

THE DOCTRINE OF THE HOLY SPIRIT IN PENTECOSTALISM AND
NEO-PENTECOSTALISM. WITH SPECIAL REFERENCE TO THE
WORK OF FREDERICK DALE BRUNER.

Thesis submitted in part-fulfilment of the
requirements for the degree of Bachelor of
Divinity in Rhodes University, by

MICHAEL JOHN HIGGS, B.A. (RHODES).

EXPLANATORY NOTE

DEFINITION OF TERMS AS USED IN THIS THESIS.

1. Pentecostal(ist). This refers to the movement which began in Los Angeles in 1906 and exists under various names: e.g. Assemblies of God, Full Gospel Church, Apostolic Faith Mission, etc. Although there are differences of emphasis (and even of doctrine) between them, these groups may be classified together because of the fact that they ALL teach the Baptism in the Holy Spirit and its manifestation in glossolalia (speaking in tongues).
2. Neo-Pentecostal(ist). This term is used to denote the incidence of charismatic phenomena (notably glossolalia) in non-Pentecostal Churches. Reference is made to this in the last paragraph on Page 2.

There are virtually no doctrinal differences between Pentecostals and Neo-Pentecostals, except such as exist between denominations in any case. There are at all events, no serious differences as far as the subject of this thesis -- the doctrine of the Holy Spirit -- is concerned. The differences are to be accounted for historically rather than theologically, and both terms are used in the title of the thesis, not to distinguish, but to indicate that BOTH come within the field of study. Where the term "Pentecostal" or "Pentecostalist" is used, it is to be taken to include "Neo-Pentecostal(ist)", except where the context forbids such an interpretation.

The term "Pentecostal" is used to describe the movement or its doctrine; the term "Pentecostalist" refers to the person who belongs to the movement or holds the doctrine.

C O N T E N T S

	PAGE
1. <u>INTRODUCTION</u>	
1.1. The general theological stance of Pentecostalism.	1
1.2. Pentecostal teaching on the Holy Spirit compared with the teaching of the Church at various stages in the development of the doctrine. (H.B. In a thesis the length of this one, the individual theologians discussed can be no more than representative):	7
1.2.1. Montanus, Irenaeus and Tertullian.	7
1.2.2. Athanasius, Basil and Augustine.	10
1.2.3. Joachim of Flora.	15
1.2.4. Calvin and Barth.	20
1.3. The significance of emotionalism in the Pentecostal attitude to the Holy Spirit.	26
2. <u>F. B. BRUNER</u>	
2.1. Bruner's findings concerning the general theological stance of Pentecostalism.	30
2.2. Bruner's findings concerning Pentecostal teaching on the Holy Spirit:	36
2.2.1. The Person of the Holy Spirit and His place in the Holy Trinity.	36
2.2.2. The relation between water-baptism and baptism in the Holy Spirit.	41
2.2.3. The relationship between baptism in the Holy Spirit and sanctification.	45
2.2.4. Energetical comments on the "Notes" material, not covered in the fore-going sections.	51
2.3. Bruner's findings concerning the significance of emotionalism in the Pentecostal attitude to the Holy Spirit.	56
3. <u>APPRAISAL</u>	
3.1. To what extent, if any, is Bruner's critique dependent upon his Sacramentalist position?	59
3.2. Is there, as Bruner suggests, a legalistic element in Pentecostalism, if it necessary and if so, why?	68
3.3. To what extent ought Pentecostalism to be regarded as a "rebel movement" within the Church?	76

BIBLIOGRAPHY

(A) Works by Pentecostalist and neo-Pentecostalist writers.

Bloch-Hoell, N., The Pentecostal Movement (Allen & Unwin, London, 1964).

Brumbaek, C., What meaneth this? (Gospel Publishing House, Springfield, Missouri).

Harper, M., As at the Beginning (Hodder & Stoughton 1965).

Lindsay, G., The Baptism of the Holy Spirit (Christ for the Nations, 1971).

(B) Work by anti-Pentecostalist writers.

Hoekema, A., What about tongue-speaking? (Wm. B. Eerdmans, 1966).

Parnell, C.W., Understanding Tongues-speaking (S.A. Baptist Press, 1972).

Stagg, Hinson and Cates, Glossolalia (Abingdon Press 1967).

(C) Other works, (Theological and Biblical).

Barth, K., Church Dogmatics (T & T Clark).

Basil De Spiritu Sancto (Ed. Wace & Schaff, 1895).

Bethune-Baker, J.F., Early History of Christian Doctrine (Methuen, reprinted 1962).

Bottenson, H., Documents of the Christian Church (Oxford University Press, 1963).

Calvin, J., Institutes of the Christian Religion

- Commentary on Isaiah

- Commentary on the Acts of the Apostles

- Commentary on I Corinthians.

Daniel-Rops, H., Cathedral and Crusade (J.M.Dent, 1957)

Edwards, D., The Honest to God Debate (S.C.M. 1963)

Knox, R., Enthusiasm: A Chapter in the History of Religion (Clarendon Press 1950).

Packer, J.I., Fundamentalism and the Word of God (I.V.F. reprint, 1965).

Richardson, A., An Introduction to the Theology of the New Testament (S.C.M., 1958).

Robinson, J.A.T. Honest to God (S.C.M. 1963).

Taylor, V., The Gospel According to St. Mark (MacMillan 1959).

Wesley, J., A Plain Account of Christian Perfection (Epworth Press, 1952).

Motherspoon, H. J., What happened at Pentecost? (T & T Clark, 1937).

(D) Other works. (Non-theological).

Lloyd-Jones, D.H., Conversions Psychological and Spiritual (I.V.F. Reprint, 1965).

Sargent, W., Battle for the Mind (Pan reprint, 1961).

Stafford-Clark, D., Psychiatry today (Pelican A262, Penguin).

Thouless, R.H., Straight and Crooked Thinking (Pan reprint 1961).

(E) Works of Reference.

Methodist Church of South Africa, Minutes of Conference 1971.

Wesleyan Church, Manual of Discipline, 1968.

(F) Periodical Publications.

Scottish Journal of Theology, Vol. 7, 1954

Voice Magazine, February, 1972.

N.B. Except where otherwise stated, the Revised Standard Version of the Bible has been used for the study of Scripture references, (T. Nelson & Sons Ltd., 1952, reprinted 1956).

1. 1. THE GENERAL THEOLOGICAL STANCE OF PENTECOSTALISM.

The problem of "authority" is of paramount importance in determining the theological stance of any religious movement, and not least is this the case where the movement is labelled "fundamentalist" both by its protagonists and its antagonists. Consequently, the first mark of Pentecostalism to be noted is its BIBLICALISM.

A fair definition of this is found in Constitution and By-laws, Assemblies of God, pp. 4f., from which the following extract is quoted by H.H. Black-Isell in The Pentecostal Movement¹ P.97:

The Bible is the inspired Word of God, a revelation from God to man, the INFALLIBLE rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason.

The word "infallible" is crucial here, because it marks the point of division between so-called "fundamentalists" and Christians of more liberal persuasion. To describe the scriptures as infallible is, in effect, to make them an absolute authority, (particularly when it is specifically stated that they are superior to conscience and reason). The weakness, as J.I.Packer -- himself a fundamentalist -- points out, is that

the infallibility and inerrancy of biblical teaching does not, however, guaranteed the infallibility and inerrancy of any interpretation or interpreter of the teaching.²

-
1. Universitetsforlaget (Scandinavian University Books) 1964. Published simultaneously in the British Commonwealth by Allen & Unwin, London. (Capitals mine).
 2. J.I.Packer, Fundamentalism and the Word of God, I.V.F. Reprint 1965, P.96.

This is not so much a condemnation of biblicism, as it is a recognition that biblicism alone cannot provide an adequate and 'foolproof' basis for one's theology.

The failure of an "empty biblicism" leads quite naturally to the second of the foundations on which the Pentecostal structure is built - EMPIRICISM. "Conservative" Protestants as well as Roman Catholics use the Christian experience apologetically, arguing that the inner experience of God is proof (presumably only to the subject) that God exists. The two main ways in which God is said to be experienced are Justification and Sanctification. Consciousness of these is called Assurance - what the Reformers called "the inward witness (*testimonium Spiritus interni*)". Calvin outlines the step from biblicism to empiricism when he says that Scripture

designs not to submit to proofs and arguments, but owes the full conviction with which we ought to receive it to the testimony of the Spirit.³

It is thus the Holy Spirit who confirms to us the truths of Holy Scripture, thereby safe-guarding us from a bare biblicism on the one hand and a dangerous subjectivism on the other. Scripture truths (biblicism) come to us in experience (empiricism); but the experience is experience of the Holy Spirit.

But Pentecostalism is distinctive in that in addition to Justification and Sanctification, it cites "Baptism in (or of) the Holy Spirit" as part of its apologetic empiricism. Most Pentecostalists further insist that the evidence of such Baptism is glossolalia, or

3. J. Calvin: Institutes (I) 7. 4-5.

speaking in tongues. Quoting I Cor. 14:22, they point out that unlike the other two parts of the Christian experience, this mark is evidence TO AN OBSERVER as well as to the subject himself. To this it must be replied (a) that sanctification is also evidence to an observer and (b) that the fact, acknowledged by many Pentecostals themselves, that glossolalia can be fraudulently induced, seriously reduces its apologetic value. However, T.B. Barrett⁴ sets great store by physical manifestations in his accounts of "spirit baptism" and describes the phenomenon as

palpable proof of God's influence on man.⁵

Block-Heckl summarizes the basic theological principles of the Pentecostal Movement as

biblicistic experimental theology, claiming that the experience must be physically palpable.⁶

This clearly involves more than is involved in the traditional teaching of the Church, and must therefore form the substance of many of the comparisons made in this thesis.

Since Pentecostalism is a movement of the Western Church, owing its existence, negatively, to the disappearance of glossolalia in the West, a survey of its general theological stance must be completed by an attempt to assess its place in the denominational 'pattern' of

4. Thomas Bell Barrett, born into a Wesleyan Methodist family in Cornwall, England, became a Methodist minister in Oslo, Norway. He came into contact with Pentecostalism in America in 1905-06, received "tongues" and subsequently resigned from his Church to become editor of a Pentecostal magazine.

5. Indventinger med tungesalstagen Pp 4 & 12, quoted by Block-Heckl, op.cit. P. 101

6. Op.cit. P.106.

speaking in tongues. Quoting I Cor. 14:22, they point out that unlike the other two parts of the Christian experience, this mark is evidence TO AN OBSERVER as well as to the subject himself. To this it must be replied (a) that sanctification is also evidence to an observer and (b) that the fact, acknowledged by many Pentecostals themselves, that glossolalia can be fraudulently induced, seriously reduces its apologetic value. However, T.B. Barnett⁴ sets great store by physical manifestations in his accounts of "Spirit baptism" and describes the phenomenon as

palpable proof of God's influence on man.⁵

Bloch-Hoell summarizes the basic theological principles of the Pentecostal Movement as

biblicistic experimental theology, insisting that the experience must be physically palpable.⁶

This clearly involves more than is involved in the traditional teaching of the Church, and must therefore form the substance of many of the comparisons made in this thesis.

Since Pentecostalism is a movement of the Western Church, owing its existence, negatively, to the disappearance of glossolalia in the West, a survey of its general theological stance must be completed by an attempt to assess its place in the denominational 'pattern' of

4. Thomas Bell Barnett, born into a Wesleyan Methodist family in Cornwall, England, became a Methodist minister in Oslo, Norway. He came into contact with Pentecostalism in America in 1905-6, received "tongues" and subsequently resigned from his Church to become editor of a Pentecostal magazine.

5. Indvendinger og tungenalag Pp 4 & 12, quoted by Bloch-Hoell, op.cit. p. 101

6. Op.cit. p.106.

Arminian.

Perhaps the most divisive point at which the significance of Pentecostalism is seen, is the doctrine of Holy Baptism. Here, following their understanding of Scripture, Pentecostalists are convinced of the 'rightness' of believers' baptism and the 'wrongness' (Biblically and theologically) of paedobaptism. The crisis for Neo-Pentecostalists arises with the question of "re-baptism". The Methodist Church of South Africa, for example,

knows no doctrine of "re-baptism" and instructs all her ministers, Deaconesses, Local Preachers and members to refrain from teaching or encouraging the practice of "rebaptism".⁹

The question for a Methodist who has been baptized as an infant thus becomes one of conscience: to obey his Church, to follow his now-found conviction in defiance of his Church, or to seek a new spiritual home. Ironically, the Baptist Church in South Africa, while sharing with Pentecostalism the "believers' baptism" position, seems to be opposed to (or at least to have strong reservations about) glossolalia¹⁰. Individual Baptists, however, do testify to having received the gift.

The question of the relation between "water baptism" and "baptism in the Holy Spirit" is a much larger issue, and will require detailed treatment in this thesis. In summary, it could be stated that Pentecostalism is Protestant, Fundamentalist and "Baptist" in

9. Minutes of Conference 1971, P.62. This statement was reaffirmed by the Conference of 1972.

10. See, for example, J.W. Farnell: Understanding Tongue-speaking, South African Baptist Press, 1972.

its general theological position, but that Neo-Pentecostalism and the experience of glossolalia know no denominational barriers and few distinctive doctrines.

1. 2. THE SCIENCE OF SPIRIT IN THE EARLY CHURCH, CONSIDERED WITH REFERENCE TO THE TEACHING OF THE FATHERS OF THE FIRST CENTURY IN THE DEVELOPMENT OF THE DOCTRINE.

1. 2. 1. Second Century doctrine: Montanus, Irenaeus and Tertullian.

Much has often been made, in Pentecostal circles, of the contribution of Montanus to Christian thought, and in particular to pneumatology. As A.A. Hockema points out, however,

it is a rather unhappy precedent, since the Church judged Montanus' teachings to be heretical.¹

A record of that judgement is given by Eusebius, when he says the faithful in Asia met often and in many places throughout Asia upon this matter.....and rejected the heresy.²

On the other hand, it must be conceded that the Montanist emphasis on knowledge derived from the Holy Spirit was somewhat of a corrective to any 'gnostic' tendency (gnosis, emphasis on human knowledge) which may have been in evidence in the Church of the time, or later. J.F. Bethune-Baker concludes that Montanism

implied at least a full sense of (the Spirit's) personality and divinity, and it was not inconsistent with belief in His eternal existence.³

1. A.A. Hockema: What about tongue-speaking? Wm. B. Eerdmans 1966, P.11.

2. Hist. Eccl. V/xvi/7. (Quoted by H. Bettenson: Documents of the Christian Church, O.U.P. 1963).

3. J.F. Bethune-Baker: Early History of Christian Doctrine Bethuen 1903, reprinted 1962, P.200.

The main objection to the Montanists was that they tended to be a rebel movement, rejecting the Catholic Church as such; together with their exaltation of the authority of the "prophetesses", Priscilla and Maximilla. If Hippolytus is to be relied upon, the objection was much more than a manifestation of anti-Semitism!

He says

They glorify these females above the Apostles and every gift of Grace, so that some of them go so far as to say that there is in them something more than Christ.⁴

Surely no Pentecostalist would want to claim kinship there. On the other hand, one has to take seriously the saying of Jesus recorded at Jno. 14:12 (.....greater works than these will he do, because I go to the Father). The crux of the matter is that the "Age of the Spirit" must be recognized as the "post-Ascension age of the Spirit". If Montanism, or any other movement, exalts the Holy Spirit at the expense of the ascended and exalted Christ, it is to that extent unbalanced. Kurt Hutter seems to lay such a charge against the Pentecostalists when he claims

Pentecostal theology has absolutized the doctrine of the Holy Spirit....according to Scripture, the crucified and risen One is and remains the midpoint that generates and penetrates all else. And according to Scripture Christ and the Holy Spirit may not be torn apart.⁵

The implication is that the Pentecostal teaching that baptism in the Holy Spirit is subsequent and additional to the experience of Christ at conversion and water-baptism does just this.

4. Refutatio omnium haeresium viii/19 (quoted by Bettenson, op.cit. p.169).

5. Seher, (Gruebler, Enthusiasten 6th. Edition, P.520 (quoted by Roehrs, op.cit. p.113).

Pentecostalistes seek also the support of Irenaeus, and often quote from him as follows:

we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages⁶

It is noteworthy, as Hoekema points out⁷, that when, elsewhere, Irenaeus lists the gifts of the Spirit, glossolalia is not so much as mentioned. If we add to this the second point that Hoekema makes - that Irenaeus does not regard the incidence of glossolalia in his time as crucial to his argument about the resurrection of the body - the force of this piece of evidence is severely weakened. It is by no means conclusive, and even if it were, Irenaeus (ca. 130-200) is still too near to Apostolic times for his evidence to have much weight concerning the survival of glossolalia throughout Church history.

Tertullian's period is approximately thirty years later than that of Irenaeus, which means that his evidence is open to the same objection as that of Irenaeus, as far as nearness to Apostolic times is concerned. It must be further objected that by the time he wrote his principle work, Tertullian was a Montanist, and thus a heretic in the eyes of the Catholic Church. The passage usually cited in defence of Pentecostalism is one in which the anti-Jewish heretic, Marcion, was challenged to produce from amongst his followers people demonstrating certain miraculous gifts. Among these is listed "interpretation of tongues", though not specifically glossolalia itself. Tertullian says

Now all these signs are forthcoming from my side without any difficulty.⁸

6. Quoted by Hoekema, op.cit. P. 12, (and several other writers)

7. Op. cit. P. 13.

8. Quoted from Ante-Nicene Fathers, III 446-7, by Hoekema, op.cit Pp.15-16.

The fact that glossolalia is not mentioned is of no consequence, because "interpretation of tongues" is logically and practically dependent on it; but one must take account of the fact that Tertullian tended to elevate the Holy Spirit as an authority over against (if not actually 'over') that of Scripture and the Church, as Prof. Durlough so clearly shows in his The Doctrine of the Holy Spirit in the Latin Fathers.⁹ Marcion would have no quarrel about the subordination of Scripture (!), nor possibly even about the subordination of the Church, but he would object to the implied belittling of human reason, and the 'irrationality' of tongues. Possibly Tertullian is saying no more than that there are demonstrations of the Holy Spirit which cannot be fitted into a gnostic pattern, and physical phenomena which defy any gnostic doctrine of dualism, and that these bear fruit in changed lives such as Marcion and his followers cannot match. The point is that even if glossolalia did occur in Tertullian's time, even at that early date it was NOT a central issue. In any case, if Montanus is "a rather unhappy precedent", Tertullian, as a Montanist, must fall with him.

1. 2. 2. Fourth and Fifth centuries: Athanasius, Basil and Augustine.

There is much truth in the saying that to think of the Greek Fathers is to think of Athanasius. Certainly is this the case

9. Scottish Journal of Theology, Vol.7, 1954. Pp.113ff.

where the doctrine of the Holy Spirit is concerned. Athanasius was the champion of orthodoxy against the heresy of the "tropici", who tended to teach concerning the Holy Spirit, what the Arians had taught concerning the Son (that He is a creature). I think it would be fair to say that Pentecostals side with Athanasius here. Brumbaek, for example, commits himself to saying

What overpowering feeling must have gripped the disciples, as they realised that God Himself, the Holy Ghost, was there in the room with them.¹⁰

Bloch-Noell cites Dr. Lohrson's Declaration of Faith, the Manual of the United Pentecostal Church and the Constitution and Bylaws of the Assemblies of God, and expresses the view that these statements are

in harmony with the common Christian tradition.¹¹

It is rather strange, therefore, to find Hoekema interpreting a passage from Ralph H. Riggs as implying a subordination of Christ to the Holy Spirit. Riggs had described Spirit-baptism as

the coming of the Third Person of the Trinity in addition to the coming of Christ.¹²

It is, perhaps, unfair of Hoekema to read subordinationism into this, and at least we must say that as against the heresy of the "tropici", Pentecostalism is quite orthodox on the doctrine of the Holy Spirit, insofar as Riggs is representative of it. This impression is strengthened when we find another Pentecostal writer, Gordon Lindsay saying

The Holy Spirit...being of the Godhead, .. possesses all the attributes of deity.¹³

10. C. Brumbaek What meaneth this? Gospel Publishing House, Springfield, Missouri, P. 16.

11. Op.cit. P.110.

12. See Hoekema, op.cit. P.117.

13. G. Lindsay: The Baptism of the Holy Spirit, Christ for the Nations 1971, P.3.

This is basically a Trinitarian issue. What Athanasius said to the "tropici" applies equally as apologetic for an orthodox pneumatology, and if Pentecostals side with Athanasius (see supra P.5), their Trinitarianism must also be sound. But in order fully to appreciate Becker's accusation against Riggs, mention must also be made of conflicting ideas of PERSONALITY. Alan Richardson puts the matter quite lucidly when he says

In the Bible persons are not.....separate and distinct, they flow into one another.¹⁴

If this is so, then it would seem that the division of the unity of the Godhead is a greater danger than confusion of the Persons. One of the ways in which we tend to divide the Godhead is in respect of God's several activities. We speak of the Father as creating, the Son as redeeming and the Spirit as sanctifying. Richardson points out that in the New Testament

In every activity of each of the three "persons" of the Godhead it is always the one-and-the-same God who acts.¹⁵

The importance of Basil is that he argues for the co-equality of the three Persons of the Holy Trinity, by appealing to the fact that baptism is administered in the three-fold name.

There may be confusion at this point, between water-baptism and Spirit-baptism in Pentecostal teaching, but even in their doctrine of water-baptism we find Pentecostals completely orthodox.

Bloch-Hoell says

In general the administrator of baptism in some style or other declares that he baptises in the name of the Father, and of the Son, and of the Holy Ghost.¹⁶

14. A. Richardson: An Introduction to the Theology of the New Testament, S.C.M. 1958, P. 103.

15. Op.cit. P. 123.

16. Op.cit. P. 166.

To a large extent, the significance of Basil is seen in the propositions he used in Trinitarian formulae. He claimed that to say "with the Son together with the Spirit" was just as correct and Scriptural as to say "through the Son, in the Spirit". He attacks subordination and subnivation in these words:

The Lord has delivered to us as a necessary and saving doctrine, that the Holy Spirit is to be ranked with the Father.¹⁷

Basil's pronouncement can serve to counter the opposite tendency as well, however. It can oppose any attempt to exalt the Spirit ABOVE the Son (Who is co-eternal and co-equal with the Father). On the other hand, J.M. Bethune-Baker interprets Basil's pneumatology by saying

In every distribution of gifts, the Holy Spirit is present with the Father and the Son, of his own authority (in his own right) dispensing in proportion to the merits of each.¹⁸

This may seem to say more than is really intended on account of the fact that Basil has to argue strongly against those who appreciate the Spirit, and yet, on its face value, it seems to support Riggs' position. Support could also be come from Scripture itself at I Cor. 12:11. Pentecostals entirely agree with Basil about the co-equality of the Spirit. The question is whether they go too far in that direction, and divorce the Spirit from the Father and the Son, as though He could act independently. This will be discussed more fully, with reference to Bruner, at 2.2.1. below.

17. Basil: De Spiritu Sancto, Nicene & Post-Nicene Fathers 30. Wace & Schaff, 1895. P. 17.

18. Op.cit. P. 183.

In view of the importance placed by Pentecostalism upon glossolalia, it is noteworthy that Chrysostom (for example), states that it was not such in evidence in his day. Whereas Brunback says

It is our sincere belief that without this evidence there can be no fully scriptural baptism in the Holy Spirit¹⁹

we find Chrysostom writing about I Cor. 12 and 14, as follows:

This whole place is very obscure; but the obscurity is produced by our ignorance of the facts referred to and BY THEIR OBScurity.²⁰

Augustine bears the same sort of testimony to the absence of tongues in the West, as Chrysostom did in the East. In his sixth Homily on I John, he asks

In the laying on of hands now, that persons may receive the Holy Ghost, do we look that they should speak with tongues? ²¹

In his treatise On Baptism, against the Donatists, he says

For who expects in those days that those on whom hands are laid that they may receive the Holy Spirit should forthwith begin to speak with tongues? ²²

These rhetorical questions clearly imply a negative answer.

The main theme of Augustine's theology is the divine activity as over against the human. In his anti-Pelagian writings, Augustine opposes the view that man is able, of himself, to achieve anything. There is a section in Book V of his Confessions entitled Of the vanity of human knowledge. Here Augustine shows that knowledge of God (which can only be knowledge FROM God) is more valuable

19. Op.cit. P. 108.

20. Homilies (quoted by Hoskema, op.cit. P. 16) (Capitals nine).

21. Homilies VI/10. Nicene and Post-Nicene Fathers Vol 7. (quoted by Hoskema, op.cit. P. 17).

22. Quoted by Hoskema, op.cit. P. 17.

than other knowledge which fails to take God into account. It is better to accept knowledge from God, standing before it as before a mystery, than to seek by human criticism to evaluate spiritual things. On the one hand, Augustine would have said (if he had encountered glossolalia) "this is of God, not of man", siding with the Pentecostalist against the modern counterparts of Pelagius who would want to discount the supernatural; but on the other hand he would assert that the Holy Spirit is received only by the laying on of hands of a Catholic bishop, thereby opposing the main stream of Pentecostalism which sets no store by the "apostolic succession". Augustine distinguished between "habere" (to have) and "utiliter habere" (to have to some purpose), and taught that while it might be possible to have the Holy Spirit outside the agency of the Catholic Church, he could be possessed to advantage only within its fold. This question will be taken more fully into account at 3.3. below.

1. 2. 3. The Mediaeval Period: Joachim of Flora.

In the Mediaeval period, the name of Joachim of Flora is one which must on no account be overlooked. This generally obscure theologian is of the utmost importance to any study of the doctrine of the Holy Spirit, and is, with Montanus, of striking significance to any discussion of the Pentecostal movement. Joachim (1130-1202) had a doctrine of HISTORY which is very important. This appears principally in the form of his "dispensationalism" and is basically a Trinitarian consideration. But what strikes one immediately about Joachim's teaching is his description of the coming "age of the Spirit, and particularly, his forecast that a "spiritualised" Church would replace the present "institutional" Church. There is

a sense in which this could be seen as a reiteration of the Montanist type of situation, and seems very clearly to express what is in the minds of many Pentecostals today.

Joachim's scheme of history presented three "ages", each with a 'prodroma' (fore-runner) of twenty-one generations. The "Age of the Father" extended from Abraham to Jesus, with its prodroma from Adam to Abraham. The "Age of the Son" was from Christ, through thirty-two generations (to approximately 1260), with its prodroma from Uziah to Christ. The third age, from 1260 for an unknown length of time, was called the "Age of the Eternal Evangel of the Spirit", and its prodroma was from Benedict to 1260.

Joachim saw this third age as having the best of monasticism as its type, and as producing a purely "evangelical" society as the culmination of the progressive course of history. This new age of evangelical morality would be an "ora et labora", replacing the Church, the Sacraments and the Papacy. His followers, notably Gerard de Borgo San Donnino, exaggerated this teaching into a thorough-going anti-papalism and anti-sacerdotalism, but went far beyond what Joachim had actually taught. Gerard was a member of the Fratelli (little brothers of St. Francis), and as Daniel-Rops reminds us

Among the Franciscans, the accent was on renunciation²³

Joachim's pneumatology seems to have appealed in an ascetic, rather than in an emotional ('enthusiastic') way. Elsewhere on the same page, Daniel-Rops writes

The life of Blessed (sic) Joachim of Flora was perhaps of more importance than his apocalyptic visions.

23. Daniel-Rops: Cathedral and Crusade, J.H. Dent, 1957
P. 43.

A Cistercian himself, Joachim shared with the Franciscans a sense of the importance of asceticism. What he gave the Fraticelli might more accurately be described as 'spirituality' than as asceticism, although even this term is dangerously inadequate. The Fraticelli called themselves "the Spirituals", and Gerard was one of their leaders. He wrote a book called Introduction to the Eternal Evangel, in which he claimed

that they, the Franciscan Spirituals would soon rule the whole earth and establish the kingdom of God therein.²⁴

This is virtually a claim to be "the elect", and few Pentecostals would go that far in describing the uniqueness of their organisation or their type of spirituality. But this exclusive tendency, reminiscent, as we have said, of Montanism, is unmistakable. It has a parallel, to a certain extent, in the Pentecostal witness, and in particular, where the relationship between Neo-Pentecostals and other members of the traditional Churches is concerned. If they do not claim actually to be the elect (exclusively of other Christians) they do presuppose (or seem to) that they are the spiritual "élite".

Joachim's scheme of history raises a Trinitarian, rather than a pneumatological, question. To divide the "Age of the Son" from the "Age of the Spirit" is, at least by implication, to fall into the error of dividing the Persons of the Trinity which we noted above.²⁵ Joachim's "Age of the Spirit" has its parallel in Riggs' "coming of the Third Person", so that if this is subordinationism, the charge must be laid against Joachim also. This, too, will be discussed at 2.2.1. below.

24. Quoted by Daniel-Rops, *op.cit.* P. 559.

25. See *supra* Pp. 8 and 11.

The other main aspect of Joachimistic pneumatology concerns the doctrine of INSPIRATION. Daniel-Rops tells us that

Joachim interpreted the Apocalypse in the light of visions with which he claimed to have been favoured.²⁶

While this may not actually merit the term "enthusiasm", it is clearly mystical, and therefore subjective. It seems strange that in 1215 Joachim should follow Norbertus in having his views pronounced heretical, but that the same I. Sacra Council should leave the question of his visions untouched. If Pentecostalism, along with the main stream of Western Fundamentalism, places the Word of God beyond human reason, does it hold a similar view as far as visions are concerned? If anything, visions could be said to be more subjective than reason, since the latter deals with the "a priori" (as distinct from the "a posteriori" of experience). Into which category must visions be placed? If they count as God-given (as Scripture does), what is their relation to the authority of Scripture? The issue between the Objective and the Subjective here is more-or-less parallel to the issue between glossolalia and the speaking of a foreign language one has learned. It is an issue between the operation of the Holy Spirit and human resources, and this is the point of departure of Joachim from the Church of the Twelfth and Thirteenth centuries, as it is the point of departure of Pentecostalism from the Church of the Twentieth.

Before leaving the Middle Ages, it remains to examine the incidence of glossolalia during that period. Western Christendom records the names of several "saints" who are alleged to have possessed the gift of tongues, but it would appear that these

26. Op.cit. P. 42, Note 1.

records are not reliable, or at least, not fully substantiated. The list includes St. Hildegard (1098-1179), St. Anthony of Padua (1195-1231) and St. Vincent Ferrer (1350-1419). Although St. Francis Xavier (1506-52) falls chronologically into the age of the Reformation, he had better be considered here, since he was an ardent Rosarist. In the process of his conversion, "witnesses" bore record that St. Francis

spoke fluently, eloquently elegantly, as if he had lived in Japan all his life.²⁷

If this is intended as a declaration that he spoke in tongues, it must be pointed out that the use of Japanese cannot be classed as speaking in an unknown tongue, and that there is no evidence, (as far as I know) that St. Francis did not learn the language in the natural way. Furthermore, St. Francis himself records his struggle to make himself understood in his missionary preaching, and says that sometimes, in despair of speaking intelligibly to the people himself, he employed interpreters, mixed various dialects and even used sign-language.²⁸ The sparseness of the records, and the unreliability of what records there are, result in poor evidence for the incidence of glossolalia in the medieval period. This would seem to be totally inadequate in defense of the thesis that glossolalia, as a mark of baptism in the Holy Spirit, has been an indispensable characteristic of the Church throughout her history.

27. Cutton: Speaking in Tongues (Quoted by Hoekema, op.cit. P. 57).

28. Hoekema, op.cit. P. 57.

1. 2. 4. Reformation Theology: Calvin and Barth.

Several of the points raised by Calvin (followed by Barth), are of interest to a discussion of Pentecostalism. Calvin begins, as does Barth, with the doctrine (or rather the empirical fact) of the Holy Trinity. He says that God proposes Himself to be considered in three Persons, and that the Trinity is a fact of revelation.²⁹ God is the author of the Scriptures³⁰, the Holy Spirit dictated the histories³¹ and the New Testament writers were amanuenses³².

Calvin held a rigid view of the Church, and condemned claims to "secret" and "personal" revelations. He said

People cannot be children of the Church unless they allow themselves to be educated in her.³³

This would place him firmly on the side of the Church in her condemnation of Montanist and Joachimite, and probably set him against many modern Pentecostal claims, or at least the more extravagant ones. Referring to Acts. 2:38, Calvin says of the gift of the Holy Spirit in that verse

Neither ought this place to be understood of the grace of Sanctification.³⁴

- a point to be taken up at 2.2.3 below. Of glossolalia

29. J. Calvin: Institutes I, 13, 2.

30. Op.cit. I, 7, 4.

31. Op.cit. IV, 6, 6.

32. Op.cit. IV, 3, 9.

33. Commentary on Isaiah 44:13.

34. Commentary on the Acts of the Apostles 2:38.

specifically, Calvin says

For although we do not receive it (the gift of the Holy Spirit) that we may speak in tongues...yet is it given us for a better use, that we may believe with the heart unto righteousness, that our tongues may be framed unto true confession (Rom. 10:10)....³⁵

Here Calvin expresses the thoughts of those who see no practical value in tongue-speaking today, and seem to be in line with Paul's teaching that prophecy edifies the whole Church (I Cor. 14:19) which is his reason for saying that he would rather people understand than that they speak in tongues, (I Cor. 14:5). In contrast with I Cor. 14, Calvin raises an interesting distinction between "unknown" (ἄγνωστος) tongues and "another" (ἕτερα) tongues. Calvin disregards, or seems to be unaware of, the textual difficulty occasioned by the fact that at 14:21 the phrase ἕτερογλώσσων can be rendered "By men of other tongues" and the fact that Greek manuscripts omit ἄγνωστος at 14:2, although one must note that Calvin was not using our texts. Calvin's point is that we may not use the term "unknown" indiscriminately, since the word may mean either "unknown to all men" (absolutely) or "unknown to the hearers at the time"³⁶. At I Cor. 12:10, Calvin comments

many who had knowledge of tongues were, in many cases, well acquainted with the language of the nation with which they had to deal.³⁷

At I Cor. 12:28 he repeats this assertion, saying that the defect was supplied by the interpreters. Pentecostalists, on the other hand, distinguish between the tongues recorded at Acts 2, being evidenced on the Day of Pentecost, and the gift of tongues which Paul refers in his letter to the Corinthians. They distinguish further, between the private initial sign, and the public exercise of the gift (see infra, P.58). Calvin knows of no such distinction.

35. Commentary on the Acts of the Apostles 2:38.

36. Commentary on I Corinthians 14:2 and 14:21.

37. Commentary on I Corinthians 12:10.

He comments on the "Corinthian" tongues as though the case is identical to that of the "Acts" tongues - that is, that the tongues were given for a solely utilitarian purpose (that of making the message understood). One can understand that the "interpretation of tongues" at I Cor. 12:30 would fall into that category, but what of the "diverse kinds of tongues"? This objection against Calvin is more significant when applied to I Cor. 14:4, where the gift of tongues is specifically said to be for self-edification.

Before turning to Barth, a comment on Luther is called for although for the purposes of this thesis, Calvin represents the Reformation period. Brunback denies the claim that Luther was

a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit.³⁸

The terms "speaker in tongues" and "interpreter" are no more than that Luther, by natural ability, could speak foreign languages and translate into them. Further, if Luther were "endowed with all the gifts of the Holy Spirit", why are only two of the nine (I Cor. 12:8-10) specified? This quotation indicates very little, and proves nothing.

Barth follows Calvin in beginning with the Trinity and in referring to the Trinity as a fact of revelation. Barth would comment on the subordinationist controversy (see Supra pp. 15, 16 and 17) by saying that Christ is the "objective possibility of revelation" and the Holy Spirit the "subjective possibility of

38. C. Brunback, op.cit. P. 22. Brunback quotes from History of the Christian Church, Vol. 3, P. 466, and is honest enough to comment in a footnote: "We have not been able to determine the author's conception of the nature of tongues, and therefore we would hesitate to cite this quotation as conclusive evidence".

revolution"³⁹. Barth says quite clearly that the Holy Spirit is not

a new instruction, illumination....beyond Christ.⁴⁰

Here he is diametrically opposed to Riggs, just as we saw Alan Richardson to be.⁴¹

If the Holy Spirit and Christ are, respectively, the subjective and the objective possibilities of revelation, they would seem to be like two sides of the same coin. If God is the revealer, we find ourselves with an Augustinian type of Unitarian formula, in which Christ is the One revealed (objective possibility of revelation) and the Spirit the revelation (subjective). This tends to reinforce Richardson's point about the Biblical understanding of personality (see *Supra* P. 12). Even allowing for Barth's well-known Christocentricity, the point must be conceded that the Holy Spirit relates to Christ as the subjective to the objective -- that He points to Christ and declares the things of Christ to men (Jno. 16:14).

Acknowledging this standpoint, we must go on to ask whether Pentecostals are guilty of dividing the Persons of the Trinity and of setting up the Holy Spirit as separate from, and additional to, Christ. We shall consider this at 2.2.1. below).

Barth deals with "Baptism with the Holy Spirit" in his Church Dogmatics IV/4 ("The Fragment"). Since he was not the sort of writer whose work could fairly be represented by short verbatim quotations, a summary of the main thesis of this part-volume must be attempted⁴². Barth says that Scripture rejects the Roman doctrine of the infusion of supernatural powers as an answer to the problem of how a benighted human can begin the Christian life. It rejects

39. E. Barth: Church Dogmatics I/2, Pp203-279.

40. *Op.cit.* I/1, P. 518. 41. See *Supra* P.12.

42. See Church Dogmatics IV/4 *passim*.

also both the liberal-Protestant encouragement to do one's best(!) and the orthodox Protestant doctrine that man, basically unchanged, is "introduced" by Grace. Scripture, says Barth, posits rather a change which God makes in a man by His Grace. This change is self-authenticating in the believer's own experience. So far, we find Barth parallel with Wesley in his doctrines of sanctification and Assurance. Barth goes on to say that the divine change occurs when man's freedom to be faithful (which is based on God's freedom) becomes actual. This sounds strangely akin to the Pentecostal doctrine of "yielding", and will be compared with it at 2.2.3. below.

What, asks Barth, has Jesus to do with me? He postulates two answers. The Christomonist view emphasizes the objective historical fact of the death of Jesus on the Cross for our reconciliation to God ("pro nobis"), and regards the subjective aspect of reconciliation, personal conversion ("in nobis") as merely an appendage to it. The Anthropomonist view is the opposite of this, claiming that the "extra nos" (objective fact outside ourselves) is merely the instrument of the "in nobis" (subjective inner work). These two apparently opposing views are reconciled by saying that the "in nobis" is a personal recognition of the fact that the "extra nos" is actually "pro nobis". In Wesleyan terms, the "extra nos" is Justification, the "in nobis" the New Birth and the "pro nobis" the content of the Conversion experience. With minor changes of nomenclature, Pentecostals would largely subscribe to this. They would agree, too, with Barth's claim that the work of the Holy Spirit is to make the general "pro nobis" a particular "pro nobis" for each individual.

The Pentecostalists would say that Barth confuses "Baptism in the Holy Spirit" with the part played by the Holy Spirit in initiatory water-baptism. Barth calls baptism with water "objective" and baptism with the Holy Spirit "subjective", claiming that these are the two elements by which the Christian life begins. Water-baptism is the concrete, outward demonstration of a man who has come to believe. It is his first step on the road of obedience. Barth seems to imply that the "coming to believe" is synonymous with baptism in the Holy Spirit, and that therefore Spirit-baptism must precede water-baptism. Pentecostalists would violently disagree. The whole "raison d'être" of Pentecostalism is to witness to an experience SUBSEQUENT to conversion and water-baptism, and an experience, moreover, which differs from conversion in kind rather than in degree.

Some Pentecostalists distinguish between "receiving" the Holy Spirit (a pre-Pentecostal experience as at Jno. 20:22) and the Pentecostal baptism itself. At Jno. 20:22 they received the Holy Spirit, whereas at Acts 2 the Holy Spirit received them and they were immersed in Him. One embarrassment to this theory is that in one famous "Pentecostal" reference (Acts 8:17), usually cited as evidence of baptism in the Holy Spirit (despite the fact that glossolalia is not mentioned), the word ἐλάβανον is used, which corresponds to the imperative λαβετε (receive) at Jno. 20:22.

It is very evident that the whole question is thoroughly confused, and we shall have to see whether Bruner can throw any light on it, in the appropriate sections of Part Two.

1. 3. THE SIGNIFICANCE OF TONGUES IN THE PERSONAL
EXPERIENCE OF THE HOLY SPIRIT.

The very nature of the phenomenon which distinguishes Pentecostalism from the more staid manifestations of Christian devotion suggests that the origin of this brand of religion might well be found in its psychological motivation.

Wayne Oates¹ describes glossolalia as the "child-talk" of a Christian. Here we must note the distinction which Pentecostals make between glossolalia as an initial sign of baptism in the Holy Spirit, and glossolalia as a gift to be exercised by mature Christians. As an initial sign, glossolalia might fit the "child-talk" theory, but the theory is a severe criticism of tongues as a gift for the mature. If, on the other hand, Pentecostals feel inclined to evade this stricture by means of the distinction between "receiving" and "being baptised in" the Spirit, (so that "child-talk" glossolalia is the result of the pre-Pentecostal "receiving") then they will undermine their own position and be forced to say that glossolalia is not, in fact, a mark of baptism in the Holy Spirit as such. If glossolalia is always a mark of baptism in the Holy Spirit, then not only do glossolalians indulge in "child-talk" but we are also forced to the conclusion that baptism in the Holy Spirit can occur simultaneously with the initial experience, and the doctrine of the subsequence of Spirit-baptism is thereby undermined.

1. Article in Glossolalia, by Stegg, Wilson & Oates, Abingdon Press, 1967.

One has to take account of the facts that (a) "non-religious" people can enter into some sort of experience and immediately start talking in tongues, and (b) some deeply religious people never have the experience at all, even though some of them may be the children of Pentecostalist parents and have been in contact with tongues from their infant days. To apply Gates' model about child-talk to this situation, it seems that some 'babies' never indulge in 'infant-talk' while others do. Pentecostalists would say that those who speak in tongues have been baptized in the Holy Spirit; that this experience can sometimes be contemporaneous with conversion, and that some genuinely-converted Christians never experience baptism in the Holy Spirit at all.

It is noteworthy that glossolalia is not restricted to any one psychological type. F.B. Barrett² was an emotional person, and the circumstances which gave rise to his experience are quite clear. Michael Harper says that Barrett

seems to have been a deeply emotional person from an early age, and found in Methodism an outlet for his spiritual enthusiasm.³

Harper tells us that the day after Barrett arrived in America he had a letter from his wife to say that his mother had died..... He felt this loss keenly..... In his autobiography he wrote: "All the trials I passed through during the last year in America brought me down, deeper down before the Lord, seeking, praying, weeping..."⁴

The present writer's experience of glossolalia is admittedly limited, but for that very reason, his observation that it can occur in widely differing emotional types is the more significant.

2. See *Supra* V. 3 Note 4.

3. H. Harper: *As at the Beginning*, Hodder & Stoughton 1965, The Fountain Trust, p.29.

4. *Op.cit.* Pp. 29-31.

Tongue-speaking by quite "unemotional" people, young and old, rich and poor, educated and unlearned, has all been witnessed.

Apart from the inward disposition of the person who experiences glossolalia, account must be taken of the external milieu in which the experience takes place. Harper makes a very significant observation when he says that

The movement has come at a time of real need in Britain. The Christian cause is not exactly thriving. There is a need of deep depression in the Church today.⁵

As if to confirm this judgement, David Edwards writes

We all know that England is substantially a secular country. Their unpopularity might not matter, and might actually redound to their credit - if Churches possessed an inner confidence.....⁶

The inference which Harper draws in relating the emergence of glossolalia to this situation is that it is God's answer to the need. Is this so, or is glossolalia an expression of man's frustration?

Oates extends his "chill-talk" theory in terms of the repressions of religion in the modern world. He lists three main spheres in which religion is repressed⁷. In the home, generally speaking, sex has been replaced by religion as "taboo subject". With the dropping of Religious Instruction from the public school curriculum (in America), religion is repressed there too. Even in the Church, "socialization" seems to have ousted religion and coffee parties tend to "crowd out" genuine spiritual opportunities. If glossolalia

5. Op.cit. P. 95.

6. D. Edwards: The Movement to God Debate, S.S.M. 1963, P.15.

7. Op.cit. Pp. 78-83.

is "child-talk" retained in a repressed situation, we must call it a "fiction". If it is a mere adult reaction to this repressed situation, we must call it "sublimation". On the other hand, are we to say rather that glossolalia represents God's intervention into the repressed situation in order to lift the repression?

The situation at Corinth was very different from that of the modern Church, and yet the "charismatic" ministry (using spiritual gifts other than, and side-by-side with, glossolalia) was exercised there in ways strikingly similar to those of Pentecostalism today. Gates' theory does not account for this. It is remarkable, however, that the situation in which Jesus appeared to the disciples was a repressed one. They were hiding behind locked doors FOR FEAR OF THE JEWS⁸. Gates' theory could account for this, but not for the appearance and continuation of tongues as, for example, at Corinth. Gates fails to take account of the distinction between "initial" tongues and continuing "public" tongues and for this reason his theory, while not completely untenable, is nevertheless inadequate.

Perhaps glossolalia is not man's reaction to the situation, because there is no "given" situation, and no "given" man (in the sense of one emotional type) to produce this given reaction. Perhaps it is God's action. Repression of religion, dissatisfaction with liberal theology and lack of spiritual depth in the Churches is not what causes people to speak in tongues; rather are these factors the things which cause the Holy Spirit to demonstrate the power of God in as dramatic a way as the reappearance of glossolalia.

8. Jno. 20:19.

PART TWO - F. D. BRUNER.

2. 1. BRUNER'S FINDINGS CONCERNING THE GENERAL THEOLOGICAL
SCHOOL OF PENTECOSTALISM.

F. D. Bruner is a graduate of Princeton Seminary, who received his doctorate at the University of Hamburg. He is at present, (1972), a United Presbyterian missionary serving in the Philippines. His book, Theology of the Holy Spirit, (London & Stoughton, 1970), is a case-study in the doctrine, and more especially the experience, of the Holy Spirit. Quotations from Bruner are all from this book, and will be indicated in the footnotes simply by "op.cit."

From what has been said in the relevant section of Part One of this thesis, it would appear that Pentecostalism can be broadly classified as "conservative-evangelical". In this general statement Bruner would concur. On Pp.58-9, he quotes a Pentecostal academic, Prof. Harold Fischer, as follows:

The only field of theology wherein Pentecostalism is distinctive is pneumatology, and that only in one particular phase of the work of the Holy Spirit.....Their distinctive trait is speaking in tongues.¹

Fischer makes his claim to conservative-evangelical orthodoxy even stronger when he says that Pentecostals

agree with and do not differ from the views of OTHER FUNDAMENTAL, dispensational, biblical scholars.²

In using the term "other fundamental", Fischer (and Bruner in quoting him without comment) must be seen to apply the term "fundamental" to Pentecostalism.

We have noted two main constituents in the basic theology of

-
1. Quoted from H. Fischer: Progress of the Various Modern Pentecostal Movements.
 2. Ibid. (Capitals mine).

of Pentecostalism³ - Biblicism and Empiricism. As far as the Biblicism is concerned, Bruner quotes from the Constitution of the Pentecostal Fellowship of North America:

We believe the Bible to be inspired, the only infallible, authoritative Word of God.⁴

That Bruner himself would wish to qualify this is evident from his preliminary remarks on pp. 153-4, just before he starts his Biblical study. He says in effect, that in order to hear the Word of God, we must not read "unhistorically" (that is, without availing ourselves of the results of historico-critical research), but must discover what the New Testament meant at the time it was written, in order to discover what it would say in the Twentieth Century. Bruner puts it this way:

The first question at stake... is not: Is Luke right or wrong?...but: Does Pentecostalism rightly or wrongly understand Luke?⁵

This is basically the point made by Peckler (see Supra P.1). It is not enough to say that Pentecostal teaching comes from the infallible Word of God - the question is: Does Pentecostalism come from the Word of God infallibly? This means not only that Pentecostalism has to be measured against the whole of Scripture (not a few selected texts), but also that the text of Scripture itself has first to be submitted to historical-criticism, in order to ensure that any teaching based upon it is based upon what the Apostles (for example) actually meant at the time they spoke, rather than what they would mean if they used the same linguistic terms

3. See Supra, P. 1.

4. Op.cit. P. 20 note.

5. Op.cit. P. 153.

today. Bruner's point is well taken, and we shall see at section 2.2.4. how this works out in practice.

Where we, following Bloch-Loell, used the term "empiricism", Bruner uses the word "experiential". On Pp.21-22, he outlines what he considers to be the three main pillars on which Pentecostal experientialism is built. (i) An absence of power in the contemporary Christian Church. It is noteworthy that Bruner does not use terms which would have a divisive effect, such, for example, as "orthodox" or "traditional" when referring to non-Pentecostal Churches. The word "contemporary" carries no sense which separates Pentecostalism from the rest of the Church, and the singular form "Church" evinces no denominationalism, even if it begs the denominational question. Possibly this is significant in the sense that the incidence of denominationalism in the modern Church is itself a point at which Christianity has deviated from the New Testament norm, and may account for the very lack of power to which Bruner refers. (ii) The experience of baptism in the Holy Spirit is an individual experience, and this makes the Pentecostal tendency "protestant" rather than "catholic", in that its orientation is individualistic rather than corporate. These are only general tendencies, of course, not "hard-and-fast" theological positions. (iii) In seeming contradiction to the fore-going, Bruner proceeds to say

highly individualistic Pentecostalism is remarkably corporate and congregational in its life.⁶

The seeming contradiction between this individualistic experientialism and the corporate practice is resolved by our seeing the corporate life as a totality of individual experiences rather than a corporate experience "per se".

6. Op.cit. P. 22.

Individuals share their personal experiences in a corporate way - rather than an Assembly having a corporate experience. In Pentecostalism, the Church exists through its individual members, not the individual members through the Church.

The distinctive doctrine which Bruner quotes from Fischer is the one noted on the first two pages of this thesis - baptism in the Holy Spirit, and its evidence in glossolalia. Bruner draws attention to the apologetic value which Pentecostalists place upon glossolalia (together with the other gifts of the Spirit) and says

Pentecostalism cherishes the striking gifts of the Spirit particularly for their ability to arrest the world's attention and to certify the Church's work.⁷

Here he mentions specifically Carl Bruback, and points out that much is made of the fact that glossolalia brought the crowd together on the Day of Pentecost (Acts 2:5-13) and that the miracle of healing the lame man (Acts 3:11) had the same effect.

Bruner outlines the distinctive teaching of Pentecostalism under three headings.⁸ (A) The subsequence of baptism in the Holy Spirit (to conversion and water-baptism); (B) The initial evidence of baptism in the Holy Spirit (glossolalia) and (C) The conditions for baptism in the Holy Spirit (various according to different writers, but basically: regeneration, obedience and faith).

We have already seen that Pentecostalism runs the risk of being understood to subordinate the second Person of the Trinity to the Third,⁹ and the doctrine of the subsequence of baptism in the Holy Spirit is a manifestation of this tendency. Andrew Murray, however, while teaching the "second blessing" makes a helpful point by saying

7. Op.cit. Pp. 139-140

8. Op.cit. Pp. 61ff

9. Supra Pp. 8 and 11.

From God's side the twofold gift is simultaneous. The Spirit is not divided..... and yet we have indications in Scripture that there may be circumstances....in which the two halves of the promise are not so closely linked....
...So Samaria....Ephesus.¹⁰

This raises the question of the relationship between baptism in the Holy Spirit on the one hand, and the New Birth, Assurance and Sanctification on the other. Is Spirit-baptism the beginning or the end of the process of spiritual growth, or is it an "optional extra" somewhere along the road. Does it indicate that the Holy Spirit has begun His work of sanctification in a man's life, (assurance following the new birth), or that He has completed it, (Christian perfection following sanctification)? This will concern us at section 2.2.3 below.

The other two points raised in the Introduction were the relationship between Pentecostalism and the Catholic tradition, and the doctrine of water-baptism. Bruner brings these two together and shows that Acts 8:14-17 is the "locus classicus" for the Roman doctrine of Confirmation.¹¹ Here, hands were laid on BAPTISED believers, and they received the Holy Spirit. We have already noted¹² that ἐν ἁγίῳ πνεύματι in this reference corresponds to ἁγίῳ πνεύματι of Jno. 20:22, and that baptism in the Holy Spirit is not specifically mentioned. It is rather striking that Pentecostalists should justify their experiential doctrine (second blessing) and Roman Catholics their sacramental doctrine (confirmation) from the same Scripture reference. The latter are in line with Augustine (see Supra, P.15), and the only difference between Roman and Pentecostal

10. See Bruner, op.cit. Pp.338ff.

11. Op.cit. Pp. 187-8.

12. Supra, P. 25.

teaching about the Holy Spirit is that the Romans teach an Apostolic Succession through duly consecrated bishops of the Church, while Pentecostals hold that there is a general "charismatic" succession which does not depend upon the episcopal (or apostolic) office as such. Each would say that the other's doctrine is untenable. The Catholic tradition limits the Holy Spirit's transmission to bishops, and Pentecostals tend to limit it to "Spirit-filled" Christians and to cases where glossolalia occurs.

2. 2. BRUNER'S TEACHINGS CONCERNING THE HOLY SPIRIT AND TEACHING
OF THE HOLY SPIRIT.

2. 2. 1. The Mission of the Holy Spirit and His Place in
the Holy Trinity.

We have now to draw together problems which were outlined in the relevant section of Part One, relating to the subordinatist tendency alleged to characterize Pentecostalism. Our Lord's discourse to His disciples (Jno. 16: 13-15) suggests that the Holy Spirit is dependent for His function upon Christ. In Pentecostalism, however, we find what some take to be the opposite of this - that Christ's function is to baptise with the Spirit. We found in Jehovahism a dispensationalism which tends to divide the Persons of the Trinity; and in Pentecostalism (notably Ralph Riggs), the distinctive teaching about the Holy Spirit's coming in addition to the coming of Christ seems to have the same unfortunate tendency. Andrew Murray's important statement "The Spirit is not divided" helps to retrieve the situation, although the tendency is not to divide the Spirit Himself, but to separate Him from the other Persons of the Trinity. In commenting on Jno. 16:13-15, Bruner says

this passage is careful to declare that this work is no independent or suprachristological mission of the Spirit².

and elsewhere he makes the telling point that if the Holy Spirit is the agent of the rebirth, He does not depart afterwards, to reappear in full measure at a worthier moment in a believer's life³.

1. Bruner, op.cit. P. 333

2. Op.cit. P279-80

3. Op.cit. Pp. 259ff.

According to Bruner

The Holy Spirit is not understood in the New Testament as (a) an independent agent, (b) a separate gift or (c) as privately wealthy.⁴

Bruner suggests that Pentecostals divide I Cor. 12:13 in such a way as to make it teach both initiatory baptism (by the Holy Spirit into Christ) and the "second blessing" (baptism by Christ into the Holy Spirit). The present writer has not found anything in his reading of Pentecostalist writers to substantiate this, and finds it significant that Bruner does not offer a quotation.⁵ There is, however, a measure of justification for Bruner's claim that

such a second "Spirit-baptism is destined to divide not only the divine trinity but the earthly body of Christ into lower and higher types.⁶

What Bruner means is that since there is only one baptism (Eph. 4:5), baptism by the Holy Spirit into Christ and baptism by Christ into the Holy Spirit are one. To say that water-baptism does not achieve this, is to forget our Lord's words to Nicodemus (Jno. 3:5) about being born of water AND of the Spirit. This discussion will be resumed in the next section, 2.2.2., when the relation between water-baptism and Spirit-baptism will be more fully discussed.

In defending themselves against the charge of dividing the Trinity, Pentecostals sometimes claim that the difference between baptism by Christ into the Spirit and by the Spirit into Christ is not a difference of kind, but only of degree, but this seems inconsistent with their doctrine of subsequence (see supra P.25). Bruner quotes B.S. Williams to the effect that before Pentecost the disciples had not received the baptism with the Holy Spirit, although they were

4. Op.cit. P. 260

5. Op.cit. Pp. 60 and 293

6. Op.cit. P. 293.

in "a saved state"⁷. Bruner adds his own comment

in Jno.20:22 ("Receive the Holy Spirit") the disciples had their first, partial, and initiatory reception of the Spirit,⁸

(according to Pentecostal teaching). We have already noted⁹ that the word here used to denote an allegedly partial gift is also understood by Pentecost-ists to refer to the complete baptism at Acts 8:17.

Without embarking upon the discussion of 2.2.3. prematurely, I think the problem lies in a failure to distinguish between the way in which the New Birth relates to Justification on the one hand, and to Sanctification on the other. Bruner seems to bring a confused understanding of this to his reading of Palmer, Smith, Boardman, Murray, Meyer, Simpson, Gordon and Torrey when he says

According to these teachings, beyond the experience of Christ for us - conversion, salvation - there must be the experience and thus the life of Christ in us - the spiritual baptism, the second experience.¹⁰

He is admittedly outlining the views of the writers he cites - which are not his own views - but he himself appears to confuse the issue by the terms he uses. He seems to forget that conversion is not the work of Christ for us so much as it is the work of the Holy Spirit in us. The work of Christ for us ought more properly to be termed "Justification" (cf. "pro nobis" and "in nobis" Supra, P.24). We cannot, therefore, divide "conversion" from "the experience of Christ in us". If Bruner has recognised and accepted this point he does not clearly say so, although it is implied in the quotation

7. Op. cit P. 63

8. Loc. cit.

9. Supra P. 25

10. Op. cit P. 62.

(this thesis P. 36 note 3) about the Holy Spirit not departing after conversion to reappear in fuller measure later. The distinction which Bruner says the Pentecostals are making is, in fact, not between Conversion and the Second Blessing, but between Justification and the New Birth. It is rather unfortunate, further, that Bruner should juxtapose the words "salvation" and "conversion", since the former refers to the whole process (of which the latter is only a part) including Sanctification (and/or baptism in the Holy Spirit) to completion in Christ.

Andrew Murray makes the following distinction between "regeneration" and "the indwelling of the Spirit".

The former is the work of the Holy Spirit, by which He convinces us of sin, leads to repentance and faith in Christ, and imparts a new nature.....But when we accept God's promise that there is something better than even the new nature....that there is the Spirit of the Father and the Son to dwell within him, there opens up a wonderful prospect of holiness and blessedness.¹¹

In other words, regeneration is the work which the Holy Spirit does within us from outside, whereas baptism in the Holy Spirit marks his actual entry into our beings. One wants to ask: If the Holy Spirit does not enter the believer at regeneration, what is the "new nature" which is imparted in that experience? If one takes seriously the doctrine of the "Imago Dei", and seeks to interpret the impartation of the new nature by means of it, one has then to define the relation between the "Imago Dei" and the Trinity. The crucial question is: Whose nature is imparted - Whose image is restored - the image of God the Son, the image of God the Spirit, or the image of the Triune God?

Since man was made in the image of God in Adam, the answer would seem to be that the image restored is that of the Second Adam

11. Quoted by Bruner, op.cit., P.338.

(Rom.5:12-21) that is, Christ. This would mean that Riggs, for example, is right to describe regeneration as "the coming of Christ". The question remains whether he is equally right to postulate a coming of the Spirit "in addition"¹². As we read the promise of John the Baptist at Mark 1:8, that Jesus would baptize with the Holy Spirit, we would seem to be forced to the conclusion that Riggs is right here also, unless we interpret this as initiatory baptism. But the latter view is untenable in any case, because initiatory baptism is BY the Holy Spirit INTO Christ (not the other way round). If then, we accept a two-fold baptism we must guard against any subordinationist tendency.

In fact, the doctrines of baptism by the Spirit into Christ and by Christ in the Spirit, seem both to support, and to gain support from, the Nicene Creed -- the former being related to the article "incarnate by the Holy Ghost" and the latter being related to the "Filioque". If the Son was "incarnate by the Holy Ghost", it follows that the same Spirit is the agent of our incorporation into Him; and if the Holy Spirit "proceeds from the Father and the Son", it follows that our appropriation of the Spirit comes through Christ, as co-agent with the Father. The question we have now to go on to consider is whether these two concepts (which from God's side must always be one) can, in human experience be two quite separate things. In a word, whether initiatory baptism is, could be or ought to be, separate from baptism in the Holy Spirit.

12. See Supra P.11.

2. 2. 2. The relation between water-baptism and baptism in the Holy Spirit.

For the purpose of this study, I propose to lay aside the distinction between water-baptism and regeneration (Jno. 3:5), although this is only a question of the use of terms, and does not imply 'Baptismal Regeneration. In this section, where the term "water-baptism" is used, it is to be understood to refer to the whole initiatory process. The distinction between water-baptism and regeneration will be discussed at 3.1. below, as a corollary of Bruner's sacramentalism. Bruner says

since the occurrence of Pentecost Christian baptism becomes the locus of the Spirit's reception....Baptism becomes baptism of the Holy Spirit.¹³

This is a rather ambiguous statement. Is there a difference between baptism OF the Holy Spirit and baptism IN the Holy Spirit? There can be no doubt that Baptism is baptism of the Holy Spirit in the sense that the Holy Spirit is the agent of initiatory baptism, but is "baptism of the Holy Spirit" exactly what Pentecostals mean by "baptism in the Holy Spirit? Can one use these prepositions interchangeably, or is it inadmissible to apply one in its legitimate content in order to give the impression that the other is legitimate there also? One wonders, too, what the significance of "becomes" is. Bruner seems to imply that the Pentecost-event has transformed baptism from a bare sign (which it would otherwise have been) into a living reality. Perhaps the difference ought more correctly to be located in the whole salvation-event in Christ. It is the Resurrection, as much as Pentecost, that makes Christian baptism what it is. Bruner's

13. Op.cit. Pp.168-9.

remarks are made in the context of Acts 2:38, where "you will receive the gift of the Holy Spirit" is conjoined with "repent and be baptised..." Bruner infers that this verse teaches that repentance, baptism and the reception of the Holy Spirit are contemporaneous. It must be pointed out that λαμβετε (you will receive) is of the same root as λαβετε of Jno. 20:22, and does not necessarily refer to baptism in the Holy Spirit. Pentecostals would agree that all Christian believers have received the Holy Spirit, but would insist that not all have been baptized in the Spirit. As we saw when discussing Karl Barth (Supra P.25), Pentecostals would not be content to describe Spirit-baptism as the subjective side of the initiatory sacrament. This is reception of, but not baptism in, the Holy Spirit.

Laying aside the reference to Acts 8:17 already frequently mentioned¹⁴, what has Scripture to say about this doctrine? We must leave Acts 19 out of account too, since the water-baptism there referred to was "John's baptism" and thus not the fully Christian initiation.¹⁵ Paul's own experience (Acts 9:1-19) seems to support the "subsequence" theory, while in the case of Cornelius and his household (Acts 10-11) the opposite seems to be suggested. Pentecostals allow that regeneration and Spirit-baptism can occur simultaneously, but that even then, they are logically and theologically separate.¹⁶ In Paul's case, it is interesting to note that although Spirit-baptism was subsequent to conversion, it ACCOMPANIED his initiatory water-baptism.¹⁷ It is significant that of all the elements Luke mentions at

14. Supra, P. 25

15. Acts 19:2-6.

16. Bruner, op.cit. P. 66

17. Acts 9: 17-18.

Acts 9, Paul, in relating the experience later (Acts 22:3-16; 26:4-20) does not so much as mention either the laying on of hands or baptism with the Holy Spirit.

The crucial question about Paul's experience is: Did he receive the Holy Spirit on the road, or in Damascus? Paul's case shows that Spirit-baptism is subsequent to conversion, but since Paul's conversion and his water-baptism were separated by three days, it tells us nothing specifically about the relation between water-baptism and Spirit-baptism. However, the way Ananias explains to Paul what has happened and is about to happen seems to suggest the very dichotomy we criticized in Pentecostalism on P.11 (q.v.). Riggs might be following Ananias in speaking of the coming of the Second Person (cf. Acts 9:17 "the Lord Jesus who appeared to you") in distinction from the coming of the Third (cf. Acts 9:17 "that you might.....be filled with the Holy Spirit"). Paul's experience could be described as follows: Conversion to Christ on the road to Damascus (Acts 9:3-9) accompanied by blindness; water-baptism in Damascus (9:17-18) following the laying on of hands for the restoration of sight and accompanied (presumably) by reception of, (or baptism in), the Holy Spirit.

The case of Cornelius (Acts 10-11) seems at first sight to argue against the "subsequence" theory, but in fact it argues against the identification of water-baptism with Spirit-baptism. At Acts 10:46-7, we notice that glossolalia PRECEDED water-baptism. This teaches that Spirit-baptism, if not always subsequent to, is at least distinct from (and independent of) water-baptism.

Here, too, there is a clue to the mystery surrounding the terms "receive" and "be filled" or "be baptized in". At 10:44 we read that "the Holy Spirit fell" (ἐπέβη σεν). The result was glossolalia; therefore, on the Pentecostal thesis, to

say that the Spirit fell is to say that the people were baptised in the Holy Spirit. The word ἐκέντητος at Acts 8:16 links the "falling" of the Holy Spirit upon the Samaritans with (in the following verse) their "receiving" Him. It seems, therefore, that the argument which distinguishes "receiving the Spirit" from being "baptised in the Spirit" falls away; but if this is the case, we must also say that the Apostles were baptised in the Holy Spirit at Jno. 20:22, even though they spoke in tongues only at Pentecost. A further indication that the "reception" of the Spirit by the Samaritans was, in fact Spirit-baptism, is that Simon the sorcerer saw something for which he was prepared to pay (presumably as an investment in his trade!).

Bruner argues for the identification of Spirit-baptism with water-baptism by appealing to Jno. 3:5, where Jesus uses the expression "of water and of the Spirit"¹⁸. Using two telling grammatical points, Bruner argues that "Spirit" and "water" are inseparable here, and refer to one single event. All this actually establishes is that the Holy Spirit is present at water-baptism, which Pentecostals readily concede anyway. To be "born of water and of the Spirit" is not necessarily to be baptised in water and BAPTISED in the Holy Spirit at the same time. In any case, (though Pentecostals would not say so!) there may be grounds to doubt, with Dultmann, whether these words were actually spoken by Jesus at all.¹⁹

Against this, moreover, we have to weigh Acts 8:17, where hands were laid upon BAPTISED Christians for reception of the Holy

18. Bruner op.cit. Pp. 257-8

19. R. Dultmann: John, P.98, note 2. Quoted by Bruner op.cit. P. 257, note 46.

Spirit, ("they had only been baptised...."). We must notice also the distinction which John the Baptist makes (Matt. 3:11), where "I indeed baptize you with water" is clearly set against "He shall baptize you with the Holy Ghost". Although this begs the question of whether John's baptism could count as Christian (see Supra P. 42) there is no mention in this passage from Matthew about water-baptism specifically administered by Jesus. It is an open question, however, whether by "He shall baptize you with the Holy Ghost" John does not include an administration of water-baptism, although this would be virtually to admit that his own baptizing was to little purpose.

While, therefore, there can be no doubt that the Holy Spirit is present at water-baptism, there seems to be real grounds for saying that water-baptism and Spirit-baptism are not always the same thing; and in this context, "water-baptism" can be taken to mean the whole initiatory process. The doctrine of Baptism in the Holy Spirit would seem to stand or fall, not with that of the New Birth, but rather with that of Sanctification.

2. 2. 3. The relation between Baptism in the Holy Spirit and Sanctification.

The witness of Pentecostalism is that there is a "second blessing", additional and subsequent to regeneration (as signified by water-baptism). The question here is: If water-baptism is the "sign" of the New Birth, is Spirit-baptism similarly the "sign" of Sanctification? This will involve asking (a) is everyone who has been baptised in the Holy Spirit sanctified? and (b) is no one who has not been baptised in the Holy Spirit sanctified?

"Sanctification" can be understood in two ways. In the first place it can be described as the process of BECOMING holy, and in the other sense it is understood as the state of having become (BEING) holy. John Wesley distinguishes between the two, by referring to the latter variously as "Entire Sanctification", "Christian Perfection" and "Perfect Love". At least one Wesleyan Church²⁰ makes a direct association between Entire Sanctification and the Baptism of the Holy Spirit.

Entire Sanctification is effected by the Baptism of the Holy Spirit which cleanses the heart of the child of God from all inbred sin through faith in Jesus Christ.²¹

It will be noticed immediately, that this is at variance with the Pentecostal position as outlined by its leading writers. Bruner gives several lists of "conditions for the Baptism in the Holy Spirit" (P.98) in which Skibstedt includes "unconditional obedience", Conn and Bruner each list "separation from sin" and Toelman includes "purification by faith". These are said to be pre-requisites for, not results of, baptism in the Holy Spirit. Bruner quotes Conn as saying:

you can receive the Holy Spirit, but not with sin in your heart.²²

On the following page, Bruner quotes Pearlman thus:

As sinners we accept Christ, as saints we accept the Holy Spirit.²³

This is but another form of the subordinationism of which Hockema charges Ralph Riggs - a separating of Christ from the Holy

20. The Wesleyan Church, formed in America in 1968 by the union of the Wesleyan Methodist Church with the Pilgrim Holiness Church.

21. The Wesleyan Church Discipline P. 36, Para. 117.

22. Bruner op.cit. P. 94, quoted from C.W. Conn: Pillars P. 96.

23. From H. Pearlman: Doctrines, P. 318 (Bruner op.cit. P. 96)

Spirit, as though One could be received without the Other; and furthermore, that while a sinner may receive Christ, a higher standard is required for reception of the Spirit. But a more pressing consideration is the question: If the Holy Spirit does not sanctify the believer and cleanse his heart from sin, who does? How (and by whom) is a man prepared for the indwelling Spirit? The only alternative is to identify Sanctification fully with Regeneration and say that when a man is "born again" he is immediately sanctified and made a fit vessel for the Spirit. This is untenable theologically and Scripturally²⁴, it militates against the doctrine of "subsequence" and fails, in any case, to take account of the fact that regeneration is the work of the Holy Spirit as much as sanctification is.

The answer would seem to lie in Andrew Murray's distinction between the work of the Holy Spirit upon a man from outside (to make him a believer) and the actual indwelling. The cleansing required for the indwelling of the Spirit is performed by the Spirit Himself, but prior to his full entrance. Murray teaches that

regeneration.....is that work of the Holy Spirit by which He.....imparts a new nature.²⁵

and that the indwelling of the Spirit is

something better than even the new nature....there is the Spirit of the Father and the Son to dwell within....²⁶

This would seem to equate Regeneration with Sanctification (the possibility of the process rather than the acquisition of the state) but would leave "Entire Sanctification" to be identified with baptism in the Holy Spirit. At first sight, this would seem to be in line with the "Wesleyan" position outlined on P.46, but further reflection will

24. E.g. Rom. 5:9 where "we are now justified" is set against "we shall be saved". See also Phil. 3:12 and 14.

25. and 26. Bruner, op.cit. P. 338.

reveal what might be considered an inconsistency in the "Wesleyan" formulation of the doctrine. The quoted paragraph begins:

Inward sanctification begins the moment one is justified. From that moment until a believer is entirely sanctified he grows daily in grace and gradually dies to sin.²⁷

Confusion sometimes arises when one reads further on:

(entire sanctification) is subsequent to regeneration and is wrought instantly.²⁸

Perhaps what is meant is that although sanctification itself cannot be described as instantaneous since it is a 'gradual dying to sin', the actual culmination of the process, entire sanctification is experienced in an instant, (once the required state is reached). Viewed in this way, any apparent inconsistency is removed, and we find the Wesleyan Church teaching, in slightly different terms, the basic doctrine of Andrew Murray.

This means that sanctification (heart-cleansing, "separation from sin") is a pre-requisite for entire sanctification (baptism in the Holy Spirit). In terms of "sanctification" and "entire sanctification" the formula is almost tautological, but it demonstrates the basic agreement between Andrew Murray, the Wesleyan Church (and John Wesley) and the basic Pentecostal position. It might, perhaps, be more accurate to say that entire sanctification is effected by (not identical with) baptism in the Holy Spirit, and that baptism in the Holy Spirit completes the cleansing (makes "entire" the "sanctification") of the child of God.

We come now to consider Barth's expression concerning the actualisation of man's capacity to be faithful, in terms of the

27. The Wesleyan Church Discipline, P. 30, Para. 117.

28. Op.cit. Loc. cit.

Pentecostal doctrine of "yielding" (one of the usually-stated conditions for baptism in the Holy Spirit). In his exposition of the doctrine of "yielding"²⁹ Bruner says that a candidate is assured of the Pentecostal baptism if he will completely yield himself after he has fulfilled all the conditions of active obedience. By this, he seems to mean that the yielding is exercised as passive obedience. John Riggs confirms this impression for us when he says

Utter and complete devotion in the Holy Spirit....is reached only when there is a perfect yielding of the entire being to Him, and one's tongue is surrendered to the control of the blessed Holy Spirit.³⁰

At first sight, Barth's typically Barthian talk about "freedom to be faithful" seems to bear no relation to this at all; but when it is recalled that his statement comes in the context of the Corinthian teaching about the change God effects in a man's life through faith -- the imparted, as distinct from the classical-Protestant "imputed" righteousness -- it will be recognized that Barth is dealing with Sanctification rather than Justification, and that the "freedom to be faithful" is not a sinner's conversion but a believer's fuller emergence. It conveys, a man recognises and appropriates his freedom from sin, but this is not necessarily a full recognition that he is free to be faithful. But Barth would not have thought in terms of a "fuller" or "second" experience. He set the scriptural notion of a divinely-wrought change AGAINST (not beside) the orthodox Protestant teaching on Justification (see Bruner Ep.23-24). He distinguishes between Christianity and (for example) Moral Reformation on the basis of divine, rather than human, change; and says that what happens to a

29. Bruner op.cit. P. 99

30. R. W. Riggs: The Spirit World, P. 66.

man when he turns to God is something God does in him. There is no problem here. The difference between Barth and the Pentecostalist is that the former thinks in terms of one process culminating in the recognition by man of his freedom to be faithful, and the latter in terms of two logically and theologically (though not always chronologically) separate events.

If we accept Barth's notion of one continuous process, we have to relate the Pentecostal experience to it. This brings us to the question posed on P.34 supra.: Is Spirit-baptism the beginning (assurance) or the end (entire sanctification) of the process? As we have seen³¹ the Wesleyan Church sees it as the end. I think Barth would see it as the end as well, since he talks about man's freedom to be faithful becoming actual (the culmination of a process). John Wesley states his position in his customary question-and-answer method:

Question: When may a person judge himself to have attained (Scriptural Perfection)?

Answer: When....having experienced a gradual mortification of it, he experiences a total death to sin and an entire renewal in the love and image of God.....³²

This seems to suggest that Wesley, too, thought in terms of the culmination of a gradual process, but the question remains, whether what Wesley described as Entire Sanctification is to be identified with what Pentecostalists call baptism in the Holy Spirit. Bruner shows³³ by a series of apt quotations from Wesley himself, that Wesley's doctrine of Entire Sanctification included the Pentecostal doctrine of "subsequence" and (to a certain extent) the Pentecostal doctrine of conditions. Wesley held sanctification to be a higher

31. See Supra. P.48.

32. J. Wesley: A Plain Account of Christian Perfection, Epworth, 1952. P. 52.

33. Op.cit. Pp.323ff.

experience than justification, and to be instantaneous. But I know of no instance in which Wesley records glossolalia in his own experience, or refers to it outside his Notes on the New Testament. It would seem, then, that baptism in the Holy Spirit is to be identified with entire sanctification as the culmination of a gradual process of cleansing, except that in the Pentecostal understanding glossolalia is specifically required as the normal "sign". The culmination itself is instantaneous, and the gradual process which leads to it varies in length in proportion to the readiness of the individual to yield himself to the Holy Spirit.

2. 2. 4. Theoretical comments by Bruner on "Acts" passages not discussed in the fore-going.

We have already looked at Acts 8, 9 and 10 (pp.25, 42-3). Acts 2:36 was mentioned on p. 20 and Acts 19 on p.42. It remains, therefore, to go more fully into the "locus classicus" (Acts 2) and the references Bruner makes to Acts 13, 20 and 22.

Bruner sees the Pentecostal outpouring in Acts 2 as symbolic.

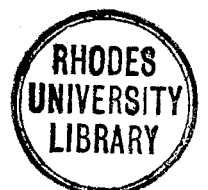
He says

.....nothing more aptly expressed the will of God for the world mission of the Church than proclaiming the great deeds of God in the world's languages.³⁴

This "utilitarian" interpretation has the effect of depreciating the miraculous element in the event (i.e. glossolalia for its own sake, for its advertising effect and so on). The depreciation is extended when, a little later on, Bruner makes the point that Jesus Christ, not the gift of the Holy Spirit, is the subject of Peter's preaching on that day.³⁵ Bruner proceeds to define the resultant

34. Op.cit. P. 163

35. Op.cit. P. 165.



repentance in terms of Baptism, and this will be discussed at section 3.1. below. He makes the interesting point that Peter's call was to baptism "in the name of Jesus Christ" but that this does not slight the later Trinitarian formula since even at Matt. 28:19, where the Trinitarian formula is used, ὄνομα (name) is in the singular. What is referred to, then, is not a three-fold baptism (and certainly not three baptisms!), but one baptism into the three-fold name. Bruner says that

Baptism in water becomes the medium exhibitivum of the baptism in the Holy Spirit.³⁶

This is of significance to the distinction which, for convenience, we overlooked on P.41, between water-baptism and regeneration. At the end of that section (P.45) it was concluded that water-baptism and baptism in the Holy Spirit are not identical. I am thus committed to saying that water-baptism is the "medium exhibitivum", not of baptism in the Holy Spirit but of regeneration. (See Article XXVII of Thirty-Nine Articles of the Church of England and XVII of Wesley's Abridgement). My disagreement with Bruner at this point stems from the fact that he appears to make no distinction between regeneration and baptism in the Holy Spirit (see also P. 41, note 13).

Bruner makes much of the fact that

the tongues as of fire sat on each one of them³⁷

arguing that there is no record of people being passed over due to insufficient meeting of conditions. He seems to forget that the situation in which the first Pentecostal outpouring took place is not comparable with modern Church situations where some speak in tongues and others do not. In the first place, all present on the day of

36. Op.cit. P. 169 (underlining represents italics)

37. Op.cit. P. 163 (underlining represents italics).

Pentecost were Apostles charged with the commission to deliver a message. What happened to them was simply that they were equipped to do this, (as Bruner himself seems to argue on the same page, see Supra, P. 51, note 34). Secondly, they were "all together in one place" (Acts 2: 1) as those who had been the Lord's disciples. Peter's denial had been forgiven in a personal encounter with the risen Christ, and Judas Iscariot had been replaced by Matthias. It could easily be, then, that there was no passing over of anyone, not because there were no conditions, but because, in this case, the conditions had, in fact, all been met.

Bruner has surprisingly little to say about glossolalia (in this section of his book). He finds Luke giving the impression that the "Acts 2" type of tongues was unique³⁸ since only here (and not in Acts 10 and 19) does Luke use the word $\epsilon\tau\epsilon\rho\alpha\iota\varsigma$. This is one of the basic tenets of Pentecostalism (see Supra, P. 21). The difference between what happened on the day of Pentecost and subsequent experiences of the Holy Spirit is parallel to the difference between the "public" and the "private" use of tongues, except that in I Cor. 12 and 14 Paul gives teaching about "public" or congregational tongues linked with interpretation (i.e. the "public" gift is not entirely restricted to the day of Pentecost itself).

Brunback devotes a chapter each to these two types of glossolalia.³⁹ From Paul's teaching, it would seem that both types were in use in New Testament times, although in Scripture the distinction is implied rather than explicitly stated. Bruner recognizes this distinction and

38. Op.cit. P. 164

39. G. Brunback: What meaneth this? Caps. 20 and 21.

outlines it on Pp. 145-6. In the foregoing discussions concerning the relationship between baptism in the Holy Spirit on the one hand and Christian initiation and Sanctification on the other, it is taken as understood that the evidence of Spirit-baptism is the "private" use of tongues, not necessarily the congregational use. For this reason, the experience of Acts 2 is not evidence of baptism in the Holy Spirit, so that Bruner's argument about conditions does not apply.⁴⁰ In a sense, Acts 2 is $\xi\phi\omega\gamma\omega\varsigma$ and "sui generis". Baptism in the Holy Spirit is no more a REPEITION of Pentecost than the Lord's Supper is a REPEITION of Calvary. H. J. Wotherspoon mentions the failure to apprehend this aspect of the Pentecostal descent and says

.....the aspirations.....that God would pour out His Spirit, which really means that Pentecost may be repeated...are apparently possible to persons who would hesitate to pray for another Crucifixion or a new Resurrection. Yet the one petition would be precisely analogous to the other;....⁴¹

The closing verses of Acts 18 relate how Apollos was corrected by Priscilla and Aquila concerning the doctrine he preached. Bruner seems to conclude that because this passage comes immediately before the account of Paul's visit to Ephesus (Acts 19:1-7), baptism in the Holy Spirit must be involved, and, characteristically, for Bruner this means "Christian baptism"⁴². There would appear to be nothing to support this in the text, except the clause "though he knew only the baptism of John" (V.25) and the phrase "the way of God" (V.26). Apollos' limited knowledge of baptism is no justification for saying

baptism into Jesus.....is baptism with the Spirit⁴³

and Luke's reference to "the way of God", while possibly referring to initiatory baptism does not necessarily imply that this is the same as baptism in the Holy Spirit.

40. See Supra Pp. 52-3. 41. J.H. Wotherspoon: What happened at Pentecost? F & D Clark, 1937, Pp. 33-4.
42. Op.cit. P. 207. 43. Op.cit. P. 206.

Bruner uses the Acts 20 passage in a negative way, arguing that although this is the longest recorded utterance of Paul, and makes mention of the Holy Spirit more frequently than any other of his messages since Pentecost, no mention is made of baptism with the Holy Spirit. It is possible that Paul did not mention baptism in the Holy Spirit on this occasion because (a) it was a "farewell discourse" into which doctrinal matter might not have fitted, and (b) possibly all or most of his hearers had received this experience in any case. Even if these reasons are not valid, Bruner has still to prove his point, and his inference is not adequately grounded.

At Acts 22:16, Paul refers to his own baptism. Bruner uses this verse to point out that no conditions are involved⁴⁴. If this is a reference to the Pentecostal doctrine of "Conditions", it must be pointed out that what Paul is describing is initiatory baptism, whereas the "Conditions" apply to Spirit-baptism. Pentecostalism does not teach that there are conditions to water-baptism, except saving faith, so that Bruner seems here to be 'boxing a shadow'.

Thus, Bruner has made a few incisive and helpful comments on some of the Acts passages, but has also introduced a few "red herrings" into his argument, mostly on account of his sacramental view of Baptism. This will be discussed more fully in the appropriate section of the appraisal (Part Three).

44. Bruner, op.cit. P. 217.

2.3. BRUNER'S FINDINGS CONCERNING THE SIGNIFICANCE OF
EMOTIONAL ASPECTS IN EARLY PENTECOSTAL ATTITUDE TO THE
NON-EMOTIONAL.

Bruner makes the point that the use of the term "charismatic" is itself a reaction to the image which the older Pentecostalism gained, which included

associations of emotional excitement and sometimes even frenzy¹.

This indicates, not only that Pentecostals are aware of what some non-Pentecostals think about them, but also that non-Pentecostals are able to detect this awareness and the attempts made to act upon it. Quite clearly then, emotionalism in Pentecostalism is not something which its opponents have imagined or concocted as a weapon against them.

Bruner also makes a brief reference to Prof. Hinton Pope, and his book: Millhands and Preachers (New Haven: Yale University Press, 1953), in which, inter alia, "psychological need" is listed as one of the causes for the rise of Pentecostalism

the craving of many for emotional outlet and expression²

While this may hold for the rise of Pentecostalism, it is difficult to see how it holds for neo-Pentecostalism, since in the latter case the "emotional" types do not seem to be in the majority.

The description of, and comments upon, a Pentecostal meeting, give Bruner the opportunity to raise a very interesting and important question.

1. Bruner, op.cit. P. 52

2. Bruner, op.cit. P. 51.

He says:

The perennial question is raised again, in Dr. Hooley's phrase, of ardor or order - which should be sacrificed?³

It would, perhaps, not be unfair to say that Bruner seems to be on the side of order. He speaks, for example (p. 137) of leaders "directing the corporate emotion"; and on the same page, of speaking in tongues in the context of freedom of expression, without making it clear whether the expression is from man or from the Holy Spirit. The implication (judging from the common use of the term "freedom of expression") is that it is human. One would agree that order is preferable to the humanly-produced ardour which leads to "rank confusion"; but one ought not to accept uncritically the implication that ardour is not, in fact, the work of the Holy Spirit. On the other hand, since "God is not a God of confusion but of peace" (I Cor. 14:33), if the ardour is the work of the Holy Spirit, the danger of "rank confusion" falls away, and with it, the whole problem of "ardor and order". The crux of this matter of emotionalism in Pentecostalism then becomes: Is this a man-made phenomenon which spiritual people are trying to check, or is it a genuine movement of the Holy Spirit which unspiritual people are trying to obstruct? This will be looked at under 3.3., since it concerns one's outlook upon the movement as a whole.

In commenting on Paul's Second Letter to Corinth, and the "huper" problem, Bruner takes up a point from Bultmann:

if...the real essence of Christian existence is held to lie in subjective emotional experiences, and the activity of the Spirit accordingly to be the producing of emotional experiences, then an individualistic sort of power, but culminates in ecstasy.⁴

4. R. Bultmann: Theology of the New Testament I, 163 (quoted by Bruner, op.cit. p. 305).

This puts the problem of emotionism in a broader and more basic context. The question becomes one which not only concerns the orderly conduct of Church meetings but also one's whole approach to spiritual things. On 2 Cor. 5:13, Bruner himself comments

Paul's ecstatic experiences.....are a matter between him and God. Before his churches Paul's desire is to be thoughtful. Paul thus contrasts his private spiritual experiences with those who in Corinth preen themselves publicly on theirs.⁵

It is difficult to follow Bruner in his implied distinction between Paul's ecstatic experiences and his outward bearing. If one's private ecstatic experiences influence and motivate one's public ministry, they cannot be separated in this way. Bruner seems to imply that the ecstatic experiences take place only between Paul and God in private; but the text he cites does not say this. To be beside oneself "for God" could refer as much to a public as to a private experience. Bruner's general point, however, is that there is a distinction between "private" and "public" emotion, and this distinction could be understood as an extension of the distinction between private and public glossolalia.⁶ But the real issue here is not between "private" and "public" but between what serves God's Kingdom and what does not.

This the problem of emotionism is much deeper than appears on the surface. It is possible to serve God as the result of emotional and ecstatic experiences in a public meeting, and it is equally possible to feed one's pride upon private emotional outbursts and ecstasies. The important thing is not whether the emotion is there, but to what purpose it is there.

5. Bruner, op.cit. P. 305.

6. See supra P. 21.

PART THREE - APPRAISAL

3.1. TO WHAT EXTENT, IF ANY, IS BRUNER'S CRITIQUE DEPENDENT
UPON HIS SACRAMENTALIST POSITION?

As we have already seen¹, Bruner describes repentance in terms of baptism. His actual words are

Repentance here is the Spirit-enabled decision to be baptized....Repentance is being baptized²

This is a highly complex statement, and must not be taken merely at its face value. Bruner distinguishes between repentance and "regret", and points out that according to Acts 2:37, Peter's hearers were already sorry. What Bruner seems to be saying is that baptism is the action of which repentance is the motivation. He uses the term "repentance-decision", which, he says, is "the Spirit-enabled decision to be baptized". This presupposes that what is being discussed is believers' baptism, since an infant is not capable of a decision. This definition of baptism in terms of repentance is dependent upon the general Pentecostal definition which Bruner has already given

Baptism, then, is understood as primarily the BELIEVER'S deed and therefore as essentially a human event³

That this is not Bruner's own position is evident from a footnote he makes in his discussion of Acts 22:16

1. Supra Pp.51-2

2. Bruner Op.cit. P. 166

3. Bruner op.cit. P. 114 (my capitals represent his italics)

the principle of infant, family or group initiation I find nowhere annulled.....I presently believe that the burden of proof lies with those who would abrogate the infant initiation of the church under Israel⁴

Perhaps the fact that believers' baptism has to be regarded as "essentially a human event" forces Bruner (as a sacramentalist believing that baptism is a divine event) to adopt the Paedo-baptist position. At this point, his sacramentalism is seen to motivate his critique of Pentecostalism, in that his main objection to the separation of Spirit-baptism from water-baptism is on sacramentalist grounds. Pentecostalists see water-baptism as a human event (an ordinance rather than a sacrament), whereas Spirit-baptism, as God's act, could be appropriately described as sacramental. For Bruner, both are parts of one sacrament and cannot be separated⁵.

This specific difference in doctrine raises again the question of the work of the Holy Spirit in water-baptism, and baptismal regeneration. Thus we return to the question we begged at the beginning of Section 2.2.2.⁶ - the distinction between water-baptism as an initiatory rite, and the whole process of initiation itself. As applied to believers' baptism, the problem of baptismal regeneration is that it excludes the possibility of baptism in the Holy Spirit as a second work of grace, unless one distinguishes between baptism BY the Holy Spirit (into Christ - "first" or water-baptism) and baptism INTO the Holy Spirit (by Christ - "second" or Spirit-baptism). The only alternative is to postulate a difference in degree, rather than in kind, between baptismal regeneration and Spirit-baptism. This, however, involves a prescriptive definition which many theologians

4. Bruner, op.cit. P. 218, Note 76.

5. See Supra, Section 2.2.2. passim: Pp. 41ff

6. Supra, P. 41.

would count untenable, that is, that there are degrees of baptism, or at least, degrees of reception of the Spirit in baptism. One therefore has to say, if one maintains the Pentecostal distinction between water-baptism and Spirit-baptism, either that there is more than one baptism⁷, or that baptism may be received in varying degrees, or that water-baptism is only an ordinance or sign (without regenerative power in itself). The problem would not be overcome by removing the word "baptism" from one or other of the terms, and the bare question remains, whether the sacramental view of baptism (baptismal regeneration) or the Pentecostal view (merely an act of human obedience) is the correct one. (Parallel to this is the use of the term "emblems" in Pentecostal Churches, for the bread and wine of the Lord's Supper, as against the 'traditional' term "elements".)

A serious problem arises in connection with Paedo-baptism, because baptismal regeneration then becomes an act of the Holy Spirit without the conscious and willing response of the person being baptised. It could be argued that one's physical life begins without one's willing it or agreeing to it, and that one's spiritual life is no different in this regard; but this does not remove the serious objection that in the New Testament, baptism is usually set in the context of the conscious faith of the candidate⁸.

7. But see Eph. 4:4-5, and Bruner, *op.cit.*, P. 260.

8. See, for example, Mark 16:16 (which appears, admittedly, in a disputed passage, but one that was known to Eusebius and is regarded as Second-century by Vincent Taylor: The Gospel According to St. Mark, Macmillan 1959, P.613); Jno. 3:5; Acts 2:38 and 8:37. The last reference ("And Philip said, "If you believe with all your heart you may" ") is also a disputed one, and appears in the margin of R.S.V. If undisputed, of course, it would be conclusive!).

Bruner would appear not to have taken this seriously into account. In the footnote already quoted, he cites "family or group initiation" in support of his Paedo-baptist position, but is able to say no more than that infant initiation is "suggested in the house "formulas" in Acts. He does not avail himself of the parallel with circumcision, and acknowledges that circumcision has been abolished by the work of Christ.

Leaving aside the inadequacy of the Scriptural evidence, one has still to ask whether a doctrine of Paedo-baptism could ever be devised which would not depend upon the "ex opere operato" concept, and if not, whether this means that Paedo-baptism must be rejected. The present writer fails to see how something done to an infant incapable of conscious and meaningful response could ever be other than "ex opere operato", since nothing is involved except the work itself upon the child, unless one thinks in terms of "vicarious faith" supplied by the sponsors. But this would be very difficult to justify scripturally. One would have to ask whether a person can supply "saving faith" on behalf of another, and whether one can be regenerated by the vicarious faith of someone else (possibly even against his own will!). The dead may, apparently, be baptised by proxy⁹, but it does not follow that a candidate can believe by proxy. The problem becomes even more complicated when consideration is given to the implications of baptismal regeneration in the adult life of the person baptised. If Paedo-baptism is regenerative, is it the eternal salvation-life which is thus imparted, and does this mean that once regenerated by baptism (ex opere) the soul can never fall from its state of

9. I Cor. 15:29.

Grace? In other words, if it requires nothing on the candidate's part to gain the new life, does it require anything on his part to maintain it? Set against, for example, the Pentecostal doctrine of "Conditions", this type of thinking show fairly clearly the diametrical opposition between the two directions of theological thought involved in this debate, and brings out the extent to which Bruner's sacramentalism directs and determines his critique.

Bruner introduces the "realistic" understanding of baptism as a means of reducing the gulf between the two interpretations of baptism and says that

Ever Baptist scholarship is coming to affirm that the interpretation of the New Testament baptismal texts requires what is called the "realistic" understanding of baptism rather than the merely symbolic¹⁰

Acknowledging that baptism is a symbol, Bruner urges that it is more than this. He describes baptism as

first of all the PLACE where God identifies the believer with Christ and his work, and this not merely symbolically but really¹¹

Bruner says that in the New Testament baptism is the means by which what God has done for us in Christ is not merely offered by given¹². If this is so, it must be remembered that the act of giving is complete only when the gift has been received. An unreceived gift cannot be said to have been given - only offered. An infant is not capable of receiving in this sense, so that by his very definition, Bruner has undermined his Paedo-baptist position. The point Bruner wants to make, however, is that if God is understood to act in water-baptism, then a "second" baptism (baptism in the Holy Spirit) is not needed; and conversely, because Pentecostalism has a merely symbolic view

10. Bruner, op.cit., P. 264

11. Ibid (Capitals represent italics).

12. Ibid.

of baptism (as against the more fully sacramental view), it has to postulate Spirit-baptism in order to make up what is lacking. Water-baptism in Pentecostalism is a human act of obedience, so that if God is to act at all, He must act through Spirit-baptism. Bruner's own position is expressed as follows

since the occurrence of Pentecost.....baptism becomes baptism of the Holy Spirit¹³

Contrasted with this, is the dichotomised view held by Pentecost-
alists, for which Bruner offers the following motivation

A baptism evacuated of all spiritual content cries for a "greater", "higher", finally "spiritual" baptism. And thus, ironically, even in Pentecostalism the spiritual has to be evidenced by the physical and visible - speaking in tongues, the Pentecostal sacrament - as the locus of the Spirit's coming and of the believer's assurance of his coming¹⁴

If Bruner's account is correct, one wants to ask why Pentecostalism should need a "second" baptism to make up for the inadequacy of water-baptism, and not require a similar "reinforcement" for the Lord's Supper (usually known in Pentecostal circles as Breaking of Bread). The cases would seem to be parallel, in that both Water-Baptism and the Lord's Supper are dominical, both, on the Pentecostal understanding are merely symbolic and both are understood to be ordinances rather than sacraments. If the bread and wine are "emblems" rather than "elements", is it not necessary to have some sort of "second" event which would make Christ "really present" (in a way in which, apparently, in the Lord's Supper He is not)? If the Pentecostal view of the Lord's Supper is parallel to that of water-Baptism, is not something needed, which would be for the former what Spirit-Baptism is for the latter? I have neither the space, nor, within my terms of reference the mandate, to

13. Bruner, op.cit., Pp.168-9, See also Supra, P. 41 note 13.

14. Bruner op.cit., P. 264.

digress too far into the theology of the Lord's Supper, but were I to do so, an examination of the "anamnesis" concept would seem to be called for. I have introduced this question merely as one of the lines along which I believe Bruner's critique is to be rejected at this point. If not quite a "reductio ad absurdum", it seems to point in that direction. But what is the object of such a "reductio" - the alleged inadequacy of the Pentecostal view of water-baptism, or Bruner's theory about it? The question thus becomes, not: "Is Bruner's interpretation absurd?" but rather, "Does it fit the facts?" Is Bruner accurate when he accuses Pentecostalism of glorifying human obedience and says

For grace is once again emptied of its content by the upstaging of devout human obedience¹⁵

Does the undeniable dichotomy between water-baptism and Spirit-baptism in Pentecostalism have the implications which Bruner claims? This is the crux of the problem. For Bruner, water-baptism is the sacrament by which God acts; for Pentecostalists, Spirit-baptism is the "locus" of God's activity. Bruner's own position seems to be inconsistent, in that on the one hand he says that the work of Christ is given (not merely offered) in baptism, and on the other allows that Paedo-baptism can be a true and effective form of Christian initiation. He fails to distinguish between baptism and the new birth, and, by implication, between "baptism-regeneration" and "entire sanctification" since there is no place for the latter in his scheme. "Confirmation" can hardly be considered in the place of "entire sanctification" because it is part of the initiatory process, and in the case of people initiated as adults, occurs at the same time as water-baptism. Apart from the theological problems,

15. Bruner, op.cit. P. 264.

there is the not inconsiderable pastoral problem that many people baptised as infants do not, in later life, show evidence that the Holy Spirit has ever come upon them, and even people baptised as adults or confirmed in a Church ceremony do not always bear the fruits of the Spirit (much less show signs of "entire sanctification"). From the theological viewpoint, of course, this demonstrates the inefficacy of the sacrament in those particular cases, rather than the falsity of the argument; but these instances at least show the dangerous misconceptions to which the sacramental position can lead, and the real need that exists for the "ex opere operato" principle to be stated with careful qualifications, if at all.

The difference between Bruner's sacramentalism and the doctrine of Pentecostalism is the difference between water-baptism/confirmation on the one hand and believers' baptism/Spirit-baptism on the other. The one amounts to belief in an activity of God which can, apparently, be independent of conscious acceptance on the human side but may be lost if the complementary, outward rite of human acceptance does not take place or is insincere. There is nothing wrong with this as such, since no more is implied than that God's Grace is prevenient but can also be spurned. What is wrong with it is the implication (and it may be no more than that) that once the Holy Spirit has come in water-baptism - with no conditions except faith, which a sponsor may vicariously provide - there is no further work, no further distinct experience by which spiritual development is marked. This seems to take inadequate account of sanctification and no account of entire sanctification at all. The other position takes the sacramental interpretation away from water-baptism and places it on Spirit-baptism, saying that the really important thing is not water-baptism

(although this is important as an act of obedience), but being baptised in the Holy Spirit. There is nothing wrong with this as such either, as long as it does not say, or imply, that the Holy Spirit does NOT come in water-baptism. What is wrong with it is the corollary which tends to relate Spirit-baptism to glossolalia in a way which makes the spiritual dependent upon the physical - and the physical phenomenon of speaking in tongues is no more (and no less) suitable as a vehicle for the Holy Spirit than is water-baptism, unless one goes to the extreme position of saying that in the one, God acts and in the other, man; or unless one says that in one the Holy Spirit is received, and in the other "only" Christ is received - which subordinationism we have already rejected¹⁶.

16. See Supra, P. 8.

3.2. IS THERE, AS BRUNER SUGGESTS, A LEGALISTIC ELEMENT IN PENTECOSTALISM, IS IT NECESSARY AND IF SO, WHY?

The principle "locus" of legalism in Pentecostalism is counted to be the doctrine of "Conditions". As we have seen¹, Bruner tries to make the point that in the New Testament no restrictions whatever were applied to the reception of the Holy Spirit at Pentecost. The fact that the

tongues as of fire sat on "each one of them"² cannot be taken as precedent for baptism in the Holy Spirit in all cases, since the situation of the Apostles on the day of Pentecost was "sui generis". If then, there may be cases of

one or several persons being passed over with the full gift of the Spirit due to insufficient meeting of conditions³

must the existence of these conditions be classed as legalism? There is a difference between a condition and a law. For example, it may be a condition of membership in a sporting club that members attend at least so many practices every week; but there need not necessarily be a law compelling a man to fulfil these conditions or to be a member of the club. It is the difference between an absolute "You will....." and a contingent "If you want to....you must....." The problem here is that to view the Pentecostal doctrine of Conditions in this light is to reduce Spirit-baptism in Pentecostalism to the status of an "optional extra" in the Christian life.

-
1. See Supra P. 52.
 2. Bruner, op.cit P. 163, and Acts 2:3.
 3. Bruner, ibid.

This would be true in the sense that baptism in the Holy Spirit is not generally regarded, even in Pentecostal circles, as necessary to salvation. There distinctive emphasis is not based upon legalism in that sense.

This notion of an "optional extra" however, raises an important question: If baptism in the Holy Spirit is based not upon law but upon conditions, may it not nevertheless be true that salvation itself has a legalistic basis? But this is clearly a false notion, since Pentecostals, in common with all Christians, hold that "eternal life in Christ Jesus our Lord" is the "free gift of God"⁴ or more specifically, on the basis of Eph. 2:8, that it is "not of works lest any man should boast". The fact that salvation is based upon conditions rather than law is plainly asserted at Rom. 10:9, where it is actually stated in contingent terms

IF you openly admit by your own mouth that Jesus Christ is the Lord and IF you believe in your heart that God raised him from the dead, you will be saved⁵.

These are conditions to be fulfilled, not laws to be obeyed. If the basis were legalistic, salvation would be caused by obedience, whereas it is actually caused by the Grace of God, accepted by faith. The Grace of God may be accepted or rejected, so that even salvation itself is always optional.

But one has to take the problem a stage further back and ask what conditions apply to the acquisition of saving faith and the ability to witness. Bruner defines Christian faith in this way:

4. Rom. 6:23

5. J.B. Phillips: The New Testament in Modern English (1960).

Wherever faith is defined as something emanating principally from the recipient, there faith is secretly a work and hence not Christian faith; but wherever faith is defined as that which emanates from God's gospel TO the recipient, then this faith is GOD'S work and gift and therefore Christian⁶

This places the accent upon divine as against human action, and while it leaves itself open to an extreme predestinarian interpretation, it at least guards against legalism at this point, in that a man cannot be condemned for lack of what God chooses to withhold. To point to unfulfilled conditions would thus not necessarily be condemnatory, and the doctrine of Conditions not necessarily legalistic.

We have now to consider whether, if the doctrine of Conditions is not necessarily legalistic as a whole, there may not nevertheless be an element of legalism in certain conditions for Baptism in the Holy Spirit which are the candidate's responsibility. If there are any such conditions, the lack of them would be the candidate's fault and to mention that lack would be to declare him self-disqualified on a legalistic basis, (if we waive, for a moment, the distinction above⁷ between absolute laws and contingent conditions).

Bruner lists the conditions laid down respectively by Skribstedt, Conn, Pearlmann, Baur, Riggs and Geo⁸ and proceeds to classify them under three headings: Conversion, Obedience and Faith. What Bruner has said about faith as a gift of God's gospel (see note 6 on this page) applies equally to faith as a condition for baptism in the Holy Spirit as to faith as a condition for salvation. Conversion cannot be regarded as a legalistic requirement, unless it is legalistic to require a child to be born before he may grow up! But is

6. Bruner, op. cit., P. 246 (Capitals represent italics)

7. See Supra P. 58.

8. Bruner, op. cit., P. 92.

the requirement of obedience legalistic? Bruner sub-classifies⁹
(i) Active Obedience: (a) Separation from sin, (b) Heart-purification, (c) Prayer; (ii) Passive Obedience: (a) Yielding (emptying), (b) The Tarrying Meeting. Bruner offers the following as a Pentecostal definition of sin

Sin is understood as something which, with Christ's help, the Christian can, INDEED MUST, remove prior to his being able to receive the full gift of the Holy Spirit. Obedience has as its major task the removal of sin¹⁰

This definition places the responsibility, partly at least, upon the candidate. The initiative lies with him. The "indeed must" has a clear legalistic connotation. It is not, however, absolutely legalistic, since Bruner is careful to qualify human responsibility by the use of the phrase "with Christ's help" and amplifies this in a footnote. As Bruner outlines the Pentecostal understanding of sin, it becomes evident that Pentecostals

like Roman Catholics.....are psychologically predisposed to think of sin in terms of an act, hardly ever in terms of a state¹¹

It is true that Pentecostals have, in the past, earned a reputation for "narrow-mindedness" in the worst sense, and while the Scriptural injunction "that women adorn themselves in modest apparel" (I Tim. 2:7) ought to be taken seriously, the danger of allowing a preoccupation with such externals as dress to degenerate into legalism must not be overlooked. Happily, the Pentecostal Movement of the Seventies is coming to grips with this, and (for example) in the Cape Peninsula the Assemblies of God are learning not to put pressure on "hippie" converts to conform in matters of dress and so on. This could mean

9. Bruner, op. cit., Pp. 92ff

10. Bruner, op. cit. Pp. 93-4. Capitals mine, underlining represents italics.

11. Quoted by Bruner, op. cit. P. 94 note 54, from Kilian McDonnell The Ecumenical Significance of the Pentecostal Movement ("Worship" 40 - Dec. 1965).

that the general emphasis is changing from "acts" of sin to a "state" of separation caused by sin, and its converse, a state of union with God made possible by the removal of sin. Perhaps it is being recognised that while outward appearances can be an indication of one's spiritual state, they cannot be taken as an absolute, legalistic standard. It might also be pointed out that in any case, evidence of this sort of petty legalism can be found in denominations of the Christian Church which are much older and more generally respected than the Pentecostal Churches.

✓ When a man separates himself from sin, God responds by cleansing his heart by faith. This is God's activity, and as such does not come within the sphere of legalism. The other part of "active obedience, according to Bruner's schematisation of the doctrine, is prayer. To ask for what one wants can hardly be called a "legal" condition for receiving it.

Bruner now turns to "passive obedience", which follows the active separation from sin, and the heart-cleansing. It means being totally receptive. This is a condition, but, once again, it cannot be classed as legalistic. It is not a condition in the sense that it EARNs baptism in the Holy Spirit. This baptism is a gift which, in its very nature, cannot be earned or merited. It is a condition in that without it a man is not in the attitude which makes him capable of receiving. It is the outworking of his willingness to ask. No gift can be given until it can be received. No gift can be received unless the intended recipient is receptive. This is not legalism, it is plain commonsense. In the prayer which Jesus taught His disciples, we pray "Forgive us our trespasses as we forgive them that trespass against us". The generally-accepted interpretation of this is not that it makes a legal requirement, but that it describes the only condition of heart in which God's forgiveness can be received. It is

not that God legalistically withholds forgiveness from the unforgiving, but rather that a man who has closed his heart against his neighbour has, in that act, also closed his heart against God's forgiveness of himself. In the same way, the Pentecostal doctrine of Conditions deals not with legal stipulations but with the elements of inner preparation. These are conditions UNDER which, not UPON which the Holy Spirit is granted in His fullness.

Passive obedience includes not only yielding but also the "Tarrying Meeting". This is an extension of the requirement of prayer into the corporate sphere. Many Pentecostals, however, frankly and honestly admit that this can become a high-pressure device "to get people through" ¹², but as far as the present discussion is concerned, it falls under the heading of "asking", and what was said of legalism in this connection on page 72 applies equally here.

We return now to the question raised at the beginning of this section: Is baptism in the Holy Spirit an "optional extra" in the way which our distinction between laws and conditions would seem to require? The problem arises when some Pentecostals tend to regard fellow-Christians who do not speak in tongues as "second rate" on that account. Philosophers point to the improper use of the word "real" in such sentences as: "A real man would not do....." One finds the same misuse of this word in such sentences as "If you want to be a real Christian you must have the baptism of the Holy Spirit and its evidence in speaking in tongues". One wants to ask in what sense a glossolaliac is a real Christian and a non-glossolaliac an "unreal" one! One wants to ask whether the "must" in such sentences

12. An expression used by Brumback in What meaneth this? Quoted by Bruner, op. cit. P. 102, note 65.

is still genuinely contingent, or is it made legalistic by the term "real". Does the phrase "If you want to be a real Christian..." in fact mean, "If you want to be a Christian at all....." Leaving aside the fact that even salvation itself is optional, we face the question: "Does salvation ultimately depend upon baptism in the Holy Spirit?" If it does, not only is Spirit-baptism a condition for salvation, but all the conditions for Spirit-baptism are also conditions for salvation. Very few Pentecostals would want to give an affirmative answer here, and if they did, their own doctrinal standards would contradict them. We have already pointed to unequivocal texts of Scripture (which, for the Pentecostalist, is the content as well as the basis of doctrine), which show that there are no conditions for salvation other than saving faith¹³. What then, is meant by being a "real" Christian?

Some Pentecostals differentiate in terms of degrees of spiritual experience, but this does not appear in their official doctrinal statements, nor, so far as the present writer is aware, in any of their literature. Basically it is the difference between "receiving" and "being filled" (see *Supra*, P. 25); or between possessing the Spirit and being possessed by Him. But in both cases the language is figurative, and as such is not patient of semantic discussion. Others speak, more helpfully, in terms of power for service, saying that one who has been baptised in the Holy Spirit is better equipped for the task of witnessing than one who has not. Here we might invoke, with a slight change in general intention, Augustine's distinction between "habere" and "utiliter habere", by saying that an 'ordinary' Christian has the Holy Spirit, whereas a 'Spirit-baptised' Christian has the Holy Spirit to some purpose. It will be seen at

13. See *Supra* p. 69.

once that this sort of division is completely foreign to the New Testament. The New Testament standard is that all Christians have the Holy Spirit to some purpose. This would mean that all Christians are to be baptised in the Holy Spirit, but here again, the standard is "ideal" not "legal". The problem is not that some Christians speak in tongues while others do not; the problem is that some Christians do not take seriously their commitment to witnessing by demonstrating the power of the Holy Spirit and expressing the faith by which they have come to be Christians. Baptism in the Holy Spirit, if one holds such a thing to be possible and desirable, is not the reward of obedience but the result of preparation. It is also, in itself, a preparation for future witnessing. It takes place, not on condition that certain things are done, but under conditions joyfully and willingly created with that intention.

AS far as the official doctrines of Pentecostalism are concerned, it would seem that there is no properly "legalistic" element, and if, in general practice, such legalism is in evidence, it must be held to be neither legitimate nor necessary.

3.3. TO WHAT EXTENT OUGHT PENTECOSTALISM TO BE REGARDED AS A
"REBEL MOVEMENT" WITHIN THE CHURCH?

In order to answer this question, it will be necessary to define the term "rebel" as it will here be used, in order to avoid ambiguity and misunderstanding. The Protestant Reformation might be described as a "rebel movement" in that it stepped out of line with the (Roman) Church practice of the time. But this would not necessarily imply that the Reformation was wrong and that the "status quo" was right. It would not even imply that the "status quo" was a representation of traditional and authentic Christianity. Many people feel that the Roman Church of the Fifteenth Century had already become a "rebel" from New Testament Christianity, and that the Reformation was a "counter-rebellion" intent on unseating the rebel and reasserting the true tradition.

In the same way, to apply the term "rebel" to the Pentecostal movement does not necessarily have pejorative implications. One has to consider two questions: (i) Does Pentecostalism actually represent a step-out-of-line? and (ii) If so, is it a step away from true Christianity or towards it?

The fact that this thesis could have been conceived at all is an indication of the difference between traditional and Pentecostal pneumatology. The fact that neo-Pentecostals can be distinguished from fellow-Christians of their own denominations is another indication in this direction. That the difference is there, there can be no disputing, so that the answer to the first question is in the

affirmative. Both sides recognise the difference between them, although they interpret it differently, as we shall see¹. We turn, then, to the second question and ask whether this "step-out-of-line" constitutes a rebellion against true Christianity. A rebellion in this sense may be either conscious or unconscious. On P. 28 supra, we discussed one aspect of the psychological motivation of Pentecostalism - the fact that the Christian cause is generally not thriving at this time; and in the last paragraph on P. 29 we concluded that Pentecostalism is not man's reaction to the situation, but rather God's intervention in it. This would make Pentecostalism an 'unconscious' rebel movement, and a rebel movement for reasons other than its own choice to be so. Now if we say this, we must ask whether Montanism and Joachitism (for example) have also to be classified as 'unconscious' rebel movements in this sense. Bruner mentions G.N. Bonwetsch, and quotes from his Die Geschichte des Montanismus (P. 81) as follows:

Through the intensification of spiritual discipline the "nova prophetia" intends to make perfect the "nova lex"²

Bruner goes on to draw attention to Bonwetsch's assertion that Montanism was "seriously erroneous" and understood the gospel as a new law. We have already seen³ in any case, that Montanism was pronounced heretical, which places its rebel nature beyond question. Joachitism, with its contrast between the institutional Church and the "ordo spiritualis" which would replace it, is clearly a rebel movement.

1. See Infra Pp. 81ff.

2. Bruner, op. cit., P. 229. Inverted commas represent italics for the Latin phrases.

3. See Supra. P. 7.

One could describe Joachitism as consciously rebellious, in the sense that it explicitly postulates a replacement of the existing system. It was also condemned as heretical⁴, which shows that the Church confirms the view that it was a rebel movement.

At the appropriate places in Part One, I tried to show that Pentecostalism, while having many features in common with Montanism and Joachitism, would not be prepared to identify itself with these movements in all respects. It is therefore not a 'conscious' rebel movement like Joachitism, nor an 'unconscious' one like Montanism. We have now to pursue the possibility of its being an unconscious rebel movement of another kind.

First of all, we must note that glossolalia (the 'locus' of any rebellion that exists) is a New Testament phenomenon. So that if Pentecostalism is a rebel movement, it is a sort of "counter-rebellion" like the Reformation, to bring back to the New Testament, a Church which has rebelled against it. The only alternatives are to say either that the New Testament record is not true, or that glossolalia is not intended to characterise the Church in modern times as it did the New Testament Church. There seems to be no justification for holding the first of these alternatives, and if there were, anti-Pentecostal scholars would have found it long ago! The other, known generally as "dispensationalism" is more formidable, and seems to be the basis on which non-Pentecostal Evangelical scholars oppose the charismatic movement. Who is "in-line" and who the rebel? It is noteworthy that no clear Scriptural warrant seems to be forthcoming for the anti-glossolalia position, and the argument seems to be that

4. See Supra ¶. 18.

it is preposterous to claim that the Church was without the fullness of the Holy Spirit from the time of Chrysostom at the latest, until the outbreak of glossolalia again in Los Angeles in 1906. This argument is not conclusive, and one could counter it by saying (if one so believed) that it is not preposterous to hold that the Church was in a state of rebellion for all those centuries. This would seem to be no more difficult to defend than the thesis that glossolalia never actually disappeared at all. In any case, the argument would apply only where glossolalia is held to be an indispensable mark of baptism in the Holy Spirit. The absence of glossolalia would not otherwise imply lack of fullness of the Spirit.

It is the claim that glossolalia is indispensable, therefore, which places Pentecostalism in a rebel position, but it should be noted that the movement is not unanimous on this doctrine. Such statements about it as are made, are ambiguous. Brumback, for example, in a statement already quoted⁵ makes glossolalia indispensable to a "fully Scriptural baptism in the Holy Spirit". This is open to the same objection as the word "real" (supra P.73). In fact, if Brumback had said "no baptism in the Holy Spirit" (without the qualification "fully Scriptural") his statement would have made exactly the impression which the qualified one makes. One has to ask whether there could be a baptism in the Holy Spirit which is "partially Scriptural", and whether there could be a true and effective baptism in the Holy Spirit which is not Scriptural at all. In

5. Supra P. 14.

other words, is Brumback trying to say that without glossolalia it is impossible to be baptised in the Holy Spirit at all. He has not made his position clear, and consequently the nature of his "rebellion" is not clear either.

As with the question of legalism in the movement, a distinction has to be made between official statements and common practice. Among 'rank-and-file' Pentecostals we find an element which tends to be in rebellion against the traditional Churches. This may be on account of the difference which Pentecostals sense between themselves and other Christians as a result of their experience of glossolalia. The informality of their meetings may be a result of this sense of difference, or it may itself be part of the cause of the difference. In other words, it may be either an expression of, or a causal factor in, the rebellion. But one can hardly base an assertion about their rebel nature on the way their meetings are conducted. Each denomination has its own mode of worship, and no one wants to say, for example, that the rebel nature of the Protestant Reformation is grounded in changes to liturgy apart from the doctrinal significance of those changes, or that the Methodist Church became a rebel movement simply by allowing its Order of Morning Prayer to fall into disuse. These may all be forms of rebellion, but are not in themselves germane to the rebellion "per se". As far as its official doctrine is concerned, Pentecostalism is "in-step" with the rest of Christendom (if it is possible to be said to be in step with as widely divergent a collection of theological positions as the Christian Church presents

at this time). The differences between Pentecostalism and other denominations of the Christian Church are no deeper than differences between other denominations themselves. Differences in the theology of water-baptism, the doctrine of Election and the ministry of the Church (dividing, respectively, Paedo-baptists from Baptists, Calvinists from Arminians and Catholics from Protestants - and Presbyterians from Episcopalians -) are no less serious than the question of baptism in the Holy Spirit. If Pentecostalism is to be classified as a rebel movement on these grounds, the word "rebel" will have to be applied fairly widely (by almost every denomination or tradition, to almost every other!). What is "true Christianity", in which denomination is it most faithfully demonstrated, and where does Pentecostalism stand in relation to it? We must consider the nature of that from which Pentecostalism rebels.

There would seem to be two main directions in which Pentecostalism rebels, and these are: (a) against the invasion of the Church by "permissiveness" which is characteristic of the age and (b) the neglect by the Church, generally speaking, of "spiritual things". (These last two words are in inverted commas because they represent what would some regard as a misconception, as I will attempt to describe below). These two areas of rebellion are closely related, and they indicate the way in which the Pentecostalist views the "traditional" Churches of the Twentieth Century.

He sees, first of all, a decline in moral standards in the Church, reflecting the permissiveness of the age. Generally speaking, it is far too easy to become a member of one or other of the denominations of the Christian Church. The lowering of admission standards has a chain-reaction throughout the Church in which the level of

spirituality becomes low because members have been admitted (perhaps even recruited) who are not completely committed Christians. This means that they are not prepared to fulfil the conditions for baptism in the Holy Spirit - indeed in many cases, they have not even been instructed in the important matter of "Holiness". The lowering of standards for the admission of candidates to Holy Baptism (whether as infants or as believers) tends also to a general lowering of spiritual standards and also to a degrading of the sacrament itself. The reluctance of many congregations to discipline members who have lapsed into gross sin (particularly, in South Africa, the European congregations) and members who have become inactive, is another factor - in Pentecostal eyes - in the decline of the traditional Churches. Membership in the Church means less than it ought to do. There ought to be a clear difference between a Church member and a non-Church member, since ideally, the one is a Christian and the other not. If there is no "second" experience of the Holy Spirit, then all baptised people should be showing evidence of having been born of the Spirit. This then becomes more than simply a pastoral problem as outlined on P. 66, since it is seen to be part of the basis on which the Pentecostal movement reacts against traditional Christianity. If "extra ecclesiam nulla salus est", it ought to be equally obvious that inside the Church there is no one who is not a radiant, vital, Spirit-filled Christian. The Pentecostalist feels that the line of demarcation between "the Church" and "the world" (which are both Scriptural terms) has been blurred. In fact, many theologians are advocating a presentation of the Christian gospel in almost entirely secular terms. The only way by which Pentecostalists feel they can really be the Church, is to rebel against this secularity.

The Pentecostalist sees, secondly, that the secularity which has brought its characteristic permissiveness into the Church has (in his view) driven out the sense which the Church ought to have of her basic concern for "spiritual things". It seems strange to students of history, and particularly the history of the Christian Church, that Pentecostalism, unlike "rebel movements" of the past, seems to have no particularly POLITICAL motivation or tendency. Unlike Methodism, for example, which was largely responsible for the rise of Trade Unionism in England, Pentecostalism seems to be "apolitical". The reason for this appears to be that political motivation is itself one of the things against which Pentecostalism rebels. To a large extent, the traditional Churches have become secular under the leadership of such theologians as J.A.T. Robinson, and in some cases has committed itself to Marxist Socialism. Rightly or wrongly, Pentecostalism wants to bring the world back to the God Who is "out there". In an age in which the Church seems generally to have lost sight of the eternal, in its social concerns about life on this planet, Pentecostalism wants to return to an affirmation that there are realities "beyond". But even this would not be enough. Pentecostalism recognises that God cannot help us while He remains "out there", and the eternal realities cannot be present realities while they remain "beyond". The Incarnation, as an historical event, does not bridge the gap between the eternal "out there" and the conditional "in here", unless it is applied to each believer personally by the Holy Spirit. Whether this requires a "second" experience or not

remains an open question, except that the Pentecostalist prefers his way of doing it to what he considers the traditional way of not doing it! This bringing of eternity into time is seen also in the Pentecostal attitude to miracles. It is common knowledge that although glossolalia is made the central issue, the Charismatic Movement is concerned, ideally, with nine gifts of the Spirit (see I Cor. 12:8-10), including "miracles" and "healing". Pentecostalists believe that these gifts are for the present age as for every other. A miraculous world "to come" is as useless in practical terms as no miraculous world at all.

The secularist says that there is no God "out there". The Pentecostalist says that God is "out there" and must "come in". Hence the doctrine of baptism in the Holy Spirit. The Logical Positivist rejects as meaningless whatever cannot be demonstrated to be true. Traditional theology has opposed this premise, saying that theological statements fall outside the scope of this criterion. The Pentecostalist, on the other hand, accepts the premise but claims that his statements can be demonstrated to be true. He claims that once a man has been baptised in the Holy Spirit, all statements of doctrine in the Bible become not only verifiable, but actually verified (to believers) by God Himself.

Is this rebellious position a step towards, or away from true Christianity? We return to the precise point at which we began - the question of authority. Pentecostalism takes its stand upon Scripture and Experience. The stand on Scripture begs a number of questions, principally ones concerning the reliability of the texts, but the

"Spirit of truth" can be relied upon not to mislead the earnest Bible student, so that no serious error will arise in understanding the basic doctrines necessary for salvation. This attitude in itself, is an indication of the "rebellion" of Pentecostalism against humanistic tendencies in theology (and particularly in the approach to Scripture), and this, surely, is a step towards, rather than away from genuine Christianity. As J.I.Packer says

The authentic Christian position on any subject...will be that which corresponds with what He taught. The New Testament, regarded simply as an historical document, provides us with first-hand, contemporary evidence as to what the earliest Christians held that Christ had taught, and accordingly, as to what they believed themselves⁶

The Pentecostal stand on Experience has difficulties comparable to the ones encountered in connection with the Bible. Glossolalia, as we have seen⁷, has a seriously impaired apologetic value, on account of the fact that it can be artificially induced. Again, one must rely upon the "Spirit of truth", Who will do nothing contrary to the truth. Whatever, therefore, is not clearly contradicted or condemned in Scripture and comes in answer to sincere prayer and genuine "openness" must be taken as from God. God has provided Scriptural principles to act as "guide-lines" and the Holy Spirit works through personal experience, to apply the guidance in specific situations.

Pentecostalism can claim a place in orthodox Christianity, as long as it does not make a legalistic issue of glossolalia. Similarly, non-Pentecostalists must not reject glossolalia absolutely, even though they may be honestly and sincerely convinced that it is not for them.

6. J.I.Packer: Fundamentalism and the Word of God, I.V.F. reprint 1965, P. 51.

7. Supra P. 3.