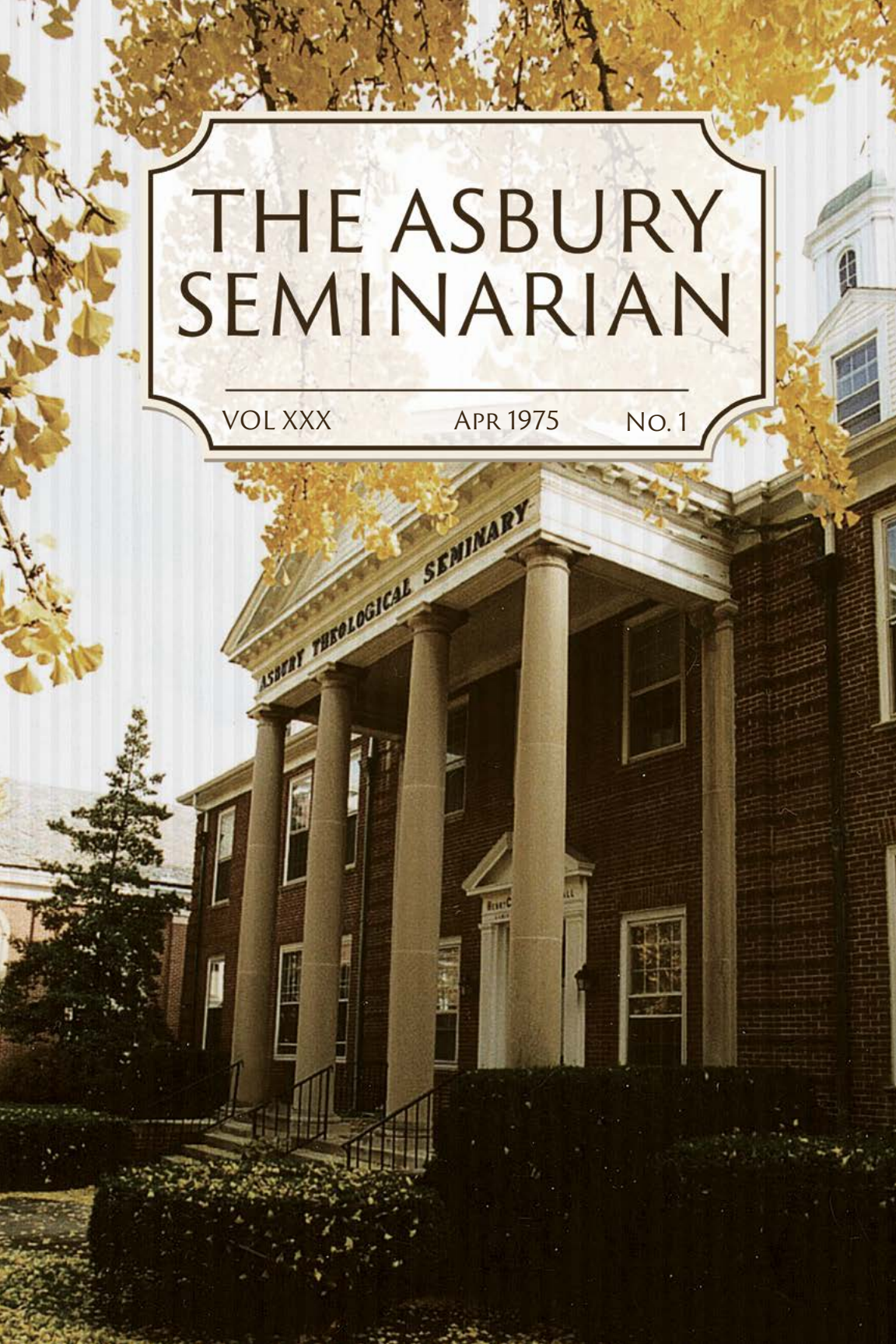


THE ASBURY SEMINARIAN

VOL XXX

APR 1975

NO. 1





NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

The Asbury Journal

April 1975

VOL. 30 • NO. 1



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

The Asbury Seminarian

EDITORIAL BOARD

EDITOR

Harold B. Kuhn

ASSOCIATE EDITOR

George A. Turner

BOOK EDITOR

James D. Robertson

MANAGING EDITOR

Ruth Garfoot

MEMBERS EX-OFFICIO

President Frank Bateman Stanger

Dean Robert A. Traina

FACULTY REPRESENTATIVES

Donald M. Joy, Kenneth C. Kinghorn, Jerry L. Mercer.

John N. Oswalt, Susan A. Schultz; David D. Bundy, Instructor

CIRCULATION MANAGER

Wayne R. Kenney

STUDENT REPRESENTATIVE

Robert L. Ransom, Wayne R. Sawyer,

James R. Harriff

ALUMNI REPRESENTATIVE

Glenn L. Courts '62

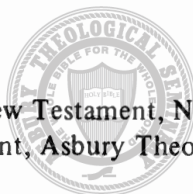
ADVISORY COUNCIL

Ralph Earle, Professor of New Testament, Nazarene Theological Seminary

Kenneth E. Gooden, President, Asbury Theological Seminary Alumni Association

Lloyd H. Knox, Publisher, The Light and Life Press

Kenneth P. Wesche, Dean-Registrar Emeritus, Western Evangelical Seminary



The ASBURY SEMINARIAN

Volume XXX

April 1975

Number 1

Subscription Price \$3.00 per annum
Single Copies \$1.00

The Wesleyan Message In The Life And Thought Of Today

Published quarterly by *Asbury Theological Seminary*
at Wilmore, Kentucky 40390. Postage paid at
Wilmore, Kentucky.

Copyright 1967, by Asbury Theological Seminary



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

TABLE OF CONTENTS

EDITORIAL

His Character	3
-------------------------	---

ARTICLES

Justification: The Just Shall Live By Faith Robert E. Coleman	5
The Person and Ministry of the Holy Spirit Kenneth Kinghorn	18
Wesleyan Perspectives on the Holy Spirit David D. Bundy	31
An Addendum to Jones' <i>Guide</i> Ken Brown	42
BOOK REVIEWS	48



EDITORIAL

HIS CHARACTER

His life was gentle, and the elements
So mix'd in him that nature might stand up
And say to all the world, 'This was a man!'

(Marcus Antonius in "Julius Caesar")

- William Shakespeare

Being reared in a typically conservative Scottish Presbyterian home J. D. Robertson early learned that moderation is the key to a life of decency. He was early indoctrinated with the belief that one should use restraint at all times. His daughter, Barbara, comments that all this discipline of moderation was observed even in her father's use of salt and pepper at mealtime.

J. D. Robertson has always had a simple, childlike faith that does not waver. Barbara also remarks about this as she gives a beautiful tribute to her father.

I can recall many times when I passed by his study door late at night and saw him on his knees in prayer or reading his Bible, usually the Book of Psalms, his favorite. Often when one of us would lose something, and the rest of the family would begin a frantic search of the house, Daddy would disappear into his study and remind the Lord that the lost item was needed. He usually had the item within a very short time! That impressed me a great deal.

He is a man of deep spiritual dedication, eager to witness to his faith, primarily through his life and secondarily through his words. He is a kind, gentle, gracious person. He is self-effacing, unassuming, reserved, and tends to be retiring.

He has never ceased to manifest an amazing interest in young people and to delight in associating with them. He has often said that his students keep him on his toes and that he loves his association with them. He enjoys joking with them. His family always heard about it when he had the last word.

He has always been desirous of helping young people. I am well acquainted with a young lady whom Dr. Robertson always delighted to help with her high school and college literature courses, whenever he was asked.

J. D. Robertson is a lover of good music and eager in all cultural pursuits. Particularly is he concerned about the relation of music to Christian worship and the manifestation of Christianity on a worthy cultural level.

He is a person of unusual patience and endurance. During the long weeks of his wife's terminal illness he united in a gracious and amazing combination his many labors of love on her behalf and the continuation of his daily duties at the Seminary. He has seemed to manifest what may be called a Christian stoicism in the presence of adversity.

The entire Asbury Theological Seminary Family, on campus and serving around the world, join me in this tribute to a magnificent life and ministry. Thank you, "J. D." for a task well done. We salute you – saint, scholar, servant; homiletician, professor, author; a man of faith and love and hope.



ARTICLES

JUSTIFICATION: THE JUST SHALL LIVE BY FAITH Robert E. Coleman*

When the titles for these anniversary papers were publicized, an alumnus of the Seminary expressed apprehension at the selection of subjects. He felt that the treatment of classical doctrines would be dismissed by the contemporary Christian world as “obscurantist.” There was sincere concern that we come to grips with the real hurts of the world and the church, and not just run the old “cliches through the grinder again.”

This astute minister makes a point which we dare not ignore. Our Lord does not permit us the luxury of talking to ourselves in the cloistered retreat of ivory tower while all around us the world goes up in flame. Nor will our despairing society excuse such academic immunity in the face of their burning woes. We are expected to be in the arena where people live and die.

But is this removed from the recurring task of clarifying our historic faith? Indeed, in this confused age of relativity, what is more needed than a sure basis for human redemption—in this world and in the world to come? If we can not speak a definitive word here, however relevant we may seem in other areas, we have nothing to say that can resolve man’s ultimate problem.

THE HEART OF THE GOSPEL

Crucial to the whole discussion of salvation is the doctrine of justification, or in the Reformation motif—“sola fide,” justification by faith alone. Contained in its truth is the basic issue of man’s state before God. When interpreted in the larger dimension of grace, faith and personal holiness, it lies at the heart of the Gospel. Luther called it “the principal article of all Christian doctrine, which maketh true Christians indeed.”¹

*S. E. McCreless Professor of Evangelism, Asbury Theological Seminary

As used in Scripture, the words “justify” and “justification” normally have a forensic reference, closely related to the idea of trial and judgment (Deut. 25:1; I Kings 8:32; Matt. 12:37; Rom. 3:4; I Cor. 4:3). That is, one is justified when the demands of the law have been fully satisfied.

But how could this ever apply to man? None of us is inherently righteous. We have all turned to our own way, transgressing the moral requirements of the holy law. Individually and corporately the whole human race has come under the just condemnation of sin and death. Obviously from any standpoint of merit or innocence, man can not be justified before God.

Only then in the Gospel sense of pardon can this term apply to sinners. God simply by His own sovereign will forgives our sin for the sake of His Son who loved us unto death. In this figure, Christ is seen as the One altogether lovely taking unto Himself the judgment due a fallen race. As our Representative He assumed our legal liability when He suffered the consequence of our sin. The Father “made Him who knew no sin to be sin in our behalf, that we might become the righteousness of God in Him” (II Cor. 5:21).²

By identification with the nature of His sacrificial act, we are declared just, and introduced into a state of righteousness. It is a decree from the high court of heaven establishing an entirely new relationship toward God. Both our relation to Him and His attitude toward us is changed through the cross. God’s nature is not changed; He is forever the same. But the way He looks at us is different. He sees us as we are in Christ (I Cor. 1:30). In Him there is no condemnation (Rom. 8:1). The justified person thus stands before God free of all sin. “Therefore let it be known unto you, brethren, that through Him everyone who believes is freed from all things, from which you could not be freed through the law of Moses” (Acts 13:38, 39).

“Imputation” or “reckoning” is a term used to explain the way Christ’s merit and character is ascribed to the sinner. The word means that the righteousness by which we are justified is not our own; it is Christ’s, and is accounted to the believer entirely by God’s Word of grace. Paul cites Abraham’s experience as an illustration of the principle. While Sarah was barren, God told Abraham that he would have a son though empirical reason seemed to the contrary. Yet the old patriarch did not stagger at the promise of God, being fully persuaded that what God said He would also perform. “Therefore, it was reckoned to him as righteousness” (Rom. 4:22; cf. 3, 9, 23; Gal. 3:16; James 2:23; Gen.

15:6). Accordingly, Abraham was made the father of many nations “in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist” (Rom. 4:17). In the same way, we are to believe when the Gospel tells us that we have been made righteous in Christ, who “was delivered up for our transgressions, and was raised because of our justification” (Rom. 4:25).

Akin to this truth is the concept of “reconciliation” in Scripture. Here the focus is upon bringing together two parties that were once separated. The sin which kept us apart is now removed, for “God was in Christ reconciling the world to Himself, not counting their trespasses against them” (II Cor. 5:19). The resulting relationship is one of harmony and friendship. “Having made peace through the blood of His cross,” we who were “formerly alienated and hostile in mind, engaged in evil deeds,” He has now “reconciled in His fleshly body through death” (Col. 1:20-22).

The word “redemption” reflects much the same idea. As applied to man, it means to buy back and to loosen the bonds of a prisoner setting him free. Commonly the term in Jesus’ day referred to the amount required to purchase the life of a slave; or in a slightly different rendering, it might be used in the context of ransom where a sum of money was supplied as the condition of release. Relating this concept of Christ’s work, His blood is the purchase price of our redemption (I Pet. 1:18, 19; Heb. 9:12; Eph. 1:7; Col. 1:14). Through His cross we are ransomed from death and hell (Matt. 20:28; I Tim. 2:6). The shackles of sin are broken. Satan has lost his hold. There is a change of ownership. We belong now to Him who gave Himself for us.

RELATION TO THE ATONEMENT

Running through all these terms is the vicarious sacrifice of Jesus Christ. He died in our place. We were all sold unto sin, under the sentence of death. But in God’s amazing love, Jesus offered Himself as our Redeemer. The life we now have in Christ is inseparable from His shed blood on the cross.

Forgiveness through grace does not mean that God mercifully overlooks sin as if it were of no consequence. Such a view may have appeal to people who sentimentalize God’s nature of love. But it has no validity in Scripture. Sin as the repudiation of God necessarily invokes His judgment. Anything which scorns His nature can not be ignored. Something must be done to remove the divine wrath incurred because of sin.

How this can happen is represented by the term “propitiation.” In pagan religions, it usually had reference to what man could do to appease the offended deity. However, when used in the Bible, it is God who takes the initiative in removing His wrath. A gift is offered, but it is God who offers it in Christ. He gives His blood. The gift is pleasing to the Lord because it displays His own glory in that He sacrifices His life for the creature of His love.³

Christ’s blood changes the whole nature of our salvation. God is seen as both the subject and the object of propitiation. His wrath is removed, not because we do anything, but because He did something. From beginning to end, it is a display of His sovereign grace.

God hates evil, but He loves man. His love blazes against that which would destroy His beloved—a love so pure that it would not let us go even while we were yet sinners. “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (I John 4:10; 2:2; Rom. 3:25). Through the cross God discloses His love in terms consistent with His justice and holiness. By making Christ our Substitute, He satisfied Himself while at the same time forgiving us.

Regrettably, this concept of substitution is often ignored by modern theologians. Some relegate it all to myth.⁴ A more common approach, however, is to interpret Christ’s death primarily as a revelation of love or self-dedication. The sacrifice is not regarded as changing the relationship of God to man, but as furnishing the basis for an appeal to the sinner. The force of the cross is directed man-ward, not God-ward.⁵ A recent creedal formulation of this moral influence idea, is the new doctrinal statement of the United Methodist Church.⁶

Certainly the cross does reveal God’s love, just as it discloses Christ’s perfect obedience to the divine will. In recognizing this truth, however, we dare not minimize the satisfaction of divine justice through Christ’s willing sacrifice on our behalf. John Wesley put it bluntly when he said: “If, as some teach, God never was offended, there was no need of this propitiation. And, if so, Christ died in vain.”⁷ The founders of Methodism, as the Reformers and the most revered fathers of the church universal, have all recognized the full, complete, and perfect sacrifice of Christ for the sins of the whole world. Interpretations of the atonement may be different, but at its heart is the objective fact that Calvary covers it all. The “work is finished!” Through His blood we have a new and living way into the very presence of God.

NEW LIFE IN CHRIST

More than a change of relationship is ours in this new freedom. Men dead in trespasses and sins, not only die with Christ on the cross, but are raised in the power of His resurrection to walk in newness of life (Rom. 6:4). With justification comes regeneration of the human personality and adoption into the family of God. There is an actual change of character in the heart of man through the impartation of the Holy Spirit. Justification may be viewed as Christ for us; regeneration may be described as Christ in us. Though different in nature, both belong to the miracle of conversion.

The Bible speaks of this transformation as a new birth, “born of the Spirit” (John 3:3-8); “born not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13; cf. I John 3:9; 4:7). It is “a new creation; the old things pass away; behold new things have come” (II Cor. 5:17). The old corrupted self is laid aside, and a new self is put on, “which in the likeness of God has been created in righteousness and holiness of the truth” (Eph. 4:22-24).

Clearly something happens whereby the inner man is changed. This does not mean that God destroys human nature and ability. Rather He takes the natural powers of man and bends them to their true created purpose: In this sense, Christ enables one to fulfill his destiny as a man created in the image of God (Col. 3:10, 11). Only a person indwelt by His Spirit can live “for real”.

Renewed by this new principle within, the soul embraces and delights in the holiness of God. To the extent that the heart is controlled by the Spirit of Christ, the mind, the emotions and the will act in conformity to the divine will. Love motivates life so that obedience to the law becomes a joy. The love of God in turn moves one to love himself which overflows love for his neighbor. Spiritual perceptions are heightened, and with it a whole new system of values comes into focus. That which brings glory to God is seen now as the chief end of man.

It all centers in Christ whom the indwelling Spirit exalts within the believing heart. He is “all and in all” (Col. 3:11); not as some theological abstraction or creedal dogma, but as a living Reality. There is fellowship with a personal Saviour, a mystical union so real that Christ can be said to live in us and we in Him (John 15:4; cf. 14:20; Gal. 2:20; Col. 1:27; 3:4). Through His indwelling Presence the fruits of the Spirit savor our lives with something of His own life equality (Gal. 5:22).

Regeneration is only the beginning. Life in Christ is always moving “on toward the goal for the prize of the upward call of God” (Phil. 3:

14); growing in “the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ” (Eph. 4:13). There is no end to it. Whatever we may have experienced heretofore, the best is yet to come. What this implies is staggering to comprehend. “Beholding as in a mirror the glory of the Lord,” relentlessly we are “being transformed in the same image from glory to glory, just as from the Lord, the Spirit” (II Cor. 3:18).

This process of conformity to Christ is called sanctification. It means that God’s Spirit is continually working within our heart setting apart a people for Himself. Like any surgical operation, the undertaking is not easy. There are times of suffering and pain. As understanding of God’s will enlarges, misdirected areas of our present experience, including our carnal disposition of self-centeredness, must be brought into harmony with the obedience of our Lord. But through it all, we may be assured that God is seeking our best interests. He intends to “present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless” (Eph. 5:27).

The secret of this ever-expanding life in the fullness of the Spirit is simply to walk in the truth of God’s Word. “If we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin” (I John 1:7). This requires a daily yielding of our lives to His control. It is the attitude of perfect delight in the Father’s will. Why should we fear? He never makes a mistake. And “all who are being led by the Spirit of God, these are the sons of God” (Rom. 8:14).

There is no doubt about it! For in Christ we “have received a spirit of adoption as sons by which we cry out, Abba! Father!” (Rom. 8:15). This is not some supposition of hope, but a direct witness of the Spirit Himself with our spirit “that we are children of God” (Rom. 8:16). With all other members of His family, breathtaking as it may seem, we are now the “heirs of God and fellow-heirs with Christ” (Rom. 8:17).

Christians who do not rejoice in the assurance of their salvation are surely an anomaly to the New Testament church. For the Spirit testifies through the Word that our sins are forgiven—they are nailed to the cross (Col. 2:13, 14). Delivered from the judgment of the law, we have peace with God (Rom. 5:1). Fear of the future is gone. The grace has lost its hold. We have already passed from death unto life (John 5:24; I John 3:14). We do not know all the circuitous ways that our faith will be tested in this world, but we know Whom we have believed, and are sure that He will keep that which is committed unto Him

(II Tim. 1:12). Come what may, we are more than conquerors through our victorious Lord. And nothing can separate us from His love (Rom. 8:37-39).

Little wonder that an air of celebration surrounds the apostolic witness. Just to think that we are united with Christ is an eternal bond of love—chosen in Him before the worlds were made (Eph. 1:4; I Pet. 2:4); And whom God “foreknew, He also predestined to be conformed to the image of His Son” (Rom. 8:29; Eph. 1:5). In Him we “have obtained an inheritance,” that we “should be to the praise of His glory” (Eph. 1:11, 12). “He has made us to be a kingdom” (Rev. 1:16); “a chosen race, a royal priesthood” (I Pet. 2:9); possessing in Christ “every spiritual blessing in the heavenly places” (Eph. 1:3).

What more can we say! God is for us! His infinite desire to “freely give us all things” can only be measured by His sacrifice at Calvary (Rom. 8:32). Our finite minds can not imagine the “breadth and length and height and depth” of such love. Yet, lost in its wonder, we know that God wants to fill us with His fulness. And He “is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us” (Eph. 3:18-21).

GRACE AND FAITH

All who believe on Jesus Christ have title to this life, for it is entirely a gift of God. Whether only the elect have this enabling grace to believe, as classical Calvinists contend; or as Arminians insist, God’s prevenient grace extends this ability to all men, the fact remains that “God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life” (John 3:16). No other response to divine grace is expected. “As many as received Him, to them He gave the right to become children of God, even to those who believe in His Name” (John 1:12).

By this is meant that the atoning sacrifice of Christ “once and for all” at Calvary is believed to be just that—it is offered and accepted as my own. Saving faith is not an intellectual consent to the credibility of His work, not a willingness for reformation of character; it is a complete reliance upon the Person of Jesus Christ, the Son of God, Who gave Himself for me.

Such faith, of course, is accompanied by repentance—a complete change of mind and purpose (Lk. 13:3; Matt. 9:13; Rom. 2:4; II Tim. 2:25; II Pet. 3:9). Until there is godly sorrow for sin and the willingness to turn from its, one may question how genuine is faith. It is academic as to which comes first. What needs emphasis is that both are cojoined,

and flow together from the gracious working of the Holy Spirit. The penitent man knows that in his own merit he is nothing, and confessing his guilt and corruption, casts himself upon the mercies of God. In this feeling of helplessness and dependence he lives thereafter determined to keep God's commandments.

Still it is God that makes it possible. From beginning to end redemption is the drama of "sola gratia" — grace alone. Resolution of amendment, noble deeds, high morality, fervent prayer, self-denial, sacramental rites—these good things are not unwanted by God; but finally nothing that man does himself can make him worthy of His Saviour's justifying act. We simply say yes to God's will. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no one should boast" (Eph. 2:8, 9).

While evangelical Protestant theologians are agreed that salvation comes entirely by faith, there is an interesting difference between Calvinists and Arminians concerning its origin. Calvinists, following their view of the eternal decree, hold that the heart of man is "passive with respect to that act of the Holy Spirit whereby it is regenerated."⁸ Only after the heart is awakened by God's exertion of creative power can the soul exercise saving faith. According to this position, a form of regeneration precedes justification, though in point of time it may be concomitant. This perspective stresses that regeneration is accomplished apart from human initiative, but it may also allow room for carelessness on the part of those who are not inclined to repent and obey the Gospel.

Arminians, on the other hand, believe that justification and regeneration are two sides of the same coin. It is contended that faith for righteousness is imputed by the grace of God, not the object of that faith. Such faith is not regarded as having any personal merit. Rather it is simply the free gift of God by which the righteousness of Christ is appropriated.

In fairness to all these views, no one wants to minimize the obligation to keep God's law. As James affirmed, "Faith, if it has no works, is dead" (James 2:17; cf. Matt. 25:34-46; Gal. 5:6). Even those like Luther who had a hard time with this passage still contend for faith expressing itself freely in obedience to the Word of God. That we live entirely by grace in no way implies livery to sin.

Something is wrong with any concept of justification which does not result in holiness of life. We must take exception to those who insist justification may be completely hidden with no evidence of personal

transformation and outgoing concern for others. Such a view would be in contradiction to God's redemptive purpose and creative power. The pietists, and later Wesleyans, rose as a protest to this kind of scholastic maneuvering. However one may formulate a theological explanation for the divine act, the words of Isaac Watts express man's only reasonable response:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine
Demands my soul, my life, my all.

A LIVING EXAMPLE

The relationship between justifying faith and transformation in Christ can be seen vividly in the experience of John Wesley. For years he had sought to know the reality of personal righteousness. Unsparingly he devoted himself to attain God's blessing through works of devotion and charity—he engaged in regular Bible study and prayer, entered into a small group to seek with others holiness of life, observed frequent attendance at Holy Communion, visited the sick and those in prison, gave generously of his means to the poor and naked, served as a minister of the Gospel at home and abroad—but all to no avail. He still had no assurance of salvation.

By the spring of 1738 Wesley was convinced that the cause of his “uneasiness was unbelief; and that the gaining of true, living faith was the ‘one thing needful.’”⁹ Still, as he put it, “I fixed not this faith in its right object. I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith, but only thought I had not enough of it.”¹⁰

However, his honest searching of the Scriptures, and the supporting testimony of the confident Moravians, finally resolved all his doubts. He became “thoroughly convinced that a true living faith in Christ is inseparable from a sense of pardon for all past and freedom from all present sins,” that this faith was “the free gift of God; and that he would surely bestow it upon every soul who earnestly and perseveringly sought it.”

Not long after this at a little place on Aldersgate Street, at about a quarter before nine, his quest was fulfilled. While a layman was reading from Luther's *Preface to the Epistle to the Romans*, describing the change which God works in the heart through faith in Christ, Wesley said, "I felt my heart strangely warmed. I felt I did trust in Christ, alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."¹¹

This simple, childlike trust in Jesus was the experience which Wesley so long had sought. Yet his "strangely warmed heart" was not kindled by emotional pleas. Listen to some of the words John Wesley heard that day:

The work of the law is everything that one does or can do, towards keeping the law of his own free will, or by his own powers. But since under all these works and along with them there remains in the heart dislike for the law, and the compulsion to keep it, these works are all wasted and of no value. That is what St. Paul means when he says: 'By the works of the law no man becomes righteousness before God. . . .' To fulfill the law, however, is to do its works with pleasure and love, and to live a godly and good life of one's own accord without the compulsion of the law. This pleasure and love for the law is put into the heart by the Holy Ghost. But the Holy Ghost is not given except in, with and by faith in Jesus Christ. And faith does not come save only through God's word or gospel, which preaches Christ, that he is God's Son and a man, and has died and risen again for our sakes. . . .

Hence it comes that faith also makes righteous and fulfills the law; for out of Christ's merit it brings the Spirit, and the Spirit makes the heart glad and free as the law requires that it shall be. . . . Faith, however, is a divine work in us. It changes us and makes us to be both anew of God (John 1); it kills the old Adam and makes altogether new and different men, in heart and spirit and mind and powers, and it brings with it the Holy Ghost. O, it is a living, busy, active, mighty thing, this faith, and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question rises it has already done them, and is always at the doing of them. . . .

Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace, and knowledge of it, makes a man glad and bold and happy in dealing with God and with all his creatures; and this is the work of the Holy Ghost in faith. Hence a man is ready and glad, without compulsion, to do good to everyone, to serve everyone, to suffer everything, in love and praise to God, who has shown him this grace; and thus it is impossible to separate works from faith, as impossible as to separate heat and light from fire.¹²

The compact between saving faith and experimental righteousness could scarcely be stated more clearly. Salvation was a personal experience. Not on the basis of anything he had done, not because there was any inherent righteousness of his own, but only on the basis of what Christ had done for him through the cross. There was no diminishing of good works, but now they followed out of love in grateful obedience to his Lord.

ALWAYS CONTEMPORARY

Modern churchmen may look wistfully to the witness of John Wesley and lament that things are different in the twentieth century. Ironically, Wesley thought the same thing when Petre Böhler first tried to convince him of this saving reality. Even when he was persuaded that it was the teaching of the New Testament and the experience of the early Christians, he argued: "Thus, I grant, God wrought in the first ages of Christianity; but times have changed. What reason have I to believe he works in the same manner now?" He was only "beat out of this retreat," he says, "by the concurring evidence of several living witnesses who testified God had thus wrought in themselves."¹³

His confrontation at Aldersgate erased all doubt. What the New Testament and the "living witnesses" had taught him now became a personal reality. To be sure, times had changed, but He found that the Gospel of God's redeeming love is forever the same. "The same resources that were available to the first Christians were available to him. And the same resources are available still for us, by the same grace of God and the same 'living, busy, active, mighty faith' of Paul, of Luther, of Peter Böhler and the Wesleys."¹⁴

This is the message of justification that is always contemporary. It is a doctrine that must be experienced in the present with every generation. Now it happens, its manner and mode, the cultural pattern it

reflects is inconsequential. All that matters is that salvation by faith in Jesus Christ become a living reality. This experience in turn motivates the believer to proclaim the good news to those that have not heard.

The constraining impulse to tell the story is seen on that evening of May 24 when John Wesley burst into the room of Charles exclaiming, "I believe." The two overjoyed brothers, joined now in spirit as well as flesh, lifted their voices in song. And in that union of hearts we, too, can join a perpetual celebration of love.

FOOTNOTES

¹Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians* (London: J. Clarke, 1953), p. 143.

²All Scripture quotations are the *New American Standard Bible* (Carol Stream, Illinois: Creation House, 1971).

³The most competent recent study of this concept which I have seen is Leon Morris's, *The Apostolic Preaching of the Cross* (Grand Rapids: Wm. B. Eerdmans, 1955), pp. 108-274; cf. R. E. Coleman, *Written In Blood* (Old Tappan: Revell, 1972), pp. 104-113.

⁴Rudolf Bultmann would typify this school. Note, e.g., his *Kerygma and Myth*, ed. by H. W. Bartsch, trans. Reginald Fuller (New York: Harper, 1953), pp. 7, 8, 35, 37.

⁵Eminent scholars like C. H. Dodd, D. M. Baillie and Vincent Taylor are typical of this position. An insightful summary of the views of these men may be found in the chapters by Robert Nicole, "The Nature of Redemption," and Lorman Peterson, "The Nature of Justification," in *Christian Faith and Theology*, ed. Carl F. H. Henry (New York: Channel Press, 1964), pp. 193-221, 363-370.

⁶Entitled "Our Theological Task," this statement constitutes Section 3 of the Report of the *Theological Study Commission on Doctrine and Doctrinal Standards*, which was adopted at the 1972 General Conference of the United Methodist Church. In striking contrast to *The*

Articles of Religion, and the standards of doctrine of historic Methodism, the new position avoids any reference to an objective vicarious atonement. All it affirms is that “in the midst of our condition of alienation, God’s unfailing grace shows itself in his suffering love working for our redemption.” The work of Christ is seen only as a “Clue to God’s redeeming love.”

⁷John Wesley, *Explanatory Notes Upon the New Testament* (London: The Epworth Press, 1952, c. 1745), p. 530; cf. pp. 531, 532, 536, 742, 801, 879, 905. Wesley does not labor to formulate any particular theory of the atonement, but he consistently affirms the fact that “the offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world” (Article XX, *The Articles of Religion of the Methodist Church*).

⁸A. A. Hodge, *Outlines of Theology* (Grand Rapids: Zondervan, 1972, c. 1860), p. 460.

⁹John Wesley, *Journal of the Rev. John Wesley*, std. ed., ed. by Nehemiah Curnock (London: The Epworth Press, 1938), Vol. 1, p. 471.

¹⁰*Ibid.*

¹¹*Ibid.*

¹²Martin Luther, *Works of Martin Luther*, Vol. VI (Philadelphia: Muhlenberg, 1932), pp. 449-452.

¹³John Wesley, *Journal*, op. cit., pp. 454-455.

¹⁴Philip S. Watson, *The Message of the Wesleys* (New York: Macmillan, 1964), p. 18.



THE PERSON AND MINISTRY OF THE HOLY SPIRIT

by **Kenneth Kinghorn***

In our time we are experiencing a tremendous renewal of interest in the Person and ministry of the Holy Spirit. Varieties of teachings abound, some of which are non-biblical and some of which appear to be creative contributions. If various teachings abound, so do various methodologies—methodologies ranging from subjective impressions to rigid systematic approaches. Never has there been a greater need for a proper biblical understanding of the Holy Spirit and His ministry.

The approach used here has been to sift through the biblical teachings on the Holy Spirit and to determine the major emphases. This is not an attempt to examine various representative writers on the Holy Spirit. Consequently, there are no footnotes referring to monographs on and treatments of the ministry of the Holy Spirit. Space limitations prohibit dealing with all the biblical references to or developments of the Holy Spirit. The responsibility for the choice of the three themes developed in the second half of this essay will, of course, be this writer's. Others doubtless would have chosen different emphases. However, the themes that will be dealt with in this paper seem to be major ones developed in the New Testament.

THE PERSON OF THE HOLY SPIRIT

In the Old Testament the word **spirit** signified feelings and emotions (Gen. 41:8, II Kings 19:7, Judges 8:3, Prov. 29:11, Isa. 26:9, Dan. 2:3), intelligence (Ex. 28:3, Deut. 34:9, Job 32:8, Isa. 29:24, Mal. 2:15), attitude of will (Ex. 35:21, Jer. 51:1, Hag. 1:14, Ezra 1:1, I Chron. 5:26), and one's general disposition (Psa. 34:18, Prov. 14:29, 16:2). But most important of all, the word **spirit** stood for life itself. For the Hebrews, God pre-eminently has spirit. He is a breathing, living, acting God. The Old Testament writers hold it a matter of great wonder

*Professor of Church History, Asbury Theological Seminary

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

that in the miracle of creation God transmitted His spirit of life to His creatures. He breathed into man the breath—the spirit—of life (Gen. 6:3, Job 10:12, Psa. 104:30, Isa. 44:3, Ezek. 37:6, 9, 10).

For the New Testament writers, the situation was basically the same. God's Spirit is vital, dynamic, and life-giving. Even as man's spirit is his person in action, so God's Spirit is His Person in action. God's Spirit is God acting.

In history, the Holy Spirit has been progressively understood by the people of God. Our perception of His nature and ministry has grown from the earliest biblical times throughout the fuller revelation of the Spirit in the period following Pentecost. The Old Testament prophets, in their dismay over Israel's unfaithfulness, looked forward to the time when God would move mightily in the midst of His covenant people so as to change their rebellion into worship and service. For these writers the best was yet to be. They longed for the time when God would intervene in the lives of persons to change them for good. Often these longings are seen in the light of the future work of the Holy Spirit.

For example, Moses said, "Would that all the LORD'S people were prophets, that the LORD would put his spirit upon them!" (Num. 11:29). Ezekiel prophesied,

"A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes. . ." (Ezek. 36:26, 27).

One of the classic Old Testament passages regarding the future work of the Holy Spirit is found in Joel.

"And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the men servants and maid servants in those days, I will pour out my spirit" (2:28, 29).

The prophets saw a day when God's Spirit would perform a new creative act, not unlike what he did when he breathed life into Adam. They looked forward to the time when God would impart a new vitality to a people who were rebellious and sinful. Only God's Spirit could effect the necessary change.

That new day began to unfold when the Holy Spirit overshadowed Mary and she miraculously conceived a son, not of man but of the Spirit of God. For a witness for all to see, the Holy Spirit descended visibly upon Jesus at the beginning of His public ministry. The opening words

of His first recorded sermon text were, “The Spirit of the Lord is upon me . . .” (Luke 4:18).

After Jesus’ earthly ministry climaxed with His resurrection and ascension, the Holy Spirit came in His fullness on the Day of Pentecost. As Christians began to experience the Spirit’s presence, they began to describe His working. And in the case of the Apostles they received and recorded new truth as to the nature of the Spirit’s ministry in the Church.

Several fundamental ideas about the Holy Spirit began to emerge in the life and thought of the New Testament Church.

1. The Holy Spirit is God’s primary agent in working in the lives of persons. The Holy Spirit was seen as the “Other Comforter” whom Jesus promised as His legacy to the Church. The New Testament avoids Gnosticism which teaches that God is pure spirit and that a part of His spirit is a natural possession of man. By way of contrast, the New Testament teaches that the Holy Spirit of God is altogether other, and yet in response to our faith He does come to dwell within our lives. In other words, the Holy Spirit’s coming to man is the gracious act of a personal God. The believer knows God through the action of His Spirit in whom we have our lives and upon whom we continually depend.

2. Outward manifestations of the Spirit are not necessarily meant to be normative but rather they are simply an indication that God has total claim over all areas of our lives. No aspect of human personality lies outside the sphere of the Spirit’s activity. Luke is more concerned than other New Testament writers about describing physical results of the Spirit’s activity. For example, Luke writes of the Spirit’s descent upon Jesus in bodily form as a dove (Luke 3:21) and the miraculous speaking in other languages at Pentecost, in the house of Cornelius, and at Ephesus (Acts 2:4, 10:46, 29:6). We need to remember that Luke was reporting these events as a historian; he was not teaching doctrine as was Paul. The meaning of the external phenomena reported by Luke is not that they were to be standard experiences for all time. Rather they are illustrations of the decisiveness of the Spirit’s ministry and the radical totality of God’s working in human personality.

3. The Holy Spirit is inextricably linked with the risen Lord and the reigning Father. Paul, more than any other writer in the New Testament, emphasizes that the Holy Spirit is the Spirit of Jesus. For instance, he alternates “Spirit of God” and “Spirit of Christ” in Romans 8:9, 10. No distinction is made between the two. This usage harmonizes

with Jesus' promise of the Spirit to come after His resurrection and ascension. At times Paul uses **Father, Son, and Spirit** together in the same passage because their ministry in the believer's life is one and the same. The best illustration is found in I Corinthians 12:4-6 "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working but it is the same God who inspires them all in everyone." (See also Rom.5:1-5 and Gal. 4:4-6.) Such passages demonstrate that the New Testament Church saw both the Holy Spirit and the risen Lord as expressions of God the Father.

The biblical accounts of the activity of the Holy Spirit is much more than merely subjective or applicative. Many theologians within the broad Reformation tradition have conceived of the Holy Spirit as directing our attention to Christ and opening our eyes to His work. His ministry is often restricted merely to an instrumental function. The result of much of this type of thinking is to relegate the Holy Spirit to a second-class reality, subordinating Him to Christ, limiting His work to the application of Christ's atoning work to the believer.

We have seen that the **function** of the Holy Spirit is primarily to exalt Christ and to mediate His living presence to the Church, but the **nature** of the Holy Spirit is that He is fully God in Himself. His nature is more than a subjective reflection of Christ's work. Christ Himself told His disciples that after His ascension the Holy Spirit would teach new things and continue His ministry in the Church. The Spirit's coming in His fullness at Pentecost marks a new event in the series of God's saving acts. The Holy Spirit creates a ministry of His own, not independent of Christ's but complementary to His. The Spirit may be resisted, grieved, lied to, quenched, and sinned against. He also may be loved and obeyed. He effects our conversion and sanctification; He leads the Church in its task of mission. He organizes, prays, inspires, corrects, sustains, equips, creates, and empowers. Thus, the Holy Spirit is not only the agent of God Who exalts Christ and applies His "finished work" to the Church, He is also the source of new creative actions in the Church. He has His own ontology and He functions in His own unique way.

Certain improper ways of viewing the Holy Spirit have always existed in the Church. One typical faulty view of the Holy Spirit is the identification of the Holy Spirit with inner impressions or outward manifestations. While the Holy Spirit doubtless does "speak" to the inner consciousness of man and while outward manifestations may sometimes be a part of His divine working, these in themselves should not be

confused with the Holy Spirit. Hunches and outward acts do not necessarily stem from the Holy Spirit. Sometimes they are very much of “the flesh,” or even from the Evil One.

An improper emphasis upon the Holy Spirit can lead to a “Cult of the Holy Spirit,” wherein Jesus Christ is neglected and worship centers almost exclusively upon the Holy Spirit. When this shift occurs we run the danger of blurring the distinction between the human spirit and the Holy Spirit. If we push Christ into the background and made the Holy Spirit almost the exclusive object of our worship and attention we run the risk of making Christ merely the historic inspiration for a religious principle.

Too little emphasis upon the Holy Spirit therefore results in institutionally objectifying Him. And too much of the wrong kind of emphasis on the Holy Spirit results in individualistically subjectifying Him. In either case we have not properly understood His nature or realistically dealt with His work.

Any biblical understanding of the nature of the Holy Spirit requires that we think of Him as the Spirit of Christ. In His last teaching about the Holy Spirit Jesus said, “I will not leave you desolate; I will come to you” (John 14:18). Matthew gives the same idea when he reports Jesus as saying, “I am with you always, to the close of the age” (Matt. 28:20). Jesus is not only the possessor of the Holy Spirit; He is the One who dispenses the Spirit to the community of believing Christians (Luke 24:49). The New Testament identifies the Holy Spirit as the Spirit of Christ, in which Christ Himself encounters His people (Luke 12:12, cf. 21:15, Acts 10:14, cf. 10:19). Paul plainly asserts, “Now the Lord is the Spirit” (II Cor. 3:17).

The goal of the Holy Spirit is to change our existence so that we may be conformed to the new manhood of Christ’s resurrection. Christ’s ministry, message, and nature constitute the starting point and goal of the Spirit’s creative acts, “We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord Who is the Spirit” (II Cor. 3:18; see also I Cor. 6:17 and Rom. 8:9-11).

We come now to a definition of the Holy Spirit: The Holy Spirit is the divine third Person of the Holy Trinity whose function it is constantly to breathe creative life into the world and in a special way mediate divine things to the Church to the end that it may be formed after the image of the Son and serve as a principal witness of the grace of Christ to the glory of God the Father.

THE FUNCTION OF THE HOLY SPIRIT

Obviously in the space which remains it is not possible to list and discuss all aspects of the work of the Holy Spirit. For instance, we will not be able to discuss the Spirit's part in creation, sanctification, revelation, inspiration, eschatology, etc. We will, however, discuss three aspects of the work of the Holy Spirit. These three aspects of His working are all related to the Christian life in the Church today.

1. The primary function of the Holy Spirit in the lives of human beings is to bring them into a living relationship with Jesus Christ. The most basic work of the Holy Spirit is Christian conversion and the working out in human life the implications and dynamics of the new life in Christ.

Christian conversion, sometimes call the new birth, results in a new orientation of one's personality toward Jesus Christ. The human spirit, bound as it is by sin, cannot regenerate itself. If the human spirit is ever to come into a knowledge of God it will be as a result of the work of the Holy Spirit. As Paul wrote, "Any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9). And he also wrote, "No one can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3).

The life of Paul illustrates the futility of seeking spiritual life apart from the work of the Holy Spirit. He felt in his pre-Christian life that true spiritual reality was found insofar as he proved himself obedient to the command of God as contained in the law. At the time he firmly believed that the law led to life (See Rom. 7:10 and Gal. 3:21). The seventh chapter of Romans shows how the truth gradually dawned on Paul that instead of producing life, the law was incarcerating him in death. He finally came to the place where he cried, "Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:24). Then he answers his own question by stating the greatest discovery of his life: "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Paul's birth in the Spirit produced a personal relationship with Christ which brought him from spiritual death into spiritual life. He saw that his hope lay in Christ, not the law. What no human effort could accomplish, he found in a spiritual birth. Paul exulted, "You are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you" (Rom. 8:9).

The New Testament presents a uniform picture of the dynamics involved in Christian conversion.

In the first place, the Holy Spirit brings us into relationship with Christ not because we have managed to achieve sanctification, but in order that we may be sanctified. Christ is the savior of sinners, not the righteous. The Holy Spirit does not wait until we are pure and holy to bring us into union with Christ; He does so in order that we may become pure and holy. He never comes to us in our unregenerate state with the demand, "Get clean!" Rather He comes with an offer, "I take you just as you are. Receive Christ and live."

After we have entered into a life-giving relationship with Christ, we are then called to a life of sanctification and holiness. We must keep in mind, however, that the Alpha point of Christian experience is Christ seeking us. And He seeks us in our sinfulness, because there is none righteous (Rom. 3:10). In this connection we must remember that the Church that Christ is presently sanctifying is not an "ideal" Church free of blemishes, but a Church consisting of imperfect people, yet on the way.

Secondly, the nature of our union with Christ is unique, quite superior to any other union. The Bible gives analogies of our union with Christ, using such terms as vine and branch, husband and wife, head and body, father and son. But none of these analogies can possibly express or explain our being in Christ. As splendid and wonderful as these relationships are, our union with Christ through the Holy Spirit is much more wonderful. In a mystical way the Holy Spirit infuses the divine life of the resurrected Christ into our human personalities. Paul described our relationship with Christ in this way: "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (II Cor. 4:7).

The New Testament writers generally, and Paul particularly, insist that the Christian life begins to flower when the Holy Spirit effects the miracle of Christian conversion. All else in the Christian life is predicated upon that divine-human encounter wrought in human life through the gracious working of the Holy Spirit in what Jesus called the new birth.

The power of the Holy Spirit provides a "plus" in the Christian's relationship with Christ that is not present in any other type of human relationship. It is qualitatively different from any other relationship. The Spirit makes available to the Christian the divine power of God for the living of daily life. This power affects our relationships to our neighbor, our vocation, and our world. As Luke states it in a classic passage, "You shall receive power when the Holy Spirit has come upon you . . ."

(Acts 1:8). In speaking of the Holy Spirit, Jesus stated, "It is the Spirit that gives life, the flesh is of no avail . . ." (John 6:63). The Holy Spirit in the life of the Christian does more than merely inspire him to obey Christ and to live a "godly life." The Spirit mediates the divine life of Christ to the Christian, enabling him to live a life that is pleasing to God. He authors a relationship totally unique, quite superior to any other relationship.

And thirdly, the Holy Spirit works in the lives of Christians in a dynamic and relational way, not just in a static and theoretical way. Another way of saying the same thing is to say, "The Christian's **condition** is altered as well as his **relationship**."

While the Christian's union with Christ coincides with a covenant relationship to Christ, it is not identical with a covenant. To be sure, our human spirits are not absorbed into or subsumed under the Holy Spirit. Nevertheless, our bond with Christ carries with it the benefit of partaking of the Holy Spirit in a real way.

Since the Christian life is dynamic and not static, the Christian ought constantly to grow, gain new insights, receive new illumination and new experiences. Peter emphasized that a part of the work of the Holy Spirit in our lives is to impart new dreams and new visions, leading the Christian to experience an unfolding drama of realized redemption in wider and wider dimensions of human life.

Working in our lives, the Holy Spirit gives power to the words of Christian preaching (I Cor. 2:4, I Thess. 1:5, Rom. 15:16). He guides the Church in its life (Acts 6:3) and supplies all the differing gifts which are necessary for its common life (I Cor. 12:4-30). The Holy Spirit leads the Church into all the truth (John 16:13). He guides the Church's worship and fellowship (I Cor. 14). To be in Christ, then, is to share in His Spirit, by Whom He was made flesh (Luke 1:35). It is, to use John's phrase, to have "an anointing from the Holy One" (I Jn. 2:20). "And by this we know that he abides in us, by the Spirit which he has given us" (I Jn. 3:24).

Having received the Spirit of Christ at conversion, Christians have access to the life of the Holy Spirit. The powers of the age to come are at work in us (Acts 2:17-21, 33, Rom. 8:11, 23, Heb. 6:4, 5). God through His Holy Spirit constantly seeks to perfect that which He has begun in us. By the Holy Spirit we are sealed unto the day of redemption (Eph. 1:13, 4:30, II Cor. 1:22) and in Him we have the foretaste, the earnest, and the first fruits of a new humanity and a new age.

These aspects of Christian life are but some of the implications of being in Christ through His Spirit. The grandest event in human existence is to come to know Jesus Christ through the miracle of the birth of the Holy Spirit. Once in Christ, God through the Holy Spirit begins the perfecting of the believer to the end that he will glorify God.

2. **Another important work of the Holy Spirit is to bring persons into a creative and harmonious relationship to the Body of Christ, the Church.** Man is made for community and belonging. Some observers of human behavior attribute man's longing for community to fear, survival, or the need for goods and services. These doubtless are a part of the reason that man is by nature a "joiner." But there seems to be a deeper reason that man reaches out for fellowship with others. Something within the nature of man, grounded in the *imago Dei*, urges him to stretch beyond himself for fellowship both with God and with God's creation.

The supreme provision for fellowship with God is, as we have seen, the new life in Christ wrought by the Holy Spirit, God's supreme provision for man's essential need of fellowship with his fellow man is found, I believe, in *koinonia*, or community within the Body of Christ, the Church.

Obviously Christianity is private and personal; but it is also corporate. The Christian relates upwardly to God and outwardly to others. In the Christian understanding of **Church**, the Christian belongs to all others who also belong to Christ. Phillips translates Romans 14:8: "The truth is that we neither live or die as self-contained units." In a special way, God reveals Himself through community or in what Bonhoeffer called "life together." When Christians are converted to Christ they are grafted into the one indivisible body of Christ, the Holy Catholic Church. The Holy Spirit both brings us into this unity and He helps us discover the implications and overtones of what it means to be a brother or sister to every Christian believer throughout the world.

The Christian inherits a special relationship with, and responsibility to, fellow believers who are also in Christ. Loss of fellowship and quarrelling among Christian believers are contrary to the work of the Holy Spirit. When true Christians are not in fellowship with each other the reason does not lie in the Holy Spirit because where the Spirit of the Lord rules, unity exists.

An important part of the work of the Holy Spirit, therefore, is to rectify present disunity and to lead the Church to manifest her unity around a common Lord. It appears from this writer's point of view that one of the obvious activities of the Holy Spirit in present-day

spiritual renewal is that He is replacing the bitter doctrinal and ecclesiastical strife of the post-Reformation era with a new sense of catholicity and brotherhood. This is even more significant when we observe that this growing sense of the unity of the Spirit is developing at the grass roots, among laymen and on a large scale. We are rediscovering the New Testament emphasis upon the unity of the Body of Christ. Perhaps one of the significant areas of study in the years ahead will be the relationship of the Holy Spirit to the study of ecclesiology.

A radical biblical ecclesiology is revolutionary—as are most aspects of the Gospel. In this connection, perhaps our main problem is that we have failed to recognize that carnal attitudes and self will have been a part of professional Church leaders as much as they have been a part of the laity.

One finds it easier to forgive churchmen for the man-made divisions which they have imposed upon their respective flocks when we remember that a cautious spirit has often been the result of the heavy burden of pastoral responsibility. It is right to be on guard for wolves in sheep's clothing who would do harm to the flock of God. But human nature being what it is, we have often tended to erect our own criteria for judging other Christians. Having our particular criteria for deciding with whom we can fellowship as brothers in the Lord releases us from the more demanding requirements of spiritual discernment and redeeming love. Man-made rules (justified by prooftexts) give us a false security; and they can easily blind us to the fact that the Holy Spirit is free and sovereign, often creating new wineskins where older ones have not remained sufficiently pliable for His creative working. We sometimes forget that the Holy Spirit promises to the Church the necessary gifts by which His working can be discerned (I Cor. 12:10). The Holy Spirit, when allowed right of way, is creating a Church not ruled by the letter of written codes, but by the Holy Spirit Himself (II Cor. 3:4-6).

The basic principle is, of course, not hard to determine from Scripture. "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God" (I Jn. 4:2,3). Church history demonstrates, to be sure, that there is still room for error even with this safeguard. Nonetheless, the true discernment of the spirit can only come as the body of Christians lives in the Spirit. And in the Church there is only one body and one Spirit just as we were called to one hope (Eph. 4:4).

Whenever we seek to develop any sort of security against false brethren that can function apart from the present, active working of the Spirit Himself, we are living not by the Spirit but by the flesh. Orthodoxy is no substitute for the indwelling Holy Spirit. The Holy Spirit is not an abstract doctrine, but a living, vitalizing Presence. He is not a substitute for a resurrected Lord, but the divine Agent of His living presence.

When we allow the Holy Spirit to bring us into a creative and harmonious relationship with the Body of Christ, enormous benefits accrue to us.

1. We are greatly enriched by the multitude of Christian traditions that are but partial expressions of the Tradition. At the same time, we are also enabled to contribute to the Church our own unique understanding of Christian faith and life.

2. The Body of Christ functions harmoniously and it edifies all believers when they are in the unity of the Spirit. The Holy Spirit leaves no room in the Church for feelings of inferiority or pride. There are differing functions in the body of Christ, but there are no differences of status. To understand that the Church is one Body of the Lord of which we are all members is to be in a position to allow the Holy Spirit to erase from among us all traces of carnal competition. In the Church no one is "second class" and no one is superior. There are no underdogs in the Church nor are there any super-Christians. We are all one in the Spirit.

3. When we live in community in the fellowship of the Spirit our joys are increased and our burdens are made lighter. Mutual sharing replaces an uninvolved provincialism. We mature in Christ best in the community of the Spirit. God's promises are largely to His covenant people and to His Church. We participate in them as we participate in the fellowship of other Christians believers.

The Church is more than a witness to Christ; it is also the Body of Christ. It is not only a reporter of God's mighty acts of redemption; it is itself the bearer of God's redeeming grace as an object of His ministry of saving love. In the Book of Acts, to lie to the Church was to lie to the Holy Spirit (Acts 5:3) and to be in the Church was to be in Christ.

3. The third major work of the Holy Spirit is to make of each Christian a living witness to the glory of God the Father. A major misunderstanding of the nature of the work of the Holy Spirit in maturing Christians persists both inside and outside the Church. That misunder-

standing is based on the notion that Christianity produces a bland sameness or sterile uniformity in people's lives. Unfortunately we in the Church have sometimes preferred the "safe" Christian to the creative Christian. Often, in the interests of discipling persons, we seek to mold them into identical patterns after the fashion of our particular group's perception of the Christian life. We should instead encourage them to be taught by the Holy Spirit and shaped by Him into the full development of their own creative uniqueness.

The Holy Spirit never works the same in any two persons. We have often frustrated His working by drawing up blackboard models of "the work of the Holy Spirit." In attempting to force others into our categories we stand in the way of the Spirit Himself. Sadly, the Church has often insisted that her Davids wear the armor of Saul. This unbiblical approach has produced frustrated persons, guilty persons, and resentful persons.

For a biblical illustration of the variety of the working of the Holy Spirit look at Acts. The converts in Cornelius' house received the Holy Spirit before they were baptized in water, and those in Samaria were baptized in water before they received the Holy Spirit. Christian leaders in the early Church were wise enough to allow for variety. Paul wrote to the Corinthians, "There are varieties of working, but it is the same God who inspires . . ." (I Cor. 12:6).

To be sure, there are common characteristics which belong to all Christians. In certain areas there is only one Christian response possible. Christians should be uniform in that each one should manifest the fruits of the Holy Spirit as listed in Galatians 5 (v. 22, 23). Certainly, the primary ministry of the Holy Spirit in this connection is to fill all Christians with Holy love.

Nevertheless, the Holy Spirit works in each life in a unique way because each person is a unique individual. God has given to every person special talents and unique abilities, and He has for each life a different plan. As the Holy Spirit works individually in the lives of Christians He does so in order to produce a witness to the glory of God the Father. Paul wrote to some first-century Christians, "As for you, it is plain that you are a letter that has come from Christ . . . a letter written not with ink but with the Spirit of the living God . . ." (I Cor. 3:2, NEB).

We glorify God most as we manifest the divine blend of our own personality with that of the Holy Spirit. God calls us to manifest our Spirit-filled individuality in the context of daily life. For some, daily

life means the Christian pastorate; for others, it means the shop, the office, the class room, or the farm. None of us has exactly the same vocation. But each one of us does have a divine call to be fully Christian and fully human at every level of our existence. The Holy Spirit beckons us to a continuing and growing relationship to Christ. And as we respond in obedience to the creative, customized, personal ministry of the Holy Spirit we grow into mature “epistles” seen and read by others.

Naturally, none of us in our life time fully realizes his entire potential, John wrote, “Here and now, dear friends, we are God’s children; what we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like him, because we shall see him as he is” (I Jn. 3:2, NEB). Although Christians are not yet perfect (Phil. 3:12), they are nevertheless on the way! And the continuing growth is part of the joy of being a disciple of Christ. As the Christian continues to respond to the Holy Spirit, the Spirit continues to release his uniqueness as He fills him with His Spirit of sanctity and power. The Holy Spirit applies personally the promise of our Lord, “If the Son makes you free, you will be free indeed” (John 8:36).

Becoming at once fully Christian and fully human rests not in following a program; it results from a relationship to a Person, That Person, of course, is Jesus Christ. The work of the Holy Spirit is to glorify Christ and to reveal Him to human beings at deeper and deeper levels. Telling His disciples of a soon-to-come Pentecost, Jesus spoke of the Holy Spirit. “I have yet many things to say to you but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you” (John 16:12-15).

The Holy Spirit remains God’s primary agent of making effective the redeeming and liberating ministry of Christ in our hearts. Our very lives must be lived out not by human might or secular power, but by Christ’s Spirit. To have Christ’s Spirit is to have Christ Himself. For this reason Paul urges the Ephesians, “Be filled with the Holy Spirit” (Eph. 5:18). The translation might literally read, “Be continually being filled with the Holy Spirit.”

No better advice can be given to the Church in our day or in any other day. To be full of the Holy Spirit is to experience Christ within and to enter a dimension of existence described by our Lord as the abundant life.

WESLEYAN PERSPECTIVES ON THE HOLY SPIRIT

David D. Bundy*

Charles W. Carter has long been an influential figure in the American Holiness Movement. He has taught at Marion College (Wesleyan Church) and has been granted the B.D. and honorary D.D. degrees from Asbury Theological Seminary. He was a party to the founding of the Wesleyan Theological Society.

The publication of Carter's *The Person and Ministry of the Holy Spirit, A Wesleyan Perspective* (Grand Rapids: Baker Book House, 1974) with an "Official Endorsement Statement" by Thomas H. Hermiz, Executive Director of the Christian Holiness Association, is a major step in the definition of what it means to be Wesleyan and of what it means to be a part of the holiness movement.

In order to evaluate Carter's work, the method of this review article will be to (1) determine Wesley's concept of the person and work of the Holy Spirit; (2) ascertain the scope of writing about the person and work of the Holy Spirit within the Holiness Movement and the attendant concerns; (3) offer specific observations about Professor Carter's work in light of the preceding survey.

Wesley's view of the person and ministry of the Holy Spirit was goal oriented. It is his concern that Christian life style and life productivity reflect "having the mind of Christ in you."¹

By the fruits which he hath wrought in your spirit, you shall know the testimony of the Spirit of God. Hereby you shall know that you are in no delusion, that you have not deceived your own soul. The immediate fruits of the Spirit ruling the heart are love, joy, peace, bowels of mercies, humbleness of mind, meekness, gentleness, long-suffering. And the outward fruits are, the doing good to all men; the doing no evil to any; and the walking in the light—a zealous, uniform obedience to all the commandments of God.

The Holy Spirit was the great actualizer of the possibility of redemption, the restoration of the image of God, within individual men. This did not involve a disregard for the traditional theological categories. Rather it was an effort to speak in functional rather than theoretical

terminology. This was the tenor of his letter “To a Roman Catholic” in which he observed:²

I believe the infinite and eternal Spirit of God, equal with the Father and the Son, to be not only perfectly holy in Himself, but the immediate cause of all holiness in us; enlightening our understandings, rectifying our wills and affections, renewing our natures, uniting our persons to Christ, assuring us of the adoption of sons, leading us in our actions, purifying and sanctifying our souls and bodies, to a full and eternal enjoyment of God.

It is the Spirit of God which deals with mankind to call persons to an awareness of God. It is that same Spirit which gives that assurance of belonging to God.³ It is that same Spirit which leads the believer into the life of obedience and of perfect love. Each person, under the directorate of the Holy Spirit becomes Christ incarnate in his or her world. Most of Wesley’s life work, writing, preaching, teaching—was an effort to teach the Christians of his era how to live in their world in light of the kingdom which would come.

An important aspect of Wesley’s equipping of the people of God was his concept of perfect love. This also was a functionally ordered category and Wesley is at his best theologically as he describes what it is to do and at his worst as he seeks to explicate its theoretical groundwork, differentiating between the senses in which Christians may not expect to become perfect and the sense in which Christians are to strive for perfection.⁴

Perfect love, argues Wesley, is “love expelling sin.”⁵ It is perfection of intention and attitude which must result in value and behavior modification.⁶ The orientation toward “self” is exchanged for an orientation toward God and mankind in ministry and fellowship. The Holy Spirit is God motivating his people to change and is God guiding the Christian in the Christian life as he attempts, in the words of Mary Alice Tenney, “*Living in Two Worlds*.”⁷ Likewise, the Holy Spirit provides assurance of his own work in the context of Christian community involving both an inner subjective awareness and the changed life.

Wesley’s theological heirs endeavored to maintain the double focus of the inward change and the outward life but the tendency has been to discuss the theological foundations for and implications of the inward change.

Fletcher in *Christian Perfection*⁸ emphasizes the internal changes of life and life-style. The “baptism of the spirit”⁹ results in rejoicing,

praying, praising without ceasing. There are only hints of the restless drive of Wesley for a “functional” theology. Fletcher was aware of this deviation, but argued he was in continuity with Wesley:¹⁰

. . .it is evident that the doctrine of this address exactly coincides with Mr. Wesley’s sermon; with this verbal difference only, that what he calls faith, implying a “twofold operation of the Spirit,” productive of spiritual light, and supernatural sight, I have called faith apprehending a sanctifying baptism or outpouring of the Spirit. I make this remark for the sake of those who fancy that, when a doctrine is clothed with expressions that are not quite familiar to them, it is a new doctrine, although these expressions should be as scriptural as those of a “baptism” or “outpouring of the Spirit,” which are used by some of the prophets, by John the Baptist, by the four evangelists, and by Christ himself.

Adam Clarke, *Christian Theology*, follows more closely the emphases of Wesley. Arguing that scripture and the experience of the Christian community must determine the validity of doctrine,¹¹ he proceeds in Chapter 11, “The Holy Spirit,” to limit discussion to love, hope and meekness. Chapter 12, “Entire Sanctification,” is an extended discussion of the nature and purpose of the inward work of God.

Methodist theologians soon began a systematizing process which slowly moved from an experiential theology toward a heavily propositional theology in what appears to be an effort to be respectable to reformed theologians. Each succeeding edition of Watson’s *Theological Institutes*, Pope’s *A Compendium of Christian Theology*, T.O. Summers, *Systematic Theology* and Miley’s *Systematic Theology* reflect this trend.

Within the rising American Holiness Movement, there was, in the reaction against the frigid spirituality of the church, also a reaction against the theoretical theological analysis. The Wesleyan Holiness doctrine of sanctification again became a call for active Christian involvement. Orange Scott, founder of the Wesleyan Methodist Church was led to withdraw from Methodist Episcopal Church because of his abolitionist polemic. The church which followed in his wake found other aspects of their society which needed to be reformed. For example, the first Women’s Rights Convention (1848) was held in a Wesleyan Methodist Church in Seneca Falls, New York. Wesleyan Methodist leader, Luther Lee, argued that there was no valid objection to the ordination of women on biblical grounds in a sermon “Women’s Right to Preach the Gospel” (1853).¹²

B.T. Roberts and his colleagues in the founding of the Free Methodist Church were concerned about several issues including the decline in proclamation of the Wesleyan doctrine of sanctification, slavery, discrimination against the poor in the renting of pews and the strength of Free-Masonry with the ranks of the clergy. *Holiness Teachings*, compiled from Robert's editorial writings by his son, listed the attributes of holiness as deliverance from pride, unselfishness, control of appetites, love, hatred of sin, honesty in business, impartiality, love to God, trust in God, love of man and joy. Holiness is perceived as actively *being* Christian. This involves both crisis of faith and a continuing growth to perfection; regarding which he asserts:¹³

The command "be perfect," does not express any well-known, definite act like the command "repent," not any particular experience like being "born again." It is taken in a wider sense; with a greater latitude of meaning. It applies to a child of God in various stages of his experience. A blade of corn may be said to be perfect in a dozen different stages of its growth. But if, before it was ripe, it stopped growing, it would not be perfect. So, at a certain period of his experience, a person may be said to be a perfect Christian, and yet his attainments in piety be small in comparison with what they are after years of toil and sorrow.

A Symposium on Scriptural Holiness, the table of contributors listing twenty-seven Free Methodist leaders, both men and women, urges an active holiness:¹⁴

Holiness, therefore, in both its germ and fruition, is the mighty God-power to pull down this stronghold of Satan. All other agencies of reform are futile as compared with this. Indeed, to attempt anything in this direction without it were only to beat the air.

These Wesleyan-Holiness Movement leaders "tested the spirituality of a church by its commitment to reforms, but refused to substitute reform for piety."¹⁵ Radical Christian living was an integral part of their conception of the person and work of the Holy Spirit.¹⁶

The trend toward making sanctification primarily an experience continued as discussion focused on the source of the experience, the nature of the experience and the ontological results of the work of the Holy Spirit in making persons holy. The new foci of discussion made the issue of actualization of this power in Christian living a peripheral concern. Phoebe Palmer¹⁷ and William Arthur¹⁸ provided a theological orientation for the "popular" holiness movement. Both emphasized exclu-

sively the inward Christian life and the instantaneity of the experience. Works by both authors, but especially William Arthur's *The Tongues of Fire*, became important in the later Pentecostal movement.

John A. Wood, a Methodist, first suggested the camp meeting association. His *Perfect Love* (Philadelphia: S.D. Burlock, 1861) defines Holiness as a growth in appreciation for the scriptures, increasing interest in prayer and witnessing, "a sweeter enjoyment of the holy Sabbath and the services of the sanctuary;" thus emphasizing Christian spirituality to the exclusion of Christian activity.¹⁹ *Purity and Maturity* (Boston: Christian Witness, 1899) and *Mistakes Respecting Christian Holiness* (Boston, Chicago: Christian Witness, Co., 1905) present the same perspective.

With blazing rhetoric, L.R. Dunn adapts dispensationalist categories to the era of the Holy Spirit, The church, he asserts is overrun with worldliness and unbelief and "has been comparatively powerless for the want of the full baptism of the Comforter."²⁰

In an effort to encourage those seeking the experience of sanctification, R.S. Footer analyses with careful detail the process to attainment of "entire holiness." No comments are profered regarding the actualizing of the experience.²¹ The same is true of G.A. McLaughlin *A Clean Heart* (Chicago: The Christian Witness Co., 1901), W.B. Godbey *The Incarnation of the Holy Ghost* (Louisville, Pentecostal Pub. Co., n.d.), Mark Guy Pearse *Thoughts on Holiness* (Boston: McDonald and Gill, 1884), C.W. Ruth *Entire Sanctification, A Second Blessing* (Chicago, Boston: Christian Witness Co., 1903), Bishop Willard F. Mallalieu *The Fullness of the Blessing of the Gospel of Jesus Christ* (Cincinnati: Jenning and Pye; New York: Eaton and Mains, 1903), G.A. McLaughlin *The Promised Gift* (Chicago: The Christian Witness Co., 1906) and Wesleyan Methodist Thomas K. Doty *The Two-Fold Gift of the Holy Ghost* (Chicago: T.B. Arnold, 1891). The language of Doty is the language which reappeared under the aegis of Pentecostalism a decade later. He used dispensationalist categories to analyse the work of the Spirit, deliverance terminology, the baptism of the Holy Ghost, the baptism of fire and "two-fold gift."²²

The most influential writer of this period in the development of the theology of the American Holiness Movement was Daniel Steele, whose volumes *The Gospel of the Comforter* (Boston: Christian Witness Co., 1897) and *Love Enthroned* (Boston: Christian Witness Co., 1875) articulated in brilliant fashion the quietist holiness alternative. His *Milestone Papers* (New York: Eaton and Mains, 1876) presented for the first time

the problematic (linguistically speaking) defense of holiness derived from his understanding of the Greek tenses. His work was the apex of theological inquiry within the movement during the nineteenth century and still retains currency within some circles in the Holiness Movement.

This was the general consensus for nearly fifty years when a rather staid, introspective Holiness Movement began to examine its doctrinal emphases and life style. *The Word and The Doctrine* edited by Kenneth E. Geiger (Kansas City: Beacon Hill Press, 1965) is important as is George Allen Turner's *The More Excellent Way. The Scriptural Basis of the Wesleyan Message* (Winona Lake: Light and Life Press, 1952) which is tendentious of most of the theological and historical re-awakening within the Wesleyan-Holiness Movement. Also of importance in calling the Holiness Movement to return to an active concept of the Holy Spirit in the believer's life is Timothy Smith's *Revivalism and Social Reform* (New York: Abingdon Press, 1957).

Charles Carter, *The Person and Ministry of the Holy Spirit, A Wesleyan Perspective* show no awareness of the continuing tension between the quietist and activist alternatives within the Wesleyan-Holiness movement and appears to see himself as part of a monolithic tradition which derived from Wesley. He adopts the quietist perspective of the late nineteenth century Holiness Movement, so emphasizing the inward life that scant direction is given to aid in actualizing the person and ministry of the Holy Spirit in daily living.

A second point at which Carter's historiography is faulty is in his polemic *contra* Pentecostalism. He attacks Pentecostalism on two levels: (1) claims of historical and theological roots within the Wesleyan-Holiness Movement; and (2) exegesis of the Biblical texts, especially I Corinthians 12-14.

Vinson Synan *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Williams B. Eerdmans, 1971) first published extensive documentaton indicating that the theological and historical roots of Pentecostalism are to be found partly within the American Holiness Association. That most of the early Pentecostal evangelists, church members, periodicals, literature and language were Holiness resources has been substantiated by the additional research of Melvin E. Dieter, "Wesleyan-Holiness Aspects of Pentecostal Origins as Mediated Through the Nineteenth Century Holiness Revival,"²³ and by Donald W. Dayton, "Theological Roots of Pentecostalism," "Asa Mahan and the Development of American Holiness Theology," and "From 'Christian Perfection' to the 'Baptism of the Holy Ghost': A Study in the Origin

of Pentecostalism.”²⁴ These three scholars have carefully presented evidence which Carter disregards, saying, “this phenomena lacks convincing evidence, even when the mere historical facts are subjected to careful scrutiny.”²⁵ Instead of presenting evidence contrary to that of Dieter, Synan and Dayton, he is content to impugn the scholarship of the latter two scholars. It would appear that the evidence supports Synan’s thesis.

In an effort to present the person and ministry of the Holy Spirit as discussed in I Corinthians 12-14, a hermeneutical principle is applied which is not contextually valid for interpreting this passage. That is, Carter takes the meaning of *glossai* as used in the second chapter of *The Acts of the Apostles* and imposes it upon Paul’s epistle, defining *glossai* as “a special gift of languages divinely bestowed upon some individuals to facilitate the preaching and teaching of the gospel where it was linguistically necessary.”²⁶ There is no effort at historical-critical exegesis of the passage. The anti-Pentecostal tenor of the book appears to form the hermeneutic.²⁷

Another issue of continuing debate within the Holiness Movement, Crisis and/or Process in the experience of sanctification, receives but a page long treatment.²⁸

Carter’s work is a through-the-Bible summary of the person and ministry of the Holy Spirit very similar in style and content to A.B. Simpson *The Holy Spirit; or Power From On High* 2 volumes (New York: The Christian Alliance Publishing Co., 1924) upon which the author appears to rely heavily. It is a word study on “Holy Spirit” with theological observations. The title, the personal stature of the author and the “Official Endorsement” of the Christian Holiness Association demands that this work be taken seriously. It may become an important touchstone in the theological self-understanding of the Wesleyan-Holiness Movement. Unfortunately, he has presented only one side of the radical Christian-pious Christian tension, the unification of which in a Christian life style was the genius of Wesley and of the early Holiness movement.

FOOTNOTES

¹“The Witness of the Spirit: I,” I, 12. *Wesley’s Doctrinal Standards*, Part I. The Sermons with introductions, analysis, and notes. Ed.



N. Burwash. Salem, Ohio: Convention Book Store, 1967. See also John Wesley *A Plain Account of Christian Perfection* (London: The Epworth Press, 1952) as well as his standard sermons which deal with the Holy Spirit and sanctification. Excellent secondary resources are George Allen Turner, *The More Excellent Way. The Scriptural Basis of the Wesleyan Message* (Winona Lake: Light and Life Press, 1952), especially chapter VII, and William Ragsdale Cannon. *The Theology of John Wesley, With Special Reference to the Doctrine of Justification* (New York: Abingdon-Cokesbury Press, 1946), especially chapter X, "The Moral Life and Christian Perfection."

²"To a Roman Catholic," *The Letters of the Rev. John Wesley, A.M.* ed. John Telford (London: Epworth Press, 1931), III, 9. (Hereafter, *Letters*)

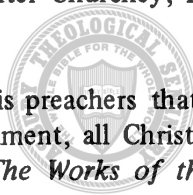
For excellent discussions, see Lycurgus M. Starkey *The Work of the Holy Spirit, A Study in Wesleyan Theology* (New York, Nashville: Abingdon Press, 1962) and Howard Watkin-Jones, *The Holy Spirit From Arminius to Wesley* (London: Epworth Press, 1929?)

³Wesley appears to have been unable or unwilling to define the "Witness of the Spirit", "that inexplicable operation" (Sermons: The Witness of the Spirit: II." II, 2-4. *Wesley's Doctrinal Standards.* op.cit., p. 102) lest his people "run into all the wilderness of enthusiasm" (ibid. I, 2. p. 101) and, as he wrote to Samuel Furly (*Letters* op. cit., V, 8), he resisted the temptation to depend totally upon the "Fruits of the Spirit" for validation of the spiritual experience, "lest we should get back again unawares into justification by works."

⁴See the various materials compiled in *A Plain Account of Christian Perfection* and "On Christian Perfection," *Wesley's Doctrinal Standards*, op. cit., pp. 389-408.

⁵"Letter to Mr. Walter Churchey, February 21, 1771" *Letters* op. cit., V: 223.

⁶Wesley exhorted his preachers that regardless of the low probabilities of general attainment, all Christian need to pursue the goal of Christian perfection; *The Works of the Rev. John Wesley, A.M.* (3rd ed., ed. Thomas Jackson, London: John Mason, 1830), VIII, 328-329:



You are all agreed, we may be saved from all sin before death. The substance then is settled; but, as to the circumstance, is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does exist, and a first moment wherein it does not. . . . Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance of all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. . . . Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous.

⁷Mary Alice Tenney *Living in Two Worlds*. Winona Lake; Light and Life Press, 1958).

⁸Joseph Fletcher, *Christian Perfection* (Nashville, etc., Publishing House M.E. Church, South, 1917).

⁹Ibid. p. 30.

¹⁰Ibid. pp. 75-76.

¹¹Adam Clarke, *Christian Theology* ed. Samuel Dunn (New York: Phillips & Hunt, n.d.) p. 159.

¹²Luther Lee, *Five Sermons and a Tract*, edited with an introduction by Donald W. Dayton. Chicago: Holrad House, 1975.

¹³B. T. Roberts *Holiness Teachings* compiled by Benson Howard Roberts (Salem, Ohio: H.E. Schmul, 1972), pp. 209-210.

¹⁴Charles H. Rawson, "Holiness and Reforms." *A Symposium on Scriptural Holiness* (Chicago: Free Methodist Publishing House, 1896).

¹⁵Donald W. Dayton "Recovering a Heritage: Part VI; Orange Scott and the Wesleyan Methodist" *Post American* 4, 1 (1975), 27.

¹⁶See especially, Wilson T. Hogue *The Holy Spirit, A Study* (Chicago: William B. Rose, 1916) Harmon A. Baldwin *The Indwelling Christ* (Chicago: The Free Methodist Publishing House, 1912) and *Lessons For Seekers of Holiness* (Chicago: W.B. Rose, 1907). These men contended against the internalizing of Entire Sanctification that they began to recognize as the tendency of Holiness Movement theology.

¹⁷On the life and work of Mrs. Palmer, see Jones' *A Guide to the Study of Holiness Movement* (Metuchen, N.J.: The Scarecrow Press, 1974). Of special interest here are *The Way of Holiness* (New York: n.p., 1852) and *Faith and its Effects; or, Fragments from my portfolio* (New York: n.p., 1854).

¹⁸William Arthur, *The Tongue of Fire*, 1856, is still in print. Regarding Arthur's life, see bibliographical notes in Jones' *Guide*. . .op. cit. passim.

¹⁹*Perfect Love* (Noblesville, Ind.: Newby Book Room, 1974), pp. 311-312.

²⁰L.R. Dunn *The Mission of the Spirit; or, The Office and Work of the Comforter in Human Redemption* (New York; Nelson and Phillips; Cincinnati: Hitchcock R. Walden, 1871).

²¹R.S. Foster *Christian Purity or the Heritage of Faith* rev. ed. New York: Eaton and Mains, Cincinnati: Jennings & Pye, 1897.

²²In addition to the works described above, the following are important: George Shaw *The Spirit in Redemption* (Cincinnati: Jennings and Graham, 1910) and S.L. Brengle *When The Holy Ghost is Come* (London: Simpkin, Marshall, Hamilton, Kent & Co., 1909) both of which are homiletic and expositional in tone. Robert N. McKaig, *The Life and Times of the Holy Spirit*, 2 vols. (Chicago, Boston: Christian Witness Co., 1908) is a devotional antecedent to Carter's work.

²³Read before the Society for Pentecostal Studies, Cleveland, Tennessee, November 30, 1973. 30 pages photocopy.

²⁴Dayton presented the papers listed at the AAR Annual Meeting, October 26, 1974; Wesleyan Theological Society, November 1973, and the Society for Pentecostal Studies, November 1973, respectively.

²⁵Carter, p. 183.

²⁶Ibid. pp. 278-279.

²⁷Written from the perspective of a "classical" Pentecostal, William G. MacDonald's "Glossolalia in the New Testament" *Evangelical Theological Society Bulletin* 7(1964), 59-68, is an excellent discussion of I Corinthians 12-14. More balanced and more sensitive to the text is Jack W. McGorman, *The Gifts of the Spirit: An Exposition of I Corinthians 12-14* (Nashville: Broadman, Press, 1974).

²⁸See Leslie R. Marston, "The Crisis-Process Issue in Wesleyan Thought" *Wesleyan Theological Journal*, 4 (1969), 3-15.



AN ADDENDUM TO JONES' *GUIDE*

Ken Brown*

Although Charles Jones' *A Guide to the Study of the Holiness Movement* (Matuchen, New Jersey: Scarecrow Press, 1974) lists 150 holiness groups, there are some smaller holiness groups which were missed in his compilation and were not included in Elmer Clark's *The Small Sects in America* (Nashville: Abingdon Press, 1949), or Frank Mead's *Handbook of Denominations* (Nashville: Abingdon Press, 1970). One such group is "The Church of God (Servant)" (or "Evening Light Church of God"). This Holiness "denomination" traces its origins directly to Daniel Sidney Warner and the early Church of God Reformation Movement of the late nineteenth and early twentieth centuries.

John Winebrenner (1797-1860), a reformed clergyman, initiated a revival movement which led to the formation of an independent "Church of God" in 1825. It was into the West Ohio Eldership of the Church of God in North American that Daniel Sidney Warner was received as a preacher in 1867. By this time the Church of God (General Eldership) repudiated sectarianism, asserting that it was the true New Testament Church.¹

Warner radicalized the doctrine of anti-sectarianism and to make matters more complicated, claimed (1877) the experience of entire sanctification and became an ardent exponent of that doctrine. An historian of the General Eldership of the Church of God labels Warner's views "a disease"² and argues that the only alternative was to expel him. Al L. Byers, Warner's biographer and apologist, indicates Warner was expelled from the General Eldership in 1878 because of his holiness views.³ Undaunted, Warner continued as an evangelist and was elected to membership in the Northern Indiana Eldership in 1878. When this eldership founded a periodical, *Herald of Gospel Freedom*, Warner was elected as associate editor and eventually (1880) Editor.⁴

Warner became prominent in the larger Holiness movement. He was a delegate at the Western Union Holiness Convention which met at Jacksonville, Illinois (1880), was placed on two committees, and de-

*Student Asbury Theological Seminary

livered an address. His editorship of the *Herald of Gospel Freedom* brought him into contact with editors of holiness periodicals including John P. Brooks, of the *Banner of Holiness*, George Hughes, of the *Guide to Holiness*, and T. K. Doty, of the *Christian Harvester*. The main reason for Warner's prominence at this time was his view of the "true" church. His views on sectarianism were growing ever stronger, and he began to publicly label participation in denominations as sinful. He saw the holiness associations in the same light, including the prestigious National Association, under the influence of which he had derived his doctrinal orientation. Because of his schismatic activities, he is listed by Timothy L. Smith as one of the four major leaders of "comeoutism", so prominent at that time.⁵

Warner and his followers who were members of the Northern Indiana Eldership withdrew, organizing a congregation at Beaver Dam, Indiana in 1881. Similarly from the Northern Michigan Eldership, a congregation was formed at Carson City, Michigan.⁶ The new denomination grew rapidly. Churches, permanent camp meetings and schools were established.⁷ Warner edited the *Gospel Trumpet* (1880)—until his death in 1895. This periodical continued as the official publication of the Church of God (Anderson) until 1963 when it became *Vital Christianity*.

The ethos promoted by Warner was restrictive. From 1895 until 1910 it appears that his view were followed without question, but in 1910 agitation began to develop over the strict rules of the movement. These rules, largely of a negative nature, included such things as ". . . unnecessary articles of dress, outward adornment, and conformity to worldly fashions."⁸ The wearing of neckties by men, the acceptance of titles (such as reverend, D.D., etc.), salaries for ministers, pulpit committees, preaching programs, pageants, plays, fairs, banquets, suppers, costly buildings, orchestras and pipe organs for churches, fashions, such as clothing styles, jewelry or other outward adornment, cosmetics or styling of hair for women, and the sin of sectarianism, such as joining the Y.M.C.A. or a ministerial association for Christians in general, and the use of coffee, tea and tobacco became important issues. No records of membership were allowed since the Lord was "keeping the books." These restrictions were difficult to enforce, and it is not surprising that a reaction would occur. It was not long in coming. Because of widespread violation of Warner's original teachings, a large group of ministers withdrew between 1910 to 1914. Among those leaving the original movement was C. E. Orr, author of various holiness books,⁹ and founder, circa 1910, of the periodical *The Herald of Truth*, which

served the new group, until it was discontinued in the early 1920's.

It is difficult to establish the date of organization (if it can be called that) of the Church of God (Servant or Evening Light), but it occurred between the years 1910 and 1914. Some of the more prominent ministerials leaders were C. E. Orr, George Harmon and Fred Pruitt.¹⁰ Like the parent Church of God (Anderson), this group upholds the Bible as its manual of faith and practice, keeps no record of membership and is very exclusive in its ecclesiology.

In 1918, Fred Pruitt, a disciple of George Harmon, moved to Guthrie, Oklahoma. Pruitt had accepted a call to preach in 1915, and had been convinced by Harmon of the truth of the "Evening Light" beliefs. In Guthrie, he continued in evangelistic work he had previously begun. By 1923, he commenced publication of a small periodical entitled *Faith and Victory*. The paper flourished.¹¹ It soon absorbed (1932) a children's periodical, *The Path of Life* (1928—), founded by C. E. Orr.

In 1949 another periodical, *The Beautiful Way*, for children, was initiated by Pruitt's daughter, Mrs. Anna Marie Miles. Today Lawrence D. Pruitt, son of the founder, publishes the periodicals and oversees the Faith Publishing House.

There are various problems involved in compiling statistical information for this group. Although it does function as a denomination, it does not consider itself to be a denomination, but rather a restoration movement. As stated previously, there are no membership records kept, there is no specific denominational leader and there are no denominational headquarters. Of the fourteen annual campmeetings held (one of which dates to 1907), the camp at Neosho, Missouri, is called a National Camp. It does not, however, constitute a national headquarters or a national organization for the group. The periodical *Faith and Victory* serves as a denominational paper in that it relates news and information, but has no official connection with the denomination. Likewise, Faith Publishing House in Guthrie, Oklahoma, prints many books and pamphlets for the group, but is not the official publishing house.

The Church of God (Servant or Evening Light) sees itself as being directly in the plan of God as specifically delineated in the prophecies of the Scriptures. D. S. Warner is portrayed as a reformer in the type of Martin Luther and the movement is often called "the Church of God Reformation."¹² Heavy emphasis is placed on standards of dress and conduct. It stands in the main stream of the holiness movement in its teachings regarding new birth, entire sanctification, holy living,

and divine healing. Three sacraments or ordinances, baptism, the Lord's Supper and foot washing are observed. The apology of the group focuses upon the history of the Church to show that theirs is the true New Testament Church in "this evening light time." Sects and denominations are considered unscriptural, and not at all the plan of God. In its understanding of prophecy, this group interprets *The Revelation* to indicate that the Protestant Reformation was a fulfillment of chapter 13, and the last Reformation (the work of D. S. Warner) as a fulfillment of part of chapter 18. They do not interpret *The Revelation* as teaching about a millenium, and consider such teachings to be heresy.¹³ This matrix of belief remains the standard doctrinal orientation of the Church of God Servant (or Evening Light).

FOOTNOTES

¹For a brief but helpful statement concerning the Churches of God in North America (General Eldership), see *Religious Bodies*, U. S. Government Census, Washington, D. C./Government Printing Office, 1926 and 1936.

²A. L. Byers, *Birth of a Reformation, Life and Labors of Daniel S. Warner* (Los Angeles, etc.: Gospel Trumpet Co., 1921 reprinted Guthrie Oklahoma: Faith Publishing House, n.d.), p. 137.

³*Ibid.* passim. Byers presents a thorough treatment of this episode.

⁴It was also at this time that Warner published his first book, *Bible Proofs of the Second Work of Grace*, Goshen, Indiana: E.U. Mennonite Publishing Society, 1880.

⁵*Called Unto Holiness* (Kansas City: Beacon Hill Press, 1962).

⁶Several specific dates ought to be cleared up at this point. Jones says that Warner was sanctified "about 1880" (see *Guide to the Study of the Holiness Movement*, p. 108), but Warner's biographer says it was in 1877 (see *Birth of a Reformation*, p. 253). All of the major

studies of the holiness denominations, including the works of Jones, Smith, the Government Census, Clark and Mead cited above, and Vinson Synan's *The Holiness Pentecostal Movement*, (Grand Rapids: Eerdman's, 1971) assert that Warner founded the Church of God (Anderson) in 1880, but Byers states that in actuality Warner did not separate from the Northern Indiana Eldership until 1881 (see *Birth of a Reformation*, p. 282).

⁷Anderson Bible Training School, 1917 (now Anderson College) and Warner Pacific College, 1937, were established. Today the Church of God (Anderson) is one of the large bodies of the Christian Holiness Association.

⁸Lawrence D. Pruitt, *Eighty Years in the Evening Light*, Guthrie, Oklahoma: Faith Publishing House, n. d. (tract).

⁹Books by Charles Ebert Orr include: *Christian Conduct* or *The Way to Heaven*, (Anderson, Indiana: Gospel Trumpet Co., 191-7. Reprinted Guthrie, Oklahoma: Faith Publishing House, n.d.); *Food for Lambs*, or *Helps for Young Christians* (Moundsville, W. Va., Gospel Trumpet Co., 1904. Reprinted by Guthrie, Oklahoma: Faith Publishing House, n.d.); *The Hidden Life*, or *Walks With God* (Anderson, Ind.: Gospel Trumpet Co., 1908. Reprinted by Guthrie, Oklahoma: Faith Publishing House, n.d.); *Odors From Golden Vials* (Anderson, Ind.: Gospel Trumpet Co., 1912. Reprinted Guthrie, Oklahoma: Faith Publishing House, n.d.). Other titles, in print by Faith Publishing House but for which earlier bibliographic data remains inaccessible include: *Heavenly Life for Earthly Living*; *Helps to Holy Living*; *How to Live a Holy Life*; and *The More Abundant Life*.

¹⁰Fred Pruitt's *Past, Present and Future of the Church* (Guthrie, Oklahoma: Faith Publishing House, n.d.) is an important source for this critical period in the history of the Holiness Movement.

¹¹By 1961, circulation exceeded 12,000 copies;

¹²These teachings are articulated in the following volumes recently reprinted by the Faith Publishing House: D. S. Warner and H. M. Riggle, *The Cleansing of the Sanctuary*, (n. d.), H. M. Riggle, *The Christian Church, Its Rise and Progress*, (n. d.), and F. G. Smith, *The Revelation Explained*, (n. d.).

¹³These doctrines are set forth in Frederick George *What the Bible Teaches* and *The Revelation Explained*, both recently reprinted (n.d.) by Faith Publishing House, and D. S. Warner and H. M. Riggle contributed *The Cleansing of the Sanctuary*, or *The Church of God in Type and Antitype and in Prophecy* (Moundsville, West Virginia: Gospel Trumpet Publishing Company, 1903) now in print (n.d.) by Faith Publishing House. The doctrinal matrix found in these works remains the standard doctrinal orientation Church of God Servant (or Evening Light).



BOOK REVIEWS

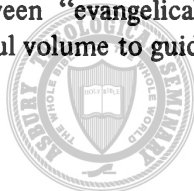
Bangkok 73, by Peter Beyerhaus. Grand Rapids: Zondervan, 1974. 192 pages. \$3.95.

This book deals with the vital issues raised by the World Mission Conference held at Bangkok, Thailand, in January 1973, under the auspices of the World Council of Churches. The author is one of Germany's leading theologians and is Professor of Missiology at Tubingen University. He was present at the Uppsala General Assembly of the WCC in 1968 and at the Bangkok Conference in 1973. He is co-author of the important "Frankfurt Declaration" on Missions.

The objective of the author is to give readers information and theological interpretation about the World Conference in Bangkok that can equip them to see more clearly their own biblically-grounded responsibility for the spread of the Gospel in all the world. The book consists of two major parts. The first part offers a comprehensive and reflective description of Dr. Beyerhaus's impressions of the World Conference. Here the author seeks to establish his first major thesis, namely, that the organizers of the conference were conducting an experiment in group dynamics with a view to manipulating the theological thinking of the participants. The second part of the book provides documentation for the author's second thesis—that Bangkok's understanding of salvation and missions was not the biblical one but rather a syncretistic and social-political one; and further, where the Bible was apparently used, Christian assertions were ideologically undermined.

Bangkok 73 is written from an evangelical theological perspective, attempts to be fair in its judgments, and is well documented in its conclusions. Missiologists and students who are concerned about the growing polarization between "evangelicals" and "ecumenicals" will find this book a very helpful volume to guide them in their thinking.

John T. Seamands





NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY



First Fruits

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

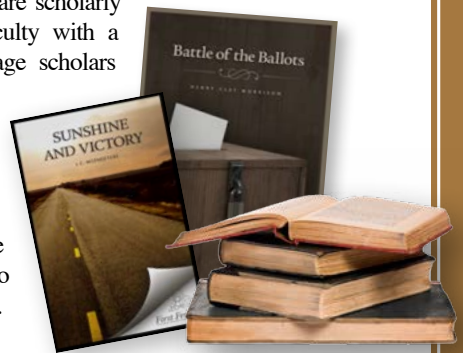
About First Fruits Press

Under the auspices of B. L. Fisher Library, First Fruits Press is an online publishing arm of Asbury Theological Seminary. The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. First Fruits publishes in five distinct areas: heritage materials, academic books, papers, books, and journals.

In the Journals section, back issues of *The Asbury Journal* will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

First Fruits Press will enable the library to share scholarly resources throughout the world, provide faculty with a platform to share their own work and engage scholars without the difficulties often encountered by print publishing. All the material will be freely available for online users, while those who wish to purchase a print copy for their libraries will be able to do so. First Fruits Press is just one way the B. L. Fisher Library is fulfilling the global vision of Asbury Theological Seminary to spread scriptural holiness throughout the world.



asbury.to/firstfruits



ASBURY
theological
SEMINARY

asburyseminary.edu
800.2ASBURY