."

That is another metaphor on how we can come up with a better understanding of Trinity from non-Diophantine arithmetics perspective.

If we follow that reasoning, we can understand *Unio mystica* (or in Javanese term: *Manunggaling Kawula Gusti*) in a way similar non-Diophantine arithmetics, that is: adding one person to the Trinity will still be One:

$$(1+1+1)+1=1$$

That is what mystical person refers to *uniting with God*. And even Church Fathers refer to Church members are unity with God. Let say a church congregation having 1000 persons as members, we can write:

$$(1+1+1)+1000=1$$

They are still United in One through Christ. That is why St. Paul referred to this case as unity "*in Christ*." In our opinion, such an interpretation could be the best way to understand Jesus's prayer in the Gospel of John chapter 17, see especially John 17:22.

Now the question is: *How can a church be united with God in Christ?* We will explore this question in the next sections.

On Wittgenstein: Philosophy of Logic and Cognitive Linguistic Theory

After we review shortly about how we can approach Trinity conceptually from non-Diophantine arithmetics perspective, let us see how sciences are limited in order to grasp the true reality. In that sense, spiritual realms go beyond what science cannot go.

In 1918, the Austrian philosopher Ludwig Wittgenstein wrote the *Tractatus Logico Philosophicus*. Its content is to identify the relationship between language and reality

and formulate the boundaries of science. This work emerged because he was concerned about seeing the many languages of philosophy and science collide and confuse people.

In this first work, Wittgenstein makes seven propositions. One of which is:

A proposition is a picture of reality: for if I understand a proposition, I know the situation that it represents. And I understand the proposition without having had its sense explained to me. A proposition shows its sense. A proposition shows how things stand if it is true. And says that they do so stand.²⁰⁴

Thus, Wittgenstein stressed that the world is not an accumulation of things but facts. To clarify his proposition, he described the differences between fact, forms, and substance.²⁰⁵ Further, deviating from Immanuel Kant, for Wittgenstein, the substance only exists in the space of the world. The world consists of interrelated facts. Thus, humans make an effort to map or depict it. Language, whether it is mathematical, science, literary, artistic, or other kinds of symbols, are a human's effort to make such maps or pictures, but it needs roles as it only serves as a projection of reality or the world.²⁰⁶

²⁰⁴ Vsevolod Ladov, "Wittgenstein's Tractatus Logico-Philosophicus and a Hierarchical Approach to Solving Logical Paradoxes," *Filosofija, Sociologija* 30, no. 1 (2019): 4.021-4022, doi:10.6001/fil-soc.v30i1.3914.

²⁰⁵ DAVID MILLER, "The Uniqueness of Atomic Facts in Wittgenstein's Tractatus," *Theoria* 43, no. 3 (1977): 174–85, doi:10.1111/j.1755-2567.1977.tb00786.x.

²⁰⁶ Antonio Manuel Liz Gutiérrez, "ZALABARDO, José Luis (2015): Representation and Reality in Wittgenstein's Tractatus. Oxford: Oxford University Press.," *Dáimon*, no. 75 (2018), doi:10.6018/daimon/346951

Wittgenstein also emphasizes that reality is complicated and ever-changing. Therefore, the effort to depict or map it needs more than the rational approach as human Logic can be paradoxical.²⁰⁷ Thus, mathematical language or symbol only serves essentially as symbols that interact and need structure.

Considerations on practical worship during Sunday services: towards a *grounded* approach to ecclesiology

In this section, this writer will discuss several ideas which can be relevant to contemporary ecclesiology. Although, I understand that many churches begin to apply liquid ecclesiology ideas as put forth by Pete Ward, and some of fluid dynamics metaphor to be considered here seems in correspondence with Ward, nonetheless let me remark that our metaphor is actually inspired by complexity studies. Therefore metaphor that I bring forward here is not exactly Wardian. Nonetheless, I agree with his remark that: "*Ecclesiology is the new rock and roll.*" (Ward, 2018).

In his epistle to Corinthians, St. Paul suggested a practical way to worshipping God: allowing practice of speaking/utterance of tongue (*hetero-lalein* or *glosso-lalein*) but he warned them to keep it in an order, that is to allow one person to interpret those utterances (1 Corinthians 14).

²⁰⁷ Ladov, "Wittgenstein's Tractatus Logico-Philosophicus and a Hierarchical Approach to Solving Logical Paradoxes."

In our interpretation, that particular advise by the great Apostle for Gentiles, reflected pertinent problem of church of Corinthians around first Century AD, i.e. how to keep a balance between Spirit and order.

And it also speaks the truth for churches in all ages, the following are questions to church leaders:

- how to keep balance between Spirit and order
- between Spirit and the truth
- between freedom of expression and discipline
- between role of Holy Spirit and tradition
- between leadership from above (God) and by leaders

We consider it as quite similar to problems in *complexity studies*, for instance in how municipal leaders shall keep order in Cities. There are Cities which keep order as their utmost goal, and other Cities allow a bit disorderly. Complex systems have become a popular lens for analyzing cities, and complexity theory has many implications for urban performance and resilience (Boeing, 2018).

Other analogy is that a city's dynamics can be considered analogous to graph network. In essence, around 60s Christopher Alexander took the original step of analyzing the

city in *graph* theoretical terms and concluded that its historical or natural form is a *semilattice* (Alexander, 1965)²⁰⁸. There are other suggestions that a city is a complex network, which seems to be quite relevant in describing contemporary ecclesiology issues nowadays, where church members do not always attend services physically, but more in hybrid way.²⁰⁹

Provided we accept that analogy, we can develop analogies as follows:

- a. Churches which keep disciplines and tradition as their values: analogous to Singapore (i.e. it is called "*fine city*");
- b. Churches which allow the work of Holy Spirit in tune with disciplined practices: slightly disordered but still in rule (analogous may be to Tokyo);
- c. Churches which flow freely with the Holy Spirit : may be rather disordered but they keep freedom of expression as its utmost value (may be analogous of chaotic streets of Cairo).

²⁰⁸ Christopher Alexander. A city is not a tree. 1965. Url: <http://en.bp.ntu.edu.tw/wp-content/uploads/2011/12/06-Alexander-A-city-is-not-a-tree.pdf>. See also Geoff Boeing. Measuring the Complexity of Urban Form and Design (2018). url:<http://geoffboeing.com/publications/measuring-complexity-urban-form/>. F. Harary & J. Rockey. A city is not a semilattice either. *Environment and Planning A*; 1976, volume 8, pages 375-384. M.W. Mehaffy (ed). A city is not a tree: 50 years anniversary edition. Portland: Sustasis Press, 2015. url: <http://www.sustasis.net/ACINAT-LR.pdf>

²⁰⁹ Bin Jiang. The city is a complex network. Book chapter in Michael W. Mehaffy (ed.), *Christopher Alexander - A City is Not a Tree: 50th Anniversary Edition*. Portland: Sustasis Press, 2015. url: <https://arxiv.org/abs/1509.08452>

Apparently, the key is how to find a harmonious balance between Spirit and Order, law and grace, tradition and spontaneity, etc. We can also come up with other analogies, such as in fluid dynamics (transition between laminar to turbulent dynamics)²¹⁰, or in hair styles (modern styles seem allow a bit more chaotic ways).

To summarize these aforementioned points, allow me to put the aforementioned ideas into a table:

Table 1. Summary of ideas on phase transitions of various churches

<i>Features:</i>	<i>Role of Holy Spirit</i>	<i>City analogy</i>	<i>Flow analogy</i>	<i>Hairstyles analogy</i>
Ordered	Lack of Spirit	Singapore	Laminary	Lady Diana
A bit disordered	Spirit role is allowed, but limited	Tokyo	Transitional	Rod Stewart (just to mention an example)
Fully chaotic	Free flow	Cairo	Turbulent	PM Boris

²¹⁰ See for instance : H.L. Swinney & J.P. Gollub. The Transition to turbulence. *Phys. Today* 31(8), 41 (1978); doi: 10.1063/1.2995142. Also E. V. Radkevich and O. A. Vasil'eva. On hydrodynamic instabilities qua nonequilibrium phase transitions. *AIP Conference Proceedings* 2172, 030020 (2019); <https://doi.org/10.1063/1.5133509>

	with Spirit	the			Johnson (just to mention an example)
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The followings are some pictures to illustrate the above table:



Figure 5. Aerial view of laminary traffic flow in Singapore



Figure 6. Aerial view of transitional traffic flow in an intersection (Tokyo)



Figure 7. Aerial view of chaotic streets in Cairo

The above pictures are intended only as a metaphore on what the real difference is, between regular Sunday service in mainstream congregation and in a Pentecostal-charismatic worship; although such a difference may be less observable from church to another:



Figure 8. Regular (laminar) Sunday service



Figure 9. More expressive and joyful situation in Pentecostal worship

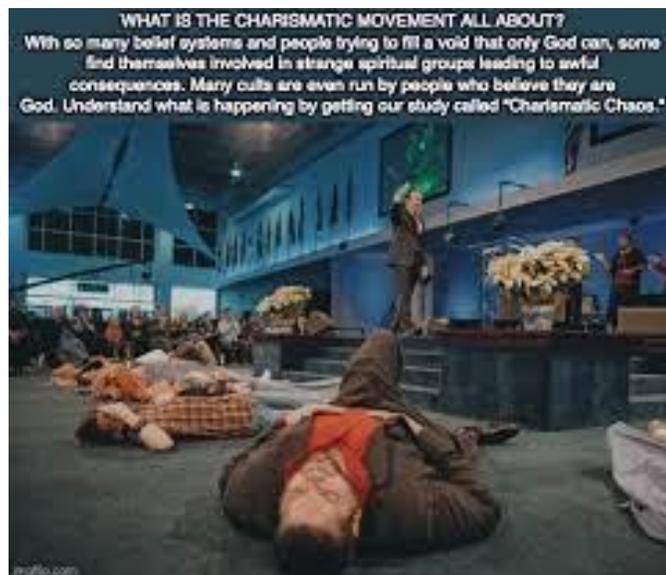


Figure 10. Another situation while the Holy Spirit touches

What's more one can say on such a difference in culture of worship during Sunday service? It appears to boil down to difference attitude toward the role of emotions (Lowicki & Zajenkowski, 2017). Naturally, Pentecostal believers seem to appreciate and

accept that God also like if they worship Him and sing praises etc. with all their mind and heart. And by referring to Ian McGilchrist's diagnosis above (McGilchrist, 2012), that would mean that Pentecostal believers more appreciate the right-brain function together with left-brain during their practice of worship and prayers, one can ask: Does it mean to be always a more healthy practice?

That depends on where you came from, if you are from mainstream congregation which emphasizes more on being silence before the presence of God Almighty,²¹¹ then it is understandable that for some of those leaders, they see that such a noisy worship and praise during service indicate that Pentecostal believers as heresy.²¹²

As we shall see in next section, this is not the case, even if we can admit that most Pentecostal Sunday services are a lot more noisy.

There is a good example on how a pastor or a modern congregation shall follow guide by the Holy Spirit, see Henry Blackaby (2003), and also Henry & Mel Blackaby (2009).

As we know, Henry T. Blackaby is a senior pastor and also author of more than a dozen books, including *Experiencing God*. He has spent his life in ministry, serving as a music director, Christian education director, and as senior pastor of churches.

As quoted from his sermon back then around 2003, as Doy Cave wrote: "Blackaby examined the role of the Holy Spirit in Jesus' life and in the life of the disciples, from which he concluded that it is

²¹¹ John Alfred Thomas. *Theory, meaning and experience in church architecture*. PhD submitted to School of Architectural Studies (University of Sheffield), 1994.

²¹² Note: actually this is one of crucial issues between Evangelicals and Pentecostals. Senior pastors like John McArthur has written book devoted to Pentecostal practices, while it seems he keeps outside from what is the real practice of Pentecostal adherents. Apparently, such a role of emotions have become source o problem to many Evangelicals.

impossible to do great things for God without the enabling of the Holy Spirit, which comes through a definite and experiential encounter with Him.” (Cave, 2003).

We hope that further studies can be made to investigate transitions between very disciplined churches toward more flexible, open and adaptive churches which are responsive to the spontaneous guide of the Holy Spirit. We think that is the essence of dynamics of how the Holy Spirit work to guide the churches, as we can learn in the book of *Acts of the Apostles*.

Pentecostalism is indeed a religion of joyful noise and happiness

We can admit that most Pentecostal Sunday services are a lot more noisy. One of special characteristics of Pentecostalism movement since its beginning at the Azusa Street Revival is joy and happiness. Adherents seem accustomed to long hours of praise and worship in Pentecostal Sunday services, instead of long sermon in mainstream churches.

Let us compare Hawkins's scale of consciousness with St. Paul's *Letter to Galatians* chapter 5. It is our hope that the readers will realize that there is inherent problem plaguing many people nowadays that is: problem of lower scale of consciousness. And we need to go higher in our consciousness, and in our understanding, Pentecostalism

as religion of joy and happiness can offer something to this hopeless attitude in many of youth generations.

This writer is sure that some of the readers have heard sermons or meditations that discuss the fruit of the Spirit according to St. Paul's *Letter to the Galatians*. In fact, most of us may know Galatians 5: 22-23 by heart. This writer also often hears reflections on the fruit of the Spirit and has also meditated on this topic, but for some time it seems that something has been missed in the meditation. So far, this writer has tended to focus on how to carry out these two verses, namely Galatians 5: 22-23, but has paid less attention to the context of this passage, especially verses 16-17. Until one time, there was a seminar around April 2019. The topic of the seminar at that time was: *Turning off the sin-making machine*. The essence of the seminar is that the fruit of the Spirit that provides the nine ways of expression is the work of the Holy Spirit, and it is only possible in our lives if we have learned to turn off the sin-making machine within us. If we are still in the flesh, then in fact our lives are still serving Satan.

The key is in verse 18: "... *if you are led by the (Holy) Spirit ...*" - so we must confess all our sins every day before God, and give ourselves to be led by the Holy Spirit day after day. And if at some point in the day we feel that there is no peace, then it may be a sign that we are no longer led by the Holy Spirit, then we must hurry to get rid of feelings of anxiety, fear, worry, jealousy, envy and so on that St. Paul mentioned in verses 19-21.

The seminar, although only half a day, was a blessing for the author, so the writer decided to study further, and then found some similarities between Galatians chapter 5 and the theory of the scale of consciousness as developed by Sir David Hawkins.

From a different perspective, the exact role of human body frequency and how it could relate to illness have also been proposed by Sir David Hawkins in his book (Hawkins, 2013).

His line of thoughts can be summarized as follows:

“It was the late David R. Hawkins, M.D., Ph.D., a renowned psychiatrist and consciousness researcher who said: *“If we are willing to let go of our illness, then we have to be willing to let go of the attitude that brought about the illness because disease is an expression of one’s attitude and habitual way of looking at things.”*

When you disconnect from your authentic nature, you detach from your state of ease and the body becomes dis-eased. Love renews and restores inner harmony because every cell in your body is attuned to this natural healing state. /...Love is a healing agent because its energetic frequency is stronger than other emotions and is the foundation of universal order.

“Your body is your subconscious mind and you can’t heal it by talk alone,” affirmed the neuroscientist and pharmacologist Candace Pert.

As an example of the *healing power of love*, the Institute of HeartMath states that your heart has an electromagnetic field 50,000 times stronger than the brain’s.

Ancient wisdom has known for centuries the heart is the seat of the soul. To heal means to reconnect with your soul within the embodiment of love. So, at the deepest level, healing is a return to the source of your being. You disconnect from this wisdom by identifying with fear and anxiety. This creates an inaccurate mental image expressed in the body as illness and disease.”²¹³

²¹³ <https://medium.com/the-mission/why-the-healing-energy-of-love-is-a-powerful-force-206a295fae5a>

To summarize, it becomes clear that all levels of consciousness below 200 are destructive of life in both the individual and society at large. All levels above 200 are constructive expressions of power. Levels of consciousness are always mixed, so that a person may operate at one level of consciousness in one area of life and on a different level in other areas.

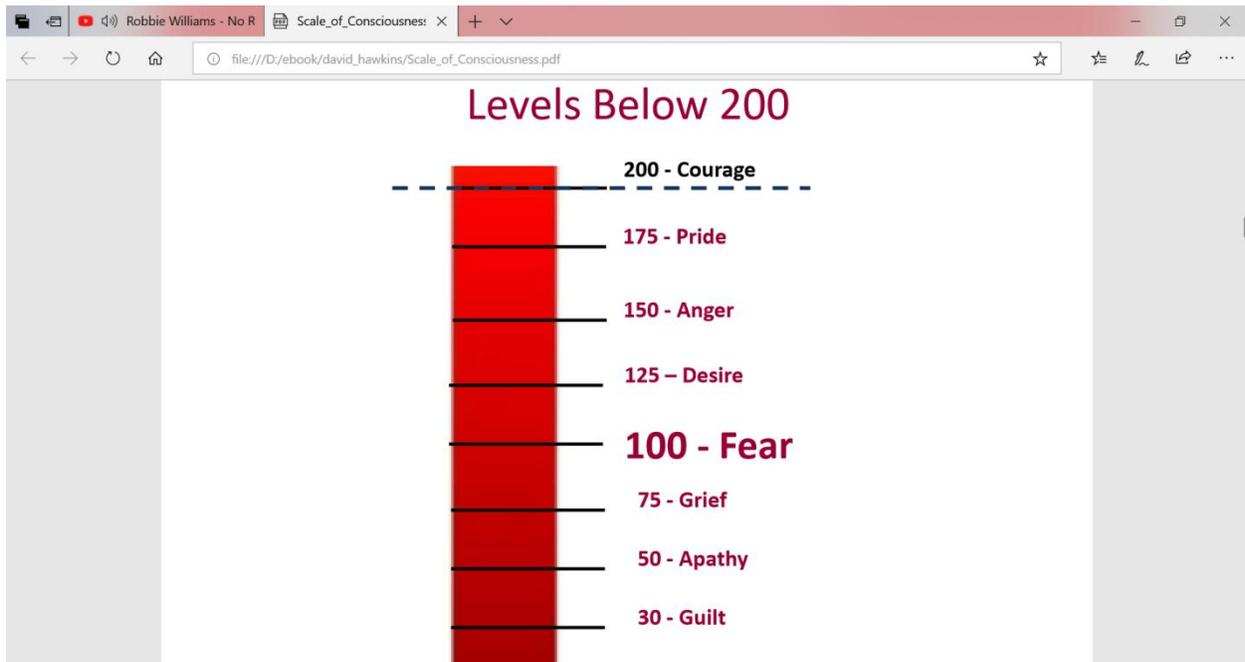


Figure 11. Summary of Hawkins' Scale of Consciousness.

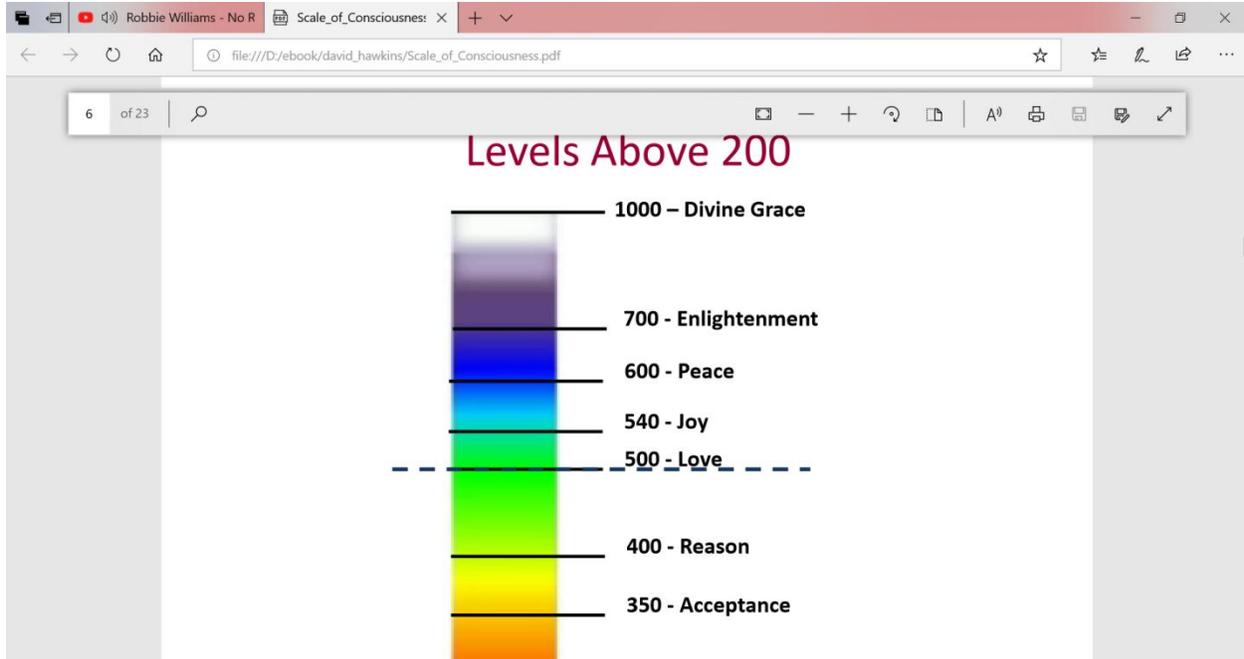


Figure 12. Summary of Hawkins’ Scale of Consciousness.

Moreover, let us look on biblical teaching on joy and happiness. Galatians 5:22-23 tells us,

“The Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control.”

You may begin to comprehend the work of the Holy Spirit, and considered what it is and how it identifies with our Christian confidence. Very much like actual natural products need time to develop, the product of the Spirit won't mature in our lives for the time being. As we mature in our confidence, every one of the attributes of our otherworldly organic products will develop also.

The second product of the Spirit is euphoria. The word 'euphoria' shows up almost multiple times in the Bible, which assists us with seeing exactly how significant this subsequent sweet product of the Spirit truly is. Bliss is a state of the heart.²¹⁴

Discussions: From theology of hair to five rules in *technocalypse* era

1. This writer has discussed several issues which seem quite relevant in order to answer a question we asked in Introduction of this article: "What does it mean with worshiping God in the Truth and in the Spirit, in this 21st century world?" I started with the issue of choosing hairstyles, especially for young people, then about the Holy Spirit, mathematics, and now we discuss a little bit on hair again. As Paul Kopenkoskey wrote in the Grand Rapid Press, which can be paraphrased as follows: "There's a philosophy of braids strung all through the world's religions that prompts one enlightening end: Hair isn't something to play with. The latest illustration of the strict intensity over hair was shown by a splinter Amish bunch — some think of them as mavericks — in Bergholz, Ohio that has been creating a commotion for their intrusive trimming of some Amish men's whiskers over contrasts they've had with a portion of that space's diocesans over the treatment of chapel matters." (Kopenkoskey, 2019).

Actually one's particular choice of hairstyle from age to age is found to be deeply rooted not only in each culture, but also in people's belief, as Kopenkoskey also

²¹⁴ <https://www.ospreyobserver.com/2020/05/the-fruit-of-the-holy-spirit-what-is-joy/>

emphasized: "In old Israel, hair meant significant elements of character as for sexual orientation, nationality and heavenliness, said Susan Niditch, creator of, "My sibling Esau is a Hairy Man: Hair and Identity in Ancient Israel." The Old Testament announces strongman Samson was "put aside to God" from the day he was conceived (Judges 13:5), which is the reason he never trimmed his hair. It was a suggestion to individuals of his whole obligation to God. "Hair assumes a fundamental part in the manner individuals address themselves," Niditch composes. "It is identified with normal and social character, to individual and gathering nerves, and to private and public desires, style and entries." (Kopenkoskey, 2019).

Accordingly, allow us to mention a comment by a senior pastor in Indonesia: "Indeed, for the Pentecostal tradition in ancient times, women's hair had to be long, at least shoulder-length and the clothes should be below the knee, when worshiping, they should wear white clothes. In GPPS, you have to wear white clothes. At the Bible School in Puncak Jaya, Papua, you must wear a white shirt. Men's hair should be short, not long. In the Bible, women are not allowed to braid their hair, because this was the style of a naughty woman. Usually also do not make up. The leper must shave his head. The priest must have hair so that when the anointing oil drops, it will settle on the hair first, then flow down."

Nonetheless, let us remind the readers to an old Jewish wisdom saying : "*A Jews without a beard is better than a beard without a Jews.*" In other words, it is not one's

choice of haircut *per se* that makes a believer to be a devout Christian who love God with all his/her mind and soul; but whether he/she really lives according to God's wills in his/her life. That is the true meaning to worship God in the Truth and the Spirit.

2. At this point, some readers may ask: "What do you advise to us? To provide more noisy worship services?" As we discussed, there are many ways devout men and women express their faith in God Almighty, including with a particular choice of hairstyles. In the same way, as we often experience, a good music can include certain elements of harmonious noise, but it does not mean that plenty of noises always make a good worship service. What we would like to emphasize is that good prayers and also good church services shall appreciate and accept a healthy expression of various kind of emotions/feeling. As Neville Goddard advise, *Feeling is the secret* (Goddard, 2016), which is quite in accordance with Gregg Braden's words, i.e. the missing element in modern prayers is feeling, which can be paraphrased as follows: "In particular, it welcomes us to feel as though our supplication has as of now been replied, rather than

feeling feeble and expecting to request help from a higher source. Studies have shown that this exceptionally nature of feeling does, truth be told, "talk" to the field that interfaces us with the world. Through supplications of feeling, we're enabled to

participate in the mending of our lives and connections, just as our bodies and our reality.”(Braden, 2006 - preface.).

Interestingly, David Hawkins also concluded that Christianity had experience gradual decline from scale above 700 in first century AD, slowly through centuries (Hawkins, 2013). What we can say is that if a congregation really wish to follow guide from the Holy Spirit, sometimes they shall allow Him to change their plan in a spontaneous way. It often turns out that only God knows what is the best for His churches, as we can learn from Henry Blackaby. And it is worth to remark, that Ps. Henry Blackaby comes from Baptist congregation, not from a Pentecostal denomination. In the end, by following the Holy Spirit, we shall keep order too, as St. Paul wrote: “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done *decently and in order.*”(I Corinthians 14:39-40, KJV. Italic by this author.)

3. But ministers who serve mainstream congregations may ask: “But shall we embrace such an emotional roller coaster worship way?” Not always so. This writer also came from a mainstream local church, and until now he still attends regularly at Sunday services in a mainstream local church. That is already part of his identity. He also learns how practicing silence can be good, especially before God’s presence. Moreover, there are also plenty of ways to instil joy even in mainstream congregation, for example: you may choose a song with faster beat for opening a Sunday service, and so on. As with

this writer, during this Christmas season, he appreciates more *Handel's Messiah*²¹⁵ or *Carol of the Bells*.²¹⁶ But he also enjoys more classical hymn, such as (KJ 81): "*O come, o come Emmanuel*."²¹⁷ Nonetheless it does not mean he would not enjoy Pentecostal Sunday services, which he attends occasionally; even if initially he finds it rather awkward to waive hands or jumping during praising session.

4. Let us now turn our attention to present day situation, we realized that it seems the time of Great Tribulation has begun; or according to techno-visionaries like Kurzweil, it is called : "*technocalypse*," or in an euphemistic version: "the point of singularity." (Theys, 2006). See also Karlstrom (2021), Christianto & Smarandache (2020).

So, the next question: "What can we do?"

As a Christian believer, just as many others of you, I would say that what actually takes place is a satanic plan all over the world. Its plan is communitarianism agenda; i.e. to take over the world into depopulation/ global extermination camp. As with other satanic plans, the only way to counter them is through spiritual ways.

Therefore, if I may suggest for each family of believers:

²¹⁵ <https://www.youtube.com/watch?v=FJ9wS2J0GOs>

²¹⁶ Listen to this wonderful acapella as adaptation from Ukrainian song:
https://www.youtube.com/watch?v=WSUFzC6_fp8

²¹⁷ Listen to this old hymn, filmed in Israel: <https://www.youtube.com/watch?v=MD-jBLZSZNU>

- (a) Urge all families and relatives in your circle in USA, Europe, Asia, Africa, *etc.*, to repent and return to God Almighty;
- (b) For this Christmas season, allow more time to confess your sins before God, do fasting and repentance properly;
- (c) Pray thanks to God and learn the Bible each morning;
- (d) Ask the Holy Spirit to guide you and your family each day (that is the meaning of living under guide of the Holy Spirit, Galatians chapter 5);
- (e) For each family of believers, prepare bread and red wine (or water/orange, if you wish), then do Holy Communion under the father as family leader in each your house. This is quite similar to what Israelites people did before the night God led them out of Egypt. Yes we are under the curse of demonic stronghold/satanic plan. Do the Holy Communion for your family each day for 14 consecutive days since tomorrow. If your congregation provides such a Communion ministry, then it is alright, you can follow their services. That is the message for the coming Christmas week.

Let us pray that God will send His angels to remove satanic curses over your lands.

5. Moreover, devout believers may ask: "It's okay with Holy Communion suggestion, but what more can we do in these days of Great Tribulation?"

Allow me to write down simple rules as elementary guide:

5 rules as survival guide in technocalypse

Some of you try to find simple rules on this end of time. Some of you have read *12 rules in life* by Prof. Jordan Peterson. As far as I can learn, there are various ways you can do, for instance: (a) using certain crystal arrangements to remove negative spiritual energy, or (b) others suggested that Jesus is actually a Stoic Sage, therefore they advise us to follow *Stoic guide for inner peace* (Pence, 2013; Vaz, 2021). Alright for all those guides.

Nonetheless, the following 5 rules are intended for you devout Christian believers, who wish to prepare yourself and your family in the coming technocalypse:

1. Your mind, your soul, your spirit is your only weapon. That is why, learn to live as close as possible to God, the Supreme Lord of the Universe.
2. Turn your prayers, worship, praise, your Bible and the Holy Spirit as your daily spiritual protection against all demonic strongholds.
3. Pray thanks and read the Bible each morning, that will energize you each day. Then ask the Holy Spirit to guide your steps through the day. Do *intercession prayers* for your city, for your local government, national government, your country and for fellow believers in the Body of Christ.

4. Ask God to protect and guide your life and your family and your church from all *demonic attacks* these days; believe in the power of the blood of Jesus Christ from Nazareth.

5. Love God, love your neighbors, love your enemy. And do your best to oust all modern *baals* from your society, from your public schools, from your city. Seek to oust all *satanic rituals, satanic churches* and all wickedness in your city.

The above are five simple rules that anybody can follow, if you wish to seek God's will in your life in this end of time.

This is the darkest hour; only true believers who keep believing in the Jesus Christ will survive, just like in the story of Israelites when they were under snakes attack in the desert. Only those who keep their faith strong toward Jesus on the Cross, will be saved.

Therefore live and keep befriending with God Almighty, just as Enoch, Noah, Abraham, David and all those holy people mentioned in the Bible. Seek to do good things on your life, as such to make God smile again to your country.

Concluding remarks

In this article we hope we already clarified on what is the essence of dynamics of how the Holy Spirit work to guide the churches, as we can learn in the book of Acts of the Apostles. We also discussed on how the best way to answer: "What does it mean with worshiping God in the Truth and in the Spirit, in this 21st century world?"

To conclude this article, let me quote an old Jewish wisdom saying : "A Jews without a beard is better than a beard without a Jews." In other words, it is not one's choice of haircut *per se* that makes a believer to be a devout Christian who love God with all his/her mind and soul; but whether he/she really live according to God's will in his/her life. That is the true meaning to worship God in the Truth and the Spirit.

We hope that further studies can be made to investigate transitions between very disciplined churches toward more flexible, open and adaptive churches which are responsive to the spontaneous guide of the Holy Spirit.

As a concluding word of advise: On Christmas night this coming week, come to Jesus Christ the Lord, and bring your heart, mind, soul to Him; not just a fancy fashion or newest haircut.²¹⁸

Postscript.

After completing this draft, allow me to point out 3 notes, as follows:

²¹⁸ Note: the present article is not intended to conservative and dedicated Christians all over the world, including Mrs. Joyce Meyer, Mrs. Cindy Jacobs, Rev. Chuck Pierce, Mr. Trump, and many others.

a. I wrote above : "communitarianism agenda; i.e. to take over the world into depopulation/ global extermination camp." Some readers may ask: On what ground do you make that remark? Actually, I can write a long rant on reptilian descendants, shapeshifters, alien autopsy and all sorts of that, however I think there are many authors already wrote on those issues. Plus. I am not a political writer, just an academic writer who felt that at times, public needs to be alerted. Let me just make a quick remark, that there is evidence that organizations such as Frankfurt School of Social Science seems to work out to destroy the very fabric of European and American society, i.e. the Judeo-Christianity notion of a family and other biblical teaching. Quote: "Like Tavistock, the Frankfurt School was formed in the immediate aftermath of World War I by a network of Freudians and neo-Freudians. In 1922, Hungarian aristocrat and communist leader Georg Lukacs pulled together a meeting in Germany of communist-linked sociologists and intellectuals."²¹⁹ No wonder because their founders are students of Freud, who was atheist. That is why, they introduced LGBTQ issues, radical criticism etc. Others like Murphy argues on how the West has slid into a tyranny.²²⁰ If some readers still find it quite difficult to accept, see also a recent book, Alina Chan & Matt Ridley. *Viral*. New York, Harper, 2021. They seek to find out the true origins of present kovid pandemic. Perhaps such a lab leak theory shall be considered..

b. Now, allow me to remark to a few comments that what I argue here on the significance of freedom is not relevant today. Yes, you can argue that freedom is no longer an issue, because you live in USA or other modern countries. But is it true? Try to ask journalists like Dmitri Muratov and Maria Ressa from *Novaya Gazetta magazine*. Or to three student activists who were jailed, Joshua Wong, Ivan Lam, and Agnes Chow. The truth is too dangerous to reveal in some countries, even if it is not really out there.

²¹⁹ EIR. Aimed to destroy nation-states. *EIR* Vol. 20 no. 7, February 12, 1993.

²²⁰ Robert P. Murphy. The Intellectual Foundation of the West's Slide into Tyranny, Part 2 of 3. *LMR magazine*, August. 2020.



Figure 13. Dmitri Muratov, journalist



Figure 14. Joshua Wong and two other student activists

See Myriam Hunter-Henin. *Why Religious Freedom Matters for Democracy*. Oxford: HART, 2018.

c. And last remark: some readers may ask, how can I read the Bible properly? It is such a confusing book and contradictory. First, you may need a good bible translation in your language, then you may need a bible dictionary. Second, you may wish to read from simple books of the Bible, such as Gospel of Matthew or Gospel of John. Third, you may need a good tutor or bible study class. Or if it is not available, pray to God

that the Holy Spirit guide you to open your spiritual veil, so you can understand it.
Read these verses:

Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. - 2 Corinthians 3:16-18 KJV.²²¹

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²²¹ <https://www.bible.com/bible/1/2CO.3.16-18.KJV>

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“For the joy of the LORD is your strength,” – Nehemiah 8:10.