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The Economic-Soteriological Dimension of the Doctrine of the Trinity in Pentecostal-Charismatic Perspective: A Biblical-Theological Inquiry

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Abstract

This article examines the economic-soteriological dimension of the doctrine of the Trinity from a biblical-theological and Pentecostal-Charismatic perspective. The study responds to a conceptual problem in contemporary Trinitarian theology: how the saving work of the Father, the Son, and the Holy Spirit in history can be understood without reducing the Trinity to mere historical functions and without separating the God who saves from the God who is eternally triune. Using a qualitative textual-theological method, the article analyzes Genesis 1:1–3, John 1:1–14, and 1 Corinthians 8:4–6 in dialogue with Karl Rahner, Catherine Mowry LaCugna, Karen Kilby, Fred Sanders, selected biblical scholarship, and selected Pentecostal theologians. The article argues that the economic Trinity is not another God beneath or behind the immanent Trinity. The God who acts in creation, incarnation, redemption, sanctification, empowerment, and mission is the same triune God, although human knowledge remains limited by revelation. From a Pentecostal-Charismatic perspective, Spirit baptism, testimony, spiritual gifts, healing, worship, and mission should be understood as lived participation in the triune economy of salvation. The article contributes a moderated synthesis between classical Trinitarian confession, biblical theology, and Pentecostal spirituality.

Keywords: biblical theology; economic Trinity; Pentecostal-Charismatic theology; soteriology; Trinity

Abstrak

Artikel ini mengkaji dimensi ekonomi-soteriologis dari doktrin Tritunggal berdasarkan perspektif teologi biblika dan Pentakostal-Karismatik. Kajian ini menanggapi persoalan konseptual dalam teologi Tritunggal kontemporer, yaitu bagaimana karya penyelamatan Bapa, Anak, dan Roh Kudus dalam sejarah dapat dipahami tanpa mereduksi Tritunggal menjadi sekadar fungsi-fungsi historis dan tanpa memisahkan Allah yang menyelamatkan dari Allah yang secara kekal adalah Tritunggal. Dengan menggunakan metode kualitatif tekstual-teologis, artikel ini menganalisis Kejadian 1:1–3, Yohanes 1:1–14, dan 1 Korintus 8:4–6 dalam dialog dengan pemikiran Karl Rahner, Catherine Mowry LaCugna, Karen Kilby, Fred Sanders, sejumlah kajian biblika terpilih, serta beberapa teolog Pentakostal. Artikel ini berpendapat bahwa Tritunggal ekonomis bukanlah Allah lain yang berada di bawah atau di balik Tritunggal imanen. Allah yang bertindak dalam penciptaan, inkarnasi, penebusan, pengudusan, pemberdayaan, dan misi adalah Allah Tritunggal yang sama, meskipun pengetahuan manusia tetap terbatas oleh penyataan ilahi. Dari perspektif Pentakostal-Karismatik, baptisan Roh, kesaksian, karunia-karunia rohani, penyembuhan, penyembahan, dan misi harus dipahami sebagai partisipasi nyata dalam kehidupan Tritunggal melalui karya keselamatan-Nya. Artikel ini memberikan kontribusi berupa sintesis moderat antara pengakuan iman Tritunggal klasik, teologi biblika, dan spiritualitas Pentakostal.

Kata kunci: *baptisan Roh; soteriologi; teologi biblika; teologi Pentakostal-Karismatik; Tritunggal; Tritunggal ekonomis*

INTRODUCTION

The doctrine of the Trinity occupies a central position in Christian faith, for it speaks of the God who is worshiped, the God who reveals himself, and the God who acts to save creation. In the history of the church, this doctrine was formulated to safeguard two foundational confessions: that God is one, and that the Father, the Son, and the Holy Spirit cannot be collapsed into a single undifferentiated role. The Nicene formulation and its Cappadocian elaboration enabled the church to avoid two persistent errors, subordinationism, which diminishes the full divinity of the Son or the Spirit, and modalism, which reduces the Father, Son, and Spirit to three successive historical manifestations of a single divine subject.[1]

Yet the doctrine of the Trinity must not be allowed to rest as a purely ontological formulation detached from the work of salvation. The problem this article addresses is how the work of the Father, Son, and Holy Spirit in the history of salvation may be articulated without falling into either of two opposite errors: first, a sharp disjunction between God as he is in himself and God as he acts in saving history, as though the God who saves offers only a partial or distorted reflection of who God truly is; or second, an uncritical identification of human historical experience with the inner life of God, as though the full mystery of the divine being could be read off from the categories of creaturely existence.

The modern discussion of the relation between the immanent and economic Trinity provides the conceptual framework within which this article situates its argument. Rahner's axiom, that the economic Trinity is the immanent Trinity and the immanent Trinity is the economic Trinity, does not imply that human beings possess exhaustive knowledge of God's depths, but it does insist that the God who reveals himself in the history of salvation is not a different God from the God who is eternally triune.[2]

LaCugna deepens this economic orientation by directing all Trinitarian theology toward the God who is for us, the God who discloses himself in the *oikonomia* of salvation. Kilby, by contrast, enters a crucial methodological caveat: human social relations must not be projected directly onto the inner life of God. This article therefore embraces the economic impulse of Rahner and LaCugna while maintaining the apophatic restraint that Kilby demands.[3]

On the basis of this tripartite dialogue, the article's constructive position may be stated precisely: the identity between the economic and immanent Trinity is an identity of reality, not a totalizing claim about the scope of human knowledge. This position also differs from Studebaker's tendency to build direct correlations between Pentecostal experience and the inner structure of God's triune life. The present article affirms that the God encountered in the

[1] Khaled Anatolios, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine* (Grand Rapids, Michigan: Baker Academic, 2011), pp. 21-57; Christopher A. Beeley, "The Holy Spirit in The Cappadocians: Past And Present," *Modern Theology* 26, no. 1 (January 8, 2010): 90–119, https://onlinelibrary.wiley.com/doi/10.1111/j.1468-0025.2009.01581.x; Stephen J. Nichols, *For Us and for Our Salvation: The Doctrine of Christ in the Early Church* (Wheaton, Illinois: Crossway Books, 2007), pp. 25-56; Candra Gunawan Marisi et al., "Merefleksi Konsep Tuhan Menurut Ulangan 6:4 Dan Implikasinya Dalam Pemahaman Trinitas," *DIEGESIS: Jurnal Teologi Kharismatika* 7, no. 2 (December 16, 2024): 150–165, https://ojs.sttrealbatam.ac.id/index.php/diegesis/article/view/557.

[2] Karl Rahner, *The Trinity*, ed. Joseph Donceel (New York: Herder and Herder, 1970), pp. 21-22, 36.

[3] Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco: HarperSanFrancisco, 1991) , pp. 15, 224-231; Karen Kilby, "Perichoresis and Projection: Problems with Social Doctrines of the Trinity," *New Blackfriars* 81, no. 957 (November 1, 2000): 432–445, https://www.cambridge.org/core/product/identifier/S002842890002240X/type/journal_article.

saving works of Christ and the Spirit is genuinely the triune God, but maintains that human knowledge of God extends only as far as God has chosen to reveal himself.[4]

The lacuna this article addresses is specific and threefold. Within the Indonesian Pentecostal-Charismatic context, discourse about the Trinity tends to appear at two disconnected poles: on the one hand, dogmatic formulation that is sterile of lived spirituality; on the other, a spirituality rich in Spirit-experience but weak in Trinitarian grounding. Consequently, Spirit baptism, charisms, and divine healing are frequently interpreted as self-contained pneumatological phenomena, severed from the works of the Father and the Son. The insufficient integration of three fields of discourse, classical Trinitarian theology, contemporary debate about the immanent-economic distinction, and Pentecostal-Charismatic spirituality, constitutes a genuine scholarly lacuna requiring sustained academic attention.[5]

The term *economic-soteriological* as used in this article refers to a reading of the triune God's action within the economy of salvation. *Economy* here carries its theological sense, *oikonomia*, designating the ordered divine activity in creation, revelation, redemption, sanctification, empowerment, and consummation. *Soteriological* points to salvation as the divine work received and lived out by God's people. Thus the *economic-soteriological dimension* denotes the approach to the doctrine of the Trinity through the saving works of God as attested in Scripture and inhabited by the church.

The article's contribution is fourfold in its novelty. First, it draws an explicit distinction between classical dogmatic formulation and economic-soteriological reading. Second, it positions Rahner, LaCugna, and Kilby as dialogue partners whose respective contributions both enable and discipline the argument. Third, it reads Genesis 1:1–3, John 1:1–14, and 1 Corinthians 8:4–6 as texts that bear witness to divine action rather than as proof-texts compelled to bear the full weight of Nicene metaphysics. Fourth, it relates this reading to Pentecostal-Charismatic spirituality in the Indonesian context. Stated more precisely against existing scholarship: where Macchia reads Spirit baptism primarily through the lens of justification and where Studebaker correlates Pentecostal experience directly with the immanent structure of triune life, this article proposes a third position, namely that the economy of salvation itself, rather than either juridical categories or direct ontological correlation, is the proper epistemic access point to Trinitarian reality, an access that is genuine but irreducibly bounded by revelation.

The thesis of the article may be stated as follows: the Father is the source and goal of salvation; the Son is the incarnate Logos and mediator of salvation; the Holy Spirit is the one who applies, sanctifies, empowers, and sends the people of God within the economy of salvation. In Pentecostal-Charismatic perspective, Spirit-experience is not a self-standing

[4] Fred Sanders, *Fountain of Salvation: Trinity and Soteriology* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2021), pp. 1-30; Travis E. Ables, "The Decline and Fall of the West? Debates about the Trinity in Contemporary Christian Theology," *Religion Compass* 6, no. 3 (March 2, 2012): 163–173, https://compass.onlinelibrary.wiley.com/doi/10.1111/j.1749-8171.2012.00341.x.

[5] Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2012), pp. 1-25; Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, Michigan: Zondervan Academic, 2006), pp. 100-101; Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Michigan: Baker Academic, 2005), pp. 27-65; Corneliu Constantineanu and Christopher J. Scobie, eds., *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* (Eugene, Oregon: Cascade Books, 2018), pp. 1-19; Upa Silaen, Ibiang O. Okoi, and Foret Nicholson, "The Tension between Divine Sovereignty and Human Agency in Pentecostal Theology: Miracles, Healing, and the 'Word of Faith' Movement," *DIEGESIS: Jurnal Teologi Kharismatika* 8, no. 2 (December 29, 2025): 195–215, https://ojs.sttrealbatam.ac.id/index.php/diegesis/article/view/685.

pneumatological phenomenon independent of Christ and the Father, but a form of lived participation in the saving work of the triune God.

Conceptual Distinctions

Four terms require differentiation at the outset. *Immanent Trinity* refers to God as he is in himself eternally, the inner divine life independent of God's relation to creation. *Economic Trinity* refers to God as he reveals himself and acts within the history of salvation. The *economy of salvation* designates the totality of God's action to create, reveal, redeem, sanctify, empower, send, and consummate all things. The *economic-soteriological dimension* refers to the way in which God's saving works serve as the biblical, theological, and pastoral entry point for understanding the doctrine of the Trinity.

This conceptual differentiation is essential because economic discourse must not displace ontological discourse. The Nicene-Cappadocian formulation remains indispensable for preserving the unity of essence and the distinction of persons. The economic-soteriological approach does not compete with classical formulation; rather, it ensures that the classical formulation remains tethered to the narrative of salvation, while the classical formulation, in turn, prevents economic reading from collapsing into modalism or functionalist reductionism.[6]

The article therefore distinguishes between *identity of reality* and *epistemological limit*. Identity of reality means that the God who saves is the same triune God as the God who is in himself. Epistemological limit means that human beings cannot master the full ontological depth of God. Methodologically, the economy of salvation is the proper locus in which God is truly known, but it is not a mechanism for exhausting the divine mystery. This is the article's position in relation to Rahner, LaCugna, and Kilby: it affirms that God's self-revelation in history genuinely discloses who God is, while refusing the claim that such disclosure grants human access to the totality of God's inner life.[7]

Dogmatic Formulation and Economic-Soteriological Reading

Classical dogmatic formulation asks who God is: one *ousia*, three *hypostaseis*, without division of essence and without confusion of persons. Economic-soteriological reading asks how this same God reveals himself and acts for the salvation of creation. The distinction is not a contradiction. Economic reading requires the limit of dogmatic formulation lest the Father, Son, and Holy Spirit be reduced to three historical roles; dogmatic formulation requires the orientation of economic reading lest it become severed from creation, incarnation, redemption, sanctification, and mission.[8]

From a Pentecostal-Charismatic standpoint, this framework is particularly important because Spirit-experience so often serves as the community's primary entry point into the realities of salvation. Yet that experience must be read Trinitarianly. The Spirit encountered in Spirit baptism, charisms, healing, worship, and witness is the Spirit who glorifies Christ and brings the community to the Father. Pentecostal-Charismatic spirituality, when it is theologically healthy, is not an isolated pneumatology but participation in the economy of

[6] Anatolios, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine,* pp. 103-128; Sanders, *Fountain of Salvation: Trinity and Soteriology,* pp. 1-30.

[7] Rahner, *The Trinity,* pp. 21-36; LaCugna, *God for Us: The Trinity and Christian Life,* pp. 224-231; Kilby, "Perichoresis and Projection: Problems with Social Doctrines of the Trinity."

[8] Nichols, *For Us and for Our Salvation: The Doctrine of Christ in the Early Church,* pp. 25-56; Matthew Zaro Fisher, "A Supervenient Trinity: An Alternative to Latin and Social Trinitarian Theories," *The Heythrop Journal* 57, no. 6 (November 12, 2016): 964–973, https://onlinelibrary.wiley.com/doi/10.1111/heyj.12138; Bryan M. Litfin, "Tertullian on the Trinity," *Perichoresis* 17, no. 1 (March 1, 2019): 81–98, https://reference-global.com/article/10.2478/perc-2019-0012.

salvation of the triune God. Pentecostal hermeneutics, moreover, operates in the active engagement of the community of faith with the scriptural text, a reading that is never fully insulated from the Spirit's work in the community.[9]

METHOD

This study employs a qualitative method with a textual-theological approach, understood in a restricted sense. The article does not undertake a full historical-critical exegesis of each text, does not engage in detailed textual criticism, and does not trace the full historical development of Trinitarian dogma. Its focus is a directed reading of three primary texts placed in dialogue with Trinitarian theology and Pentecostal-Charismatic theology.

The texts selected for analysis are Genesis 1:1–3, John 1:1–14, and 1 Corinthians 8:4–6. These three passages are chosen because they represent three distinct nodes of economic-soteriological reading. Genesis 1:1–3 presents the God who creates through word and *ruach*. John 1:1–14 presents the Logos who is with God, who is God, and who becomes flesh. 1 Corinthians 8:4–6 presents the confessional affirmation of one God, the Father, and one Lord, Jesus Christ, within the life of the congregation. Analysis attends to lexical and grammatical features, the theological function of each text, and the limits of its hermeneutical reach.[10]

The analytical procedure unfolds in four stages. First, the article defines its terms to prevent conceptual slippage between economic Trinity, immanent Trinity, economy of salvation, and economic-soteriological dimension. Second, it reads the theological function of each text within its literary context. Third, it constructs a synthesis regarding the works of the Father, Son, and Holy Spirit in the economy of salvation. Fourth, it interprets Pentecostal-Charismatic experience as a form of participation in the economy of salvation of the triune God.

The methodological limits of the article are as follows. Genesis 1:1–3 is not read as an already-explicit Nicene formula. John 1:1–14 is not reduced to an abstract Logos concept, since the trajectory of the prologue moves toward incarnation and life. 1 Corinthians 8:4–6 is not treated as a metaphysical treatise but as an early Christian monotheistic confession arising within a concrete ecclesial dispute about worship and the moral life of the community. Within these limits, the article seeks to maintain the proper balance between the witness of Scripture, the dogmatic tradition, and the experience of faith.

RESULTS AND DISCUSSION

The Economic-Soteriological Framework and the Limits of Trinitarian Knowledge

The economic-soteriological framework situates salvation as the space of the triune God's self-disclosure. The Father sends the Son and pours out the Spirit; the Son reveals the Father through incarnation, death, resurrection, and lordship; the Holy Spirit applies the work of Christ, forms faith, sanctifies the people of God, distributes gifts, and sends the church.

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[9] Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, pp. 100-101; Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology*, pp. 115-147; Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (London: A&C Black, 2000), pp. 17-38, 97-112; L. William Oliverio and Nimi Wariboko, "Pentecostal Theologies of the Three Articles," *Pneuma* 45, no. 3–4 (December 21, 2023): 341–352, https://brill.com/view/journals/pneu/45/3-4/article-p341_1.xml; Valentino Wariki, "Interseksi Hermeneutik Ricoeur Dengan Hermeneutik Pentakostal," *DIEGESIS: Jurnal Teologi Kharismatika* 8, no. 1 (June 28, 2025): 1–18, https://ojs.sttrealbatam.ac.id/index.php/diegesis/article/view/660.

[10] Gordon J. Wenham, *Word Biblical Commentary, Vol. 1: Genesis 1-15* (Nashville Tennese: Thomas Nelson Inc, 1987), pp. 14-18; D. A. Carson, *The Gospel According to John: Pillar New Testament Commentary* (Grand Rapids, Michigan: Eerdmans, 1990), pp. 111-139; Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids, Michigan: Eerdmans, 2000), pp. 625-642.

Within this framework, salvation is not merely a christological or pneumatological theme but an irreducibly Trinitarian one. Salvation originates from the triune God, is accomplished by the triune God, and is inhabited in communion with the triune God.[11]

This formulation must not be read as a rigid division of labor. Father, Son, and Holy Spirit act inseparably. Scripture nevertheless attests a pattern of works that is economically distinguishable: the Father as source and goal, the Son as mediator and revelation, the Spirit as applicator and empowerer. This distinction enables the church to speak with precision about the missions of the Son and the Spirit, about sending, incarnation, and the outpouring of the Spirit, without fracturing the unity of divine action.

At this juncture the article's position must be distinguished more sharply from Studebaker, who tends to build direct correlations between Pentecostal experience and the internal structure of God's triune life. The present article does not deny that Spirit-experience affords genuine access to Trinitarian reality. But unlike Studebaker, it insists that this access is economic-soteriological in character, mediated through God's self-revelation and action in history, rather than a direct epistemological access to the immanent ontology of God. The article's position is therefore this: the identity of reality between the economic and immanent Trinity is preserved, but the totality of human knowledge of God remains bounded by revelation.[12]

Genesis 1:1-3: The Ruach Elohim and the Creative Work of God

Genesis 1:1-3 is theologically significant because it presents God as Creator who acts through word and *ruach*. This text does not contain the doctrine of the Trinity in post-Nicene dogmatic form. Christian reading of this text must therefore exercise exegetical restraint and avoid the overclaim of anachronistic Trinitarianism. Nevertheless, the text provides a biblical foundation for the confession that creation is not an impersonal process but a divine act that introduces order and life into the formless void.[13]

The phrase *ruach Elohim* carries a range of meanings, wind, breath, spirit, or life-giving power. In Genesis 1:2, the meaning of the phrase is determined by the narrative context: the earth is without form and void, darkness covers the deep, and the *ruach Elohim* hovers over the waters. The Hebrew participle *məraḥepet* (hovering) denotes a powerful active presence rather than a passive atmospheric phenomenon. This configuration signals the active presence of God prior to the spoken word of creation. The *ruach Elohim* is thus best understood as a marker of God's dynamic presence in the creative act, without prematurely equating it with the explicit doctrine of the person of the Holy Spirit as later articulated in the church's dogmatic tradition.[14]

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[11] Sanders, *Fountain of Salvation: Trinity and Soteriology,* pp. 1-30; Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2010), pp. 1-27.

[12] Rahner, *The Trinity,* pp. 21-36; LaCugna, *God for Us: The Trinity and Christian Life,* pp. 224-231; Kilby, "Perichoresis and Projection: Problems with Social Doctrines of the Trinity", p. 435; Sanders, *Fountain of Salvation: Trinity and Soteriology,* pp. 1-30; Marisi et al., "Merefleksi Konsep Tuhan Menurut Ulangan 6:4 Dan Implikasinya Dalam Pemahaman Trinitas."

[13] Wenham, *Word Biblical Commentary, Vol. 1: Genesis 1-15,* pp. 14-18; Arnold Huijgen, "Traces of the Trinity in the Old Testament: From Individual Texts to the Nature of Revelation," *International Journal of Systematic Theology* 19, no. 3 (July 13, 2017): 251–270, https://onlinelibrary.wiley.com/doi/10.1111/ijst.12222; Stephanus D. Snyman, "The Trinity and the Old Testament," *Verbum et Ecclesia* 43, no. 1 (November 7, 2022), http://www.ve.org.za/index.php/VE/article/view/2672.

[14] Misheck Nyirenda, "Theological Interpretation and Translation Reception: Translating 'Spirit of God' in Genesis 1.1-2," *The Bible Translator* 64, no. 3 (December 20, 2013): 284–299, https://journals.sagepub.com/doi/10.1177/2051677013507215; Charles S. Allison and Joseph Opuowei, "The 'RAQAF' Concept of Ruach Yahweh (Gen 1:2) in the Old Testament and Its Implications on Contemporary Christianity,"

Within the economic-soteriological framework, Genesis 1:1–3 establishes that salvation cannot be separated from creation. The God who redeems is the God who creates; the God who gives new life is the God who from the beginning summoned life out of chaos. Creation constitutes the primordial arena in which God acts outward from himself toward his creatures. The Trinitarian value of this text is canonical and retrospective: the text opens the pattern of God's word and *ruach*, and Christian reading places this pattern within the fuller light of revelation in Christ and the Spirit.[15]

John 1:1-14: The Logos, the Incarnation, and the Revelation of Salvation

The prologue to the Fourth Gospel is among the most theologically dense texts in the New Testament. The declaration that "In the beginning was the Word, and the Word was with God, and the Word was God" presents a complex relation between the Logos and God. Grammatically, the text affirms real distinction between the Logos and God while resisting any reading that subordinates the divine status of the Logos. Yet the trajectory of the prologue does not terminate in metaphysical speculation; it reaches its climax in John 1:14, the announcement that the Word became flesh and tabernacled among human beings.[16]

The lexical key to John 1:14 is the verb *ἐσκήνωσεν* (*eskēnōsen*, "to tent" or "to tabernacle"). This verb is lexically rooted in *skēnē* (tent, tabernacle), which in the Old Testament tradition designates the Tent of Meeting as the locus of God's presence in the midst of his people (cf. Exod 25:8; 40:34–38). John's choice of this verb is deliberate: the incarnation is the definitive and surpassing form of divine presence, one that fulfills and exceeds the *Shekinah* of the Mosaic tabernacle. The God who once dwelt in the cloud of glory over the sanctuary now inhabits human flesh. This is the apex of the economic movement of salvation: the Logos who was with God from the beginning, through whom all things were made, now enters history concretely to reveal and to save.

John 1:3 declares that all things were made through the Logos; John 1:4 connects the Logos with life and the light of human beings; John 1:14 announces the incarnation as the event of revelation and salvation. This structural progression demonstrates that the high Christology of the Fourth Gospel is economic-soteriological in character: the divine enters history, and the divine self-disclosure bestows life.[17]

An economic-soteriological reading of John 1 requires the maintenance of a double commitment. On the one hand, the text must not be reduced to a salvific function that bypasses the confession of the Logos's full divinity. On the other hand, it must not be deployed prematurely as exhaustive proof for the complete metaphysical structure of Trinitarian doctrine without attending to the narrative purpose of the Fourth Gospel. The Gospel's stated

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AFRREV IJAH: An International Journal of Arts and Humanities 8, no. 1 (March 1, 2019): 12–25, https://www.ajol.info/index.php/ijah/article/view/184033.

[15] Gijsbert van den Brink, "The Spirit of God and Creation: Towards a Pneumatological Interpretation of Biological Emergence," in *The Spirit Is Moving: New Pathways in Pneumatology* (BRILL, 2019), 186–199, https://brill.com/view/book/9789004391741/BP000023.xml; Guillermo Kerber, "Caring for Creation and Striving for Climate Justice: Implications for Mission and Spirituality 1," *International Review of Mission* 99, no. 2 (November 12, 2010): 219–229, https://onlinelibrary.wiley.com/doi/10.1111/j.1758-6631.2010.00045.x.

[16] Carson, *The Gospel According to John: Pillar New Testament Commentary*, pp. 111-139; Grant Macaskill, "Name Christology, Divine Aseity, and the I Am Sayings in the Fourth Gospel," *Journal of Theological Interpretation* 12, no. 2 (November 9, 2018): 217–241, https://scholarlypublishingcollective.org/theological-interpretation/article/12/2/217/198535/Name-Christology-Divine-Aseity-and-the-I-Am.

[17] Daniel Sakitey and Ernest van Eck, "The Logos Christology in the Fourth Gospel (Jn 1:1–5, 14): A Soteriological Response to an Ewe Cosmic Prayer," *HTS Teologiese Studies / Theological Studies* 79, no. 4 (December 22, 2023), http://www.hts.org.za/index.php/HTS/article/view/8946; Bernadeta Jojko, "Eternity and Time in the Gospel of John," *Verbum Vitae* 35 (June 30, 2019): 245–278, https://czasopisma.kul.pl/index.php/vv/article/view/3951.

aim is to bring readers to faith that Jesus is the Christ, the Son of God, and that through this faith they may have life in his name. The Johannine prologue thus presents the Son as the saving revelation of God: through the Son, God draws near to humanity in concrete particularity and bestows life.[18]

1 Corinthians 8:4-6: One God, One Lord, and the Soteriological Structure of Christian Confession

First Corinthians 8:4-6 is significant because it articulates the relationship between "one God, the Father" and "one Lord, Jesus Christ" within the concrete life of a particular congregation. Paul writes this passage in the context of the dispute about food sacrificed to idols. The Corinthian community lived within a religiously pluralistic environment that acknowledged many "gods" and many "lords." In that context, Paul gives explicit expression to the Christian confessional identity: for believers there is one God, the Father, from whom all things are and for whom they exist, and one Lord, Jesus Christ, through whom all things are and through whom they exist.[19]

The structure of "from the Father" and "through Christ" calls for careful reading. The Father is designated as source: all things are from him, and believers exist for him. Jesus Christ is designated as mediator: all things exist through him, and believers exist through him. This structure is not to be read as an ontological subordination that diminishes the status of the Son, but as an economic differentiation within the divine work of salvation. Paul does not write a metaphysical treatise; he articulates an early Christian monotheistic confession that shapes both the worship and the moral life of the congregation.[20]

Within the economic-soteriological framework, 1 Corinthians 8:6 discloses that salvation possesses both direction and mediation. The life of the congregation originates from the Father, is directed toward the Father, and is experienced through Christ. Although the Holy Spirit is not explicitly named in this verse, the wider letter of 1 Corinthians consistently presents the Spirit as the giver of gifts, the formative agent of the body, and the animating principle of congregational life. This text thus becomes a crucial node for reading the works of Father and Son within the context of a Spirit-led community. The Spirit's absence from the verse itself is not a weakness incidental to the article's argument but a deliberate methodological choice: the text is selected precisely because its binitarian surface, Father and Lord without explicit mention of the Spirit, forces the question of how the economy of salvation can remain irreducibly Trinitarian even where a given text does not name all three persons. Reading the Spirit's work into 1 Corinthians 8:6 by way of the epistle's wider pneumatology therefore performs, rather than merely illustrates, the article's central claim that

[18] Carson, *The Gospel According to John: Pillar New Testament Commentary,* pp. 126-139; Macaskill, "Name Christology, Divine Aseity, and the I Am Sayings in the Fourth Gospel," pp. 217-241.

[19] Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text,* pp. 625-642; Andrew Byers, "The One Body of the Shema in 1 Corinthians: An Ecclesiology of Christological Monotheism," *New Testament Studies* 62, no. 4 (October 14, 2016): 517–532, https://www.cambridge.org/core/product/identifier/S0028688516000163/type/journal_article; C. Tilling, "Paul, the Trinity, and Contemporary Trinitarian Debates," *The Pacific Journal of Baptist Research* 11, no. 1 (2016): 19–43.

[20] Cristian Cardozo Mindiola, "Dios Padre, El Señor Jesús Cristo y Su Interrelación: 1Co 8,6 Como Estudio de Caso," *Theologica Xaveriana* 69, no. 188 (May 3, 2019): 1–27, https://revistas.javeriana.edu.co/index.php/teoxaveriana/article/view/25944; Kim Huat Tan, "The Shema and Early Christianity," *Tyndale Bulletin* 59, no. 2 (November 1, 2008): 181–206, https://www.tyndalebulletin.org/article/29256-the-shema-and-early-christianity.

the persons of the Trinity are known only in their interrelation and never in isolation from one another.[21]

The Works of Father, Son, and Holy Spirit in the Economy of Salvation

On the basis of the foregoing analysis, the trinitarian shape of the economy of salvation may be articulated in a more precisely bounded form. The Father is understood as the source, director, and goal of salvation. In 1 Corinthians 8:6, all things originate from the Father and the life of the community is oriented toward him. Within the economy of salvation, the Father is not a detached role but the personal God who loves, sends, and wills salvation.

The Son is understood as the incarnate Logos and the Lord through whom believers receive life. John 1 presents the Son as God's self-revelation entering history; 1 Corinthians 8:6 presents Jesus Christ as the Lord through whom all things exist and through whom the community lives. The Son's role in the economy of salvation is not an inferior external function but the very center of God's revelation and action toward humanity.

The Holy Spirit is understood as the one who applies, sanctifies, empowers, and bears witness to salvation. In Genesis, the *ruach Elohim* marks the creative divine presence that bestows life and orders creation. In the New Testament witness and in the experience of the church, the Spirit labors to birth faith, to sanctify, to distribute gifts, to unify the body of Christ, and to send the church in mission. Within the economic-soteriological framework, the Spirit's work is inseparable from the works of the Father and the Son.[22]

This synthesis avoids two corresponding errors. First, it resists the reduction of the Trinity to three functions lacking ontological depth. Second, it resists the doctrinal abstraction that severs the Trinity from creation, incarnation, redemption, sanctification, and the empowerment of the church. The economic-soteriological reading is therefore not a replacement for classical doctrine but a biblical and pastoral entry point that enables the church to recognize the triune God as the God who saves.

Pentecostal-Charismatic Perspective: The Holy Spirit and the Experience of Salvation

The Pentecostal-Charismatic tradition makes a distinctive contribution to this discussion by insisting that the saving work of God is not merely intellectually apprehended but experientially inhabited within the life of the congregation. In this tradition, the Holy Spirit is not merely an object of theological reflection but the divine Person who works in conversion, sanctification, Spirit baptism, spiritual gifts, healing, worship, witness, and mission. Yet Spirit-experience must be located within a Trinitarian framework: originating from the Father, centered on Christ, and applied by the Holy Spirit.[23]

Macchia enables Pentecostal theology to read Spirit baptism in its full soteriological breadth, not merely as an isolated charismatic marker but as an experience organically connected to salvation, sanctification, the unity of the body of Christ, and mission. Within the framework of this article, Spirit baptism is participation in the economy of salvation: the Spirit applies the work of Christ, forms new life, confers the courage to witness, and sends the

[21] Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text,* pp. 633-642; Grant Macaskill, "Dynamic Reciprocity and Ontological Affinity in the Pauline Account of Solidarity," *International Journal of Systematic Theology* 22, no. 1 (January 17, 2020): 18–28, https://onlinelibrary.wiley.com/doi/10.1111/ijst.12392.

[22] Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God,* pp. 1-27; Sanders, *Fountain of Salvation: Trinity and Soteriology,* pp. 31-60; Beeley, "The Holy Spirit in The Cappadocians: Past And Present," pp. 90-119.

[23] Macchia, *Baptized in the Spirit: A Global Pentecostal Theology,* pp. 100-101; Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology,* pp. 115-147; Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology,* pp. 27-65; Veli-Matti Kärkkäinen, *The Trinity: Global Perspectives* (Louisville: Presbyterian Publishing Corp, 2017), pp. 1-22.

church. Spirit baptism is not a center that displaces Christ; it is the form in which the work of Christ becomes present through the Spirit.[24]

Vondey extends this reading through what he calls altar soteriology. The altar in Pentecostal tradition may be understood as the space of response, reception, renewal, and commissioning. At the altar, salvation is not merely proclaimed as a concept but responded to through repentance, prayer, healing, the renewal of life, and readiness for witness. In the language of this article, the altar is the site of praxis in which the community participates in the economy of salvation of the triune God. It is crucial to note, however, that the witness-courage and Spirit gifts experienced at the altar are not expressions of self-generating human agency but responses to the sovereign initiative of God, for the Spirit acts not according to a mechanistic faith formula but according to his own sovereign freedom.[25]

Pentecostal hermeneutics reinforces this economic-soteriological reading. Pentecostal communities read Scripture in active engagement with experience, worship, witness, and openness to the Spirit's ongoing work. This is not grounds for displacing the text with experience; on the contrary, experience must be tested by Scripture and the confessional tradition of the church. But experience must not be suppressed, for in the life of the congregation the Spirit makes the salvation of Christ present, effective, and missionary in character.[26]

Chan situates Pentecostalism within continuity with the broader Christian spiritual tradition; Oliverio and Wariboko demonstrate the theological maturation of Pentecostal theology when read through the three articles of the Christian creed; and Constantineanu and Scobie establish that the identity, beliefs, and praxis of twenty-first century Pentecostalism cannot be adequately grasped apart from the relationship between doctrine and communal life. Spirit-experience thus does not constitute an alternative theology standing outside the Trinity but is the mode by which the church participates in the work of God that originates from the Father, is centered on the Son, and is applied by the Spirit.[27]

In the Indonesian context, the Pentecostal-Charismatic contribution must be read through a more contextually embedded lens. Maggang demonstrates that a Trinitarian pneumatology may be articulated in relation to the Indonesian maritime context, such that the Spirit's work is not confined to individual experience but bears upon creation and shared

[24] Macchia, *Baptized in the Spirit: A Global Pentecostal Theology,* pp. 100-101; Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2010), pp. 1-27; Didimus Sutanto B. Prasetya, Johnly Mewengkang, and Gunawan, "Spirit-Led Formation: Pentecostal Pneumatology and Children's Spirituality in the Digital Era," *DIEGESIS: Jurnal Teologi Kharismatika* 8, no. 2 (December 5, 2025): 102–122, https://ojs.sttrealbatam.ac.id/index.php/diegesis/article/view/693.

[25] Wolfgang Vondey, "Soteriology at the Altar: Pentecostal Contributions to Salvation as Praxis," *Transformation: An International Journal of Holistic Mission Studies* 34, no. 3 (July 16, 2017): 223–238, https://journals.sagepub.com/doi/10.1177/0265378816675831; Wolfgang Vondey, "Religion as Play: Pentecostalism as a Theological Type," *Religions* 9, no. 3 (March 13, 2018): 80, https://www.mdpi.com/2077-1444/9/3/80; Silaen, Okoi, and Nicholson, "The Tension between Divine Sovereignty and Human Agency in Pentecostal Theology: Miracles, Healing, and the 'Word of Faith' Movement."

[26] Marius Nel, "Attempting to Define a Pentecostal Hermeneutics," *Scriptura* 114, no. 1 (May 2015): 1–21, http://scriptura.journals.ac.za/pub/article/view/1044; Marius Nel, "Defining Elements and Challenges of a Pentecostal Hermeneutics of Experience," *HTS Teologiese Studies/Theological Studies* 77, no. 2 (August 18, 2021), http://www.hts.org.za/index.php/HTS/article/view/6622.

[27] Chan, *Pentecostal Theology and the Christian Spiritual Tradition,* pp. 17-38, 97-112; Oliverio and Wariboko, "Pentecostal Theologies of the Three Articles," pp. 341-352; Constantineanu and Scobie, *Pentecostals in the 21st Century: Identity, Beliefs, Praxis,* pp. 1-19.

living space. This expands the horizon of the present article: the economy of salvation encompasses the restoration of humanity, the church, and creation.[28]

More broadly, Indonesian Pentecostal-Charismatic congregations have organically inhabited forms of participation in the Trinitarian economy of salvation, even prior to their formal theological articulation. The extended spontaneous worship that characterizes Indonesian Pentecostal assemblies, the communal intercession that repeatedly invites the Spirit's presence, the testimony understood as a missional responsibility, and the practice of healing prayer, none of these is merely a cultural-religious phenomenon. Each represents a form of communal life that responds concretely to the economy of salvation: from the Father, through the Son, by the Spirit. Indonesian Pentecostal spirituality is, in this sense, lived theology, a participation in the movement of the Trinity that is older than its own dogmatic articulation.

The implication is that Pentecostal-Charismatic experience must be read Trinitarianly rather than merely pneumatologically. Spirit baptism, spiritual gifts, healing, glossolalia, prophecy, and witness have their proper place in congregational life insofar as all these realities are directed toward Christ and bring the community to the Father. If Spirit-experience is severed from Christ, it risks becoming the self-referential center of a spirituality that feeds on itself. If, however, Spirit-experience is located within the economy of salvation, Pentecostal spirituality becomes a form of integral participation in the work of the triune God.

CONCLUSION

This article has argued that the economic-soteriological dimension may serve as a responsible biblical-theological and pastoral entry point for understanding the doctrine of the Trinity without abandoning the classical ontological formulation. The article's response to the conversation among Rahner, LaCugna, and Kilby is the position of identity of reality without epistemological totality: the God who saves in history is the same triune God as the God who is in himself, yet human knowledge of God extends only as far as God's self-revelation reaches. Unlike Studebaker, this article does not build direct correlations between Pentecostal experience and the immanent ontology of God, but understands such experience as genuine yet bounded economic-soteriological access to Trinitarian reality.

The reading of Genesis 1:1–3, John 1:1–14, and 1 Corinthians 8:4–6 discloses the Trinitarian pattern of divine action. Genesis 1:1–3 opens the horizon of the *ruach Elohim's* creative presence without imposing the Nicene formula onto the text. John 1:1–14 presents the divine and incarnate Logos, through the verb *eskēnōsen*, which connects the incarnation to the tradition of God's presence in the Tent of Meeting, as the center of salvific revelation. First Corinthians 8:4–6 situates the Father and Jesus Christ within an early Christian monotheistic confession that structures the life and worship of the congregation.

In Pentecostal-Charismatic perspective, Spirit baptism, witness, spiritual gifts, healing, worship, and mission are forms of lived participation in the economy of salvation of the triune God. The Indonesian Pentecostal context exhibits this participation in concrete practices of

[28] Elia Maggang, "A Trinitarian Pneumatology of the Indonesian Maritime" (University of Manchester, 2023), https://research.manchester.ac.uk/en/studentTheses/a-trinitarian-pneumatology-of-the-indonesian-maritime, pp. 52-85; Minggus Minarto Pranoto, "Pneumatologi Religionum Dalam Pemikiran Stanley J. Samartha Dan Amos Yong," *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen dan Musik Gereja* 5, no. 1 (April 29, 2021): 1–26, http://journal.stt-abdiel.ac.id/index.php/JA/article/view/239; Robby igusti Chandra, "Peran Roh Kudus Dalam Misi Allah," *Jurnal Teologi Amreta (ISSN: 2599-3100)* 4, no. 1 (November 5, 2021): 45–66, http://ojs.sttsati.ac.id/index.php/amreta/article/view/45; Prasetya, Mewengkang, and Gunawan, "Spirit-Led Formation: Pentecostal Pneumatology and Children's Spirituality in the Digital Era."

worship, intercession, testimony, and concern for creation, all of which reflect the Trinitarian movement: from the Father, through the Son, by the Spirit. Spirit-experience does not stand alone as a pneumatological phenomenon independent of Christ and the Father. The Spirit orients the community toward Christ and draws the community to the Father. The doctrine of the Trinity is thus not only maintained as a confessional formula but inhabited as the living reality of salvation, worship, and the mission of the church.

The present article is limited by the scope of its textual analysis. Future research might extend the investigation to Matthew 28:19, Romans 8, 1 Corinthians 12, 2 Corinthians 13:13, and Ephesians 1, and might examine more closely how Pentecostal-Charismatic praxis in Indonesia shapes the congregation's understanding of participation in the economy of salvation of the triune God.

DECLARATION OF AI USE

In the process of drafting and revising this article, the authors made limited use of artificial intelligence tools for language editing, sentence-structure refinement, coherence checking, and preliminary bibliographic consistency review. All analysis, textual interpretation, scholarly judgment, source verification, and final responsibility for the content of the article rest entirely with the authors.

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