

## Article

# The Power of Participating Partnership with Profound Perception: A Practical Approach to Decision Making and Problem Solving

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**Abstract:** In a fractured, complex, and chaotic world, excellence in critical, caring, and creative thinking skills are crucial to effective Christian living. The author's research, a qualitative inquiry and interdisciplinary literature review and analysis, suggests that one's theological perspective and belief system concerning the gifts and power of the Holy Spirit may profoundly affect the ability of the individual and the body of Christ to rationally pursue Kingdom work, whether through evangelism, discipleship, or merely survival. Christians, regardless of theology, philosophy, worship styles, polity, geographical location, culture, or tradition, intending to positively affect their world, should consider adopting an active engagement, a participating partnership, with "Profound Perception", the logical rational component of the mind of Christ which is normally identified with a compassionate state of mind for service. Proper preparation and exercise of human thinking skills combined with the engagement in a participating partnership with profound perception enables one to effectively deal with the realities of life in a time of extreme complexity, cognitive dissonance, excessive deceit, and distortions of reality. The research indicates it is possible for followers of Christ, engaged in an active partnership with the mind of Christ in the pursuit of solutions and resolutions for complex and wicked problems along with the creation of master pieces of art, literature, and music glorifying Christ Jesus, to be successful in their endeavors. The intent is not to defend or to attack any of the many theological perspectives concerning the charismata, but rather to explore the possibilities of integrating our mind and the charismata with the mind of Christ. An examination of one's theology in light of how best to effectively and efficiently engage at the highest level possible with the mind of Christ in all that they do seems in the best interest of the church engaged in a global mission.

**Keywords:** profound perception; perspective; partnership; cognitive; performance



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## 1. Introduction

The author's research indicates it is possible for followers of Christ to engage in an active partnership with the mind of Christ in the pursuit of solutions and resolutions for complex and wicked problems. These followers can also create masterpieces of art, literature, and music that glorify Christ Jesus and enhance their overall success and reach their potential through a participating partnership with one greater than themselves. This active partnership is beyond a way of thinking; rather, it is a leveraging of potential human thinking skills in the natural world with the mind of Christ. The following writers establish the need for skillful thinking in coping with today's world that might be leveraged through one's faith. Robert Sternberg, former IBM Professor of Psychology and Professor of Management at Yale University and holder of 10 honorary doctorates from 10 different countries, edited and contributed to the book *Why Smart People Can Be So Stupid*. In the final chapter, he determined that people do not make poor or even tragic decisions because they are incapable of learning but because of defects in their acquisition or utilization of tacit knowledge, suggesting that foolishness is a performance issue. (Proverbs 18:15 NASB and AMP, Proverbs 21:30). As early as 1942, Edith Stein, a Carmelite nun and holder of a

doctorate in Philosophy from Germany who was martyred by the Nazis in 1942, posited the following in a manuscript left on her desk when she was taken to a prison camp for execution:

There are naturally recognizable signs which indicate that human nature, as it actually is, exists in a state of degeneration. From this stems the inability to perceive and respond to facts interiorly in a way that corresponds to their authentic value. This inability may be grounded in an in-born dull-mindedness (in the literal sense), or in an indifference developed in the course of a lifetime, or finally, in an insensitivity to certain impressions as result of repeatedly ignoring them.

(p. 10)

It seems that Ms. Stein understood and made the case for what Sternberg referred to as stupidity as being unredeemed and in some cases a failure of the redeemed to engage with the mind of Christ. Cardinal Muller, former prefect of the Congregation for the Doctrine of the Faith, suggested the need for effort in cognitive preparation:

Faith is profoundly compatible with all knowledge about the world that can be acquired by us in the light of our reason. The supernatural knowledge of faith presupposes the natural cognitive ability of man, who can draw conclusions about the existence and wisdom of God from the existence of the contingently existing world and its order (Romans 1:20). (Muller 2023, p. 7)

All three resources, intentionally or unintentionally, point to the need for leveraging the participating partnership with profound perception.

## 2. Defining Participating Partnership

Proverbs 3:32 AMP “For the perverse are an abomination [extremely disgusting and detestable] to the Lord; but His confidential communion and secret counsel are with the [uncompromising] righteous (those who are upright and in right standing with Him)” and Psalm 25:14 “He will show them His covenant and reveal to them its [deep inner] meaning”, places the responsibility for engaging with the mind of Christ squarely within a human’s responsibility. It is important not only to maintain the proper standing with Jehovah but to seek and search, a positive effortful action, after knowledge, understanding, and wisdom. In the secular world of business, there are many kinds of partnerships, ranging from passive partners in investment vehicles to active partners in partnerships engaged in business enterprises. A passive partner has limited control of the direction or governance of the company and no involvement in the day-to-day operations of that entity. For our purposes it is quite intentional that we use the term participating to connote full partnership in the activity, control over the will and emotions, and heavy involvement in the day-to-day operations. A full partner in a business firm is responsible for gains and losses in income and for capital allocation decisions (physical, fiscal, and energy resources), as is a participating partner with profound perception. An active partnership of this nature requires preparation, study, worship, and both mental and spiritual discipline, with deep commitment to an integration of body, soul, and recreated spirit.

## 3. Defining Profound Perception

For purposes of the current exploration, the author defines profound as meaning thorough and far reaching, and profound perception as the full complete comprehensive knowledge and understanding of all the principles and processes of the universe, incorporating the multiplicity of possible attendant variables and outcomes so that Christ can sustain the universe by the word of your power. (Hebrews 1:1–3) Profound perception includes but is not limited to a complete understanding of the effect of interactions and interventions on outcomes to the extent you can perfectly predict outcomes. Profound perception is full and complete optimized knowledge of reality, clarity concerning events and circumstances around the past, current, and future contexts and truths, and Divine understanding of the human situation embodied in the person and the mind of Christ.

There is only one mind in the universe that is capable of such, and it is described by Paul as the “Mind of Christ” revealed through the Spirit (I Corinthians 2:10, 16 4:1).

#### 4. Defining Wisdom

Wisdom is a nebulous concept to many scholars, as difficult to define as intelligence. For our purposes Robert Sternberg’s definition of wisdom will suffice, with wisdom being:

the application of successful intelligence and creativity as mediated by values toward achievement of a common good through a balance among (a) intrapersonal, (b) interpersonal, and (c) extra-personal interests, over (a) short and (b) long terms, in order to achieve a balance among (a) adaptation to existing environments, (b) shaping of existing environments” (Sternberg 2007, p. 152)

Sternberg further makes the point that the balancing of interests in concert with the context one lives in includes creativity, the city, state, and country, and the natural environment, as well as God. Thorough in-depth research indicating that the elements of mental performance can be enhanced provides evidence that intelligence is malleable, i.e., you can be smarter tomorrow than you are today. The concept of malleable intelligence supports the idea that the performance potential of the mind can be increased to higher levels through training in attention and focus and through education/learning. Carol Dweck, the Lewis and Virginia Eaton Professorship of Psychology at Stanford University and a member of the National Academy of Sciences since 2012, asserts in the chapter “Beliefs That Make Smart People Dumb” that one pitfall smart people fall prey to is the focusing “on the trait of intelligence and proving they have it, rather than on the processing of learning and growing over time” (Dweck 2001; Sternberg 2002, p. 24).

Problem categorization, a formative element of wise problem solving and decision making, starts with the simple, such as “what shirt will I wear today?” and moves to the complicated, such as “why did the car not start this morning?” Categorization of problems continues to the complex, such as “why are Sally and Robert getting a divorce?” and finally arrives at the wicked—“why can’t Russia and Ukraine just get along?”, or “How does Israel achieve peace with its neighbors?” Though quite obvious, we sometimes in our spirituality forget the multiple aspects of ‘mind’ include the physiological, the physical body, which includes the nervous system (gut reactions), the psychological, i.e., behavioral, and the spiritual, as all are necessary to problem solving and decision making, as well as the overall attempt to enhance mental performance.

#### 5. Defining the Mind of Christ

Fellowship with Christ is the basis for “having the mind of Christ”—as the Expositor’s Bible puts it “God . . . Calls us to the fellowship of Christ that we may learn of Him and become suitable agents to carry out the whole will of Christ” (Nicoll 1943, vol. 5, p. 634). Learning of Him suggests efforts on our part to obtain and retain rational thinking skills and knowledge in order that we may process the thought patterns of Christ available only through the integration and interaction of the Holy Spirit with our spirit. J. W. McGarvey and P. Y. Pendleton reminds us in the Standard Bible Commentary on Thessalonians, Corinthians, Galatians, and Romans, that “Jesus revealed his mind to the Apostles (John 15:15) and to Paul (Ga. 1:11–12)” (McGarvey and Pendleton n.d., p. 62).

The history of practical realities of the mind of Christ versus theological thought on rational thinking is at best fractured and fragmented, though commentaries are pretty much in line with the traditional conservative thought. Jamieson et al. (1882) indicates that “we have the Mind of Christ—in our degree of capability to apprehend it. [Isa 40:13, 14 refers to Jehovah: therefore, as it is applied here to Christ, He is Jehovah [emphasis added]]. Vincent’s Word Studies mentions “The understanding of the Lord. The divine counsels or purposes which are the results of the divine thought” (Vincent 1886). In Meyer’s New Testament Commentary, “The *νοῦς Κυρίου* is the *understanding* of the Lord, embracing His thoughts, judgments, measures, plans, etc., the *νοῦς* being the faculty where these originate and are elaborated” (Meyer 1880). It is sometimes assumed that spiritual and emotional

experiences, or the mystic approach, is the singular appropriate approach best suited to the realities of life versus rationality in decision making and problem solving. As a result of the singularity of approach, the Spirit sometimes desires to give us a solution or resolution to problems and issues but finds one is not capable of executing the answer because of limited mental capacity to understand and apply that Divine knowledge, due perhaps to a lack of cognitive capacity, a limited physical skill set, or faulty interpretation. Is there such a thing as a “empirically embedded Pentecostal rationality” and, if so, how might it be superior to rationality as the world practices it, and can this “empirically embedded Pentecostal rationality” be cultivated to a higher level of performance? Does the interpretation and tradition of the Pentecostal and Charismatic theology increase the opportunity for tapping into the mind of Christ? Based on this exploratory research it appears possible.

Much of the “where we might be now” is presumption and assumption based on limited research to date. “Our examination of the research dealing with glossolalia has shown that little of it is sound enough to allow conclusions to be drawn concerning the issues involved” (Richardson 1973, p. 205). A limited knowledge and literature base, and the fragmented and fractured theology of our age, along with “reports of research that do not contain enough information about design and data gathering to allow evaluation” (p. 205), make it difficult to find valid research to undergird an argument. Let us stipulate the conversation in this article is about the entire concept of the mind, including behaviors, attitudes, and cognitive decision making and problem solving in the churches as a whole. This exploration encounters issues that are perceived quite differently depending on personal experience and geographical location and the close circles within which religion is practiced, whether Pentecostal, Fundamentalist, high church or low church, or denominational or independent. It seems there can be no balance achieved at this time in church history; you are either fully dependent upon the guidance of the Spirit to your spirit by faith with little rational investigation, literally step by step, or, conversely, entirely dependent upon the rational thought processes brought about by careful training in critical thinking (without the caring and creative aspects considered). Klaus Schwab, a German engineer, economist, and founder of the World Economic Forum (WEF) asserts “the one who masters those technologies [particularly artificial intelligence (AI), Block Chain]—in some way—will be master of the world” (Schwab 2023). Do we as Christians regardless of our theological perspectives just give into the secular world’s intellectual potentials and bury ourselves in eschatology, or do we prepare ourselves and our offspring intellectually to propagate the Kingdom of God? The BING AI definition of the mind of Christ is as follows:

The mind of Christ is a term that refers to having a spiritual understanding and perspective that aligns with Christ’s plan, purpose and will. It is something that all believers have through the Holy Spirit. The mind of Christ also means being humble, obedient and loving like Christ. (Bing AI—queried in June 2023)

According to AI, the mind of Christ excludes or minimizes critical (rational and logical) thinking and creative thinking; instead, it seems to deal with the state of mind, i.e., caring and compassionate thinking. Paul, though, uses the mind of Christ in the context of a reasoned argument. Humble, obedient, and loving thinking could profit from rational and practical thought. The subject of AI is broached in recognition of the fact that some are looking to AI for an augmentation of human intelligence in solving the world’s permacrises rather than simply a replacement for human labor. Perhaps there is a third alternative of augmenting human intelligence with AI and leveraging that augmentation with profound perception to resolve the root causes of permacrises.

## 6. The Problem

As an example of the issues facing the body of Christ today, one may take note of the current tenuous status of the United States (U.S.) dollar as the world’s reserve currency and the profound impact the dollar’s strength has on global missions. Even those personally and currently engaged in global missions may not realize the extent to which the reserve

currency status of the U.S. dollar has impacted the reach of the gospel because of the leverage in purchasing power that status affords the church. As the U.S. abuses that status through sanctions and the freezing of funds, and as other nations lose trust in the U.S. banking system and the dollar as a means of exchange, that causes an increase in the cost of global mission efforts emanating from the United States. The Holy Spirit's willingness to provide everything one needs to know at the moment of need may be true, but the need to know increases as one works to resolve intransigent and wicked problems. The person working in a cascading crisis has a greater need to know than one working on a simple mathematical problem, as there is not the opportunity to work on wicked problems or even recognize them without superior training in cognitive skills and a deep knowledge base foundation. General issues involved in human decision making and problem solving are a lack of full and complete body of knowledge, failure in data gathering, misunderstood contexts, and human factors (fatigue, distraction, etc.). Lack of thinking skills is exhibited by fallacious critical, creative, caring, thinking, and reasoning skills. A lack of skill in logical rational thought results in fallacious mental models.

A bit more perspective is lent by Barry MacDonald in an article speaking to America's Challenge, which gives a list of methods being used to "overthrow liberty-enhancing traditional American values, using:

- Unaccountable bureaucracy;
- Cronyism;
- Systematic deceit;
- Perverted science;
- Academic malpractice;
- Class warfare;
- Gender warfare;
- Identity politics;
- Corruption of intelligence agencies;
- The defunding of and demoralization of law enforcement agencies" (MacDonald 2022, p. 1).

However, there is no mention of the spiritual impact, just a list of the physical and psychological impacts in the world today. It takes no great imagination to surmise that powerful forces exist to wage warfare against the church and the global spread of the gospel. This context of the accelerating flow of wicked problems should be a driving force, a positive influence exhorting Christians to an advanced preparation of the mind and spirit if the gospel is to be spread under these extenuating circumstances!

As if the foregoing does not set enough of an adverse cognitive performance climate, Gregg Hillyer provides information from the United Nation's Martin Griffiths who "estimates at least 222 million people in 53 countries will face acute food shortages by the end of the year (2023). Five countries already grappling with famine, and 45 million people in 37 countries face the risk of starvation" (Hillyer 2023, p. 4). These realities indicate an accelerated flow of wicked problems involving geopolitical issues and violence and intensifies the need for rational thinking and higher order cognition. In addition, Land and Jarman in a longitudinal study comparing divergent and convergent thinking investigated:

the ability to generate multiple solutions to a problem, the capacity to think 'outside the box', and the knack for connecting seemingly unrelated dots. It [the instrument] was administered to 1600 4 and 5-year-olds. Of the 1600, 98% scored at the "creative genius" level. Five years later, the test was administered again to the same group of children. This time, only 30% scored at the same level. Five years later, the children now in their mid-teens, the test was administered again. Only 12% scored at the "creative genius" level. (Land and Jarman 1998, no page number, book out of print)



No further comment on the state of K-12 education is deemed necessary, though perhaps the information triggers the need for being able to return to the five-year-old ability within ourselves, and perhaps the concepts discussed in this paper will assist in doing so.

Ken Young, Professor of New Testament Language and Literature, Southwestern Christian University, speaks from a historical perspective when he advances the critical nature of being prepared to rationally and logically approach decision making and problem solving in the spread of the Gospel as he recounts some of the early failures encapsulated by J.A. Synan “In numerous cases, their overall impact proved short lived and disappointing. Disillusionment crept in as harsh realities defied their best efforts” (Young 2012, p. 105). These failures resulted from the failure to carefully think through the context and failing to think and plan rationally, logically, and strategically when one was involved in missions to other countries and cultures. These failures continue to be repeated today, perhaps not as blatantly as in the past, though perhaps to an even greater impact, resulting in known consequences and unknown consequences beyond our information capture, along with unintended consequences. The apostle Peter charged us to “**prepare our minds for action**” (I Peter 1:13 AMP) and “always be ready to give a **logical** defense to anyone who asks you to account for the hope and confident assurance that is within you” (I Peter 3:17 AMP).

The mind of Christ mediated by the Holy Spirit replaces the Old Testament urim and thummin when faced with decisions and a need to know the mind of God, and perhaps even substituting for the casting of lots by the disciples especially given the current era of near universal deceit and repeating pandemonium and cascading crises. The author’s research suggests there is a case to be made for the Pentecostal/Charismatic approach to the charismata of the Holy Spirit, affording advantages to operating with full partnership with the mind of Christ, and the author encourages the reader to join in an exploration of what that means personally depending upon their theological persuasion. One’s theological perspective may benefit one in ways beyond the building of walls between the various church bodies and may provide means by which one may engage with the mind of Christ beyond current mortal understanding and knowledge especially when focusing on the individual’s context and interactions with the world as it has developed. The greatest repository of knowledge exists within the mind of Christ (Hebrews 1:1–3) and according to Paul it is available to the recreated person, especially when functioning in unity as the body of Christ. This unity is available only and when one understands and recognizes how to increase personal mental performance through an understanding of how one’s “mind” physically, emotionally, spiritually, and cognitively interfaces and interacts with the cognitive aspects of the mind of Christ through the mediation of the Holy Spirit with one’s own spirit, though make no mistake, the “Mind of Christ” includes the mind of the Father, the mind of the Son and the mind of the Holy Spirit, i.e., the fullness of the Godhead Mind.

This exploration focuses on the potential possibilities of the mind of Christ’s assistance in solving and resolving complex and wicked problems rather than looking back on an exhaustive analysis of past history and arguments concerning belief systems that focus solely on the “state of mind” (compassion and empathy) concerning the Spirit and spiritual gifting. A highly functional participating partnership with the Holy Spirit’s graces is greatly to be desired (whether through the redemptive gifts or the manifestation gifts, or the ministry offices/roles) between the creator of the universe i.e., the mind of Christ and the individual, this partnership enables one personally and the body corporately to operate with effectiveness and efficiency in our local Kingdom context. This exploration aims to provide encouragement and assistance in developing mental capacity and the potential for a participating partnership with “Profound Perception”, taking advantage of the belief systems and interpretations of the Pentecostal theology concerning the charismata of the spirit through challenging those who believe in the Pentecostal approach to tongues and other charismata to prepare their minds for peak performance to fully partner with “Profound Perception” in the person of Christ—Father, Son, and Holy Spirit, the inner circle of wisdom.

The case for a cognitive aspect of the mind of Christ is made by Dr. Peter Kavern (2010, p. 408), Queens Foundation, in an exploration of the thesis “consider what it might mean to say that Christ “demented” on the cross”. One should carefully consider the concept that Christ suffered dementia on the cross as part of His suffering and suffered all the afflictions that humans suffer and are afflicted by (Isaiah 63:9, Hebrews 4:16, NASB). If indeed Christ suffered dementia as part of His human suffering then it follows that His mind was and is a rational thinking mind that is willing to engage in a participating partnership with a human enhancing the human’s cognitive performance. Though Kavern cautions “if we are to make sense of the isolation and suffering of dementia in a theological way, then our starting point must be the Cross” (p. 413). The mind of Christ is not only the imaginer, creator, and sustainer of the universe, but also the sufferer of all that mankind can suffer. Kavern also asserts that “Redemption takes place only because Christ also shares in full humanity, and conversely humanity is taken up into divinity” (p. 414); it then follows that participating partnership with profound perception is indeed not only possible but that rational enhancement of our cognitive abilities is a potential element of our salvation experience and process.

The approach taken in this article does not come from a deep background of theological or a philosophical personal knowledge base, but rather from an interdisciplinary research inquiry that seeks to apply the Word of God practically and pragmatically in a confusing and chaotic world similar to that of the early church. A literature search was performed with a focus on the practical possibilities for the future of Spirit-led thinking in addition to searching for the theological and philosophical history. Most of the literature deals with the “state of mind” the compassionate way of thinking rather than an integrated both, “state of mind” and practical rational thinking capacity, that might be leverage through engagement with the mind of Christ. Though some treat the mind of Christ as a “shared identity in Christ sharing the Mind of Christ” in one’s identity (Everhart 2022, p. 51), Everhart asserts that “In the *communio Dei* formed in union with Christ, Christians come to share in the identity and mind of Christ as they are interpersonally related to Him (p. 52)” which suggests that sharing of identity is more than simply a state of mind sharing. Later in the article, Everhart asserts that a sharing of mind between two entities also includes the sharing of interpersonal knowledge. Finally, Everhart (p. 52) hypothesizes that “Insofar as Paul internalizes Christ’s mental state and comes to love, value, and intend the same things as Christ, it is conceivable that Paul’s having the Mind of Christ could eventually transform his first-person perspective to be exactly identical to Christ (p. 57)”; if so, that would include the rational cognitive mind that is in Christ. Consideration should be given to the understanding of the rational mental power possibly available to the Spirit-filled Christian as we live out the Christ-like life in a dysfunctional world in a participating partnership with profound perspective.

Even as one reads this article, the social, physical, and environmental context of the world is most likely changing. Even the best guess would fall short of the dynamic reality of what each person is faced with in daily life. Pope Benedict XVI, in his early theological writings, “stressed the intimate interpenetration of reason and revelation and eschewed the idea of “pure” reason abstracted from its concrete historic embedding, insisting that reason can function properly only when healed and informed by faith” (Conedera and Strand 2023, p. 43). The author is in full agreement that every Christian desperately needs a Savior that interacts with the soul at the deepest level of spirit, mind, and body to resolve and solve problems, and to apply the Word of God and the Wisdom of the Ages to mechanical, electrical, metallurgical, medical, or chemical problems, as well as to physical, relational, psychological, environmental, political, behavioral, artistic, and economic issues beyond one’s imagination.

C. S. Lewis, in *The Abolition of Man*, integrates the spirit and the mind by “picturing the human person—philosophically considered—as being made up of three parts; the head, the belly, and the chest. In the head we have rational thoughts. In the belly we have passionate appetites. In the chest we have the liaison officer

between reason and passion. It is this middle element that is the distinctly human faculty. By our intellect we are mere spirit, and by our appetite we are mere animal, but by our chest we are truly human. (in [Ward 2022](#), p. 29)

One might refer to this “liaison officer” as the “heart”. Ward, a fellow of Blackfriars Hall, University of Oxford, and professor of Apologetics at Houston Baptist University, takes us in that direction also, stating that “The chest should check these two centrifugal forces, rooting them in an integrated heart” and further explains himself: “Integration is the key word . . . We should be intelligently emotional and emotionally intelligent”. In an article published under a pseudonym due to the politicization of current medical publishing, “A Midwestern Doctor” (retrieved from [amidwesterndoctor@substack.com](mailto:amidwesterndoctor@substack.com) 8 September 2023), quoting from research by a Russian team led by Dr. A. I. Goncharenko, Analytical Heart Centre, cited his research (e.g., brain wave studies)

which shows we make decisions before the conscious mind realizes it, and argued this is due to the heart “brain” or spirit) being the original source of information which is later received by the brain and turned into conscious thought.

While this might be highly speculative according to United States medical journals and is admittedly conjecture, it does fit with several biblical texts, such as Matthew 15:18, 22:37 and Proverbs 4:23: “Watch over your heart with all diligence for from it flow the springs of life” ([NASB 1993](#)). It seems the chest may potentially allow for the mixing and mingling of this “treasure”, and the author submits that this integration is possible through the agency of profound perception or the participating partnership of the human, Holy Spirit, and mind of Christ.

From a Kingdom of God perspective, evangelism, liberation, restoration, recovery, and rescue of souls presents the challenge to have a spirit, mind, and body fully prepared to join with the Holy Spirit and the mind of Christ. Problems of this nature faced by the body of Christ run the gamut from simple issues to complicated issues, and to horribly complex issues and the ultimate wicked problems in life. A wicked problem is a complex and interconnected problem, with multiple dynamic variables, that is difficult or impossible to solve due to incomplete, contradictory, and changing requirements that are often difficult to recognize. It refers to an idea or problem that cannot be fixed, and where there is no single solution to the problem. Society endured a period where coerced lockdowns and vaccinations of entire populations and segments of populations as a result of viruses were enforced. These included forced shutdowns of businesses, educational, and religious institutions that were enforced by the power of leadership within the government and media, along with significant social pressure, while the virus spread swiftly. Society has seen war and natural disaster almost continually claim the lives of the innocent and perpetrators alike. Surely, society needs practical wisdom that enables negotiation, deterrence, and creation in a world of chaos and danger, political upheaval and religious upheaval that is at least equal to the time of Moses, Solomon, and Paul.

Not all problems with thinking and mental capacity or the potential for cognitive function or dysfunction in an individual are traceable to spiritual issues of oppression, or possession, as some are biochemical, physiological, nutritional, environmental. Some cognitive performance problems are the result of laziness, or mindlessness. All cognitive function issues ultimately impact the spiritual side of a person and their life in Christ. Accurate diagnosis of the issues and analyzing possible resolutions is critical. Spiritual deliverance (exorcism) will not overcome lead in the paint or asbestos in the ceiling, though Divine Providence can provide healing and restoration. Cleaning up the environment or medical treatments will not prevent or resolve developmental problems resulting from dysfunctional parents failing to train up a child properly or the damage caused by the abuse of that child. Education will not completely overcome physiological issues in the brain tissue. There are no simplistic answers to cognitive, developmental, or behavioral problems in children or adults. Though the author is not steeped in either Pentecostal theology or its tradition, one finds it compelling that the interpretation accepted by Pentecostals of certain passages of the Bible concerning the charismata, i.e., praying in the spirit with interpretation,



should give a decided edge to that interpretation in effective interaction with profound perception for the carrying out of the Mission of the Pentecostal/Charismatic churches.

As noted, Christians and non-Christians alike face highly complex issues at this time in history requiring the cognitive capacity to operate at peak performance to reach even adequate functionality of the mind. From medical research inventing gain of function in viruses to bureaucrats increasing the complexity of the rules and a legal system bereft of judgment and justice, as well as the veracity of the political system's highly questionable rules and regulations that impinge upon one's practice of a world view and belief system, it is crucial for the mind to function at peak performance. Human morals have become debauched, degenerated, and essentially destroyed. The mindset that a purely rational approach is sufficient without the Spirit is fallacious thinking. The idea that the mind of Christ is purely and only spiritual, attitudinal, and behavioral, or only a state of mind, is also fallacious thinking, for the mind of Christ certainly contains complimentary elements of compassion and rationality. It is the ultimate logical, rational, and life-giving creating mind. (Daniel 2:19–23) The ultimate goal of one's cognitive life should reflect a deep commitment to combination of mastery and originality, both spiritually and cognitively until one is skillful in the use of tools, techniques, and strategies of intercessory prayer that creates. Originality means seeing the whole while understanding how to create from the parts with flexibility and innovation while generating alternative creations to fit the context of the moment for Kingdom advancement through a thoroughly prepared mind in concert with the mind of Christ. This concert of mind concept was understood by St. John of the Cross and written about by Edith Stein in her 1942 manuscript *The Science of the Cross*, honoring St John of the Cross's Fourth Century of his birth. She writes:

in contrast to natural cognition but also to the various ways in which the intellect receives distinct and particular supernatural knowledge visions, locutions, and spiritual feelings . . . God's self-communication is more appropriately given to the spirit than to the senses, and the soul finds greater security and makes greater progress for through what is received by the senses, as a rule, great danger of deception exists. For the senses then believe they can arbitrate and judge spiritual matters, whereas they are ignorant of them as a beast of burden is of rational matters. (p. 66)

Heschel, a professor at the Jewish Theological Seminary in New York, considers prophecy as the "divine understanding of the human situation. Prophecy, then, may be described as the exegesis of existence from a divine perspective . . . an understanding of an understanding" (Heschel 2001, p. xxvii). The author of this exploratory article considers this Divine perspective to be profound perception. In light of this perhaps, the mind of Christ serves as a psychological fulcrum more powerful than any single human mind or combination of human minds.

## 7. Scriptural Basis for Participating with Profound Perception

Proverbs 1:7: "The reverent fear of the Lord [that is worshiping Him and regarding Him as truly awesome] is the beginning and the preeminent part of knowledge [its starting point and its essence];" (AMP 2015) (also Proverbs 1:9–12, 15–19; 2:2–3). Colossians 1:9–11: "Since we first heard about you, we've kept you always in our prayers that you would receive the perfect knowledge of God's pleasure over your lives, making you reservoirs of wisdom and spiritual understanding" (TPT 2020).

Scripture calls us to seek and search after (1) knowledge, (2) understanding, (3) discernment, (4) judgement, and (5) wisdom (Prov. 4:5–9). The first two elements of the list are personal cognitive processes, the next two seem to be more processes of the spirit, and finally wisdom is personified as the Lord Jesus Christ and "His Mind" as an integrated combination of the aforementioned elements into what we might term the soul. One finds it interesting that when Solomon asked for wisdom and knowledge (mental aspects of wisdom, if you will) for leading the nation of Israel, God gave him understanding (a mental aspect of wisdom), judgement and discernment (spiritual aspects of wisdom, if you will),

and, to complete the wholeness of knowledge and understanding, adding to judgement and discernment to complete the personification of wisdom, to walk with him in all his leadership and construction efforts (the physical manifestations of wisdom) until such time as Solomon lost his way. (II Chronicles 1:7–12). You can of course toy with the words used in the King James version of the Bible, but in any translation of Proverbs contains the revelation of a person, wisdom, not just a bunch of random wise sayings, as in Proverbs 8:1–36.

Scripture divulges to us in Exodus that God used His Spirit to enable men to exercise their minds, cognition, and muscle memories to create the not-yet-existent and bear fruit in the physical realm. The Lamsa translation from the ancient Eastern text reads: “And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship” (Lamsa 1961). We can argue about whether God put His spirit in them or on them, but the practical end result was the Ark of the Covenant and vestures of the Priests. Strong’s H4390 refers to “A primitive root, to *fill* or (intransitively) *be full of*, in a wide application (literally and figuratively)” (Strong 1979). The *Theological Wordbook of the Old Testament* (TWOT) (Harris et al. 1980) number 1195 refers to “fulness, that which fills. Either spatial signification or temporal signification, completion of a fixed time”. *Wilson’s Old Testament Word Studies* mentions “to be filled with that which takes full possession of the *mind*” (Wilson n.d.). God said it, then Moses testified to it. This plainly requires cognitive memory and muscle memory to achieve an end result of a physical object of holiness and beauty (Exodus 31:3–6, 35:30–35 and 36:1). One can make a credible case for the Spirit of God being in Bezalel with the end result bring the creation and construction of something not previously existent, i.e., articles of superb and creative art.

It seems to this author that the normal goal for mental acuity is harmony and alignment with the mind of Christ, a state of mind. At a higher level, perhaps one should contemplate the mind of Christ—Father, Son, and Spirit—desiring that harmony, interaction with, and alignment with the mind of Christ which then aligns us with the creating mind of the Father, the mind of the Son, and the mind of the Spirit. The author does not know about the reader, but the author greatly desires to know the Father, Son, and Spirit in a way that impacts the routine daily life in this world of complexity and distortion. Perhaps exploring the concept of the mind of Christ—the Father, Son, and Spirit—enlarges in our own minds the scope of the mind of Christ. Perhaps a thought experiment with some verses from the book of Proverbs would shed additional light. Recognizing that Proverbs reveals Jesus Christ and assuming Christ is personification of wisdom, let us carry out some substitution of words in some verses from proverbs and see where that leads us. The author chose the following passage intentionally because it contains the seven pillars of wisdom, based upon the worshipful awe and fear of the Lord, (1) the Word of God, (2) righteousness, (3) prudence, (4) understanding, (5) justice, insight, and judgement, (6) knowledge of the Holy One, and (7) humility.

Proverbs 4:5–9 “Get the Mind of Christ—Father, Son and Spirit! Acquire their understanding [actively seek spiritual discernment, mature comprehension, and logical interpretation] from the Mind of Christ. Do not forget or turn away from the words of the Mind Of Christ within you. Do not turn away from the Mind of Christ—Father, Son, and Spirit and they will guard you and protect you; love the Mind of Christ—Father Son and Spirit and they will watch over you. Get the Mind of Christ, with all your understanding [actively seek spiritual discernment, mature comprehension, and logical interpretation]. Prize the Mind of Christ—Father, Son, and Spirit and they will exalt you and honor you, if you embrace the Mind of Christ—Father, Son, and Spirit they will grace {gift} you with a garland of peace and grace, and crown your mind with beauty and glory”. (AMP emphasis added)

One can then truly walk in harmony and be aligned with and know and understand the Father, Son, and Spirit in all their magnificent glory and honor and power. Or perhaps we could experiment with the interpretation of Psalm 19:7–10:

The law of the Mind of Christ—Father, Son, and Spirit is perfect converting the soul; the testimony of the Mind of Christ is sure, making wise the simple; the statutes of the Mind of Christ are right, rejoicing the heart; the commandment of the Mind of Christ is pure enlightening the eyes; the fear of the Mind of Christ is clean, enduring forever; the judgements of the Mind of Christ are true and righteous altogether. This alignment with the Mind of Christ—Father, Son, and Spirit as state of mind and a rational force are more to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb!

How you choose to engage and interact with the Spirit of God depends upon your mental models and beliefs regarding the Holy Spirit and the gifts of the Spirit. The author suggests, however, that one's beliefs about the Holy Spirit and the gifts of the Spirit **do not constrain or restrain** the mind of Christ, those beliefs only restrain the human mind. Regardless of one's beliefs concerning the interpretation of praying in the Spirit or praying in the spirit, it is important in this day and age to tap into the intellect that created and set in motion the universe, and the mediator according to the Word of God is the Holy Spirit. Einstein used thought experiments which took tremendous, focused thought, rather than random playful thinking. Leonardo Da Vinci played on paper with a pencil, also demonstrating focus as he crafted pictures of complex ideas not only for works of art but for machinery beyond the capacity of manufacturing facilities and machinery of the day (he also designed and built war machines). Beethoven, as he grew older, heard and held the notes only in his mind, capturing the complexity of the musical notes, chords, syncopations, and volumes and desired emotions as he crafted symphonies within his mind and soul.

Is there one equal to those intellects reading this article today? It is entirely possible, given that the mind of Christ that crafted the beauty and order of the universe, the symphonies of the stars, and the set boundaries of mathematics and physical principles, if and only if that individual's mind is prepared with knowledge and understanding, trained to focus and attend, furnished, if you will, with the cognitive elements for a participating partnership with profound perception that has complete understanding and knowledge of all things. The mind of Christ is omnipotent, omnipresent, and omniscient. It seems to border on foolishness to operate in ignorance of the current available bodies of knowledge by expecting that the participating partnership requires nothing more of you than to wait expectantly for God to provide knowledge and understanding when He promised wisdom and commanded and pleaded for us to **search** after knowledge, understanding, discernment, and judgement as though it were fine silver and gold.

Two specific examples from Jewish and early church history of the acquisition of knowledge and skills from the Holy Spirit are provided by Moses, who led the nation of approximately one million, out of exile and governed that nation through the wilderness journey and Paul who wrote most of the New Testament. Both men exhibiting strong rational thought in all that they did.

Examples provided by Moses come from Exodus 31 and 35 and strongly infer that there were men who were practiced in their craft and who were endowed with creative power to translate that practiced cognitive and muscle memory and focused knowledge into a not-yet-existent physical article. How does one draw out or draw from the Wisdom of the Ages? The author suggests one should prepare one's heart, mind, and body and let God chose the vehicle of communication, thought transmission and Holy Spirit inspiration, sometimes dreams, sometimes interpretation of praying in the Spirit, however you define and practice it. Perhaps it is just a matter of seeing it in your mind's eye. Perhaps it is through hours of focused thought about the issue, wrestling with the elements of the issues until a resolution and or solution takes shape. All of these must be tested against the Word of God (as you progress) and against the attitudes and compassions of Christ as revealed in the Word of God. If one is unable to focus and concentrate, it will be difficult to flesh out the ideas that God presents to you, and it will be difficult to implement and bring to fruition the craftsmanship and the processes necessary to complete the finished product of that participating partnership. If one does not have the muscle memory, the mental capacity,

and the knowledge base, one must seek and search for the knowledge and understanding, whether it be in mathematics, chemistry, or behavioral or social science, and one must practice the craft in alignment with the Word of God in light of one's belief system. Moses had to think about the governance of the Nation of Israel, Paul's thinking enabled him to make cogent and rational arguments based on his previous study. The men in Exodus still had to think about the order and movements required of the craft, had to think about the logistics of gathering the resources, had to think about the attaching and the interaction of the materials, and had to move their hands and feet properly and strongly in order to accomplish the task given them. All of them worked in partnership with the Holy Spirit.

Much has been written on the subject of renewing of one's mind with the Word of God (Romans 12:2), so for the purposes of this article it is enough to restate that this renewal through study and focus on the Word of God is a primary priority to our participating partnership with profound perception. Focused and attentive meditation (Joshua 1:9) has long been practiced as mental as well as spiritual exercise. Methodically studying, memorizing, and listening to the Word of God delivers it through the mind to the heart. Praying, praising, and preaching the Word in one's speech and song uses the ear gate and one's own voice to solidify the Word in our heart and mind.

There are several methods for consistent and thorough study and learning. SQ3R is one of the simpler and yet highly effective methods. It can be applied to the study of any topic and of any book, including the Bible. Survey, question, read, recite, and review. Self-explanatory and easy to remember and follow, but does not preempt careful and consistent, focused attention on the subject.

Genuine reverence for the sanctity of study is bound to invoke in the pupils the awareness that study is not an ordeal but an act of edification; that the school is a sanctuary not a factory; that study is a form of worship. (Abraham [Heschel 2001](#))

Methodologies used in graduate level research are also quite useful, again simply stated here as; a literature review (gain knowledge, organize the current state of the body of knowledge), the gathering of data and information, organizing and analyzing the data, the testing of thesis and the drawing of conclusions. One does not need a Master's degree or a Doctor of Philosophy degree, to engage in thoughtful research of various topics and subjects. Nor does possession of said degree mean we stop engaging in educating ourselves and in life-long learning.

The restoration of fractures in our soul that trap us and imprison us is paramount to clarity of mind. Mental acuity and, therefore, participating partnership with profound perception suffers reduced performance from self-induced trauma, from trauma foisted on us by others or the enemy of our soul, or from circumstances and events beyond our control. Psychological trauma may induce anger issues, depression, and emotional distress at varying levels of significance. We might refer to these stressors as fractures in our soul, certainly impacting our cognitive capacity. It is important to deal with the trauma of our life through restoration and healing of the fractures to our souls through Jesus Christ our Savior and the healing He accomplished through the cross. Though a full explanation is beyond the scope of this article, forgiveness is crucial to restoration and the healing of those fractures. There could be something to the concept of dropping those fractures at the foot of Jesus Christ's cross while picking up our own cross in exchange.

As we explore a participating partnership with profound perception, perhaps one will come to the realization there are no original thoughts by humans, and that all truly original thoughts originate and have their genesis with Jehovah. Man builds on these original and creative thoughts of God with thoughts that may be original to man but did not originate with man. Man cannot truly create in man's world apart from God. Satan can only pervert man's thoughts and God's creation. Satan cannot originate or create. Critical, caring, and creative thinking are three basic realms of thinking to concentrate on in this exploration as we seek to enhance our cognitive performance and enhance one's participating partnership with profound perception.

Dianne Halpern, a professor of Psychology at California State University, provides a working definition of critical thinking:

thinking that is purposeful, reasoned, and goal directed—the kind of thinking involved in solving problems, formulating inferences, calculating likelihoods, and making decisions when the thinker is using skills that are thoughtful and effective for the particular context and type of thinking task. (Halpern 1996, p. 5)

Christ exemplified critical thinking as the agent of creation of the processes of the universe (Hebrews 1:1–3).

Caring thinking is perhaps a state of mind, flowing from the love of the Father of love, and seeing with the compassion of Christ, i.e., “have this mind in you that was in Christ”. (Philippians 2:5–13) Phrases associated with this “state of mind” include, emptied Himself, humbled Himself, and walked in the likeness of a man.

Creative thinking might be the search for a participating partnership with profound perspective in the creation of literature, art, music, and craftsmanship with the Holy Spirit as the “artistic designer”. David Bohm, a Fellow of the Royal Society and Emeritus Professor of Theoretical Physics at Birkbeck College, University of London, commenting on creativity from a scientist’s point of view, suggests one “deeply wants to discover the laws of nature, so that he can predict natural phenomena, and thus enable man to participate intelligently in nature’s processes so as to produce the results he desires . . .” (Bohm 1998, p. 1). Let us substitute Christ—the Father, Son, and Spirit—for nature’s processes and suggest that the ideal is to participate more fully in the Creator’s continuing acts. Bohm sums up his comments as follows:

Rather it is that each human being is artist, scientist, and mathematician all in one, in the sense that he is most profoundly concerned with aesthetic and emotional fitting with functional and practical fitting between his world view and his overall experience with the reality in which he lives. (Bohm 1998, p. 86)

The word fitting is used here in reference to a wide and deep sort of fitting, “in every phase of life, both for the individual and society as a whole” (Bohm 1998, p. 87).

Ms. Jha, professor of Psychology and Contemplative Neuroscience at the University of Miami in the book *Peak Mind*, informed by significant research, tells us that:

Your attention determines: (1) what you perceive, learn and remember, (2) how steady or reactive you feel, (3) which decisions you make and actions you take, (4) how you interact with others, (5) ultimately, your sense of fulfillment and accomplishment. (Jha 2021, p. 4)

All of which are vital to fulfilling our Kingdom calling from God! Jha continues with the assertion that:

the attention system exists to solve one of your brain’s biggest problems: there is far too much information in the environment for your brain to fully process . . . your brain uses attention to filter out unnecessary noise and chatter around you, and the background thoughts and distractions that constantly bubble up to confuse your mind. (p. 5)

Certainly, distractions are an impediment to clear and rational thinking as we seek to solve problems that are imbued with significant emotions.

Finally, strategic thinking is an overarching mode of thinking incorporating all three of the types of thinking discussed above. Learning to discipline your strategic thinking will enhance the performance of one’s participating partnership with profound perception. Gorzynski, a visiting lecturer at Bristol University and at the University of Gloucester Business School, provides seven disciplines of strategic thinking: (1) know your own story, (2) think small, (3) act slowly, (4) serve others, (5) reflect, (6) be simple, and (7) dream (Gorzynski 2009, pp. 33–34). Some of these seem counterintuitive, especially in light of the modern hype to dream bigger, go faster, shout louder, and brag more. However, with some careful and thoughtful thinking and study of Gorzynski’s explication of the concepts,



one realizes just how powerful these disciplines are as a core approach to “developing our ability to think at a deeper and more profound strategic level” (Gorzynski 2009, p. 32). Strategically wielding the sword of the Word wisely and effectively is in essence a strategic thinking process and increases in effectiveness when coupled with disciplined thinking and participation with profound perception.

## 8. Conclusions

The author’s research indicates that it is possible for followers of Christ to engage in an active partnership with the mind of Christ in the pursuit of solutions and resolutions for complex and wicked problems. To summarize the previous claims, even when viewed from a non-Pentecostal perspective, a critical cognitive advantage may lie with the Pentecostal perspective on the gift of tongues. The use of the gift of tongues and other gifts of the Spirit, in public and or private, along with interpretation, may give a decided advantage to those practicing those gifts to their fullest extent according to the Pentecostal and Charismatic interpretation and stance on glossolalia. The Word of God says then we are “speaking in an unknown tongue not unto men but unto God: for no man understands him; how be it in the spirit he speaks mysteries . . . he that speaks in an unknown tongue edifies himself” (I Corinthians 14, 2 and 3a); W. E. Vine (1966, p. 97) defines mysteries used here as “that which being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and only to those who are illumined by His Spirit”. Jesus in his earthly ministry told us we would be given the opportunity to “know the mysteries of the kingdom of heaven” (Matthew 13:11) and Paul said we speak the mysteries to God when we speak in tongues (I Corinthians 14:2). Jesus also referred to wisdom in problem solving when answering the authorities when delivered up one would be given the words to answer with (Mark 13:11). The gift of tongues with interpretation, prophecy, the word of wisdom, or the word of knowledge, i.e., the speaking of mysteries. may be a powerful cognitive enhancement for the one who practices that combination (I Corinthians 14). Praying in the Spirit with unknown tongues in one’s private prayer life during one’s learning processes or in times of contemplation and wrestling with problems and decisions may afford a critical opportunity for communication with God in the spirit realm and in the physical mental realm, for the two are integrated in reality.

To restate the goal of receiving, as did those in Exodus 35:31 AMP, “He has filled him with the Spirit of God, with wisdom and skill, with intelligence and understanding, and with knowledge in all areas of craftsmanship,” and to the end one is gifted to engage in a full participating partnership with profound perception in creating the not-yet-existent, for the express purpose of extending the Kingdom of God throughout the earth.

Finally, it is vanity to think or believe that one can fully engage with profound perception with an immature mind, one that fails to engage in development or one falling short of its fullest potential, or a mind that is lazy or irrational. Why should we relegate scientific, technological, and artistic innovation, or advances in medicine and the social sciences and multiple other powerful intellectual achievements, to secular minds? Access to the mind of Christ by the spirit-filled Christian, in whatever reality that is for you, creates the potential to be a vessel fit for the master’s use, profoundly gifted in mental capacity and cognitive performance in full participating partnership with profound perception to the benefit of the Kingdom of God.

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