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ETHICS IN A WESLEYAN CONTEXT

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This study grew out of an intensive analysis of the ethical consciousness of a particular branch of the Wesleyan movement in America. In the course of the investigation, a number of interesting ideas came to light relative to the ethical understanding of John Wesley himself. It is the explication of one of these discoveries with which this paper is concerned. It seeks to point out the origin of the idea and the content of the General Rules which Wesley formulated for his Societies and to elucidate the rationale for these, or what is the same thing, their function in the lives of the first Methodists. This latter point will focus our attention on the unique quality of Wesleyan ethics in its primitive expression. Since most Holiness groups in America probably have disciplinary rules quite similar to Wesley's, it will be a great help in evaluating the function of those rules to compare them in this respect with those of the Eighteenth Century Reformer.

Two preliminary points should be noted at the outset. One is Wesley's attitude toward the nature of rules in general which may be indicated in a letter to a society member. "General rules are easily laid down," he said, "but it is not possible to apply them accurately in particular cases, without the anointing of the Holy One." This implies that he feels it is impossible to provide an exhaustive directory of rules, and further, that the essential element in correctly making use of general precepts or principles in particular circumstances is a spiritual one. This element Wesley calls "the anointing," which reflects his acquaintance with I John 2:27 (from one of his favorite books) and stresses the fact that divine aid is indispensable in ethical behavior consonant with Christian perfection.

The second point is significant in view of the rigorous standards of many branches of the American Holiness Movement. Although John Wesley, himself, had a strict attitude toward amusements, F. J. McNulty, in his Ph.D. dissertation on "The Moral Teaching of John Wesley," insists that it was not as rigid as those views held by some of his contemporaries. He points out that Wesley felt such diversions as dancing and attendance at the theatre tended to divert one from pursuing the Christian life with singleness of heart, but he did not condemn them en toto. Gambling was a little less neutral and would inevitably produce covetousness (1) Robert C. Monk's findings bear this out: "Wesley's selections from the Puritans in The Library of Christian Classics and otherwise seem to concentrate on the spiritual nature and vitality of the Christian life, on the purity of its holiness rather

than instruction in such things as dress, plays and the arts."(2)

Wesley's own rules for the Societies have a certain general characteristic. In the 1743 edition, he affirms that all of them are taught in the written Word which is "the only rule and the sufficient rule, both of our faith and practice." Thus he expresses his firm belief that the rules were in harmony with the spirit and precepts of the Bible. There is furthermore a close similarity between the "Rules" and his essay on The Character of a Methodist, both of which explore the two areas of duty to God and duty to our fellowman based upon the two great commandments to love God and neighbor. Therefore, both the rules and the essay are expressions particularly of his understanding of Christian perfection and its ethical implications.(3)

The question may now be asked concerning the source of Wesley's rules and in answering this question, a further one will be illuminated, namely, what purpose did Wesley envisage these standards to serve. This is primarily the problem of the rationale for the rules.

To begin with, it should be observed that Wesley was formulating directions for his Societies, composed of Methodists who were endeavoring to actualize in their own lives the ideals and spiritual goals which their spiritual mentor had sought in his own experience, specifically Christian perfection. The idea of a Society with such a specific aim was not new, a number of them being in existence during Wesley's day for various special purposes.

Specifically "religious societies" began to be formed about 1678 and "it is certain that Wesley was aware of the existence of these societies, and was familiar with their organization. "(4) From the "Orders" of these earlier Societies, it may be learned that their sole design was "to promote real holiness of heart and life." One of the men who influenced them, a Dr. Anthony Horneck, taught a broad concept of holiness which anticipated the doctrines which were made prominent by Wesley in the eighteenth century. Dr. Horneck's view was "thoroughly 'evangelical' With a steady hand he points to the path of perfect love as the way to Christian perfection."(5)

By Wesley's day these groups had lost their vitality and had been replaced by new Religious Societies which differed somewhat from the earlier ones. One chief difference is that in the newer ones, no emphasis was laid upon the society members' attendance upon the sacraments of the church.

Among these newer groups was the Society at Fetterlane which was organized under Moravian influence with John Wesley as president. Even though relation with the Church of England was not a membership requirement, 'nor attendance at the means of grace, Wesley no doubt used his influence to insist upon the

members participating in the life of the Church. However, his influence waned and this aspect was affected. This is revealed by his exhortation to them in 1739 after an absence from London for some time. He urged them "to keep close to the church and to all the ordinances of God, and to aim only at living a quiet and peaceable life in all godliness and honesty."(6)

Concurrently with his disappointment with the Fetterlane Society other events were occurring which eventuated in the organization of a new Society bearing the name, "Methodist." This took place in late 1739 and early 1740. John S. Simon, in a significant paragraph, points out the differences between this Society and its 'contemporaries:

It was formed on lines differing essentially from those on which the Religious Societies were based. There is no evidence that Wesley, at the time of its foundation, drew up 'Orders' for its government; but it is significant that there was only one condition previously required in persons who sought admission into it. It was imperative that they should possess 'a desire to flee from the wrath to come, to be saved from their sins.' If a Churchman or Dissenter, an Arminian or a Calvinist, was moved by that desire, and sought admission, he was welcomed. When the Society in London increased in numbers, and similar Societies were formed elsewhere, it became necessary to regulate them more definitely, but it was not until 1743 that John Wesley drew up specific 'Rules' for their guidance. The absence of elaborate organization was a sign that the new Society was not a 'Religious Society.' Consciously or unconsciously Wesley had entered on a new path which diverged from the way in which he had walked with old companions, and led him towards the extraordinary successes of his work as an evangelist.(7)

What Simon says in his later book about these "Religious Societies" and Wesley's relation to them may with equal truth be said in relation to the Moravian societies: "He was undoubtedly influenced by them but their 'atmosphere' differs altogether from that of the 'rules.' John Peters is no doubt correct when he includes among Wesley's debts to the Moravians, the idea of "the disciplinary nurture of the bands."(8)

The idea for rules comes also from another source. Wesley's personal religious quest had been greatly stimulated by way of acquaintance with three writers: William Law, Jeremy Taylor and

Thomas a Kempis. The significance of a prescribed regimen for developing the Christian life is emphasized by all of them. William Law is quoted by Umphrey Lee as saying: "Either Reason and Religion prescribe rules and ends to all the ordinary actions of our life, or they do not: If they do, then it is as necessary to govern all our actions by these rules, as it is necessary to worship God."(9) In this statement is included a dual emphasis, both of which influenced Wesley--namely a means and an end, thus giving his whole system, under Law's tutelage, a teleological character. (10)

While Jeremy Taylor's major contribution to Wesley's theological thought was the idea of "purity of intention" which he took over as essential to his understanding of Christian perfection, it is difficult to avoid concluding that Taylor's Rules for Holy Living and Holy Dying must have made an impact upon the mind of this young seeker after perfection so far as the importance of "Rules" is concerned. (11) Wesley, himself, said concerning this source:

It was in pursuance of an advice given by Bishop Taylor, in the Rules for Holy Living and Holy Dying, that about fifteen years ago (about 1725), I began to take amore exact account than had done before of the manner wherein I spent my time, writing down how I had employed every hour. (12)

Relevant in relation to the third writer is Lee's description of the Imitation of Christ as "a book for ordered lives, setting out rules and methods for a self-denying, sometimes ascetic, way of living."(13)

Not to be overlooked also in this regard was the influence of Susanna Wesley, whose control of her household took the form of what has been characterized as a "barracks-like discipline." No man with any natural predisposition toward a regular way of life "could have escaped a bent toward some form of methodism as a result of Susanna Wesley's training and teaching."(14) At least her rigor helped create a perfectionist personality in her son, John. Thus his whole life was organized against waste and for the purposes of accomplishing the goals which he set for himself.

All of this still leaves unanswered the question concerning the source of the particular formulations which Wesley set before the Methodists for their direction. John S. Simon has conclusively shown that Wesley was materially dependent upon a book which he had abridged in 1753: Primitive Christianity by William Cave.

Simon says:

When he was writing the 'rules' in Newcastle, it

seems probable that the book was actually before him. If not, the memory of its contents was quick in his mind and guided his hand. In many of their particulars Cave's book and Wesley's 'rules' coincide; and we find it impossible to believe that the coincidences were undesigned. (15)

Cave's book was a study of the morals of the church of the first centuries. The second and third parts of the work deal with "the religion of the primitive Christians as to those virtues that respect themselves," and "their religion as respecting other men." (16) This two-fold division, as has been pointed out, informed Wesley's rules. Attention is further called to their unworldliness in abstinence from amusements and in plainness of dress, and their refusal to indulge themselves in undisciplined living, all evils which are mentioned by Wesley. (17)

When it is remembered that Wesley was an avid student of Patristic church history, feeling that here Christianity could be found in its pristine purity, it is not strange that he should have eagerly taken over the morals of this period for himself and his people. In this way one would be recovering the purity and power of the uncorrupted faith.

One other factor may be mentioned, namely, the influence of Puritan morality upon Wesley. Monk points out that "the resemblance between Wesley and the Puritan ethos has been commonly recognized, especially the similarity of their teachings concerning the outward manifestations of the Christian life." (18)

While the term, "Puritan", had certain ecclesiastical connotations it came to be used as descriptive generally of any group emphasizing "disciplined, stringent and austere living of the Christian life." This was the natural result of the Puritan mentality since more than Luther, Calvin found in the Bible a law which regulates the Christian life." (19)

It was on this basis that many of Wesley's contemporaries as well as later students of his work saw him to be reviving the spirit and practice of Puritanism. (20) However, this was part of a general tendency during Wesley's day. The Puritan commonwealth under Cromwell had created a sweeping reaction against Puritanism because of its severe demands upon the people. (21) But by Wesley's lifetime the "people were beginning to sicken of the immoralities of the Restoration era," and a new Puritanism appeared. (22)

There are a number of affinities between the Wesleyan revival and the new Puritanism since its representatives

stood for a general simplification of religion. They initiated an earnest search for personal piety through the organization of small societies, placed an em-

phasis on self-discipline and on close oversight of society members, and evidenced a hostility for all things worldly. (23)

Gaddis completes his observation of the similarity between the two by noting that

with the growing ascendancy of Methodism and the adoption by Wesley of distinctively Arminian and perfectionistic principles and technique for the new organization, the semi-ascetic or 'reform' side of the Puritan tradition was transferred more and more to 'Methodist' auspices. Methodism, therefore, arose as an Arminianized Puritanism--so far as its English ancestry is concerned--and it has not to this day lost its Puritan character. (24)

What was the ultimate purpose for Wesley's imposition of such a disciplined life upon both himself and his followers? The answer may be learned by looking at Wesley's definition of religion as a "constant ruling habit of soul, a renewal of our minds in the image of God, a recovery of the divine likeness, a still increasing conformity of heart to the pattern of our most holy Redeemer." (25)

Here is expressed the ideal of maturity which gave vitality to the Wesleyan view of sanctification. Sanctification, in Wesley's mind, is a dynamic concept which recognizes a purity that admits of continual increase toward an ever expanding telos. It is this ideal which is, as Peters says, "the result of a discipline of life, energized initially by the grace of God and utilizing the instantaneous endowment in a more expeditious growth toward spiritual maturity." (26)

Thus it was that the rules and methods were prudential means which were ordained toward achieving this "ruling habit of mind," this complete "recovery of the divine likeness." Since Wesley could and did speak meaningfully of means to holiness, such an interpretation is perfectly in accord with his theological understanding.

With this understanding, Wesley's rules could never be used as a criterion for one's judging himself to have arrived at the apex of the Christian life, or for that matter, the minimum level of entire sanctification. This would constitute the rankest legalism. Rather they are continuing prods toward evermore perfect realization of the divine "likeness." Wesleyan ethics, then, take on a means-end structure, or in the technical terminology of philosophical ethics, it is dominantly teleological rather than deontological.

Due to the modification of pristine Wesleyanism In the nineteenth century American holiness revival, a modification with which we should all be familiar, a different approach to ethics was made possible which could utilize rules as criteria for determining that one had arrived at the point of full cleansing from indwelling sin, a function that is entirely foreign to Wesley's point of view if indeed it is ever true to Wesleyanism.

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INFANT BAPTISM IN BIBLICAL AND HISTORICAL CONTEXT

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I. INTRODUCTION

Adoniram Judson, pioneer American missionary to India and Burma, was on the high seas in 1812, engrossed, during the voyage of 114 days, in the study of the New Testament. To his consternation this Congregational missionary recruit could find in the New Testament no precedent for the practice of infant baptism. He shared his misgivings with his bride Ann and she reacted with fear of the consequences of being cut off from their supporters in New England and stranded in a remote heathen land. But Ann Hasseltine Judson was no coward. With her husband she also studied the New Testament with the same result. They became Baptists during their long sea voyage and hence could no longer receive support from their sponsors, the American Board of Commissioners for Foreign Missions. Meanwhile, Judson's colleague, Luther Rice, on a different ship but bound for the same destination, was studying the New Testament. Upon reunion with Judson in Calcutta he confided his misgivings about infant baptism and to his surprise learned that the Judsons had come to the same conclusion.⁽¹⁾ The purpose of this study is to reexamine the evidence, biblical, historical, and theological and to determine, if possible, the significance of infant baptism for evangelicals in the Wesleyan tradition.

Infant baptism cannot be proved or disproved by the evidence from the New Testament. Since churches of the New Testament were mission churches and consisted only of newly converted adults, it is argued, they are not representative of later churches with second-generation members. For this reason repentance and faith by these adults were the conditions of baptism (Acts 2:38, 8:13, 36-38; 10:43,47), and nothing was said of the reception of infants into the church by baptism. It is considered sufficient that the New Testament does not forbid the baptism of infants.

II. PRE-CHRISTIAN BAPTISM

Sacral baths were (and are) common in the Middle East from the Nile to the Ganges. The implication is that water cleanses, especially if a river or sea. The Nile, the Jordan, the Euphrates, and the Ganges were regarded as sacred rivers par excellence. A person drowned in the Nile was regarded as "holy"

and the corpse treated accordingly.(2)

The closest known parallel to the baptism of John is the baptism of proselytes, but here the sources are relatively late . There is no mention of proselyte baptism in the Old Testament. Mention of it occurs in rabbinic texts of about 90 A.D. in connection with arguments between the schools of Shammai and Hillel, contemporaries of Jesus. Both Philo (c. 30 A.D.) and Josephus (c. 90 A.D.) are silent on the subject. Proselyte baptism is mentioned in the Sybilline Oracles c[v, 162-70), dated about 80 A .D., and by Epictitus (c. 94 A.D.).(3)

Evidence that has been cited to attest the practice of proselyte baptism in pre -Christian times includes references to "purifications" in connection with "daughters of Gentiles."(4) Paul's allusion to baptism of Israel in the Red Sea (Cor. 10:1) is held to be an allusion to the rabbinic rule concerning the baptism of proselytes.

The scanty evidence available indicates that male proselytes were circumcised and females were baptized. Jeremias has collected data on this, as did Strack and Billerbeck (Kommen-tar I, 110-112). When families turned to embrace the Jewish faith it is taken for granted that children and even infants were included, according to the oldest rabbinic (Tannaitic) sources of about 100 A.D.

The people of Qumran, both in their Hymns and in the Manual of Discipline, mentioned purification from sin in connection with washing. In several passages on it repentance is said to be the condition for cleansing of the soul from sin. "Only through the Holy Spirit can he achieve union with God's truth and be purged from all his iniquities... Only by the submission of his soul to all the ordinances of God can his flesh be made clean. Only thus can it really be sprinkled by waters of ablution. Only thus can it really be sanctified by the waters of purification."(5)

The "Manual of Discipline" notes that forgiveness can only follow man's turning from sin and submission to God's command. "No one is to go into water in order to attain the purity of holy men. For men cannot be purified except they repent their evil."(6)

The use of water in connection with cleansing from sin is not explicit but the numerous cisterns at Qumran and at Masada, together with the language of these texts, argues for water absolutions. But it is clear that water has no effect unless accompanied by repentance and faith. Nothing is said about the conversion of families or the baptism of infants.

Advocates of infant baptism infer it from the practice of family baptisms. The study by the Church of Scotland agrees with Joachim Jeremias that there are several instances in the New Testament of families being baptized, under the "Oikas formula" as

Jeremias calls it. Thus Paul baptized the household of Stephanas (I Cor. 1:16), Lydia and her household was baptized (Acts 16:15), the Jailor at Philippi was baptized with all his family (Acts 16:33), as was Crispus, ruler of the synagogue in Corinth (Acts 18:8). Since most family groups included some children and since family solidarity was prevalent the inference is that infants were included in these early instances of family conversions and baptisms.(7)

Jeremias infers baptism when Paul speaks of "his seal upon us" in connection with "His Spirit in our hearts" (al Cor. 1:22). This is very doubtful exegesis.(8)

On the basis of Colossians 2:11, 12 Jeremias equates Christian baptism with the "circumcision of Christ" ignoring the fact that with Paul Christian circumcision is figurative, a "circumcision of the heart" rather than any external act Rom. 2:29; Deut. 10:16; 30:6; Jer. 9:26). Defenders of infant baptism are perplexed by I Cor. 7:14 where Paul states that children born to parents, one of whom is a Christian, are considered "holy." A child born to a Jewish proselyte, who had been baptized, was considered "holy" and hence did not need baptism. It would follow, therefore that children born to Christian parents are already "holy" and do not need baptism to initiate them into the family of God. Paul's statement implies that infant baptism was unknown in Corinth. To counter this Jeremias makes ineffective appeal to his "proof-text" which, he assumes, equates baptism with circumcision.(9)

Another argument is that John 3:8-- "except ye be born of water and of the spirit" means water baptism, a very incautious exegesis in view of the background of this Scripture in Isaiah and Ezekiel in which the "water" is clearly figurative and not material (Isa. 44:3; Ezek. 36:25-27).

Jeremias has been challenged by an equally thorough study of the same sources by a distinguished German New Testament scholar.(10) Aland notes that Jeremias makes a characteristically thorough study of all available primary sources, but that his methodology is hazardous in that he makes an inference that cannot be proven and uses that inference as a basis for another conclusion without having proven the validity of the first. In his zeal to build his case, he cumulatively arranges arguments which become more and more dogmatic.

Many of the texts cited by Jeremias to prove infant baptism in the early church are shown by Aland to be ambiguous. His proof text (Col. 2:11) is over worked. Jeremias himself, in his German edition, agreed that in the light of I Corinthians 7:14 the practice of infant baptism at the church of Corinth was unknown. This is because children who had one Christian parent were considered "holy" with nothing said about baptism being the means of that holiness. Jeremias makes much of the difference between baptism in a missionary situation and that of infants born to Chris-

tian parents. This, as Aland points out, was a distinction unknown to writers of the New Testament or to the early church fathers. The earliest Christian documents which make explicit reference to baptism include in order the Didache, the Epistle of Barnabas, and the Shepherd of Hermas dated from about 100 to 150 A.D. In the Didache, for example, instruction is given prior to baptism and such instruction automatically rules out applying baptism to infants. In addition, it specified that recipients of baptism should fast for one or two days and this eliminates infants. The Shepherd of Hermas presupposes a period of probation prior to baptism, which also rules out infants. And in the Epistle of Barnabas baptism is mentioned in connection with the candidate being full of sin and defilement of the flesh (11:11). In the Apology of Aristides (15:6) reference is to the baptism of children but not of infants: "They instruct the servants and maids of the children when any of them have such that they may become Christians on account of the love which they have for them." The impression is that they are baptized and regarded as full Christians and participate in the eucharist. In the writings of Clement of Alexandria, there are many passages concerning children which Jeremias does not quote, but of the twenty passages referring to children nothing is said about their baptism. Baptism, says Aland, is for the forgiveness of faults which have been committed and this would, of course, exclude infants who have nothing for which they need to be forgiven.

The earliest Latin witness implies that infant baptism was an innovation in 200 A.D. Tertullian says that children should come for baptism after they are able to learn and be instructed in the Christian way. Tertullian apparently speaks to all children or infants in the community irrespective of whether they belong to parents already baptized or to Catechumens.(11)

Tertullian's work, dated about 200 A.D., bears witness to the introduction of infant baptism in North Africa against which he was protesting. Fifty years after Tertullian, infant baptism was the norm, so obviously his effort was unsuccessful. This would argue against infant baptism as being a continuation from primitive times.

There is much in the New Testament that cannot be reconciled with infant baptism. It is significant that baptism is always linked with a command to repent and believe (Mark 1:4,5, 15; Matt. 28:19; Acts 2:38; 8:13), something infants cannot do. In the writings of St. Paul, baptism is linked with the death of the old life and the resurrection to a new life (Rom. 6:1-5; Col. 2:12). The earliest baptismal formulas call for "renunciation of the devil and all his works," language appropriate for an adult but not for an infant. The argument that baptism takes the place of circumcision as a right which incorporates one into the kingdom is ac-

tually contrary to the spirit of the New Testament. Paul and John the Evangelist emphasize that it is contrary to the Christian spirit for the Jews to assume that one is automatically in the kingdom because he is a son of Abraham (Rom. 2:25-29; John 8:39). Equally emphatic is John the Baptist that a true child of God is one who keeps the commandments and believes in God's Son regardless of whether he is circumcised or whether he is a descendant of Abraham (Luke 3:8). If insistence on circumcision can amount to a betrayal of faith as a condition of salvation (Gal. 5:2-6) cannot the same be said of the application of water where faith is nonexistent? In short the "circumcision of Christ" is the "circumcision of the heart" and has nothing to do with external rites such as water baptism. It is true that children are of the kingdom of heaven, that they are innocent, and that their parents and god-parents do well to bring them to Jesus for His blessing and for parents to dedicate their children. But this dedication and acceptance by God is a covenant on the part of sponsors rather than any intrinsic change in the infant himself. It simply minimizes the significance of baptism to apply it to an infant to whom it means nothing whereas the parents' act can be just as truly dedication whether or not water is used.

If this is the case, how does it happen that infant baptism is so widely practiced from an early time in Christian history? Aland, in further pursuing the evidence mentioned by Jeremias, considered indirect testimonies to infant baptism of the second century. In this he adduces evidence not cited by Jeremias, showing that repeatedly Jeremias has produced evidence and read into it meanings which are not obvious and in some cases, distorts evidence which is contrary to his position. First Clement, for example (96 A.D.), states that the letter was delivered by messengers who "have walked among us from youth to old age unblameably." Such an aged person, in 96 A.D., living in Italy, would have been born a pagan, so that the phrase *aponeotos theodouleuo* means "from youth" not "from infancy" as Jeremias states it. With reference to St. Paul and the primitive church (see I Cor. 7: 14,) Aland says, "to consider infant baptism as direct continuation of circumcision is not possible on the basis of historical evidence."(12) Probably the most thorough study of Pauline doctrine of baptism is that of Rudolph A. Schnackenburg, who argues that Colossians 2:12 is a condensation of Romans 6:4, in both of which union with Christ in baptism leads in Romans to deliverance from sin and in Colossians to deliverance from heresy.(13) In summary, the whole early period shows that baptism is only for adults. "Infant baptism appears sporadically towards the end of the second century and was indeed practiced all during the following century, yet only as an exception.(14)

III. BAPTISM DURING THE MIDDLE AGES

The doctrine which dominated the church during the Middle Ages, and up to the present, goes back to the teachings of Augustine who continued the Pauline idea according to which the significance of baptism is the forgiveness of sins. Augustine said that this applies both to actual sin and to original sin (cf. Rom. 5:12). According to Augustine, this later sinfulness inherited from Adam called Original Sin "would indeed alone suffice, without actual sin, to bring man to damnation unless baptism occurs." (15) Baptism removes Original Guilt, but does not remove Original Sin. In other words, according to Augustine, even infants participated in the act of Adam's sin and thus incurred guilt after the analogy of Aaron paying tithes to Melchizedek because he was "in Abraham's loins" (Heb. 7:9,10). Thus baptism removes the guilt arising from Adam's sin, but does not affect the principle of the Original Sin which is expressed in an inclination to evil (*concupiscentia*).

IV. REFORMATION TEACHING

Luther was an Augustinian monk and his policy was to retain practices of the Catholic Church unless the Scripture specifically forbade them. Luther, in 1518, believed that the infant was regenerated at baptism through the merit of the faith of its sponsors. But in 1520, he believed that in baptism the infants themselves believed. After 1528, Luther retained this belief, but based it upon such texts as Matthew 28:19 and Mark 10:14. Since Luther accepted the Augustinian belief that baptism removed Original Guilt, he also accepted the Augustinian belief that baptism removed Original Guilt in infants. But Zwingli believed baptism was the outward sign of an inward work of grace. As applied to infants, it was true only "in virtue of God's promise that the children of Christian parents are as much members of the Christian church as Jewish children were members of the Jewish church." (16) In other words, the validity of infant baptism for the Christian rests on the analogy of the Old Testament. With Calvin, John 3:5 was not to be interpreted literally any more than Matthew 3:11. In other words, water is no more necessary than fire to make the new birth effective.

It is important to note that among the Lutherans and the Calvinists, the church was conceived as coexistent with society and hence it was easier for them to accept the principle of infant baptism. The more radical branches of the Reformation, which conceived of the church as a society of saints independent of secular society, tended to reject infant baptism. Incidentally the Lutherans and Calvinists were Augustinian with reference to the doc-

trine of Original Sin while the Anabaptists tended to be Arminian in doctrine and to reject this phase of Augustinianism and hence the baptism of infants. Among the Quakers "the baptism of infants is human tradition for which neither precept nor practice is found in Scripture,"(17) declared their leading theologian.

In the Anglican Church Lutheranism was the dominant influence, especially with reference to baptism. "The Augustinian influence shows itself most strongly in the first great English divine after the Reformation, Hooker."(18)

Said Hooker (b. 1554) of the church of Rome:

The infusion of grace . . . is applied to infants through baptism, without either faith or works, and in them it really taketh away original sin, and the punishment due unto it; it is applied unto infidels and wicked men in their first justification through baptism, without works, yet not without faith; and it taketh away both sin actual and original, together with all whatsoever punishment eternal or temporal thereby deserved.(19)

The Anglican Church retained this element in Roman Catholicism, namely that we receive the Holy Spirit through the waters of baptism and thereby the removal of Original Guilt and regeneration.(20)

John Wesley accepted this doctrine of the Roman Catholic and Anglican church, known as baptismal regeneration, at least with regard to infants. Proof of this is seen in the following:

In 1751 he published a tract entitled, "Thoughts Upon Infant Baptism, extracted from a Late Writer" (Bristol, 1751). The "late writer" is not identified. In this essay it is argued that baptism is the Christian equivalent of circumcision and hence like circumcision should be applied to children incapable of repentance (Gal. 3:27; Col. 2:12). He quotes Irenaeus with approval that all baptized persons are regenerated unto God; infants, youth and adults: (Adv. Haer. 11,3.). Irenaeus and Clement of Alexander elsewhere equate regeneration with baptism even saying that Jesus was regenerated when he was baptized by John (p. 11). The same is true of Clement of Alexander (Paedagog, I, 6), who declared, "Regeneration is the same as Baptism." Wesley also quotes with approval statements by Origen and Ambrose that baptism removes in infants the pollution of our birth homily on Luke 14), or the "Pollution of Sin" (Comm. on Rom. V), thus reforming them "back again from Wickedness to the primitive State of their Nature" (Ambrose on Luke 1:17, p. 16). It is clear therefore that Wesley agreed that baptism removed Original Guilt and regenerated infants. However, the language of these early Fathers did not

distinguish, as Augustine and his successors did, between Original Guilt resulting from Adam's sin, which baptism is said to remove, and Original Sin or pollution resulting from Adam's sin, which baptism does not remove. Evangelicals today do not believe with Augustine, Luther and Wesley that infants actually participated in Adam's sin and hence incur Original Guilt, therefore this argument for Infant baptism is invalid.

Later (In 1750, 1756) Wesley published A Treatise on Baptism. This was a slightly abridged copy of his father's essay, entitled "A Short Discourse on Baptism," published in 1700, although its author is not acknowledged. With reference to the baptism of infants Samuel and John Wesley declare:

By Baptism, we... are made the children of God. And this regeneration, . . . which our church, in so many places ascribes to baptism, is being 'grafted into the body of Christ's church. . .' By water then, as a means, the water of baptism, we are regenerated or born again.(21)

This is precisely the doctrine of baptismal regeneration accepted by Roman Catholics, Lutherans, Anglicans and revived by the disciples of Alexander Campbell, but unsparingly denounced by the early Methodist preachers of the American frontier.

John Wesley never did disavow this view. In his sermon on "The Marks of the New Birth," preached in 1743 and later, he notes that it is commonly agreed that the privilege of being a child of God as a result of being born of water and of the Spirit, is "ordinarily annexed to baptism."(22)

In his sermon of "The New Birth," preached since 1743 and published in 1760, Wesley was more specific. Baptism, he declared, is distinct from regeneration; one is outward and physical and the other inward and spiritual. He states further that in the case of adults they do not always go together. In Wesley's words,

A man may possibly be 'born of water,' and yet not 'born of the Spirit.' There may be sometimes the outward sign, where there is not the inward grace. I do not speak with regard to infants; it is certain our Church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole Office for the Baptism of Infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this can be wrought in a person of riper years. 'But whatever the case with

infants, it is sure that all of riper years who are baptized are not at the same time born again.(23)

Here Wesley refuses to acknowledge that an infant is less capable of repenting and believing than an adult, so much is he under the influence of church tradition, or an inherited theology. Yet his evangelical experience and insight later compelled reservations about the baptismal regeneration of infants. This is reflected in the Church Orders of 1784 which deleted passages supporting baptismal regeneration. To appeal to the authority of Wesley and to allege the precedent of circumcision in the Old Testament is to bypass both responsible New Testament exegesis and evangelical theology, in favor of a state-church tradition.

If infant baptism, in spite of the biblical evidence, is practiced, it should be followed by the Sacrament of Confirmation at which time the baptized child can intelligently and responsibly reaffirm, as his personal commitment, that repentance, faith and new birth to which baptism bears witness.

If baptism is reserved for those persons who repent and believe on Jesus, it avoids the too-prevalent assumption that baptism in itself assures entrance into the Kingdom.

In recent years there has been a deep and extensive study of baptism, especially in Europe and in the World Council of Churches. Biblical theologians have drawn attention to the scandalous condition in which nearly all citizens of a nation are baptized in the state church, and yet only a small fraction are practicing Christians. Karl Barth and Emil Brunner both studied the subject and came out in support of baptism only for believers, an Anabaptist position at variance with that of Roman Catholicism and of the Reformers.(24)

All must agree that the New Testament links baptism with the new birth, dying out to the old nature and reviving to "put on the New Man." This being the case, we are driven to accept the Catholic and Orthodox doctrine of the sacraments which makes the application of water coincide with and instrumental in making one a Christian, or to reduce the rite from its full New Testament Import. In other words, as Beasley-Murray puts it, "We either make ourselves bad Protestants or we become poor Catholics."(25)

V. CONCLUSION

Most Christians agree that the sacrament of baptism is important, that it is commanded in the New Testament and is mandatory for disciples of Christ. It has been shown that it has often been regarded as a magical rite that contains intrinsic merit and that this borders on superstition. It is also evident that when regarded simply as an initiatory rite it has more in common with

pagan practices and with the Old Testament than with New Testament teachings. The central thrust of the New Testament, whether in the words of the Baptist, of St. John, or of St. Paul is to associate it with regeneration -- a departure from the ways of death to a new life.

In order therefore to give to baptism its maximum significance it should be administered, as in the New Testament, in situations where this spiritual change actually occurs. It follows from this that its fullest meaning occurs only when persons capable of grasping its significance are the candidates. Such cannot be said of infant baptism.

Parents should still consider it their privilege and obligation to dedicate their infants to the Lord and accept the obligations implicit therein. In any case baptism should not be administered to infants unless it is followed in due time with the equally important rite of confirmation.

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THE BAPTISM OF THE HOLY SPIRIT AS RELATED TO THE WORK OF ENTIRE SANCTIFICATION

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I. INTRODUCTION

In the process of building the Christian Church, there appears to be ample evidence in the Scriptures that Jesus Christ was much concerned with that critical period immediately following His crucifixion. Knowing that His disciples were approaching a crisis of faith, He sought to instruct them by speaking of the necessity of His going away. "Nevertheless I tell you the truth," says He, 'for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

The encouragement Jesus gave to His disciples for those perilous days was stated in terms familiar to any Jew for He spoke of a forthcoming baptism. His words are these: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Jesus is here reiterating a soon-to-be-fulfilled promise which was made by John the Baptist at Bethabara on the occasion of Jesus' own baptism when it was said:

"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26-27).

John in his prophetic role takes his turn in projecting the promise of the Father another step in the on-going history of the Christian Church. Evidently Jesus repeated this promise frequently, for Luke records that this was done "until the day in which he was taken up" (Acts 1:2). When the one hundred and twenty received their fulfillment of the promise on the Day of Pentecost, Peter had no difficulty tracing the promise (all the way) back to that which was spoken by the prophet Joel (Acts 2:16).

Lest the disciples accept John's baptism as a premature fulfillment of the promise, John the Baptist made it explicitly clear that his baptism was but an initial or introductory rite. It was but a prelude to the baptism which was to be administered by Jesus Christ. In the terminology of Paul, John's baptism might be spoken of as "the earnest of the Spirit" (II Cor. 1:22; 5:5; Eph. 1:14). Luke expresses this forward thrust of John's baptism when he describes the Day of Pentecost as a day "fully come" (Acts 2:1).

F. F. Bruce says of John's baptism that it was "a baptism

of expectation rather than one of fulfillment as Christian baptism now was."(1) He adds a further comment concerning those apostles who had been baptized with John's baptism.

It appears that their Pentecostal enduement with the Spirit transformed the preparatory significance of the baptism which they already received into the consummative significance of Christian baptism.(2)

While emphasizing the superiority of the baptism of the Holy Spirit, care must be taken not to minimize John's baptism. It fills a very important place in God's redemptive plan. Jesus' submission to John's baptism is a testimony to its own merit and validity. It must not be discounted or depreciated.

As important as John's baptism is in its own right, the truth remains that it is not the ultimate in baptisms; it is not the final baptism in God's redemptive order. The baptism of the Holy Spirit is the baptism of baptisms; it is the one baptism spoken of by Paul in company with "One Lord, one faith ... One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5,6; I Cor. 12:13).

II. A LONG HISTORY OF DIFFICULTIES

When the Scriptures so distinctly and positively declare the importance and reality of such a baptism it is difficult to understand why there is so little emphasis placed upon this phase of Jesus' teaching. Ralph Earle writes:

It is difficult to understand the almost universal neglect in the Christian Church of the baptism with the Holy Spirit. There was nothing particularly unique about John's method of water baptism. Judaism baptized new converts with water. Water baptism is thus not distinctively a Christian rite. The only distinctive and utterly unique Christian baptism is the baptism with the Holy Spirit. That cannot be duplicated by any other religion. It is peculiarly Christ's: 'He shall baptize you with the Holy Spirit.'(3)

A careful examination of history seems to indicate that the Church has always had difficulty coming to grips with the essential significance of baptism, and certainly our own day is no exception. The whole concept of baptism has either been neglected or subjected to peculiar perversions, and as a consequence it has produced its share of theological deviations.

It appears that from the very beginning the baptism of John was misunderstood because Jesus asked the chief priests and the scribes "was it from heaven, or of men?" (Luke 20:14). The rumor that Jesus made and baptized more disciples than John evidently did not contribute to the tranquility of Judea (John 4:1). The controversial nature of baptism is suggested by the writer to the Hebrews when he mentions, among other things, that the doctrine of baptisms must be resolved in the pursuit of perfection (Heb. 6:2).

Evidently baptism made its contribution to the Corinthian problem. Paul asks, "Were ye baptized in the name of Paul?" (I Cor. 1:13). With considerable relief he expresses his thanks that he baptized none but Crispus and Gaius (I Cor. 1:14).

To the heresies which plagued the church during the first four centuries, baptism was a contributing factor of sizeable significance. As a result of the Diocletian persecution in the third century, the Donatists came into being with their belief in baptismal regeneration. One of the characteristics of the Montanists was that they rigidly maintained the invalidity of heretical baptism. It is interesting to note that Stephen, a bishop in Rome, in 253 sought to stigmatize the Montanists by calling them "Anabaptists."

In the sixteenth century Protestant Reformation, the following terms of reproach are some of those which were indiscriminately applied by Lutherans, Swinglians and Catholics to all whom they considered to be radicals: "rebaptizers," "Anabaptists," "anti-pedobaptists" and "cata-baptists."

When we turn to the Evangelical Revival in the eighteenth century, we find that the Wesley brothers and John Fletcher refer to baptism rather sparingly. Worthy of consideration is the suggestion that Wesley did not want to enter the controversies associated with this terminology. As he charted a course between Pietism on the one hand and Anglicanism on the other, the use of such a vocabulary did not suit his purpose of stressing the practical aspects of perfect love in the life of a Christian.

In his prolific writings on the work of the Holy Spirit, Wesley appears to be cautious about labeling any experience the baptism of the Holy Spirit by the use of this particular expression. Dr. Mildred Wynkoop offers the following word of explanation:

"Among the very many terms he used for entire sanctification, never did he call it the baptism of the Holy Spirit or any like term because of the danger of seeking the Holy Spirit for some accompanying gift or emotion instead of seeking Christ and His will. Wesley's ethical insights are seen in the fact that he does not point us to the gifts of the Spirit but to the fruits of the Spirit."(4)

Charles E. Brown has likewise noted the absence of any significant reference to the baptism of the Holy Spirit in early Wesleyan literature. He says, "Even the early Wesleyan theologians were so far misled by the technical theologians that they failed to put proper emphasis on the baptism of the Holy Spirit."(5)

In our contemporary situation, it would appear that we who support the Wesleyan - Arminian theological position are found somewhere between two extremes: namely, between the evangelicals who generalize the baptism of the Holy Spirit and the pentecostalists who particularize this aspect of the Spirit's work. While there seems to be no problem as to the fact of this baptism theologians do have difficulties identifying the time when this baptism occurs, describing the nature of it and finding a suitable terminology that is generally understood.

III. IDENTIFYING THE TIME

The majority of writers in the holiness movement who follow the Wesleyan tradition substantially agree that the baptism of the Holy Spirit takes place when a believer is entirely sanctified. The following Scriptures, among others, are used to document this position. In the revival at Samaria, many were baptized in water, both men and women. However, subsequently they were baptized with the Holy Spirit.

Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized In the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost (Acts 8:14-17).

The apostle Paul was converted on his way to Damascus, but subsequently in the city,

Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost (Acts 9:17).

At Ephesus Paul asked the believers,

Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Jesus Christ. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied (Acts 19:3-6).

It seems evident enough that they were believers who obediently waited for the Day of Pentecost, and it is said of these people,

There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost (Acts 2:3-4).

In all of these instances, there is convincing evidence that the persons thus baptized with the Holy Ghost were previously converted--were truly regenerated believers (6) Jack Ford in the J. D. Drysdale Memorial Lectures entitled, What Holiness People Believe, accounts for

the grounds on which the holiness groups hold their view that the baptism of the Holy Spirit is but another aspect of the work of entire sanctification, and that we are sanctified wholly by the baptism of the Holy Spirit, which applies the merits of Christ's atonement to the believing heart.(7)

Charles E. Brown says that there has been a recognition of this interval of time between water baptism (symbolic of regeneration) and the baptism of the Holy Spirit in the historic Christian Church for nineteen hundred years. In the sacraments of the Roman Catholic Church, there is an evident time span between water baptism and confirmation. Brown points out:

This ceremony of the reception of the Holy Spirit in the Catholic Church is called confirmation, following the statement of Paul in II Corinthians: 'Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts' (1:21-22).(8)

As previously pointed out, Wesley was seemingly reticent

about referring to the work of the Holy Spirit in terms of a baptism. Thus, the search through his writings for a positive identification of the baptism with the Holy Spirit with the crisis of entire sanctification has been rather fruitless. Jack Ford says,

There is little in Wesley's writings that can be quoted in this respect. He depreciates calling 'the second change' whereby we are 'Saved from all sin and perfected in love' the 'receiving of the Holy Ghost, for,' he says, "we 'receive the Holy Ghost' when we are justified." But in their manual of his teaching, entitled *Scriptural Holiness as Taught by John Wesley*, Page and Brash state that in his writings 'there is no trace of the doctrine of the baptism of the Spirit as a blessing distinct from that of perfect love.'(9)

Leo Cox defends Wesley's position by saying,

Apparently Wesley feared that using the term 'receiving the Holy Ghost' exclusively for the second experience would lessen its meaning for regeneration. Never did Wesley want to lower the content of regeneration to make room for entire sanctification.(10)

John Fletcher is much more explicit in his explanation of the Holy Spirit's work in both regeneration and entire sanctification when he makes the following distinction: In regeneration he calls the Holy Spirit a "Monitor" and in entire sanctification he calls the Holy Spirit a 'comforter." The following are his words:

If you mean a believer completely baptized with the Holy Ghost and with fire, in whom he that once visited as a Monitor now fully resides as a Comforter, you are right; the enmity ceases, the carnal mind and body of sin are destroyed, and "God is all in all" to that just man "made perfect in love."(11)

That John Fletcher more properly identifies the baptism of the Holy Spirit with entire sanctification is seen in his discussion of the degrees of spiritual life. There are six degrees in his list and the sixth degree is stated as follows:

The still more abundant life, the life of the adult or perfect Christian, imparted to him when the love of God, or power from on high, is plentifully shed

abroad in his believing soul, on the day that Christ baptized him with the Holy Ghost and with fire, to sanctify him wholly and seal him unto the day of redemption.(12)

Theologies which do not include an emphasis upon the second crisis aspect of entire sanctification naturally place the baptism of the Holy Spirit at the time of conversion. The theology of Leon Morris would be representative when he comments on I Corinthians 3:1.

The baptism in question obviously refers not to a supreme experience somewhere along the Christian way, but to the very beginning of Christian experience. In the words of Rene Pache, it is 'the act whereby God gives to the believer his position in Jesus Christ... All that we subsequently become and receive springs from that position in Christ, which the Spirit's baptism confers upon us.'(13)

Another representative in this school of thought would be Donald Grey Barnhouse, who says,

No one may ask a believer whether he has been baptized with the Spirit. The very fact that a man is in the body of Christ demonstrates that he has been baptized of the Spirit, for there is no other way of entering the body.(14)

To sum up our findings with regard to the time when the baptism of the Holy Spirit takes place, those who adhere to the reformed theological position (would) say that it happens at the time of conversion. Traditionally, Wesleyan-Arminians have identified this baptism with the second crisis experience. There may be further evidence that we in the Holiness Movement have at times over-emphasized the crisis aspect of entire sanctification at the expense of the process of sanctification. Is it not within the realm of possibility that the Holy Spirit initiates a baptism in regeneration which is consummated in entire sanctification? Or as it is sometimes stated, all Christians are born of the Holy Spirit; all may be baptized or filled with the Spirit, subsequently.

IV. POWER AND/OR CLEANSING

In relating the baptism of the Holy Spirit to the work of entire sanctification, it soon becomes evident that there is not only a bifurcation as to when the respective experience occurs in the

Christian life but also as to the precise accomplishment of that experience. In those circles where the term "entire sanctification" is used the predominant emphasis is upon the cleansing of the heart from all sin. Where the baptism of the Holy Spirit is stressed, the result expected is largely that of power for service.

R. A. Torrey says unequivocally that

The Baptism with the Holy Spirit has no direct reference to cleansing from sin. It has to do with gifts for service rather than with graces of character. The Baptism with the Holy Spirit is not in itself either an eradication of the carnal nature or cleansing from an impure heart. It is the impartation of supernatural power or gifts in service, and sometimes one may have rare gifts by the Spirit's power and few graces.(15)

It appears that it was this kind of polarization of which Wesley was fearful and for this reason he chose his words carefully. He was genuinely afraid of gifts exercised apart from the fruits of the Holy Spirit.

On the positive side, it is well to remember that the terminology Wesley developed in preaching the doctrine of entire sanctification resulted from a very penetrating insight into the nature of sin. Consequently, he amassed a considerable amount of scriptural evidence that the sin in believers could be cleansed.

It is quite unlikely that there was the same ambivalence between cleansing and power in Wesley's time that exists in our own day. It is most unfortunate that this kind of tension has been building up through the years. Both Reformed and Wesleyan-Arminian scholars must share the responsibility for neglecting the law of complementarity.

Speaking to this point, Paul S. Rees recently said of Thomas Carlyle that

He discerned that in much of life it is dangerous to settle for an either/or position. It is the insight of both/and that is authentic. To exclude one or the other is to miss the wholeness of things.(16)

John Fletcher, likewise, was sensitive to this possibility and wrote:

Mankind are prone to run into extremes. The world is full of men who always overdo or underdo. Few people ever find the line of moderation, the golden mean; and of those who do, few stay long upon

it. One blast or another of vain doctrine soon drives them east or west from the meridian of pure truth.(17)

Cannot the baptism of the Holy Spirit and the work of entire sanctification be at peace within our theological vocabularies? Do not these terms refer to a work of God in the soul which includes both a cleansing from sin and an enduing with power? The Pentecostal symbols of fire and wind give an affirmative answer.

V. THE USE OF A SUITABLE TERMINOLOGY

When it comes to developing an effective terminology for communicating the gospel we are humbled in the presence of our human limitations. It is difficult enough to put ideas and concepts into words but it is a more demanding task when we attempt to verbalize the action of God in the human soul.

This conclusion is reinforced by this limited study of two terms commonly used in theological discussion. In the process of relating them, we have found them to be scriptural terms having a historical tradition. As is frequently the case, tradition has a tendency to weaken the total impact that God's word would make upon us.

In the light of this fact, necessity is laid upon us to constantly keep our traditions under surveillance. At the same time we need to be discerning but teachable and charitable with others whose terminology comes out of a tradition different from our own.

Another necessary task is that of sharpening our own definitions. For instance, the baptism of the Holy Spirit is oftentimes equated with the scripture phrase "filled with the Holy Spirit." These two phrases as they appear in Scripture do not always have the same meaning. After acknowledging his indebtedness to Daniel Steele, Delbert Rose says, "There were fulnesses of the Spirit before the Day of Pentecost, but these were not the Pentecostal baptism with the Holy Spirit."(18)

The first example is that of a "Charismatic Fulness" which preceded the Day of Pentecost. The angel said of John the Baptist, "He shall be filled with the Holy Ghost, even from his mother's womb" (Lk. 1:15). Luke writes that both Elizabeth and Zacharias were "filled with the Holy Ghost" (1:41, 67) in a prePentecost sense.

A second type is called an "Ecstatic Fulness." This is a temporary emotional fulness which is characterized by a fulness of joy such as Jesus mentioned in John 16:24. Luke records that the Christians at Antioch in Pisidia "were filled with joy, and with the Holy Ghost" (13:52).

The "fulness" which Daniel Steele equates with the bap-

tism of the Holy Spirit is an "Ethical Fulness." When Peter reports the Jerusalem-Pentecost and the Caesarean-Pentecost he emphasizes the fact that in both cases the result of the baptism was the "purifying their hearts by faith" (Acts 15:8-9).

Diligent study by the help of the Holy Spirit does aid us to perfect our terminologies to the point where our words can relate the message of salvation. Luke tells us that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

This truth needs to be complemented with a further word from the Apostle Paul, "and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4).

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THE HOLY SPIRIT IN THE HISTORY OF REDEMPTION

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In the history of Christian thought two tendencies have prevailed in relation to the person and work of the Holy Spirit. The one has been either to neglect or ignore entirely the Holy Spirit in the redemptive scheme, and the other to disproportionately magnify the revelation concerning the Spirit. On the first tendency Samuel Chadwick remarks, in his well-known work, *The Way to Pentecost*:

The Apostles' Creed contains ten articles on the person and work of Christ, and only one on the Holy Spirit though the Spirit is mentioned twice. The proportion of ten to one about represents the interest in the doctrine of the Spirit in the history of Christian thought. No doctrine of the Christian faith has been so neglected. Sermons and hymns are significantly barren on this subject.(1)

However significant the foregoing observation may have been in Chadwick's day, it is noteworthy that recent times have witnessed a renewed emphasis upon the Spirit's person and work. Also a review of the major creeds of Christianity reveals that the Holy Spirit has not been wholly neglected by the church. He is mentioned twice in the Nicene Creed, four times in the Pphanasian Creed, eleven times in the Augsburg Confession, seven times in the Articles of Religion of the Protestant Episcopal Church, twelve times in the Westminster Shorter Catechism, eighteen times in the Confession of the Friends or Quakers, seven times in the New Hampshire Baptist Confession, eighteen times in the Batak Protestant Church Confession (of Indonesia), and once only in the Statement of Faith of the United Church of Christ, for a total of eighty-two times in the aforementioned creeds . In the eighteenth century Wesleyan-Arminian revival in England and in the nineteenth and early twentieth centuries Wesleyan-Arminian revivals in America, a large place was given to the Spirit. In the non-Wesleyan, and especially pro-Calvinist Pentecostal tongues-Speaking thrust of recent decades, a note worthy distortion of the biblical emphasis on the Spirit has been evidenced.

For purposes of identification and clarification the biblical symbols under which the Spirit appears are of importance. He is represented symbolically as a dove (Luke 3:22), anointing oil (Luke 4:18; I John 2:20), tongues of fire (Acts 2:3,4), living water John 7:38,39; 4:14), a seal (Eph. 1:13; 4:30; II Cor. 1:22), a

mighty wind (Acts 2:4), and an earnest or pledge (Eph. 1:13,14; II Cor. 1:21,22).

In this study attention will be focused upon the Spirit in relation to creation, preparation for redemption, the incarnation, the divine effusion, and the dissemination of the gospel.

I. THE HOLY SPIRIT IN RELATION TO CREATION

Whether the plural form of the divine name Elohim appearing in Genesis 1:26 (Elohim said, "Let us make man in our image after our likeness. ") can be finally taken to represent the triune God has long been a debatable question. However, we would agree with Girdlestone that "It is certainly marvelously consistent with this doctrine the Trinity.(2) And as Girdlestone further notes, many great names can be sighted in support of the trinitarian significance of Elohim, including Peter Lombard (1150 A.D.).(3) But even if Elohim should be regarded as only a Plural of majesty indicating the greatness, infinity and incomprehensibility of the Deity, there is, as Girdlestone observes,

certainly nothing unreasonable in the supposition that the name of the Deity was given to man in this form so as to prepare him for the truth that in the unity of the Godhead there are three persons.... as long as. . . (Gen. 1:26) stands on the first page of the Bible the believer, in the Trinity, has a right to turn to it. . . as an indication that the frequent assertions of the Divine unity are not inconsistent with the belief that the Father is God, the Son is God and the Holy Ghost is God."(4)

However the meaning of Elohim may be construed, the first definite appearance of the Holy Spirit in the Old Testament represents Him as acting in the creation of a universal cosmos: "and the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters" (Gen. 1:2). Thus, as a participant in the creation of the universal cosmos in totality, and of God's highest creation, man, in particular, the work of the Spirit at the onset of creation was of the broadest possible scope. His concern was not limited to the creation of the natural universe over which He brooded, and out of which He brought meaningful form (Gen. 1:2), but it extended to the creation of the first man in whom the entire human race was represented. God's act of breathing upon the material form, which consequently became the "living soul" which He designated man, was a manifestation of the Holy Spirit (Heb., Ruach) in homo sapiens' creation. Girdlestone observes:

References in the O.T. to the Spirit of God and to the Spirit of the Lord are more numerous than is sometimes imagined. In upward of twenty-five places this Divine Spirit is spoken of as entering man for the purpose of giving him life, power, wisdom, or right-feeling. God, moreover, is called 'the God of the spirits of all flesh' in the O.T., as He is called the 'Father of our spirits' in the N.T.; and it is everywhere taught or implied that the personal agency of God is in contact with the center of life in every child of man.(5)

Girdlestone notes a sharp scriptural distinction between the Spirit (Ruach) and that of soul (nephesh). He states that "with the exception of Job 2:4, and Proverbs 20:27, where neshamah. . . 'a breathing being, ' is used, the word spirit always represents the Hebrew Ruach..."(6)

In like manner the Psalmist assigns the creation of "all the hosts of heaven" to the Spirit (breath) of God (Ps. 33:6). Both Luther and Calvin recognized the creative work of the Holy Spirit. While Luther confined the sanctifying work of the Spirit to Christians, he saw the life giving Spirit as informing all men possessed of wisdom, prudence and insight.(7) John Calvin saw the Spirit diffused over all space, upholding, giving life and energizing and directing everything in heaven and earth.(8)

Underlying all of nature and man himself is the creative, informing and preserving person and power of the living Spirit of God. Thus it is to be expected that the Spirit who was active in all creation, and who is concerned for the preservation of that creation, should also be active in the redemption of that creation following the Fall with all its tragic consequences. And in a certain sense redemption could have no meaning apart from creation- it is the redemption of a fallen creation. When thus viewed, the whole process of the redemption and restoration of the fallen creation looks forward to the person and work of the Holy Spirit in His Pentecostal effusion as the culminating expression of the redemptive provision.

II. THE HOLY SPIRIT IN THE PREPARATION FOR REDEMPTION

All the works of the Holy Spirit from creation to the culmination of redemption are subservient to and focused upon Christ. When predicting the coming of the Spirit at Pentecost Jesus said: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak...He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:13,14).

It is noteworthy that following the universal diffusion and

function of the Spirit in creation that broad diffusion is followed by a course of contraction in the divine redemptive plan progressively focusing upon and culminating in the Messiah who is the Christ, the Savior of mankind through the cross. Then, as we shall note presently, at Pentecost as the Spirit was outpoured on and through the church, He became the universal diffuser of the new life, provided in Christ's death and resurrection, to all man-kind. This function of the Spirit is graphically expressed by Boer as follows:

The movement of the Spirit in the discharge of His redemptive function pursued a course consisting of a process of contraction followed by a process of expansion, culminating in His indwelling of the universal church as the manifestation of the new humanity... The central point of the movement is Christ. To Him all the work of the Spirit tends, from Him the Spirit and His work flow to effect the regeneration of men and of the cosmos. The movement is from the many to the One and from the One to the many.(9)

It should be noted that Boer is indebted to Oscar Cullman for this idea as it is set forth in his famous work, *Christ and Time*. In the light of the foregoing it becomes evident that the Holy Spirit, in His person and preparatory work, was the "earnest" of the inheritance yet to be realized in Christ. Thus the pre-Christian believers became partakers of the messianic blessing of salvation through anticipatory faith in Christ inspired in their hearts by the Holy Spirit. Before Christ men looked forward, by the aid of the types and shadows, to the cross for salvation (Heb. 8:5; 10:1). Since Christ they have looked back to the cross for salvation. The former was anticipatory faith, the latter reflective faith. Both are saving faith.

Immediately after the Fall the soteric function of the Spirit went out to all mankind without regard to divisions in the human family. However, the contraction from concern with the universal to the One (the Savior) soon comes into view. While there is more than a hint of Christ as the One (the Savior) in Genesis 3:15, the broadening movement becomes quite clear as the line of promised redemption passes from Adam and Eve, in whom the whole human race was represented, through the righteous line of Seth on to Noah, the prototype of the future (yet present) Deliverer, and from thence to Abraham the father of God's specially chosen people in the redemptive plan. However, in Israel the contraction from the universal to the One continues through God's choice of the prophets who proclaimed the coming (and yet already present) One.

The convergence continues to narrow when Israel, as a nation, is supplanted in the redemptive plan by the Remnant, and from the Remnant to the Prophets and thence to John the Baptist as the single representative of the Remnant and the forerunner and the announcer of the One, the Savior, on to the personal appearance of the One and only Savior Jesus Christ in whom the plan of redemption found its completion and fulfillment. The redemptive function of the Spirit is evidenced by God's pronouncement prior to the Flood: "My Spirit shall not strive with man forever" (Gen. 6:3), thus implying that He strove to restrain from wickedness and re- turn mankind to God. The superintending activity of the Holy Spirit in the selection and direction of Abraham from idolatrous Ur to Canaan where he was to become the father and founder of the chosen people, Israel, is consistent with His general activities in the Old Testament and the plan and purpose of God in redemption. However, whereas the activities of the Spirit are implicit in the foregoing divine directives, His function in the selection and inspiration of the prophets becomes explicit. Boer remarks:

It is in the prophetic sphere...that the Spirit most prominently expresses Himself. Through the prophets on whom the Spirit descends, the divine word is made known by which Israel is called from its waywardness to obedience. In the ruin of its sin and international involvements, it is presented with the hope of the Messiah who will effect its deliverance. The Old Testament passages that speak of this hope are of a distinctly eschatological nature. The prophets of Israel foretell the coming of the Suffering Servant and of the new age that the outpouring of the Spirit will inaugurate.(10)

The Spirit's function in relation to the Old Testament prophets comes to clearer focus, perhaps, in the words of Isaiah than at any other point in the Old Testament where he says: "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings..." (Isaiah 61:1a; see also the balance of this chapter). This utterance of Isaiah, later to be appropriated by Christ to Himself (Luke 4:18), may betaken as representative of the Spirit's function in relation to all the prophets who foretold the Messiah's mission.

Again Boer observes with penetrating insight:

While the activity of the Spirit centers pre-eminently in His occasional descent on specific men for specific purposes in the Old Testament record, evidence of a more diffused presence of the Spirit

in the congregation as a whole seems, therefore, not to be entirely absent. The intimation of a more pervasive presence of the Spirit in Israel should make us careful not to minimize the place which the Spirit took in the moral and religious life of the Old Testament covenant community. The several passages suggesting a wider presence of the Spirit may not improperly be regarded as evidence of a larger activity than is revealed. It is indeed impossible to read the intensely spiritual utterances of the Psalmists and the Prophets, and the accounts of the lives and actions of man and women on whom no descent of the Spirit is related, without being deeply impressed with the Spirit-derived life and worship that was often obtained before the coming of the Holy Spirit at Pentecost.(11)

Indeed the Old Testament record evidences only occasional instances of the indwelling presence of the Spirit in individuals and groups, such as are found at and following His effusion at Pentecost. Such intimations may be found in Haggai 2:5 and Isaiah 63:11. However, His general superintending and occasional special empowering presence can be clearly traced from Creation to the Incarnation. Perhaps Christ's words to His disciples concerning the Spirit have both a general historical and a prophetic significance: "He abideth with you, and He shall be in you" (John 14:17b). As the contraction continues, there emerges from the unfaithful Israelitish nation a representative righteous Remnant, and from the Remnant a righteous family from whom the Righteous One was to spring.

There seems to be, however, a very real sense in which the contraction narrows to a single, and in certain respect unique representative of both the former and the future functions of the Spirit in redemption as the transitional personage of John the Baptist appears on the scene to introduce the One, the Savior in whom all redemption focuses: "Behold, the Lamb of God, that taketh away the sin of the world!"(John 1:29). Luke records of the birth of John that "he shall be filled with the Holy Spirit, even from his mother's womb" (Luke 1:15), and his father was filled with the Spirit as he prophesied (Luke 1:69). Further, John prophesied that Christ would be filled with the Spirit.

III. THE HOLY SPIRIT IN RELATION TO THE INCARNATION

The redemptive function of the Holy Spirit comes to focus in the Incarnation of the One who is the Messiah-the world's Savior. But the Incarnation must be understood as representing

the totality of Christ's redemptive function-His birth, His life and work, His death and His resurrection and ascension. It is here that we see the specific function of the Spirit made explicit in the divine conception of the world's Savior in the person of Jesus Christ-the God-man. The divinely chosen virgin, Mary, was miraculously moved on in such a manner that the conception of the One who was to become the Savior of the world occurred. Matthew twice states this explicitly thus: "She Mary was found with child of the Holy Spirit" (Matt. 1:18b); and again, "an angel of the Lord appeared unto him Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit, and she shall bring forth a son; and thou shalt call his name Jesus" (Matt. 1: 20,21). Thus it was the Holy Spirit who effected all Creation, and then when the Fall had occurred it was He who through the long process of history directed lost man back to God through a continuously converging process of selection until the whole plan of redemption focused upon and culminated in the One and only Savior Jesus Christ through the Spirit-wrought miracle of the Incarnation.

But the work of the Spirit did not end with the Incarnation. The Spirit wrought recognition of Christ's divine sonship in the direction of the priest Simeon's dedicatory blessing upon Him in the temple on the eighth day (Luke 2:25-26). His divine sonship was validated by the Spirit at His baptism (Matt. 3:16,17). He was directed of the Spirit into the wilderness to His first gigantic struggle with the Tempter who sought to thwart His divine ministry and purpose (Matt. 4:1), after which He was vindicated by the Spirit's presence and power (Luke 4:14). Christ recognized Himself as endowed with the Spirit for the fulfillment of His ministry, as predicted by the prophet Isaiah, when He opened His public ministry in the Nazareth synagogue and applied the prophets' words to Himself (Luke 4:14-19). John prophesied that Jesus would baptize believers with the Holy Spirit (Matt. 3:11); Matthew interprets Jesus as fulfilling the prophecy of the Spirit (Matt. 12:18); Jesus casts out demons by the Spirit (Matt. 12:28); He commands baptism in the name of the Spirit (Matt. 28:19); He promises the Holy Spirit to His followers (John 14-16); and He delivers His final instructions to His disciples through the Holy Spirit (Acts 1:2,8).

Finally, of His sacrificial offering on the cross for man's redemption, the author of the Letter to the Hebrews says: "Christ through the eternal Spirit offered Himself without blemish unto God"(Heb. 9:14). Likewise He was raised from the dead through the power of the Spirit (Rom. 8:11). The Spirit was active in the redemptive scheme from the Fall of man clear through to the completion of Christ's redemptive provision on the cross and His

resurrection.

Should it concern us that Jesus breathed on His disciples and bade them receive the Holy Spirit (John 20:22) before the Spirit's effusion at Pentecost, it must be remembered that He told Nicodemus that without the new birth of the Spirit it was impossible to enter the Kingdom of God (John 3:5). Thus the reception of the Spirit before Pentecost may well be regarded as the *kairos* (12) of the Spirit's era, of which Pentecost was the *chronos*.(13) Elsewhere Paul refers to the Spirit as "the holy Spirit of promise" which is an "earnest" of the believers' heavenly inheritance which is yet future (Eph. 1:13, 14; see also II Cor. 1:22; 5:5; Rom. 8:23).

Boer remarks on this problem:

The urging of Jesus to ask for the Holy Spirit, Luke 11:13, and His speaking of the Spirit as present before He had been poured out, John 3:5-8, may be regarded as divine pedagogy that prepared Jesus' hearers for the coming of the Spirit. When Jesus spoke these words the Spirit "was not yet," John 7:39. The not-yetness of the Spirit in the Church, His concentration in Jesus, and Jesus' speaking of Him as present reality, all emphasize the imminence of His being poured forth. When Jesus departs the Spirit will come.(14)

In the Holy Spirit God's divine life was given to the believer. Paul declared that "the Spirit giveth life" (I Cor. 3:6b). This Spirit-imparted life was a present reality for the believers. They were partakers of the earnest or pledge of the Holy Spirit who was to usher the church into the new era at Pentecost.

IV. THE EFFUSION OF THE SPIRIT AT PENTECOST

The divine effusion of the Holy Spirit at Pentecost is several-fold in its significance.

First, it was the culmination and completion of the redemptive process that had the beginning of its outworking immediately following the Fall. It was the life-giving spirit at Pentecost that validated and implemented every phase of the completed redemptive work of Christ. Without the Spirit's effusion at Pentecost, man would have been provided a system of legal justification without the possibility of vital implementation. At Calvary Christ provided new life for man, but at Pentecost the Holy Spirit imparted that provision to and through the Church. The author of the Letter to the Hebrews designates this divine redemptive provision as "a new and living way" (Heb. 10:20).

Second, the Spirit's effusion at Pentecost was the culmina-

tion and fulfillment of the progressive promises of the preceding ages. It was at the same time the commencement of the new era of divine activity. Boer says: " Pentecost marked the introduction of the church into the new aeon...and cast retroactive glory throughout the Old Testament dispensation of promise."(15)

Third while the confusion of tongues occasioned the dispersion of the human race at the ancient tower of Babel, the effusion of the Spirit at Pentecost symbolized the spiritual reuniting of the nations, of which fifteen are mentioned in Acts 2, through the clarification of their communication when, as the Spirit gave miraculous utterance to the disciples, every man heard them speaking distinctly in his own native language (Acts 2:6). Babel divided the human race, but Pentecost reunited it spiritually.

Fourth, the effusion of the Spirit at Pentecost prepared the disciples for their universal world mission. The Spirit with whom they were all filled (Acts 2:4) became within them an abiding, sanctifying and empowering presence (Acts 1:8 and Acts 15:8-9; Romans 15:16). By His holy personal presence they were purified, and by His divine omnipotence they were energized for their world mission. By His wisdom they were directed in their mission (Acts 16: 6).

Fifth, the gathered nations at Pentecost (some scholars estimate as many as three million individuals) from the lands of their dispersion heard the gospel in their respective languages and dialects, as the Spirit gave utterance to the disciples. Thus they became the advance agents of the universal spread of the gospel which was to be carried everywhere by the Spirit-filled apostles and disciples of Christ. Consequently, both the gathered nations and the divinely given diverse languages may be regarded as symbolizing the universal import of the gospel of Christ. (See Rom. 1:8 and Gal. 1:6) As there were present at the Jerusalem Pentecost representatives "from every nation under heaven, " so this gospel of Jesus Christ was to be carried to "every nation under heaven" by Spirit-baptized, purified, empowered, energized and directed disciples and apostles of Christ. The gathered nations symbolized the essential unity of homo sapiens; the languages ("other tongues") symbolized the universal proclamation of that gospel to all men.

V. THE HOLY SPIRIT IN THE UNIVERSAL DIFFUSION OF THE GOSPEL

The function of the Holy Spirit in the universal diffusion of the gospel is most succinctly epitomized in Christ's last words to His disciples as recorded by Luke in Acts 1:8. "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria,

and unto the uttermost parts of the earth." The fulfillment of Christ's promise herein stated was realized on the day of Pentecost when the disciples "were all filled with the Holy Spirit, and began to speak...as the Spirit gave them utterance" (Acts 2:4).

In the Great Commission issued to His disciples, according to Matthew's account, Jesus provided for the universal diffusion of the gospel by His infinite divine authority - "all authority"; the scope of the diffusion - "all the world"; the purpose of the diffusion - "make disciples of all nations"; and the temporal extent of the diffusion - "always to the end of the age" (Matt.28:18-20). In Acts 1:8 He sets forth His plan for the universal diffusion of the gospel under the Spirit's enabling and direction. Christ's plan may be viewed as follows: (1) the promise of the Spirit - "ye shall receive;" (2) the power of the spirit - "ye shall receive power;" (3) the person of the Spirit - "the Holy Spirit;" (4) the purpose of the Spirit - "ye shall be my witnesses;" and (5) the plan of the Spirit - "in Jerusalem and in all Judaea and Samaria and unto the uttermost parts of the earth." Otherwise viewed this last word of Christ to His disciples, as recorded by Luke, outlines the plan of the Book of Acts, as also the evangelization of all men in all ages. Acts follows the plan of (1) the witness in Jerusalem (Acts 1:1-8:4); (2) the witness in transition (Acts 8:5-12:25); (3) the witness in all the world (Acts 13: 1 -28:31).

As a gradual but progressive contraction characterized the spirit's function from His universal work in creation to the One in Christ, so from that focus upon the One (Christ Jesus) in His completed redemptive work the Spirit's functional expansion proceeds gradually but progressively from the One to the universal in the proclaiming of the gospel of Christ. This began with the Jewish-Christian apostles at Pentecost when Peter recognized the universal implications of the Old Testament prophecies and promises concerning the Spirit and declared to his hearers: "to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him"(Acts 2:39). But from the Jewish-Christian apostles the Spirit's witness expanded to and through the Hellenist disciples, best represented by Stephen and Philip. From the Hellenists the expansion continued through the church, especially as represented by the concerns and decisions of the church at its first General Council at Jerusalem, about the middle of the first Christian century (Acts 15). How far that witness expanded is suggested by Paul's statements in his letters to the Romans and Colossians. To the Romans in about 57 A.D. he writes: "...your faith is proclaimed throughout the whole world" (Rom. 1:8); and to the Colossians in about 60 or 61 A.D. he wrote: "The gospel...is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also. . . ." (Col. 1:5b, 6). Justin Martyr (100?-165?) supports

Paul's claim when he says:

There is not a single race of human beings, barbarians, Greeks, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up . . . Through all the members of the body is the soul spread; so are Christians throughout the cities of the world.(16)

Soon thereafter Tertullian (160-230 A.D.) could write:

We (the Christians) are but of yesterday. Yet we have filled all the places you frequent - cities, lodging houses, villages, townships, markets, the camp itself, the tribes, town councils, the palace, the senate, and the forum. All we have left you is your temples... Behold, every corner of the universe has experienced the gospel, and the whole ends and bounds of the world are occupied with the gospel.(17)

A contemporary of Paul, Lactantius wrote: "Nero noticed that not only at Rome but everywhere a large multitude were daily falling away from idolatry and coming over to the new religion (Christianity)".(18) Adolph Harnack supports this universal spread of the gospel in the first century thus:

This belief, that the original apostles had already preached the gospel to the whole world, is therefore extremely old... The belief would never have arisen unless some definite knowledge of the apostles' labours and whereabouts (ie., in the majority of cases) had been current. Both Clemons Romanus and Ignatius assume that the gospel had already been diffused all over the world.... Finally, as the conception emerges in Hermas, it is exception- ally clear and definite; and this evidence of Hermas is all the more weighty, as he may invariably be assumed to voice opinions which were widely spread and commonly received. On earth, as he puts it, there are twelve great peoples, and the gospel has already been preached to them all by the apostles.(19)

The increasing expansion of the Christian gospel through- out subsequent centuries, accentuated as it was in the nineteenth

century - the Great Century, as designated by Kenneth Scott Latourette - bears eloquent testimony to the Spirit's work in making known Christ's redeeming work from the One to universal mankind.

The eschatological significance of the Spirit's function in and through the church comes to light in the New Testament records. That some misguided Christians, such as the Thessalonians, misunderstood Paul and thought the end of the age had fully come is evident, but that such was not Paul's misunderstanding is equally evident by his correction of that error (I Thes. 2).

The witnessing activity of the church through the Holy Spirit and its anticipation of the visible return of Christ at the end of the age are two closely related eschatological New Testament characteristics. The church does not know the chronological time (the *chronos*) of the end of the age. She does know that while the visible appearance of Christ's return is yet future, His invisible spiritual presence is a present animating reality, and thus the future is brought into the present energizing and directing the church to the fulfillment of her witness to the world of mankind. This is the church's experience under the Spirit's influence of conceptualized time and events (*kairos*) in which the historically past provision of salvation in Christ's cross and resurrection is brought together with the hope of His chronologically yet-future return into a present unified experience of animating reality. Thus the past provision and future promise of Christ are conceptualized and unified in the present spiritual experience of the believer and the church. This fact gives new meaning to Paul's words concerning the sacred communion: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death past till he come future" (Cor. 11:26). Thus Cullman can say that "from the chronological point of view something has happened: the present "age" has taken a great leap forward. We are reminded that God is Lord of time. We have entered the final phase of this "age, " which will end with the return of Christ."(20)

However, the eschatological event of the Holy Spirit's effusion has already been realized and thus the true church is living now in and from the end through the Spirit's presence, even though the chronological future is yet to come. Paul indicates that the Holy Spirit belongs to the future when he writes to the Ephesians that they "were sealed with The Holy Spirit of promise" (Eph. 1:13b), and to the Corinthians, "God...also sealed us, and gave us the earnest or guarantee of the Spirit in our hearts" (II Cor. 1:22; cf. Rom. 8:23). Peter likewise interprets Joel's prophecy which he quoted in his Pentecostal-day sermon in those words: "it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh" (Acts 2:17ff.). Thus the Spirit's effusion on the day of Pentecost was both a foretaste of the future and also a part of the fulfillment of the future. Peter declares of

the Spirit's effusion: "this is that which hath been spoken through the Prophet Joel" (Acts 2:16). Likewise Christ affirmed the same truth concerning the Spirit when He replied to the disciples' question concerning the time of the restoration of the kingdom: "ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses" (Acts 1:8a). He did not deny the future reality of the kingdom, the time of which they were not to know, and which the Father had set within his own authority" (Acts 1:7), but He did affirm the Spirit's presence in their lives to be the beginning of the fulfillment of the end. Thus through the Spirit's presence the "eternal day" of God's grace has already dawned upon the "present day" of the Church age. The apostle John declares that our day of grace through the Spirit is also "the last hour" (John 2:18).

The presence of the Holy Spirit makes the function of the church to be eschatological. As Cullmann says: "The church itself is an eschatological phenomenon."⁽²¹⁾ The church was so constituted by the Holy Spirit at Pentecost. Thus the future is presently realized in the present, in part, by the indwelling person of the Holy Spirit in the church. The resurrection of Christ by the power of the Spirit (Rom. 8:11) is the decisive event that leads to the "end" that is already present. The gift of the Holy Spirit is the kairos of which Christ's second coming is to be the chronos.

The following diagram is designed to point up the thesis of this study that the movement of the Holy Spirit in the history of redemption was from universal creation of Christ, and from Christ to universal diffusion of the gospel of Christ.

An Explanatory Diagram

Documentations

1. Samuel Chadwick, *The Way to Pentecost* (Berne, Indiana: Light and Hope Publications, 1957), p. 5.
2. Robert Baker Girdlestone, *Synonyms of the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 2nd edition, 1897, rep.), p. 22.
3. Ibid.
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8. John Calvin, commentary on Genesis, Chapters 1,2.
9. Harry R. Boer, *Pentecost and Missions* (Grand Rapids: William B. Eerdmans Publishing Company, 1961), p. 67.
10. Ibid., p. 69
11. Ibid., p. 71.
12. Kairos is a Greek word for time which may signify "opportune or seasonable time," or "the time when things are brought to a crisis, the decisive epoch waited for" -Thayer. However the word may be best understood as "conceptual time," or time as conceived by the mind rather than as measured by the clock, day and night or the seasons.
13. Chronos is the Greek word for time in the more fixed or determined sense, such as time determined by specific events, dates or other chronological data. Thus chronos may be regarded as "chronological time.
14. Boer, op. cit., p. 73.
15. Ibid., p. 98.
16. Carter, Charles W. and Earle, Ralph, *Evangelical Bible Commentary on Acts* (Grand Rapids, Michigan: Zondervan Publishing House, 1959), p. 11.

17 Ibid.

18. Ibid., p. 16.

19. Ibid., p. 11,12.

20. Oscar Cullmann, "Eschatology and Missions in the New Testament:" The Theology of the Christian Mission, Gerald H. Anderson, ed. (New York: McGraw Hill Book Company, Inc., 1961), p. 45.

21. Ibid., 46.

THE HOLINESS EMPHASIS IN THE WESLEYS' HYMNS

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I. INTRODUCTION

One distinguishing mark of an early Methodist congregation was its singing. "The Methodists were happy folk. They sang at meeting, on the way to meeting, on the way home from meeting, at home, at work, at leisure. In fact, that was one of the charges sometimes brought against them - that they sang too much."(1) They considered that "sour godliness is the devil's religion."(2)

Much has been said about the Methodist Revival being marked by great preaching, but it was also marked by great singing. Luccock and Hutchinson suggest that the singing voice "carried farthest;" and that "scores of the communities which never heard any of the outstanding preachers" did hear "the characteristic message of the evangelical revival" by the singing of the hymns of the Wesleys and their friends. That message was declared "in such a form that it could...not be easily forgotten."(3)

Prior to the Wesleys' day the churches of the English-speaking world considered "the ancient chants, with metrical versions of the Psalms... the only music...fit to be heard in the house of God. Charles Wesley changed all that by introducing into Methodist worship a new concept of sacred music."(4) It was his songs which gave the Methodist Movement "fire and warmth" and caused one to call the Methodists "a nest of singing birds."

The poetical works of the Wesleys were voluminous. Charles is said to have written 6500 hymns. Luccock and Hutchinson state that about two thousand of them were never printed; and that by far the larger majority have long since been forgotten.(5)

II. THE EXTENSIVE VARIETY OF THE WESLEYS' HYMNS

Even a casual glance at the Topical Index of Charles Wesley's hymns reveals an "astonishing...range of interests." The authors of *The Story of Methodism* attribute this fact to his keenness to detect human needs, for he "almost always wrote to meet a definite need," and "the hymns came pouring forth to be sung under almost any condition which might conceivably occur to mortals."(6) Abel Stevens, the Methodist historian, lists eighteen classifications besides Wesley's hymns for Sunday public worship. Some of those classifications are subdivided, as seen in a breakdown of the Hymns for the Use of Families. The early Methodists could find both "inspiration and...guidance for almost every moment of their lives in the hymns of Charles Wesley."(7)

Our particular concern in this study is with those hymns which John Wesley described as "a body of practical and experimental theology." In the Preface to the 1780 hymnbook John Wesley asked:

"In what other publication of the kind, have you so distinct and full account of Scriptural Christianity? Such declarations of the heights and depths of Religion, speculative and practical? So strong cautions against the most plausible errors; particularly those that are now most prevalent? And so clear directions for making your calling and election sure; for perfecting holiness in the fear of God?"(8)

A careful study of the Wesleys' hymns reveals a prevalence of "personal pronouns." They are full of personal expressions and experiences. In this they differ widely from the best hymns of their contemporaries. "Wrestling Jacob," originally comprised of about thirty verses, has been reduced to about one-fourth that number, and many people in the modern holiness movement have never heard of it. Isaac Watts is reported to have said that "he would have given all the hymns which he had written to have been the author of that group of Charles Wesley's hymns known as 'Wrestling Jacob.'"(9) The pronouns in this hymn make it live:

**Come, O Thou Traveler unknown,
Whom still I hold, but cannot see:
My company before is gone,
And I am left alone with Thee:
With Thee all night I mean to stay,
And wrestle till the break of day.**

But the revelation of his name and nature comes in the "climactic verse."

**This Love: 'tis Love! thou diedst for me!
I hear thy whisper in my heart:
The morning breaks, the shadows flee;
Pure universal Love thou art:
To me, to all, thy mercies move;
Thy nature and thy name is Love.**

It is no wonder that Wesley cried out, "O for a thousand tongues to sing my great Redeemer's praise! " for "He breaks the power of cancelled sin, He sets the prisoner free; His blood can make the foulest clean, His blood avail'd for me."

Although Charles Wesley produced by far the greatest number of the hymns, John Wesley's contribution was very significant. In *The Story of Methodism*, at least three areas of John's influence are given. He was editor for the hymns Charles and other early Methodists wrote. He was translator of at least twenty-four of the finest hymns by the Moravians and the German pietists. Then, his insistence that congregational singing be dignified, "and that his followers should consider the meaning of the words they were singing. . .John Wesley set his face like flint against cheap music and vulgar verses in Christian worship."(10)

Under such influence those early Methodists went out "to sing a new day into Britain. What some of them lacked in head they made up in heart; when their tongues failed they had an inexhaustible supply of songs on which to fall back."(11)

William E. Sangster said that John Wesley "censored" Charles' hymns so that "in their wholeness and as finally approved and published," they expressed "the mind of John even more than the mind of Charles."(12) This, Sangster feels, is especially true of "the hymns of Charles Wesley on Christian Perfection," due to what another calls "judicious omission and occasional alteration."(13)

It is generally true, as Sangster wrote, that "Hymns are not a very exact means of expounding theology...but for the most part the "People called Methodists' have learned their theology from their hymns."(14) Nevertheless, when one takes into account John Wesley's meticulous care to be scriptural, reasonable, and practical in what he taught and approved, those hymns composed a sound body of theology on holiness. The multifaceted theme of "great salvation," as that of "holiness," as believed and taught by the Wesleys and their successors cannot be expressed adequately even by the use of many descriptive terms. The important thing is that the terminology used properly represents "the nature and properties of Christian perfection" as advocated by John Wesley.(15)

The principal elements of the doctrine of Christian Perfection are: it is distinct from and subsequent to regeneration; it is a Spirit-wrought experience of God's grace; it is by faith, and consequently the salvation which it produces is said to be instantaneously wrought within; it cleanses the heart from all sin, whether sin be called "original" or "inbred"; it perfects one in love, so that he loves God supremely, and his neighbor as himself; and it empowers the soul to do the whole will of God. "In other words, to be inwardly and outwardly devoted to God; and all devoted in heart and life."(16)

III. THE WESLEYS' COMPREHENSIVE TERMINOLOGY

The Wesleys used scriptural, figurative and extrabiblical terms in their hymns on holiness. These terms are as varied as the facets of the doctrine and the experience and the life of holiness. To list them all would be impossible within the limited time and space at our disposal. (For the interested reader a partial list is included in the notes and documentations at the end of this article.)

A. Concerning the Call unto Holiness

The call to holiness is effectively expressed in the following stanzas.

**Called from above, I rise
To wash away my sin.
For this, as taught by Thee, I pray,
And can no longer doubt.
What is our calling's glorious hope
But inward holiness ?
He wills that I should holy be:
That holiness I long to feel;
That full divine conformity
To all my Saviour's righteous will.
All Thy words we would fulfil,
Would in all Thy footsteps go,
Walk as Jesus walked below.**

B. Concerning the Need for Holiness

The true nature of sin is expressed in terms which show that "sin is knit into our nature, rather than something cupped into it. The word 'inbred' is frequently used."(18)

**Show me, as my soul can bear,
The depth of inbred sin.
My inbred malady remove.
Bid my inbred sin depart,
And I Thy utmost word shall prove.
Soon the Lamb of God shall take
My inbred sin away.
Break off the yoke of inbred sin,
And fully set my spirit free.
Speak the second time, 'Be clean!'
Take away my inbred sin.**

Wesley also used other descriptive expressions, such as: the dire root and seed of sin; indwelling sin; my vile affections;

the old Adam; pride and unbelief; the carnal mind; the bent to sinning; anger...hate, envy, jealousy; anger and sloth; desire and pride; sinful blot; the filth of self and pride; my unsettled soul; the dross of base desire; sin's disease; my every stain; the filth of sin; corrupt throughout my ruined frame; my total fall from God; sin-distress, and other similar terms to reveal the necessity of "inward holiness" as a work of divine grace to fit one to live and to die.

C. Concerning the Completeness of the Cure

Wesley's hymns will show that "it is a complete deliverance that is taught. The words 'all,' 'every,' 'ever,' 'no more,' 'perfect,' 'spotless,' 'sanctify' are not merely used, but pressed into the emphatic place."(19)

**Come, Lord...and all the devil's work destroy.
Able Thou art from sin to save,
From all indwelling sin.
And all my sin consume.
From all iniquity, from all,
He shall my soul redeem.
Come, Savior, come, and make me whole,
Entirely all my sins remove.
An end of all my troubles make,
An end of all my sin.
Seize on our sins, and burn up all,
Nor leave the last remains behind.
Cleanse me now from every sin.
Unless Thou purge my every stain,
Thy suffering and my faith are vain.
For ever cease from sin.
I have now obtained the power,
Born of God, to sin no more.
Be Christ in me, and I in Him,
Till perfect we are made in one.
And perfect me in love.
Hallow Thy great and glorious name,
And perfect holiness in me.
Finish then Thy new creation,
Pure and spotless let us be.
And sanctify the whole.**

IV. SANCTIFICATION SUBSEQUENT TO REGENERATION

It is at this point that many have scorned the Wesleyan teaching of "a second work of grace." But Wesley was as clear

here as in his preaching, and as scriptural and reasonable.

**Unfold the hidden mystery,
The second gift impart.
Calm, O calm my troubled breast;
Let me gain that second rest;
From my works forever cease,
Perfected in holiness.
Speak the second time, 'Be clean!'
Take away my inbred sin;**

.....

**Cast it out by perfect love.
Lord, if I on Thee believe,
The second gift impart;**

.....

**And perfect me in love.
By blotting out my sin;
Thou wilt the root remove,
And perfect me in love.
From all remaining filth within
Let me in Thee salvation have;
From actual and inbred sin
My ransom'd soul persist to save.**

A. Sanctification an Instantaneous Experience

It is at this point that some have claimed that there was an apparent difference between the emphasis which Charles put on this aspect of religious experience and that placed by John. But it should be kept in mind that it was John who edited and published the hymns, and that it was John whose mature reasoning prevailed.

In this section of our study let particular attention be given to the instantaneousness of the experience as suggested by such terms as "now," "this moment," and "this accepted hour."

**Now, without sin, in me appear,
And fill with everlasting joy.
Swift to my rescue come,
Thy own this moment seize.
Remove from hence, to sin I say,
Be cast this moment out.
That moment be now! our petition allow,
Our present Redeemer and Comforter Thou!
From this inbred sin deliver;
Let the yoke now be broke;
Make me Thine forever.**

**Partner of Thy perfect nature,
Let me be now in Thee
A new, sinless creature.
Come in this accepted hour,**

.....

**Fill us with Thy glorious power,
Rooting out the seeds of sin.
The peace Thou hast given,
This moment impart.
'Tis done; Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have
And spotless love and peace.**

B. Conditions to be met for Perfect Love

1. Prayer:

**O For a heart to praise my God,
A heart from sin set free...
Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of love.
Now, O my Jesus bring me in;
Cast out Thy foes, the inbred sin,
The carnal mind remove.
The purchase of Thy death divide;
Grant me, with all the sanctified,
The heritage of love.
Eager for Thee, I ask and pant;
So strong the principle Divine,
Carries me out with sweet constraint,
Till all my hallowed soul be Thine;
Plunged in the Godhead's deepest sea,
And lost in Thine immensity.
Heavenly Adam, life Divine,
Change my nature into Thine.**

2. Consecration:

**Spirit of faith inspire
My consecrated heart;
Fill me with pure, celestial fire,
With all Thou hast and art.
Nothing on earth do I desire
But Thy pure love within my breast;**

**This, only this, do I require,
And give up all the rest. (Trans. by John Wesley)
Here then to Thee Thy own I leave,
Mold as Thou wilt Thy passive clay;
But let me all Thy stamp receive,
But let me all Thy words obey,
Serve Thee with a single heart and eye
And to Thy glory live and die.**

In this connection, it would be well to consider that grand old hymn: "A Charge to Keep I Have," which is, or ought to be, well known to all Wesleyan people.

**A charge to keep I have,
God to glorify,
A never-dying soul to save,
And fit it for the sky.
To serve the present age,
My calling to fulfill;
O may it all my pow'rs engage
To do my Master's will.
Arm me with jealous care,
As in Thy sight to live,
And, oh, Thy servant, Lord, prepare
A strict account to give.
Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die.**

The Wesleys' personal element is emphasized in the foregoing hymn as is evident from the frequent use of the personal pronouns.

This glorious blessing, or experience, is a work of God, but it is also a covenant work which involves man's willingness and faith, as well and his desire expressed in (prayer) and his consecration. Its obtainment requires faith.

3. Faith

**My faith shall bring the power.
According to our faith in Thee
Let it to us be done.
I cannot wash my heart,
But by believing Thee.
Ye longing souls, be strong, be bold;
Cast off your doubts, disdain to fear;
Dare to believe, on Christ lay hold;**

**Wrestle with Christ in mighty prayer;
Tell Him: We will not let Thee go
Till we Thy name, Thy nature know.
Lord we believe and wait the hour
Which all Thy great salvation brings:**

.....

**Thou wilt perform Thy faithful word:
Thy servant shall be as His Lord.
Faithful and true we now receive
The promise ratified by Thee.
By faith we apprehend the power
Which shall forever save.**

V. GOD'S CURE OF SIN IS THOROUGHGOING

Sin is dealt with in a manner that gets to the root of the trouble. The terms used to describe sin are such as to indicate that the cure must be radical: thoroughgoing. Sangster calls attention to Wesley's use of such terms as slay, scatter, mortify, extirpate, consume, erase, wash, root out, and dry up.(20) Each of these terms, and any other to be mentioned, indicates an inward and radical operation of God's Spirit.

**Slay the dire root and seed of sin.
Slam me, and I in Thee shall trust.
Scatter the last remains of sin.
Burn up the dross of base desire.
My old affections mortify,
Nail to the cross my will;
Daily and hourly bid me die,
Or altogether kill.
The carnal mind remove.
Redeem me from all iniquity.
My vile affections crucify.
Redeem me from all sin.
Enter my soul, extirpate sin,
Cast out the cursed seed.
Blot out my sins with sacred blood.
Hasten the joyful day,
Which shall my sins consume.
The original offense
Out of my soul erase.
Perfectly my soul renew by sanctifying love.
And wash my nature white as snow.
Rooting out the seeds of sin.
Thou only canst release
My soul from all iniquity.**

**Dry corruption's fountain up,
Cup off the entail of sin.
The devil's work destroy.
From this inbred sin deliver.
My heart from every sin release.
The old Adam dies.
Wash out my old orig'nal stain.
Purge me from every sinful blot.
Purge me every stain.
The carnal mind out of my flesh at once remove.**

Certainly these twenty-odd different expressions used to describe the radical nature of God's treatment of sin should leave no doubt as to the Wesleys' belief in full deliverance (salvation) from all sin.

VI. THE TRINITY'S INVOLVEMENT GUARANTEES REALIZATION OF FULL SALVATION

**Come, Father, Son and Holy Ghost,
And seal me Thine abode;
Let all I am in Thee be lost;
Let all I am be lost in God.
Plunged in the Godhead's deepest sea,
And lost in Thine immensity.
Come, Holy Ghost, all-quickenning fire,
My consecrated heart inspire,
Since I am born of God.
Let earth no more my heart divide,
With Christ may I be crucified,
and to Thyself aspire.
On Thee, O God, my soul is stayed...
Thy loving Spirit, Christ, alone
Can lead me forth and make me free.
Now let Thy Spirit bring me in...
The land of perfect holiness.
My God! I know, I feel Thee mine...
And all renewed I am.
Jesus, Thine all-victorious love
Shed in my heart abroad,
Come, Holy Ghost, for Thee I call,
Spirit of burning come.**

VII. THIS BLESSED EXPERIENCE OF PERFECT LOVE IS FULLY ASSURED

Lord, I believe a rest remains
To all Thy people known;
A rest where pure enjoyment reigns,
And Thou art loved alone.
rest where all our soul's desire
Is fixed on things above;
Where doubt, and pain, and fear expire,
Cast out by perfect love.
From every evil motion freed
(The Son hath made us free),
On all the powers of hell we tread,
In glorious liberty.
Safe in the way of life, above
Death, earth, and hell we rise;
We find, when perfected in love,
Out long-sought paradise.
Let others hug their chains,
For sin and Satan plead,
and say, from sin's remains
They never can be freed:
Rejoice in hope, rejoice with me,
We shall from all our sins be free.
'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And perfect love and peace.
Faithful and true, we now receive,
The promise ratified by Thee;
To Thee the when and how we leave,
In time and in eternity;
We only hang upon Thy Word:
The servant shall be as his Lord.
Quickened with our immortal Head,
Who daily, Lord, ascend with Thee,
Redeemed from sin, and free indeed,
We taste our glorious liberty.
Saved from the fear of Hell and death,
With joy we seek the things above;
With all Thy saints the spirit breathe
Of power and purity and love.
Power o'er the world, the fiend and sin,
We through Thy gracious Spirit feel;
Full power the victory to win,
And answer all Thy righteous will.
Lord, I believe and rest secure
In confidence divine:
Thy promise stands forever sure,
And all Thou art is mine.

With such a wonderful Savior, who provided such a glorious salvation, which is so abundantly promised, so divinely-wrought, so authoritatively assured, and so joyous in its blessedness, it is not to be wondered that Wesley cried out:

**O for a thousand tongues to sing,
My Great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!
He breaks the power of canceled sin,
He sets the pris'ner free,
His blood can make the foulest clean;
His blood availed for me.**

Documentations And Notes

1. Halford E. Luccock and Paul Hutchinson, *The Story of Methodism* (New York: The Methodist Book Concern, 1926), p. 105.
2. *Ibid.*
3. *Op. cit.*, p. 106.
4. *Ibid.*
5. *Op. cit.*, p. 108. (Luke Tyerman, *The Life and Times of The Rev. John Wesley* (London: Hodder and Stoughton, 1871), p. 397 says that not fewer than 6600 of Charles' hymns were published. See also pages 398,399. In this same connection, see Richard Watson, *The Life of John Wesley*. (Nashville, Tenn.: Pub. House of the M.E. Church, South,; new Edition by Thomas O. Summers, 1912), pp. 293-300.
6. Luccock and Hutchinson, *op. cit.*, p. 109.
7. *Ibid.*, p. 110.
8. William E. Sangster, *The Path to Perfection* (New York and Nashville, Tenn.: Abingdon-Cokesbury Press, 1st American edition, 1943), p. 59.
9. Luccock and Hutchinson, *op. cit.*, pp. 111-112.
10. *Ibid.*, pp. 115-116.
11. *Ibid.*, p. 118.

12. Sangster, op. cit., p. 57.
13. Ibid., p. 59.
14. Ibid., p. 60.
15. John Wesley, *A Plain Account of Christian Perfection* (London: The Epworth Press, 1952), pp. 30-39, 41, 112, 112.
16. Sangster, op. cit., p. 60.
17. Scriptural, Figurative and Extra - Biblical terms used by the Wesleys in their hymn to express the doctrine of holiness.
18. Sangster, op. cit.
19. Ibid.
20. Ibid., p. 62.

OTHER PUBLICATIONS USED BUT NOT CITED

In connection with this study several other books were used but no references were made to them in the article. Most were used mainly for verification. (1) *The Poetical Works of John and Charles Wesley*, collected and arranged by G. Osburn, D. D. (London: The Wesleyan Methodist Conference Office, 1868). (2) Several editions of *The Wesleyan Hymnal*, issued by The Wesleyan Methodist Connection of America, or The Wesleyan Methodist Connection (or Church) of America, from its several Publishing House locations from 1844 to 1951. (3) *Hymns of the Higher Life*, ed. B.K.P. (New York: Broughton and Wyman, 1868 - 12 of the 144 Hymns therein are by the Wesleys). (4) *The Salvation Army Song Book* (New York: Salvation Army Pub. Department, Second printing, 1956, section on "The Life of Holiness." (This section contains at least 38 Hymns by the Wesleys, including John's translations).

EXEGESIS AND THE NEW TESTAMENT MESSAGE OF FULL SALVATION

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Wesley and the scholars of his day were not confronted with many of the problems facing Bible interpreters of the mid-twentieth century, such as those created by radical, critical biblical scholarship, advances in archaeological discoveries, and the secularistic movements of more recent times. Furthermore, with the exception of certain noted scholars of the modern Wesleyan movement such as Daniel Steel, the Wesleyans of the 19th and 20th centuries, especially in America, were concerned primarily with preaching the message of full salvation, as that message was defined and proclaimed by Wesley and the men of his day. Certainly the needs of their era justified their primary emphasis upon the proclamation of this biblically based message. However, just so the current situation demands greater attention to a more careful exegetical study and interpretation of the Scriptures in relation to the biblical message of full salvation for the current situation. Furthermore, in instances not a few Wesleyans have unwittingly borrowed elements of both methodology and message from non-Wesleyan sources which when carefully analyzed cannot be harmonized with the biblical message of full salvation as that message was understood and taught by Wesley. This situation calls for a renewed emphasis upon careful biblical exegesis by Wesleyan scholars today that a sound and respected scholarship may undergird the message that they proclaim in this late-twentieth century.

I. EXEGESIS IS AN AID TO THE AVOIDANCE OF ERRORS IN BIBLICAL INTERPRETATIONS

Some of the common errors within the Wesleyan movement of modern times may be profitably noted here. Among these errors are such concepts and pronouncements as the following:

(1) That Jesus saves and the Holy Spirit sanctifies, and that we receive Jesus when we are saved and the Holy Spirit when we are sanctified wholly (see Gal. 5:17; John 3); (2) that the carnal mind is to be described as rebellion, or as self-will, which tends to underrate regeneration; (3) that we are to surrender as believers in order, by faith, to receive entire sanctification, whereas we ought instead to talk about consecrating, since surrendering is what an enemy does; (4) that original sin is transmitted according to the Genetic Mode, an invention of men like Miley, whereas St. Paul teaches that racial sin stems from Adam's

representing the race badly (Rom. 5:12-21)--Paul does not need to say anything about our parents passing it on to us; (5) that the phrase "oldman," used three times by Paul (Rom. 6:6; Eph. 4:19-25; Col. 3:9), is a synonym of original sin, instead of a way of speaking of the pre-regenerate state--which is characterized by both acts of sin and original sin.

II. EXEGESIS IS AN AID TO ACCURATE SELECTION IN THE TEXTS CHOSEN FOR PREACHING ENTIRE SANCTIFICATION

It will help us not to preach the crisis experience from the wrong texts, such as Ephesians 5:18. Many have heard exhortations to be baptized with the Holy Spirit, or sanctified wholly, on the basis of this text, which reads, "but be filled with the Spirit." What is in the Greek cannot without awkwardness be put into the English, so the usual rendering has led many to think of this as an exhortation to be sanctified wholly. The word for "filled," however, is in the present tense, and not the aorist. As such, it means that we are to be filled with the Holy Spirit moment by moment, as persons already "sealed with the Holy Spirit of promise" (Eph. 1:13, ASV). The present tense of the next verbs, as Paul continues, does come out in the English, which should have directed us long ago to checking the tense of "filled," for Paul says that we are to be filled in "speaking" (v. 19), "singing" (v. 20), and "subjecting" (v. 21) ourselves "to one another"--wives to husbands (5:22), children to parents (6:1), servants to masters (6:5).

III. EXEGESIS IS AN AID TO THE SELECTION OF STRONG PASSAGES ON THE BASIS OF WHICH TO HERALD THE GRACE OF ENTIRE SANCTIFICATION

Among these strong passages is Ephesians 5:25-27. This is a far stronger holiness passage than the KJV reveals. Paul the Apostle is expressly clear at this point that Christ died for the church that He might sanctify it after washing it by regeneration. The KJV simply states that Christ died for the church in order to "sanctify and cleanse it with the washing of water by the word." The phrase, "sanctify and cleanse," in the KJV suggests a mere redundancy. But the word for "cleanse" in the Greek is an aorist participle, *Katharisas*. As is well known, aorist participles customarily express action which in time is prior to the time of the action expressed in the main verb of a sentence. Even A. T. Robertson, who was not in the Wesleyan theological tradition, had to admit this with regard to the aorist participle. He wrote, "This is indeed the common use of the aorist participle."(1) In the Ephesians passage, the main verb is "sanctify." The ex-

perience denoted, then, by the aorist participle, precedes sanctification; and the experience denoted by that participle is regeneration, the work of grace which includes cleansing from the depravity that is acquired through mans' own acts of sin (according to this passage in Ephesians and according to Titus 3:5 where we read of "the washing of regeneration"). Thus the ASV correctly renders Ephesians 5:26 in this way: "that he might sanctify it, having cleansed it by the washing of water with the word." The New ASB New Testament renders it similarly, and with the same words as those found in the RSV: "that He might sanctify her, having cleansed her by the washing of water with the word."(2)

The Greek, then, and the main English versions, except the KJV make sanctification subsequent to regeneration in Ephesians 5:26--and, of course, the punctiliar aorist tense in the participle suggests decisive rather than gradual sanctification.

The KJV gives a better rendering of the Greek in Acts 19:2 than the other main English versions do, and sound exegesis supports this as a strong holiness passage. The KJV has Paul asking the Ephesian "disciples," "Have ye received the Holy Ghost since ye believed?" The ASV has him asking, "Did ye receive the Holy Spirit when ye believed?"; the New ASB also has "when ye believed" the NEB, "when you became believers." But the aorist participle appears here: *pisteusantes*. As noted earlier, such a participle expresses action which is prior in time to the action of the main verb of a sentence. The main verb here is *elabete*, "received ye"--the Holy Spirit. The "believing" on Christ would be prior in time to receiving the Holy Spirit. So, the KJV rendering, "Did ye receive the Holy Ghost since ye believed," is clearly what Paul is asking. "After your conversion," he asks, "were you baptized with the Holy Spirit?"

In Acts 19:1-2 there are three aorist participles. One is "having passed through"--"having passed through," Paul "came" to Ephesus. Everyone knows that Paul "passed through the upper coasts" before coming to Ephesus. The aorist participle expresses action prior to the action of the main verb, which in this sentence is "came." A second aorist participle is "having found," which is in a thought where the main verb is "he said." Again, finding them was prior in time to saying something to them. No one's theology gets involved in these first two instances of aorist participles in this brief passage. But in the next instance of an aorist participle, theology is in the middle of things. And it is difficult for most non-Wesleyans to permit the aorist participle here to be an aorist participle. If one does, the "having believed" on Christ would be prior in time to the matter of receiving the Holy Spirit. But Wesleyan interpreters may permit the aorist participle to be itself, and need not avoid preaching from Acts 19:2 just because the other main English versions at least weaken the strength of

IV. EXEGESIS IS AN AID TO GUIDING BELIEVERS INTO THE EXPERIENCE OF ENTIRE SANCTIFICATION

It will help to an understanding of the nature of sanctifying faith, and with the understanding, believers can be guided into their inheritance of sanctification.

Some believers pray at the church altar; or elsewhere, and seem to have no trouble. They may enter into this deeper life immediately following their conversion; they may even go to the altar only once as seekers of this grace. There the Holy Spirit witnesses to them that the work of sanctification is accomplished.

Other people find themselves in much more trauma about sanctification. They too hear sermons on sanctification and respond to the minister's invitation to pray, but nothing special happens. Sometimes they are told, by well-meaning altar workers, to have faith that their Pentecost has occurred, and to leave in the lord's hands the matter of any witness of the Spirit to their hearts that the work has been accomplished.

It is true that we are sanctified by faith (Acts 15:8-9; 26:18). Yet, the nature of faith is often misunderstood. The writer once taught that faith is flashbulb-like; and that since it is, entire sanctification is instantaneous. One of his "arguments" that entire sanctification is instantaneous was because it is received by faith. But perhaps it is instantaneous for other reasons: because it is a divine act of instantaneous cleansing, a baptism in which the Holy Spirit falls upon the believer.

Faith that procures entire sanctification is a believer's trust that God will sanctify him. This trust might often seem instantaneous because, if the believer is fully prepared for entire sanctification, especially by an entire consecration, God sanctifies him as soon as he begins to trust. Yet the trust, the faith, the reliance, is a steady and dynamic and plunging expectancy, as is even suggested by the fact that the word "faith" is a noun, and not a verb.

Biblical exegesis supports this understanding of faith. An example is in Jesus' statement, "If you have faith, and never doubt," thus and thus will be done (Matt. 21:21, RSV). The word for "doubt" diakrithete, is in the aorist tense, meaning that one is not to doubt even for an instant. But the Greek word for "have," exete, is in the present tense, so that Jesus is saying that a person is to maintain faith in a continuing way in order for God to act on his behalf.

In Mark 11:22 Jesus says, "Have faith in God" echete pistin theou). Here the word for faith is a noun, so it has no tense, but the helping verb, for "have," is in the present tense,

so the faith in God which Jesus wants men to have is a steady trust.

That faith is a reliance with a durative quality is shown by the way in which the word is constantly used in the New Testament. Stephen was "full of faith" (Acts 6:5). There is an "obedience of faith" (Rom. 16:26). Faith can "abide" even as "hope" and "love" can (I Cor. 13:13). Christians "walk by faith" (Gal. 5:7), "live by faith" (Gal. 2:20), use it as a "shield" (Eph. 6:16). Faith "dwelt" (I Tim. 1:5) in people; it was "kept" (II Tim. 4:7). The faith of people was "growing abundantly" (I Thess. 1:3), they were "rich in faith" (Jas. 2:5), they overcame "the world" by faith (I John 5:4), they "died in faith" (Heb. 11:13). This plunging and durative trust is that human response to grace by which believers are "justified" (Rom. 5:1) and kept justified, and it is that response by which they are sanctified wholly. When we turn to the verb "believe," we find that sometimes it is in the present tense, and sometimes in the aorist. We are to "repent (metanoete) and believe (pisteuete) in the gospel" (Mk. 1:15), and both verbs, here, repent and believe, are in the present tense. But in Acts 16:31, where Paul exhorts the jailer, "Believe in the lord Jesus, and you will be saved," the tense of believe, pisteuson, is aorist. Believe is in the present tense in John 11:25: "he that believeth in me" (opisteuon). But again, it is aorist in John 1:7: "that all men through him might believe (pisteusosin)."

In the two passages in Acts where believers are said to be sanctified by faith, there are no verbs related to man's response to help us interpret whether or not the faith is to be durative. Acts 15:9 reads that God "cleansed their hearts by faith (te pistel)." In Acts 26:18 Paul says he was sent that men might receive "forgiveness of sins and a place among those who are sanctified by faith in me." Since it is a noun that is used in both instances, we may surely understand that the faith by which the believer is instantaneously sanctified is an expectant and receptive trust which is durative and not simply crisis.

When the verbal "believe" is used, therefore, it appears in both the present and the aorist tenses; but when the noun form, "faith," is used, there is consistency in the New Testament's attaching it to present tense auxiliary verbs, and to types of experience that have durative quality.

The conclusion, therefore, about faith as the one human condition of the instantaneously received grace of entire sanctification is that faith may be an active, plunging reliance upon God in which a believer keeps responsively trusting that God will sanctify him when he meets God's conditions. Then, when those conditions are met, God sanctifies the believer instantaneously through the fiery baptism with the Holy Spirit. At that time the faith that it will occur becomes transfigured by the experience of

it into knowledge - faith that it has occurred. At the same time, it is reasonable to suppose that some sort of witness to the work is received. It is then that the believer says, not, "I believe that God sanctifies me," but "God sanctifies me."

Several advantages would accrue to the mission of those of the Wesleyan persuasion if they were guided by this kind of understanding, as they lead believers into the instantaneous experience of entire sanctification. (1) They would help believers actually to receive the purging experience before testifying to it. (2) They would avoid mere psychologisms, mere techniques, or institutional holiness. (3) They would thereby emphasize the continuing trust that is needful for the dynamic and growing life lived in the fullness of the blessing of the gospel of Christ.

Documentations

1. Robertson, A Grammar of the Greek New Testament in Light of Historical Research (New York: Hodder and Stoughton, 1914), p.860. Robertson says that sometimes such a participle expresses action simultaneous with that of the main verb, but that it never expresses action that is subsequent to that of the main verb (Ibid.).
2. The New ASB capitalizes "He," whereas the RSV does not. Many of us have learned by now not to expect a careful rendering by the NEB. In it we have, "to consecrate it, cleansing it by water and word."
3. See this kind of exegesis supported in Charles Ewing Brown, The Meaning of Sanctification, p.197.

TOWARD A THEOLOGY OF CONTEMPORANEITY: TILlich OR WESLEY?

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Shortly before his death Karl Barth had a frustrating exchange of letters with his former student, turned critic, Rudolf Bultmann. Barth compared their communications gap to that of a whale and an elephant who eye each other by the shore of the Pacific. The one is squirting a mighty stream of water into the air, the other is making loud trumpeting sounds through his trunk. The whale and the elephant can see and hear each other, but neither understands a word the other is saying. They speak a different language.(1) Now suppose Barth had lived in the first century and Bultmann in the twentieth. The communication problem would have increased with every generation.

This great gulf fixed between the centuries has caused every generation of Christians to ask how the message can leap over hundreds of years of changing history and speak meaningfully about a first century Gospel to an 18th, 19th, or 20th century man. The purpose of this paper is to explore two approaches to the problem, Tillich's Theology of Culture and John Wesley's Theology of the Word.

I. TILlich: THEOLOGY OF CULTURE

Karl Barth, with his commentary, *The Epistle to the Romans*, is credited with saving Protestantism from the impotence of liberalism. Paul Tillich, the giant of American theology, accepted as one of his chief missions the task of saving Protestantism from extinction.

Along with his concern for the church in general and Protestantism in particular, Tillich was also greatly exercised over the problems of society. As a professor of philosophy and theology in several German universities he had seen the disintegration of the church and society under Hitler. He fled to America where he taught at Union Theological Seminary and later at Harvard and Chicago Universities.

During his long and distinguished teaching career he was both a philosopher interested in the problems of society and a theologian interested in Christianity. In Tillich's thinking the two institutions were interdependent.

Introducing his *Theology of Culture* he writes "Most of my writings -- including the two volumes of *Systematic Theology* try to define the way in which Christianity is related to secular culture."(2) He was greatly disturbed when the church began to lose

its impact upon culture. In a mood of pessimism Tillich wrote about the "post Protestant era" and thus sets himself to the task of saving Protestantism and culture by "evangelizing" educated doubters -- people outside the church who have rejected traditional Christianity. Toward this end he formulates a question: "How shall the message be focused for the people of our time?"(3) In of Culture Tillich gives an entire chapter to answering this question.(4)

Elsewhere Tillich summarizes the answer in a brief statement: "Protestantism as a church for the masses can exist only if it succeeds in undergoing a fundamental change... To continue to live it must reformulate its appeal so that it will provide a message which a disintegrated world seeking reintegration will accept."(5)

How then shall the Gospel be focused to people of our time? The distilled essence of Tillich's answer is that it should "appeal... to a disintegrated world" and should be a message this world "will accept."

Tillich's description of the disintegrated world, of people overwhelmed with existential anxieties -- especially death, meaninglessness and guilt -- is discussed at length in his Systematic Theology.(6) His answer to these anxieties is that they are basic to all human existence. The solution is found when one comes to a point of acceptance by way of self understanding. As a result one will discover "the courage to be." Bloesch says of Tillich's answer that it is anthropology, not theology.(7)

The second essential of the message according to Tillich is that it must be acceptable to secular man. According to Bonhoeffer modern man has "come of age." Just as a child outgrows Santa Claus, so man has matured beyond the need of God. He now sings "Science is my shepherd I shall not want." He is utterly uninterested in God or His Word. To reach him the Gospel we must cross a 2,000 year culture gap, the credibility gap and the communications gap. But how?

Tillich bridged the culture gap by showing man how to be both secular and Christian. He bridged the credibility gap by explaining that modern Christians could appreciate the grand insights of the Scriptures without accepting the miracles as true. The communications gap was closed by a clever process of reinterpreting certain embarrassing scriptural terms without a supernatural frame of reference. For instance:

1. Salvation refers to society as a whole.
2. The Gospel is good news of a great new social order with the dawning of the new age.
3. Reconciliation no longer has a vertical content but is horizontal. It now refers to justice, equality and civil rights for all.

4. One is redeemed when he is freed from the shackles of oppression in an unjust social situation.

5. The term 'witness' refers no longer to what God does for one but to one's own act, such as an act of draft evasion or a march in Selma, Alabama, or burning the draft card.

6. Christ is a preeminent word even with radical theologians. He is in the streets where the action is -- sometimes in a violent confrontation with the establishment.

7. G. Aiken Taylor likens Christ's position to that of Mao in China. His image and his spirit is in every upheaval galvanizing the action.(8)

The end result of accommodating the Gospel to 20th century culture has been:

1. A change in the Gospel itself, rather than simply a change in language.

2. A return to 18th century deism -- for whether we accept the existence of God as creator, but claim Him detached from the results of His creation, or think of Him as irrelevant to the human scene, there is no practical difference.

3. A third result has been a capitulation to culture. What Tillich's theology actually says is "if you can't lick 'em -- join em.

4. And most tragic, Tillich has either become an atheist or is easily mistaken for one. Professor McIntyre observes that Tillich has put atheism in theological language.(9)

5. Finally, Tillich inadvertently became one of the fathers of radical theology.

II. WESLEY: A THEOLOGY OF THE WORD

John Wesley's formula for communicating the Gospel recognizes the culture gap, the credibility gap, and the communications gap. But Wesley discovered still another dimension to the problem -- a spiritual gap. The man to whom the Gospel must speak is "dead in trespasses and sins."(10)

The question then becomes, "How does the Gospel speak to one who is on an entirely different wave length?" The answer to this question unfolded to Wesley gradually by way of his own personal experience. The Holy Spirit found within his heart a living moral response to what Wesley called prevenient grace. This became the point of contact for the Holy Spirit. Wesley's heart was "strangely warmed" and he was raised from the dead."

Not only was Wesley a changed person but nothing that he touched remained the same. His sermons became powerful and bore fruit. Each one was a "happening." He was communicating! The explanation lies in the quickened Word.(11)

Communicating the Gospel became more than a man to man

operation. Preaching for Wesley was an event -- an event in which his hearers were brought into the presence of God by means of the Word -- and the point of contact between the first century Gospel and the 18th century hearer was the Holy Spirit. God was speaking to man through His Word.

We would not, however, leave the impression that Wesley placed all responsibility upon God. Communicating the Word had both a horizontal and vertical dimension. Before observing this God-man partnership in action let us survey briefly Wesley's field of operation.

The state of the church and society in Wesley's day was remarkably like ours. Both church and secular historians devote many pages to describing the low morality, the wickedness, and the extreme social evils of this decadent period in England. But the real tragedy of the day was that the church was a part of the problem rather than the cure. We are told that the prophetic function of the ministry was almost extinct. The evangelical truths of the Lutheran Reformation were seldom preached. William Blackstone, the famous authority in English law, after visiting the most outstanding churches in London reported, "I could not find in any one of the sermons any more of Christianity than could be found in Cicero. Nor could I determine whether the preacher was a disciple of Mohammed, Confucius, or Christ."(12)

"Historic Christianity," says Dr. Cell "appeared to be obsolete. There were wise men who were sure the day of the church was past and some of the brightest were even beforehand writing the epitaph of both the Church and historic Christianity."(13) What must the church do to be saved from disintegration? Many felt that no options were open except to "abandon religion itself along with the metaphysical jargon bequeathed by uncouth forefathers." But this would be capitulation to atheism. Some way must be found by which Christianity could be made "acceptable" to secular man. The solution suggested by the church leaders was the same as that "discovered" by the "new theology" of the 20th century -- namely, discard ideas and concepts incompatible with the spirit of the age. The most important changes were: (1) a new God-concept (the God within and the God of nature), and (2) a change in vocabulary. It was in this kind of a religious climate that Wesley and the Methodists set out on a three-fold mission: (1) to reform the nation; (2) to reform the church, and (3) to spread scriptural holiness over the land.(14)

Wesley's blueprint for a Christian world is given in a remarkable sermon on "Scriptural Christianity." This was the last of three sermons at Oxford University St. Mary's Church and led to his expulsion. The text is taken from Acts 4:31, "And they were all filled with the Holy Ghost." Under three headings he discusses Christian experience, Christian activity and a Christian world.

The third point is especially apropos.

...He declared that "the time will come when Christianity will prevail over all, and cover the earth." He invited his audience to "stand a little" and survey "this strange sight, a Christian world." War is no more; civil discord, oppression, injustice, poverty are gone. Just as in the conversion of the individual, good tempers had replaced the bad, so now peace, equality, honesty, justice and human love and kindness prevail among all men. This Christian order, declared Wesley, is the end assured by Christianity, when it is accepted, not merely as belief, but as a way of life.(15)

As to when Wesley expected this Christian world is not clear. He refers to Isaiah's prophecy, "It shall come to pass in the last days..."(16) But such terms as premillennialism, postmillennialism and amillennialism were not used in his day. Wesley's sermon, "The Great Assize," would seem to indicate a premillennial view.

But one thing is clear, a great spiritual and social revolution occurred in England and where ever the Methodist Church was established. Wesley's biographers agree that the Wesleyan revival was responsible for prison reform, new and more just laws, abolition of the slave trade and the first impulse toward public education. Historians Woodrow Wilson and Lecky, among others, insist that the Wesleyan revival saved England from the disaster of the French Revolution across the channel.(17) These exploits cannot be explained without seeing them in the light of Wesley's method of communicating the Gospel. Three basic principles are self evident.

1. He spoke with the authority of love. This beautiful phrase occurs again and again in his journal following a message. One senses that his hearers felt God was loving them through this preacher.

2. He spoke the language of his hearers. Wesley would not quarrel with the liberals for wanting a vocabulary to fit the times. His New Testament translation changed several hundred words. But he was careful to see that the original meaning was clarified, not compromised.

Concerning language in preaching Wesley writes:

I design plain truth for plain people: therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from

even the how of learning, unless in sometimes citing the original Scripture. I labour to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular, those kinds of technical terms that so frequently occur in Bodies of Divinity; those modes of speaking which men of reading are intimately acquainted with, but which to common people are unknown tongue. Yet, I am not assured that I do not sometimes slide into them unawares; it is so extremely natural to imagine that a word which is familiar to ourselves is so to all the world.(18)

3. He relied upon the Holy Spirit to contemporize Christ. John Wesley put his whole weight down on Paul's words to the Corinthians: "My speech and my preaching were not with enticing words of man's wisdom but in the demonstration of the spirit and of power." He insisted that "our preaching is also in vain unless it be attended with the power of the Holy Spirit who alone perceiveth the heart. And your hearing is vain unless that same power be present to heal your soul and give you a faith which standeth not in the wisdom of men but in the power of God."(19) Again he writes concerning the same passage: "See the force of the word, conquering believers by the persuasiveness attended with the power of God." It is the miracle of contemporizing Christ, the cross, the resurrection, Pentecost!

How is this miracle possible today? Wesley would agree with Mounce that "the answer lies in the distinctive nature of preaching."(20) And what is the distinctive nature of preaching? Mounce continues:

Preaching is the timeless link between God's great redemptive act and man's apprehension of it. It is the medium through which God contemporizes His historic self-disclosure and offers man the opportunity to respond in faith. Without response, revelation is incomplete. Without preaching, God's mighty act remains an event in the past. What man desperately needs is a redemptive encounter in the ever present NOW. Preaching answers to this need by contemporizing the past and moving the individual to respond in faith. The contemporaneity of what took place long ago is an ultimate and inescapable miracle of Christianity. It defies explanation. Yet without this miracle, preaching is not really preaching.(21)

Documentations

1. The National Catholic Reporter, August 6, 1969.
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16. Edward H. Sugden (ed. and annotated), *Wesley's Standard Sermons* (London: The Epworth Press, 1968), I, 102. 74

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21. *Ibid.*