The current diversity of voices in the field of theology reflects the increasingly pluralistic and globalizing trends of the twenty-first century. In such contexts, theologians are required to build bridges between traditions, cultures, and disciplines. Amos Yong exhibits in his work a readiness to engage human diversity in its various forms. In order to do this, Yong draws upon the rich pneumatological insights of his Pentecostal tradition, seeing the work of the Holy Spirit as the key to moving beyond ecumenical and interfaith impasses (see chapter 3). The previous chapter presented the foundational aspects and theological themes of Yong's Pentecostal theology of religions. The broadness of Yong's work in this regard, the particularity of his Pentecostal perspective, and the implications for other theological disciplines warrants further discussion. In this chapter, I explore the ways in which Yong's theology of religions engages the concerns of Christian ecumenism and how his pneumatology responds to the development of worldwide Christianity. My contribution complements the argument of the previous chapter by giving special attention to the role of divine hospitality and human diversity in the shaping of Yong's view of the Christian world and the interfaith landscape.

Interest in ecumenical and interfaith questions does not surface merely in Yong's response to contemporary trends in theology, but rather is a part of his personal background and academic formation. This context includes growing up in a family with a Pentecostal religious identity, inheriting insights and practices from Chinese culture, and living in

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2 Valuable information about major influences on Amos Yong’s theological formation can be found in the preface sections of the following works: *SWC*, pp. ix–xi; *Bl*, pp. 9–12; *SPOAF*, pp. 9–11.
Malaysia and the United States. In addition, Yong’s academic formation afforded him with many opportunities to encounter cultural and religious diversity. During graduate studies at Western Evangelical Seminary, Portland State University, and Boston University, he was able to dialogue with Christians from many different traditions as well as practitioners of other religions. These opportunities for dialogue and friendship helped foster an interest in ecumenism and the theology of religions. Ultimately, these influences were instrumental in the emergence of Yong’s pneumatological imagination, which sought to discern the Spirit’s work in Pentecostal, non-Pentecostal, and non-Christian contexts. This “pneumatic orientation” inspired and assisted him in identifying the work of the Spirit in diverse communities and forms of spirituality.

The heart of this chapter addresses the importance of the ecumenical and interfaith basis in Yong’s theological method and its significance for Pentecostal scholarship at large. While an early conventional theological method in his own faith tradition was to draw upon Scripture and the experience of the Holy Spirit as sources of authority, Yong feels that more is needed. He seeks to reexamine and reappropriate the traditions of the broader church. In addition, Yong has opened the category of experience of the Spirit to non-Pentecostal contexts and practices and to various cultures and disciplines. Through this approach, Yong’s theological method has grown more sensitive to the relationship between Pentecostal and non-Pentecostal Christian sources (an ecumenical orientation) as well as between Pentecostal and non-Christian sources (an interfaith orientation).

The thesis of this chapter is twofold: first, the context for Yong’s ecumenism and theology of religions is the human diversity of Pentecost and second, divine hospitality in the Spirit is the foundation for Pentecostal ecumenism and interfaith dialogue at the level of practice and belief. After considering the contemporary theological contexts, Yong’s religious and academic formation, and his theological method with regard to the subject matter, attention is given to the four main topics of this chapter: human diversity, divine hospitality, ecumenism, and the theology of religions.

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3 *DS*, pp. 161, 168.
5 Ibid., p. 28.