EUCHARISMA

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ISSUE 2

DEEP THINKING
DEEP READING
DEEP ROOTS

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EUCHARISMA

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Founding Editor

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EDITORIAL

THE SOURCES OF CHARISMATIC THEOLOGY

T. M. Suffield & Jonathan Black

We named this journal Eucharisma partially as a nod to Andrew Wilson's Spirit and Sacrament where he coins the neologism 'Eucharismatic' to describe a charismatic and sacramental spirituality. While both of us are committed to the importance of the sacraments in contemporary British Pentecostal and charismatic worship, there's a deeper allusion we hoped to convey of a charismatic theology that is open to history and the great traditions of the Christian faith. I (Tim) must admit, as this is a charismatic journal, that the name came to me while praying.

British Pentecostal and charismatic churches are not sufficiently conscious of history. Whether it be our own recent history in the twentieth century, our Protestant history, or the preceding 1500 years of the church's progression and development, we tend not to give it much place in our church life, discipleship, or thought. But we do not think in a vacuum. As I heard Anthony Thiselton repeatedly say in his lectures during my (Tim) undergraduate degree, we must approach theology seeing ourselves as 'pygmies on the shoulders of giants.'

Alas, too often, we assume that we are the giants and give little attention to those on whose shoulders we stand. The result is that our thinking and churchmanship is all too often uprooted from the fertile soil of the communion of saints. Too often, we speak and act as though no one has ever said much about these biblical texts before us, and as though we have no need of wise guides to help guide our interpretation and steer us away from the mistakes of the past. Yet, drinking deeply from the wells of the past we share with our brothers and sisters across the Body of Christ will not only increase our appreciation of other Christian traditions, but also resource us to think carefully about our own tradition. More Pentecostal and charismatic pastors reading Irenaeus, Boethius, Bernard, and Calvin—to pick a figure worth your time from each five hundred years of Christian history—would be a very good thing.

Our first issue explored a number of issues and challenges with charismatic theology. This issue is trying to dig a little deeper to see where our theology can find some of these roots. You'll find in this issue some articles that take a particular figure from Church history and attempt to argue that they are a worthy resource for charismatic theology, even though they wouldn't have claimed that name for themselves. You'll find others trying to do more constructive work on where our theology comes from. Of course, there are more sources than covered and important ones missed: our selection is not systematic.

You may have noticed that this issue is out rather later than initially promised. Editing journals, and sourcing articles for them, is much more challenging than we had anticipated. Our initial desire to publish quarterly was naïve, we are now going to aim for biannually. Look out for new calls for papers and submission dates for future issues.

We'd like to make two requests. The first is that the editorial team needs to grow to make Eucharisma sustainable. If you have relevant skills and would like to help, please contact editor@eucharisma.co.uk and include the amount of time you're able to volunteer.

Eucharisma is not supported financially by any organisation. The website is simple and was paid for out of our own pockets. Realistically if Eucharisma is going to be sustainable it also needs a financial footing. If you believe in what we're doing, consider supporting our Patreon, or contacting us if you can support in other ways. Initially this will cover the costs of hosting. If possible we'd like to pay editors and writers, even if notionally.

Nothing like this exists in the UK. We believe that creating a space for deep thinking in the UK Pentecostal and charismatic church is important. Because it doesn't exist it's difficult to begin. Even if you can't edit, you can't write an article, and you can't give financially, do pray for us.

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READING THE BIBLE **WISELY**

St. Augustine of Hippo

This is an excerpt from the text of the second book of St. Augustine's De Doctrina Christiana (On Christian Doctrine)*, lightly modernised by T. M. Suffield from the original translation by James Shaw, from* Nicene and Post-Nicene Fathers, First Series, Vol. 2. *(Ed. Philip Schaff.), 1887. I have included very brief summaries of the sections that have been cut.*

In the second book of On Christian Doctrine Augustine has already discussed the nature of different kinds of signs and the way words function as signs.

[6] Hence it happened that even Holy Scripture, which brings a remedy for the terrible diseases of the human will, being at first set forth in one language, by means of which it could at the right season be disseminated through the whole world, was interpreted into various tongues, and spread far and wide, and thus became known to the nations for their salvation. In reading it, men seek nothing more than to find out the thought and will of those by whom it was written, and through these to find out the will of God, in accordance with which they believe these men to have spoken.

[7] But hasty and careless readers are led astray by many and manifold obscurities and ambiguities, substituting one meaning for another. In some places they cannot hit upon even a fair interpretation. Some of the expressions are so obscure as to shroud the meaning in the thickest darkness. I do not doubt that all this was divinely arranged for the purpose of subduing pride by toil, and of preventing a feeling of satisfaction in the intellect, which generally holds in low esteem what is discovered without difficulty.

For why is it, I ask, that if any one says that there are holy and just men whose life and conversation the Church of Christ uses as a means of redeeming those who come to it from all kinds of superstitions, and making them through their imitation of good men members of its own body; men who, as good and true servants of God, have come to the baptismal font laying down the burdens of the world, and who rising thence do, through the implanting of the Holy Spirit, yield the fruit of a two-fold love, a love, that is, of God and their neighbour—how is it, I say, that if a man says this, he does not please his hearer so much as when he draws the same meaning from that passage in the Song of Songs, where it is said of the Church, when it is being praised under the figure of a beautiful woman, "Your teeth are like a flock of shorn sheep that have come up from the washing, each of which bears twins, and none is barren among them?" Does the hearer learn anything more than when he listens to the same thought expressed in the plainest language, without the help of this figure? And yet, I don't know why, I feel greater pleasure in contemplating holy men, when I view them as the teeth of the Church, tearing men away from their errors, and bringing them into the Church's body, with all their harshness softened down, just as if they had been torn off and chewed by the teeth. It is with the greatest

pleasure, too, that I recognise them under the figure of sheep that have been shorn, laying down the burdens of the world like fleeces, and coming up from the washing, i.e., from baptism, and all bearing twins, i.e., the twin commandments of love, and none among them barren in that holy fruit.

[8] But why I view them with greater delight under that aspect than if no such figure were drawn from the sacred books, though the fact would remain the same and the knowledge the same, is another question, and one very difficult to answer. Nobody, however, has any doubt about the facts, both that it is more pleasant in some cases to have knowledge communicated through figures, and that what is attended with difficulty in the seeking gives greater pleasure in the finding. For those who seek but do not find will suffer from hunger. Those who do not seek at all because they have what they require just beside them often grow languid from satiety. Weakness from either of these causes is to be avoided.

The Holy Spirit has, with admirable wisdom and care for our welfare, so arranged the Holy Scriptures as by the plainer passages to satisfy our hunger, and by the more obscure to stimulate our appetite. For almost nothing is dug out of those obscure passages which may not be found set forth in the plainest language elsewhere.

[9] First of all, then, it is necessary that we should be led by the fear of God to seek the knowledge of His will, what He commands us to desire and what to avoid. Now this fear will of necessity excite in us the thought of our mortality and of the death that is before us, and crucify all the motions of pride as if our flesh were nailed to the tree. Next it is necessary to have our hearts subdued by piety, and not to run in the face of Holy Scripture, whether when understood it strikes at some of our sins, or, when not understood, we feel as if we could be wiser and give better commands ourselves. We must rather think and believe that whatever is there written, even though it be hidden, is better and truer than anything we could devise by our own wisdom.

[10] After these two steps of fear and piety, we come to the third step, knowledge.. For in this every earnest student of the Holy Scriptures exercises himself, to find nothing else in them but that God is to be loved for His own sake, and our neighbour for God's sake; and that God is to be loved with all the heart, and with all the soul, and with all the mind, and one's neighbour as one's self. That is, in such a way that all our love for our neighbor, like all our love for ourselves, should have reference to God.

I touched on these two commandments in the previous book when I was discussing 'things.' It is necessary, then, that each man should first of all find in the Scriptures that he, through being entangled in the love of this world—of temporal things—has been drawn far away from such a love for God and such a love for his neighbour as Scripture urges. Then that fear which leads him to think of the judgment of God, and that piety which gives him no option but to believe in and submit to the authority of Scripture, compel him to lament his condition. The knowledge of a good hope makes a man not boastful, but sorrowful.

In this frame of mind he implores with unceasing prayers the comfort of the Divine help that he may not be overwhelmed in despair, and so he gradually comes to the fourth step—strength and resolution—in which he hungers and thirsts after righteousness. For in this frame of mind he extricates himself from every form of fatal joy in transitory things, and turning away from these, fixes his affections on things eternal, on the unchangeable Trinity in unity.

[11] When, to the extent of his power, he has gazed upon this object shining from afar, and has felt that owing to the weakness of his sight he cannot endure that matchless light, then in the fifth step—in the counsel of compassion—he cleanses his soul, which is violently agitated, and disturbs him with base desires, from the filth it has contracted.

At this stage he exercises himself diligently in the love of his neighbour. When he has reached the point of loving his enemy, full of hopes and unbroken in strength, he mounts to the sixth step, in which he purifies the eye itself which can see God, so far as God can be seen by those who as far as possible die to this world. Men see Him just so far as they die to this world. So far as they live to this world they see Him not. But yet, although that light may begin to appear clearer, and not only more tolerable, but even more delightful, still it is only through a glass darkly that we are said to see, because we walk by faith, not by sight, while we continue to wander as strangers in this world, even though our conversation be in heaven. At this stage, too, a man so purges the eye of his affections as not to place his neighbour before, or even in comparison with, the truth, and therefore not himself, because not him whom he loves as himself.

Accordingly, that holy man will be so single and so pure in heart, that he will not step aside from the truth, either for the sake of pleasing men or with a view to avoid any of the annoyances which beset this life. Such a son ascends to wisdom, which is the seventh and last step, and which he enjoys in peace and tranquillity. For the fear of God is the beginning of wisdom. From that beginning, then, till we reach wisdom itself, our way is by the steps now described.

Augustine discusses the canon of Scripture and lists the books considered canonical. It's worth noting this is a longer list than most Protestants would accept.

[14] In all these books those who fear God and are of a meek and pious disposition seek the will of God. In pursuing this search the first rule to be observed is to know these books, if not yet with understanding, still to read them so as to commit them to memory, or at least so as not to remain wholly ignorant of them. Next, those matters that are plainly laid down in them, whether rules of life or rules of faith, are to be searched into more carefully and more diligently; and the more of these a man discovers, the more capacious his understanding becomes. Among the things that are plainly laid down in Scripture are to be found all matters that concern faith and the manner of life, especially hope and love, of which I have spoken in the previous book.

After this, when we have made ourselves to a certain extent familiar with the language of Scripture, we may proceed to open up and investigate the obscure passages, and in doing so draw examples from the plainer expressions to throw light upon the more obscure, and use the evidence of passages about which there is no doubt to remove all hesitation in regard to the doubtful passages. In this matter memory counts for a great deal; but if the memory is defective, no rules can supply the want.

[15] Now there are two causes which prevent what is written from being understood: its being veiled either under unknown or ambiguous signs. Signs are either proper or figurative. They are called proper when they are used to point out the objects they were designed to point out, as we say bos when we mean an ox, because all men who with us use the Latin tongue call it by this name. Signs are figurative when the things themselves which we indicate by the proper names are used to signify something else, as we say bos, and understand by that syllable the ox, which is ordinarily called by that name; but then further by that ox understand a preacher of the gospel, as

Scripture signifies, according to the apostle's explanation, when it says: "You shall not muzzle the ox that treads out the grain."

[16] The great remedy for ignorance of proper signs is knowledge of languages. Men who speak the Latin tongue, of whom are those I have undertaken to instruct, need two other languages for the knowledge of Scripture: Hebrew and Greek. They may then have recourse to the original texts if the endless diversity of the Latin translators throw them into doubt.

Although, indeed, we often find Hebrew words untranslated in the books, for example, Amen, Hallelujah, Racha, Hosanna, and others of the same kind. Some of these, although they could have been translated, have been preserved in their original form on account of the more sacred authority that attaches to it, as for example, Amen and Hallelujah. Some of them, again, are said to be untranslatable into another tongue, of which the other two I have mentioned are examples. For in some languages there are words that cannot be translated into the idiom of another language. This happens chiefly in the case of interjections, which are words that express rather an emotion of the mind than any part of a thought we have in our mind. The two given above are said to be of this kind, Racha expressing the cry of an angry man, Hosanna that of a joyful man. But the knowledge of these languages is necessary, not for the sake of a few words like these which it is very easy to mark and to ask about, but on account of the diversities among translators. The translations of the Scriptures from Hebrew into Greek can be counted, but the Latin translators are innumerable. In the early days of the faith every man who happened to get his hands upon a Greek manuscript, and who thought he had any knowledge, however small, of the two languages, started upon the work of translation.

[17] This circumstance would assist rather than hinder the understanding of Scripture, if only readers were not careless. The examination of a number of texts has often thrown light upon some of the more obscure passages. For example, in that passage of the prophet Isaiah, one translator reads: "And do not despise the domestics of thy seed;" another reads: "And do not despise thine own flesh." Each of these in turn confirms the other. For the one is explained by the other; because "flesh" may be taken in its literal sense, so that a man may understand that he is admonished not to despise his own body; and "the domestics of thy seed" may be understood figuratively of Christians, because they are spiritually born of the same seed as ourselves, the Word. When now the meaning of the two translators is compared, a more likely sense of the words suggests itself; the command is not to despise our kinsmen, because when one brings the expression "domestics of thy seed" into relation with "flesh," kinsmen most naturally occur to one's mind. Hence, I think, that expression of the apostle, when he says, "If by any means I may provoke to envy those which are my flesh, and might save some of them;" that is, that through envy of those who had believed, some of them might believe too. He calls the Jews his "flesh," on account of the relationship of blood. Again, that passage from the same prophet Isaiah: "If you will not believe, you shall not understand," another has translated: "If you will not believe, you shall not abide." Now which of these is the literal translation cannot be ascertained without reference to the text in the original tongue. Yet to those who read with knowledge, a great truth is to be found in each. For it is difficult for interpreters to differ so widely as not to touch at some point. Accordingly here, as understanding consists in sight, and is abiding, but faith feeds us as babes, upon milk, in the cradles of temporal things (for now we walk by faith, not by sight); as, moreover, unless we walk by faith, we shall not attain to sight, which does not pass away, but abides, our understanding being purified by holding to the truth. For these reasons one says, "If you will not believe, you shall not understand;" but the other, "If you will not believe, you shall not abide."

[18] Very often a translator, to whom the meaning is not well known, is deceived by an ambiguity in the original language, and puts upon the passage a construction that is wholly alien to the sense of the writer. As for example, some texts read: "Their feet are sharp to shed blood;" for the word ὀξύς among the Greeks means both sharp and swift. He saw the true meaning who translated: "Their feet are swift to shed blood." The other, taking the wrong sense of an ambiguous word, fell into error. Now translations such as this are not obscure, but false; there is a wide difference between the two things. We must learn not to interpret, but to correct texts of this sort.

For the same reason, because the Greek word μόσχος means a calf, some have not understood that μοσχεύματα are shoots of trees, and have translated the word "calves." This error has crept into so many texts, that you can hardly find it written in any other way. Yet the meaning is very clear; it is made evident by the words that follow. For "the plantings of an adulterer will not take deep root," is a more suitable form of expression than the "calves;" because these walk upon the ground with their feet, and are not fixed in the earth by roots. In this passage, indeed, the rest of the context also justifies this translation.

[19] We do not clearly see what the actual thought is which the many translators endeavours to express, each according to his own ability and judgment, unless we examine it in the language which they translate. Since the translator, if he be not a very learned man, often departs from the meaning of his author, we must either endeavours to get a knowledge of those languages from which the Scriptures are translated into Latin, or we must get hold of the translations of those who keep rather close to the letter of the original, not because these are sufficient, but because we may use them to correct the freedom or the error of others, who in their translations have chosen to follow the sense quite as much as the words. For not only single words, but often whole phrases are translated, which could not be translated at all into the Latin idiom by any one who wished to hold by the usage of the ancients who spoke Latin. Though these sometimes do not interfere with the understanding of the passage, they are offensive to those who feel greater delight in things when even the signs of those things are kept in their own purity.

What is called a grammatical error is nothing else than the putting of words together according to a different rule from that which those of our predecessors who spoke with any authority followed. For whether we say *inter hom*ines (among men) or *inter hominibus*, is of no consequence to a man who only wishes to know the facts. In the same way, what is barbarism but the pronunciation of a word in a different way from that in which those who spoke Latin before us pronounced it? For whether the word *ignoscere* (to pardon) should be pronounced with the third syllable long or short, is not a matter of much concern to the man who is beseeching God, in any way at all that he can get the words out, to pardon his sins. What then is purity of speech, except the preserving of the custom of language established by the authority of former speakers?

[20] Men are easily offended in a matter of this kind, just in proportion as they are weak. They are weak just in proportion as they wish to seem learned, not in the knowledge of things which tend to edification, but in that of signs, by which it is hard not to be puffed up, seeing that the knowledge of things even would often set up our neck, if it were not held down by the yoke of our Master.

How does it prevent our understanding it to have the following passage thus expressed: "Quæ est terra in quo isti insidunt super eam, si bona est an nequam; et quæ sunt civitates, in quibus ipsi inhabitant in ipsis?" (And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in) And I am more disposed to think that this is simply the

idiom of another language than that any deeper meaning is intended. Again, that phrase, which we cannot now take away from the lips of the people who sing it: "Super ipsum autem floriet sanctificatio mea," ("But upon himself shall my holiness flourish") surely takes away nothing from the meaning. Yet a more learned man would prefer that this should be corrected, and that we should say, not *floriet*, but *florebit*. Nor does anything stand in the way of the correction being made, except the usage of the singers. Mistakes of this kind, then, if a man does not choose to avoid them altogether, it is easy to treat with indifference, as not interfering with a right understanding.

Take, on the other hand, the saying of the apostle: "Quod stultum est Dei, sapientius est hominibus, et quod infirmum est Dei, fortius est hominibus." ("Because the foolishness of God is wiser than men, and the weakness of God is stronger than men") If any one should retain in this passage the Greek idiom, and say, "Quod stultum est Dei, sapientius est hominum et quod infirmum est Dei fortius est hominum," ("What is foolish of God is wiser of men, and what is weak of God is stronger of men") a quick and careful reader would indeed by an effort attain to the true meaning, but still a man of slower intelligence either would not understand it at all, or would put an utterly false construction upon it. Not only is such a form of speech faulty in the Latin tongue, it is ambiguous too, as if the meaning might be, that the folly of men or the weakness of men is wiser or stronger than that of God. Indeed even the expression sapientius est hominibus (stronger than men) is not free from ambiguity, even though it is free from grammatical error. For whether hominibus is put as the plural of the dative or as the plural of the ablative, does not appear, unless by reference to the meaning. It would be better then to say, sapientius est quam homines, and fortius est quam homines.

[21] About ambiguous signs, however, I shall speak afterwards. I am treating at present of unknown signs, of which, as far as the words are concerned, there are two kinds. For either a word or an idiom of which the reader is ignorant brings him to a stop. If these belong to foreign languages, we must either make inquiry about them from men who speak those languages, or if we have leisure we must learn the languages ourselves, or we must consult and compare several translators.

If, however, there are words or idioms in our own tongue that we are unacquainted with, we gradually come to know them through being accustomed to read or to hear them. There is nothing that it is better to commit to memory than those kinds of words and phrases whose meaning we do not know, so that where we happen to meet either with a more learned man of whom we can inquire, or with a passage that shows, either by the preceding or succeeding context, or by both, the force and significance of the phrase we are ignorant of, we can easily by the help of our memory turn our attention to the matter and learn all about it. So great, however, is the force of custom, even in regard to learning, that those who have been in a sort of way nurtured and brought up on the study of Holy Scripture, are surprised at other forms of speech, and think them less pure Latin than those which they have learnt from Scripture, but which are not to be found in Latin authors. In this matter, too, the great number of the translators proves a very great assistance, if they are examined and discussed with a careful comparison of their texts. Only all positive errors must be removed. Those who are anxious to know the Scriptures ought in the first place to use their skill in the correction of the texts, so that the uncorrected ones should give way to the corrected, at least when they are copies of the same translation.

Augustine discusses the best texts and translations of those available to his original readers.

[23] In the case of figurative signs, again, if ignorance of any of them should chance to bring the reader to a stand-still, their meaning is to be traced partly by the knowledge of languages, partly by the knowledge of things. The pool of Siloam, for example, where the man whose eyes our Lord had anointed with clay made out of spittle was commanded to wash, has a figurative significance, and undoubtedly conveys a secret sense; but yet if the evangelist had not interpreted that name, a meaning so important would lie unnoticed.

We cannot doubt that, in the same way, many Hebrew names which have not been interpreted by the writers of those books, would, if any one could interpret them, be of great value and service in solving the enigmas of Scripture. A number of men skilled in that language have conferred no small benefit on posterity by explaining all these words without reference to their place in Scripture, and telling us what Adam means, what Eve, what Abraham, what Moses, and also the names of places, what Jerusalem signifies, or Zion, or Sinai, or Lebanon, or Jordan, and whatever other names in that language we are not acquainted with. When these names have been investigated and explained, many figurative expressions in Scripture become clear.

[24] Ignorance of things, too, renders figurative expressions obscure, as when we do not know the nature of the animals, or minerals, or plants, which are frequently referred to in Scripture by way of comparison. The fact so well known about the serpent, for example, that to protect its head it will present its whole body to its assailants, how much light it throws upon the meaning of our Lord's command, that we should be wise as serpents. That is to say, that for the sake of our head, which is Christ, we should willingly offer our body to the persecutors, lest the Christian faith should, as it were, be destroyed in us, if to save the body we deny our God!

Or again, the statement that the serpent gets rid of its old skin by squeezing itself through a narrow hole, and thus acquires new strength; how appropriately it fits in with the direction to imitate the wisdom of the serpent, and to put off the old man, as the apostle says, that we may put on the new; and to put it off, too, by coming through a narrow place, according to the saying of our Lord, "Enter in at the narrow gate!" As, then, knowledge of the nature of the serpent throws light upon many metaphors which Scripture is accustomed to draw from that animal, so ignorance of other animals, which are no less frequently mentioned by way of comparison, is a very great drawback to the reader. So in regard to minerals and plants: knowledge of the carbuncle, for instance, which shines in the dark, throws light upon many of the dark places in books too, where it is used metaphorically; ignorance of the beryl or the adamant often shuts the doors of knowledge. The only reason why we find it easy to understand that perpetual peace is indicated by the olive branch which the dove brought with it when it returned to the ark, is that we know both that the smooth touch of olive oil is not easily spoiled by a fluid of another kind, and that the tree itself is an evergreen. Many, again, by reason of their ignorance of hyssop, not knowing the virtue it has in cleansing the lungs, nor the power it is said to have of piercing rocks with its roots, although it is a small and insignificant plant, cannot make out why it is said, "Purge me with hyssop, and I shall be clean."

[25] Ignorance of numbers, too, prevents us from understanding things that are set down in Scripture in a figurative and mystical way. A clever mind, if I may so speak, cannot but be anxious, for example, to ascertain what is meant by the fact that Moses and Elijah, and our Lord Himself, all fasted for forty days. Other than by knowledge of and reflection upon the number, the difficulty of explaining the figure involved in this action cannot be got over. The number contains ten four times, indicating the knowledge of all things, and that knowledge interwoven with time. For both the diurnal and the annual revolutions are accomplished in periods

numbering four each; the diurnal in the hours of the morning, the noontide, the evening, and the night; the annual in the spring, summer, autumn, and winter months. Now while we live in time, we must abstain and fast from all joy in time, for the sake of that eternity in which we wish to live; although by the passage of time we are taught this very lesson of despising time and seeking eternity. Further, the number ten signifies the knowledge of the Creator and the creature, for there is a trinity in the Creator; and the number seven indicates the creature, because of the life and the body. For life consists of three parts, whence also God is to be loved with the whole heart, the whole soul, and the whole mind; and it is very clear that in the body there are four elements of which it is made up. In this number ten, therefore, when it is placed before us in connection with time, that is, when it is taken four times we are admonished to live unstained by, and not partaking of, any delight in time, that is, to fast for forty days. Of this we are admonished by the law personified in Moses, by prophecy personified in Elijah, and by our Lord Himself, who, as if receiving the witness both of the law and the prophets, appeared on the mount between the other two, while His three disciples looked on in amazement.

Next, we have to inquire in the same way, how out of the number forty springs the number fifty, which in our religion has no ordinary sacredness attached to it on account of the Pentecost, and how this number taken thrice on account of the three divisions of time, before the law, under the law, and under grace, or perhaps on account of the name of the Father, Son, and Holy Spirit, and the Trinity itself being added over and above, has reference to the mystery of the most Holy Church, and reaches to the number of the one hundred and fifty-three fishes which were taken after the resurrection of our Lord, when the nets were cast out on the right-hand side of the boat. And in the same way, many other numbers and combinations of numbers are used in the sacred writings, to convey instruction under a figurative guise, and ignorance of numbers often shuts out the reader from this instruction.

[26] Not a few things, too, are closed against us and obscured by ignorance of music. One man, for example, has not unskillfully explained some metaphors from the difference between the psaltery and the harp. It is a question which it is not out of place for learned men to discuss, whether there is any musical law that compels the psaltery of ten chords to have just so many strings; or whether, if there is no such law, the number itself is not on that very account the more to be considered as of sacred significance, either with reference to the ten commandments of the law (and if again any question is raised about that number, we can only refer it to the Creator and the creature), or with reference to the number ten itself as interpreted above. And the number of years the temple was in building, which is mentioned in the gospel—forty-six—has a certain undefinable musical sound, and when referred to the structure of our Lord's body, in relation to which the temple was mentioned, compels many heretics to confess that our Lord put on, not a false, but a true and human body. In several places in the Holy Scriptures we find both numbers and music mentioned with honour.

In the remainder of Book 2, Augustine discusses the ways to use pagan sources and history to aid in Biblical interpretation, and the demonic dangers of engaging in their superstition

St Augustine of Hippo. 354-430. Bishop of Hippo. Augustine is probably the most influential thinker in Western Christian thought.

THE HYMNS OF ISAAC WATTS

AS A MODEL OF PASTORAL THEOLOGY

Daniel Johnson

I'm old enough to remember pastors leading the whole church service. They would do the welcome, choose the songs, host the service, and then preach. In the last few decades, this pattern has changed to church services being a game of two halves; the worship band lead the first half, and the pastor leads the second half. I know I'm painting in broad strokes here, and there will be exceptions, but this pattern is common.

This piece draws from my PhD research on Isaac Watts, the eighteenth-century hymnwriter.[1] But we aren't going where you might expect. This article isn't going to be a criticism of contemporary praise and worship, or a plea to return to hymn singing. My emphasis is on something that I think has been lost in the last few years, and it's based on the observation that many (not all), but many) of the hymn writers in previous generations were primarily pastors; Isaac Watts, Charles Wesley, John Newton, Augustus Toplady. There are exceptions (Anne Steele, Fanny Crosby, William Cowper), but the point still stands; pastors saw hymn writing, and congregational singing, as a central facet of their ministries. Even in and of itself, that isn't my point; I'm not going to argue that pastors should be on the microphone each Sunday morning, or that you bench your worship team. What I'm going to argue for is that the pastoral perspective of congregational singing is, in my observation, more clearly seen in the hymn tradition.

What do I mean by a pastoral perspective? I mean that in 2 Timothy, Paul uses three metaphors for Christian ministry; the soldier, the athlete, and the farmer (2 Timothy 2.1-7). He then returns to these images in chapter 4; preaching should take place in season and out of season, he has fought the good fight and finished the race. Solider, athlete, farmer. Paul wants to instil in Timothy a long-term vision of ministry. Paul isn't living and dying by how Sunday goes, he is measuring his labours for the Lord in seasons and years. The pastoral perspective is grounded in the long view. This article will argue that Isaac Watts is a helpful model in reminding us that the fruit of congregational singing is not seen in how well the music went last Sunday morning, but should be seen through the long view.

Isaac Watts was born in 1674. His father was imprisoned twice during Watts' childhood for his nonconformist convictions. Isaac Watts went to Thomas Rowe's dissenting academy in 1690, where he studied theology, logic, and philosophy. His notebooks from this period are housed in the Dr Williams' Library, and demonstrate that he was familiar with the Church Fathers,

[1] For further study into Watts' hymns, see David W. Music, *Repeat the Sounding Joy: Reflections on Hymns by Isaac Watts* (Mercer University Press, 2020); Music, David W., *Studies in the Hymnody of Isaac Watts* (Leiden; Boston: Brill, 2022). The best introduction to Watts is Graham Beynon, *Isaac Watts: His Life and Thought* (Christian Focus, 2013).

Reformers, and Puritans. It also reveals an interest in hymn singing, with references to Thomas Ford and Benjamin Keach, and their works on the theology and practice of congregational song. In 1707, having been appointed as pastor of Mark Lane church, London in 1702, he published his *Hymns and Spiritual Songs*, and in 1719 published *The Psalms of David, Imitated in the Language of the New Testament*. Before we move on, it's worth noting that it took 25 years from Watts' initial reflections on hymn singing to the publication of his *Psalms*. Soldier, athlete, farmer.

Watts wrote his hymns for two interconnected reasons. Doctrine and passion. He opened the preface to his *Hymns* by saying, 'While we sing the Praises of our God in his Church, we are employed in that part of Worship which of all others is the nearest a-kin to Heaven: and 'tis pity that this of all others should be performed the worst upon Earth'.[2] This is clearly a high view of congregational singing; that it is the part of worship which most closely reflects the praises of heaven. However, in his own estimation it was not on earth as it was in heaven. He goes on:

> The Gospel brings us nearer to the heavenly State than all the former Dispensations of God amongst Men: And in these very last Days of the Gospel we are brought almost within sight of the Kingdom of our Lord; yet we are very much unacquainted with the Songs of the New Jerusalem, and unpracticed in the Work of Praise. To see the dull Indifference, the negligent and the thoughtless Air that sits upon the Faces of a whole Assembly, while the Psalm is on their Lips, might tempt even a charitable Observer to suspect the Fervency of inward Religion; and 'tis much to be feared that the Minds of most of the Worshippers are absent or unconcerned.[3]

Here we can see the motivating factors of doctrine and passion. The dominant practice in nonconformist congregational singing was metrical psalmody, and typically those written by Sternhold and Hopkins in the sixteenth century. Metrical psalmody was based on a literal interpretation of the psalms, and was practised through the method of lining out, where a song leader sings a line and the congregation repeat it. As such, Watts observed that the New Testament doctrines of Christ were absent, and that the practice was resulting in widespread boredom. In other words, congregational singing should be centred on the truths of Scripture, and should cultivate enlivened affections within the singer. What you think and what you feel when you sing were of vital importance to Watts.

Watts' ambition was to produce a body of hymns that were based on a spiritual interpretation of Scripture; he interprets the Old Testament through the light of the New. And this, in turn, cultivates the affections. For example, in *The Different Success of the Gospel*, he wrote:

> *But Souls enlightened from above,*
> *With Joy receive the Word;*
> *They see what Wisdom, Power and Love*
> *Shines in their dying Lord.*[4]

[2] Isaac Watts, *Hymns and Spiritual Songs. In Three Books* (London, 1707), iii.
[3] Watts, *Hymns*, iii.
[4] *Hymns* 1709, 95.

Believers, having received the illuminating and indwelling Spirit joyfully receive God's Word. But this joy is a result of seeing the gospel of Christ crucified and his glories displayed therein.

I return to my opening point. Let's compare our congregational singing to preaching for a moment. It's very common for preachers to have a series; it may be thematic or expository, but very few pastors preach stand-alone sermons week by week. These series are prayerfully planned out, often months at a time. And they are balanced; it's not uncommon to move between different books of the Bible: something like a series in Ephesians, followed by a study of the life of Abraham, and then evangelistic sermons from Mark's Gospel, then a 5 week focus on prayer, etc. And then the series that follow will touch on themes and books that haven't been looked at; so you might look at the attributes of God, preach through Habakkuk, then 1 Peter, and then follow your series on Abraham with the lives of Isaac, Jacob, and Joseph, and then move to John's Gospel, The point is, preachers attentively ensure that their sermons provide a rich and balanced diet from the feast of Scripture. They cover themes, doctrines, books, events, and characters. And many pastors devote considerable time to their preaching; it's not uncommon to devote 10 hours to a sermon.

Does our congregational singing receive this level of attention?

Are your songs helping your congregation understand Scripture better? I don't mean as to whether they generally affirm Christian doctrine, but can you point to songs that help your congregation understand Exodus, or Solomon, or Acts more clearly? Do your songs cover the same breadth of doctrine that you would reasonably expect from a volume of Systematic Theology? Do the songs you sing express the breadth of human experience? If preaching is a necessary dimension of discipleship, what role do songs play in this? It is evident from a cursory comparison of Colossians 3:16 and Ephesians 5:19-20 that congregational singing is designed to worship God and edify the church, and yet it seems that the generations that preceded us had a firmer grasp on this than we do.

Let us take one doctrine, the doctrine of Scripture. Consider these verses from Watts' hymn *The Faithfulness of God in His Promises*.

> *Tell of his wondrous Faithfulness,*
> *And sound his Power abroad*
> *Sing the sweet Promise of his Grace,*
> *And the performing God.*
>
> *Proclaim 'Salvation from the Lord*
> *'For wretched dying Men;*
> *His Hand has writ the Sacred Word*
> *With an Immortal Pen.*
>
> *Engrav'd as in Eternal Brass*
> *The mighty Promise lies,*
> *Nor can the Powers of Darkness raise*
> *The Records of the Skies.*[5]

The hymn grounds the divine inspiration of Scripture in the character and work of God; the God who gives salvation to the wretched and the dying wrote the sacred word, and therefore his

[5] *Hymns 1707*, 142.

promises are sweet and true. The singer does not just learn to generally affirm that the Bible is God's Word, but expresses a view of Scripture which draws them closer to the heart of God.

Elsewhere, the doctrine of Scripture is applied in pastoral care for the suffering:

> *The Volume of my Father's Grace*
> *Does all my Griefs asswage*
> *Here I behold my Saviour's Face*
> *Almost in every Page.*[6]

I am willing to confidently assume that your church, like mine, rarely sings about the doctrine of circumcision. I'm not necessarily suggesting that you ought to do this, but see what Watts does in the following hymn. In *Circumcision Abolish'd,* Watts brings together themes of promise, covenant, grace, and redemption:

> *The Promise was divinely free,*
> *Extensive was the Grace;*
> *I will the God of Abraham be,*
> *And of his num'rous Race.*
>
> *He said; and with a bloody Seal*
> *Confirm'd the Words He spoke;*
> *Long did the Sons of Abraham feel*
> *The sharp and painful Yoke.*
>
> *Till God's own Son descending low*
> *Gave his own Flesh to bleed;*
> *And Gentiles taste the Blessing now*
> *From the hard Bondage freed.*
>
> *The God of Abraham claims our Praise,*
> *His Promises endure,*
> *And Christ the Lord in gentler Ways*
> *Makes the Salvation sure.*[7]

If a sermon can explain that Christ is the true and greater Abraham, then our songs can too. And before we start to think that singing about doctrine is the antithesis to praise, see this verse:

> *The Oath and Promise of the Lord*
> *Joyn to confirm the wond'rous Grace;*
> *Eternal Power performs the Word,*
> *And fills all Heav'n with endless Praise.*

For Watts, the doctrine of Scripture reveals a praise-worthy author. Elsewhere, in the hymn *Christ is the Substance of the Levitical Priesthood*, Watts employs typological exegesis throughout. The hymn begins, 'The true *Messiah* now appears, The Types are all withdrawn', and the third verse reads:

> *Aaron must lay his Robes away,*
> *His Mitre and his Vest,*

[6] *Hymns 1707*, 237.
[7] *Hymns 1709*, 249.

When God himself comes down to be
The Off'ring and the Priest

He took our mortal Flesh to show
The Wonders of his Love,
For us he paid his Life below
And prays for us above.[8]

If the priestly role of Christ is indeed a comforting doctrine, revealed in the Old and New Testaments, then it can be sung about too.

But Watts' hymns were not just about Scripture and doctrine. Watts wanted to write hymns that defined, cultivated, and sustained godly affections.[9] Watts saw the dull indifference on the faces of the congregation as they sang (something you have never witnessed, I'm sure), and it caused him to suspect the fervency of inward religion. This is an important point in Watts; he sees a connection between the outward expression and the inner devotion:

> The Heart with all the inward Powers and Passions must be devoted to him in the first Place: This is Religion indeed. The great God values not the Service of Men, if the Heart be not in it: The Lord sees and judges the Heart; he has no Regard to outward Forms of Worship if there be no inward Adoration, if no devout Affection be employ'd therein.[10]

The outward forms of worship are not to be neglected, but the devout affections of the heart must be fuelling these forms. Watts had a high view of singing and its role in the passions of the believer. He wrote that, 'the ART OF SINGING is a most charming Gift of the God of nature and designed for the Solace of our Sorrows and the Improvement of our Joys'.[11] Watts was convinced that singing was designed by God to serve the expression of devotional passion. He encouraged the readers of the *Preface* to his *Psalms of David* to 'remember, that the very power of singing was given to human nature chiefly for this purpose, that our own warmest affections of soul might break out into natural or divine melody, and that the tongue of the worshipper might express his own heart.'[12] Similarly, he wrote in his *Short Essays* that the purpose of singing is 'to vent the inward devotion of our spirits in words of melody, to speak our own experience of divine things, especially our religious joy'.[13] The preface to his *Hymns* continues:

> The most frequent Tempers and Changes of our Spirit, and Conditions of our Life are here copied, and the Breathings of our Piety expressed according to the variety of our Passions; our Love, our Fear, our Hope, our Desire, our Sorrow, our Wonder and our Joy, all refined into Devotion, and acting under the Influence and Conduct of the Blessed Spirit; all conversing with god the Father

[8] *Hymns 1707,* 88-89.
[9] For a fuller treatment of this subject, see Daniel Johnson, 'Isaac Watts' Hymnody as a Guide for the Passions', *English Literature* 5 (2018).
[10] Isaac Watts, *Discourses of the Love of God* (London, 1729), 108.
[11] Isaac Watts, 'Thoughts on Poetry and Musick', in *The Grounds and Rules of Musick Explained: Or, An Introduction to the Art of Singing by Note. Fitted to the Meanest Capacities.*, ed. Thomas Walter (Boston: printed, 1721), i.
[12] *Psalms,* iii
[13] *Hymns 1707,* 257.

by the new and living Way of Access to the Throne, even the Person and the Mediation of our Lord Jesus Christ.[14]

But, just as the godly affections could be raised through song, so too the wild and unruly passions could be subdued; cold hearts could be warmed, and the singer could be renewed and refreshed. Watts saw the three persons of the Trinity as being involved in this process of restraining the sinful passions and the cultivation of godly affections; of the role of Christ, Watts wrote in *The Distemper, Folly and Madness of Sin*:

Madness by Nature reigns within
The Passions burn and rage,
Till God's own Son with Skill Divine
The inward Fire asswage.[15]

Watts also saw the role of the Holy Spirit as essential within the sovereign influence of God upon the believer's passions. When speaking of the fruits of the Spirit in the life of the believer, he wrote that the 'sanctified Affections are so great Part of the new Creature, that the very Graces of the holy Spirit are called by their Names', concluding with the rhetorical question: 'What is this blessed Catalogue of the Fruits of the Spirit, but the Passions of Nature refined and renewed by Grace?'[16] The necessity of the Holy Spirit in the cultivation of the passions is expressed throughout his hymns:

Come Holy Spirit, Heavenly Dove,
With all thy quickening Powers,
Kindle a Flame of sacred Love,
In these cold Hearts of ours.[17]

Eternal Spirit, we confess
And sing the Wonders of thy Grace;
Thy Power conveys our Blessings down
From God the Father and the Son.[18]

Watts suffered greatly during his life; he spent most of his adult life as a recluse, living with chronic ill health. As such, his hymns give voice to these sufferings within an understanding of God's sovereignty:

If Light attends the Course I run,
'Tis he provides these Rays;
And 'tis his Hand that hides my Sun,
If Darkness cloud my Days.

His assurances in God's grace can be seen in the hymn, *Comfort under Sorrows and Pains*:

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[14] *Hymns,* 1707, vii.
[15] *Hymns* 1709, 265. Watts' use of the term, 'madness', is not a medical diagnosis, but as a description of the foolish and fallen state of the human condition. An excerpt from a sermon helps to clarify his meaning; urging sinners to repent and convert, he wrote, 'Have you no *Reason* that tells you that there is a God and a Judgement, and a terrible Account one day to be given of the Guilt and Madness which you now indulge?' See Isaac Watts, *Sermons* (London, 1721), 123.
[16] *Discourses*, 172-173.
[17] *Hymns 1707,* 109.
[18] *Hymns* 1709, 248.

Now let the God my Saviour smile,
And show my Name upon his Heart,
I would forget my Pains awhile,
And in the Pleasure lose the Smart.[19]

But O, it swells my sorrows high
To see my blessed Jesus frown;
My spirits sink, my comforts die,
And all the springs of life are down.

Yet why, my Soul, why these Complaints?
Still while he frowns his Bowels move;
Still on his Heart he bears his Saints,
And feels their Sorrows and his Love.[20]

Note the affective language here: pleasure, sorrow, comfort, love. Watts is deeply pastoral in his approach. His hymns can reach heights of joyful exuberance, but he is not afraid to let the full spectrum of life be expressed in his hymns.

In conclusion, I want to suggest that if we view our worship services in isolation, then we will seek songs and performances that appear to be immediately successful. However, if we take the long view, and adopt the mindset of the soldier, athlete, and farmer, then we will see our songs as a means by which our congregations will grow over greater periods of time. When my kids were little, a friend told us not to worry if they don't have a balanced diet in every meal; see what they eat in a week or a month. So too with our worship songs; what if we gave our congregations a much broader diet of themes, moods, and theologies, and assessed these the way we reflect on our preaching? What if our songs both defined and refined what it is to live a life of godly affections? What if our songs helped our congregations understand the narratives and doctrines of Scripture? What if our songs gave voice to our deepest griefs and highest joys?

I am not advocating a wholesale return to singing Watts' hymns. What I am arguing for is that we learn from his convictions, and the pastoral theologies that undergirded his hymn writing. These things are worthy of our consideration, and even if we reach different conclusions to Watts, may our songs reflect the depth, height, and breadth of God, His Word, and His gospel. Because, love so amazing, so divine, demands our souls, our lives, our all.

So, how do we apply these things? There are a few ways to move forwards practically with this, to expand the pastoral and theological repertoire of your congregational song.

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[19] *Hymns 1707,* 123.

[20] Jennifer Clement argues that early modern references to bowels to denote the love of God were a rhetorical device to ensure that descriptions of this divine love were perceived as affective experiences. One of the most significant examples of this is the posthumous publication of Richard Sibbes' sermons on the Song of Songs, entitled *Bowels Opened*, which carries the descriptive subtitle, 'A Discovery of the Neere and deere Love, Union and *Communion betwixt Christ and the* Church, and consequently betwixt Him and every beleeving soule'. See Jennifer Clement, 'Bowels, Emotion, and Metaphor in Early Modern English Sermons', *The Seventeenth Century* 35:4 (2020): 435–51; Richard Sibbes, *Bowels Opened* (London, 1639).

- **Psalm-singing**. There are lots of versions of the psalms designed for congregational worship (some which follow Watts' approach, some which are more literal), but they certainly cover a breadth of theme and mood.
- **Contemporary writers** e.g. Resound Worship, Porter's Gate, Rachel Wilhelm, CityAlight. Seek out people who are intentionally writing congregational songs that are broader in theme, and mood.
- **Reviving hymns**. Indelible Grace do this really well. But it's possible to use old and unfamiliar hymns. A website like hymnary.org allows you to find texts by theme and pair them with tunes – setting unfamiliar words to a familiar hymn tune can make the song far more accessible. The words might need a bit of editing and tweaking (which is fine if they are out of copyright), but it can work really nicely, especially for a one-off text that you might not use again.
- **Writing songs**. Something like Resound Worship's 12 Song Challenge is a great starting point for in-house writers who want to develop their skills. Cultivate gifting in your church. Again, writing words to existing hymn tunes can be a helpful starting point. A good way of doing this would be to write a song to go along with a sermon series. Get the preachers, musicians, and lyricists together to work on something together.
- **Expand your genres**. "Worship music" has certain stylistic features, all of which are cultural. How does your congregational singing reflect the cultural diversity of your congregation? Some musical styles are better suited to themes than others.

Daniel Johnson's PhD from the University of Leicester concentrated on Isaac Watts' theological writings, and he more broadly studies the relationship between evangelicalism and hymnody. His monograph, Isaac Watts: Evangelical Dissent and the Early Enlightenment is under contract, and he is co-editor of the forthcoming volume, The Legacy of Isaac Watts' Hymnody, both to be published with Routledge. He shares a lot of his research via his X account, @danjohnsonhymns.

WHAT CAN JOHN CALVIN OFFER TO CHARISMATIC THEOLOGY?

Matthew White

The idea of John Calvin as a joyless, harsh disciplinarian is frequently repeated. In Philip Pullman's series of famous novels *His Dark Materials,* for example*,* Calvin moves the Papacy from Rome to Geneva where he sets up the evil consistory to control every aspect of human life. As humorous as such portrayals are, there can be something of the spirit if not the detail of this perception of Calvin in charismatic circles. Wasn't Calvin a rationalistic theo-logician who perhaps got the Word aspect of Christianity right, but neglected the experiential dimensions of the Spirit? In this article I want to argue that the way Calvin conceptualises Christian experience offers generative resources for charismatic theology, particularly his dynamic concept of piety.

For an early modern theologian Calvin is surprisingly alert to the nuanced way in which experience functions in the Christian life.[1] There is nothing of the 'stunted dualistic anthropology' which later came to feature in modernity.[2] Although some in the later Reformed tradition could be accused of a hard separation between knowledge and experience, this can't be said of Calvin.[3] For him, the theologian's task is not simply a propositional or conceptual one, it also means giving a theological account of the heart. Writing about how faith is produced in the heart by the Spirit, Calvin argues that 'it will not be enough for the mind to be illumined by the Spirit of God unless the heart is also strengthened and supported by his power.'[4] He criticises the Schoolmen 'who identify it [faith] with a bare and simple assent arising out of knowledge, and leave out confidence and assurance of heart.'[5] Calvin often argues that a bare cognition of God is insufficient to tangibly identify the work of the Holy Spirit in human experience, and further that the affective side of experience is actually a more reliable indication in this regard due to pneumatologically given feelings of confidence in God and assurance. Calvin's overall point is that we discern the Holy Spirit's role in producing faith not 'if it flits about in the top of the brain, but when it takes root in the depth of the heart.'[6] This prioritising of the heart in Calvin is a central feature of his pneumatology and anthropology and it is this aspect of Calvin's theology which has the potential to be generative for charismatic theology. For example, James K. A.

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[1] Richard A. Muller, *The Unaccommodated Calvin: Studies in the Foundation of a Theological Tradition* (New York: Oxford University, 2000), 171.

[2] James. K.A.Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy,* (Grand Rapids: Eerdmans Publishing, 2010)*,* 61.

[3] Karl Barth, *The Epistle to the Romans,* trans. E.C. Hoskyns, (Oxford: Oxford University Press, 1968), 10. Charles Hodge, *Systematic Theology,* (London: T.Nelson & Sons, 1873), 1.

[4] John Calvin, *Institutes of the Christian Religion*, eds. J.T. Mcneill, F.L. Battles, (Kentucky: Westminster John Knox Press, 2006) 3.2.33.

[5] *Ibid.*

[6] *Institutes,* 3.2.36.

Smith argues that charismatic practice carries an implicit critique of western rationalism because 'it assumes a holistic understanding of personhood and agency—that the essence of the human animal cannot be reduced to reason or the intellect.'[7] In a similar but slightly different way Calvin argues:

> 'It [the gospel] is not apprehended by the understanding and memory alone, as other disciplines are, but it is received only when it possesses the whole soul, and finds a seat and resting place in the inmost affection of the heart.'[8]

Both Calvin and charismatics, then, desire to give a holistic account of Christian experience that avoids reductionism. Furthermore, both Calvin and charismatic theology share the intuition that cognition is insufficient to tangibly identify the Holy Spirit in Christian experience along with a preference for the affective side of experience as the primary focus of theological reflection. In order to understand Calvin's promise for charismatic theology more fully it will be necessary to briefly examine Calvin's dynamic conception of *piety* in which knowledge, experience, adoration, worship and ethics are all brought together.

Piety (pietas)

In the preface to the *Institutes* addressed to King Francis I, Calvin says that his purpose was 'to transmit certain rudiments by which those who are touched with any zeal for religion might be shaped to true godliness (pietas).'[9] Piety describes a right attitude or disposition towards God and includes 'true knowledge, heartfelt worship, saving faith, filial fear, prayerful submission, and reverential love.'[10] Such is the importance of piety for Calvin that 'we shall not say that, properly speaking, God is known where there is no religion or piety.'[11] Thus for Calvin the claim to know God is measured by the Christian's piety which is expressed in affective patterns (love and reverence for God), true knowledge of God according to the Scriptures, engagement in worship and various devotional practices (e.g., prayer and repentance). In modern English, piety has a slightly negative association with self-righteousness or moral exceptionalism, but for Calvin piety is an entirely positive word describing a life rightly ordered before God and people.

The Theological Basis of Piety: Union with Christ

Union with Christ is one of the most frequently repeated motifs in Calvin's theology. Calvin begins book III of the *Institutes* by stating that 'the Holy Spirit is the bond by which Christ effectually unites us to himself.'[12] In this union with Christ brought about by the Holy Spirit (*unio cum Christo*), believers receive a double grace (*duplex gratia*) of justification and sanctification.[13] The Holy Spirit brings people to faith which unites them with Christ and it is only in him that justification and sanctification occur. Calvin's choice to not fully address justification by faith until he has addressed sanctification has long intrigued Calvin scholars. Whatever the reason for

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[7] James. K.A.Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy,* (Grand Rapids: Eerdmans Publishing, 2010), 72.
[8] Institutes 3.6.4.
[9] *Institutes*, Prefatory Address to King Frances I of France, 93.
[10] Joel. R. Beeke, 'Calvin on piety' *The Cambridge Companion to John Calvin,* (Cambridge: Cambridge University Press, 2004), 126.
[11] *Institutes*, 1.2.1.
[12] *Institutes*, 3.1.1.
[13] *Institutes*, 3.11.1.

this ordering,[14] Calvin is keen to stress that 'the grace of justification is not separated from regeneration, although they are things distinct.'[15] Justification and sanctification must be distinguished but remain inseparable because 'Christ cannot be torn into parts' just as 'the brightness of the sun cannot be separated from its heat.'[16] Although Calvin is keen to conceptually distinguish justification and sanctification, union with Christ is a spiritual reality into which Christians can grow. Calvin states that 'Not only does he cleave to us by an indivisible bond of fellowship, but with a wonderful communion, day by day, he grows more and more into one body with us, until he becomes completely one with us.'[17] It is this mystical and experiential reality which undergirds Calvin's dynamic emphasis on piety.

The Experiential and the Ethical?

One of the key ways that Calvin conceives of believers union with Christ is in mortification and vivification with the former identified primarily with Christ's death, and the latter with Christ's resurrection and ascension. Broadly speaking mortification refers to the putting to death of sinful appetites, and vivification refers to the giving of new desires for holiness. However Calvin is not satisfied with the definition of vivification given by some of the reformers as 'the consolation that arises out of faith', that is, the *feeling* of relief a sinner feels when they hear that they are forgiven.[18] Instead Calvin opts for a fusing of the experiential *and* the ethical by defining vivification as 'the desire to live in a holy and devoted manner, a desire arising from rebirth.'[19] In other words, Calvin sees obedience and ethics as far better indicators of the Spirit in Christian experience than changeable emotional states. Calvin's steadfast refusal to equate *primary* pneumatological significance to the emotional state of the believer is motivated by his understanding of the object of regeneration which is 'to manifest in the life of believers a harmony between God's righteousness and their obedience'.[20] The pneumatic participation of believers in Christ finds its corresponding human action in obedience and holiness of life rather than in happy states of mind; though it may also include these when they lead to a life of obedience. This is not because the 'inmost affection of the heart' is not important to Calvin, but rather because obedience is the fruit and measure of a heart changed by grace. As important as the heart is for Calvin, the believer must not look inward for primary evidence of their sanctification but outward to their interaction with God's people and God's world. Calvin ultimately refuses to equate sanctification with any implicit affectivity which does not lead to an ethical life in obedience to God:

> 'True purity, no doubt, has its seat in the heart, but it manifests its fruits in the works of the hands. The Psalmist, therefore, very properly joins to a pure heart the purity of the whole life; for that man acts a ridiculous part who boasts of having a sound heart, if he does not show by his fruits that the root is good. On

[14] 'The theme of justification was therefore more lightly touched upon because it was more to the point to understand first how little devoid of good works is the faith, through which alone we obtain free righteousness by the mercy of God'. *Institutes*, 3.11.1.
[15] *Institutes*, 3.11.11.
[16] *Institutes,* 3.11.6.
[17] *Institutes,* 3.2.24.
[18] *Institutes*, 3.3.3.
[19] *Ibid.*
[20] *Institutes,* 3.6.1

> the other hand, it will not suffice to frame the hands, feet, and eyes, according to the rule of righteousness, unless purity of heart precede outward continence.'[21]

The inward, bodily life of the emotions must correspond to the outward life of ethics to be truly significant. Union thus conceived can produce an emotionally resonant but realistic doctrine of sanctification which holds together the affective *and* the ethical under one theological horizon. Calvin can therefore offer helpful contributions to the burgeoning discussion surrounding Christian experience opened up by Simeon Zahl in *The Holy Spirit and Christian Experience*. Zahl critiques Protestantism as having an anxiety about identifying the 'practical recognisability of the Spirit' in non-abstract, experiential terms.[22] Although this critique seems valid for some expressions of Protestantism, Calvin's understanding of piety offers a highly sophisticated coordination between the mind, the heart and the hands which can speak to the charismatic pursuit of a holistic anthropology.

Affective intransigence and the necessity of sanctification

Zahl rightly argues that any compelling account of Christian experience must give a coherent account of what he calls 'affective intransigence.'[23] This refers to the deep human resistance to external attempts to change the human heart. Protestantism has spoken in various ways about the necessity of sanctification in the Christian life, but Zahl detects in this language a risk of abstraction that is often not matched by actual Christian experience. What should Christians say when the transformation they desire in themselves or in others seems paltry and insignificant in comparison with the rich theological language they use to describe it? Zahl argues that the solution to this affective intransigence is (in part) a better understanding of human desire, and to better deploy the gospel/law distinction to help foster a genuine, willing response to God rather than a forced response. Zahl commends an Augustinian 'desiderative pneumatology of Christian transformation' because it 'succeeds..in providing an experiential account of the Spirit's sanctifying work that takes place in bodies in time.'[24] Rather than unpack what Zahl means by this, I want to explain why Calvin's realism about sanctification can further contribute to the discussion surrounding Christian experience.

Although Calvin is clear that sanctification is an irreducible part of the piety which flows from union with Christ, he is equally insistent that Christians cannot achieve perfection or anything close to it in this life. One of Calvin's favourite images for the Christian life is that of a long pilgrimage. Calvin states that sanctification 'does not take place in one moment or one day or one year; but through continual and sometimes even slow advances God wipes out in his elect the corruptions of the flesh, cleanses them of guilt, consecrates them to himself as temples renewing all their minds to true purity that they may practise repentance throughout their lives and know that this warfare will end only at death.'[25] Charismatic theology has inherited from evangelicalism an emphasis on conversionism and personal transformation. But the potential risk with these immanent emphases is that the slower 'long obedience in the same direction' isn't sufficiently articulated.[26] The result of this can be an over reliance on dramatic stories of

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[21] *Commentary*, Psalm 24:4.
[22] Simeon Zahl, *The Holy Spirit in Christian Experience,* (Oxford: Oxford University Press, 2020), 48.
[23] Zahl, *Holy*, 153.
[24] Zahl, *Holy*, 198.
[25] *Institutes,* 3.3.9.
[26] Eugene. H. Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society,* (Downers Grove: IVP, 2000).

conversion and overnight character change, without sufficient attentiveness to the slow, steady and incomplete nature of sanctification (and the ecclesial practices which foster it). Calvin's emphasis on the slow and even frustrating nature of sanctification provides charismatic theology with a rigorous grammar of sanctification that expresses both the priority of the heart and the need to evaluate the heart not by introspective analysis, but by an outward focus on the interaction with God's people and God's world.

Conclusion

The inaccurate stereotype of Calvin as harsh, detached or inattentive to the Spirit should not discourage charismatics from drawing on his rich experiential theology of union with Christ. Calvin's emphasis on the heart bears striking similarity to many charismatic emphases on the Christian's lively experience of God's reality.[27] At the same time, Calvin's insistence that obedience and ethics are the primary means of measuring a heart that has been changed by grace adds a further layer of discernment for charismatic theology to consider again. The charismatic movement has not been immune from the scandals and abuse that have rocked all denominations in recent years, and therefore Calvin's insistence that sanctification is an irreducible benefit of being united with Christ feels particularly relevant at the moment. Calvin also provides a rich theology of the Christian life rooted in pilgrimage in which sanctification is a difficult and lifelong process with patchy and sometimes incomplete results. This realism in Calvin challenges overly simplistic or fast accounts of conversion and Christian transformation more generally by recognising that being united with Christ in his death and resurrection means a daily, ongoing battle against sin, the world, and the devil. Of course, there are discontinuities between Calvin and the charismatic movement such as his cessationism, but when it comes to Calvin's emphasis on the affective aspects of being united to Christ, I certainly have found Calvin to be a friendly and immensely helpful conversation partner.

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[27] Mark. J. Cartledge, 'Pentecostal Theology' *The Cambridge Companion to Pentecostalism* eds. C.M. Robeck, Jr & A. Yong, (Cambridge: Cambridge University Press, 2014), 254-272. Keith Warrington, *Pentecostal Theology: A Theology of Encounter*, (London: T&T Clark, 2008). Amos Yong, 'The pneumatological imagination: The logic of Pentecostal theology' *The Routledge Handbook of Pentecostal Theology* ed. W. Vondey, (Abingdon: Routledge, 2020), 152-162.

THE APOSTLES' TEACHING

THE ROLE OF THE APOSTOLIC GIFT IN THE ESTABLISHMENT AND TRANSMISSION OF DOCTRINE

James Aubrey

> But what does "He ascended" mean except that He descended to the lower parts of the earth? The One who descended is the same as the One who ascended far above all the heavens, that He might fill all things. And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers, for the training of the saints in the work of ministry, to build up the body of Christ, until we all reach unity in the faith and in the knowledge of God's Son, growing into a mature man with a stature measured by Christ's fullness. (Ephesians 4.9-13)[1]

One of the most important, exciting and controversial issues to emerge in the last half century has been the recovery and subsequent recognition of Ephesians 4 gifts, especially apostles and prophets. Although there were precursors to the movements that have been led by apostles in recent church history, the sheer speed and proliferation of the awareness and acceptance of Ephesians 4 gifts since the early 1970s means it would be impossible, I think, to discuss the sources of charismatic theology without recourse to this development.

The roots and heritage of what one author called 'apostolic networks' have been detailed in length elsewhere; however, it may serve our purposes here to briefly summarise them.[2] There is little dispute amongst both eyewitnesses and subsequent historians of this movement (or movements) that a catalytic figure for all concerned was Arthur Wallis (1922-1988). Perhaps best known as the author of such books as *In the Day of Thy Power* (1956) and *God's Chosen Fast* (1968), Wallis provided a forum for a younger generation of likeminded men to explore their shared conviction of the need for apostles and prophets in the present day church when he invited half a dozen of them to meet together in 1972 to discuss matters pertaining to the nation of Israel and the end times.[3] The vast majority of subsequent acceptance and release of apostolic ministries can be traced back to men who attended those gatherings (and subsequent ones) over the next few years. A spiritual fervour soon gripped Christianity in the United Kingdom, as apostles and prophets preached to thousands at large summer conferences—colloquially known as Bible Weeks and often described by the geographical region they were held in, such as the Dales or the Downs - and disseminated their message even wider via cassette tapes and in magazines with titles like *Restoration* and *Fulness*. The influence of these Ephesians 4 gifts—not

[1] This and all further references are taken from the Holman Christian Standard Bible.

[2] See William Kay, *Apostolic Networks in Britain: New Ways of Being Church* (Paternoster: Milton Keynes, 2007).

[3] The events surrounding these infamous meetings have been described at length not only by Kay but also by Andrew Walker in his book *Restoring the Kingdom: The Radical Christianity of the House Church Movement* (Eagle: Guilford, 1998).

only apostles and prophets but also, as the passage itself makes mention of, evangelists, pastors (or shepherds) and teachers—led to a fresh wave of missional activity across the country, as evangelistic initiatives accelerated and new churches were planted and established.

The message these ministries proclaimed was powerful, radical and inspiring: God's purpose in the earth involved - as the titles of the magazines mentioned above attest - the restoration of all things (see Acts 3:21), which included the church coming to maturity, or fulness, in Christ (see Ephesians 4:16). The message was different in tone and approach from the Charismatic Renewal of the 1960s. According to Peter Hocken:

> The language of 'Renewal' has been used by those within the Charismatic movement who see this new impulse of the Holy Spirit as a grace for the spiritual renewal and revitalization of their own Churches. This conviction and hope led to the widespread use of the phrase 'Charismatic Renewal'. The language of 'Restoration' was taken up by the groupings initially known as the 'House Church movement' and more recently as 'the new Churches'. For them, the word "renewal" was insufficiently radical; Charismatic Renewal was seen by Restorationists as an attempt to put new wine into old wineskins. For them, the outpouring of the Holy Spirit required new wineskins; and the formation of new churches based on a new foundation, often seen as the fivefold ministry of Ephesians 4:11. This vision was expressed in the term 'restoration'; the planting of new local churches with patterns of trans-local ministry and fellowship represented for them a restoration of the Church according to the pattern of the New Testament.[4]

To paraphrase the likes of Wallis and, in turn, others such as Bryn Jones and Terry Virgo, God was not merely pouring out his Spirit in order to renew manmade denominations, but rather he was sending times of refreshing from his presence in order to restore his church. In Wallis' own words:

> My heart was no longer sympathetic to denominational systems. Only in New Testament settings could I see God's people coming into personal and corporate maturity. I could not consent to ecclesiastical traditions, however ancient, which made biblical principles of no effect.[5]

Note that Wallis specifically refers to 'denominational systems' here, not the people within those denominations. It highlights what one author describes as:

> the constant tightrope that Restorationists have walked over the years: how to maintain their radical opposition to perceived denominationalism while acknowledging the personal integrity and unquestionable faith of those within denominations and other traditions.[6]

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[4] Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain* (Paternoster: Carlisle, 1997), 207.

[5] Arthur Wallis, 'Springs of Restoration', *Restoration* (July/August 1980), 22.

[6] Roger Aubrey, *Apostles Today: An Ecclesiological Enquiry in the Light of the Emergence of New Apostolic Reformations Groups*, PhD Dissertation (UWCC, Cardiff, 2022), 159. The keen eyed reader may notice the surname: the author happens to be my father.

What was of vital importance for the likes of Arthur Wallis, therefore, was a deliberate return to specifically biblical principles in order to establish the church along biblical lines, putting into practice biblical values. Thus the New Testament was a blueprint for church practice in the present, not merely a history of church activity in the past.

In turn, the role of apostles (and equally, at least for some, prophets) became vitally important. To quote Wallis once more:

> [Apostles and prophets] take a place of precedence in the leadership of the church because of the authority with which they have been invested by God for the founding and structuring of the church.[7]

For the 'Restorationists', two passages from Ephesians underscore that point. First, Paul tells the Ephesians:

> For through Him we both have access by one Spirit to the Father. So then you are no longer foreigners and strangers, but fellow citizens with the saints, and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone. The whole building is being fitted together in Him and is growing into a holy sanctuary in the Lord, in whom you also are being built together for God's dwelling in the Spirit (Ephesians 2.18-22).

Paul's language here calls to mind Jesus' own promise to build his church (see Matthew 16:18). The church is being built by God - all three members of the Godhead are mentioned here by Paul - and is being *built together* and *built upon*. The church is *built together* to be God's dwelling in the Spirit and *built on* the foundation of the apostles and prophets. With Christ Jesus Himself as the cornerstone, then, apostles and prophets provide the church with a foundation that the rest of the spiritual house can be constructed upon. (A point underscored by Paul in 1 Corinthians 12:28.) And while some might say this passage in Ephesians refers to new covenant apostles and old covenant prophets, the fact that Paul mentions apostles first (as he does elsewhere as we will see shortly), suggests he is in fact pointing the way as to how the church as the house of God is to be built.[8]

This leads Bryn Jones, one of the men to meet with Arthur Wallis in 1972 and subsequently recognised as an apostle, to write the following:

> Scripture shows the Church having both doctrinal and experiential foundations. Its doctrinal foundation is Jesus and the twelve. But, experientially, every emerging church needs to be in living fellowship with Christ and with a continuing apostolic and prophetic ministry. Paul said that the apostles are part of the foundation in which Christ Himself is the chief cornerstone. They are not joined simply by what He said or taught, but with Himself, the person—a living

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[7] Arthur Wallis, *The Radical Christian* (Kingsway: Eastbourne, 1981), 183. He goes on immediately afterwards to say 'It is impossible for them to function effectually in denominational structures and do the job for which they have been appointed without this involving a conflict of authority.'

[8] The only occasion in which apostles are not listed first when mentioned in the contexts of other gifts is in 2 Peter 3:1-2 - 'Dear friends, this is now the second letter I have written you; in both, I awaken your pure understanding with a reminder, so that you can remember the words previously spoken by the holy prophets, and the commandment of our Lord and Saviour given through the apostles.'

> relationship with the living Christ. Paul speaks of the apostolic ministry as laying a firm foundation of the revelation of Christ in the Church.[9]

Jones would not be unique amongst his contemporaries in arguing that churches require not only historic relationship with the apostles of the New Testament but also ongoing relationship with apostles in the present day. Wallis, for instance, argues, 'it is my conviction that recognizing apostles and prophets, and letting them function, will yet prove the most important restoration breakthrough of our time.'[10] In fact, the consensus became that, as Ephesians 4 shows, Christ continues to give all the five ascension gifts to his church to continue to equip her for works of service and to bring her to maturity before his glorious return. While the church remains on earth before the coming of the Lord, there will be amongst her apostles, prophets, evangelists, shepherds and teachers.

Returning to Ephesians, a few verses on from the passage quoted above, Paul says:

> You have heard, haven't you, about the administration of God's grace that He gave me for you? The mystery was made known to me briefly by revelation, as I have written briefly above. By reading this you are able to understand my insight about the mystery of Christ. This was not made known to people in other generations as it is now revealed to His holy apostles and prophets by the Spirit (Ephesians 3.2-5).

Here Paul sets out some helpful hallmarks of his own gifting and that of apostles and prophets in general. Paul explains that he has received revelation and insight and that one of the hallmarks of both apostles and prophets is that they are revelatory gifts to the body of Christ. This may be a controversial thing to suggest, but the New Testament does give it credence: there were and are things that God in his sovereignty chose to reveal to apostles and prophets that he did not (and arguably still does not) to other gifts of Christ and other members of the body of Christ. It was, according to the passage, to apostles and prophets - and not to teachers, evangelists, pastors - that God chose to reveal his plan to unite Jew and Gentile in one spiritual body. A keen reader of the Old Testament would not have been surprised that Paul would say such a thing about prophets, for even in their old covenant context, this formed part of their function (see Amos 3.7). But the fact that Paul does the same for the apostles also is important for us to note and will inform the discussion throughout the rest of this article.

Apostles are, according to the New Testament writers, revelatory gifts to the church. They share this role with prophets; however, what is unique to apostles, again according to the New Testament, is the responsibility to formulate doctrine and establish the churches under their influence and care - what Paul would describe as a sphere (see 2 Corinthians 10.13) - in the truth of that revelation. In so doing, then, apostles can measure the progress of each church's maturity against the most obvious and yet far ranging matrix of Christian maturity: faith in God and love for one another (1 Thessalonians 3.6; 2 Thessalonians 1.3). Why was Paul so intolerant of the legalism amongst the church in Galatia? And why was he so patient and gracious with the licentiousness of the Corinthians? Both questions can be answered the same way: because of the revelation he had received as an apostle of Christ. And this was not unique to Paul in the New

[9] Bryn Jones, *The Radical Church* (Destiny Image: Shippensburg, PA., 1999), 120.
[10] Wallis, *The Radical Christian*, 184.

Testament—despite the fact that his written contribution and prominent role in the second half of Acts means we know a great deal more about what he thought and did than others.

The task of formulating doctrine was not delegated to any other group of people in the church in the New Testament: not to teachers, shepherds, elders or deacons. A teacher's role was and is to equip the church through works of service by teaching apostolic doctrine (hence the teacher being listed after apostles and prophets in the order of function in 1 Corinthians 12.28). Elders and deacons, moreover, as delegated leaders in particular localities, are duty bound to keep the church moving forward in the purposes of God by keeping before them the apostolic doctrine entrusted to them.[11] If at this point you think this all seems a little idealistic, stay with me. Because we need to consider the fact that, despite the proliferation of outstanding Bible teachers in the church and wonderful resources made available to us through the academy, the internet and a host of outstanding para-church organisations, there still remains a primary role in formulating doctrine in the church for the apostles Christ gave to us.

The emergence of authentic apostolic ministry in the last half century has been a good thing for the church as a whole for its doctrine and practice.[12] For theology to be truly charismatic—that is, of the Spirit—it needs to be biblical and it needs to be apostolic. And while some critics of such movements and the actual term itself would argue that there really is no such thing as charismatic theology, this claim is really no longer sustainable.[13] The published writings of many considered apostles within and outside their own networks, as well as other Ephesians 4 gifts working alongside them, demonstrate that regardless of differences in how apostles relate to churches and what the particular emphasis of one apostle's gospel may be in comparison with another, these networks are unashamedly biblical and, in most cases, rigorously theological.

This should come as no surprise to anyone with even a passing familiarity with the New Testament: the early church was led by apostles; these apostles all held a very high view of the Word of God and a radical devotion to the Old Testament Scriptures. These apostles determined what the early church believed and the early church devoted themselves to that teaching. Apostolic doctrine was orthodox; doctrine that had not been formulated by the apostles was heterodox. Where things were taught that were contrary to apostolic doctrine, those who taught them were severely rebuked or gently corrected, either by the apostles themselves or those who knew their doctrine well enough to explain it to others (e.g. Acts 18.24-28). When the early church faced its first major doctrinal crisis, over whether Gentiles needed to be circumcised in order to be saved, it was the apostles—along with their local delegates, the elders—who determined the matter. This was not left to prophets, teachers, evangelists or pastors; it was an apostolic task.

This poses a number of questions for us. Who, not only in theory but actually in practice, determines what you and I believe? In our post-Enlightenment and post-Reformation world, we can be unsettled and even offended at the notion that someone other than us and us alone ought to determine anything we might think, believe, or do. Is that really sustainable in the light of the

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[11] There is not space in this article to explore this in detail but it is worth noting here that a developing practical difference between the ways different apostolic networks operate is how they define the ongoing relationship between apostles and elders.

[12] I say 'authentic' because, as we know too well both from Scripture and from church history, the authentic is often followed by the counterfeit.

[13] See Mark J. Cartledge, 'Charismatic Theology: Approaches and Themes', *Journal of Beliefs & Values*, 25:2 (2004), 177-190.

Scriptures? Is it possible, in the twenty-first century, to be devoted to the apostles' teaching? If so, how? And who even do we mean when we use the word apostles?

There are no new Scriptures to be written; what's more, no apostolic leader who has emerged in the last fifty years has, to my mind at least, ever claimed that they are writing new Scriptures. And yet one of the reasons why the emergence of apostles and prophets has been important, exciting and controversial is, as we established previously, that these gifts are described in the New Testament as revelatory. These leaders, as Aaron Edwards highlighted in *Eucharisma*, are often very charismatic figures, with a striking clarity of vision and a measure of faith that is the result of and inspires in others great confidence in God.[14] Apostles and prophets are gifts with insight into the mysteries of God and wisdom with how to outwork such mysteries in everyday life. Therefore, if apostles are, as Paul says, first in the church, what does that mean for us in practice today?[15]

The biggest threat to the early church were false teachers; two kinds in particular stalk the pages of the New Testament. First, those who insisted on some form of legalistic practice—most often circumcision—in order to be approved by God. Second, those who promoted a lifestyle of licentiousness that usually involved improper attitudes towards authority, food, and sex. Are there any false teachers at work in the world today? It would not take us long to identify some based on the criteria I have listed above. And yet who actually determines whether someone is a false teacher and who then deals with correcting their teaching? For it was not (good) teachers who warned against false teachers in letters to the churches, it was apostles who did that.[16] Nor was it teachers who gathered in Jerusalem to discuss the matter of circumcision and salvation: it was apostles and elders.

Those who have written extensively on apostleship in recent years have already well established what an apostle is and the basic facets of their ministry.[17] The New Testament describes three distinct classes of apostles.[18] First, there is the unique apostleship of Jesus himself (Hebrews 3:1). This is important and must not be overlooked: Christ himself is the pattern for all Christian life and service and that includes all the gifts he has given his church in his ascended state to equip them for works of service. Christ Jesus is the paradigm for apostleship, not—with all due respect to them—Peter, Paul, James or John. The second class of apostles are the Twelve: those

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[14] See Aaron Edwards, 'Apostolic Leadership and the Spectre of Spiritual Abuse: Suspicions of Pioneer Authority as Hindrances to Pioneer Mission', *Eucharisma* 1, (Spring 2024), 23-40.

[15] Note, before we go any further, Paul neither says that in the church he is first—despite himself being an apostle—or that any one other apostle is first. It is apostles first, not apostle first.

[16] We should note at this point, however, that two of the most significant leaders in the New Testament designated as apostles—Paul and James—also describe themselves as being teachers. (See Acts 13.1; 1 Timothy 2.7; 2 Timothy 1.11; James 3.1) That apostles function through another of the Ephesians 4 gifts is something that Bryn Jones observed. See *The Radical Church* (Destiny Image: Shippensburg), 129.

[17] See, for example, Barney Coombs, *Apostles Today* (Sovereign World: Tonbridge), 15-19 and David Devenish, *Fathering Leaders, Motivating Mission* (Authentic: Milton Keynes), 38-9.

[18] In demarcating apostles into three classes, I'm following in the footsteps of Jones in *The Radical Church*, among others. Paul, despite the spotlight placed upon him by his own epistles and by Luke in Acts belongs in the category of post-ascension apostles; he is not in a class of his own. I think it significant that he is released into his apostolic work at exactly the same time as Barnabas (in Acts 13:1-2), a clear sign that, though they may have functioned very differently as apostles, they were of the same type. To that end, I disagree with Andrew Wilson's argument, despite the fact that his article raises important questions around the relationship between the apostles listed in the New Testament and those active today, that there are 'Apostles' and 'apostles' in the New Testament. See Andrew Wilson, 'Apostolic Authority: How Does It Work?', https://thinktheology.co.uk/blog/article/apostolic-authority-how-does-it-work.

Jesus chose to be with him during his earthly ministry and referred to in the Book of Revelation as 'the apostles of the Lamb' (Acts 1:21-22, Revelation 21:14). The third category are apostles given by the ascended Christ, which include Barnabas, Paul and James (the brother of the Lord Jesus) and also, according to some, Apollos, Silas, Timothy, Titus, Andronicus and Junia.[19] All three classes of apostles—Jesus himself, the Twelve and the most prominent examples of those mentioned in Ephesians 4, Paul, James and Apollos—displayed a strong affinity with and devotion to the Old Testament Scriptures throughout the New Testament. Let us consider this in more detail and reflect on how it pertains to the sources of charismatic theology.

Unlike many arguments that sadly rage in theological circles today, Jesus never had a debate with any of his opponents as to whether the Old Testament Scriptures were divinely inspired. Both Jesus and his opponents agreed that the Scriptures were indeed the Word of God. Rather, their debates centred on the correct interpretation of those Scriptures; and before we go any further, we should say that Jesus was right every time! Throughout his earthly ministry, Jesus explained his work through the lens of the Old Testament, providing definition and clarity as to their meaning. He overcame temptation by quoting the Scriptures. He explained his own ministry, that of John the Baptist and that of his own disciples by using the Scriptures. He correctly interpreted and explained the Law and the Prophets; the former Chief Rabbi Jonathan Sacks once remarked that the most important words Jesus ever said were 'But I say.'[20] But who would continue this aspect of Jesus' ministry once he had returned to the Father? For the Scriptures would need to be still interpreted and explained; the Word of God would still need to be taught. According to Luke, this became part of the task of the apostles: they were, with the help of the Holy Spirit, to provide ongoing interpretation of the Old Testament Scriptures; an apostolic hermeneutic, if you will. This begins in earnest, as we will see below, in the Book of Acts; however, there is an important precursor to this at the end of Luke's gospel.

> He told them, "These are My words that I spoke to you while I was still with you—that everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled. Then He opened their minds to understand the Scriptures. He also said to them, "This is what is written: the Messiah would suffer and rise from the dead the third day, and repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning at Jerusalem. You are witnesses of these things. And look, I am sending you what My Father promised. As for you, stay in the city until you are empowered from on high. (Luke 24.44-49)

Two things take place here that are vital for the future ministry of the apostles. Luke records that Jesus 'opened their minds to understand the Scriptures' and he commanded them not to leave Jerusalem until they had received the Baptism in the Holy Spirit. While the latter was a promise and an experience that affected not only the apostles but all who waited in Jerusalem (the 120 mentioned in Acts 1), the former does not seem to be. This opening of their minds to understand the Scriptures seems to be distinct to the apostles.

This explains a vitally important moment in the life of the early church recorded for us in Acts 1. Having seen Jesus return to heaven, Luke records for us what the apostles did next.

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[19] For a discussion of, in particular, Apollos' apostleship, see Andrew Wilson, 'Apostles Apollos?', *JETS* 56/2 (2013), 325-35

[20] See Charles Moore, 'The Three Most Radical Words Jesus Said', *The Spectator* (30 March 2024).

> All these were continually united in prayer, along with the women, including Mary the mother of Jesus, and His brothers. During these days Peter stood up among the brothers—the number of people who were together was about 120—and said: "Brothers, the Scripture had to be fulfilled that the Holy Spirit through the mouth of David spoke in advance about Judas, who became a guide to those who arrested Jesus. For he was one of our number and was allotted a share in this ministry. […] For it is written in the Book of Psalms: 'Let his dwelling become desolate; let no one live in it; and Let someone else take his position.' Therefore, from among the men who have accompanied us during the whole time the Lord Jesus went in and out among us—beginning from the baptism of John until the day He was taken up from us—from among these, it is necessary that one become a witness with us of His resurrection. (Acts 1.15-17, 20-22)

The passage is worth quoting at length I think because here Peter does something that he had never done before and that no one else in the New Testament (other than Jesus) had done before either: he offers an interpretation of Old Testament Scriptures and explains recent events in the light of them. Many others had debated—with or without Jesus—about the meaning of various texts or certain events. But no one had said with such startling authority: this means that. But Peter does here in Acts 1. Now, whenever any of us read Psalm 69 or 109, we know they contain references to the death of Judas and his subsequent replacement by Matthias. There's no alternative interpretation of those verses that we can offer and remain orthodox. Peter said, 'this is what these verses mean' and everyone else in the Upper Room accepted it and we accept it too. It is the first example of an apostolic hermeneutic: an interpretation of Old Testament Scriptures in the light of the person and work of Jesus Christ. It led, moreover, to a vitally important action: the replacing of Judas by Matthias. This was no academic or theoretical musing: it was a revelation that led to an action. It repaired a breach in the apostolate and restored balance to the leadership of the disciples meeting in Jerusalem, and it began with an apostle providing an interpretation of some Old Testament Scriptures.

This continues, quite significantly, at Pentecost. To the crowd who gather in Jerusalem following the outpouring of the Holy Spirit and the sign of 120 men and women speaking in other languages, Peter explains this happening by, once more, quoting from the Old Testament. Again it is worth quoting his words at length:

> For these people are not drunk, as you suppose, since it's only nine in the morning. On the contrary, this is what was spoken through the prophet Joel: And it will be in the last days, says God, that I will pour out My Spirit on all humanity; then your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams. I will even pour out My Spirit on My male and female slaves in those days, and they will prophesy. I will display wonders in the heavens above and signs on the earth below: blood and fire and a cloud of smoke. The sun will be turned to darkness, and the moon to blood, before the great and remarkable day of the Lord comes; then whoever calls on the Lord will be saved. (Acts 2.15-21)

It sounds so unbelievably obvious to say it now, but we all know that in Joel 2 God is speaking about Pentecost. But we know it because Peter said it and Luke recorded it. There is no other orthodox interpretation of Joel 2: the apostolic hermeneutic of the New Testament tells us that

this passage of Old Testament Scripture is concerning the Day of Pentecost. Likewise with the other Old Testament passage Peter quotes.

> For David says of Him: 'I saw the Lord ever before me; because He is at the right hand, I will not be shaken. Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh will rest in hope, because You will not leave my soul in Hades, or allow Your Holy One to see decay. You have revealed the paths of life to me; You will fill me with gladness in Your presence.' Brothers, I can confidently speak to you about the patriarch David: he is both dead and buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants on his throne. Seeing this in advance, he spoke concerning the resurrection of the Messiah: He was not left in Hades, and His flesh did not experience decay. God has resurrected this Jesus. We are all witnesses of this. (Acts 2.25-32)

David spoke concerning the Messiah, Peter says. It is so simple, so obvious, so true. Which is a sign of a good hermeneutic: mysteries when revealed become clear, not more opaque. From here, then, we find 3000 people in the crowd that day accepting Peter's message, repenting, being baptised and receiving the gift of the Holy Spirit, which leads to Luke's famous summary of communal life in the early church in Jerusalem: 'they devoted themselves to the apostles' teaching, to fellowship, to the breaking bread, and to prayers' (Acts 2.42). This summary from Luke is important: although it is only Peter we have heard from directly in Acts 1 and 2 (and subsequently in Acts 3), Luke records the believers devoted themselves to the apostles' teaching, not the apostle's teaching.

This devotion to apostolic teaching continues throughout the rest of the Book of Acts and into the rest of the New Testament even as the apostolate expands and develops. Luke specifically refers to Barnabas and Paul as apostles and Paul himself refers to another key figure in the Book of Acts, James the brother of Jesus, as an apostle in one of his letters (Acts 14.4, 14; Galatians 1.19). These three become, alongside Peter, significant figures in the establishment of apostolic doctrine in the face of the first recorded example of contrary, what we might even call false, teaching. Acts 15 begins this way:

> Some men came down from Judea and began to teach the brothers: "Unless you are circumcised according to the custom prescribed by Moses, you cannot be saved!" But after Paul and Barnabas had engaged them in serious argument and debate, they arranged for Paul and Barnabas and some others of them to go up to the apostles and elders in Jerusalem concerning this controversy. (Acts 15.1-2)

The Council of Jerusalem takes place, attended by the apostles and elders. Luke records the testimony of Simon Peter and Paul and Barnabas—the former concluding his speech by saying, 'we believe we are saved through the grace of the Lord Jesus, in the same way they are' (Acts 15.22)—before the discussion is summed up by James. Luke writes:

> After they stopped speaking, James responded: "Brothers, listen to me! Simeon has reported how God first intervened to take from the Gentiles a people for His name. And the words of the prophets agree with this, as it is written: "After these things I will return and will rebuild David's tent, which has fallen down. I will rebuild its ruins and will set it up again, so that those who are left of mankind may seek the Lord - even all the Gentiles who are called by My name, says the

> Lord who does these things, which have been known from long ago." Therefore, in my judgment, we should not cause difficulties for those who turn to God from among the Gentiles. (Acts 15.13-19)

James continues the practice we found Peter using earlier on: providing context for the ongoing development of the work of God following the death and resurrection of Jesus Christ by explaining events in the light of their prediction and promise in the Old Testament Scriptures. When we read Amos 9 now, we know that it refers to the ingathering of the Gentiles. We know that because James said it and because Luke recorded it. James, like Peter before him, like Paul and Barnabas—who explain their mission to the Gentiles by quoting Isaiah (Acts 13.47)—has received an understanding of the Scriptures as part of his apostolic call and task. The incident in Acts 15, moreover, also brings to the fore the person the central character in the Book of Acts: the Holy Spirit. In writing to the churches following their judgment on the issues, the apostles and elders make two telling observations. First, they make clear that the men who had come to Antioch teaching circumcision had done so without permission:

> we have heard that some to whom we gave no authorisation went out from us and troubled you with their words. (Acts 15.24)

Second, that this decision they had made had been done so not merely with human help: 'It seemed good to the Holy Spirit and to us' (Acts 15.28). This turn of phrase takes us back to the very beginning of Acts, where Luke records Jesus 'had given orders through the Holy Spirit to the apostles whom he had chosen' (Acts 1.2). The Lord Jesus' methods for achieving his purpose in the earth are clear from then on: working through people he has chosen through the Holy Spirit.

At this point, however, we do have to stop and take account of some differences between the early church and us. First, it might not necessarily be assumed that the ministry of modern day apostles is outworked in the same way as those in the pages of the New Testament.[21] For one thing, there are no apostles writing Scriptures today. Of course, there were plenty of apostles in the first century who likewise did not write Scriptures.

Some, but not all, apostolic networks would not consider modern day apostles having the same authority towards their churches that, say, Paul exercised. Here, I think we can be helped by a few of the apostles who have put their understanding of such practices on paper. David Devenish, for instance, makes the case:

> It could be argued that all the necessary foundations were laid by the original apostles in the days of the early church, and that in our day these verses simply mean that we should be building the church upon the New Testament pattern. Now I would say a hearty "Amen" to building the church upon the doctrines and practices set out in the New Testament. However, as we have seen earlier, a family has fathers, and a community has founders. I would suggest that in this sense, an apostolic and prophetic foundations needs to be laid dynamically in every new church and, furthermore, that we need to ensure that each generation in an existing church is similarly built upon this foundation, a foundation that is both revelatory and relational: it consists of truth and those who bring the truth.

[21] This is the strength of Wilson's short article I mentioned earlier. Though I take issue with his distinguishing between 'Apostles' and 'apostles'—for example, which category is Paul referring to in 1 Corinthians 12?—Wilson asks a series of important questions one must consider and answer about the exercising of apostolic ministry today.

> Again, this does not mean that those bringing the truth are perfect or infallible - far from it. My suggestion is simply that the foundation needs to be laid in each church in each generation by those called and fitted of God to do so, that is, present-day apostles and prophets.[22]

One of the tasks, therefore, of each generation of apostles and prophets is to ensure that the church is devoted to the revelation of the first generation of apostles and prophets. And for the church in each generation, our task is to devote ourselves to the (present) apostles' teaching that is itself devoted to the (original) apostles' teaching.

To sum this up in some practical ways, perhaps we can learn some lessons from those who followed on immediately from the apostles. The New Testament gives us two examples quite easily, although both of them only follow on from Paul: Timothy and Titus. Even if we assume that one or both men were apostles in their own right, their relationship to their own calling would have been vastly different from Paul's. While Paul could claim that he did not receive his gospel from any man, Timothy and Titus most certainly did. What, then, was Paul's expectations for them going forward? Here are some examples of instructions they receive from Paul:

> Hold on to the pattern of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard, through the Holy Spirit who lives in us, that good thing entrusted to you.
>
> What you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also.
>
> You must speak what is consistent with sound teaching.
>
> Set an example of good works yourself, with integrity and dignity in your teaching. Your message is to be sound beyond reproach, so that the opponent will be ashamed, having nothing bad to say about us. (2 Timothy 1.13-14, 2.2; Titus 2.1, 7-8)

As Paul spells out to Timothy and Titus, he himself has set them an example they can follow. He has provided them with a pattern of sound teaching that they themselves are to teach. As the Holy Spirit has worked through Paul, the Holy Spirit will work through them. And, in perhaps the most significant of the instructions selected above, Paul shows Timothy that the key to continuity of revelation across generations is to pass it on to faithful men who can teach others also.

What might that mean, then, for us today? Let me make three suggestions - an ABC to get us started, if you will. First, let's be **apostolic**. Now by that I don't mean let's all call ourselves apostles and act accordingly; rather, let's accept the fact and then apply the fact that the church is built on the foundation of apostles and prophets. GH Lang, himself an influence on Arthur Wallis, said, 'every departure from apostolic details is pregnant with calamities.'[23] What did the apostles in the New Testament emphasise? What do the apostles you may know and work with today emphasise? Are we devoting ourselves wholeheartedly to what they teach? Or do we see it as up for debate and ripe for deconstruction? For example, if the apostles emphasised baptism being (as the word itself implies) an act of full immersion, who are we to argue? If apostles such

[22] Devenish, *Fathering Leaders*, 86-7.
[23] G.H. Lang, *The Churches of God* (Paternoster: Milton Keynes, 1959), 39.

as Peter and John and Paul all sought to introduce new believers to the baptism in the Holy Spirit (see Acts 8.14-16, 19.1-7), who are we to deny its relevance today? Or, for that matter, if eldership is a role to be performed uniquely by men, why ought we to think we can change that? Finally, when Paul says that the act of men and women uncovering and covering their heads to pray and prophesy is a practice adopted universally - by 'the churches of God' (1 Corinthians 11.16), what gives us the right to dismiss it as merely a cultural issue?

Secondly, let's be **biblical**. This is closely related to my first point but worth mentioning specifically nonetheless. The apostles of the New Testament - and, it must be said in my limited experience at least, of the present day as well - were deeply devoted to the Scriptures and expected their people to be as well. Paul advises Timothy, 'until I come, give your attention to public reading, exhortation, and teaching' (1 Timothy 4.13). Let's strive to maintain or, where necessary, adopt biblical practices in all we do, rejecting manmade religion and the subtle substitutions offered by the secular world.

Thirdly and finally, let's be **charismatic**. In other words, without the help of the person of the Holy Spirit, this will all remain theory or, worse, descend into drudgery. The early church and the apostles that founded it were men deeply dependent upon the Holy Spirit. Let's be the same. In the words of Philip Greenslade:

> The Spirit is the only guarantee of a living continuity. Without him new leaders, while seeking to faithfully preserve their predecessors' position, merely perpetuate a dead tradition. Principles soon become legalism when implemented by men of lesser gift and anointing than the originators of the vision.[24]

We began by saying that the (re)emergence of apostles and prophets was one of the most important developments of recent years. Now equally important is to continue to keep, to teach and to pass on what they have passed on to us.

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[24] Philip Greenslade, *Leadership* (Marshalls, 1984), 21.

SPEAKING JESUS

THE NAME OF JESUS IN PENTECOSTAL PRACTICE

Jonathan Black

Silence is rarely true silence in a Pentecostal church. Nearly always, somewhere in the silence, if you listen, you will hear whispering of the name of Jesus. In moments of 'silent' worship, in moments of danger, in moments of fear, while praying for healing or for the baptism of the Spirit, the repeated name of Jesus will very likely be heard rising from Pentecostal lips. We speak Jesus.

And we always have. Thomas Ball Barrett, the Anglo-Norwegian pioneer of the Pentecostal message in Britain, wrote of it as a sign of Spirit-filled people back in 1908: 'The name of Jesus is constantly on the lips of Spirit-filled men and women. They love to repeat it often, it is the name of their heart's best friend, their beloved.'[1] People who are filled with the Spirit love Jesus, and love to be with Jesus, so they love to speak his name.

But what does it mean to speak Jesus? Why do we do it? It's something which—until we recently started singing about it—could have easily disappeared as a relic of a past culture: something our grandparents have carried over from the days of tarry meetings, head-coverings, and the *Redemption Hymnal*. Since the 1990s, British Pentecostal worship and culture has been utterly transformed, and as that shift has reached a stage where many leaders, as well as congregations, can't remember what lay on the other side, it is incredibly easy for us to lose spiritual treasures under the guise of a changed culture. Without a grounding in history, it's hard to distinguish between what's merely old-fashioned and what's vital and vibrant, but we've just managed to forget the reasons for it—between what sounds odd because it's no longer helpful in our culture, and what sounds odd because we've actually forgotten something that will always be relevant. I'd contend that speaking 'Jesus' is the latter (and I think the fact that we've begun to sing about it, even if we don't fully understand just what it is we're singing, gives us a glimpse that there really is something there we're in danger of losing).

But I don't just want to make a case that this is something we should hold onto. I want to help us think about what it actually is we're doing. Let's seek some understanding for our faith in the value of speaking the name. And in doing so, let's look back to our past and learn from the wisdom of those who have gone before us; both our near fathers and mothers in the Pentecostal revival, and our distant ancestors in much less familiar parts of the history of the church.

[1] Thomas Ball Barrett, 'Pentecost With Signs', *Confidence* 1.8 (November 1908), 8.

What a Powerful Name

The most obvious place to begin when thinking about Pentecostals, Charismatics, and the name of Jesus is with the power of his name. So let's be obvious and start in the most sensible place, but we won't stop here (for I'm convinced the greatest treasure for us to recover lies somewhere else).

Your Name is Healing

When Peter and John met the lame man at the Beautiful Gate, Peter told him: 'Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk' (Acts 3.6). A man who couldn't walk was healed in Jesus' name. Pentecostals of past generations knew that Jesus' name in connection to healing highlighted the fact that we rely on Jesus and his authority. Yet, it also encouraged them to use the actual name of Jesus in prayer for healing. One early Pentecostal missionary recounted how an elderly woman had come to her from the village for healing:

> 'We knelt down and I tried to teach her how to pray, but oh! She was too ignorant. She could not grasp it, could not even repeat one sentence, so I gave that up, and said, "Now, mother, if you cannot pray, say the Name of Jesus." As I prayed that ignorant, old, village woman took the name of Jesus on her lips for the first time. She repeated it over and over again, "Yesu! Yesu! Yesu!" and suddenly she threw her hands up to her head, her face lit up and she was almost beside herself. "It is all gone," she said. "It was there for months. Now it is gone." That ignorant, old, village woman took the name of Jesus on her lips and she was wonderfully delivered.'[2]

The name of Jesus is not a magic formula. But the name of Jesus is a sufficient prayer. The Lord is not waiting for us to craft perfect prayers to prise healings out of his hands. He simply invites us to come to Him through Jesus, trusting in Christ and all that He has done for us. Jesus is our Great High Priest and Mediator who purifies and perfects our prayers. And so the name of Jesus is more than sufficient as a prayer even in the most difficult situation, for it is our expression of confidence in Him. This woman didn't know how to pray, but she knew the name of the one to call on. And calling on his name, she received the answer to her prayers. Prayer for healing need not be complicated. All we need to do is call upon Jesus and entrust everything to him.

Over Fear and All Anxiety: Our Rock in the Storms

And that's not only true for physical healing. In every difficult situation and every dark valley we can call upon his name. An American Pentecostal wrote of his prayer in a car crash:

> 'All I knew to do was say the name of Jesus. "Jesus, Jesus Jesus!" Now I know that just saying "Jesus, Jesus, Jesus!" is not a very theological prayer, but thankfully I had [a Bible College] instructor in the car with me at the time, and I could hear [him] crying out, "Oh Lord Jesus, Oh Lord Jesus, Oh Lord Jesus!"'[3]

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[2] Esther B. Harvey, 'When God Multiplied the Grain in a Time of Depression', *Latter Rain Evangel* 24.8 (May 1932), 20-21.

[3] Roy C. Sheehan, 'Miracle Car', *Message of the Open Bible* (June 1990), 6.

In moments of danger or disaster, we don't need to tell the Lord what we need him to do; we simply need to call on his name. 'We little think how great a treasure we have in the Name of Jesus', wrote Henry Proctor, an early UK Pentecostal teacher. To help us think about this great treasure, Proctor drew on Proverbs 18.10. 'The name of the LORD is a strong tower; the righteous run to it and are safe.' Jesus Christ is Lord, and so the name of Jesus is our strong tower and refuge, our shelter in the storm. 'The simplest believer', Proctor continued, 'might take advantage of this fact, and by making use of the Name, save himself from many ills.'[4]

E.C.W. Boulton, another influential early British Pentecostal writer, taught that, 'within this holy name lie unfathomed depths of spiritual wealth, unexplored heights of divine manifestation; inexhaustible fulness of heavenly blessing.' The use of the name of Jesus is a gift from the ascended Christ to his people:

> 'When the Master was about to withdraw from His disciples and ascend to the glory of His Father's throne He bequeathed to them the legacy of a Name, a Name which would make them equal to every exigency, a Name through which they might always prove more than conquerors. Beloved, this Name is also our Lord's bequest to you and me; let us see that we honour it, that we use it, that we truly represent all that it stands for.'

For Boulton, Jesus' name is 'the key that unlocks to us all the inheritance of grace which is ours in God; herein lies embedded all the thought of God for His people; and here, too, all His love finds full expression.' And so, to pray the name of Jesus opens 'tremendous possibilities' for 'it opens heaven and links us on to God.'

> 'Think of these seasons when we were "troubled on every side," "pressed down" by reason of the many things against us; discouraged and disappointed at the failure of cherished plans, how this precious name has lifted us out of ourselves to "higher ground" in the Lord. Or again, when hard beset by the enemy, our strength well nigh spent, and defeat almost inevitable, the name of Jesus breathed into our heart by the Holy Spirit has put new courage into our sinking souls, fresh faith into our weakened spirits, and disaster has been transformed into glorious triumph. Just when our way has been "veiled in darkness," and the next step was unseen and unknown, through the Name of Jesus has come streaming the sunshine of His promise, "lo, I am with you all the days," and the Valley of Achor has been turned into a "door of hope." … Think of the power which this Name supplies in prayer … those ugly wounds which sin and disease have made, can be healed by the application of the Wonderful Name of Jesus.' [5]

Jesus has given us his name to speak, and as we speak his name he works. For by his name he draws our eyes and hearts to him in faith. The name of Jesus is not a mechanical formula: it's both the proclamation of a person and a cry towards that person. And as Christ is proclaimed, faith comes by hearing (Romans 10.17). Of course, that also means knowing more of who he is and what he's done for us plays a part here in praying his name. The Lord is very gracious, and he works by his Spirit to fill brand new believers who know very little about him with faith through Jesus' name, but he also works through our knowledge of his word. The more we know

[4] Henry Proctor, 'The Name of Jesus', *Elim Evangel* 14.44 (3rd November 1933), 699.
[5] E.C.W. Boulton, 'The Name of Jesus', *Elim Evangel* 3.4 (April 1922), 54-55.

of Christ in his word, the more content the simple name of Jesus brings with it, and the more of his good news we're hearing in that one word.

Another early Pentecostal explained this by saying that the Lord Jesus has 'left his name' as a memorial for all believers. His name 'strengthens and quickens, comforts and soothes' our hearts, because it is a powerful memorial which proclaims him to us as our 'Saviour, Redeemer, Healer, Cleanser, Sanctifier, Baptiser, Shepherd, High Priest and King.' For those who love Jesus, 'his name as their Lamb, their Resurrection and Life, their High Priest and Judge is unmistakeably sweet.'[6]

Back in the 5th century, Diadochos of Photike also encouraged people to pray the name of Jesus in times of darkness and distress. Like the Pentecostals, Diadochos saw the name of Jesus as a powerful *memorial* or *remembrance*. Particularly at times when Satan attacks, Diadochos pointed to 'the remembrance of the glorious and holy name of the Lord Jesus' as 'a weapon against Satan's deception.'[7] Believingly praying the name of Jesus, Diadochos taught, will 'repel the evil one.'[8]

What a Beautiful Name

'Precious Jesus!' Especially among older British Pentecostals, it won't be long before you hear someone mention the precious name of Jesus. His name isn't just a way of getting his attention. His name is loved and revered.

You have no Equal: Worship

When the songs are done and the music is still playing, around the congregation people will be continuing to worship in their own words. And often their words of worship are simply a repetition of the name of Jesus. And that spills over into our songs as well. In every generation, well-beloved hymns, choruses, and worship songs have been built around his precious name. Songs through the years like 'His Name is Wonderful,' 'Wonderful Name He Bears,' 'Jesus, Name Above All Names,' 'Jesus, Jesus, Jesus, there's just something about that name,' and 'What a Beautiful Name it is' — the name of Jesus is constantly on our lips in worship. One Pentecostal testimony put it like this: 'The name of Jesus means so much to me! Sometimes in my home when I just say the name of Jesus, my heart swells with gratitude to him.'[9]

Yet, the name of Jesus is more than simply a word to use in worship. Pentecostal leaders of the past continually pointed out the implications speaking that name in worship have for our whole lives: 'Do you speak the name of Jesus with the deepest reverence? Do you seek to yield your whole life to Him Who is above all others?"[10] To love his name is to love him. And to love him is to keep his commands (John 14:15). To have the name of Jesus truly upon our lips in worship will mean reflecting him in our whole lives. We draw near to him by his name, and in drawing near to him we are transformed more and more into his image. Drawing near to him leads us to

[6] Philip Wittich, 'Christ typified by the spices: Digging precious treasures from God's Word', *Elim Evangel* 8.6 (15th March, 1927), 92.
[7] Diadochos of Photike, 'On Spiritual Knowledge and Discrimination: One Hundred Texts', 31. In Nikodimos of the Holy Mountain and Makarios of Corinth, *The Philokalia*, translated and edited by G.E.H. Palmer, Philip Sherrard & Kallistos Ware (London: Faber & Faber, 1979), 1:261.
[8] Diadochos of Photiki, 'On Spiritual Knowledge', 33 (1:262).
[9] Pat Hoggard, 'They Found the Answer', *Light of Hope* (January 1980), 8.
[10] Aimee Semple McPherson, "Go and Tell", *Foursquare Crusader* 8.16 (January 1934), 2.

live like him. That means those who have the name of Jesus on their lips in worship should bear the fragrance of Christ into every situation in life.

Yet the way Pentecostals use the name of Jesus in worship highlights something about the nature of Pentecostal worship. It's not about a style, or the amount we sing, or the way we raise our hands, or anything like that. The reality of Pentecostal worship is reflected in that love for the name of Jesus. For Pentecostal worship, in reality, finds its goal in contemplation. 'In worship,' one early UK Pentecostal writer explained, 'the Holy Spirit, moving along the revelation of the Scriptural record, glorifies the Christ in the contemplation of the believer.'[11]

Nothing Compares to This: Meditation & Contemplation

Contemplation is not a concept many people associate with Pentecostalism. Contemplation is generally supposed to be a quiet thing; Pentecostalism is generally supposed to be loud. But it's perhaps not really as loud as people think. In its earlier days, at least, Pentecostal worship could involve lots of silence. For Pentecostals were people who tarried—who waited on the Lord. Pentecostal prayer is known for its enthusiastic intercession. But adoration and contemplation are just as characteristic of the prayers of Pentecostals. As Thomas Ball Barrett put it back in the early days of the Pentecostal revival: 'Those who have received their Pentecost love Christ more … [and] are more on their knees, not as duty merely, or for seeking any merits, but because they love to commune with God; yearn to know more of Christ and constantly grow in Him.'[12] Ian Macpherson pointed to contemplation as the goal of Pentecostal prayer: 'the supreme moment in a man's encounter with his Maker is not reached until, passing from recollection to confession and from petition to thanksgiving, the soul is suddenly confronted with a dazzling vision of the glory of God in which it discerns Him no longer as Giver but as Lover and Beloved.'[13] One of Britain's first Pentecostals, a Yorkshire farmer, might never have dreamt of using the language of contemplation, but it's exactly what he describes when he tells of his baptism in the Holy Spirit: 'I was sitting by myself, occupied with the Lord, when I got the sign of tongues.'[14]

Early testimonies of the baptism in the Holy Spirit often describe contemplative experiences, and often led to praying the name of Jesus. In Sunderland, at the outbreak of the Pentecostal revival in England, when May Boddy—one of the vicar's daughters—was filled with the Spirit, 'it seemed as if she was constantly claiming Jesus. His name was repeated time upon time.'[15] In the Netherlands, Wilhelmine Polman's baptism in the Holy Spirit led to her praying the name of Jesus: 'For weeks and weeks whenever I spoke the name of Jesus the power would come upon me, and I would fall down in my chair. My body would be greatly moved, and if I uttered the words, "O Jesus!" then I was in the glory with Him.' For Mrs Polman, speaking the name of Jesus not only flowed out from the baptism of the Holy Spirit, but it led her back into a powerful experience of contemplation, which she described as 'unspeakable joy', as seeing the glory of the Lord, and as 'wonderful worship in my soul for Jesus.'[16] One early Pentecostal Bible school

[11] George Holmes, *O Come Let Us Adore Him: Studies in Worship* (Luton: AoG, n.d.), 26.
[12] Thomas Ball Barrett, 'Pentecost With Signs', *Confidence* 1.8 (November 1908), 7.
[13] Ian Macpherson, *Alone With God: A Primer on Prayer* (Bradford: Apostolic Church Witness Movement, 1963), 18.
[14] 'Testimony of a Yorkshire Farmer', *The Apostolic Faith* 1.11 (January 1908), 1. The rest of his testimony could have just as easily been written by a medieval mystic as by an early twentieth century Pentecostal farmer.
[15] 'Children Receive Pentecost', *The Apostolic Faith* 1.11 (October-January 1908), 1. Early Pentecostals taught that the baptism in the Holy Spirit would have the result that 'we shall be so utterly lost in the contemplation of Himself as to forget all about our blessings.' A.F. Carter, 'Be Controlled', *Latter Rain Evangel* 1.4 (January 1909), 23.
[16] Mrs Polman, 'The Victory of the Lord', *Confidence* 4.11 (November 1911), 250.

student also testified to seeing the glory of the Lord which led to speaking the name of Jesus. After seeing a vision of Christ in glory, she said, 'I could only weep and speak the name of Jesus.'[17]

So, for many early Pentecostals, being filled with the Spirit and gazing upon the Lord led to praying the name of Jesus. And praying the name of Jesus drew them back to the glory and sweetness of what they had experienced of the Lord's presence. To repeat the name of Jesus was for them to speak a beautiful name which drew them back to the beauty of the Lord. The name of Jesus flowed from their lips 'out of love for God' (just as Diadochos of Photiki had counselled 1500 years earlier), and filled them with more love for God.[18] This loving repetition of the name of Jesus was a form of meditation through which the Lord lifted eyes and hearts to him in contemplation. The Pentecostals might not have realised it, but what they were doing was essentially following the advice of Diadochos: 'meditate unceasingly upon this glorious and holy name in the depths of [your] heart … Then the Lord awakens in the soul a great love for his glory … that name implants in us a constant love for its goodness.'[19] Tomaš Špidlík sums up this ancient prayer of the name of Jesus as having its goal to be 'unceasingly to join our heart to Jesus.'[20] It is prayer of loving fellowship.

Spirit-Filled Jesus Prayer

And here we can learn from Diadochos and others who followed in his footsteps. For while Pentecostals have prayed, meditated upon, and contemplated the name of Jesus, they have not been particularly good at teaching it, or passing the practice along in any sort of sustained or systematic way. Some people fall into praying the name of Jesus through hearing it on the lips of others. But it's often an accidental discipleship. Diadochos and those who followed after him, however, made sure to form disciples in praying the name so they didn't have to learn it by accident.

This way of praying became known as *The Jesus Prayer*. Although that name often makes people think of a particular form of words (something along the lines of 'Lord Jesus Christ, Son of God, have mercy on me, a sinner'), it originated with simpler prayers: 'Jesus, help me,' 'Lord Jesus, protect me,' 'Christ our God', 'Immanuel', or simply the name of the Lord Jesus.[21] It is, in the words of Simon Barrington-Ward, 'the prayer of the name, the invocation of the Lord's presence, his forgiveness and empowering—to be drawn into a deeper communion with God in Christ, through the Spirit.'[22] Irénée Hausherr, examining the history of the Jesus Prayer, highlights that 'above all it is a means for attaining the goal of every interior life, communion with God in continual prayer.'[23] The late fourth and early fifth century spiritual teacher, Hesychius of Jerusalem (a student of Gregory of Nazianzus), described the goal of this form of prayer as 'at all times, constantly and without ceasing, it [the heart] breathes Christ Jesus, the Son

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[17] Clara E. Dammes, 'In the Last Days: Visions', *Trust* 20.2 (April 1921), 13.

[18] Diadochos of Photiki, 'On Spiritual Knowledge', 33 (1:262).

[19] Diadochos of Photiki, 'On Spiritual Knowledge', 59 (1:270-1).

[20] Tomaš Špidlík, *Prayer: The Spirituality of the Christian East*, volume 2, translated by Anthony P. Gythiel (Athens, OH: Cistercian, 2005), 330.

[21] Kallistos Ware, *The Jesus Prayer* (London: CTS, 2014), 7; Irénée Hausherr, *The Name of Jesus*, translated by Charles Cummings (Trappist, KY: Cistercian, 1978), 202, 211-12; Christopher D. L. Johnson, *The Globalization of Hesychasm and the Jesus Prayer* (London: Continuum, 2010), 33-34.

[22] Simon Barrington-Ward, *The Jesus Prayer: A Way to Contemplation* (Boston: Pauline, 2007), 3.

[23] Hausherr, *The Name of Jesus*, 121-2.

of God and God, and Him alone, it calls upon Him, and with Him bravely fights against the enemies, and makes confession to Him Who has power to forgive sins. Such a soul, through continual calling on Christ, embraces Him Who alone searches the heart.'[24]

Invoking the Lord's presence, seeking his forgiveness and empowering, continual prayer, joining with Christ in the battle against our spiritual enemies, and drawing into deeper communion with the Father in the Son through the Spirit: this all sounds very Pentecostal indeed. In fact, it's exactly what Pentecostal leaders teach us to do, without often teaching us how.

However, if we place the teaching of three earlier UK Pentecostal leaders in combination, we approach something similar to the early teaching on the Jesus Prayer.[25] Thomas Rees, one of the earliest apostles in The Apostolic Church at the start of the 20th century, encouraged Pentecostals to 'acquire the habit to wait upon God.' Rees was realistic with his readers that this is not be something which comes easily, but rather something we must 'force ourselves' to do. It is a practice we must apply ourselves to until it becomes a habit. For 'then there will be a continual beholding of the Glory of God, and a continual changing from Glory unto Glory.'[26] Discipline and practice are needed, which will help us cultivate the habit of waiting on the Lord through which we will behold his glory and be transformed.

E.C.W. Boulton, one of the favourite devotional writers of early UK Pentecostals, taught his readers about the transformative power of a fixed gaze upon Christ. 'Fix your attention on Jesus! This means that all of life will be glorified as we catch the vision of Him. Look until the image of the Master is stamped upon the soul—look until this becomes the habit of the heart.'[27] There is a practice involved here. We are to 'look' repeatedly until it 'becomes the habit of the heart.' The goal is that we become more like Jesus as we look upon him, and also that we 'may live in such intimate and uninterrupted union with our great living head.'[28] This practice of repeated, habit-forming fixing our attention on Jesus helps us to grow in his likeness and enjoy his fellowship. This is a form of prayer, for it is lifting the heart to the Lord. Boulton doesn't tell us words to pray in order to do this, but it seems quite natural that the name of Jesus would be a way of fixing our attention repeatedly on him.

Ian Macpherson, one of the most celebrated writers and teachers of mid-twentieth century British Pentecostalism, drew together the practice of 'ejaculatory prayer' (short prayers, like the type which culminated in the Jesus Prayer) and the practice of the presence of the Lord:

> 'Each one of us can have such an inner chamber in the depths of his own soul, so that, whilst sitting in the bus or tube or train, he can retreat into the central solitude in the heart of his being and there commune with God. This is an ability which is of course hard to come by. It is not to be achieved simply by "lending half an ear to God for half an hour". It demands rigorous mental discipline and

[24] Hesychius of Jerusalem, 'To Theodulus: Texts on Sobriety and Prayer', 5. In *Writings from the Philokalia on Prayer of the Heart*, translated by E. Kadloubovsky and G.E.H. Palmer (London: Faber & Faber, 1951), 280.

[25] By early teaching here, what I really mean is teaching about the Jesus Prayer without full-blown Hesychasm (a set of monastic teachings and practices, including especially a psychosomatic method for prayer involving breathing techniques, which came to be associated with the Jesus Prayer in later Eastern Orthodoxy). My interest here is in the prayer itself, not in the psychosomatic method.

[26] Thomas Rees, *Prayer* (Penygroes: Apostolic Church, n.d.), 13.

[27] E.C.W. Boulton, *The Focused Life* (London: Elim, 1932), 3.

[28] Boulton, *The Focused Life*, 10.

the paring of one's thoughts to a fine point of glowing focus. But it can be done.'[29]

For Macpherson, this 'practising the presence' comes about through 'more or less an extended form' of the short prayers. He doesn't give a form of words, but he does point to three biblical examples: Peter (when he was sinking), the thief on the cross, and Bartimaeus —whose words form the basis of the Jesus Prayer. So, Macpherson's teaching here is very close to how the Jesus Prayer has been used through the centuries: as a prayer of which the essence is 'to seek to come into his presence and to stay there until eventually you were always conscious of that presence and always in communion with him.'[30]

The Discipline of the Name

Frederica Mathewes-Green writes of the goal of the Jesus Prayer as 'to help you keep always in touch with the presence of God.'[31] Yet, she also explains that it is 'accurately termed a spiritual discipline; it's a disciplined learning process, like learning to play the cello. It takes perseverance and focused attention.'[32] And that's exactly what Thomas Rees, E.C.W. Boulton, and Ian Macpherson were teaching earlier generations of Pentecostals about: a way of prayer to help us keep in touch with the presence of God, yet which we also need to learn as a spiritual discipline so that it might blossom into a fruitful habit of communion.

So, how can we learn this spiritual discipline of praying the name of Jesus?

1. *Seeing Jesus and seeing ourselves.* If we are to pray the name of Jesus, we need to see who it is we're addressing. The Singaporean Pentecostal theologian, Simon Chan, warns that 'the aim of praying the Jesus Prayer is not to induce a certain psychological state but to bring one closer to the person of Jesus.'[33] And we can only truly approach the person of Jesus when we recognise our sin and our need for his forgiveness and cleansing. So, to begin to pray the name of Jesus must start with humble and heartfelt repentance. Frederica Mathewes-Green counsels that 'you must first get your house in order. If there is major ongoing sin in your life, cut it out.'[34] Early Pentecostals agreed. At Azusa Street they were taught that 'you first have to repent before you can pray.'[35] As we take Jesus' name upon our lips, we are coming to the one who came into the world to 'save his people from their sins' (Matthew 1.21). This is gospel-filled prayer.

2. *Growing by repetition.* We learn to speak by repeating. And we learn to speak to God by repeating too. That's why Jesus gave us a prayer to pray (Luke 11.2). Repetition is not a bad thing at all. Vain repetition isn't good, but then again, we never want to take the name of the Lord in vain! Repetition of the Jesus Prayer, or any other way of praying Jesus' name, is a spiritual practice that will require time to practice. We Pentecostals and Charismatics are already well attuned to repetition in our spiritual lives, because our

[29] Ian Macpherson, *Alone With God: A Primer on Prayer* (Bradford: Apostolic Church Witness Movement, 1963), 8-9. Interestingly, Macpherson wrote this in a discipleship guide for teenagers.
[30] Barrington-War, *The Jesus Prayer*, 81.Cf. Kallistos Ware's description: 'a prayer that enables us to reach out beyond words into silence … an attitude of waiting upon God, of listening to Him, of responding to His love.' Kallistos Ware, 'Foreword', in Ignatius Brianchaninov, *On The Prayer of Jesus* (Boulder: New Seeds, 2005)), xxxi.
[31] Frederica Mathewes-Green, *The Jesus Prayer: The Ancient Desert Prayer that Tunes the Heart to God* (Brewster, MA: Paraclete, 2009), xiii.
[32] Mathewes-Green, *The Jesus Prayer*, xii.
[33] Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove: IVP, 1998), 146.
[34] Mathewes-Green, *The Jesus Prayer*, 49.
[35] 'Prayer', *The Apostolic Faith* 1.12 (January 1908), 3.

worship songs are full of it. In fact, Simon Chan has compared our use of repetitive choruses to the practice of the Jesus Prayer: 'Functionally, the Jesus Prayer is similar to the short choruses that are sung in charismatic churches today. Perhaps without knowing it, Pentecostal-charismatics have stumbled on a practice with an impeccable lineage!'[36] This type of singing, Chan says, 'aids continual prayer by letting a truth run through our minds over and over again so that it becomes part of us.'[37] What we've learnt to do through our songs, we can apply without music too in our life of prayer.

3. *Entrust our praying to the power of the Spirit.* By God's grace, we can turn from our sins to Jesus and grow by repetition as we fix our attention repeatedly on the Lord Jesus. But we need the Holy Spirit to take our spiritual discipline in praying the name of Jesus and through it fill our hearts with the spirit of prayer. As we pray, 'Jesus comes down among us and breathes on us.'[38] Donald Gee was an early British Pentecostal teacher with a world-wide ministry. He compared this to stoking a stove with coal. Through the spiritual discipline of being full of prayer—in this case, the repetitive aspect—the heart is stoked with the material which is set alight through faith and fanned into flame by the Holy Spirit. And so, in this way, the Holy Spirit builds 'the inner sanctuary of prayer within the heart.'[39] It's in this way that we can grow into a life of 'praying night and day' which is 'not only possible, but also desirable, and extremely fruitful.'[40] The result is that 'continual prayer … can go on in the heart, and sometimes in the mind also, while engaged in the multitudinous duties that often comprise the daily round.'[41] This is exactly the aim of the repetitive practice of the Jesus Prayer, which is to become the prayer of the heart and thus, as Kallistos Ware explains, 'the prayer of the whole person—no longer something we think or say, but something we are: for the ultimate purpose of the spiritual Way is not just a person who *says* prayers from time to time, but a person who *is* prayer all the time.'[42] The eventual aim of the repeated praying of the Jesus Prayer 'is to establish in the one who prays a state of prayer that is unceasing, which continues uninterrupted even in the midst of other activities.'[43] For Donald Gee, such a state of unceasing prayer would mean that 'grace can so permeate the heart with prayerfulness that it overflows into the hours spent in bed … and the heart can feel prayer even when the mind is resting in sleep.'[44]

The teachers of the Jesus Prayer have much in common with earlier Pentecostal teachers of the spiritual life. And for both, praying the name of Jesus combines repentance, fixed attention on Christ, spiritual discipline, and the Spirit's work of transforming us into people of unceasing prayer.

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[36] Chan, *Spiritual Theology*, 146.
[37] Chan, *Spiritual Theology*, 166.
[38] 'Prayer', *The Apostolic Faith* 1.12 (January 1908), 3.
[39] Donald Gee, *After Pentecost* (Springfield, MO: Gospel Publishing House, 1945), 89.
[40] Gee, *After Pentecost*, 88.
[41] Gee, *After Pentecost*, 88.
[42] Kallistos Ware, *The Othodox Way* (Yonkers, NY: St Vladimir's Seminary Press, 2018), 171.
[43] Ware, *The Othodox Way*, 171-2.
[44] Gee, *After Pentecost*, 90.

The Jesus Prayer is, in the words of Simon Chan, 'a prayer that sums up the essence of the gospel.'[45] The Swedish Lutheran, Per-Olof Sjögren says this prayer 'opens the door to the deep treasure chamber of grace.'[46] But this isn't tied to an exact form of words.

> 'Strictly speaking, it can be further shortened—to a single word. Sometimes it is enough just to use the name, JESUS … All that Jesus said and did when he was here on earth, all that he is today, where he sits at God's right hand, all that he has done and is still doing day by day for me personally and for the whole of our world—this is brought into focus when the name Jesus resonates in our ears.'[47]

Shortening the prayer to that one word is what Pentecostals have often—though not always—done. But that one word is full of such glorious gospel meaning. We pray his name because he is our wonderful Saviour and glorious Lord. We pray his name because we are in awe of who he is and what he has done. We pray his name because we need his ongoing work in our lives. We pray his name because we long for his presence and the joy of communion with him. We pray his name because we love him.

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[45] Chan, *Spiritual Theology*, 146.
[46] Per-Olof Sjögren, *The Jesus Prayer*, translated by Sydney Linton (London: SPCK, 1975), 82.
[47] Sjögren, *The Jesus Prayer*, 82-3.

CHARISMATIC GIFTS IN THE EARLY CHURCH

A REVIEW OF THE SILENCE ON THE CONTINUATION OF THE CHARISMATA THROUGHOUT THE EARLY CHURCH

Adsum Try Ravenhill

> "[1 Corinthians 12.1-4] is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity hath produced us again another question: Namely, why did they then happen, and now do so no more?"
>
> John Chrysostom[1]

The gifts of the Spirit—the charismata—have ceased. That is what John Chrysostom suggests members of the church believed as early as the fourth century. But, according to some modern theologians, this cessation occurred much earlier. As B.B. Warfield put it the charismata were:

> "The characterizing peculiarity of specifically the Apostolic Church, and it belonged therefore exclusively to the Apostolic age."[2]

It seems all the more peculiar, therefore, that examples of those same gifts—as well as teaching regarding them—are characteristic not only of the early church during the time of the Apostles, but also of the period following the closing of the canon of Scripture and the death of the beloved apostle, John. While the works of the early church fathers are neither infallible nor authoritative in the same way as the Scriptures, they are the earliest examples we have of the reception and understanding of those Scriptures and are, therefore, incredibly helpful reading for forming any belief or understanding of the continuation or cessation of the charismata today. If it were indeed clear that there were no such moves of the Spirit after the death of the Apostles, then we would at the very least need to concede that we believe not in the continuation of the charismata, but in their renewal. The view Warfield presents has become commonplace among many cessationists, but he himself conceded that this position was a difficult one to hold given the historical record after the fourth century.

> "There is little or no evidence at all for miracle-working during the first fifty years of the post-Apostolic church; it is slight and unimportant for the next fifty years; it grows more abundant during the next century (the third); and it becomes abundant and precise only in the fourth century, to increase still further in the fifth and beyond."[3]

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[1] John Chrysostom,*Homilies on First Corinthians*. Early Church Fathers (Protestant Edition), ed. s.l.: Christian Literature Company. XXIX:1.

[2] Benjamin B. Warfield, *Counterfeit Miracles* (New York: Charles Scribner's Sons, 1918), 7.

[3] Benjamin B. Warfield, *Counterfeit Miracles* (New York: Charles Scribner's Sons, 1918),7.

My goal is to provide a brief introduction to the theological, pastoral and biographical landscape of the early church with regard to the continuation of the charismata, and, by so doing, bridge that gap between the Apostles and the fourth century mentioned by Warfield, as well as pushing through into the fifth century.[4] My aim is to make this accessible regardless of whether you've read the church fathers yourself, intend to, or have never even heard that term before. To that first point, we'll look at the Pneumatological arguments and debates that took place during this period; specifically, why these seem to have remained largely silent on the subject of the charismata. We'll then look at some of the pastoral letters and literature that were written during the period, with a focus on their teaching and guidance on the charismata. Finally, we'll look at the historical and biographical accounts that have been passed down from that time with a focus on the charismata.

The Holy Spirit: Person, Principality, or Phantasm?

Of all the persons of the Trinity, the Holy Spirit has presented perhaps the greatest struggle for heretics and believers alike. This is all too clear during the early church when the nature of the Spirit was under intense and consistent scrutiny. Was the Spirit just another power? An angel? An apparition? Or a person of the Triune God? One of the most important theologians to push back on heterodox and heretical views of the Spirit in the later years of this period was Gregory of Nazianzus. Gregory speaks of the intensity of this struggle, saying, "when these men have become weary in their disputations concerning the Son, they struggle with greater heat against the Spirit."[5] Despite Gregory's self-expressed distaste at engaging with such arguments, he and others evidently viewed this as an important battle to take on. In his primary work on the topic, he raises an interesting point that helps us to understand why the gifts might have shifted out of focus in significant theological works on the trinity.

In the post-modern church, it would be a strange thing to open a book about the Holy Spirit—from any perspective—and not see some engagement with the charismata. The widespread influence of Pentecostalism, Catholic and Protestant Charismatics, and even cults that invoke the use of the charismata are a live issue for cessationists and continuationists alike. Cessationists like R.C. Sproul, Sinclair Ferguson, Gregg Allison and Andreas Köstenberger all mention this in their works on the Holy Spirit;[6] and in addition, other protestant theologians have been doing so as early as the Reformation, e.g. Calvin,[7] and during the Puritan era, e.g.Owen[8] and Edwards.[9]

The absence of such serious debate during the time of the early church seems then to be a glaring hole; however we need to read such texts in the context in which they were written. Gregory Nazianzus sums up this context, saying:

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[4] Though more could be done, of course, to mine this theological vein throughout subsequent centuries.

[5] Gregory Nazianzen, *Orations*, Oration 31.2 Translated by Schaff, Philip Vol. 7 of *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, (Second Series*. New York: Christian Literature Company, 1894)

[6] R.C. Sproul, *The Mystery of the Holy Spirit* (Wheaton, IL: Crossway, 1990), Chapter 8; Sinclair Ferguson, *The Holy Spirit* (Carlisle, PA: P&R Publishing, 1996), Chapter 10; Gregg Allison, Andreas Köstenberger, *The Holy Spirit* (Nashville: B&H Academic, 2018), Chapter 22.

[7] John Calvin, *Institutes of the Christian Religio*n, Edited by John T. McNeill. Translated by Ford Lewis Battles (Louisville, KY: Westminster John Knox Press, 2011), IV.XIX.6.

[8] John Owen, The Works of John Owen, ed. William H. Goold, vol. 4 (Edinburgh: Banner of Truth Trust, 1967), V.IV.

[9] Jonathan Edwards. *Ethical Writings*. Edited by Paul Ramsey and John E. Smith. Vol. 8 of The Works of Jonathan Edwards. (New Haven; London: Yale University Press, 1989) 149-172.

> "Some have conceived of [the Spirit] as an Activity, some as a Creature, some as God."[10]

Whether the Spirit was an activity or action performed by God, a created principality under God, or God himself, would have no significant impact on one's beliefs about the charismata, therefore; submitting such gifts as evidence for the Spirit's deity would have no effect upon those who saw the Spirit as an outworking of the economy of God. Gregory explicitly states this after touching briefly upon the charismata, saying, "it is not possible for me to make use of even this."[11] This is not to say that the gifts were not of any importance in the early church, far from it. Novatian, writing a century earlier includes them in his outline of the operations of the Spirit:

> "This is He who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, offers discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts there are of charismata; and thus make the Lord's Church everywhere, and in all, perfected and completed."[12]

It would be reasonable to assume that if the charismata were absent during these centuries—and were rhetorically unhelpful during a time in which debates focussed more on the person of the Spirit, rather than his operations—then the charismata would not likely have been mentioned. Their presence in such texts, even as an aside, suggests ongoing—even personal—engagement with them. This alone, however, is not a case in itself for their continuation. Let us look then at specific commentaries on the charismata themselves.

Expectations: Commentaries and Pastoral Insight

> "If God dispenses things in this way13 in the present age, he will also do so in the future."[14]

Origen, in his commentary of Romans 12.6 states explicitly here that the charismata had continued into the post-apostolic age and that he fully expected them to continue to be dispensed in the same way in the future. This expectation is hardly an oddity either, given that we see similar sentiments from other writers in the second century. Most notable of these, perhaps, is Irenaeus' jubilant declaration of the outworking of these gifts throughout the church in his day:

> "Wherefore, also, those who are in truth His disciples, receiving grace from Him […] do [in] His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and

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[10] *S. Cyril of Jerusalem, S. Gregory Nazianzen*. Translated by Schaff, Philip Vol. 7 of *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, (Second Series*. New York: Christian Literature Company, 1894) Oration 31.5

[11] Schaff, Philip, and Henry Wace, eds. *S. Cyril of Jerusalem, S. Gregory Nazianzen*. Vol. 7 of *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, (Second Series*. New York: Christian Literature Company, 1894) 31.33

[12] Novation of Rome, *A Treatise of Novatian Concerning The Trinity*, XXIX Translated by Roberts, Alexander, James Donaldson, and A. Cleveland Coxe, eds. *Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix*. Vol. 5 of *The Ante-Nicene Fathers*. (Buffalo, NY: Christian Literature Company, 1886)

[13] "according to the grace given to us" (Romans 12.6, ESV)

[14] Origen, *Commentary on the Epistle to the Romans*, *Books 6-10*. (Catholic University Press, 2002) Book IX, 207.

> utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ […] which she exerts day by day for the benefit of the Gentiles."[15]

Miracles, exorcisms, prophecy, pictures, words of knowledge, healing, resurrections, and an exhortation that "It is not possible to name the number of the gifts which the Church has received from God." This statement echoes those of Justin Martyr[16] and Tertullian,[17] as well as Origen. These examples provide a clear record of the Church's ongoing commentary on, and experience of, the charismata. These accounts are not in defence of such gifts but are simply a proclamation of them. Cessationism, at least at this stage, does not seem to have taken hold in the same way as it would in subsequent generations. As important as these examples are, others are not always as simple as upon first inspection; A good example of this is Augustine of Hippo.

Augustine's Paradox

> "These miracles were not allowed to last until our times lest the soul ever seek visible things and the human race grow cold because of familiarity with those things whose novelty enkindled it."[18]

The importance of Augustine's work is immense. It is unsurprising, therefore, that cessationists and continuationists have both drawn upon his works in order to bolster their arguments. When we study his rare thoughts on the subject, however, there is less support one way or the other than either camp might hope for. The passage above was written earlier in his life, and was later softened:

> "When I wrote that book, I myself had recently learned that a blind man had been restored to sight in Milan near the bodies of the martyrs in that very city, and I knew about some others, so numerous even in these times, that we cannot know about all of them nor enumerate those we know."[19]

Augustine doesn't retract his entire statement, he simply qualifies it, but only after also stating that "Even though such things happened at that time, manifestly these ceased later." I raise this not because I have an airtight answer with regard to Augustine's theology of the charismata, but to make clear that history and historical theology are not always as neat and tidy as one would hope, and we shouldn't seek to try and tidy it up ourselves by sheer force of will.

This is not to say that evidence of the charismata, and of their cessation, cannot be found in Augustine's works, but that Augustine's canon of work cannot be relied upon to consistently fall down upon the side of either theological camp. On the one hand, Augustine clearly states in his

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[15] Irenaeus, *Against Heresies*, 2.32.4 Translated by Roberts, Alexander, James Donaldson, and A. Cleveland Coxe, eds. *The Apostolic Fathers with Justin Martyr and Irenaeus*. Vol. 1 of *The Ante-Nicene Fathers.* (Buffalo, NY: Christian Literature Company, 1885).

[16] Justin Martyr, *Dialogue with Trypho,* 82.

[17] Tertullian, *Against Marcion, 5.8*.

[18] Augustine, *The Retractions, 55*. The Fathers of the Church: A New Translation Series, ed. s.l.: (Catholic University of America Press, 1968).

[19] Augustine,*The Retractions*, 55. The Fathers of the Church: A New Translation Series, ed. s.l.: (Catholic University of America Press, 1968)

homily on 1 John 3:19–4:3 his conviction that the gift of tongues—as received on the day of Pentecost—had ceased by his time.[20] On the other hand, in the City of God he lists at least twenty separate miracles[21] he was either present for, or had learned of from trusted sources, including resurrections, healings of the blind, and exorcisms. The evidence Augustine provides is, therefore, relevant but not concrete.

Biographies and Ecclesiastical History

During a prayer meeting shortly before his death, a Bishop named Polycarp laid his head down to rest a while. Having done so, the pillow beneath his head seemed to Polycarp to have burst into flames. Rising, he turned "to those that were with him, and he said to them prophetically, "I must be burnt alive.""[22] It is important to note here that Polycarp does not seem surprised by this vision—often called a *picture*[23] in many churches today—and so it seems likely that this wasn't the first time such a thing had happened to him, or around him. He receives the vision, interprets it, and then shares that with his peers. We then see the vision come to pass, although perhaps not in the way we might expect. Polycarp *is* set alight, but it affects him no more than the vision did, leading his oppressors to take violent action to dispatch him. Around a century later Gregory Thaumaturgus was born again having heard a man named Origen preaching and returned to his homeland where we're told "he performed many miracles, healing the sick, and casting out devils even by his letters."[24] These examples, one from an epistolary biography, the other from an ecclesiastical history, are typical of those written before, during, and after this time. Gregory the Great, Bede, and Eusebius all report similar miraculous occurrences in their historical accounts of the church.

While theological doctrinal treatises and pastoral epistles are important indicators for assessing the state of the charismata through church history, these biographies and history give us distinct instances of miracles and signs. Although many might cast these off as obvious nonsense, as Christians we ought to treat our forebears with more respect. It is possible that some miraculous accounts may have been fabricated—just as they are today—but these counterfeits are not reason enough to doubt that *bona fide* miracles took place. It is important that we do not throw out the rest along with them. Miracles are by definition impossible, and therefore some will sound more impossible than others, this is an expected feature, not a fault.

When reading such texts, however, we should always be careful to heed Paul's words from Romans 12.6, "Having gifts that differ according to the grace given to us, let us use them" and his example in Acts 14.3 "So they remained for a long time, speaking boldly for the Lord, who

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[20] Augustine, *Homilies on the First Epistle of John*, Homily VI:VI, Translated by Schaff, Philip, ed. : Homilies on the Gospel of John, Homilies on the First Epistle of John, Soliloquies. Vol. 7 of A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series. New York: Christian Literature Company, 1888.
[21] Augustine *City of God,* in Schaff, Philip, ed. Vol. 2 of *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, First Series. Buffalo, NY: Christian Literature Company, 1887. Book XXII:XIII: Blind man healed (II). Blind woman healed (XI). Boy raised to life (XVI). Boy raised to life (XX). Clothing miraculously provided (X). Gout cured (V). Cancer healed (IV). Fistula healed (III). Fistula healed (XII). Trembling cured (XXIII). Trembling cured (XXIII). Female revived (XVII). Girl restored to life (XVIII). Young man healed (VII). Young man exorcised (VIII). Young man exorcised (IX). Man healed (VI). Man cured of "stone" (XIII). Man raised to life (XIII).
[22] *Martyrdom of Polycarp* V, in Alexander Roberts, James Donaldson, and A. Cleveland Coxe, eds., *The Apostolic Fathers with Justin Martyr and Irenaeus*, vol. 1 of *The Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885).
[23] Cartledge, M.J., 'Charismatic Prophecy and New Testament Prophecy,'. *Themelios* 17, no. 1.
[24] Socrates Scholasticus, *Church Histories*. 4.27. The work referenced, *The Historia Ecclesiastica*, is a 5th century work written approximately 170 years after Gregory Thaumaturgus's death.

bore witness to the word of his grace, granting signs and wonders to be done by their hands." The gifts of Spirit are administered at the command and discretion of the Spirit, not as a result of human willpower or by means of repeatable actions, beyond that of prayer. Jesus himself performed miracles in unique ways, and this is also true of many saints from throughout church history. It is important to ensure that we do not seek to imitate these examples in kind, but rather in faith.

Conclusion

Though these are only a small sample of sources, they demonstrate evidence of continuation of the gifts throughout this period. The charismata have been an encouragement to the saints throughout church history, not only during the time of the apostles, or in the world today. That history provides us with many faithful examples of gifted men and women, who exercised those gifts by the will of the Spirit who provided them. As the body of Christ today, we should follow Paul's command in 1 Corinthians 12.31 to "earnestly desire the higher gifts" just as many saints have done before us.

Finally, balanced against the host of witnesses of the charismata, the presence of cessationist sources and theologians throughout history are not in themselves evidence for a cessation of the gifts. It is more than possible that certain gifts were administered in some churches and not others; yet they were present in the Church. Why this was the case—and is still—is a mystery we may never fully understand, but the presence of this mystery does not present a significant challenge to the continuationist case. Cessationists and continuationists both believe in the active role of *at least some* of the charismata today and in the Church throughout time. To give one example, Chrysostom, with whom we began, would be unanimously recognised as having received the gift of teaching in his day—one which led to the bestowal of his name "Golden Mouthed."[25] We should all agree that this gift—whilst perhaps not as recognisably supernatural as prophecy or healing—is not simply achieved by oratorical acumen, but is made miraculously possible by the power of the Spirit. Whilst an absence of the so-called "sign-gifts" is apparent during some periods—in various places—throughout history, it is clear that teaching about the charismata, the exercise of them, and accounts attesting to them extended beyond the closing of the canon and the passing of the last apostle. The existence of such evidence from sources we otherwise hold in high esteem makes this clear.

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[25] A century after his death he became known as Chrysostomos ("golden mouthed") because of his gift for preaching, and the name has stuck. (Gerald Bray, *Preaching the Word with John Chrysostom*, ed. Michael A. G. Haykin, Lived Theology (Bellingham, WA: Lexham Press, 2020. 4)

SPIRIT OF POWER AND PURITY

INTEGRATING ENTIRE SANCTIFICATION AND SPIRIT BAPTISM THROUGH A RELATIONAL PNEUMATOLOGY

Phil Fellows

Pentecostalism and Methodism are two of the most significant global religious movements of the past three hundred years. Within about a century and a half of the beginning of the Methodist revival there were an estimated thirty-five million Methodist worshippers.[26] Within a similar period from its inception, Pentecostalism is projected to include one billion worshippers.[27] When the global charismatic renewal is included into these figures, their impact is incalculable.

At the heart of both movements is a distinctive experience of the Holy Spirit, expressed within Wesleyanism as Entire Sanctification and in Pentecostalism as Spirit Baptism.[28] The historical movement from the experience of the Wesleyan revival to the Pentecostal and charismatic movements has been well documented.[29] Yet while Entire Sanctification may have led to Spirit Baptism, in contemporary charismatic or Pentecostal preaching its distinctive insights are often missed or forgotten.

In this paper the two understandings of the Spirit's work will be compared in order to develop an account of the work of the Spirit in the life of a believer that enables them to encounter the fullness of both his empowering and sanctifying work. It will be argued that such a synthesis is possible using the insights of a form of relational Pneumatology found in Eastern Orthodoxy. If the argument succeeds it will provide both a resource for contemporary Pentecostal and charismatic pastors to understand their own history, doctrine and tradition more fully and a framework in which that doctrine can be preached effectively.

This is potentially of particular interest to charismatic and Pentecostal pastors for a number of reasons. First, a deeper understanding of our tradition (the author of this paper is a charismatic pastor from a neo-Pentecostal background) will enable pastors to respond to pastoral and theological challenges we encounter with greater confidence and rigour. New pastoral and other practices and formulations can be offered that draw on both an understanding of the Spirit as sanctifier and as empowerer. Second, it confronts the risk inherent in some accounts of Pentecostal and charismatic spirituality of the Spirit's role becoming misunderstood through a neglect of either his empowering or purifying work. Third, when counselling congregants and others as they face the challenges of sin, suffering and mission, a coherent and concise account

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[26] David Hempton, *Methodism: Empire of the Spirit* (London: Yale University Press, 2005), 2.

[27] Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: OUP, 2002), 10.

[28] There is a subset of Wesleyan Pentecostals who affirm both experiences, although this is not the dominant position of the movement as a whole: Allan Heaton Anderson, To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity (Oxford: OUP, 2013), 5-6.

[29] For example, Ben Pugh, 'The Wesleyan Way: Entire Sanctification and its Spin-offs – a Recurring Theme in Evangelical Devotion', *Evangelical Review of Theology*, 38.1 (2014), 4-21, [5-18].

of how the Spirit's work embraces different facets of Christian experience is invaluable. Finally, it helps in ecumenical and apologetic settings to be able to offer a fuller account of Pentecostal and charismatic doctrine and experience, particularly as it relates to the understandings of the Spirit's work in other denominations and traditions.

Before proceeding with this argument, it is important to note that Pentecostalism is a global movement with an enormous diversity of understanding and practice.[30] This discussion will focus upon the understanding of Spirit Baptism that has characterised Pentecostalism from its beginning,[31] and the common practice of rooting the Pentecostal movement in the 1906 Azusa Street revival.[32] Nevertheless, it should be acknowledged that doing so potentially contributes to the misleading idea of an American-centred Pentecostalism.[33] Unfortunately, given the limits of space, this is inevitable and will have to be mitigated by further research in future.[34]

The argument will be divided into three parts. The first will analyse Entire Sanctification as it was taught by John Wesley and Spirit Baptism as it has been understood in Classical Pentecostalism. Having isolated the key attributes of each doctrine, the discussion will then move to examine three historic approaches to integrating them, noting that none is wholly satisfactory. Finally, the work of Eastern Orthodox writers will be used to propose an alternative approach that, it will be argued, is superior to the others.

Entire Sanctification and Spirit Baptism

Entire Sanctification

As has been noted, many contemporary historical theologians locate the roots of contemporary understandings of Spirit Baptism in the experience of Entire Sanctification that characterised the Wesleyan revival.[35]

Wesley described Entire Sanctification using both affirmations and the *via negativa*.[36] In summary, it comprised the experience of love for God and others occupying the whole of the human heart and soul.[37] It is, therefore, the restoration of the *image* of God in humanity or the full *mind* of

[30] Walter J. Hollenweger, 'From Azusa Street to the Toronto Phenomenon', in *Pentecostal Movements as an Ecumenical Challenge*, ed. Jurgen Moltmann and Karl Josef Kuschel (London, SCM: Concilium 3, 1996), 3-14 [7].

[31] Throughout the rest of this paper references to 'Classical Pentecostalism' are to this wing of the movement. There are other branches of the movement that are not fully captured by this term, including Holiness or Wesleyan Pentecostals: Anderson, Ends, 6.

[32] See, for example, Ben Pugh, '"Under the Blood" at Azusa Street: Exodus Typology at the Heart of Pentecostal Origins', *Journal of Religious History* 39.1 (2015), 86-103, although Anderson's challenge to this position should also be noted: A. Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (London: SCM Press, 2007), 4.

[33] Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York: CUP, 2004), 11.

[34] Some caution is necessary here. Anderson summarises the standard account as being 'made in America': Anderson, Ends, 44-45. However, he also notes that the movement is trans-national with roots in the disparate revival movements of the nineteenth century which complicate this story. In a British context the Welsh revival of 1904-5 is particularly significant: Anderson, Ends, 27.

[35] Donald W. Dayton, *Theological Roots of Pentecostalism* (Metuchen, NJ: Hendrickson, 1987), 49.

[36] For example, Wesley, Sermon 40, 'Christian Perfection', s.I.1-9 in *Sermons II,* ed. Albert C. Outler, vol.2 of *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1976-), 100-105.

[37] Wesley, 'Letter to Charles Wesley, September 1762', in *Letters* (Telford), vol.4, 187; Wesley, 'The Scripture Way of Salvation', s.I.9, *Bicentennial Works*, 2:160; Collins, *Love*, 302.

Christ which is the focus of the experience.[38] Further, the love experienced in Entire Sanctification is necessarily expressed in 'tempers, words and actions.'[39]

Wesley was ambivalent about the relationship of Entire Sanctification to miraculous Spiritual gifts. While Wesley stated that he was not opposed to the continued operation of such gifts,[40] and observed them among at least one group who had received Entire Sanctification, this was not the aim of the experience and, in this instance, proved destructive to the pursuit of the Spirit's fruit, particularly 'humble love.'[41] Similarly, Wesley did not experience or expect the continued presence of glossolalia but nor would he rule it out.[42] In general, therefore, the aim of Entire Sanctification was not to obtain gifts or power but holiness.[43]

Bratton has isolated four representative testimonies of the experience of Entire Sanctification during the late eighteenth century.[44] All four spoke of being filled with the presence of God (associated with the presence of the Spirit) and being overwhelmed with love.[45] Two of the witnesses spoke explicitly of the Spirit removing the '*root of sin'* or *'heart of stone.'*[46] The other two associate the experience with the presence of light and physical metaphors such as 'rushing wind.'[47]

How it Worked

Wesley understood this experience to be a second blessing distinct from, and subsequent to, justification.[48] It was received by faith and yet was also to be preceded by active repentance.[49] In

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[38] For example, Wesley, *Plain Account,* s.27, *Bicentennial Works*, 13:190; Dunning, 187

[39] Wesley, 'Letter to Charles Wesley, September 1762', in *Letters* (Telford), vol.4, 187; Collins, *Love*, 302.

[40] John Wesley, 'Letter to Conyers Middleton,' in *Letters, Essays, Dialogs and Addresses*, Thomas Jackson (ed.), vol. 10 of *The Works of John Wesley* (London: Wesleyan Conference Office, 1872), 54-56; Wesley, Sermon 89, 'The More Excellent Way', s.2, *Bicentennial Works*, 3:265; Timothy L. Smith, 'John Wesley and the Second Blessing,' *Wesleyan Theological Journal*, 21 (1986), 137-152 [148].

[41] Wesley, 'Letter to Miss Bolton, December 5, 1772', in *Works* (Jackson), vol.12, 481; Wood, Laurence W., *The Meaning of Pentecost in Early Methodism: Rediscovering John Fletcher as John Wesley's Vindicator and Designated Successor* (Oxford: Scarecrow Press, 2002), 190.

[42] For example, Wesley, Sermon 37, 'The Nature of Enthusiasm', s.21-22, *Bicentennial Works,* 2:54; John Wesley, *Explanatory Notes on the New Testament*, 629, 631 (1 Cor. 14:15, 28), available through the Wesley Center Online at < http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-st-pauls-first-epistle-to-the-corinthians/#Chapter+XIV > [accessed 19 June 2018]. Wesley departs from Bengel here: Howard A. Snyder, 'The Church as Holy and Charismatic', *Wesleyan Theological Journal*, 15.2 (1980), 7-32, [27]; Smith, *Blessing*, p.148. See also, Daniel R. Jennings, *The Supernatural Occurences of John Wesley* (Oklahoma City, OK: Sean Multimedia, 2012), 81-85.

[43] John Wesley, 'A Farther Appeal to Men of Reason and Religion, Part I', s.V.28, in *Bicentennial Works*, 171-172; Dayton, *Roots*, 45.

[44] Amy Caswell Bratton, *Witnesses of Perfect Love: Narratives of Christian Perfection in Early Methodism* (Toronto: Clements Academic, 2014).

[45] Bratton, 53, 68-69, 89, 97.

[46] Bratton, 53, 68-69.

[47] Bratton, 89, 97.

[48] John Wesley, 'Letter to Samuel Bardsley, 1772' in John Telford (ed.), vol.5 of *The Letters of the Reverend John Wesley, AM*, (London: Epworth Press, 1931), 315; Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville, TN: Abingdon, 2007).

[49] Wesley, 'A Plain Account of Christian Perfection' (1766), s.19 in *Doctrinal and Controversial Treatises II, Bicentennial Works*, 13:175; Collins, *Love*, 281.

this sense works suitable for repentance were considered necessary for Entire Sanctification, although not in the same 'degree' as faith.[50]

This raises the question of whether Entire Sanctification is received through a process or a crisis. Given Wesley's emphasis upon repentance, some have downplayed the theological significance of the instantaneous aspect of the experience.[51] Nevertheless, Wesley explicitly affirmed instantaneity and stressed it in his preaching.[52] For Wesley, therefore, this is a false dichotomy: Entire Sanctification is a crisis that occurs in the context of a process.[53] Whilst it is a definite experience and a new state, it is also a development of prior character. In this sense there is 'one kind of holiness' which varies in degree. Entire Sanctification therefore represents the culmination of a process,[54] yet not its conclusion; we continue to grow in love and can also fall from it.[55]

Wesley was not always explicit about how each member of the Godhead is at work in this process. Some have argued that Wesley's understanding of the Christian life was primarily Christological, even as it encompasses Entire Sanctification.[56] Others, however, have demonstrated that Wesley embraced a developed and distinctive pneumatology.[57] When Wesley described Entire Sanctification he would often do so in pneumatological terms.[58] At the same time, however, Wesley would insist both that every believer had received the Spirit irrespective of whether they had received Entire Sanctification and that the Spirit's work encompasses those who are already believers.[59] Wesley relied upon a range of Scripture references to support his

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[50] Wesley, Sermon 43, 'The Scripture Way of Salvation', s.III.2, *Bicentennial Works*, 2:162-163; Collins, *Love*, 284; D. Marselle Moore, 'Development in Wesley's Thought on Sanctification and Perfection', *Wesleyan Theological Journal*, 20.2 (1985), 43.

[51] Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Abingdon, 1994), 153-154.

[52] Wesley, 'Letter to Sarah Rutter, December 5, 1789' in *Letters* (Telford), vol.8, 150; Laurence W. Wood, 'Pentecostal Sanctification in Wesley and Early Methodism', *Wesleyan Theological Journal*, 34.1 (1999), 24-63 [25]; William Arnett, 'The Role of the Holy Spirit in Entire Sanctification in the Writings of John Wesley', *Wesleyan Theological Journal*, 14.2 (1979), 15-30, [20].

[53] Collins, *Love,* 293; Harald Lindstrom, *Wesley and Sanctification* (Wilmore, KY: Francis Asbury P., 1996), 120-122; Stanger, 15.

[54] Wesley, Sermon 83, 'On Patience', s.10, *Bicentennial Works*, 3:174-176; H. Ray Dunning, 'A Wesleyan Perspective on Spirit Baptism' in Chad Owen Brand (ed), *Perspectives on Spirit Baptism* (Nashville, TN: B&H Publishing), pp.181-240 [192]; Moore, 39.

[55] Maddox, *Grace*, 152, 187.

[56] For example, Herbert McGonigle, 'Pneumatological Nomenclature in Early Methodism', *Wesleyan Theological Journal*, 8 (1973), 61-72 [68-72], Dunning, 182; Donald W. Dayton, 'The Doctrine of the Baptism of the Holy Spirit: Its Emergence and Significance', *Wesleyan Theological Journal*, 13.1 (1978), 114-126 [115].

[57] For example, Albert C. Outler, 'The Place of Wesley in the Christian Tradition', in Thomas C. Oden and Leicester R. Longden (eds), *The Wesleyan Theological Heritage* (Grand Rapids, MI: Zondervan, 1991), 75-96 [92-93]; Laurence W. Wood, *The Meaning of Pentecost in Early Methodism: Rediscovering John Fletcher as John Wesley's Vindicator and Designated Successor* (Oxford: Scarecrow Press, 2002), 139, Wood, *Sanctification*, 28.

[58] For example, Wesley, 'Letter 16 March 1771 to Joseph Benson' in *Letters* (Telford), vol.5, 228-229, 'Letter to Elizabeth Ritchie, June 23, 1774' in *Letters* (Telford), vol.6, 94; *Plain Account, Bicentennial Works*, 13:150-185. Arnett, *Sanctification*, 23; Wood, *Sanctification*, 25, 45.

[59] Wesley, 'Letter to John Fletcher, 22 March 1775' in *Letters* (Telford), vol.6, 146; Smith, *Fletcher*, 78.

understanding. According to Sangster's survey of the texts Wesley customarily relied upon in this regard, none were from Luke-Acts while seven were Pauline and ten were from 1 John.[60]

Position within the Christian Life

For Wesley, Entire Sanctification occupies a teleological position within the Christian life. While, in the sovereignty of God, there is no reason in principle why it may not occur soon after justification, generally that was not Wesley's observation.[61] It was not expected or experienced, therefore, as part of Christian inauguration.[62] Moreover, Wesley would point to the writer of 1 John's distinction between little children, young men, and fathers as providing an illustration of, and justification for, holding to perfection as the goal of Christian life.[63] This did not mean, however, that a believer needed to be physically mature in order to receive the blessing. [64]

Pentecostal Spirit Baptism

Having considered the Wesleyan doctrine of Entire Sanctification we will now analyse a Pentecostal understanding of Spirit Baptism.

Sources

The number of Pentecostal denominations, together with the absence of a single unifying figure such as Wesley, poses a challenge for identifying and analysing a distinctive Pentecostal theology.[65] Indeed, some Pentecostal scholars believe that to speak of the doctrine of Pentecostal churches is itself problematic.[66] Inevitably, this means that the discussion here is partial and does not embrace every wing of the Pentecostal movement. Hopefully further research can enable the proposals outlined below to be extended and developed in dialogue with other branches of Pentecostal theology.. Moreover, throughout our discussion we will note the presence of dissent among Pentecostal scholars concerning elements of their tradition.

Experience

Classical Pentecostals understand Spirit Baptism to be an experience available to all believers, resulting in an equipping or empowering for service and particularly focused on being a 'witness

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[60] W.E. Sangster, *The Path to Perfection: An Examination and Restatement of John Wesley's Doctrine of Christian Perfection* (New York, NY: Abingdon, 1943), 37-52; Frank Bateman Stanger, 'The Wesleyan Doctrine of Scriptural Holiness,' *The Asbury Seminarian*, 39.3, 8-29 [11-12].

[61] Wesley, 'Brief Thoughts on Christian Perfection' (1767/1783), s.2-3, *Bicentennial Works*, 13:199; Roy S. Nicholson, 'John Wesley's Personal Experience of Christian Perfection', *The Asbury Seminarian*, 6.1 (1952), 65-86 [78]; Moore, 40.

[62] Wesley, *Plain Account,* s.13, *Bicentennial Works*, 13:152.

[63] Wesley, Sermon 117, 'On the Discoveries of Faith', s.15-17, *Bicentennial Works*, 4:36-38; David L. Cubie, 'Perfection in Wesley and Fletcher: Inaugural or Teleological?', *Wesleyan Theological Journal,* 11 (1976), 22-37 [27].

[64] Kenneth Collins, 'The Promise of John Wesley's Theology for the 21st Century: A Dialogical Exchange', *Asbury Theological Journal*, 59 (2004), 171-180 [177-178].

[65] Dayton, *Roots*, 17.

[66] For example, Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 34; Allan Anderson, 'Varieties, Taxonomies, and Definitions' in Allan Anderson, Michael Bergunder, Andre F. Droogers, Cornelis van der Laan (eds), *Studying Global Pentecostalism: Theories and Methods* (Berkley, CA: UCP, 2010), 13-29.

for Christ.'[67] While Spirit Baptism includes an experience of the love of God, its chief result is nevertheless missional and prophetic empowering rather than transformation of character.[68]

In contrast to Wesley's understanding of Entire Sanctification, Classical Pentecostalism holds that Spirit Baptism is linked to involvement in miraculous gifts of the Spirit.[69] Moreover, Spirit Baptism is often expected to be evidenced by glossolalia.[70] This belief has been dominant since the beginning of the movement, although it has always been controversial and the exact relationship between glossolalia and Spirit Baptism is disputed.[71]

Donald Gee collated a number of early testimonies of Pentecostal Spirit Baptism. In addition to the gift of tongues, several of the testimonies speak of a sense of the presence of God and of being filled with power and physical strength. There are also reports of a sense of Divine light being present in and around the believer.[72] These experiences are replicated in the testimonies collated by Edmund Rybarczyk which describe the experience as bringing a Divine likeness, a filling with love and of light shining from the believer.[73] The primary Biblical reference point for Pentecostal understandings of Spirit Baptism is Acts 2. The experience of the apostles described therein is taken to be typical of the experience that is available to every believer.[74]

Reception and Operation within the Christian Life

Classical Pentecostals understand the experience of Spirit Baptism to be subsequent to regeneration or initiation. It is viewed as a 'renewal experience' for those who are believers in Christ.[75] Thus the experience is to be 'ardently and earnestly' sought by believers, often corporately, and received by faith.[76] Most would hold, however, that it is possible for conversion and Spirit Baptism occur simultaneously in new converts. This approach is often linked with a focus on the Pauline epistles over, or alongside, the Luke-Acts narratives.[77]

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[67] William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), 9; Macchia, *Baptised*, 16, 20; Stanley M. Horton, 'Spirit Baptism: A Pentecostal Perspective', in Chad Owen Brand (ed.), Five Perspectives on Spirit Baptism (Nashville: TN, B and H Publishing, 2004), pp.47-93 [, 54, 78].

[68] Macchia, *Baptised*, 16.

[69] Macchia, *Baptised*, 20; Horton, 54.

[70] Menzies, *Anointed*, 9; Horton, 55.

[71] Donald Gee, *The Pentecostal Movement*, rev'd ed. (London: Elim, 1949), 7-8; Horton, 52; Macchia, *Baptised,* 35.

[72] Gee, 24-25, 35.

[73] Edmund J. Rybarczyk, 'Spiritualities Old and New: Similarities between Eastern Orthodoxy and Classical Pentecostalism', *Pneuma: The Journal of the Society for Pentecostal Studies,* 24.1 (2002), 7-25 [22].

[74] Gee, p.7-8; Menzies, *Anointed,* 9; Dayton, *Roots*, 23.

[75] Macchia, *Baptised*, 20; Horton, 55; William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), 109-120.

[76] Assemblies of God (USA), *Statement of Fundamental Truths: Article 7* < https://ag.org/Beliefs/Statement-of-Fundamental-Truths#7 > [accessed 6 June 2018]; Myer Pearlman and Frank M. Boyd, *Pentecostal Truth* (Springfield, Mo.: Gospel Publishing House, 1968),72-73; Horton, 91. In Pearlman, Boyd and Horton's accounts the seeking focuses on Christ rather than the Spirit himself. This is typical of the Pentecostal emphasis on Jesus as Baptiser in the Holy Spirit.

[77] See, for example, Gordon D. Fee, 'Baptism in the Holy Spirit: The Issue of Separability and Subsequence', *Pneuma: The Journal of the Society for Pentecostal Studies,* 7.2 (1985), 87-99; Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Grand Rapids, MI: Baker, 1994), 863-864. Fee goes further than merely accepting the possibility that Spirit Baptism and conversion happen simultaneously. He argues that there is 'very little biblical support' for the subsequence doctrine. It was, in his mind, a matter of historical necessity that the earliest Pentecostals experienced Spirit Baptism as subsequent to their conversion. Contemporary Pentecostals should not

Despite the Classical Pentecostal insistence upon the subsequence of the experience of Spirit Baptism to regeneration, its location within Pentecostal soteriology is nevertheless linked with inauguration. Spirit Baptism is directed towards the sending out of the believer empowered for mission.[78] This is demonstrated by the Pentecostal emphasis upon receiving Divine equipping for a particular task, the expectation of Spiritual gifts, and the texts cited in support which overwhelmingly refer to young believers who are being commissioned into ministry.[79] Moreover, as we have noted above, dissenters such as Fee would prefer to locate Spirit Baptism as an integral part of Christian inauguration.[80]

How Do They Compare?

Having analysed both Entire Sanctification and Spirit Baptism it is possible to summarise their differences and similarities.

First, this analysis has revealed that the doctrines are distinct and should not be equated or conflated. For example, Entire Sanctification is directed towards the transformation of character, does not prioritise miraculous gifts, and occupies a teleological position within the Christian life. By contrast, Spirit Baptism is directed towards equipping with power, is evidenced by, and provides entry to, miraculous gifts, and is more naturally located alongside Christian inauguration.

However, second, while the experiences are distinct, they do not contradict one another in any key respect. They are not, therefore, incompatible.

Third, there is some overlap between the spiritualities. They share, for example, the expectation of a post-conversion experience of the Spirit received by faith. Moreover, testimonies of the experience of both Entire Sanctification and Spirit Baptism involve a sense of the presence of the Divine, use the language of love and light to describe that experience, and can incorporate physical consequences.

Theological Frameworks

Given these similarities, it is instructive to examine historic proposals for integrating the two spiritualities.

The Pentecostal Wesley

The historical link between Entire Sanctification and Spirit Baptism has been explored in depth.[81] Some argue, however, that the two doctrines should be closely associated theologically as well as

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'make a virtue out of necessity.' However, non-Pentecostals should not 'deny the validity of such experience on biblical grounds': Fee, 'Subsequence', 98. There are more positions on timing than these two. However, these are the most commonly expressed.

[78] In this sense it bears comparison with the Orthodox practice of chrismation, the sacramental anointing of a new Christian with oil speaking of the Spirit's equipping to mediate Christ to the world.

[79] Pearlman, 72-73, Horton, 55.

[80] For example, Fee, 'Subsequence', 90-99 and the comments at fn 52, above. Fee's proposal has not gained significant support within the movement.

[81] For example, Ben Pugh, 'The Wesleyan Way: Entire Sanctification and its Spin-offs – a Recurring Theme in Evangelical Devotion', *Evangelical Review of Theology*, 38.1 (2014), 4-21, [5-18].

historically, even if they are not equated.[82] The advocates of this position point to Wesley's approval of Fletcher's and Benson's teachings including his republishing of Fletcher's *Last Check to Antinomianism* with its equating of Spirit Baptism and Entire Sanctification.[83] Further, it is argued, Wesley explicitly used the language of Pentecost in connection with the experience of Entire Sanctification.[84]

Wood and others have successfully drawn attention to the pneumatological framework for Entire Sanctification. Nevertheless the Pentecostal Wesley thesis is flawed as a basis for integrating Entire Sanctification with Spirit Baptism. There are two difficulties in particular that make it unsuitable for our purposes.

While Wesley did use language connected with Pentecost to describe Entire Sanctification, he did not do so in the same way as Classical Pentecostals.[85] Wesley would speak of Spirit Baptism as an event that occurred at the beginning of the Christian life even if its significance was only fully realised later.[86] Moreover, as has been noted, Wesley taught that the believer would normally undertake works of repentance between justification and Entire Sanctification. This is in keeping with his understanding of the experience as the deepening of an existing reality.[87] Underlying these difficulties is the more fundamental problem that Spirit Baptism and Entire Sanctification are structurally and dogmatically different in the ways discussed above.[88]

In part as a result of these problems, the Pentecostal Wesley proposal is also difficult to preach. By way of example, should the pastor exhort his congregation to undertake works of repentance, seeking Entire Sanctification as the climax of years of progressive growth, or expect it shortly after conversion, seeking it in corporate prayer? Should the believer expect there to be miraculous gifts, and particularly glossolalia, as a consequence of the blessing, or look only for a renewal in love? The ambiguity at the heart of the proposal leaves these questions without a coherent answer and therefore renders the position unclear and unhelpful for Pastors.

Three-Fold Blessing

Wesleyan or Holiness Pentecostalism provides an example of a proposal which sought to incorporate both Entire Sanctification and Spirit Baptism into the Christian life. In this proposal there are at least three significant experiences of the Spirit within the Christian life, expected as

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[82] For example, Laurence W. Wood, 'Thoughts Upon the Wesleyan Doctrine of Entire Sanctification with Special Reference to Some Similarities with the Roman Catholic Doctrine of Confirmation', *Wesleyan Theological Society*, 15.1 (1980), pp.88-99, [88-89]; Kenneth Grider, J. *Entire Sanctification: The Distinctive Doctrine of Wesleyanism* (Kansas City, MO: Beacon Hill, 1980), p.24 While this position has often tended to be more closely associated with the Holiness movement, some recent Wesley scholarship has also used the language and categories of Pentecostalism: for example, Wood, *Meaning*, p.163-208.

[83] Smith, *Fletcher*, p.77; Laurence W. Wood, 'Historiographical Criticisms of Randy Maddox's Response,' *Wesleyan Theological Journal*, 34.2 (1999), pp.111-135 [119-120].

[84] John Wesley, October 28, 1762, *Journals and Diaries IV (1755-1765)* in *Bicentennial Works*, 21:392; Sermon, 74, 'Of the Church', s.12, *Bicentennial Works*, 3:49-50; Wood, *Meaning*, p.174-175.

[85] For example, Joseph D. McPherson, 'Historical Support for Early Methodist Views of Water and Spirit Baptism', *The Asbury Journal* 68.2, pp.28-56 [29-30].

[86] Wesley, 'Letter to John Fletcher, June 1, 1776', in *Letters* (Telford), vol.6, p.221; Randy L. Maddox, 'Wesley's Understanding of Christian Perfection: In What Sense Pentecostal?', *Wesleyan Theological Journal*, 34.2 (1999), pp.78-110 [85]; Maddox, *Grace*, p.177.

[87] Maddox, *Pentecostal*, 85; Collins, *Love*, 282.

[88] It is striking that some holiness writers concede this point and modify Wesley's teaching accordingly: Grider, 92.

conversion, Entire Sanctification, and Spirit Baptism.[89] Thus Entire Sanctification is kept separate from Spirit Baptism with the former a prerequisite for the latter.[90]

This proposal is attractive for a number of reasons. It recognises that Entire Sanctification and Spirit Baptism describe distinct experiences and cannot be conflated. It also takes seriously the idea that there are numerous subsequent experiences of the Spirit described in Scripture, a point that a number of Pentecostal scholars have recently made.[91] Moreover, it is clear in its outline and therefore capable of being preached in a local church.

There are, however, serious problems with this thesis. For example, in this proposal Spirit Baptism is no longer available to all for the work God gives every believer to undertake. Instead it is a benefit available only to those who have experienced Entire Sanctification. Conversely, Entire Sanctification is pushed ever earlier in the Christian life.[92] Perhaps most problematic, however, is the setting of power rather than holiness as the *telos* of Christian living. The aim of the Christian life thus becomes the acquisition of Spiritual power rather than the character of Christ.

Pneumatological Intensity

The final proposal we will consider in this section comes from contemporary Pentecostal scholars who wish to nuance their movement's understanding of Spirit Baptism.

In this model it is conceded the Spirit is fully given to the believer at conversion. Spirit Baptism can then be expressed as the 'release' of the indwelling Spirit,[93] and placed within a dynamic understanding of the process of salvation.[94] The difference in the believer's experience of the Spirit can then be described using the language of 'intensification.'[95] Thus, for those who favour this approach, all humanity participates in the Spirit ontologically while regeneration represents an intensification of that participation. Gabriel adapts this approach with a view to using the

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[89] Dayton, *Roots*, 18, citing David W. Faupel, *The American Pentecostal Movement: A Bibliographical Essay*, Occasional Bibliographic Papers of the B.L. Fisher Library, no.2 (Wilmore, KY.: B.L. Fisher Library, Asbury Theological Seminary, 1972) [Available < http://place.asburyseminary.edu/firstfruitspapers/5/ > [accessed 22 March 18].

[90] See, for example, John MacNeil, *The Spirit Filled Life* (New York: Fleming H. Revell, 1896), 73, 81, 87; R.C. Horner, *Bible Doctrines* (Ottawa: Holiness Movement Publishing House, 1909); Roland Wessels, 'The Spirit Baptism, Nineteenth Century Roots', *Pneuma: The Journal of the Society for Pentecostal Studies*, 14.2 (1992), pp.122-157 [155-156] and Dayton, *Roots*, p.99-100. Neither MacNeil nor Horner were themselves Pentecostals.

[91] For example, Andrew K. Gabriel, 'The Intensity of the Spirit in a Spirit-Filled World: Spirit Baptism, Subsequence, and the Spirit of Creation', *Pneuma: The Journal of the Society for Pentecostal Studies* 34 (2012), pp.365-382 [372]; Frank D. Macchia, 'The Spirit of Life and the Spirit of Immortality: An Appreciative Review of Levison's *Filled with the Spirit*,' *Pneuma: The Journal of the Society for Pentecostal Studies,* 33.1 (2011), pp.69-78 [70-71].

[92] So, for example, Horner works to show that Wesley was Entirely Sanctified at his conversion. Wesley did not share this opinion: Horner, p.140 discussed in Dayton, *Roots*, p.99-100; Wesley, *Plain Account,* s.13, *Bicentennial Works*, 13:152.

[93] For example, Macchia, *Baptised*, 77.

[94] For example, Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, Michigan: Baker, 2005), 101. This position is similar to contemporary Anglican charismatic accounts or those found within the Vineyard movement.

[95] James K.A. Smith, 'The Spirit, Religions, and the World as Sacrament: A Response to Amos Yong's Pneumatological Assist'*, Journal of Pentecostal Theology* 15.2 (2007): 251-261 [254].

metaphor of 'intensification' to denote not only Spirit Baptism but other experiences of the Spirit subsequent to conversion.[96]

This proposal parallels Wesley's understanding that the individual believer's personal participation in Pentecost happens at their conversion yet does not 'fully come' until later.[97] Moreover, Yong's locating of Spirit Baptism in the context of the increasing fullness of the Spirit correlates well with Wesley's dynamic understanding of Entire Sanctification. Yong in particular, therefore, comes close to expressing Wesley's interplay between dynamic repentance and the instantaneous work of the Spirit. Further, this proposal also solves a practical problem involved in preaching the doctrine of Spirit Baptism, namely: how can one receive the Spirit when he has already been given at conversion? It is common to argue that the Spirit is received at conversion but now received in a different way. Yet that concept is hard to explain given the repetition of the language of reception and the essentially static nature of the metaphor employed.[98]

Nevertheless, there are problems with this proposal. The language of 'release' or 'intensification' pictures the Spirit as an impersonal force or instrument to be used rather than a person to whom the believer yields. Moreover, there is not yet a developed place for Entire Sanctification as the *telos* of Christian life.

This framework has the most potential for incorporating Spirit Baptism and Entire Sanctification into a coherent structure of any of those examined. Yet it must be adjusted further. The final section of this article will consider how this might happen by engaging with the relational pneumatology found in some Eastern Orthodox thought.

Relational Pneumatology

This section will advance an alternative framework for integrating Spirit Baptism and Entire Sanctification by engaging with the language of relationship in some Eastern Orthodox conceptions of divine grace and the operation of the Spirit.

Relational Pneumatology in Eastern Orthodoxy

Theological Framework

Within the Eastern Orthodox tradition, the Spirit is understood to be given to each Christian at the inauguration of their life in Christ, usually regarded as their baptism. There is no further giving of the Spirit. Yet the believer's relationship with the Spirit may change over time, creating a greater awareness of his presence and thus openness to his power.[99]

This is paralleled in the Orthodox identification of the grace of God with his *energeia*. Thus each blessing is not solely conceived as a gift from God but a gift of God himself.[100] Mystical experiences within the Christian life can then be understood as participating in the Divine

[96] Gabriel, 379.

[97] For example, Wesley, 'Letter to John Fletcher, June 1, 1776', in *Letters* (Telford), vol.6, 221; Wood, *Meaning*, 163-164.

[98] Wessels, 154.

[99] Kallistos Ware, The Orthodox Way (New York, NY: SVS Press, 1979), 100.

[100] Kallistos Ware, 'God Hidden and Revealed: The Apophatic Way and the Essence-Energies Distinction', *Eastern Churches Review*, 7 (1975), 125-136 [131].

energeia. Moreover, while revelation and participation in the Divine life occur in the context of the deepening of the pneumatological relationship, it is nevertheless a 'free act of the living God.'[101]

While the Divine *energeia* should not be equated with the person and work of the Spirit without qualification, there is a close connection between the two.[102] Thus, as Ware observes, the possibility of a developing relationship with the Spirit and participation in the divine energies led Eastern Fathers such as St Gregory Palamas to distinguish between different classifications of Christians depending upon their own experience of God's presence.[103]

Testimonies of the Fathers

This understanding is testified to in the writings of several of the Eastern Fathers, examples of which are given below. The testimony of Macarius is representative of this tradition.

Macarius writes that the Spirit's presence is revealed over time as he comes to 'overshadow' the believer and 'grant to each more speedily the perfection of divine power.' The experience of this presence is dependent upon the believer's faith and piety.[104]

Elsewhere Macarius observes that 'Grace is constantly present, and is rooted in us, and worked into us like leaven, from our earliest years, until the thing thus present becomes fixed…But, for the man's own good, it manages him in many different ways, after its own pleasure. Sometimes the fire flames out and kindles more vehemently; at other times more gently and mildly.'[105] Again, this is not speaking of a second gift of the Spirit but of a new and distinct work by the Spirit in the life of the believer.

Similarly, Macarius would describe experiences of the Spirit using the language of a trance with accompanying visions and of having a 'light shining in the heart [that] disclosed the inner deeper, hidden light, so that the man, swallowed up in the sweetness of the contemplation was no longer master of himself, but was like a fool or a barbarian to this world by reason of the surpassing love and sweetness, by reason of the hidden mysteries; so that the man for that season was set at liberty, and came to perfect measures, and was set free from sin.'[106] These experiences are set alongside the common references to the gift of tears in writers such as St Isaac the Syrian and St John Climacus which marks, in Ware's account, the 'breaking-down of our sinful self-trust, and its replacement by a willingness to allow God to act within us.'[107]

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[101] Dan Chitoiu, 'St Gregory Palamas' Critique of Nominalism, in Constantinos Athanasopoulos (ed.), *Triune God: Incomprehensible but Knowable – The Philosophical and Theological Significance of St Gregory Palamas for Contemporary Philosophy and Theology* (Newcastle: Cambridge Scholars, 2015), 124-131 [126].

[102] Ware, 'Hidden', [133-134].

[103] Kallistos Ware, 'Tradition and Personal Experience in Later Byzantine Theology,' Eastern Churches Review, 3.2 (1970), 131-141[139].

[104] Collection I.25.2.4-5 quoted by Marcus Plested, *The Macarian Legacy: The Place of Macarius-Symeon in the Eastern Christian Tradition* (Oxford: OUP, 2004), 86-87**.** This section of our analysis draws upon an unpublished paper by Kallistos Ware, 'Personal Experience of the Holy Spirit According to the Greek Fathers', Available: http://silouanthompson.net/2008/08/personalexperience/ (accessed 21 April 2018), para.23-39. Ware notes similar references in the work of St Mark the Monk, St Symeon the New Theologian, and St John Climacus.

[105] Collection II.8.2, quoted in Harvey D. Egan, SJ, *An Anthology of Christian Mysticism*, (Collegeville, MN: Liturgical Press, 1996), 84.

[106] Collection II.8.3, quoted in in Egan, 84.

[107] Ware, *Way*, 101.

There is, therefore, within the Eastern Orthodox tradition, an account of how the Spirit relates to the believer throughout their life yet also discloses himself in new, and at times dramatic, ways as the believer is willing to seek him and practice repentance.

Towards an Integrated Framework

A relational conception of the work of the Spirit within the life of a believer provides a means of integrating Entire Sanctification and Spirit Baptism.

This model begins by arguing, together with those Pentecostal thinkers who have observed the universality of some experience of the Spirit, that the Spirit is at work in all creation at all times. It is the Spirit who gives life which is received by creatures, who provides for them, guides and meets with them.[108] This is more than simply an exposure to a particular intensity of the Spirit, however. Every individual is in some sense in relationship with the Spirit of their Creator; he gives himself and we respond in our words and actions even if we choose not to acknowledge him in it.[109] This is very close to the position proposed by Gabriel and others. Yet, as has been argued above, in using the language of 'intensity' their proposal risks both reducing the Spirit to an impersonal force and implying that he is in some sense less present in some places or at some times than others. Such an implication runs against Gabriel's explicit argument yet is a consequence of the metaphor of intensification he proposes.[110]

Everyone is therefore in a relationship with the Spirit of their Creator. When an individual becomes a Christian, however, something changes. This is not a change in the extent to which the Spirit is present in any particular place or time; in the words of the Orthodox Trisagion prayers, he is 'present in all places and filling all things.' Again, the language of intensification falls short at this point. By focussing on the language of relationship, however, the change wrought in the new believer is easily accountable. It is not that the Spirit, or his intensity, changes; rather it is his relationship with the individual that changes from being simply the Spirit of the Creator to, for example, the Spirit of adoption.[111] Again, it is the language of relationship that most adequately preserves the agency of the Spirit in the believer both before and after conversion and captures the sense in which it is the same Spirit who leads the individual to conversion and remakes them after it.

This new type of relationship between the believer and the Spirit is susceptible to growth both gradually, as in the process of repentance, and suddenly at moments of Divine self-disclosure. In those moments the believer's Christian life and experience will change because there has been a change in their relationship with the Spirit whether it be to manifest himself in power or to purify and cleanse.

While there is a danger in such analogies, the process described, above, has parallels in human relationships. It is easy to imagine a man and woman who begin as friends, spend time together and then fall in love. Their relationship will change and deepen gradually and in an instant as they marry, have children or buy a home. The language of 'intensity' fails to capture the changing

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[108] For an extended discussion together with Patristic and Scriptural citations, see Thomas C. Oden, *Classic Christianity* (New York, NY: HarperCollins, 1992), 529-531.

[109] For example, Exodus 28:3; 31:3.

[110] See Gabriel, 369-371.

[111] For example, Romans 8:15.

dynamic between the people involved. Rather it is the relationship of the individuals which changes as they give themselves to each other in new ways.

The metaphor of relationship therefore explains and reconciles both Spirit Baptism and Entire Sanctification within a single pneumatological framework while preserving the agency and personality of the Spirit. The believer's relationship with the Spirit can thus grow deeper both over time and in a moment. It is such moments of Divine self-disclosure and deepening of the believer-Spirit relationship that account for both Spirit Baptism and Entire Sanctification. This model holds with Classical Pentecostals, that it is the desire of God to deepen the experience of his presence towards the beginning of Christian life in order to equip the believer for service. Similarly, as the relationship between the believer and the Spirit develops over time through repentance, there may be a time when the Spirit wills to deepen his relationship with the believer still further by effecting Entire Sanctification.

Attraction of this Model

There are several reasons to favour this approach. First, this proposal coheres with the central elements of both Spirit Baptism and Entire Sanctification, outlined above. It acknowledges both that the Spirit is given distinctively to believers at the inauguration of their Christian life and yet that there are distinct and identifiable experiences of the Spirit that can occur later.[112] Similarly, it emphasises both the cooperative development of a relationship between the believer and the Spirit and the possibility of unilateral acts of Divine self-revelation.[113] This parallels both the Classical Pentecostal encouragement to seek Spirit Baptism as a believer and Wesley's conjunction of gradual and instantaneous spiritual growth.[114]

Second, this proposal acknowledges the insights of Gabriel, Smith, and others of the inherent subsequence of all aspects of the Spirit's work while also recognising the priority and personality of the Spirit in all his interactions with the world.[115] It thus avoids the tendency towards reducing the Spirit to an impersonal force and the risk of instrumentalising the experience of Spirit Baptism and miraculous gifts.

Third, this framework emphasises both the possibility and necessity of receiving Divine power for service and the teleological priority and possibility of holiness. It thus explains the continuity between the experience of Spirit Baptism and Entire Sanctification while preserving the integrity of each. Further, since these experiences are conceived as distinct self-disclosures of the Spirit within the context of a relationship, we can allow that there may well be physical consequences to either experience without giving them undue focus.

Finally, while we are not arguing that either Wesley or Classical Pentecostals consciously operated with this framework, the relational aspects of Spirit Baptism are acknowledged by Pentecostal writers even if they are not emphasised.[116]

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[112] Ware, 'Personal Experience', [51].

[113] Chitiou, 126.

[114] This conception of the Spirit's work also helps explain how we might understand the interplay between co-operant and free grace observed throughout Wesley's theology: for example, Collins, *Holy Love*, 292.

[115] For example, Gabriel 366.

[116] Horton, 69.

Challenges

There are, nevertheless, challenges to this proposal. For this proposal to be accepted both Wesleyans and Pentecostals would need to be flexible about how they explain and speak about their respective spiritualities. Clifton has argued for this sort of flexibility in a Pentecostal context while Lovelace urges that revival and the experience of the Spirit may look different in the lives of different believers without either experience being illegitimate.[117]

This challenge is most evident regarding the issue of glossolalia. While there is no reason why Pentecostals should not retain glossolalia as an important aspect of the believer's deepening relationship with the Spirit, this framework mitigates against tongue-speaking as the necessary initial evidence of all post-justification experiences of the Spirit. There is some support for this in Hayford's argument that Pentecostals should understand Spirit Baptism as offering the capacity for praying in tongues while acknowledging that individuals may not choose to do so.[118] It remains a minority position, however.

Further, the incorporation of both spiritualities into a single framework risks reducing the clarity of our preaching.[119] This challenge, is not, however, insuperable. It is possible to maintain a holistic theological framework and heed Wesley's instruction that his preachers must preach 'perfection to believers, constantly, strongly, and explicitly,' encouraging believers to 'continually agonize for it.'[120]

Further study and analysis is required to determine the extent to which these challenges can be overcome. Nevertheless, we have argued that the model of relational pneumatology advanced above represents a coherent and clear framework for the advance of a combined Pentecostal and Wesleyan spirituality.

Conclusion

This paper has examined the distinctive spiritualities encompassed by Entire Sanctification and Spirit Baptism as they are taught in the Wesleyan and Classical Pentecostal traditions. It began by analysing each spirituality together with selected testimonies of its experience. That analysis revealed that Entire Sanctification and Spirit Baptism cannot properly be equated since they occupy different positions within the Christian life, fulfil different functions, and are said to produce different results. Nevertheless, it was argued, the doctrines are not incompatible and that there is some overlap between them.

The discussion then focussed on three historic proposals that had the potential to unite Spirit Baptism and Entire Sanctification into a single theological framework. Each of these proposals was found to be lacking in one or more respect. It was then suggested incorporating the relational pneumatology found in some Eastern Christian writing could provide a coherent and

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[117] Shane Clifton, 'The Spirit and Doctrinal Development: A Functional Analysis of the Traditional Pentecostal Doctrine of the Baptism in the Holy Spirit', *Pneuma: The Journal of the Society for Pentecostal Studies,* 29 (2007), 5-23 [12]. Richard Lovelace, 'Baptism in the Holy Spirit and the Evangelical Tradition', *Pneuma: The Journal of the Society for Pentecostal Studies*, 7.2 (1985), 101-123 [117].

[118] Jack Hayford, *The Beauty of Spiritual Language: My Journey Toward the Heart of God* (Dallas, TX: Word, 1992), 89-107; Macchia, *Baptised*, 37; and Lovelace, 101.

[119] For example, Clifton, 18-19.

[120] Wesley, *Plain Account,* s.26, *Bicentennial Works*, 13:188.

clear account of how Spirit Baptism and Entire Sanctification can be integrated within contemporary Christian discipleship.

This proposal represents an attempt to explain how pastors and church leaders might encourage their congregations to experience the fullness of the Spirit testified to in Pentecostalism and Wesleyanism. Ultimately, however, it was not the formulation of correct theology that predicated the experiences of either movement; the practice of dependence upon, and the cultivation of a relationship with, the Spirit will be the true preparation for his work in the lives of believers.

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DISCERNING THE SPIRIT

WISDOM FROM JONATHAN EDWARDS

Jacob Taylor

In 1736, one congregationalist minister in Massachusetts set out to describe the "wonderful work of God" that had happened among his parishioners.[1] Writing about the First Great Awakening, Jonathan Edwards recounted a move of God that birthed modern evangelicalism.

Charismatic writers like Sam Storms and Andrew Wilson have done the hard work of showing the historical strands of continuationism in the life of the Church from the apostolic age all the way through to the more modern charismatic movement.[2] While D.A. Carson questions the usefulness of such work, a charismatic historical *ressourcement* is helpful in providing a historically-based defence of the pentecostal-charismatic focus on the person and work of the Holy Spirit.[3]

Jonathan Edwards was not a charismatic. As a staunch cessationist, he criticised so-called "enthusiasts," Quakers and others in the 18th Century who held to a form of continuationism. His view was that with the increase in love, there would be less need for the *charismata*, which with the growth of the kingdom of God have long since ceased.

"I had rather enjoy the sweet influences of the Spirit, showing Christ's spiritual divine beauty, infinite grace, and dying love, drawing forth the holy exercises of faith, divine love, sweet complacence and humble joy in God, one quarter of an hour, than to have prophetical visions and revelations the whole year." [4]

"Amen!" says this charismatic. But to Edwards, the gifts and the fruit of the Holy Spirit seem to be at odds with one another, rather than the *charismata* primarily building up the Body of Christ in faith, love, and joy in God, as continuationists would maintain. While Sam Storms adequately addresses Edwards' more general arguments elsewhere, Edwards' experiences and reflections serve as an unexpected but deep well for the assessment of charismatic experiences of revival today.[5] Edwards provides historic precedent, a robust theological framework, and a pastoral heart for revival; all of which the charismatic and pentecostal churches of the 21st Century sorely need.

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[1]'A Narrative of Surprising Conversions', in *Jonathan Edwards on Revival*, (Edinburgh: Banner of Truth Trust, 1995), 7.
[2]Sam Storms, *Understanding Spiritual Gifts: A Comprehensive Guide,* (Grand Rapids: Zondervan Reflective, 2020), p.123-145 and Andrew Wilson, *Spirit and Sacrament: An Invitation to Eucharismatic Worship,* (Grand Rapids: Zondervan, 2019), 101-108.
[3] D.A. Carson, *Showing the Spirit: a theological exposition of 1 Corinthians 12-14*, (Grand Rapids, MI: Baker Book House Company), 165-169.
[4]The Distinguishing Marks of A Work of the Spirit of God, in *Jonathan Edwards on Revival*, (Edinburgh: Banner of Truth Trust, 1995), 140-141.
[5] Storms, *Understanding Spiritual Gifts,* 87-97.

Historic Precedent

God has marvellously used the charismatic and pentecostal movements to bring fresh power to the witness of God's people; however, the relative freshness of this move of God has left continuationist theologies open to the charge of being an invention of modernity. Some within traditional denominations view the charismatic and pentecostal movements with suspicion or scepticism. This mirrors Edwards' own experience, with much of his work dedicated to defending the experiences of his parishioners from those who wanted to denigrate and denounce them.

In his "Narrative of Surprising Conversions", Edwards gives a general account of the revival that broke out in Northampton, Massachusetts, and the surrounding villages and towns. In his account, Edwards details the unified and varied natures of the experiences:

> "There is a vast difference, as observed, in the degree, and also in the particular manner of persons experiences both at and after conversion, but it seems evidently to be the same work, the same habitual change wrought in the heart; it all tends the same way, and to the same end; and it is plainly the same spirit that breathes and acts in various persons."[6]

Although Edwards is talking more specifically about conversion, it is evident that the Spirit worked among many different types of people. Edwards writes in great detail about how the Spirit impacted both old and young; rich and poor; those who lived "good" lives and those who seemed far from God. The Spirit seemed to manifest itself in three ways to Edwards's parishioners: in conviction, in longing for God, and in greater piety.

> "Persons are sometimes brought to them a little before the borders of despair, and it looks as black as midnight to them a little before the day dawns on their soul."[7]

The Holy Spirit forcefully convicted people of their need for Christ. With the realisation of the condition of their souls when compared to the purity and holiness of God, people would break down.

> "Some few there have been, of persons who have had such a sense of God's wrath for sin,... and made to cry out under astonishing sense of their sin."[8]

Such a visceral response to preaching could be expected from the language in the preaching of the age. Edwards in particular is famous for his sermon, "Sinners in the Hands of an Angry God".

> "The God that holds you over the pit of Hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath toward you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire."[9]

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[6] Edwards, *A Narrative of Surprising Conversions*, 48.
[7] Edwards, *A Narrative of Surprising Conversions*, 25.
[8] Ibid.
[9] Jonathan Edwards, *Sinners in the Hands of an Angry God,* (London: Benediction Classics 2017), 48.

Edwards's fiery imagery has divided opinion ever since but the Lord used it to bring about great fruit. At least on par with the effectiveness of his preaching, seems to have been the variety of other ways God worked among the lives of people.

> "Some are more suddenly seized with convictions; it may be, by the news of others' conversion, or something they hear in public, or in private conference—their consciences are smitten, as if their hearts were pierced through with a dart."[10]

The Spirit seasoned conversations with the flavour of the gospel and the works of God. While the Holy Spirit brought conviction, He brought joy too, particularly at the realisation of the saving grace available in Christ.

> "It was very wonderful to see how persons' affections were sometimes moved—when God did as it were suddenly open their eyes, and let into their minds a sense of the greatness of his grace, the fullness of Christ, and his readiness to save… Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a loud weeping."[11]

Edwards indicates that the work of the Spirit in the life of a person deals inherently with the affections, with the possibility of pulling people into the deepest darknesses of despair at their sin but also great releases of joy. Emotions were not something that Edwards wanted people to shy away from. Instead he saw it as a *normative* aspect of this work of God. The Holy Spirit may cause one person to weep and another to laugh. Despite this diversity there is still one Spirit at work. This rings true with elements of the charismatic experience, particularly with its heavy importance laid on the person and work of the Spirit, which Andrew Wilson draws out as not only the normative of modern charismatic streams, but also of the early Church.[12]

There is an inherent connection between the glory of God and our enjoyment of God,[13] particularly between joy and true worship. Joy in God alone is the reason for our pursuit of Him. In worship, we realise our chief end, as the Westminster Larger Catechism says: to glorify God and fully enjoy him forever.[14] Grudem, notes, "we probably experience delight in God more fully in worship than in any other activity in this life."[15] The centrality of worship in charismatic practice should bring us to a greater sense of joy, as we spend time delighting in wondrous works of God and experiencing the manifestations of the Holy Spirit amongst us.

But the greater challenge for modern, British pentecostals and charismatics, is the last fruit seen by Edwards in the lives of his people, a greater piety. Edwards gives many stories of the reformed character of his parishioners, how they would give up drunkenness or 'night-walking' or blasphemy. The Holy Spirit ignited a deep longing for God in their hearts, and they sought greater knowledge of the doctrine of God and Scripture.

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[10] Edwards, *A Narrative of Surprising Conversions*, 23.
[11] Edwards, *A Narrative of Surprising Conversions*, 37.
[12] Wilson, *Spirit and Sacrament,* 91-92.
[13] Sam Storms, *Practicing the power: welcoming the gifts of the Holy Spirit in your life*, (Grand Rapids, MI: Zondervan, 2017), 217-218.
[14] Westminster Assembly, *The Westminster Confession of Faith: With Proof Texts.* (Horsham, Pa.: Great Commission Publications, 1992).
[15] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine,* (Leicester: Inter-Varsity Press, 1994), 1005.

> "And it seems to be necessary to suppose that there is an immediate influence of the Spirit of God, oftentimes, in bringing texts of Scripture to the mind."[16]

This challenges those of us within contemporary charismatic and pentecostal streams: do our worship and charismatic experience ultimately lead to conviction, joy, and greater piety among our churches? Do we worship for a good feeling with no relation to the person and finished work of Christ? If our worship is narcissistic, we will not see any increase in the piety of our people. But if our worship is legalistic, we will see neither true conviction nor true joy.

The Holy Spirit was central to Edwards' experience and was active in the lives of his parishioners, bringing them closer to the Godhead and empowering them to live holier lives. Pentecostal-charismatic Christians continue to carry the torch of the Holy Spirit's power to dynamically reorient not only the Church but also the world. We should pursue the Holy Spirit not only for the gifts that He brings but also the conviction, love, and joy found in His presence.

Theological Framework

Jonathan Edwards gives historical precedent to the Spirit-focused nature of the continuationist movements but he also gives a useful theological framework for the assessment of whether or not a supposed work of the Holy Spirit is truly of divine origin.

Beginning his description of "The Distinguishing Marks of a Work of the True Spirit" with a warning, Edwards reminds his readers that in the apostolic age, "the devil was abundant in mimicking, both the ordinary and extraordinary influences of the Spirit of God."[17] Therefore, the apostles sought to lay out principles to ensure that the fledgling Church could distinguish between the work of Satan and the work of God. This advice is still needed today, in an internet-fuelled age of fresh prophecies every New Year and videos of dubious miraculous healings, whose authenticity confuses the Christian. As AI also develops, discerning between the works of the Holy Spirit and those of technologically-capable demons will need to be an area that the Church develops both from a practical but also a spiritual perspective.

It is best to begin where he begins, what *not* to judge. We can group Edwards negative arguments into three camps: external appearances, evident error, and great preaching.

The first thing not to judge is the way that something appears.

If something is new, or unusual to the ordinary practice of the Church of God, then we cannot conclude that it is not a work of the Holy Spirit. Edwards says rather emphatically, "What the church has been used to, is not a rule by which we are to judge; because there may be new and extraordinary works of God…"[18] The ingenuity of God serves as a caution to churches who have not embraced the work of the Holy Spirit evident in the charismatic movement because this move of the Spirit is relatively new and supposedly historically unprecedented. It also challenges the charismatic and pentecostal movements in the UK. The way we have seen God move and the Holy Spirit manifest today or earlier in our lives, may not necessarily be the same way He sovereignly chooses to manifest Himself in the coming decades. Fuelled by his strong belief in the sovereignty of God, Edwards states, "We ought not to limit God where he has not limited himself."[19] For Edwards, this meant that the great range of emotions that were evidenced by his

[16] Edwards, *A Narrative of Surprising Conversions*, 41.
[17] Edwards,*The Distinguishing Marks of A Work of the Spirit of God*, 86.
[18] Edwards,*The Distinguishing Marks of A Work of the Spirit of God*, 89.
[19] ibid.

congregations should not necessarily mean that the Spirit of God has not been at work amongst them. For Edwards' parishioners, God seems not only to have moved their emotions but also to have absolutely overwhelmed them.

> "II. A work is not to be judged of by any effects on the bodies of men; such as tears, trembling, groans, loud outcries, agonies of body, or the failing of bodily strength."[20]

It would be anachronistic to insist that Edwards is defending the modern phenomena of 'holy laughter' or of people being 'slain in the Spirit.' Instead, Edwards had seen God work with such great force that people's emotional states had been completely shattered and they were physically experiencing the terror of their situations as unsaved people. He writes elsewhere of the joy that people also experienced from the work of the Holy Spirit but Edwards focuses on the impact of fear. He roots his experience in that of the early Church, with the examples of the jailer in Acts 16 and the disciples themselves in Matthew 14, who realised with great dread the God with whom they were dealing.

Furthermore, we should not dismiss a move of God if there is a lot of religious fervour. While the coming of Christ's kingdom and the expansion of it in our own days will not be accompanied by "outward pomp,"[21] we should expect a great commotion because (as Edwards points out) "when Christ's kingdom came, by that remarkable pouring out of the Spirit in the apostles' days, it occasioned a great stir everywhere"[22] both through the work of the Spirit and the opposition set up against it. This is not a retrospective on the Toronto Blessing but the fact that it caused such a stir among Christians is not an argument against its legitimacy as a genuine work of God. Edwards shows us that such stirrings could, although will not necessarily, be a sign of a true, charismatic move of the Spirit amongst His people.

For Edwards, the imagination also plays an important role in a move of the Spirit. Far from rejecting the importance of impressions on the mind, Edwards affirmed that God—as the sovereign creator of our imaginations—actively used them as a way to bring people closer to Him. Edwards goes so far as to defend "ecstasy, wherein they have been carried beyond themselves, and have had their minds transported into a train of strong and pleasing imaginations, and a kind of visions, as though they were rapt up even to heaven and there saw glorious sights."[23] Edwards grounds all of this in the sovereignty of the Lord and the examples as found in Scripture, such as Paul's rapture or the visions of the prophets.

It would be wrong-headed to insist that Edwards assumes that such experiences should be normative for the Christian life and he most certainly rejects those who would interpret such experiences as "prophetical visions, divine revelations, and sometimes significations of what shall come to pass,"[24] but he cannot shake that they can originate from the Spirit and impart a sliver of the divine.[25]

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[20] Edwards, *The Distinguishing Marks of A Work of the Spirit of God,* 91.
[21] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 95.
[22] ibid.
[23] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 97.
[24] ibid.
[25] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 98.

Finally, Edwards looks at the use of the lives of others as a means of the Holy Spirit to affect change in the lives of His people.[26] The Spirit used the example of others to great effect during the First Great Awakening, as the stories of the lives of people brought some to repentance and others to reformation of their lives. Revival broke out on the back of what had been reported in the next town down the road or from travellers bringing news as they travelled through New England. Edwards felt the need to defend this from those who would say it is solely from Scripture that people can be converted and changed. Grounding his position in Scripture, he shows how the Scriptures themselves are filled with instances of people being changed because of the example of others.

Secondly, a supposed move of God cannot be condemned if it is mixed with errors and sin.

God uses broken people, who are in the process of being sanctified by God, but who nevertheless still fail. The more zealous the person, the greater the possibility of a great fall. Some heinous instances of abuse, both spiritual and otherwise, have been found within charismatic and pentecostal streams (for a recent example considerIHOPKC and Mike Bickle[27]). In fact, from Edwards it seems that his lesson to us is that even when we try to pursue the gifts of Spirit, we must do our utmost to not turn into the Church in Corinth, which with a great, misplaced, religious zeal nonetheless quickly devolved into an absolute mess.

> "Zeal [is] an excellent grace, yet above all other Christian virtues, this needs to be strictly watched and searched; for it is that with which corruption and particularly pride and human passion is exceedingly apt to mix unobserved."[28]

Edwards briefly touches on the mingling of the work of the Spirit with the "delusions of Satan"[29] and the impact of people falling into great error and heresy. Judas was a member of the 12, Nicolas (founder of the heretical Nicolatians) was one of the first deacons chosen in Acts 6. The Reformation spawned both the Reformers but also non-trinitarian heresies like unitarianism. The fact that some within the charismatic movement have gone too far and embraced New Age mysticism, for example, does not discredit the movement as a whole. The harvest of wheat is always mingled with weeds.

Finishing his negative argument with a defence of the preaching of the age, he challenges us to again consider hell: its infinitude, its horror, its pain. It seems to have been a major feature of Edwards's ministry. With this in mind, it remains a challenge to the charismatic and pentecostal movements to preach the reality of hell, and not skirt around the topic. In our experience, we must not be surprised if God uses preaching to great effect to bring people to Him and to bring greater revival in our churches.

Charismatic theology is a practised and experiential theology. We take seriously Paul's charge to the Corinthians to "earnestly desire the spiritual gifts" (1 Corinthians 14:1), which are not only a theoretical, theological knowledge, but also impact the world around us - healing cancers, bringing decisive prophetic utterances, and speaking out mysteries in the Spirit. Our preaching must not only seek to build people up in the realm of the Spirit but also to remind us of the

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[26] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 98-101.
[27] Tim Wyatt, 'Explained: Who Is Mike Bickle and What Are the Allegations Against Him*,'. Premier Christianity*, 2023 retrieved from: https://www.premierchristianity.com/news-analysis/explained-who-is-mike-bickle-and-what-are-the-allegations-against-him/17035.article
[28] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 103.
[29] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 104.

ultimate realities of heaven and hell, but even more so the Gospel truths of Christ's sinless life, His death, His resurrection, and His coming return!

Having discussed what Edwards tells us not to base our discernment on, we can now move onto what he does say we should judge, which can be summed up in one word: sanctification. Edwards envisions revival as a great move of the Spirit to sanctify the people of God. Where God is at work, we should find a people holier than they were at the start and more in love with their Saviour.

The Spirit testifies to Christ and so it is simply logical to assume that where the Holy Spirit has been at work, Jesus Christ will be held in greater regard, that the confession on the lips of His people would be more strongly proclaimed. Edwards is at pains to define confession that Jesus is Lord to be "more than merely allowing: it implies an establishing and confirming of thing by testimony, and declaring it with manifestation of esteem and affection."[30] If experiences of the charismata result in the puffing up of individuals, or make the name of a church more famous without mention of Christ and His work on the cross, then there should be significant questions raised about its legitimacy as a work of God. It also challenges our heart posture towards God in desiring the gifts of the Spirit. Do we desire them for their own sake, or is it to know God greater and then proclaim the wonders of the Gospel?

Before God, demons quake and the powers of the world shudder. Although there does not seem to be a particular ordering to the marks of the Spirit of God that Edwards works through, it is telling that his second mark to watch for is the retreating of the work of the devil. Twinned together with the works of the devil are the works of the world, which Edwards understands as the work of sin in the world. When the power of God is demonstrated, the Enemy will do "whatever is in his power to discourage you, to frighten you, and to enslave as many as he can in fleshly bondage and spiritual darkness."[31] But we will also see people set free from sins that once caged them. The power of God is such that no stronghold of the enemy will ultimately stand against Him. Edwards narratives are full of stories of people liberated from deeply ingrained sin and chains that seemed unbreakable. People who seemed unsaveable were released into new life. Do our charismatic experiences result in the release from sin, or are people stuck in habits?

> "The spirit that operates in such a manner as to cause in men a greater regard to the Holy Scriptures, and establishes them more in their truth and divinity is certainly the Spirit of God."[32]

The Holy Spirit inevitably draws people to the Word of God. Edwards says that the Devil, in the furtherance of his kingdom of darkness, would never lead people to the sun.[33] The Word of God is the sword of the Spirit, the spiritual weapon of the Christian, with which we are able to wage war on Satan. Do our charismatic experiences tend towards a love for the Word or against it? If our practice is divorced from the Word, or even stands in direct opposition to it then we are in very dangerous waters. I have known people to say, "I do not really read my Bible because I much prefer just praying." Yes, pray! But also read the Scriptures. Without the anchor of the Scriptures, we will find another light and it will not be that which comes from the face of God.

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[30] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 110.
[31] Sam Storms, *Practicing the Power,* 147.
[32] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 113.
[33] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 114.

A corollary of the increase of the esteem of the Scriptures, is the increase in truth among the people of God. Edwards observes that one of the key distinctions between the Spirit of God and other spirits is that the Holy Spirit dispenses truth,[34] as the Godhead is truth.

Finally, we are brought to the ultimate effect of a work of God in the hearts of His people - love. Where the Spirit operates, we should see love for God and love of others spring up because He is the source of love. Edwards identifies a "a counterfeit love that often appears among those who are led by a spirit of delusion… arising from self-love, occasioned by their agreeing in those things wherein they greatly differ from all others…"[35] Edwards warns the 'enthusiasts,' whom he saw deeply carried away in their own doctrinal peculiarities that ultimately severed them from the Body of Christ. Those of us in charismatic and pentecostal movements cannot be so puffed up in our acceptance of the *charismata* that we ultimately sever ourselves from our siblings in the faith who believe otherwise. The love of God enables us to love those who do not hold to all of our doctrinal distinctives. The fact the baptist pastor across the way from your church is a cessationist, does not stop you from loving him in prayer. The fact the charismatic church nearby does not believe in tongues as an initial sign of the baptism of the Holy Spirit, does not stop you from joining together in mission in your neighbourhood.

Edwards boils it all down to love. If the Spirit of God is at work, we will love Christ more, we will love sin less, we will love the Scriptures more, we will love truth more and we will love each other and God more. Where the Spirit is at work, love grows. So in our churches, we must carefully and prayerfully observe if we are growing in love, or not.

A Pastoral Heart for Revival

Edwards was a man who deeply cared for his flock. Therefore, he focused on the pastoral implications of the move of God, which he experienced. We too should share in his pastoral concerns about any move of the Spirit that we experience in our churches, seeking to edify each other with the *charismata* rather than puffing up in self-love. Edwards draws out three practical implications from his observations: we must recognise when the Spirit is at work; promote the work of the Spirit; and avoid error.

Recognising the movement of the Spirit may seem to be an easy act with the plethora of so-called 'discernment' ministries which flood the airways of Christian spaces online but there is a reason why 'discerning of the spirits' is a gift of the Spirit. D.A. Carson highlights that spectacular miracles attest to the power of the spiritual, but do not directly attest to the Holy Spirit;[36] so we need discernment, which includes the discerning of different kinds of spirit at work in the lives of people.[37] As charismatics, we understand the power of prayer in the development of any spiritual gifts and that includes in the honing of discernment. We must begin with prayer. If we want to guard people from the demonic and encourage people in truth and goodness, then we must first pray and then pray again, and then practise the gift of discernment.

Edwards seems very aware that there are those that he knows who are standing afar while this work of God happens are missing out on a great work of God. They do not share in the great blessing and will miss an opportunity to receive grace and comfort.[38] Edwards' heart is for his

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[34] ibid.
[35] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 117.
[36] Carson, *Showing the Spirit,* 40.
[37] Grudem, *Systematic Theology,* 1083.
[38] Edwards, *The Distinguishing Marks of A Work of the Spirit of God*, 143.

detractors to join in the work that is happening and his concern is that scepticism and cynicism stopped his critics from experiencing the fullness of God's grace and the benefits thereof. It is the same concern that charismatics share about the outpouring of God's Spirit on His people and the resultant charismata.

Edwards's final pastoral implication is key for the modern charismatic and pentecostal movements. Do not fall into error! The modalism of Oneness Pentecostals and the New-Age meddling of some charismatics are deep errors that need to be corrected. We must continually strive to walk in the truth, which is why publications like *Eucharisma*, as well as theological training programs are so important.

Conclusion

This cessationist puritan is a useful resource for charismatic and pentecostal Christians in the 21st Century because he combines the pastoral heart for revival, with the theological rigour of a puritan, and the historical precedent of a man who encountered a powerful move of the Spirit. He challenges us to pray for a move of God as great as the one he experienced. He teaches us not to look on the surface to see if God is at work, but instead to observe the sanctification of God's people by the power of His Spirit. He reminds us not to cheaply accept a posture of cynicism and scepticism but instead to focus on the fruit: love!

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REVIEW OF
ENGAGING WITH THOMAS AQUINAS

LEONARDO DE CHIRICO

T. M. Suffield

Recently there has been an upsurge in interest in Thomas Aquinas among evangelicals; perhaps most notably from the 'retrieval' movement popularised by Matthew Barrett and *Credo* Magazine. Leonardo de Chirico's new book *Engaging with Thomas Aquinas* is attempting to do two things: firstly, to provide an engagement with Aquinas for evangelicals and secondly, to offer a note of caution into an evangelical discourse that is increasingly positive about Aquinas' work.

De Chirico spends the first two chapters exploring Aquinas' life and thought. The next two chapters explore Roman Catholic and Protestant readings of Aquinas over the last five hundred years. The final two chapters outline de Chirico's concerns with the architecture of Aquinas' thought and how evangelicals should and shouldn't appropriate it.

This is not a review of the book for how accurately it summarises Thomas' thought, for I am no expert in Aquinas. Instead, I'm writing as someone who, partly inspired by the enthusiasm for all things Thomas that's in the water at the moment, has read the *Summa Theologiae* and was left fairly cold. The *Summa* is obviously monumentally important for historical theology[1]—Aquinas is, in de Chirico's own words, a 'theological giant' (1). Yet I struggled to see why I should be reading it myself. So, I would seem to be the perfect audience for this introduction and critique.

The book is clearly written and as easy to grasp as anything dealing with the details of scholastic theology can be. As an engagement and overview of Aquinas' thought from an evangelical point of view, I think this book is successful. It would serve students studying him for the first time well, although it isn't a full introduction or survey, and it isn't thorough enough to be an evangelical companion to reading Aquinas. As de Chirico highlights, that hasn't yet been written (164).

It's as an entry into the ongoing conversation over Aquinas' use in evangelical theology that I intend to review the book, both because that will be of more interest to readers of *Eucharisma* and because I am more equipped to do so. I may not be an expert in Aquinas, but I am keen on theological retrieval—as is this journal, as its name is supposed to signify—and I have read widely, for a charismatic Pastor, in modern interpreters of Aquinas (from the *Nouvelle Theologie*, to Radical Orthodoxy, to the various strands of evangelical retrieval).

Towards the end of the book de Chirico highlights five contours for evangelical engagement with Aquinas, which seem to be the best way of framing my review.

1. Tradition under scripture

[1] To the extent that of all written texts, only the Bible has received more commentaries (57).

De Chirico's concern is that, while he affirms the importance of tradition for theology (157), we should remember that we're Protestants. The Bible is the final interpreter of all theology, including Aquinas. He can only serve as an authority insofar as he interprets the Bible well.

De Chirico is concerned that Aquinas' system puts Aristotelian philosophy on a parallel with scripture, suggesting that for Aquinas, 'the well-developed biblical insights and themes seem … to enter structures of thought that result from a complex process of integration between different factors' (42). The Bible is the primary source used to fill a framework taken from Aristotle. The charge is that the shape of the system of thought is not derived from the Bible so we should not appropriate his 'architecture.'

2. Eclectic Appropriation

De Chirico spends most of his fourth chapter exploring the early Protestant use of Aquinas (94-120), summarising their use as 'eclecticism' (109). Aquinas was their primary opponent on issues where the Reformers differed with Roman Catholicism and yet they often used his working approvingly in matters of metaphysics as related to the doctrine of God (110).

In essence, the Reformers and Protestant Scholastics used Aquinas when he was useful, and argued against him when he wasn't. De Chirico is concerned that modern evangelical appropriation of Aquinas swallows his thought systemically rather than eclectically.

3. The System is Problematic

De Chirico's most sustained criticism of Aquinas, and in my view his most important, is over his doctrine of sin. Aquinas' view of sin is described as 'optimistic' in comparison with Augustine's 'tragic' view of sin (52). Because nature is always '"open" to grace and capable of being raised in its entirety,' (53) Aquinas is more hopeful about our fallen nature's ability to do good. De Chirico picks this theme up throughout Aquinas' thought, but methodologically he sees it primarily in Aquinas' view of human reason and natural theology. De Chirico argues that sin exercises a 'marginal weight' in Aquinas' overall thought (57). He argues that for Aquinas, humanity's problem is 'not so much sin as a lack of grace' (66), we are wounded rather than suffering 'a radical breach' (133).

Aquinas' famous phrase 'grace does not destroy nature, but perfects it,' is, for de Chirico, to be read in the same vein. This is too positive about our fallen nature; de Chirico instead points to Bavinck's formulation that grace 'restores' nature. While I am persuaded about Aquinas, I think de Chirico has missed why this phrase has become so popular among evangelicals grappling with the ontology of male and female in light of modern understandings of gender and sexuality.[2] And here is a theme to which I'll return: de Chirico doesn't explain why Aquinas is becoming popular with evangelicals.

De Chirico has two other concerns that I'll briefly mention. First, the *'Pax Thomistica'* between theology and Aristotelian philosophy (or faith and reason) that typifies Aquinas' thought (35, 149-150). He describes this as 'epistemological and harmartiological semi-Pelagianism' (150)! Second, Aquinas' doctrines of analogy and participation (141-145) which, de Chirico argues, leave too great a similitude between the creature and Creator, and he goes on to connect this

[2] Bavinck's formulation also serves as well in those same debates so is to be preferred. De Chirico's concern about porting in categories that lead in the wrong directions by not fully understanding a concept that's being used because it's *useful* is particularly apt here. Or, if I may be as bold to suggest an alternative, I wonder if grace 'resurrects' nature.

theme to the inclusivism of Vatican II (145-149). De Chirico highlights the differing Protestant views on the usefulness of Aquinas' doctrine of God (162-164); however the choice of John Frame as his evangelical author opposed to Aquinas—when Frame is already famously opposed to elements of classical theism—makes it read like a short overview of differing views on classical theism rather than on Aquinas' account of the doctrine of God.

4. Roman Catholicism necessarily grows from the framework of Aquinas

Throughout, de Chirico establishes the profound impact of Aquinas on Roman Catholicism; an indisputable point. What would, however, be widely disputed is that Roman Catholic theology naturally arises from Aquinas' thought: but this is exactly what de Chirico claims. His concern is that uncritical adoption of Aquinas will cause us to swim the Tiber. De Chirico certainly demonstrates the way that Roman Catholic reception of Aquinas has 'hardened' Thomism and Thomas has become the greatest ally in anti-Protestant polemic (68-86).

Aquinas is closer to Tridentine Catholicism than the Reformers on both the doctrines of Scripture and Justification (169). Yet, some of de Chirico's critiques sound a little like 'he's not a Protestant' (e.g. 158), for, while the triadic view of revelation common to post-Tridentine Roman Catholicism (Scripture – Tradition – Magisterium) is built on Aquinas' thought, it's also not Aquinas' own view.

The continuity and discontinuity between the Reformers and the Mediaeval tradition is debated among Protestants. Matthew Barrett's recent *Reformation as Renewal*, for example, is a notable work which sees significantly more continuity than de Chirico.

5. We need mature readings of Aquinas

Thomas wears 'neither a Black hat nor a white hat, but a grey hat' (159).[3] As such we need to read him critically as part of the historical development of theology: neither as an ally nor an enemy. I doubt any evangelical reader of Aquinas would disagree; the question that continues to be debated is whether those who are more positive about Aquinas than de Chirico are reading Aquinas critically or not. De Chirco's concern is that they are not reading Aquinas critically enough.

An agreement

De Chirico's critique is at its most penetrating when he is engaging with Aquinas' view of sin. What he calls the 'tragic' view of sin, associated with Augustine, is vital to evangelicalism. This is a critique we need to hear, because, I fear, evangelicals' view of sin is becoming less tragic, and therefore we are becoming less likely to react to reading this in Aquinas.

While doing more than asserting this would take another essay, my concern is that too small a view of sin is endemic in evangelicalism. I suspect we don't read 'grace doesn't destroy nature, it perfects it,' and immediately want to turn to Ephesians 2 to refute it by reading that we are 'dead in sin.' We see this, to take three examples, in our adopting of softer language—like the ubiquitous 'brokenness'—to replace sin; in our adoption of the wisdom of the world without

[3] De Chirico is positively quoting K. S. Oliphant, 'Aquinas: A Shaky Foundation', The Gospel Coalition (7 November 2012): https:// www.thegospelcoalition.org/article/aquinas-a-shaky-foundation (accessed 25 August 2023).

considering how the noetic effects of sin have distorted it;[4] and in our approach to concupiscence.

On the last of these, I suspect most evangelicals are becoming more comfortable with Aquinas' view of sin[5]—that doesn't locate sin in desires but in acts[6]—as many recent evangelical treatments of concupiscence seem to have more in common with Trent than with the Reformers!

A Concern

I have two concerns: one small and one substantive.

My small concern comes from having noticed a small mistake, which I'm reticent to point out because of the likelihood of me making a similar mistake myself. When discussing the modern uses of Aquinas in the *nouvelle theologie* that influenced Vatican II, de Chirico cites *The Mystery of the Supernatural* as the English translation of Henri de Lubac's *Surnaturel* (132 n.10). *Surnaturel* (1946) is famously untranslated, *The Mystery of the Supernatural* is a translation of *Le Mystere du Surnaturel* (1965) which builds on the earlier more controversial work.

This is not in and of itself a huge deal and is an understandable mistake for someone unfamiliar with de Lubac. I happen to be much more familiar with de Lubac than I am with Aquinas—his opposition to a dualism between the natural and the supernatural is worthy of consideration by charismatics in my opinion.[7] Yet this small mistake does raise the questions of whether there are other mistakes in matters with which I am less intimately familiar.

My more significant concern, however, is that I think de Chirico fails to explain *why* there has been a Protestant resurgence of interest in Aquinas. At times it feels like he is against classical theism, which dilutes his argument against the use of Aquinas in retrieving classical theism for evangelicals. More clarity here would have been helpful.

Similarly, he is concerned by the Platonic elements in Aquinas, adopted for Aquinas through Aristotelean thought. De Chirico highlights the Platonic view of history as cyclical (*exitus-reditus*) which is found in Aquinas as contrary to a more Biblical linear view of history (56). This would have benefited from more thorough engagement with the history of Christian Platonism, including in the Fathers.[8]

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[4] I mean our 'plundering of the Egyptians,' especially with regard to church growth techniques without considering that the Egyptian gold was used both for the furniture of the tabernacle and the plating of the golden calf. I'm aware that Augustine was pro-'plundering' arguing that 'all truth was God's truth,' but he takes great effort to discern truth from error rather than just adopting what works.

[5] See e.g. *ST* I–II, q. 85, a. 1, where Aquinas speaks of sin 'diminishing' the natural inclination to do good, *ST* I–II, q. 85, a. 3 where sin is a wound, and *ST* I–II, q. 109, a. 2, where the noetic effects of sin are minimised.

[6] See e.g. *ST* I–II, q. 84 a. 1.

[7] De Chirico highlights the *nouvelle theologie* as making Aquinas' excesses worse (132-133). This may be true, but I think evangelical readers could do with more sense of why de Lubac in particular has been picked up by three strands of related Protestant thought: the radical orthodoxy of Millbank et al, Hans Boersma's *ressourcement* of Platonism, and the (more evangelical) political theology of James Wood and Peter Leithart. This is perhaps out of the scope of this sort of book, but the reader is left with the impression that there would be no sane reason for a Protestant to interact with these thinkers.

[8] Equally, I'm unconvinced that the Platonist view is as far from the Biblical one as de Chirico claims. Not only does *exitus-reditus* have some features in common with a Biblical exile-exodus (or death and resurrection) framing—though this similarity could be vastly overstated— but describing the Biblical story as 'linear' misses its inherently chiastic shape. History is shaped like dying and rising.

The author's own views here are not clear, but he does seem uneasy with the resurgence of realism to answer anthropological questions. I appreciate the implied concern that in appropriating historical theology we haven't fully understood in order to solve contemporary problems, we can end up importing foundational problems in our thinking. Again, I think more clarity on the question would have been helpful, especially since realism is on the rise as a response to gender ideology.

In sum, this is a useful book. I think its argument will be unconvincing to any who are keen on retrieving Aquinas because I don't think they will feel like they've been understood before being critiqued. However, I would encourage the retrieval movement to pay particular attention to de Chirico's warnings on Aquinas' view of sin. We are dead in our sins, and we do need resurrection.

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