

# A Dialogical Approach to Pentecostal Pneumatology

by

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Thesis  
submitted in partial fulfillment of the requirements for  
the Degree of Master of Arts (Theology)

Acadia University  
Fall Convocation 2011

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To My Children  
*Gifts from the Lord*

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## ABSTRACT

The modern understanding of Classical Pentecostal pneumatology remains largely similar to its historical roots in the early 20<sup>th</sup> century. Pentecostals hold to a pneumatological doctrine known as “subsequence”: that there is an experience for believers distinct from and subsequent to conversion. This experience is known to many as the Baptism in the Holy Spirit. Furthermore, Pentecostal believers claim that this experience must be accompanied by speaking in a spiritual language (glossolalia).

This thesis explores the historical development of this doctrine as it was understood by the believers at Pentecost and traces it through various groups and persons to the present time. The pertinent question of whether or not the mysterious gift of tongues is intended for all Christian people or just given to a few is also explored as this issue is of paramount importance to Pentecostal theology. Lastly, a textual dialogue between major theologians focusing on pneumatology as it relates to Pentecostal emphasis is presented. It is hoped that this thesis might be an asset to theological dialogue between Pentecostals and other Christian groups.

## ACKNOWLEDGEMENTS

I would like to express appreciation to the faculty and staff at Acadia Divinity College. I thoroughly enjoyed the time I spent in classes at the College and my horizons were expanded in many ways. I would like to express deepest appreciation and respect for my supervisor, Dr. William H. Brackney, whose academic influence is guided by his spiritual foundation. His scholarly excellence has prompted me to strive for the same. The contributions he has made to this thesis have made it what it is. I am truly grateful.

To my friends and colleagues serving with me in ministry throughout the PAONL: thank-you. Many of you have been a source of support throughout this process. To those who have spurred me on in my academic pursuit and encouraged me in this endeavour, you have my most sincere appreciation.

Words cannot express my gratitude to my parents, Gerald and Marlene Baker, who have supported and encouraged me without fail. They have been behind me every step of the way, spurring me on with optimism and confidence in my efforts. They have my unending gratitude.

Of greatest magnitude are my gratitude and love for my husband, Timothy, who on dreary days has encouraged me to continue moving forward and on sunlit days has shared in my celebration and my joy. His support and love in every area during the writing of this thesis has caused a distant dream to become a present reality.



Lastly, this thesis is dedicated to my children, fourth generation Pentecostals. My prayer is that you will grow to not only appreciate your heritage, but also to experience it.

## Introduction

According to Allan Anderson, Professor of Global Pentecostal Studies at the University of Birmingham, “the Pentecostal and Charismatic movements in all their multifaceted variety constitute the fastest growing group of churches within Christianity today.”<sup>1</sup> In this decade it is estimated that there are over five hundred million Pentecostal adherents worldwide.<sup>2</sup> For this reason alone, Pentecostalism demands serious consideration from the broader Christian context.

What causes such exponential growth in the global Pentecostal Movement greater than other pre-existing Christian denominations? A Pentecostal believer would likely attribute this astronomical growth to the power of the Holy Spirit. Numbers can be convincing. As a result, one must consider the distinctive elements of Pentecostalism and evaluate accordingly. Perhaps the most distinctive element of Pentecostal theology and practice is the long-standing doctrine of the baptism of the Holy Spirit. Classical Pentecostals claim that this event occurs as an experience that is distinct from and

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<sup>1</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 1. Anderson’s main research interests are in the areas of the history and theology of Pentecostalism in Africa and Asia. However, he has written two books on global Pentecostalism that have received international acclaim. For more on Anderson, see <http://www.ptr.bham.ac.uk/staff/anderson.shtml>.

<sup>2</sup> David B. Barrett and Todd M. Johnson, “Annual Statistical Table on Global Mission: 2003,” *International Bulletin of Missionary Research* 27:1 (2003): 25.

subsequent to conversion.<sup>3</sup> Furthermore, they claim that speaking in other tongues is the “initial physical sign” of one’s baptism in the Spirit.<sup>4</sup>

Given the immense expansion of global Pentecostalism in its relatively short life-span, and given that its distinctive pneumatology is a foundational aspect of its doctrinal system, the Pentecostal understanding of pneumatology and Spirit baptism is most certainly worthy of further exploration. Furthermore, it is imperative that one evaluate the distinctive aspects of Pentecostal pneumatology in light of other Christian theologies, thus creating dialogue between them, promoting appropriate Christian unity as well as increased awareness of the various points of convergence and divergence. Doing so will benefit all involved.

I came to this topic through a long-standing interest in the historical contributions of Methodism to Pentecostalism, hence the first chapter of this work on the historical development of Pentecostal distinctives. However, while enrolled in Systematic Theology with Dr. William H. Brackney, my interest in systematic theology was sparked. Given my undergraduate degree in theology and my interest in Pentecostal distinctives, exploring the pneumatological understandings of Pentecostalism quickly became the nucleus of my study.

*Spirit and Power* (2000), by William and Robert Menzies, was published shortly before I began my undergraduate work. At that time, it generated great excitement within

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<sup>3</sup> Assemblies of God, *Statement of Fundamental Truths* [online]; (accessed 20 April 2010); available from [http://ag.org/top/Beliefs/Statement\\_of\\_Fundamental\\_Truths/sft\\_full.cfm](http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_full.cfm).

<sup>4</sup> Assemblies of God, *6<sup>th</sup> General Council Minutes* [online] (Springfield, MO: 4-11 September 1918; accessed 10 April 2010); available from [http://ifphc.org/DigitalPublications/USA/Assemblies\\_of\\_God\\_USA/Minutes\\_General\\_Council/Unregistered/1918/FPHC/1918.pdf](http://ifphc.org/DigitalPublications/USA/Assemblies_of_God_USA/Minutes_General_Council/Unregistered/1918/FPHC/1918.pdf). Classical Pentecostals generally agree that speaking in tongues is the evidence of Spirit baptism. The Assemblies of God (US), as well as the Pentecostal Assemblies of Newfoundland and Labrador, use the terminology “initial physical evidence”, whereas the Pentecostal Assemblies of Canada refers to the “initial evidence.” While there are some implicit differences in the terminology, the essence of the doctrine for these various Classical Pentecostal groups is the same.

the Pentecostal community as it was a remarkable contribution to Pentecostal theology and scholarship. Not only did this work address key Pentecostal concerns, such as Spirit baptism and subsequence, it also furthered dialogue between Pentecostal and Evangelical theologians, such as James Dunn and Max Turner. This book, along with the influence of Dr. William Brackney, persuaded me to take a dialogical approach to Pentecostal pneumatology. William Menzies passed away during the writing of this thesis. Pentecostal scholarship, and this thesis, is much indebted to him.

Chapter one of this thesis will explore the historical development of pneumatology as it was understood by the believers at Pentecost and trace its historical development through various groups and persons to the present time. Beginning with the New Testament era and flowing through the Montanist movement, looking at the contributions of the early Church and Reformation theologians and into the Pietist and Quaker movement. This outline will reveal elements of the spiritual gifts from the initial outpouring of the Spirit in Acts to the 17<sup>th</sup> century.

Chapter two continues to outline the development of Pentecostal pneumatology through the Methodist movement and into the early Pentecostal movement as an attempt to understand why Pentecostals adhere to their distinctive doctrine of the baptism of the Holy Spirit. The historical development of Pentecostal pneumatology is foundational to this thesis as well as to Pentecostal identity.

In chapter three, the pertinent question of whether or not the inexplicable gift of tongues is intended for all Christian people or just given to a few, will also be explored, as this issue is of paramount importance not only to Pentecostal theology, but also to the much broader Christian understanding of pneumatology. Here, we will discuss the development of the doctrine of **subsequence**, as well as explore various understandings

of the “second blessing.” The Pentecostal understanding of “initial evidence” and speaking in tongues will be examined, some basic hermeneutical considerations will be offered, and several practical implications will be observed.

A textual dialogue between select major theologians focusing on pneumatology as it relates to Pentecostal emphasis will be presented in chapter four. A discussion of Reformed pneumatology will take place, looking primarily at the work of Ulrich Zwingli, John Calvin, Jürgen Moltmann, Douglas John Hall, and Harvey Cox. The Reformed Tradition was chosen because its advocates carried forth the idea of cessation in post-Reformation thought. This will be followed by a discussion of Evangelical pneumatology by exploring selected examples of the works of Lewis Sperry Chafer, Clark Pinnock, Donald Dayton, Donald Bloesch, and Wolfhart Pannenberg. Both groups will be explored in light of Pentecostal pneumatology. Evangelical voices were selected because Pentecostalism has much in common with Evangelicalism and many Pentecostals consider their faith to fit within the scope of Evangelicalism. It is hoped that this thesis might strengthen and advance existing theological dialogue between Pentecostals and other Christian groups and highlight some new voices in the discussion.

Chapter five, as a conclusion to the thesis, will be a general textual dialogue concerning Pentecostal theology as it relates to Reformed and Evangelical pneumatology. Points of convergence and divergence will be summarized, and most importantly, areas for further discussion between Pentecostals with Reformed and Evangelical groups will be offered.

## CHAPTER I

### **The Historical Development of Pentecostal Pneumatology (Part 1): From the Primitive Churches to Pietism**

In this author's opinion, Pentecostalism is a movement often misunderstood by those even within its boundaries. Since the inception of the modern Pentecostal Movement around the turn of the 20<sup>th</sup> century, the principles that it is founded upon have been confused even by those who claim to be thoroughly "Pentecostal." For the purpose of this paper, the theological views of Classical Pentecostalism will generally be discussed.<sup>5</sup>

In order to appreciate fully the gifts of the Holy Spirit and being "filled with the Holy Spirit," along with their present and proper intended use in the local Church, if any, one must properly understand the origin of the gifts and Baptism of the Holy Spirit in

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<sup>5</sup> Important to note are recognized divisions of Pentecostalism: Classical Pentecostalism (First Wave), Charismatic Pentecostalism (Second Wave) and Third Wave Pentecostalism. The Classical Pentecostal Movement has its origin in the US around the beginning of the 20<sup>th</sup> century and has since grown to become one of the largest bodies of Protestant Christians in the world. Examples of widely recognized Classical Pentecostal groups in North America are: The Assemblies of God (US) and The Pentecostal Assemblies of Canada. Charismatic Pentecostalism differs from Classical Pentecostalism in that this Movement began with a focus on the renewal of existing churches. Where Classical Pentecostals were focused on the imminent return of the Lord, Charismatic Pentecostals were focused on the restoration of the charismata in the local church. Revitalization by the Holy Spirit within existing denominations is the essence of the Charismatic Movement. The Third Wave Movement is composed primarily of Evangelical Christians who endorse the first and second waves of Pentecostalism but have chosen not to be identified with either. Those associated with Third Wave Pentecostalism generally desire to experience the power of the Holy Spirit, cast out demons, prophecy, as well as other demonstrative manifestations of the Spirit. The Third Wave became prominent in the 1980's and the term was coined by C. Peter Wagner (recently, some have suggested that this term should be viewed in a broader term, neocharismatic, which includes Christian bodies around the world with Pentecostal experiences, yet do not have connections with Pentecostal or Charismatic groups. On the differences, see Stanley M. Burgess and Eduard M. Van Der Maas, eds, *The New International Dictionary of Pentecostal and Charismatic Movements*, Rev. ed. (Grand Rapids, MI: Zondervan, 2003), 473-520; 553-555; 1141.

their original context and how these doctrines have developed through the course of Christian history.

To determine accurately whether or not the Spiritual gifts, particularly speaking in tongues, are still relevant and appropriate among the modern-day churches, one must first identify and interpret the biblical data, then look into the history of the Church, its founders and leaders, as well as important movements and influential theologians to understand the formation of the doctrine from the early churches to the present. Doing so will elucidate why the majority of Christian scholars currently hold to a particular notion about such topics while Pentecostal theologians hold an entirely different, if not opposite, view.

Presently, many believers in mainline Christian denominations hold to a belief known as Cessationism.<sup>6</sup> Those who cling to this conviction would argue that the miraculous gifts as outlined in the New Testament were given by God for the establishment of the Christian Church, but since have ceased to be necessary.<sup>7</sup> They maintain that these gifts have little or no place in the Church today. According to Jon Ruthven, the Professor Emeritus of Systematic and Practical Theology at Regent University, “despite the relatively large size of the charismatic/Pentecostal constituency, with a small, but growing number of exceptions, there has been very little scholarly effort to trace and evaluate the cessationist position.”<sup>8</sup> Ruthven’s *On the Cessation of the*

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<sup>6</sup> While adherents to this position have been waning in recent years, it is still a definitive reality in certain denominations, including many Baptists. While some cannot theologically affirm a cast-iron and uncompromising theory of a cessation of the supernatural gifts, they may adhere to a practical cessation of the gifts in the modern local church.

<sup>7</sup> For more on this matter from the perspective of a scholar of this position see Thomas R. Edgar, “The Cessation of the Gifts,” *Bibliotheca Sacra* Oct – Dec (1988): 371-386. Edgar was educated at Dallas Theological Seminary and taught at Washington Bible College for many years.

<sup>8</sup> Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*. Rev. ed. (Tulsa: OK: Word & Spirit Press, 2011), 7-8.

*Charismata* does precisely this, from a perspective of systematic theology and including historical and biblical aspects.<sup>9</sup>

The notion of Cessationism is first seen in the theology of John Chrysostom (349-407), an Eastern theologian, who contended that the evidence of the Spirit is character, not the display of charismatic powers. He believed that the extraordinary gifts of the Spirit played a positive role in the apostolic church, but in his generation the challenge was to live a holy life through faith as evidenced by love.<sup>10</sup> In the fifth century Theodore (392-428), who became Bishop of Mopsuestia, taught about the miraculous gifts by asserting that, “without a doubt they accompanied the effusion of the Spirit in the Apostolic age, but they have ceased long ago to find a place among us.”<sup>11</sup>

Clearly there were many theologians in the early Church, as there are today, who believe that the spiritual gifts and speaking in tongues are not relevant in the life of a believer. However, one must investigate Holy Scripture and inspect how the New Testament authors explained the gifts of the Spirit and speaking in tongues, along with their intended usage in the Church.

### **The Primitive Churches**

The synoptic Gospels quote John the Baptist as saying that Jesus would baptize with the Holy Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16). Luke’s pneumatology is further developed in the book of Acts. In Acts 2 is given the account of the Day of Pentecost whereby those who had gathered “were filled with the Holy Spirit and began to speak

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<sup>9</sup> One must note that Ruthven begins his discussion of the historical development of the cessationist position with John Calvin and Benjamin B. Warfield – two key individuals in the development of Calvinistic theology. This sheds some light on the current theological stance of many Reformed theologians at the present time.

<sup>10</sup> H. B. Swete, *The Holy Spirit in the Ancient Church: A Study of Christian Teaching in the Age of the Fathers* (London, UK: MacMillan and Co, 1912), 262-264.

<sup>11</sup> Qtd. in H. B. Swete, *The Holy Spirit in the Ancient Church*, 262.



with other tongues, as the Spirit was giving them utterance” (Acts 2:4). The “charismatic” manifestations were believed to be the fulfillment of the Prophet Joel’s declaration of the outpouring of the Spirit (Joel 2:28-29). According to Alasdair D. Heron, Professor of Reformed Theology at the University of Erlangen in Germany, “we find a richer conception and deeper exploration of the nature of the Spirit, of its activity, and of its inherent connection with Jesus Christ” in the writings of Paul.<sup>12</sup> Throughout his writings Paul referred to the gifts of the Spirit which were understood as both necessary and vital in the life of the Church (cf. 1 Cor. 12-14).

It seems that between Paul’s ministry in Corinth and his later letter to the Corinthians, there had already been developing the beginnings of a misunderstanding and misuse of the spiritual gifts and speaking in tongues, which has come to be known by Pentecostals as the evidence of the Baptism in the Holy Spirit. Paul addressed these issues in 1 Corinthians 12-14. In reading these passages, one can deduce that supernatural spiritual gifts, including speaking in tongues, were a regular component of worship in the early Church, particularly at Corinth. In this light, one must consider the present position of the Church as it stands today whereby some spiritual gifts, particularly speaking in tongues, are not the norm and in fact discouraged, if not despised, in some Christian circles. However, in certain Christian movements, the spiritual gifts and speaking in tongues as were taught in the early Church are still highly regarded and practiced. Such groups contend that the spiritual gifts and speaking in tongues *have not* ceased to be given by God for both His glory and the edification of the Church. Pentecostalism is one such modern movement.

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<sup>12</sup> Alasdair I. C. Heron, *The Holy Spirit: The Holy Spirit in the Bible, the History of Christian Thought, and Recent Theology* (Philadelphia, PA: Westminster, 1983), 44.

From the apostolic Church to the early Church theologians, a major shift in thinking and theology took place. From the time of the life and ministry of Paul the Apostle, there appears to have been a general decline both in charismatic manifestations of the Spirit and in the practice of speaking in tongues. It is not coincidental that it was also during this time that the Christian Church was becoming increasingly hierarchical and institutionalized.<sup>13</sup> During the first three centuries of the Christian era, the Church was in seeming constant peril from a hostile Roman state in which believers were persecuted. Furthermore, the Church also experienced adversity from other rival religions which competed for the loyalty of people, from philosophies that opposed its doctrines, and from heresies which sprang up from both in and outside of its parameters. The earliest non-canonical Christian writers tried desperately to counter the influence of the increasing heretical factions. The writing of these Apologists and the polemics of the day set the pace for the development of written dogma.<sup>14</sup> It was in this dynamic epoch that early theologians began to explore the doctrine of the Holy Spirit, along with the gifts of the Spirit and *glossolalia*.

### **Another Look at Montanism**

One such powerful polemic came as a reaction to the well-known and much disputed heterodox movement known as Montanism.<sup>15</sup> Its influence extended well into

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<sup>13</sup> Ibid., 64.

<sup>14</sup> Stanley M. Burgess, *The Holy Spirit: Ancient Christian Traditions* (Peabody, MA: Hendrickson, 1984), 12.

<sup>15</sup> In the past, Montanism has been viewed as a notorious heresy, however, in recent years it is being re-evaluated by scholars. By many, it is no longer viewed as a heresy; rather, coming to light are the factual beliefs and practices of a group whose reputation has been tarnished and skewed for centuries. They were labelled heretical primarily by later writers as a result of their practice of ecstatic prophecy. See, for instance, C. Trevett, *Montanism: Gender, Authority, and the New Prophecy* (Cambridge: Cambridge University Press, 1996); and entries in *The Oxford Dictionary of the Christian Church*, E. A. Livingstone, ed. (Oxford: Oxford University Press, 1997), 1107-1108; "Montanism" in *Encyclopedia of Early Christianity*, Everett Ferguson, ed. (New York: Garland Publishing, 1998), 597-598; William H. Brackney,

the 3<sup>rd</sup> century.<sup>16</sup> Montanus, after whom the movement was named, was a native of Ardabau, near the region of Asia Minor known as Phrygia – “long known for its ecstatic type of religion.”<sup>17</sup>

Montanism emerged as an attempt on the part of Montanus and his cohorts to address the issue of the increasingly starchy formalism in the church and the reliance of the church on human leadership instead of on the direct guidance of the Holy Spirit.<sup>18</sup> His opposition to the formalization and human organization of local congregations led him to a heightened emphasis on the doctrines of eschatology and the pneumatology. “This vigorous attitude won response as a protest against the growing worldliness of the church at large, and to many was the most attractive feature of Montanism.”<sup>19</sup>

Unfortunately, as often happens in such movements, Montanus and some of his cohorts swung to the extreme and developed overly eccentric practices and flawed interpretations of Scripture. Montanus erred in AD 156 by declaring that he was the *Paraclete* and that the Holy Spirit would speak to the church through him just as He had spoken through Paul and the other apostles.<sup>20</sup> Hippolytus at Rome wrote of those subjected to the teachings of Montanus in *Refutation of All Heresies*:

These have been rendered victims of error from being previously captivated by (two) wretched women, called a certain Priscilla and Maximilla, whom they supposed (to be) prophetesses. And they assert into these the Paraclete Spirit had

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“Montanism” article in *Dictionary of Radical Christianity*, William H. Brackney, ed. (New York: Roman and Littlefield, forthcoming 2011).

<sup>16</sup> William H. Brackney, “Montanism”.

<sup>17</sup> Williston Walker and Richard A. Norris, David W. Lotz, Robert T. Handy, *A History of the Christian Church* 4<sup>th</sup> ed. (New York: Charles Scribner’s Sons, 1985), 58.

<sup>18</sup> Henry Barclay Swete, *The Holy Spirit in the Ancient Church*, 67. See also Walker, 58.

<sup>19</sup> Williston Walker, *A History of the Christian Church*, 58.

<sup>20</sup> *Ibid.*

departed; and antecedently to them, they in like manner consider Montanus as a prophet.<sup>21</sup>

Those who followed Montanus were regarded in very poor light by those in the catholic stream of the Church. Montanus also formed quite a unique eschatology and he and his followers practiced extreme asceticism.<sup>22</sup> These eccentricities caused Montanism to become a movement most-despised by the church at that time. A contemporary analyst has observed:

All during the second century the church had been fighting hard against heresy. In this battle it had drawn a clear line of demarcation between the apostolic and post-apostolic ages. Moreover, it had recognized the bishops as the successors and representatives of the apostles. The Montanists' claims seemed to undermine the authority of the bishops. There can be little doubt that the church's strong repudiation of Montanism had the effect of putting a damper for centuries upon any similar tendencies within the church.<sup>23</sup>

Where scholars can easily recognize the pitfalls of Montanism, one must be balanced in interpreting the evidence. According to William H. Brackney, Professor of Christian Thought and Ethics at Acadia University, Montanism was well within the general Christian tradition and was for the most part theologically orthodox. Several scholars have observed that the Montanists are not considered a theological aberration in central doctrines.<sup>24</sup>

Montanism reveals what was lacking in theology and doctrine in the early Church: a fuller recognition of the Person and work of the Holy Spirit. "The Church of the second

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<sup>21</sup> Alexander Roberts and James Donaldson, eds, *Ante-Nicene Fathers, Vol. 5.* (Peabody, MA: Hendrickson, 1999; reprint, Christian Literature Publishing Company, 1886), 123. Hereinafter cited as *Fathers*, Vol. 5., 123.

<sup>22</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal* (Valley Forge, PA: Judson, 1977), 39.

<sup>23</sup> *Ibid.*, 40.

<sup>24</sup> William H. Brackney, "Montanism".

century was so deeply preoccupied with the doctrine of the Logos, that Montanism may not have been without its good effect, as helping indirectly to complete the cycle of Catholic theology.”<sup>25</sup> Montanism is of significance to Pentecostals in tracing their doctrine from the early churches to the present time because it can be viewed, at least partially, as “early church evidence of some of their own theological emphases on the gifts of the Holy Spirit.”<sup>26</sup>

### **Contributions of Early Church Theologians**

The anti-Montanist advocates, in the heat of the controversy, were led to deny the inspiration of the Johannine writings, which emphasized the Holy Spirit far more than the Synoptics, upon which the Montanists largely relied. Irenaeus (c. 115 – c. 202), who was perhaps the most influential of all the early theologians, played a major role in this debate. After mentioning Marcion’s rejection of John’s Gospel, he wrote:

Others again [the Montanists], that they may set at nought the gift of the Spirit, which in the latter times has been, by the good pleasure of the Father, poured out upon the human race, do not admit that aspect [of the evangelical dispensation] presented in John’s Gospel, in which the Lord promised that He would send the Paraclete; but set aside at once both the Gospel and the prophetic Spirit. Wretched man indeed! who wish to be pseudo-prophets, forsooth, but who set aside the gift of prophecy from the Church.”<sup>27</sup>

It seems that Irenaeus believed that to discard John’s Gospel was unjustified as a response to Montanism. Though Montanus and his deluded disciples drew much of their

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<sup>25</sup> H. B. Swete, *On the Early History of the Doctrine of the Holy Spirit* (London, UK: George Bell and Sons., 1873), 12.

<sup>26</sup> William H. Brackney, “Montanism”. Brackney also underscores that the Montanists believed in a literal millennial kingdom which is also a point of convergence with Classical Pentecostal eschatology.

<sup>27</sup> *Fathers*, Vol. 1., 429.

erroneous beliefs from the Johannine writings, this was not sufficient justification to eradicate the fourth gospel altogether.

Irenaeus taught that the Christian life is a journey; an upward ascent to God with the Holy Spirit being the ladder to facilitate that ascent. He stated, “But we do now receive a certain portion of His Spirit, tending towards perfection, and preparing us for incorruption, being little by little accustomed to receive and bear God [...]. This, however, does not take place by a casting away of the flesh, but by the impartation of the Spirit.”<sup>28</sup> In understanding the contemporary doctrine of the Holy Spirit held by Pentecostal believers, this statement is significant. Though it will likely not be found in written dogma, Pentecostals, in practice, seem to believe that there are certain “levels” of holiness that one can attain through the Holy Spirit. This idea is an outgrowth of the holiness movement.<sup>29</sup> Interestingly enough, it can be traced back to the very earliest writings of Christian theology.

There is strong evidence that Irenaeus endorsed the continuance of the gifts of the Spirit as manifested in the book of Acts and in Paul’s writings. He observed that the gifts of the Spirit were in operation among many believers in his era. Important to note is the fact that he called them ‘brethren,’ not heretics. He wrote, “In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God”<sup>30</sup>

In spite of Irenaeus’ obvious conviction that the gifts of the Spirit and *glossolalia* are a vital part of the Church, he was also painfully aware of the perilous heterodoxy that

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<sup>28</sup> Ibid., 533.

<sup>29</sup> Donald Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson: 1987), 63-80.

<sup>30</sup> *Fathers*, Vol. 1., 531.

was then quickly seeping under the doors of the church and into the hearts of the believers. Because of his strong opposition to such heresies, Irenaeus declared that those who were truly spiritual would cling to the apostolic tradition as handed down through the succession of the bishops. He wrote:

But it has [...] been shown, that the preaching of the Church is everywhere consistent, and continues on an even course [...]. “For the Church,” it has been said, “God hath set apostles, prophets, teachers,” and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to the Church, but defraud themselves of life through their perverse opinions and infamous behaviour. For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church.<sup>31</sup>

In spite of Irenaeus’ strong conviction of the continued role of the Spirit in the believer’s life and his apparent defence of the continuation of the spiritual gifts and speaking in tongues, he in actual fact played a significant role in steering the churches away from the practice of the spiritual gifts and other manifestations to a more controllable understanding of the Spirit and His work in the Church. “In his fear of abuse and his intense desire to structure the bishopric, he may have set the stage for a reduction in the Church’s vitality.”<sup>32</sup> The gifts were becoming a part of the developing praxis of the institutional Church. A bishop alone would carry the Spirit in such fashion and the Eucharist would be the only means by which one could experience the Spirit. As a direct result, later occurrences of spiritual gifts would cause suspicion and unrest in the institutional Church and every spark of evidence of the Spirit’s movement, outside the sacraments, would be smothered.

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<sup>31</sup> Ibid., 458.

<sup>32</sup> Stanley M. Burgess, *The Holy Spirit: Ancient Christian Traditions*, 62.

While Irenaeus was reacting to the problems arising in the Western Church, Tertullian (c. 160 – c. 225) was doing the same, but from a very different angle.<sup>33</sup> Many scholars link Tertullian with Montanism, while others, such as Ronald A. Kydd, a historical theologian and Anglican priest, attempt to bypass that equation, making individual distinctions.<sup>34</sup> Tertullian, as one of the greatest theologians of the early centuries of the Church, taught a correlation between water baptism and Spirit baptism. He wrote, “Not that in the waters we receive the Holy Spirit, but cleansed in water, and [...] we are prepared for the Spirit.”<sup>35</sup> Tertullian, unlike Irenaeus, refused to attach the Spirit steadfastly to any religious rite or sacrament. He exhorted the newly baptized to “ask from the Lord, that His own specialties of grace *and* distribution of gifts [as referenced in 1 Cor. 12:4-12] may be supplied to you.”<sup>36</sup>

Although it seems that Irenaeus generally set the stage for a gradual decline in the use of the spiritual gifts and speaking in tongues, there is evidence that they did not cease entirely and were encouraged and practiced by a continuing consistent minority.

In the third century, Cyprian of Carthage (d. 258) associated the seal of the Spirit with the laying on of hands. Although he firmly believed that baptism in water was fundamental to the Christian faith, he viewed it as a mere outward sign and it was not sufficient. He said that those who had been baptized must then present themselves to the bishops who would pray and lay hands on them whereby “they who are baptized in the Church are brought to the prelates of the Church, and by our prayers and by the

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<sup>33</sup> Donald G. Bloesch, *The Holy Spirit: Works and Gifts* (Downers Grove, IL: Intervarsity, 2000), 80.

<sup>34</sup> Ronald A. Kydd, *Charismatic Gifts in the Early Church: An Exploration Into the Gifts of the Spirit During the First Three Centuries of the Christian Church* (Peabody, MA: Hendricks on Publishers, 1984), 31. Kydd is Associate Professor of Church History at Tyndale University. He is a former Pentecostal who previously taught at Eastern Pentecostal Bible College.

<sup>35</sup> *Fathers*, Vol. 3., 672.

<sup>36</sup> *Ibid.*, 679.



imposition of hands obtain the Holy Spirit, and are perfected with the Lord's seal."<sup>37</sup> It can be said that Cyprian believed that salvation and baptism were not the climax of the Christian experience and were not sufficient for sanctification. He believed and taught a 'second blessing' whereby after being baptized one would receive the Holy Spirit and be made complete. He seemed to indicate that somehow salvation, even when accompanied with the believer's baptism, was insufficient. One must further seek the seal of the Spirit and receive the Holy Ghost, through the laying on of hands by the priests.

Perhaps one of the greatest scholars in the ancient Church was Origen. He was born in approximately 185 AD, probably in Alexandria.<sup>38</sup> Origen had a great deal to say about the Holy Spirit and particularly the work of the Spirit. Through his writings, he seems to indicate that the Spiritual gifts were still in operation in the Church during his lifetime, yet seemingly not to the extent experienced in the first century. He observed, "There are still preserved among Christians traces of that Holy Spirit [...]. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos."<sup>39</sup> Origen also instructed that one of the purposes for spiritual gifts in the Church is to examine and to clarify the doctrine of those who teach. Furthermore, when the 2<sup>nd</sup> century pagan philosopher Celcus, in writing against Christianity, attempted to discredit the charisms exercised by individuals within the Church, Origen responded vehemently in opposition. Origen bestowed special emphasis on the validating force of signs and wonders by pronouncing:

We have to say, moreover, that the Gospel has a demonstration of its own, more divine than any establishment by Grecian dialectics. And this diviner method is

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<sup>37</sup> *Fathers*, Vol. 5., 381.

<sup>38</sup> Stanley M. Burgess, *The Holy Spirit: Ancient Christian Traditions*, 72.

<sup>39</sup> *Fathers*, Vol. 4., 415.

called by the apostle the “manifestation of the Spirit and of power:” of “the Spirit,” on account of the prophecies, which are sufficient to produce faith in any one who read them, especially in those things which relate to Christ; and of “power,” because of the signs and wonders which we must believe to have been performed, both on many other grounds, and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel.<sup>40</sup>

Stanley M. Burgess, Distinguished Professor of Christian History at Regent University, argued in regard to this statement of Origen that “Origen understands that the gifts of the Spirit are not for all Christians. Rather, they are intended for those who are counted worthy, for those who already are living a Christian life guided by the Spirit.”<sup>41</sup> In short, Origen conveyed that the gifts of the Spirit were in decline because they were at that time only being given to certain believers. Yet, a more convincing argument can be offered. Because in the second century the use of the gifts of the Spirit was in decline, Burgess conveys that Origen believed that the gifts of the Spirit were then only given to the “spiritual elite.” However, more likely is that the decline of the gifts was a direct result of the state of the Church at the time, the official stance of the episcopacy, and the inevitable movement away from Christ in both time and commitment. To say that one would have had to attain a certain level of spirituality in order to exercise a spiritual gift is an unfortunate misconception. Rather, very few believers thought that the spiritual gifts were accessible and attainable, thus they were not a part of their lives, as is still the case in many Christian groups today.

In this time period, largely the result of Irenaeus, it was commonly believed that the bishop was the sole proprietor of the Spirit and thus the laying on of hands by a

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<sup>40</sup> Ibid., 397-398.

<sup>41</sup> Stanley M. Burgess, *The Holy Spirit: Ancient Christian Traditions*, 77.

bishop had great significance in the impartation of the Holy Spirit subsequent to one's baptism. Those who still upheld the exercising of the spiritual gifts, along with speaking in tongues, valued the laying on of hands by those in clerical authority as they were viewed as the vessel from which the Holy Spirit would emanate.

Although the gifts of the Spirit continued among many individuals or sects within the Church, such as the Montanists, they were increasingly questioned by clerics and theologians who regarded spiritual security as dependant on right order and right theology. Ronald A. Kydd makes a significant observation regarding the use of the spiritual gifts and speaking in tongues in the early Church:

A careful study of the texts of the Montanist prophecies and of comments made by early critics of the movement points strongly to the conclusion that prophecy and tongues, two spiritual gifts prominent within the New Testament Church, had continued among Christians into [at least] the second half of the second century.<sup>42</sup>

In short, the spiritual authorities in the Church were given the task of protecting the church and safeguarding what had been given to them. Part of this duty was to protect and safeguard against perceived heresy. In order to maintain uniformity and prevent false doctrine from pervading the Church, spiritual gifts and tongues-speaking were initially frowned-upon and eventually 'pushed out of the picture.'

### **Reformation Theologians and the Gifts of the Spirit**

Moving from the theologians of the early church, one can trace the developing doctrine of the Holy Spirit as it pertains to the charismata and baptism into the time of the Reformation. The Reformers had much to say regarding the gifts of the Spirit, yet they downplayed the role of the charisms of the Spirit and approached them with considerable

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<sup>42</sup> Ronald A. Kydd, *Charismatic Gifts in the Early Church*, 36.

reserve. Martin Luther (1483 – 1546), a major voice in the Reformation, was not in support of the use of manifestations of the Spirit. He was, however, “adamant that the work of salvation involves a two-fold baptism: with water and the Spirit. Baptism with water and the Word is the channel or sign of baptism with the Spirit.”<sup>43</sup> In his discourse on John 3, he asserted that salvation occurs through water and the Holy Spirit. He went on to write, “We are baptized in God’s name, with God’s Word, and with water. Thus our sins are forgiven, and we are saved from eternal death.”<sup>44</sup> John Calvin (1509 – 1564)<sup>45</sup> also “strongly adhered to the inseparability of the sign (baptism) and the thing signified (the gift of the Spirit).”<sup>46</sup> For Calvin, baptism was the seal and sign of the outpouring of the Spirit. He wrote that the primary purpose of the Holy Spirit is to engraft us into the body of Christ.<sup>47</sup> While both Luther and Calvin believed that the miracles of Pentecost had long since ceased, they were both of the belief that the Spirit was still very much at work in the hearts and lives of people whose lives were given in service to Christ.

For Ulrich Zwingli (1484 – 1531) the baptism of the Spirit is something quite different from water baptism. Unlike Calvin, he separated Spirit baptism from water baptism when he said, “the two baptisms are not always concurrent. Indeed, in the Bible as a whole we find more instances of the Spirit given before water baptism than after.”<sup>48</sup> For Zwingli, baptism signified “inward enlightenment and calling when we know God

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<sup>43</sup> Donald G. Bloesch, *The Holy Spirit: Works and Gifts*, 99.

<sup>44</sup> Jaroslav Pelikan, ed., *Luther’s Works* Vol. 22; Martin H. Bertram, trans. (St. Louis, MO: Concordia, 1957), 287.

<sup>45</sup> Calvin’s given French name was *Jean Cauvin*, but for the purposes of this work he will be referred to as John Calvin, as he has become commonly known.

<sup>46</sup> Donald G. Bloesch, *The Holy Spirit: Works and Gifts*, 100.

<sup>47</sup> John Calvin, *Institutes of Christian Religion*, John T. McNeill, ed.; Ford Lewis Battles, trans. (Philadelphia, PA: Westminster Press, 1960), 537.

<sup>48</sup> Ulrich Zwingli, Heinrich Bullinger, and Geoffrey William Bromiley, *Zwingli and Bullinger: Selected Translations with Introductions and Notes* (Philadelphia, PA: Westminster Press, 1953), 136.

and cleave to Him.”<sup>49</sup> Zwingli said, “He will baptize you inwardly with his Spirit, setting you on fire with his love and endowing you with the gift of tongues [...]. Without it none can be saved.”<sup>50</sup> He went on to explain that “the outward baptism of the Spirit is an external sign, the gift of tongues.”<sup>51</sup> Zwingli made reference to the first chapter of Acts to substantiate his claim. He was clearly in support of speaking in tongues as a relevant aspect of Christian life, given by God, and went so far as to deem the inward baptism as essential for salvation. While he was very much supportive of the “outward baptism” as evidenced by speaking in tongues, he said that it was given “infrequently and only to a few.”<sup>52</sup>

Another major group of Reformation thinkers in the development of the distinctive aspects of modern Pentecostal theology were the Anabaptists. Some Anabaptists, such as Balthasar Hubmaier (c. 1480 – 1528) of Friedburg, an influential German leader who became one of the most well-respected Anabaptist theologians of the Reformation, taught a baptism of the Spirit separate from baptism in water.<sup>53</sup> Although the Anabaptists are in many ways forerunners of the present Pentecostal movement, there are distinct differences between the two in terms of theology. For the Anabaptists, Spirit baptism is essentially related to salvation, whereas for the Pentecostals this baptism is an experience distinct from and subsequent to salvation. In the Anabaptist understanding of baptism in the Spirit, much suffering would be expected because baptism by fire is connected to baptism of the Spirit. In contrast, Pentecostals would associate baptism in the Spirit with great joy and with the impartation of power for Christian service.

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<sup>49</sup> Ibid., 132.

<sup>50</sup> Ibid., 137.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid., 137.

<sup>53</sup> William R. Estep, *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*, Rev. ed. (Grand Rapids, MI: Eerdmans, 1996), 207-223.

Pentecostals and certain Anabaptists are quite similar in practice when it comes to the practical seeking of the gift of the Spirit. The Anabaptists spoke of human preparations for Spirit baptism – seeking, praying, obedience to God, renouncing sin, believing and separation from the world.<sup>54</sup> Thus, distinct parallels can be drawn with Anabaptists to modern Pentecostalism.

When tracing the development of the theology of present-day Pentecostals, one can discern a major shift in theology as the Anabaptists come on the scene in the sixteenth century.<sup>55</sup> The spiritual atmosphere created by the Anabaptists was quite opposite that of most mainline Christianity throughout history. Important to note are the three primary divisions of Anabaptists, much like the divisions of ‘Pentecostals.’ Anabaptists, inspirationists (or spiritualists), and rationalists (or antitrinitarians) are often lumped together under one broad label. “Failure to distinguish between [these groups] has led to gross misunderstanding of the entire Radical Reformation.”<sup>56</sup>

The charismatic gifts, also sometimes called mystical phenomena, were much in evidence in several Anabaptist sects, particularly the spiritualists: miracles, healings, prophecy, tongues, dancing in the Spirit as well as other manifestations.<sup>57</sup> Yet a significant observation is that these gifts were not elevated above the demands of living a Christian life. They were intended for the service of ministry and the building up of the body of Christ, which reflects the teaching of the Apostle Paul in I Corinthians 12.

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<sup>54</sup> George Huntston Williams, *Radical Reformation* (Philadelphia, PA: Westminster Press, 1962), pp. 51, 382-83, 858-59.

<sup>55</sup> Though traces of Pentecostal theology can be found in various groups of Anabaptists, particular attention can be drawn to Anabaptist spiritualists for their emphasis on a new outpouring of the Spirit and the Anabaptists in Germany and Switzerland for their practice of speaking in tongues. See Donald G. Bloesch, *The Holy Spirit: Works and Gifts, 180-181*.

<sup>56</sup> William R. Estep, *The Anabaptist Story*, 21. George Huntston Williams essentially makes the same distinctions.

<sup>57</sup> George Huntston Williams, *The Radical Reformation*, 443.

## The Pietist Movement and Quakers

Following the Anabaptist influence on present-day Pentecostalism, one is able to trace the development of Pentecostal theology through the Pietist movement and the Quakers. In the later 17<sup>th</sup> and early 18<sup>th</sup> centuries, there was an eruption of and rapid increase in spiritual enthusiasm. Geoffrey Nuttall, a British Congregational minister and church historian, noted a heightened awareness of and an intense longing for religious experience:

For increasingly it was borne in upon radical Puritans that the age in which they lived was the ‘age of the Spirit’. It is probable that this issued simply from their own insistence on the centrality of the doctrine of the Holy Spirit, combined with the current reawakening of an historic sense.<sup>58</sup>

In the second English Reformation, the Puritans expected ‘new light’ from the Holy Spirit. This was a new development in pneumatology and is relevant in tracing the development of the Pentecostal understanding of Spirit baptism because Pentecostal believers are known for seeking a ‘revelation’ from God. This is not a part of a written doctrine, but is often an aspect of Pentecostal practice.<sup>59</sup>

In Puritanism, there was a tendency to associate the Holy Spirit in a person with a person’s conscience.<sup>60</sup> Moreover, Puritans upheld the centrality of dependence on the Holy Spirit and such was superior to reason or conscience.<sup>61</sup> The idea of “discerning the

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<sup>58</sup> Geoffrey F. Nuttall, *The Holy Spirit in Puritan Faith and Experience* 2<sup>nd</sup> ed. (Chicago, IL: University of Chicago Press, 1992), 104.

<sup>59</sup> In this case, ‘Pentecostal’ refers to the broader definition of the term. Charismatic Pentecostals are particularly known for seeking a new revelation or ‘word’ from the Lord. As an example, Benny Hinn, a charismatic Pentecostal, in his book *Good Morning Holy Spirit*, mentions his first encounter with the Holy Spirit and how every subsequent ‘revelation’ makes His walk with God more complete. See Benny Hinn, *Good Morning Holy Spirit* (Nashville, TN: Thomas Nelson, Inc., 1997), 87.

<sup>60</sup> Geoffrey F. Nuttall, *The Holy Spirit in Puritan Faith and Experience*, 37.

<sup>61</sup> *Ibid.*, 42.

spirits” was significant in both Puritan and Quaker circles.<sup>62</sup> Also related to present-day Pentecostalism was the Puritan notion of the Spirit’s indwelling. In 1656 a Puritan writer, R. Hollinworth, spoke of the Spirit’s indwelling, yet differed from Pentecostal thought by arguing that when the Spirit indwells a believer, it is not personal. He contended:

When I speak of the Spirit’s being, or dwelling in a Saint: I mean not an essential or personal in-being or in-dwelling of the Spirit, as he is God, or the third Person of the Holy Trinity. This Scriptural phrase of in-being and in-dwelling, doth import only inwardness, meer relation and close union. Hence God is said to be Christ, as well as Christ in God, and the Saints are as well to be in, and to dwell in Christ, and to be in the Spirit, as Christ or the holy Spirit are said to be, or dwell in them; and therefore this phrase doth no more evidence personal inhabitation, on the one side then on the other.<sup>63</sup>

The more radical Puritans could not be pacified with this type of understanding of the Spirit. Representing this view, Thomas Goodwin (1600 – 1680), an English Puritan theologian and preacher, asserted, “The gift of the person of the Holy Ghost [...], given to us to dwell in us forever, as he is, this is the greatest earnest that God could bestow upon us of our inheritance to come.”<sup>64</sup> Thus radical Puritanism had much more in common with present-day Pentecostalism in their affirmation of the indwelling of the Spirit in the believer.

In the context of radical English Puritanism, the Quakers were the next group whose influence had an impact upon present-day Pentecostal doctrine of the Spirit. The Society of Friends was founded during the tumultuous Interregnum period by George Fox (1624 – 1690). Fox was one of many who were “dissatisfied with both the Anglican

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<sup>62</sup> Ibid., chapter 2.

<sup>63</sup> R. Hollinworth, *The Holy Ghost on the Bench* (1656). Qtd. in Geoffrey F. Nuttall, *The Holy Spirit in Puritan Faith and Experience*, 49.

<sup>64</sup> Thomas Goodwin, *The Works of Thomas Goodwin* Vol. 1. (Edinburgh, UK: Ballantyne and Company, 1861), 257.



establishment and Presbyterian Puritanism.”<sup>65</sup> In early adulthood Fox began a religious quest for spiritual fulfillment.<sup>66</sup> He went from one priest to another, attempting to remedy his spiritual angst.<sup>67</sup> After finding no satisfaction in his spiritual quest and after forsaking confidence in the priests to aid him in his pursuit of spiritual fulfilment, he heard a voice speak to his condition saying, “There is one, even Jesus Christ, that can speak to thy condition.”<sup>68</sup> In 1647, Fox began preaching and was followed by a group of enthusiasts, numbering in the thousands by the mid 1650s.<sup>69</sup> Brought to trial for his attacks on the ordained clergy, he told the local magistrate that he should tremble at the Word of God. As a result, the arbitrator called Fox a “Quaker” – a name that remains to the present time.

The Quaker doctrine of the Holy Spirit is of great import in tracing the development of Pentecostal pneumatology. First of all, Quakers believed that every believer is capable of a direct and personal relationship with God. The basic idea revolves around the notion that there is a direct and unmediated access to God. As a result, there is no need for a minister, sacraments or liturgy. Essentially, the Holy Spirit is the ‘leader’ of corporate worship. “In many cases, no human worship leadership was assigned in favour of letting the Spirit be the “Master of Ceremonies.” For Quakers and others, God continued to speak through history and continues to do so today.”<sup>70</sup>

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<sup>65</sup> Hugh Barbour et al., *Quaker Crosscurrents: Three Hundred Years of Friends in the New York Yearly Meetings* (Syracuse, NY: Syracuse University Press, 1995), 1.

<sup>66</sup> George Fox, *An Autobiography* Reprint. (n.p.: Nu Vision Publications, 2007), 8.

<sup>67</sup> *Ibid.*, 8-13.

<sup>68</sup> *Ibid.*, 13.

<sup>69</sup> Stanley M. Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 1014.

<sup>70</sup> Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Books, 2002), 57.

## Summary

For those with an avid interest in the modern Pentecostal Movement and its interpretation of Scripture as it pertains to the spiritual gifts and speaking in tongues, a study of the historical development of these doctrines is not only beneficial but also necessary. In fact, it is a significant foundation in grounding Pentecostal theology within the larger theological framework of the broader Christian tradition. In such manner of study one will begin to understand clearly the current theological doctrine of Cessation to which many mainline Christian denominations so adamantly adhere. In the examination of the development of these particular topics, it seems clear that the use of the spiritual gifts along with the Baptism of the Holy Spirit did indeed cease to exist in the life of the universal Church in many ways. Yet, through study of several theologians of the early Church, it becomes painfully evident that they felt the need to limit the use of such gifts in the Church in order to protect the Church from perceived heresy. However, in their desire to protect the Church from the damage of heresy, the very vitality that was meant to be the sustenance of the Church was severed.

Although the charismata diminished greatly in the Church, one must note that these gifts did not cease entirely. There have been groups of believers since the primitive Church who have claimed that the charisms were still given by God for the edification of the Church and still relevant in the life of the believer. Throughout the history of the Christian Church, the evident decline in the use of the spiritual gifts and speaking in tongues was the direct result of spiritual apathy and rigid formalism that quenched such visible validation of the Spirit's activity. Only in minority groups and splinter sects was the Spirit able to find expression. This is an unfortunate and lamentable theme in the history of Christianity. In Pietism, an experiential foundation was laid upon which the

walls of Pentecostalism would eventually be built. Out of Pietism emerged the budding Methodist movement that initiated a new era of spirituality. The next chapter will explore that evolution.

## CHAPTER II

### **The Historical Development of Pentecostal Pneumatology (Part 2): From Methodism to Modern Pentecostalism**

After the Pietist Movement and Quakers, the next major signpost in the development of modern Pentecostal theology, as it pertains to the Spiritual Gifts and Spirit Baptism, is the Wesleyan movement. Methodism, an outgrowth of Pietism and Puritanism, is the most important of modern traditions in understanding Pentecostal origins and theology.<sup>71</sup>

#### **John Wesley**

John Wesley (1703-1791) was an Anglican clergyman, Biblical scholar, and theologian. Along with his brother Charles, John Wesley founded the Methodist Movement. In contrast to the prevailing Calvinism of his day, Wesley embraced Arminianism, and to a large extent, a doctrine of Christian perfection. Within Methodism, a highly evangelical approach was found, encouraging seekers to experience Jesus in a personal way.<sup>72</sup> This is significant given the emphasis within Pentecostalism on a “personal” relationship with God.<sup>73</sup>

In the theology of John Wesley, one can discover a common thread with some contemporary issues found within Pentecostal theology. Wesley believed that the gifts

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<sup>71</sup> Methodism grew out of Pietism. To trace this development, see F. Ernest Stoeffler, *The Rise of Evangelical Pietism* (Leiden, the Netherlands: E. J. Brill, 1971), 1-23.

<sup>72</sup> Jonathan Edwards and George Whitefield would have had a similar emphasis on experiencing Jesus.

<sup>73</sup> Assemblies of God, *Statement of Fundamental Truths* [online].

and miracles associated with the Spirit were continued through the first three centuries. However, “spiritual coldness” after Constantine was the result of the decline of the gifts of the Spirit. Denying that the cause was not “because there was no more occasion for them; because all the world was become Christian.”<sup>74</sup> John Wesley insisted rather that the love of the Christians had “waxed cold [and] was turned Heathen again and had only a dead form left.”<sup>75</sup>

In his sermon, *The More Excellent Way* (1787)<sup>76</sup>, Wesley spoke about the extraordinary gifts of the Spirit. He commented that the Apostle Paul placed great emphasis on these gifts and “exhorts the Corinthians [...] to *covet them earnestly*.”<sup>77</sup> Wesley went on to discuss these gifts and why he believed they were no longer as prominent in the church. The argument posed in Wesley’s sermon is worth quoting at length:

It does not appear that these extraordinary gifts of the Holy Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian [...]. From this time on they almost totally ceased; very few instances were found. The cause of this was not (as has been vulgarly supposed) “because there was no more occasion for them,” because all the world has become Christian. This was a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was, “the love of many,” almost of all Christians, so called, was “waxed cold.” The Christians had no more of the Spirit of Christ than the other Heathens. The Son of Man, when he came to examine his Church, could hardly “find faith upon the earth.” This was the real cause why the extraordinary gifts of the Holy

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<sup>74</sup> John Wesley, *The More Excellent Way (Sermon 89)* [online sermon](text from the 1872 edition – Thomas Jackson, ed., accessed 12 Nov. 2009); available from <http://new.gbgm-umc.org/umhistory/wesley/sermons/89/>.

<sup>75</sup> Ibid.

<sup>76</sup> Wesley’s sermons and notes were originally published as *Journals* (originally published in 20 parts, London, 1740-89).

<sup>77</sup> John Wesley, *The More Excellent Way (Sermon 89)* [online].

Ghost were no longer to be found in the Christian Church – because the Christians were turned Heathens again, and had only a dead form left.<sup>78</sup>

This was Wesley’s interpretation of Christian history. It is quite clear that Wesley did not feel that God ceased to give the spiritual gifts and various extraordinary manifestations to edify the Church. Rather, he felt that the Church itself was at fault for no longer being spiritual enough to be used of the Spirit in such manner. Wesley’s point is a persuasive argument in favour of the current Pentecostal standpoint and view of the supernatural gifts of the Spirit. Pentecostals argue that the gifts were not intended to “cease,” but should still be in operation in the Church today. While seeing an obvious point of similarity between Wesley and later Pentecostal theology as it pertains to the spiritual gifts and manifestations, Wesley would disagree with Pentecostal theology in the idea of “initial evidence.”

Wesley elevated the *fruit* (καρποι/karpoi) of the Spirit in contrast with the *gifts* (χαρισματα/charismata) of the Spirit. He regularly made this distinction, insisting that Christians do not receive the Holy Spirit merely to work miracles; but they are filled with the Holy Spirit in order to manifest the fruit of the Spirit.<sup>79</sup> Wesley felt that the extraordinary gifts were given only to a few. His concern was that each and every believer be filled with the Holy Spirit, for their own personal salvation and sanctification. However, one must note that he did acknowledge the extraordinary gifts as being still a vital part of the Christian life.

An area of Wesley’s theology that differs from modern Pentecostalism is in the doctrine of sanctification, which Wesley associated with Spirit-baptism. Pentecostals

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<sup>78</sup> Ibid.

<sup>79</sup> Donald W. Dayton, *Theological Roots of Pentecostalism*, 45.

adhere to a “second work of grace” after justification (salvation), which is the baptism in the Holy Spirit. This Pentecostal understanding of a second work was derived from John Wesley who, on the other hand, taught that the “second work” was sanctification which happened in a particular moment in time. John Wesley wrote in *A Plain Account of Christian Perfection* (1777), “We do not know a single instance in any place, a person receiving, *in one and the same moment*, remission of sins, the abiding witness of the Spirit, and a clean heart.”<sup>80</sup> Wesley gave further clarification to this idea in a letter to Arthur Keene by adding, “But the work itself (of sanctification as well as justification) is undoubtedly instantaneous. As after a gradual conviction of the guilt and power of sin you [were] justified in a moment, so after a gradually increasing conviction of inbred sin you will be sanctified in a moment.”<sup>81</sup>

Wesley is said to have recovered the doctrine of sanctification and there is much debate among Wesley scholars about what it meant to him – did sanctification occur instantaneously or was it progressive? It appears that Wesley believed it was both or either. He wrote,

It has been frequently observed that very few were clear in their judgment both with regard to justification and sanctification. Many who have spoken and written admirably well concerning justification had no clear conception, nay, were totally ignorant, of the doctrine of sanctification. [...] But it has pleased God to give the Methodists a full and clear knowledge of each, and the wide difference between them.<sup>82</sup>

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<sup>80</sup> John Wesley, *A Plain Account of Christian Perfection* (New York: G. Lane & P. P. Sandford, 1844), 8.

<sup>81</sup> John Wesley, *Wesley's Letters: 1784* [online] (text from a letter to Arthur Keene, Burdlington, 21 June 1784; accessed 7 April 2010); available from [http://wesley.nnu.edu/john\\_wesley/letters/1784a.htm](http://wesley.nnu.edu/john_wesley/letters/1784a.htm).

<sup>82</sup> John Wesley, *John Wesley: A Representative Collection of His Writings* Albert C. Outler, ed. (Oxford: Oxford University Press, 1964), 107-108.

Wesley proceeded to write that “at the same time a man is justified, sanctification properly begins.”<sup>83</sup> He describes justification at the gate, so to speak, whereby upon passing through the gate of justification, the process of sanctification begins. According to Wesley, “The new birth, therefore, is the first point of sanctification, which may increase “more and more unto the perfect day” (Prov. 4:18).<sup>84</sup> Clearly, Wesley’s understanding of a progressive sanctification has influenced the present Pentecostal view that upholds sanctification as both instantaneous and progressive.<sup>85</sup>

Pentecostalism drew heavily upon Wesley’s theology and his convictions of the subsequent and instantaneous experience, but transferred them somewhat from his understanding of sanctification to their own understanding of the Baptism in the Holy Spirit. For instance, the 1924 *Statement of Faith* of the Pentecostal Assemblies of Newfoundland<sup>86</sup> demonstrates this clearly. It declares,

[...] we join hands with Wesley and others, in their doctrine of “sanctification,” now so universally neglected or ridiculed by their professed successors. It is for every honest, thirsty soul.

“If you would have your soul refreshed  
with rain that falls from heaven,  
you must pray through like all the rest.

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<sup>83</sup> Ibid., 108.

<sup>84</sup> Ibid., 109.

<sup>85</sup> Pentecostal Assemblies of Canada, *Statement of Fundamental and Essential Truths* [online]; (accessed 1 March 2011); available from <http://www.paoc.org/upload/files2/docs/Stmt of Fundamental and Essential Truths.pdf>.

<sup>86</sup> The Pentecostal Assemblies of Newfoundland and Labrador is a Classical Pentecostal group, affiliated with the Assemblies of God in the US and the Pentecostal Assemblies of Canada. It found its origin when an American by the name of Alice Belle Garrigus felt called by God to spread the Gospel message in Newfoundland; she arrived in St. John’s, NL on December 1, 1910. For more on Alice Belle Garrigus and the origin of Newfoundland Pentecostalism see Burton K. Janes, *History of the Pentecostal Assemblies of Newfoundland* (St. John’s, NL: The Pentecostal Assemblies of Newfoundland, 1996); Burton K. Janes, *The Lady Who Came* Vol. 1. (St. John’s, NL: Good Tidings Press, 1982); Burton K. Janes, *The Lady Who Stayed* Vol. 2. (St. John’s, NL: Good Tidings Press, 1983).



And showers shall be given.”<sup>87</sup>

Evidently, Pentecostals have clearly adopted Wesley’s doctrine of sanctification and added to it their doctrine of a subsequent spiritual experience, namely, the baptism of the Holy Spirit.

The crux of the matter is that both the early Pentecostal Movement and its spiritual parent, Methodism, placed their theological emphasis at some point after justification.<sup>88</sup> It is quite clear that Wesley believed in entire sanctification as a work wrought by God in an experience subsequent to salvation. This is a significant point of similarity between the theology of John Wesley and the modern Pentecostal understanding of Spirit-baptism.<sup>89</sup> Pentecostalism drew heavily from its Methodist heritage in its convictions about the subsequent and instantaneous experience but transferred them somewhat from Wesley’s understanding of sanctification to a new understanding of the Baptism in the Holy Spirit. Both movements emphasize the work of the Spirit in the life of the believer *after* conversion.<sup>90</sup> It is clear that Wesley believed in entire sanctification as a work wrought by God in an experience subsequent to salvation. It must be noted, however, that there was some variance in early Pentecostalism as it relates to this spiritual progression. Some early Pentecostals held to a belief in a conversion experience, followed by Spirit-baptism (a two-step process). Other Pentecostals, stemming from their Methodist and holiness roots, maintained a three-step

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<sup>87</sup> Pentecostal Assemblies of Newfoundland, *Statement of Faith* [online]; (1924; accessed 1 March 2011); available from <http://www.mun.ca/rels/pent/texts/misc/vaters.html>.

<sup>88</sup> Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, MI: Eerdmans, 1970), 38.

<sup>89</sup> Although Pentecostals trace their understanding of Spirit-baptism through Wesley’s theology, Wesley did not use the terminology of “Baptism in the Holy Spirit.” John Fletcher (1729 – 1785), his successor, popularized this terminology.

<sup>90</sup> Frederick Dale Bruner, *A Theology of the Holy Spirit*, 38.

process: salvation, sanctification and Spirit-baptism.<sup>91</sup> The understanding of a subsequent experience is the first step in tracing the Pentecostal doctrine of the Baptism of the Holy Spirit as a second work of grace. This idea was furthered in the lives and work of John Fletcher and Thomas Webb.

### **John Fletcher and Thomas Webb**

In tracing the development of Pentecostal doctrine, it will prove beneficial to briefly consider the ideas of Wesley's successor, John Fletcher (1729 – 1785), a man who announced himself as a soldier of the cross and Wesley's spiritual son.<sup>92</sup> As Methodism became established, so did the idea of a 'moment' of entire sanctification. John Fletcher was the first to connect Spirit baptism with full sanctification.<sup>93</sup> From this, "the question naturally arose as to whether it was appropriate to describe this moment in terms of the baptism of the Holy Spirit. While Fletcher was keen on using this phrase<sup>94</sup> Wesley appears to have resisted this trend."<sup>95</sup> So it would seem that Wesley and Fletcher did not agree on this matter.<sup>96</sup> The idea of a second work of grace as the Baptism in the Holy Spirit did not develop until much later in Methodism, likely due in part to Wesley's resistance and "the controlling force of his motifs in that context."<sup>97</sup> A shift between Wesley and Fletcher caused Methodism to move from an essentially Christocentric framework closer to a Pneumatocentric one; from a basically Pauline or Johannine

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<sup>91</sup> An unpublished article by the author deals briefly with this. See Allison S. MacGregor, "The Development of Early Newfoundland Pentecostal Christology," (Directed Study Paper, Acadia Divinity College, 2011).

<sup>92</sup> Frank Baker, *From Wesley to Asbury: Studies in Early American Methodism* (Durham, NC: Duke University Press, 1976), 51.

<sup>93</sup> Amos Young, *The Spirit Poured Out on All Flesh* (Grand Rapids, MI: Baker Publishing, 2005), 105.

<sup>94</sup> James Dunn, "Spirit-Baptism and Pentecostalism," *Scottish Journal of Theology* 23 (1970): 397-399.

<sup>95</sup> Merrill F. Unger, *The Baptism and Gifts of the Holy Spirit* (Chicago, IL: Moody Press, 1974), 8.

<sup>96</sup> Donald Dayton, *Theological Roots of Pentecostalism*, 50.

<sup>97</sup> *Ibid.*, 54.

exegetical orientation to a Lukan one; from an emphasis on personal holiness to an emphasis on power.<sup>98</sup>

When Methodism was transplanted to America, it brought with it the doctrine of entire sanctification. The first Methodist preacher in North America was Captain Thomas Webb (d. 1796) who was, in reality, a military officer and not a travelling preacher.<sup>99</sup> He connected the reception of the Holy Spirit with entire sanctification. In the first recorded Methodist sermon in America in 1766, Thomas Webb declared:

The words of the text were written by the Apostles after the act of justification had passed on them. But you see, my friends, this was not enough for them. They must receive the Holy Ghost after this. So must you. You must be sanctified. But you are not. You are only Christians in part. You have not received the Holy Ghost. I know it. I can feel your spirits hanging about me like so much dead flesh.<sup>100</sup>

This was the beginning of a significant shift in theological experience, which can be observed in the person of Adam Clarke.

### **Adam Clarke**

The early Methodists also added much to the present Pentecostal understanding of pneumatology. After John Wesley, one can see threads of what was to become Pentecostal theology sewn through the work and theology of Adam Clarke. Along with Wesley and others, Adam Clarke (1760/1762 – 1832) is credited with great contributions to the development of Methodism. An early Methodist historian, George John Stevenson claimed that, “John and Charles Wesley alone excepted, no man in Methodism has done

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<sup>98</sup> Donald Dayton sums up this shift in chapter 2 outlining the “crucial divide” between Wesley and Fletcher. This is of great significance in the narrative.

<sup>99</sup> Jonathan Crowther, *A Portraiture of Methodism: or, The History of the Wesleyan Methodists* (London, UK: Richard Edwards, 1815), 395. See also John Fletcher Hurst, *The History of Methodism* Vol. 1. (New York: Eaton & Mains, 1902), 8 and Frank Baker, *From Wesley to Asbury*, 51.

<sup>100</sup> John Fletcher Hurst, *The History of Methodism* Vol. 3. (New York: Eaton & Mains, 1902), 1252.

so much to elevate and purify the moral, social, and intellectual condition of the people as Adam Clarke.”<sup>101</sup> Clarke was a self-taught Bible scholar and prominent leader in early Methodism and held a very high view of Scripture.<sup>102</sup> His commentary was in the saddlebag of every preacher at that time.

Clarke’s most significant contribution to the development of Pentecostal theology was in his understanding of Spirit baptism. In Clarke’s commentary on the book of Acts he wrote, “John baptized with water, which was a sign of penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin.”<sup>103</sup> Clarke built upon Wesley’s understanding of sanctification and equated the idea of entire sanctification with Spirit baptism, which is a significant development in pneumatology. A spark in the Methodist movement began a fire of American Perfectionism. Christian Perfection grew out of Methodism and among those whose lives were affected by this doctrine are Charles G. Finney and Phoebe Palmer.<sup>104</sup>

### **Charles G. Finney**

The next major non-Wesleyan influence in the evolving doctrine of the Holy Spirit was Charles G. Finney (1792-1875), an American Presbyterian lawyer who later became one of the best-known revivalists in the United States of the 19<sup>th</sup> century. He differed a great deal from Wesleyan theology and in fact, would not have had much positive to say about the Methodist Movement. After his experience of being baptized in

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<sup>101</sup> George John Stevenson, *Methodist Worthies: Character Sketches of Methodist Preachers of the Several Denominations with Historical Sketch of Each Connexion* Vol. 2. (Edinburgh, UK: Grange Publishing Works, 1884), 222.

<sup>102</sup> John McCarthy, “Early Wesleyan Views of Scripture,” *Wesleyan Theological Journal* 16:2 (Jan 1985): 95-105.

<sup>103</sup> Adam Clarke, *Commentary on the Book of Acts* [online]; (accessed 28 February 2011); available from <http://www.studydrive.org/com/acc/view.cgi?book=ac&chapter=001>.

<sup>104</sup> Donald Dayton, *Theological Roots of Pentecostalism*, 63-71.

the Holy Spirit, Finney left his law practice and became a revivalist preacher.<sup>105</sup> His influence, along with that of Nathaniel W. Taylor (1786 – 1858), was very significant in the revival theology of the Second Great Awakening. Finney is said to have been the best-known revivalist in the United States<sup>106</sup> and has also been called the “father of modern revivalism.”<sup>107</sup>

Under Finney’s ministry, the morphology of conversion began to change dramatically and thus he was a major influence on the modern Pentecostal understanding of subsequence. The emphasis on the *process* of conversion was replaced with an understanding of a crisis experience that took place in a specific moment of time. Finney then emphasized “a second work of entire sanctification that enables one to attain perfection” and his second work of grace would enable the Christian to be perfect with the “old man” of sin dead.<sup>108</sup> He explained that sin and holiness “could not exist in the same person.”<sup>109</sup> This shift in understanding of conversion paved the way for a similar move in sanctification theology. Donald Dayton, a Wesleyan theologian, described this progression in his well-known *Theological Roots of Pentecostalism* (1987):

These developments were a necessary prelude to what would follow. Once “crisis” overwhelms “process” to make sanctification primarily an event occurring at a definite point in time – that is, when sanctification has been largely absorbed into entire sanctification – and once the teleological thrust of Christian perfection

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<sup>105</sup> Charles E. Hambrick-Stowe, *Charles G. Finney and the Spirit of American Evangelicalism* (Grand Rapids, MI: Eerdmans, 1996), 7-14.

<sup>106</sup> Frank Hugh Foster, *A Genetic History of the New England Theology* (Chicago, IL: The University of Chicago Press, 1907), 453.

<sup>107</sup> Barry Hankins, *The Second Great Awakening and the Transcendentalists* (Westport, CT: Greenwood Press, 2004), 137.

<sup>108</sup> Earle E. Cairns, *Christianity Through the Centuries: A History of the Christian Church* (Grand Rapids, MI: Zondervan, 1996), 494.

<sup>109</sup> Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, Rev. ed. (Grand Rapids, MI: Eerdmans, 1997), 15. See also W. S. Hudson, *Religion in America* (New York: Scribner’s, 1965) and John Leroy Gresham, *Charles G. Finney’s Doctrine of the Baptism of the Holy Spirit* (Peabody, MA: Hendrickson, 1994).

is transmuted into an initiatory experience that usually follows rapidly on conversion, the stage has been set for the emergence of the Pentecostal formulation of entire sanctification.<sup>110</sup>

Charles Finney also made one other very significant contribution to the development of what would become Pentecostal theology. Finney laid a new emphasis on the doctrine of Spirit-Baptism. He argued that the Baptism in the Holy Spirit was not only essential for sanctification, but was also empowerment for service.<sup>111</sup>

Finney's later discussions of the baptism in the Holy Spirit revolved around those two themes: sanctification and usefulness. The baptism was presented either as a cleansing, liberating experience or as an act of empowerment for ministry.<sup>112</sup>

On this matter Finney wrote,

If filled with the Spirit, you will be useful. You cannot help being useful. Even if you were sick and unable to go out of your room, or to converse, and saw nobody, you would be ten times more useful than a hundred of those counterpart sort of Christians who have no spirituality.<sup>113</sup>

Finney is noted for connecting the baptism of the Holy Spirit to both sanctification and empowerment for service. Concurrent with Charles G. Finney were further developments within the Methodist family in North America. Finney thus represents an important step in the evolution of pneumatology in the 19<sup>th</sup> century. This is of great significance in early Pentecostalism. Regarding this significance, Frederick Dale Bruner, a contemporary Presbyterian theologian, has written,

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<sup>110</sup> Donald Dayton, *Theological Roots of Pentecostalism*, 70.

<sup>111</sup> John L. Gresham, *Charles G. Finney's Doctrine of the Baptism of the Holy Spirit*, 15. Gresham controversially labels Finney "the grandfather of Pentecostalism." The development of the theme of power in connection to Spirit baptism is paramount in understanding the development of Pentecostal pneumatology. This transition in holiness theology and praxis is credited to Finney.

<sup>112</sup> *Ibid.*

<sup>113</sup> Charles G. Finney, *Lectures on Revivals of Religion* 2<sup>nd</sup> ed. (New York: Leavitt, Lord & Co., 1835), 108.

From the point of view of the history of doctrine it appears that out of the Methodist-holiness quest for an instantaneous experience of salvation, or a “second work of grace” after justification, came Pentecostalism’s centering of its aspiration in an instantaneously experienced baptism in the Holy Spirit subsequent to conversion.<sup>114</sup>

After Charles G. Finney, the next major influence in tracing the development of the distinctive elements of Pentecostal theology was Phoebe Palmer.

### **Phoebe Palmer**

Phoebe Palmer<sup>115</sup> (1807-1874) was a driving force in the great revival of 1858 and she directly addressed the issue of Christian perfection. She was married to a Methodist physician, Walter Palmer, and sought the powerful conversion experience that she had heard of many friends receiving. When she experienced that joyous conversion, she believed that God would make her holy. As she consecrated her life to God, she said, “Whatever my former deficiencies may have been, God requires that I should *now* be holy. Whether *convicted*, or otherwise, *duty is plain*. God requires *present* holiness.”<sup>116</sup> She reduced John Wesley’s perfectionism into a three-step process: consecration, faith and testimony.<sup>117</sup> She began sharing about her experience both personally and in large meetings. Palmer, like Wesley, taught that entire sanctification is a second and distinct work of grace. She followed in the footsteps of John Fletcher, however, when it came to equating the *experience* of entire sanctification with the baptism of the Holy Spirit.<sup>118</sup> It

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<sup>114</sup> Frederick Dale Bruner, *A Theology of the Holy Spirit*, 37.

<sup>115</sup> One must note Palmer’s exposure to Methodist thought, theology and praxis, which would most certainly have influenced her own doctrinal understandings.

<sup>116</sup> Phoebe Palmer, *The Way of Holiness* (New York: Phoebe Palmer, 1854), 19.

<sup>117</sup> Charles Edward White, “Phoebe Palmer and the Development of Pentecostal Pneumatology,” *Wesleyan Theological Journal* 23, no. 1-2 (March 1, 1988): 198-212.

<sup>118</sup> Timothy L. Smith, “How John Fletcher Became the Theologian of Wesleyan Perfectionism, 1770-1776,” *Wesleyan Theological Journal* 15/1 (March 1, 1980): 68-87.

was Palmer who broadly popularized this vocabulary.<sup>119</sup> At a Methodist camp meeting in Upper Canada in June 1857, Palmer inquired as to whether believers of that day ought not to expect a baptism of the Holy Ghost similar to that on the day of Pentecost. Her teaching, that such was every believer's privilege, spread far and wide.<sup>120</sup> She travelled all over the Eastern United States and Canada holding mass meetings.

Palmer's influence on Pentecostal pneumatology is still evident today. Pentecostal believers are commonly taught three steps to receiving the baptism of the Holy Spirit, namely: to receive salvation; to be completely surrendered to God; and to believe. According to Charles Edward White,<sup>121</sup> Professor of Christian Thought and History at Spring Arbor University, wrote of Palmer's views:

The first step, conversion, is implicit in the teaching of Phoebe Palmer. The second step, obedience, is a renunciation of all sinful practices and attitudes, and promise of a future commitment. It is exactly what Mrs. Palmer meant by entire consecration. Faith, the third step, means believing that God will fulfill His promise. [Some] Pentecostals teach that when faith is sufficient, God sends the baptism. Similarly, Phoebe Palmer said that God sanctifies the believer when the gift is apprehended by faith.<sup>122</sup>

It was at this time within Methodism that two groups began to emerge with differing opinions: those who carried on Wesley's view of instantaneous sanctification received through an experience subsequent to conversion, and those who were objected to it.<sup>123</sup> The Holiness movement of the mid-nineteenth century found its beginnings in the former of the two groups. Due to dissatisfaction with the mainstream Methodist

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<sup>119</sup> Charles Edward White, "Phoebe Palmer and the Development of Pentecostal Pneumatology," 198-212.

<sup>120</sup> Richard M. Riss, *A Survey of 20<sup>th</sup>-Century Revival Movements in North America* (Peabody, MA: Hendrickson, 1988), 18.

<sup>121</sup> Charles Edward White is an expert on the life and theology of Phoebe Palmer. He has studied at Harvard, Gordon-Conwell, Cambridge, and Boston.

<sup>122</sup> Charles Edward White, "Phoebe Palmer and the Development of Pentecostal Pneumatology," 198-212.

<sup>123</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement*, 46.



Episcopal churches and what was perceived as tendencies toward liberalism and its departure from the holiness teachings of its founder in doctrine, many people began to look for religious satisfaction elsewhere. “Instead of forming one big, unified denomination, however, between 1800 and 1905 they fragmented into over a score of denominations”<sup>124</sup> The connection between modern Pentecostalism and its Methodist roots can be traced through Adam Crooks.

### **Adam Crooks**

Adam Crooks (1824-1874) is undervalued in the broader history of North American Methodism. In the Wesleyan Methodist Connection,<sup>125</sup> previously a come-outer antislavery denomination of Methodists, a shift toward holiness occurred under the leadership of Adam Crooks. He was known especially for his early strong stance as an abolitionist.<sup>126</sup> Crooks is significant in the history of Methodism, and subsequently Pentecostalism because it was his influence that helped cause the shift in Wesleyanism from a social reform group to a holiness movement.<sup>127</sup> The Wesleyans became enthusiasts of the holiness crusade.<sup>128</sup> This was the fertile ground in which the seed of Pentecostalism was soon to be planted.

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<sup>124</sup> Ibid. For more on the American decline of Methodism, see *Temporal Prosperity and Spiritual Decline, or, Free Thoughts on Some Aspects of Modern Methodism* (London, UK: Hamilton, Adams, and Co., 1866). The author of this history, a Methodist minister, examines some of the contributing factors to the Methodist decline including, but not limited to, the misuse of funds, increasing worldliness, lack of power, formalism, worship performance rather than true experience, and lack of quality leaders. See also Wilson Thomas Hogue, *History of the Free Methodist Church of North America* Vol. 1. (Chicago, IL: Free Methodist Publishing House, 1915), chapters 2-3.

<sup>125</sup> This group was formed after splitting from the Methodist Episcopal Church. They chose this name to distinguish themselves from the British Wesleyan Methodists.

<sup>126</sup> Matthew Simpson, ed. *Cyclopedia of Methodism: Embracing its Rise, Progress, and Present Condition, with Biographical Notices and Numerous Illustrations* (Philadelphia, PA: Everts & Stewart, 1878), 269.

<sup>127</sup> William Brackney, “Church Union Dialogue in the Come-Outer Tradition: Wesleyan Methodists and Methodist Protestants, 1858-1867,” *Methodist History* 24:2 (January 1986): 82-97.

<sup>128</sup> William Brackney, “Church Union Dialogue in the Come-Outer Tradition.”

## **Adoniram Judson Gordon**

Somewhat surprisingly, the impact of the holiness movement and openness to a new doctrine of the Holy Spirit can be seen among Baptists. A. J. Gordon (1836 – 1895) was an American Baptist pastor and writer. He was the third of twelve children. His father, John Calvin Gordon, was a Calvinistic Baptist deacon named after John Calvin. He was named after Adoniram Judson (1788 – 1850), an American Baptist missionary to Burma.<sup>129</sup> His heritage in the Baptist faith tradition was deep-seated. Nevertheless, Gordon made some unexpected contributions to the pneumatological understandings of his time.

A. J. Gordon's contribution to spirituality appeared in his book, *The Ministry of the Spirit* (1894).<sup>130</sup> He separated the baptism of the Spirit at salvation from the filling of the Spirit in a process he called "endowment."<sup>131</sup> Gordon wrote as an introduction to this topic that, "God's gift is one thing; our appropriation of that gift is quite another thing."<sup>132</sup> He explained that this gift was for every believer, but that it was the believer's duty to receive it by a "conscious, definite act of appropriating faith."<sup>133</sup> Gordon also asserted that the gift of the Spirit occurs logically and chronologically subsequent to repentance.<sup>134</sup> Although Gordon did not discuss whether or not the spiritual gifts and tongues "were intended to be perpetual", he did assert that:

We hold indeed, that Pentecost was once for all, but equally that the appropriation of the Spirit by believers is always for all, and that the shutting up of certain great blessings of the Holy Ghost within that ideal realm called "the apostolic age,"

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<sup>129</sup> Scott M. Gibson, *A. J. Gordon: American Premillennialist* (Lanham, MD: University Press of American, 2001), 1-2.

<sup>130</sup> A. J. Gordon, *The Ministry of the Spirit* (Philadelphia, PA: American Baptist Publication Society, 1895).

<sup>131</sup> *Ibid.*, 67.

<sup>132</sup> *Ibid.*, 67.

<sup>133</sup> *Ibid.*, 68.

<sup>134</sup> *Ibid.*, 69.

however convenient it may be as an escape from fancied difficulties, may be the means of robbing believers of some of their most precious covenant rights.<sup>135</sup>

Like Finney and others, Gordon also asserted that the enduement of the Spirit would cause a believer to become useful in God's work. He also contended that:

We conceive that the great end for which the enduement of the Spirit is bestowed is our qualification for the highest and most effective service in the church of Christ. Other effects will certainly attend the blessing, a fixed assurance of our attendance in Christ, and a holy separateness from the world; but these results will be conducive to the greatest and supreme end, our consecrated usefulness.<sup>136</sup>

Gordon's connection with an enduement of power to the baptism of the Holy Spirit is of great significance in the development of Pentecostal pneumatology.<sup>137</sup> Also of relevance is that in scores of articles on the work of the Holy Spirit, Gordon connected pneumatology with mission and premillennial eschatology.<sup>138</sup> According to a recent theological assessment, this placed A. J. Gordon in an advanced position among his Baptist counterparts.<sup>139</sup> Both Gordon's eschatology and pneumatology find commonality with Pentecostal theology, past and present. After A. J. Gordon, Pentecostals can find their theology rooted in the theology of R. A. Torrey.

### **Reuben A. Torrey**

Increasingly within the Holiness movement, the term "baptism of the Holy Spirit" or "baptism in the Holy Spirit" came to indicate the "second blessing." Toward the end of the nineteenth century in certain Holiness circles, however, a further shift in emphasis

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<sup>135</sup> Ibid., 72. In a footnote, Gordon adds, "It is a great mistake into which some have fallen, to suppose that the results of Pentecost were chiefly miraculous and temporary."

<sup>136</sup> Ibid., 74.

<sup>137</sup> Gordon also contributes to the development of Pentecostal eschatology. In scores of articles on the work of the Holy Spirit

<sup>138</sup> See his *The Holy Spirit in Missions* (New York: Fleming H. Revell, 1893), 8.

<sup>139</sup> William H. Brackney, *A Genetic History of Baptist Thought: With Special Reference to Baptists in Britain and North America* (Macon, GA: Mercer University Press, 2004), 245-258.

began to appear. Largely on the basis of Luke 24:49 and Acts 1:5,8, baptism in the Spirit came to be interpreted not in terms of holiness of life, but as an empowering for service. Decisive importance in this connection must be ascribed to R. A. Torrey (1856 – 1928), an American evangelist, pastor, educator and author.<sup>140</sup> Torrey was a graduate of Yale University in 1875 and continued his education at Yale Divinity School (1878), and at Leipzig University and Erlangen University (1882-1883).<sup>141</sup> He is perhaps best-known for his association with Dwight L. Moody and what is now known as the Moody Bible Institute.<sup>142</sup> According to one author, his stress on the importance and necessity of being baptised with the Spirit became a hallmark of his preaching.<sup>143</sup> Torrey taught that “the baptism with the Holy Spirit is always connected with and primarily for the purpose of testimony and service.”<sup>144</sup>

In tracing Pentecostal pneumatology through Torrey, it must be noted that he did not support the connection of speaking in tongues with a believer’s baptism in the Spirit. Torrey stated that “most assuredly there will be some manifestation” accompanying the baptism.<sup>145</sup> He went on to question the nature and character of the manifestation. Essentially, while Torrey did not hold to the present Pentecostal understanding of ‘initial evidence’, he clearly developed the Pentecostal view concerning the purpose of the baptism of the Holy Spirit.<sup>146</sup> Torrey wrote,

The purpose of the baptism with the Holy Spirit is not primarily to make believers individually holy. I do not say that it is not the work of the Holy Spirit to make

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<sup>140</sup> Ibid., 47.

<sup>141</sup> Roger Martin, *R. A. Torrey: Apostle of Certainty* (Murfreesboro, TN: Sword of the Lord Publishers, 1976), 27-59.

<sup>142</sup> Ibid., 89. It was originally known as the Bible Institute of the Chicago Evangelization Society.

<sup>143</sup> Ibid., 117.

<sup>144</sup> R. A. Torrey, *The Person and Work of the Holy Spirit* Rev ed. (Grand Rapids, MI: Zondervan, 1974), 153-154.

<sup>145</sup> R. A. Torrey, *The Baptism with the Holy Spirit* (Minneapolis, MN: Bethany House Publishers, 1972), 60.

<sup>146</sup> Ibid., 13-26; 61.

believers holy, for as we have already seen, He is “the Spirit of holiness,” and the only way we shall ever attain unto holiness is by His power. I do not even say that the baptism with the Holy Spirit will not result in a great spiritual transformation and uplift and cleansing [...] *but the primary purpose of the Baptism with the Holy Spirit is efficiency in testimony and service* (emphasis mine).<sup>147</sup>

In addition to these views, Torrey taught that this experience was indeed subsequent to conversion and that one may know whether or not one has received it.<sup>148</sup>

It was at this point in history that a major shift took place and holiness preachers begin to differ from mainline Protestant theologians. Certain holiness leaders began to connect spiritual power with spiritual gifts and therefore taught that the gifts of the Spirit had indeed *not* ceased; rather should still be in operation today. Although Pentecostals do not typically cite Torrey in reference to their own theological understandings, it is clear that his influence was felt in the development of Pentecostal doctrine. Torrey’s influence extended through publications, conferences, and revivals. Torrey’s work is significant as Pentecostals still reflect his views of a subsequent spiritual experience.

### **A. B. Simpson**

Another significant influence in the development of Pentecostal theology was A. B. Simpson (1843 – 1919). Simpson was a Canadian Maritimes Presbyterian preacher, born in Bayview, PEI. He was a theologian and author with an Evangelical emphasis on global evangelism. Following his graduation in 1865 from Knox College in Toronto, Ontario, Simpson was ordained into the Presbyterian ministry. After serving three Presbyterian Churches, he resigned as the pastor of Thirteenth Street Presbyterian Church

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<sup>147</sup> R.A. Torrey, *The Person and Work of the Holy Spirit*, 155-156.

<sup>148</sup> *Ibid.*, 147.

in New York City, later named the Gospel Tabernacle, for the purpose of evangelizing the unchurched masses of New York City.<sup>149</sup>

Simpson is perhaps best-known as the founder of the Christian and Missionary Alliance (CMA), which was established in 1897. During the beginning of the twentieth century, Simpson became closely identified with the growing Pentecostal Movement in the United States. While he was not an advocate of the early Pentecostal Movement, his teaching laid the groundwork for early Pentecostalism. Simpson had much to say regarding the Pentecostal doctrine of Spirit baptism which he articulated in his best known two-volume work entitled *The Holy Spirit: Power from on High*.<sup>150</sup> His spiritual journey and belief system can be characterized by the term that he coined, the “Fourfold Gospel,” which makes reference to Christ as Saviour, Sanctifier, Healer and Coming King.<sup>151</sup> This development is in itself momentous in the development of Pentecostal pneumatology because Pentecostals adopted Simpson’s system, with one alteration: Sanctifier became Baptizer.<sup>152</sup> Thus, Simpson’s influence is still felt in present-day Classical Pentecostalism and was foundational in the early Pentecostal revival at Azusa Street.<sup>153</sup>

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<sup>149</sup> Stanley M. Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 1069.

<sup>150</sup> A. B. Simpson, *The Holy Spirit, or, Power from on High: An Unfolding of the Doctrine of the Holy Spirit in the Old and New Testaments* 2 Vols. (Harrisburg, PA: Christian Publications, 1896).

<sup>151</sup> Albert Edward Thompson, *A. B. Simpson: His Life and Work* (Camp Hill, PA: Christian Publications, 1960), 54, 130. See also Bernie A. Van De Walle, *A. B. Simpson, the Fourfold Gospel, and Late Nineteenth-Century Evangelical Theology* (Eugene, GA: Pickwick Publications, 2009).

<sup>152</sup> Classical Pentecostals affirm Christ as “Saviour, Healer, Baptizer and Coming King.” See Pentecostal Assemblies of Canada, *Statement of Fundamental and Essential Truths* [online].

<sup>153</sup> There is also a direct connection between A. B. Simpson and Newfoundland Pentecostalism via Alice Belle Garrigus, the founding mother of the movement. An unpublished paper by the author includes a section on this correlation. See Allison S. MacGregor, “The Development of Early Newfoundland Pentecostal Christology,” (Directed Study Paper, Acadia Divinity College, 2011).

## The Religious Climate Preceding Azusa

By the end of the nineteenth century, the conviction of the baptism in the Holy Spirit as a subsequent experience to conversion which brought to the receiver a bestowal of spiritual power for service and evangelism was a normative belief within the various holiness groups, including the Wesleyan Movement.<sup>154</sup> There was, however, no consensus as to how to determine whether or not one had experienced the baptism in the Holy Spirit. What were the signs, the evidences, the confirming indicators that gave the assurance that the person had actually experienced the baptism and received the blessing?<sup>155</sup> Phoebe Palmer's three-step understanding of Spirit-baptism, as has been previously mentioned, was not sufficient for those within various holiness groups who were seeking a more objective assurance. The question was being asked, "What is the biblical evidence or sign for having experienced this baptism?"

As the influence of the doctrine of Spirit baptism became more widespread, inquirers sought particular evidence that one had received it. Within Puritanism there were known to be physical manifestations stemming from the "light within." Prophecy played a large part in Puritan experience and could be identified as a sign of the Spirit in the life of a believer.<sup>156</sup> The Quakers also commonly believed in the miraculous signs and prophecy.<sup>157</sup> Within Methodism, during various revivals, there were reports of

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<sup>154</sup> One must also take note of Oberlin College and the Keswick Conference in relation to this development. See Donald Dayton, *Theological Roots of Pentecostalism*; Frank Hugh Foster, *A Genetic History of New England Theology*; and Vinson Synan, *The Holiness-Pentecostal Tradition*.

<sup>155</sup> Paul G. Chappell, "Tongues as Initial Evidence of Baptism in the Holy Spirit – A Pentecostal Perspective," *Criswell Theological Review* n.s. 4/1, (Fall 2006): 46.

<sup>156</sup> Geoffrey F. Nuttall, *The Holy Spirit in Puritan Faith and Experience*, chapter 5.

<sup>157</sup> Frederick Storrs Turner, *The Quakers: A Study Historical and Critical* (London, UK: Swan Sonnenschein & Co., 1889), chapter 7.

people falling to the floor, dancing, shaking, or crying.<sup>158</sup> In all these groups, the common question was what was the evidence of the infilling of the Spirit.

### **Modern Pentecostalism**

The touchstone instance of speaking in tongues in the modern era, as understood to be the initial physical sign of the infilling of the Spirit, occurred in Topeka, Kansas. Charles Parham (1873-1929), the principal of a Bible college in Topeka, gave his students the assignment of searching for a common thread in the experience of being baptized in the Holy Spirit. Studying Acts 2, the students came to the conclusion that the evidence of Spirit baptism was speaking in other tongues. Parham, his students, and later the Pentecostal community, embraced this as the normative biblical pattern. They identified tongues as the sign, the bible evidence (later called the initial or physical evidence), that one has been baptized in the Holy Spirit.<sup>159</sup> Earlier in the 18<sup>th</sup> century, Edward Irving had taught a similar doctrine.<sup>160</sup> However, significant to this thesis is that Parham and his students became the first in North America to identify that speaking in other tongues is an inseparable part of the baptism in the Holy Spirit. Parham distinguished speaking in tongues from all other evidences and made the assertion that no one has received the baptism in the Holy Spirit who had not spoken in other tongues.<sup>161</sup> It is of paramount significance that Charles Parham, a teacher of limited education, broke new ground and led where more illustrious leaders such as Wesley, Finney and Palmer, had not gone. The time was ripe and Parham believed he had responded to the guidance of the Holy Spirit and hence made a crucial recovery in Christian spirituality, which transformed much of

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<sup>158</sup> John Fletcher Hurst, *The History of Methodism* Vol. 1. (New York: Eaton & Mains, 1902), 146-153.

<sup>159</sup> Initial and/or physical evidence terminology was not used until later. Parham preferred the term "Bible evidence."

<sup>160</sup> Edward Irving was teaching this idea in Britain in the 1830s. Parham and his students were the first North Americans to use this term, sparking a fire that spread at an unprecedented speed.

<sup>161</sup> Paul G. Chappell, "Tongues as Initial Evidence of Baptism in the Holy Spirit", 47.



modern Christianity. This recovery, an assertion that speaking in tongues was the visible sign of Spirit baptism, is remarkable, as these “Pentecostal” revivals spread throughout the United States and Canada with unprecedented momentum.<sup>162</sup>

The day following Parham’s crucial question to his students, December 31, 1900, was set apart as a day of prayer for the baptism of the Spirit with the expectation of speaking in tongues. After praying and seeking all day and into the evening, it seemed as though nothing unusual had happened. However, Agnes Ozman (1870-1937), a student at Parham’s Bible institute, recalled that in some records in the book of Acts, people were filled with the Holy Spirit and spoke in other tongues after they had been prayed for with the laying on of hands. “Upon her request Charles Parham laid his hands upon her head, and she began to pray in other tongues.”<sup>163</sup> Later in life, Ozman recalled this event. She said:

I was convinced of a need within. And for about three weeks my heart became hungry for the baptism of the Holy Ghost. I wanted the promise of the Father more than ever I did food or to sleep. On New Year’s night, January 1, 1901, near eleven o’clock, I asked that prayer be offered for me and hands be laid on me to fulfil all scripture, that I might receive the baptism which my whole heart longed to have. There as I was praying I remembered in the Bible hands were laid on believers as on me and prayer was offered for me; I began to talk in tongues and had great joy and was filled with glory [...]. I did not know that I would talk with tongues when I received the Baptism, but as soon as I did on that night I spoke in tongues and I knew I had received the promise of the Father, fulfilled. Blessed be God! Hallelujah! Bless the Lord! Amen. And there came such a joy and fullness

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<sup>162</sup> The revival spread so quickly that by 1914 there was a need for organization and the General Council of the Assemblies of God in the United States of America was formed (presently known as the Assemblies of God). In 1919, the Pentecostal Assemblies of Canada was born and in 1925, the Pentecostal Assemblies of Newfoundland followed suit, both of which are affiliated with the AOG. All three groups represent Classical Pentecostalism.

<sup>163</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement*, 47.

of the presence of the Lord in me I never did know before. In the morning of the 2<sup>nd</sup> of January different ones asked me about the outpouring I had received the night before, and God poured out His Spirit upon me so mightily and so wonderfully when I began to talk I spoke in tongues.<sup>164</sup>

Later, Charles Parham started another Bible institute in Houston, Texas. In 1905, William Seymour (1870-1922) came under his influence and was thoroughly convinced of the validity of his teachings. Seymour was invited to preach in Los Angeles in the spring of 1906, but was locked out of the church after the first sermon. Using Acts 2:4 as his primary text, he said, in short, that anyone who has not spoken in tongues was not filled with the Spirit. Of course, this enraged some members of the congregation. From there, Seymour and some other believers began to hold prayer meetings in the home of a committed follower. It was on April 9, 1906, in one of these meetings, that they received the Spirit in the fullness they so desperately sought. Seven seekers, Seymour being one of them, began to speak in tongues. Immediately a revival broke out and they sought another location in which to meet.<sup>165</sup>

312 Azusa Street, an old wooden building which had formerly been a Methodist church, became the location for the early Pentecostal revival. According to Frank Bartleman (1871-1936), an influential American evangelist best-known for his chronicle of the Azusa Street revival, they had cleared enough dirt and debris to make seating for approximately thirty people by using planks and nail kegs, arranged in a square, facing one another. The meetings at the Azusa Mission, contrary to the societal norm, were characterized by mixed races and social classes.<sup>166</sup> The meetings at the Azusa Mission

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<sup>164</sup> Agnes N. O. LaBerge, *What God Hath Wrought* Reprint. (New York: Garland, 1985), 28-29.

<sup>165</sup> Donald G. Bloesch, *The Holy Spirit: Works and Gifts*, 183.

<sup>166</sup> Frank Bartleman, *Azusa Street: The Roots of Modern-Day Pentecost* (South Plainfield, NJ: Bridge Publishing, 1980), 47-48.

were described as “powerful.”<sup>167</sup> There were no musical instruments or hymn books, as the people felt no need for them. People spoke and sang in tongues and the meetings were “controlled by the Spirit.”<sup>168</sup> Bartleman described the revival by saying,

Some one might be speaking. Suddenly the Spirit would fall upon the congregation. God himself would give the altar call. Men would fall all over the house, like the slain in battle, or rush for the altar enmasse, to seek God. The scene often resembled a forest of fallen trees. Such a scene cannot be imitated. I never saw an altar call given in those early days. God himself would call them. And the preacher knew when to quit. When He spoke we all obeyed. It seemed a fearful thing to hinder or grieve the Spirit. The whole place was steeped in prayer. God was in His holy temple. It was for man to keep silent. The shekinah glory rested there. In fact some claim to have seen the glory by night over the building. I do not doubt it. I have stopped more than once within two blocks of the place and prayed for strength before I dared go on. The presence of the Lord was so real.<sup>169</sup>

Cecil M. Robeck is the Professor of Church history and Ecumenics at Fuller Theological Seminary and is an ordained with the Assemblies of God. He has written what is currently viewed as the leading source on the Azusa Street Revival: *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Revival* (2006).<sup>170</sup> In this work is described the typical worship experience at Azusa:

As soon as it is announced that the altar is open for seekers for pardon, sanctification, the baptism with the Holy Ghost and healing of the body, the people rise and flock to the altar. There is no urging. What kind of preaching is it that brings them? Why, the simple declaring of the Word of God. There is such power in the preaching of the Word in the Spirit that people are shaken on the

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<sup>167</sup> Ibid., 51.

<sup>168</sup> Ibid., 51-59.

<sup>169</sup> Ibid., 59-60.

<sup>170</sup> Cecil M. Robeck, *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Nashville, TN: Nelson Reference and Electronic, 2006).

benches. Coming to the altar, many fall prostrate under the power of God, and often come out speaking in tongues. Sometimes the power falls on people and they are wrought upon by the Spirit during testimony or preaching and received Bible experiences.<sup>171</sup>

Related to these spiritual encounters, the group at Azusa continued to grow and experience the Spirit. As the revival progressed, various strange manifestations came into prominence. Some individuals involved in the occult tried to make their trances and séances a part of the services. Cecil Robeck depicts a similar scene:

Not every manifestation or phenomenon at the Azusa Street mission came from the Holy Spirit [...]. Pastor Seymour and much of his congregation were well acquainted with what they understood to be things done ‘in the flesh’.<sup>172</sup>

Thus the matter of discerning the spirits became a major problem, as it had been in many 2<sup>nd</sup> and 3<sup>rd</sup> century churches. It was at this point that the modern Pentecostal movement became, in some ways, a revisiting of the Church in the second and third centuries. The Spirit was working, yet false teachings and human interpolations caused some believers at Azusa to conclude that there was no place for any type of manifestation of the Spirit in the church.

As a result of the events at Azusa Street,

An intense distaste for tongues and a fear of emotional excesses provoked strong reactions of opposition and persecution from society in general and the traditional churches in particular. Fear that this kind of emotional enthusiasm would penetrate the churches led many of these churches to close their doors and shut their ears to the message of Pentecostalism.<sup>173</sup>

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<sup>171</sup> Ibid., 166.

<sup>172</sup> Ibid., 135.

<sup>173</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement*, 49.

According to Robert H. Culpepper, Professor of Theology at Southwestern Baptist Theological Seminary, it would seem that the extreme behaviour associated with spiritual manifestations have caused Christian believers to deny all elements of the supernatural. While this is entirely understandable, Pentecostals would view this as unfortunate as a large segment of believers in the universal Church have denied themselves of an important Christian experience.

Currently, most Pentecostals still adhere to the doctrine of the baptism of the Holy Spirit with the initial physical evidence of speaking in tongues. With Spirit-baptism as a core and distinctive aspect of their theology, they have formed a religious denomination in their own right, yet they are still often misunderstood within the realm of Evangelical Protestantism, as people tend to fear what they do not understand. Many believe that Azusa Street was a major spiritual recovery in the life of all Christianity.

When the remarkable physical manifestations were experienced by believers worshipping at Azusa Street in 1906, many believers were ready, religiously speaking, to understand these events in terms of the Baptism of the Holy Spirit. Many factors and individuals in history, from the Wesleys to Finney and Palmer, had been instrumental in the preparing a fertile ground for the Pentecostal message. While many associated with holiness revivals were still dealing with the issues of Christian perfection, within Pentecostalism the theme of 'power' became paramount.<sup>174</sup>

This is precisely the dependence of the Azusa Street Revival on Finney, Palmer and others within the holiness tradition. Phoebe Palmer stated that "holiness is power"<sup>175</sup>

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<sup>174</sup> Presently, Pentecostal believers believe that the primary purpose of Spirit baptism is to be endued with power for service for God. Pentecostals refer to Luke 24:49 which highlights the promise of the Father and being "clothed with power from on high."

<sup>175</sup> Phoebe Palmer, *The Promise of the Father* (Boston, MA: H. V. Degen, 1859), 206.

and “holiness possesses an almightiness of power that will raise any sinking church.”<sup>176</sup>

This theme of power was developed in the holiness movement and was subsequently transferred into Pentecostalism. It is becoming clear that the early ‘Pentecostals’ who experienced the baptism of the Holy Spirit clearly associated it with power for service and particularly evangelism.<sup>177</sup> The themes of sanctification and holiness were settling into the shadows while the spotlight was shining brightly on the Pentecostal theme of power.<sup>178</sup>

“Pentecostals freely use the expression “baptism in the Holy Spirit” [often using *with* or *of* interchangeably] to identify the experience that perpetuates today what occurred in Acts chapter two.”<sup>179</sup> In the first chapter of the book of Acts, Jesus promised the disciples, “you will be baptised with the Holy Spirit not many days from now” (Acts 1:5). That promise was obviously fulfilled on the Day of Pentecost. While the phrase “baptism in the Holy Spirit” does not occur in Scripture, Thomas Holdcroft, a Canadian Pentecostal educator and author, argues that the “designation appropriately applies the language of Scripture.”<sup>180</sup> J. Roswell Flower, one of the founders and influential leaders

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<sup>176</sup> Phoebe Palmer, *Four Years in the Old World* (New York: Foster and Palmer, Publishers, 1866), 395.

<sup>177</sup> For more on the early Pentecostals, see Cecil M. Robeck, *The Azusa Street Mission and Revival*; Frank Bartleman, *Azusa Street*.

<sup>178</sup> In understanding the Pentecostal themes of holiness and power, one must acknowledge the role of William Durham (1873 – 1919), a dynamic leader of the early Pentecostal movement and a major proponent in the “finished work” controversy. Durham became best-known for his repudiation of the holiness doctrine of sanctification as a “second work of grace.” He argued that through the “finished work” of Christ by means of his death, sanctification becomes available to the believer at the time of their salvation (justification). Therefore the benefits of Calvary were appropriated throughout the entire course of the believer’s life (progressive sanctification) as opposed to a subsequent definitive moment, as was believed by many Pentecostals at that time. The early Pentecostal leaders believed that Spirit-baptism and sanctification were two distinct events occurring after conversion, but Durham could not accept this view. “As a result of this controversy, the developing Pentecostal movement split into two opposing camps for about 35 years over the issue of sanctification.” For more on William Durham and the controversy see Stanley M. Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 594-595; 638-639.

<sup>179</sup> L. Thomas Holdcroft, *The Holy Spirit: A Pentecostal Interpretation* Rev. ed. (Abbotsford, BC: CeeTeC Publishing, 1999), 89.

<sup>180</sup> *Ibid.*

of the Assemblies of God, explained the significance of Parham's introduction of tongues as inseparable from Spirit-baptism.

This was a [momentous occasion]. There had been recorded many instances of persons speaking in tongues prior to the year 1900, but in each case the speaking in tongues was considered to be a spiritual phenomenon or at most a "gift" of the Spirit, with the result that no particular emphasis had been given which would cause those seeking for the fullness of the Spirit to expect that they should speak in other tongues. But [Parham and his students] had deduced from God's Word that in apostolic times, the speaking in tongues was considered to be the [...] evidence of a person's having received the baptism in the Holy Spirit. It was this decision which has made the Pentecostal Movement of the Twentieth Century.<sup>181</sup>

When examining the present global Pentecostal phenomenon, many believe that Parham and his students were divinely guided into the discovery of this truth. However, this doctrine was not immediately accepted by others within the Holiness Movement. It was not until later that the doctrine began to become accepted more widely. By the spring of 1925, Parham reported that over one hundred thousand people had accepted this "full Gospel" message.<sup>182</sup> However, even some individuals who were monumental in the establishment of North American Pentecostalism struggled with the idea of tongues as the sole evidence of the infilling of the Spirit. William Seymour, who led the group of seekers at the start of the Azusa Street revival and was trained by Parham, originally taught the experience of Spirit Baptism with the "Bible evidence" of speaking with other tongues as the Spirit gives utterance.<sup>183</sup> He taught that Spirit Baptism was a gift of power

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<sup>181</sup> J. Roswell Flower, "Birth of the Pentecostal Movement," *Pentecostal Evangel* (26 November 1950): 3.

<sup>182</sup> Paul G. Chappell, "Tongues as Initial Evidence of Baptism in the Holy Spirit", 48.

<sup>183</sup> For more on Seymour and the "Bible evidence" see Cecil M Robeck, *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, Gary B. McGee, ed. (Eugene, OR: Wipf & Stock, 1991), 72-95.

to the sanctified believer.<sup>184</sup> Scores of people claim to have experienced this phenomenon at the Azusa Street mission. However, as a result of Seymour's pastoral experience, and through observation of these people, he taught that He began to question the legitimacy of tongues as evidence "when the fruits of the Spirit were absent and the lust of the flesh was present."<sup>185</sup>

Parham and Seymour were also noted for their influence in the evangelistic, missional thrust of early Pentecostalism. In the early days of Pentecostalism, tongues were viewed by many as "missionary languages" and were considered to be a part of a great "last days" revival. According to V. M. Kärkkäinen, Professor of Systematic Theology at Fuller Theological Seminary, "The most distinctive, and most hotly disputed, Pentecostal doctrine and experience, that of Spirit-baptism, combined with strong eschatological fervor, nourished the beginning days of Pentecostal missions."<sup>186</sup> Some Pentecostals, such as J. R. Flower, contended that the ability to deliver the Gospel in this and other lands was a direct result of Spirit-baptism. The acceptance of a doctrine of initial evidence in the early days of Pentecostalism was soon linked with world missions. Kärkkäinen reported,

In the first years of the movement, there was even as unwarranted optimism that speaking in tongues (*xenolalia*), a form of glossolalia in which existing human languages previously unknown to the speaker could be spoken, would be given by the Holy Spirit to help finish the evangelization of the world before the imminent return of Christ.<sup>187</sup>

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<sup>184</sup> W. J. Seymour, *The Apostolic Faith* Vol. 1 (1906); (accessed 3 June 2011); available from <http://www.azusabooks.com/af/LA01.shtml>.

<sup>185</sup> Paul G. Chappell, "Tongues as Initial Evidence of Baptism in the Holy Spirit", 48.

<sup>186</sup> Stanley M. Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 879.

<sup>187</sup> *Ibid.*



However, this theory was not incorporated into written doctrine, as it was not as effective as the early believers had hoped.

While the idea of *xenolalia* did not become a universally accepted belief, most people who had personally experienced the teaching of Parham and Seymour readily accepted the “Bible-evidence” stance. In spite of this, the early Pentecostals were unable to come to a uniform consensus on the biblical pattern of tongues as the physical sign of Spirit baptism. The nineteenth-century Holiness Movement was large and diversified with various groups splintered all across the United States and Canada. Some of these groups readily accepted and taught that tongues were the immediate and physical sign of Spirit Baptism. Others did not deny that tongues could be *an* evidence of baptism in the Holy Spirit, yet did not assert that it was *the* evidence. Still other groups aggressively disagreed with the teaching and taught such publicly. “Among those who became Pentecostal were some that understood the Bible evidence to include other *charismata* in addition to tongues.”<sup>188</sup> One of the dissident followers was William Piper, pastor of the historic Stone Church in Chicago (the site of the second General Council of the Assemblies of God). He agreed that speaking in tongues was an evidence of Spirit-baptism, but was not prepared to distinguish it as the only evidence. Willis Hoover and La Iglesia Metodista Pentecostal in Chile believed that there could be multiple evidences. A. B. Simpson, founder of the Christian and Missionary Alliance, did not join the Pentecostal ranks, but tried to keep an open mind on the matter.<sup>189</sup>

It was in these diversified groups that the terminology “initial evidence” came into being. As previously mentioned, Parham and his associates tended to use the phrase

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<sup>188</sup> Paul G. Chappell, “Tongues as Initial Evidence of Baptism in the Holy Spirit”, 49.

<sup>189</sup> *Ibid.*, 49.

“Bible evidence.” The earliest use of the initial evidence terminology seems to be in the doctrinal statements of the Pentecostal Holiness Church, which is the oldest Pentecostal denomination in the United States with roots in the 19<sup>th</sup> century Holiness movement. It was directly influenced by the Azusa Street revival and was one of the first organized denominations to adopt a Pentecostal statement of faith.<sup>190</sup> This organization officially incorporated the initial evidence phraseology into its Articles of Faith in 1908:

We believe that the Pentecostal Baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer and the initial evidence of the reception of this experience is speaking with tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:24; 8:17; 10:44-46; 19:6).<sup>191</sup>

In 1914, the Assemblies of God was formed to give coherence to broadly based Pentecostal efforts. It was organized in Hot Springs, Arizona, as a fellowship of Pentecostal ministers who believed that cooperative action would enable them to fulfill their shared objectives expeditiously.<sup>192</sup> At that time, however, many Pentecostals were hesitant to embrace a formal organization, due at least partially to their commitment to restorationist goals.<sup>193</sup> Due to this hesitancy, the formation at Hot Springs of a loosely

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<sup>190</sup> For more on the Pentecostal Holiness Church (presently called the International Pentecostal Holiness Church), see Stanley M. Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 798-801.

<sup>191</sup> Vinson Synan, *Old Time Power* (Franklin Springs, GA: Life Springs, 1998), 9.

<sup>192</sup> Early Pentecostals were characterized by a belief in the imminent return of Christ which fuelled their passionate evangelistic efforts.

<sup>193</sup> Restorationism is a complex of ideas that, though implicit in and common to most Protestant groups, is much more influential in some groups than others. It has a primitive flavour. The basic belief behind restorationism is that something went very wrong very early in the history of the Christian Church and it became something that it was not intended to be. Some of these supposed corruptions include the development of formal liturgies and sacramentalism. Classical Pentecostals are one group among whom restorationist themes have become prominent (though not in the present Pentecostal denomination as much as in its early development). The most obvious and direct roots for early Pentecostal restorationism are to be found in its primary theological ancestor – the Holiness movement. To summarize, Pentecostals desire to *restore* the Church to resemble as closely as possible the early Church, both in mission and praxis. Other restorationist groups include the Campbell/Stone Movement. For more on restorationism, see Stanley M.

organized group of Pentecostal ministers adopted neither a constitution nor a doctrinal statement.<sup>194</sup>

In 1918 at their General Council, the Assemblies of God adopted the phrase “initial physical sign.” The resolution adopted was: “[...] our distinctive testimony [is] that the baptism of the Holy Spirit is regularly accompanied by the initial physical sign of speaking in other tongues as the Spirit of God gives the utterance.”<sup>195</sup> The earliest doctrinal formation of all major theological views for the classical Pentecostal churches occurred between 1906 and 1932. By 1932, most of the classical Pentecostal denominations, including the Assemblies of God, had accepted and written into their doctrinal statements the “initial evidence” or “initial physical evidence” terminology.<sup>196</sup>

### **Summary**

When Pentecostal revivals began around the turn of the 20<sup>th</sup> century, many believers and teachers made the assertion, as others had before them, that the Baptism of the Holy Spirit accompanied with speaking in tongues, as well as various manifestations of the Spirit, were alive and well in the Church. They claimed that the Holy Spirit was still working in the Church and that the Spiritual gifts and speaking in tongues are still a relevant and essential part of the Christian experience, intended for the edification of the body. One hundred years later, that claim is still being made within Classical Pentecostalism.

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Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 1019-1021.

<sup>194</sup> Ibid., 333-334.

<sup>195</sup> Assemblies of God, *6<sup>th</sup> General Council Minutes* [online] (Springfield: 4-11 September 1918; accessed 10 April 2010); available from [http://ifphc.org/DigitalPublications/USA/Assemblies of God USA/Minutes General Council/Unregistered/1918/FPHC/1918.pdf](http://ifphc.org/DigitalPublications/USA/Assemblies%20of%20God%20USA/Minutes%20General%20Council/Unregistered/1918/FPHC/1918.pdf).

<sup>196</sup> Paul G. Chappell, “Tongues as Initial Evidence of Baptism in the Holy Spirit”, 50.

One must note that the early Pentecostal believers did not arrive at their theological views instantaneously. Rather, their doctrinal system developed gradually, drawing heavily from its parentage in the Methodist and holiness movements. Contributions to the development of what became Pentecostal theology are best seen in Wesley, Finney, Palmer and others. North American Pentecostals must not assume their superiority to other Christian denominations, when, in reality, much of their theological system was borrowed from their Methodist and holiness predecessors.

Since the inception of the Classical Pentecostal Movement, while claiming not only the relevance and importance of speaking in tongues, Pentecostal believers have taken it a step further by holding to the doctrine of subsequence as a non-negotiable aspect of their pneumatology. As this doctrinal issue has sparked a great deal of controversy over the past hundred years, it is cause for further deliberation. After exploring the historical development of Pentecostal pneumatology, the theological questions surrounding the issue of subsequence rises to the surface and invites further dialogue.

## CHAPTER III

### **Theological Integrity: The Issue of Subsequence**

Since the birth of the movement in the early 20<sup>th</sup> century, Pentecostal believers have maintained that there is an experience that is distinct from and subsequent to conversion, namely, the Baptism in the Holy Spirit.<sup>197</sup> The idea of a second work of grace, known as the baptism of the Holy Spirit, is one of the key features that differentiates Pentecostalism from other Christian groups.<sup>198</sup> Some Protestant groups teach that there is a second, post-conversion, experience that can be pinpointed to a definite point in time, which they call entire sanctification. Examples of such groups include some in the Methodist, Salvation Army and Baptist traditions. The more liturgical religious bodies, such as Roman Catholics, Lutherans, and Anglicans, hold that salvation occurs at a particular point in time, yet is unequivocally linked with Baptism and/or Confirmation. Sanctification comes later, often understood to be a process for those groups. However, according to a Pentecostal morphology of salvation, it is at this point that the undeserving individual experiences the grace of God and the regeneration

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<sup>197</sup> Pentecostal Assemblies of Canada, *Statement of Essential and Fundamental Truths* (Toronto, ON: Full Gospel Publishing: 1988), 5.

<sup>198</sup> Bradley T. Noel, "From Wesley to Azusa: The Historical Journey of the 'Second Work' Doctrine," in *Full of the Holy Spirit and Faith*, ed. Scott A. Dunham (Wolfville, NS: Gaspereau Press, 1997), 41.

of the Holy Spirit. Pentecostal believers, however, “teach the importance of a second experience, that of the Baptism in the Holy Spirit.”<sup>199</sup>

In this chapter, we will first discuss the pivotal Pentecostal doctrine of subsequence, which will then lead into conversation regarding the various understandings of the “second blessing.” Also, the Classical Pentecostal understanding of initial (physical) evidence and speaking in tongues will be explained and some basic hermeneutical and theological considerations will be offered. Given the continuing apprehension of Christian scholars towards these significant Pentecostal claims, it is imperative that they be clearly explained in order that the basis for theological dialogue can be established.

The Pentecostal doctrine of the Baptism in the Holy Spirit has been a source of controversy among Evangelicals and Protestants for a century. Perhaps one of the most significant unanswered questions for some believers is whether this gift is intended for all Christians or simply given to some, and if so, who qualifies? Though this may seem like a small issue, a great deal hinges on the answer to this question. In order that one may come to an adequate understanding of whether the gift of the Baptism in the Holy Spirit, understood by Pentecostals to be accompanied with speaking in tongues, is intended for all believers or just a few, one must first explore the Biblical foundation of the doctrine.

### **The Biblical Foundation**

The use of the word “baptize” in many ways defines the nature of the event. The Greek verb βαπτίζω is defined as: dip, immerse, cleanse, purify by washing, drench,

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<sup>199</sup> Ibid.

overwhelm.<sup>200</sup> The Apostle Paul linked the noun βαπτισμα (baptism) with burial: “We were therefore buried with [Christ] through baptism (Rm. 6:4 cf. Col. 2:12). In secular usage, the verb describes the fate of a ship that had been sunk. Regarding this definition Thomas Holdcroft argues, “These words, identifying the believer’s experience with the Holy Spirit, convey an image of being totally engulfed and overwhelmed by the divine being.”<sup>201</sup> Although this understanding of baptism is easily accepted by some, especially those within Pentecostalism, others have significant reservations about this interpretation, while yet others openly criticize it. Baptists, as an example, understand this concept in an experiential way, that is, it explains the physical mode of water baptism.

Early Pentecostals, not unlike modern Pentecostals, have been criticized for their narrow approach to Scripture on this topic. For the same reason, the predecessors of Pentecostalism were also disparaged. Walter Hollenweger, a Swiss theologian, historian, and expert on worldwide Pentecostalism, for example, complained that “the Pentecostals and their predecessors [the American Holiness Movement] based their views almost exclusively on the Acts of the Apostles.”<sup>202</sup> Therefore, Hollenweger would argue, along with others, that starting with Acts in the Biblical text while not paying heed to other genres of Biblical literature is a flaw in exegesis and hermeneutics.<sup>203</sup>

As we have seen, Donald Dayton is an Evangelical holiness scholar who has made one of the greatest contributions of the 21<sup>st</sup> century to chronicling the historicity of Pentecostal doctrine. Dayton, along with Hollenweger and some Evangelical critics, also

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<sup>200</sup> William D. Mounce, *The Analytical Lexicon to the Greek New Testament*. Zondervan Greek Reference Series. (Grand Rapids, MI: Zondervan, 1993), 112.

<sup>201</sup> L. Thomas Holdcroft, *The Holy Spirit*, 89.

<sup>202</sup> Walter J. Hollenweger, *The Pentecostals* (Minneapolis, MN: Augsburg Publishing House, 1972), 336.

<sup>203</sup> Donald Dayton, 23-26.

highlights the hermeneutical difficulties associated with Pentecostal theology.<sup>204</sup>

Furthermore, Dayton states that narrative texts, such as those in the book of Acts upon which Pentecostals so heavily rely, “are notoriously difficult to interpret theologically.”<sup>205</sup>

One can look to *Spirit and Power* (2000) by William W. and Robert P. Menzies, a father-and-son theological duo rooted in Classical Pentecostalism, for a representative

Pentecostal response to this hermeneutical difficulty.<sup>206</sup> William W. Menzies is a lecturer at Continental Theological Seminary in Belgium. He is affiliated with the Assemblies of

God and has taught at Central Bible College, Evangel University, and Assemblies of God Theological Seminary.<sup>207</sup> Robert P. Menzies has served as a missionary in the

Philippines and in the Asia Pacific Theological Seminary. He is now serving in China.

He also serves as adjunct faculty for the Assemblies of God Theological Seminary.

Regarding the ever-present criticism of Pentecostal hermeneutics Menzies et.al. explain:

Today, for many it is difficult to imagine how such a restrictive approach came to be axiomatic for Evangelical interpretation. After all, doesn't this principle sound very much like a canon within a canon? Doesn't much of the theology of the Old Testament come to us in the form of narrative? Didn't Jesus himself often teach by relating stories or parables? Doesn't such a theory tend to reduce the Gospels and Acts (as well as other narrative portions of Scripture) to a mere appendage to didactic portions of Scripture, particularly Paul's letters? [...]. In any event, even the most casual reader cannot help feeling the tension with 2 Timothy 3:16, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.”<sup>208</sup>

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<sup>204</sup> Other Evangelicals who are critical of Pentecostal hermeneutics are James Dunn and Max Turner.

<sup>205</sup> Donald Dayton, *Theological Roots of Pentecostalism*, 23.

<sup>206</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000).

<sup>207</sup> See <http://www.ctsem.edu/314015.ihtml>.

<sup>208</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 38-39.



Menzies et.al. acknowledge these hermeneutical concerns as legitimate in questioning how one can distinguish between the aspects of Luke's narrative that are normative and those that are not. Given the difficulties that some modern Evangelical scholars have with the Pentecostal understanding of Spirit-baptism, they go on to define what they believe is the crucial issue. No longer can Pentecostals rely on the interpretive methods of the nineteenth-century Holiness Movement and expect their message to be heard in contemporary Evangelical circles. Yet, Menzies et.al. highlight that the theological environment that Donald Dayton analysed when he pointed out Pentecostal hermeneutical flaws in the 1980s has changed considerably. Menzies et.al. has since acknowledged and responded to the hermeneutical concerns raised by Donald Dayton and others.<sup>209</sup>

While dealing with the Evangelical concern for hermeneutical integrity in Pentecostalism, Menzies et.al. introduce a well-known Canadian Pentecostal scholar and theologian, Roger Stronstad. Stronstad is the Associate Professor of Bible and Theology at Summit Pacific College in Abbotsford, British Columbia. In Stronstad's best-known work, *The Charismatic Theology of St. Luke* (1984), the central thesis is that Luke is a theologian in his own right and that his perspective of the Spirit is different from, yet complementary to, that of Paul.<sup>210</sup> Menzies et.al. agree with Stronstad on this point and highlight the distinctive character of Luke's pneumatology. Menzies et.al. argue, and Stronstad would agree, that Paul was the first Christian to attribute soteriological functions to the Spirit and that "this original element of Paul's pneumatology did not influence wider (non-Pauline) sectors of the early church until after the writing of Luke-

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<sup>209</sup> Gordon Fee shares these hermeneutical concerns, along with other Evangelical scholars.

<sup>210</sup> Ibid. See also Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984).

Acts.”<sup>211</sup> Menzies et.al. assert that Luke, differing from Paul, never attributes soteriological functions to the Spirit. Furthermore, Luke’s narrative excludes this dimension altogether (Lk. 11:13; Ac. 8:4-17; 19:1-7). To clarify, Luke defines the gift of the Spirit exclusively in charismatic terms as the source of power for service and witness.<sup>212</sup> To reiterate, Luke’s pneumatology is different from, yet complementary to, that of Paul. This addresses the concern regarding Luke’s intention in writing the narrative and the hermeneutical criticism of modern (as well as past) Pentecostalism.

According to Stronstad, despite the fact that the New Testament separates them, “Luke and Acts are a single two-volumed composition (Lk. 1:1-4; Ac. 1:1).”<sup>213</sup> He also stresses the theological character of Lukan historiography and emphasizes the theological independence of Luke. Unfortunately, it is commonplace to turn to the writings of Luke for a record of history and to turn to the writings of Paul from which to derive theology. Stronstad boldly labels this methodology as faulty, associating James Dunn, John Stott and others with this approach.<sup>214</sup> His view that the writings of Paul should not be used to define the many references in Luke-Acts is substantiated in his inclusion of a comparative chart demonstrating the frequency of the phrases “baptized in the Spirit” and “filled with the Spirit” in the writings of both Luke and Paul. The phrase “baptized in the Spirit” is used three times in Luke’s writings, but only used once in Paul’s; “Filled with the Spirit” is used nine times in Luke’s writings, but only employed once by Paul.<sup>215</sup> In this light, one cannot interpret the perspective of Lukan pneumatology and his understanding of Spirit baptism through the theological lens of Paul. Rather, one should look to Luke-Acts

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<sup>211</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 114.

<sup>212</sup> See also Gordon Fee, *Gospel and Spirit*, 101. Fee states that he agrees with Stronstad (and thus Menzies) on this point.

<sup>213</sup> Roger Stronstad, *The Charismatic Theology of St. Luke*, 2.

<sup>214</sup> *Ibid.*, 5-10.

<sup>215</sup> *Ibid.*, 11.

for a theological perspective of being filled (baptized) with the Spirit. These hermeneutical considerations are foundational in understanding the Pentecostal understanding of Spirit baptism.

Along with the importance of viewing Luke and Paul as two distinct theologians, Stronstad also highlights inauguration narrative of Jesus as it unfolds in Luke-Acts. Luke describes the launch of the public ministry of Jesus and throughout the book, Jesus is portrayed as being overshadowed by the Holy Spirit and who would later baptize in the Holy Spirit. According to Stronstad, Luke's theology reveals Jesus as becoming the "Charismatic Christ – the unique bearer of the Spirit."<sup>216</sup> Stronstad goes in to describe the nature of the continuing narrative in the book of Acts: "The Pentecost narrative is the story of the transfer of the charismatic Spirit from Jesus to the disciples. In other words, having become the exclusive bearer of the Holy Spirit at His baptism, Jesus becomes the giver of the Spirit at Pentecost."<sup>217</sup> This narrative hermeneutic is important in grasping the Pentecostal view of Spirit baptism.<sup>218</sup>

In discussing the Pentecostal interpretation of these matters, one must acknowledge the fact that not all Evangelical scholars are opposed to the key Pentecostal doctrines of Spirit baptism and subsequence. The ever-present criticism is challenged when Princeton biblical scholar and American Baptist, Howard Ervin (1915 – 2009) noted:

The allusions to the baptism in [...] the Spirit in the epistles interpret didactically the significant, and subsequent manifestations of the Holy Spirit in the lives of

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<sup>216</sup> Ibid., 39.

<sup>217</sup> Ibid., 49.

<sup>218</sup> See also Martin W. Mittlestadt, *Reading Luke-Acts in the Pentecostal Tradition* (Cleveland, TN: CPT Press, 2010), 82-91. Mittlestadt discusses the "triumph of narrative theology." He considers the recent hermeneutical and theological advances in Pentecostal scholarship as giving Pentecostals a fresh opportunity to voice their views.

Spirit-filled/baptized Christians. The epistles do not record the experience, they pre-suppose it. Consequently, a normative pattern for the baptism in the Holy Spirit cannot be derived from these sources. Nowhere, for instance, in the epistles is one told how to be filled with the Spirit of God. It is assumed that the readers already know this. We must turn to the book of Acts for this vital information. Accordingly, any reconstruction of the circumstances and details of the baptism in the Spirit must be derived from the records of those who experienced this baptism.<sup>219</sup>

“In Ervin’s significant exegetical study, he clearly establishes a fundamental premise that there is a normative pattern in the Spirit’s activity and once the clearly marked order of events in the book of Acts are established, that normalcy is demonstrated in the pattern of Pentecost presented there.”<sup>220</sup> Ervin is ardent that “there is no other pattern for being filled with the Holy Spirit taught in the Bible.”<sup>221</sup> He goes on to summarize the normative pattern of the Baptism in the Holy Spirit in five points:

1. John the Baptist provided the type for Baptism in the Spirit. Jesus linked the two when he spoke of John baptizing with water, but “you will be baptized in the Holy Spirit” (Acts 1:5). John’s baptism immersed the believer in water; Jesus’ baptism immersed people in the Holy Spirit.
2. Jesus is the administrator of Spirit-baptism. John the Baptist affirms this by referring to Jesus’ baptism as one of the Holy Spirit and fire (Mt. 3:11; Lk. 3:16; Jn. 1:33).
3. Baptism in the Holy Spirit is not synonymous with conversion, it is subsequent.
4. The normative biblical evidence of the Baptism is the physical manifestation of tongues-speaking (Acts 2:4). Tongues-speech as the evidence of the

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<sup>219</sup> Howard M. Ervin, *These Are Not Drunken As Ye Suppose* (Plainfield, NJ: Logos, 1968), 105.

<sup>220</sup> Paul G. Chappell, 52.

<sup>221</sup> Howard M. Ervin, 56.

baptism is explicitly stated as occurring in Jerusalem, Caesarea, and Ephesus. In other scriptural settings, it is clearly and logically inferred.

5. The baptism in the Holy Spirit is synonymous with being filled with the Spirit. Jesus spoke prophetically of this by telling the disciples they would be baptized in the Holy Spirit (Acts 1:5). Luke recorded the fulfillment of this promise in Acts 2:4.<sup>222</sup>

Ervin, while not approaching this matter from a Classical Pentecostal background, ironically reflects a Classical Pentecostal view when he reiterates that this is the only pattern given in Scripture for being filled with the Holy Spirit. “Thus, a century ago the narrative hermeneutic employed by the early Pentecostals was appropriate.”<sup>223</sup>

Ultimately, Pentecostals will stand firm and declare their allegiance to *sola scriptura*. Pentecostals will adhere to what they believe is found in Scripture and “by it, and by it alone, will we stand or fall.”<sup>224</sup>

Given the historical development and current Pentecostal understanding of the baptism of the Holy Spirit, several key passages used by Pentecostals to support this doctrine must be examined. Given the increasing scholarly interest in Pentecostal theology by those from outside of its ecclesial boundaries, Pentecostal believers are being forced to re-evaluate their Scriptural position on the doctrine that distinguishes them from others within mainline Evangelicalism. One example of such a response is the aforementioned work of Menzies et.al. in *Spirit and Power*. In this well-received example of modern Pentecostal scholarship, the authors respond to both James Dunn<sup>225</sup>

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<sup>222</sup> Ibid., 56-58.

<sup>223</sup> Paul G. Chappell, 53.

<sup>224</sup> Gary B. McGee, *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody, MA: Hendrickson, 1991), 104.

<sup>225</sup> James D. G. Dunn was for many years the Lightfoot Professor of Divinity in the Department of Theology at the University of Durham, now retired.

and Max Turner<sup>226</sup> and their respective scholarship in pneumatology.<sup>227</sup> In the decades following 1970, there has been a growing revitalisation of Pentecostal scholarship as it pertains to the Classical Pentecostal position and exegesis.<sup>228</sup> Bradley T. Noel, the Director of Pentecostal Studies at Tyndale University College and Seminary, has particular interest in Pentecostalism and Postmodernism. He insists that, “The measured response accorded these challenges has been the most detailed and comprehensive *apologia* given to date by the Pentecostal movement.”<sup>229</sup>

### **Assessing the Biblical Evidence**

As a part of this comprehensive *apologia*, most Pentecostal scholarship relies upon five primary texts to support their doctrine of baptism in the Holy Spirit: Acts 2; Acts 8:4-25; Acts 9:17-18; Acts 10:44-46 and Acts 19:1-6.<sup>230</sup> In order that serious questions concerning the Pentecostal doctrine of Spirit-Baptism are addressed, and as an attempt to

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<sup>226</sup> Max Turner is also a British New Testament scholar. He is the Professor of New Testament Studies at London School of Theology. One of Turner’s areas of interest is New Testament pneumatology.

<sup>227</sup> See J. D. G. Dunn, *Baptism in the Holy Spirit* (London, UK: SCM, 1970); J. D. G. Dunn, “Baptism in the Spirit: A Response to Pentecostal Scholarship,” *JPT* 3 (1993):3-27; J. D. G. Dunn, *Jesus and the Spirit* (Philadelphia, PA: Westminster, 1975); J. D. G. Dunn, “Spirit-Baptism and Pentecostalism,” *SJT* 23 (1970): 397-407; Max Turner, “*Luke and the Spirit*,” Ph.D diss. (Cambridge: University of Cambridge, 1980); See also Max Turner’s recent responses to Pentecostal scholarship: *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle, UK: Paternoster, 1996) and *Power From on High*, (Sheffield, UK: Sheffield Academic: 1996).

<sup>228</sup> Dunn’s *Baptism in the Holy Spirit* was published in 1970 which led to many discussions on Pentecostal matters and caused Pentecostal scholars to reformulate their thinking and theology on certain matters.

<sup>229</sup> Bradley Truman Noel, “Gordon Fee’s Contribution to Contemporary Pentecostalism’s Theology of Baptism in the Holy Spirit,” (M.A. Thesis., Acadia University, 1998), 40. This “comprehensive *apologia*” is the cumulative efforts of recent Pentecostal scholarship.

<sup>230</sup> Pentecostals have been faulted for their inductive “pattern approach” to proving their doctrine. According to Donald A. Johns, in the inductive method, the more cases observed to make a convincing case, the better. However, in the case of tongues as initial evidence of Spirit baptism, there are only five cases to observe, with two of those cases having questionable value. However, it must be noted that there are no cases to contradict this pattern, which also lends support to the Pentecostal position. See Donald A. Johns in *Initial Evidence*, Gary B. McGee, ed., 147.

understand the traditional Pentecostal interpretive methods, these key passages must be individually examined.<sup>231</sup>

The first and arguably most well-known passage is Acts 2. This passage is believed by Pentecostals to be the fulfillment of Joel's prophecy, at least in part. This passage is likely the most well-known and most-quoted by Pentecostal believers and "is of special importance to Pentecostals, for it is the passage from which they are named."<sup>232</sup> The story of Pentecost in Jerusalem is a story to which the church assigns authority and to which it returns again and again as a guide for its life. The United Methodist scholar and bishop William H. Willimon argues that, "More than one interpretation can be offered for what happened in the upper room at Pentecost. No single formulation can do it justice."<sup>233</sup> While this author may not agree completely, it must be communicated that Pentecostal scholars, along with scholars of other religious affiliations, must take great care in their interpretations of such seemingly controversial texts. Perhaps this is an area of theology whereby one group would learn significantly from another if openness and mutual respect were exemplified.

In Acts 2, the 120 believers who were gathered in the upper room were filled with the Holy Spirit after a period of prayer and fellowship.<sup>234</sup> The external signs included: a sound like the blowing of a violent wind, what seemed to be tongues of fire and the ability to speak in other tongues. Acts 2:4 is particularly significant to Pentecostals: καὶ

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<sup>231</sup> Bradley Truman Noel, "Gordon Fee's Contribution to Contemporary Pentecostalism's Theology of Baptism in the Holy Spirit," 40.

<sup>232</sup> Ibid.

<sup>233</sup> William H. Willimon, *Interpretation. Acts.* (Atlanta, GA: John Knox, 1988), 29.

<sup>234</sup> In the debate surrounding the issue of subsequence, one of the arguments from those who do not support the doctrine, such as James Dunn, concerns whether or not the instances of speaking in tongues involved people who had been previously converted or if the baptism and conversion occurred simultaneously. In Acts 2, the passage clearly states that the "believers" were gathered together and were then filled with the Spirit and spoke in tongues.

ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. In studying the Pentecostal doctrine of Spirit baptism and tongues, one must distinguish between Acts 2:4 which makes reference to speaking in “other tongues” (ἑτέραις γλώσσαις) and Acts 2:11 which alludes to “our tongues” (ἡμετέραις γλώσσαις). In this discussion, it is important that the distinctions between glossolalia and xenolalia are made clear. Neither term is biblical but they are used to describe the experience known to Pentecostals as speaking in tongues.

Glossolalia is usually, but not exclusively, the religious phenomenon whereby a person makes sounds that form, or resemble, the words of an unknown language. Xenolalia is the speaking of an existing language unknown to the speaker. Some Evangelicals are more accepting of the latter.<sup>235</sup> Many Pentecostals believe that xenolalia is a type of glossolalia. Acts 2:11 would be one such case.<sup>236</sup>

The outcome of the outpouring of the Spirit at Pentecost was an enthusiastic witnessing outreach to the numerous non-believers who were present. The conclusion that Pentecostal believers draw here is that when one is filled (baptized) with the Holy Spirit, they are given power to witness for God. The words of Jesus in Acts 1:8 are of greatest import on this matter: “ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμας, καὶ ἔσεσθέ μου μάρτυρες [...]” Jesus told his followers that when the Holy Spirit came upon them, they would receive power. Peter, having previously denied Jesus (cf. Mt. 26:69-75; Mk. 14:66-72; Lk. 22:54-65; Jn. 18:25-27), demonstrated the Spirit’s power in witness after having being filled with the Spirit in the upper room (Acts 2).

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<sup>235</sup> For more on these terms and their nuances, see Stanley M. Burgess and Eduard M. Van Der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 670-676; L. Thomas Holdcroft, *The Holy Spirit*, 106-107, 161-169; Stanley M. Horton, *What the Bible Says About the Holy Spirit*, 142-145, 229, 278-279; Frank D. Macchia, *Baptized in the Spirit*, 35-37, 212-218.

<sup>236</sup> They would view Acts 2:11 as xenolalia.



Peter's sermon led to 3,000 conversions that day. He exhorted those who had gathered to "repent, and each of you be baptized [...] and you will receive the gift of the Holy Spirit" (Acts 2:38). Pentecostals are convinced of their stance on the baptism of the Holy Spirit as being the source for power to witness.

The second passage that is of great significance when it comes to a Pentecostal understanding of Spirit-baptism is the event of the outpouring of the Holy Spirit recorded in Acts 8. The Samaritan ministry of Philip, the recently appointed deacon, resulted in conversions and "much rejoicing in that city" (Acts 8:8). Although Philip was of great consequence with regard to the spread of the gospel in Samaria, Spirit-baptism awaited the ministry of the apostles Peter and John. They laid their hands on the believers who received the Holy Spirit (Acts 8:15, 17). It is quite evident that those who were filled with the Holy Spirit in this passage had professed faith in Christ as an earlier time because they had already "been baptized in the name of the Lord Jesus" (Acts 8:16).<sup>237</sup> Although tongues are not specifically mentioned in this passage, they are implied.<sup>238</sup>

The third noteworthy passage is that of the baptism of Saul of Tarsus (Acts 9:17-18), which occurred shortly after his conversion (Acts 9:1-9).<sup>239</sup> Scripture declares the fact of Paul's baptism in the Holy Spirit, but it does not clearly describe the occasion. Some scholars debate this as a reference to Spirit-baptism and argue that it is actually baptism in water (cf. vs. 18). However, elsewhere in Scripture it is clear that Paul had at some point been filled with the Spirit (cf. Acts 13:9; 1 Cor. 14:18) therefore one can

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<sup>237</sup> For the sake of clarity, this reference is to water baptism.

<sup>238</sup> For more on this, see L. Thomas Holdcroft, *The Holy Spirit*, 96. Holdcroft reasons that because the procedures (such as the laying on of hands) were consistent with other reports in Acts of the Spirit's outpouring, one can logically deduct that tongues were the result of the baptism of the believers in this case as well.

<sup>239</sup> It is also made clear that Paul's conversion had already occurred at the time of his Spirit-baptism in that Ananias called him "brother" (vs. 17).

argue that this passage was likely the point of his baptism in the Spirit. Imperative to this discussion is that the phenomena recorded in Acts 9 were consistent with Acts 2 and 8.

The fourth passage used to support the doctrine of Spirit-baptism is in Acts 10, the outpouring of the Spirit in Caesarea. This passage demonstrates that Cornelius and his household “feared God” and “prayed to Him continually” (Acts 10:2). Though this account does not use the word “baptism,” the event is described: “the Holy Spirit came on all” (vs. 44), “the gift of the Holy Spirit had been poured out” (vs. 45) and “They have received the Holy Spirit just as we have” (vs. 47). The “relatives and close friends” of Cornelius listened closely to Peter’s words of the ministry and commission of Jesus (Acts 10:24). “When Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with tongues and exalting God” (Acts 10:44-46).

The crucial thrust in the Pentecostal argument is found in Acts 10:46. For the astonished Jewish believers, the proof that the Gentiles had received Spirit baptism was indisputable: ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. The word γὰρ is a causative conjunction – it introduces a clause that shows purpose or reason. In this case it is the Jewish believer’s astonishment that Gentiles had received the baptism and the genuineness of the experience was confirmed because they were speaking in tongues. “Luke used the word γὰρ because he saw the divinely given cause-effect pattern: tongues proved that the speakers had received Spirit baptism.”<sup>240</sup>

The final significant passage that Pentecostals refer to with relation to Spirit baptism is Acts 19, which records the baptism of the Ephesians, who had previously been

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<sup>240</sup> L. Thomas Holdcroft, *The Holy Spirit*, 97.

instructed by Apollos to believe in Jesus as the Messiah. In this passage Paul passed through Ephesus and found some disciples who had been baptised in John's name. Paul instructed them to be baptised in the name of the Lord Jesus (vs. 5). Since the Ephesian disciples had put their faith in Jesus as Messiah, Paul laid his hands on them to pray for them and the Holy Spirit came upon them and they spoke in tongues (Acts 19:6). Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. The Holy Spirit coming upon them clearly resulted in their speaking in tongues.

### **Pentecostal Theology of Spirit Baptism**

As has been examined, Pentecostals refer to five imperative passages in the writings of Luke contained in the book of Acts to defend their theological stance on the baptism of the Spirit. In investigating these passages, it is clear to Pentecostals that the idea of being filled with the Spirit is of great significance for believers. One must also note that in each passage mentioned those who were filled with the Spirit and spoke in tongues had already been converted. It is the Pentecostal doctrine of subsequence that sets it apart from numerous other understandings of Spirit baptism.<sup>241</sup>

### **Subsequence**

Pentecostal believers “teach the importance of a second experience, that of the Baptism in the Holy Spirit.” The doctrine of subsequence, for Pentecostals, flows naturally from the conviction that the Spirit came upon the disciples at Pentecost (Acts 2), “not as the source of new covenant existence but as the source of power for effective

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<sup>241</sup> For example, those who suggest that Spirit baptism occurs simultaneously with conversion (cf. James Dunn).

witness.”<sup>242</sup> Some early Evangelical scholars, such as R. A. Torrey, also advocated a baptism in the Spirit that occurred after conversion. Torrey taught that this experience was indeed subsequent to conversion and that one may know whether or not one has received it.<sup>243</sup> However, more recent Evangelical scholars have largely rejected the doctrine of subsequence. James Dunn is one such theologian. His *Baptism in the Holy Spirit* (1970) has reinforced the theological position of many Evangelicals by arguing that Spirit-baptism is synonymous with conversion, a historic interpretation commonly held by many within Evangelical circles.<sup>244</sup> However, Menzies et.al. offer one of the most recent academic affirmations of the Classical Pentecostal position that the baptism of the Holy Spirit always occurs logically and chronologically subsequent to one’s conversion experience.<sup>245</sup>

Menzies et.al. note that Pentecostals generally support their belief in Spirit-baptism as an experience distinct from conversion by appealing to various references in the books of Acts. The most commonly cited references are the experiences of the Samaritans in Acts 8, Paul in Acts 9 and the Ephesians in Acts 19. Menzies et.al. argue that this experience is the normative model for all Christians.<sup>246</sup> Menzies et.al. disagree

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<sup>242</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 109.

<sup>243</sup> R.A. Torrey, *The Person and Work of the Holy Spirit* (Grand Rapids, MI: Zondervan, 1974), 147.

<sup>244</sup> For more on this see James D. G. Dunn, *Baptism in the Holy Spirit* (London, UK: SCM, 1970).

<sup>245</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*. *Spirit and Power* is the primary reference in this paper in understanding their views of subsequence as the Classical Pentecostal position. On this note, one must acknowledge that Gordon D. Fee, also a member of the Classical Pentecostal body, the Assemblies of God in the US, does not support the doctrine of subsequence. He often reflects broader Evangelical views on certain issues; subsequence is one such issue. Fee is not comfortable with the Pentecostal doctrine of subsequence and feels that Pentecostals have gone too far by claiming this experience as “normative” – or necessary for all believers. See Gordon D. Fee. *Gospel and Spirit: Issues in New Testament Hermeneutics*, (Peabody, MA: Hendrickson, 1991). Of particular interest is chapter 7 which deals with subsequence. On the differences between views of subsequence in Pentecostalism see an unpublished article by the author entitled *Differing Views of Subsequence Within Classical Pentecostalism* (2010).

<sup>246</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 110. The term “normative” implies that this experience is intended for every believer.

on this point with Gordon Fee, who argues, along with many Evangelical scholars, that this line of reasoning is weak, hermeneutically speaking.<sup>247</sup> Fee asserts that the fundamental flaw of Pentecostal theologians is the failure to acknowledge the literary genre of the book of Acts. He believes that Acts should be viewed, at least partially, as a description of historical events. He contends that no one would cast lots to choose church leadership in the modern era and furthermore, it would be ludicrous to encourage believers to sell all their possessions. Therefore, in his opinion, one cannot argue that the book of Acts in and of itself is sufficient to create a normative theology.<sup>248</sup>

Menzies et.al. acknowledge Fee's concerns as legitimate. Fee questions how one can distinguish between the aspects of Luke's narrative that are normative and those that are not. Therefore, Fee is still led to reject the traditional Pentecostal position. He concludes that an empowering baptism in the Holy Spirit as Pentecostal believers understand to be distinct from conversion is "neither clearly taught in the New Testament nor necessarily to be seen as a normative pattern (let alone the only pattern) for Christian experience."<sup>249</sup> Although Fee rejects the doctrine of subsequence, he also asserts that his stance on the matter is nearly irrelevant. While he sees in the Pentecostal Movement a powerful emphasis on the experience of the Spirit, he remains faithful to his assertion that Pentecostal scholars take the doctrine farther than the New Testament allows. However, significant to note is his view that while Pentecostals "need to reformulate their theology, their experience is valid."<sup>250</sup>

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<sup>247</sup> Gordon Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991), chapters 6 and 7.

<sup>248</sup> *Ibid.*, 92.

<sup>249</sup> Gordon Fee, *Gospel and Spirit*, 98.

<sup>250</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 111.

While arguments such as those presented by Gordon Fee challenge the very distinctives of Pentecostalism, Menzies et.al. critically meet them directly. It challenges Pentecostalism and its understanding of the experience of Spirit-baptism at its very core. For Menzies et.al., the central issue is whether or not Spirit-baptism in the Pentecostal sense (as they believe is clearly illustrated in Acts 2) can be equated with conversion. Many Evangelicals, as has been previously mentioned, associate Spirit-baptism with conversion. Fee agrees with this view. However, Pentecostals, as also noted, associate Spirit-baptism with power for service and witness. When the baptism of the Spirit is confused with conversion, Menzies et.al. argue, the missiological focus is lost.<sup>251</sup> They assert that the doctrine of subsequence “articulates a conviction crucial for Pentecostal theology and practice: Spirit-baptism, in the Pentecostal sense, is distinct from [...] conversion.”<sup>252</sup> They also argue that this is likely why the Pentecostal Movement seems to be quite effective in mission.

### **The Crucial Issue**

Given the difficulties that some modern Evangelical and even Pentecostal scholars have with the Pentecostal understanding of Spirit-baptism, the Menzies et.al. define the crucial issue. Fee, like other well-known scholars,<sup>253</sup> has clearly demonstrated the weaknesses inherent in Classical Pentecostal arguments based on simple analogies or selected passages in Acts. As a result, no longer can Pentecostals rely on the interpretive methods of the nineteenth-century Holiness Movement and expect their message to be credible in contemporary Evangelical circles. Yet, Menzies et.al. revisit the landscape

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<sup>251</sup> Ibid., 112.

<sup>252</sup> Ibid.

<sup>253</sup> See James D. G. Dunn, *Baptism in the Holy Spirit*, 39. Dunn offers a concise critique of the doctrine of subsequence based on what he views as a misinterpretation of John 20:22, coupled with a subsequent experience in Acts.

that Gordon Fee surveyed when he pointed out that Pentecostal hermeneutical flaws in the mid-70s and 80s changed considerably. “Simplistic arguments from historical precedent, though once the bulwark of Pentecostal theology, have been replaced with approaches that speak the language of modern Evangelicalism.”<sup>254</sup> Although this may not necessarily apply when it comes to the Pentecostal understanding of tongues as the initial evidence, it certainly is the case in dialogue pertaining to subsequence.

In short, Luke’s pneumatology is different from, yet complementary to, that of Paul. This is of paramount significance when seeking to understand the Pentecostal doctrine of Spirit baptism, as Pentecostals look primarily to the Luke-Acts narrative as a Biblical basis for their belief. The distinctive elements of Lukan and Pauline theology address Fee’s concern regarding Luke’s intention in writing the narrative. William and Robert Menzies also discuss the all-important question: What is the nature of the gift of the Spirit as described in Acts 2? They provide a noteworthy argument that Luke *intended* that the gift of the Spirit, as is understood by Classical Pentecostals, was available to all believers and furthermore, should be experienced by all believers. If Luke intended to convey that the baptism of the Holy Spirit was necessary for all believers, what did he suggest was the evidence of this baptism?

### **The Issue of Evidence: Tongues**

A controversial topic in Evangelical dialogue comes as a direct result of the Pentecostal tradition and their unyielding assertion that speaking in tongues is *the* evidence that an individual has been filled with the Holy Spirit. This is another Biblical issue in the study of Pentecostal pneumatology. Menzies et.al. contend that Pentecostals “have failed to provide convincing biblical and theological support for [their] position

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<sup>254</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 113.

that glossolalia is the “initial physical evidence” of Spirit-baptism” (Acts 2:4).<sup>255</sup>

Classical Pentecostals claim Scripture teaches that speaking in tongues is the uniform, initial, outward or physical evidence of having received the baptism in the Holy Spirit.

Furthermore, “since the baptism, as portrayed by Luke, is a prophetic gift, it is

appropriate that the evidence is vocal.”<sup>256</sup> According to Roger Stronstad, the gift of the

Spirit is prophetic. Peter, in Acts 2, identifies tongues-speaking to be an inspired word of praise and worship. Stronstad also identifies the gift of the Spirit as universal. He wrote,

“At this point Peter emphasizes that it is universal in status, not geographical or

chronological: it is for the young as well as the old; for the female as well as the male; for

slaves as well as free (Acts 2:17-18).”<sup>257</sup> “It is difficult to deny that speaking in tongues

*did* accompany being baptized in the Spirit in [Acts]. The paradigmatic effect of [these

instances in Acts] should lead us to expect the same things in our own experience with the Spirit.”<sup>258</sup>

One criticism of Pentecostal theology is the idea that speaking in tongues is *the* evidence of Spirit-baptism, as opposed to *an* evidence of Spirit-baptism. John Wesley, as has been mentioned, believed that the fruit of the Spirit were more important than the gifts of the Spirit. Along this line of thought, one may question why Pentecostals cannot accept the fruit of the Spirit as evidence of Spirit baptism. However, Pentecostals believe that, while certainly the fruit of the Spirit does reveal the Spirit’s work in one’s life, speaking in tongues is the only Biblical pattern whereby one can be absolutely certain that they have been filled with the Spirit. Therefore, speaking in tongues is *the* only evidence

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<sup>255</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 121.

<sup>256</sup> L. Thomas Holdcroft, *The Holy Spirit*, 104.

<sup>257</sup> Roger Stronstad, *The Charismatic Theology of St. Luke*, 56.

<sup>258</sup> Donald A. Johns in *Initial Evidence*, Gary B. McGee, ed., 163.



of Spirit-baptism – it is an outward, physical sign and will occur uniformly each and every time an individual is filled with the Spirit.

In discussing evidential tongues, the two foremost questions are: What is the nature of the Pentecostal gift? Also, what is the nature of the relationship between tongues and being filled with the Spirit? In this discussion it is imperative that the distinction be made between the Pentecostal gift, that is, the baptism of the Holy Spirit, and speaking in tongues. It is common in Pentecostal circles for people to equate Spirit baptism with speaking in tongues. However, if there was an adequate understanding of the nature of the Pentecostal gift, this error would not occur. Menzies et.al. observed: “It is the reason why many Evangelicals, with tunnel vision, have focused on the hermeneutics of historical precedent and missed the fundamental question concerning the nature of Luke’s pneumatology.”<sup>259</sup>

These two primary questions need to be answered using different theological approaches. The question concerning the nature of the Pentecostal gift, or Spirit baptism, falls primarily into a category of Biblical theology. Luke presented this, as we have already explored, primarily in Acts, but corroborated in Luke. It is clear that Luke consistently presents the baptism of the Holy Spirit as the source of power for effective witness. On the other hand, the theological question concerning the Pentecostal doctrine of initial evidence is best explored systematically.<sup>260</sup>

In the book of Acts, Pentecostals believe that speaking in other tongues was *the* evidence, rather than *an* evidence, of being filled with the Holy Spirit. Those disciples gathered in the Jerusalem Upper Room were filled with the Holy Spirit and spoke in

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<sup>259</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 122.

<sup>260</sup> *Ibid.*

tongues (γλώσσαις) and thereafter recognized the infilling of the Spirit in others by this same sign. They sought no other evidence. The three references in Acts where tongues are clearly associated as the evidence for Spirit baptism are Acts 2, Acts 10 and Acts 19. However, as Menzies et.al. have stated, there is a need for convincing Biblical and theological support for this doctrine.<sup>261</sup>

In a theological analysis of this foundational Pentecostal doctrine, one must acknowledge that only one sign accompanied Spirit baptism. In Acts, all who were filled with the Holy Spirit spoke in other tongues as the Spirit enabled them. Stanley M. Horton<sup>262</sup>, a Pentecostal theologian affiliated with the Assemblies of God, has explained that the sound of tongues did not draw a crowd that day. In his thinking, it was the wonderful works of God that attracted people. Furthermore, he maintained that no person was ‘saved’ as a result of tongues. Instead, the people were amazed and perplexed, unable to comprehend the scene set before them; others began to mock the believers, saying that they were drunk. In his book, *What the Bible Says About the Holy Spirit* (2005), Stanley Horton wrote, “when Peter began his discourse in Acts 2:14, “the Spirit’s work of convincing the world began.”<sup>263</sup>

As Peter addressed the crowd, they asked, “What shall we do?” (Acts 2:37). He exhorted them by saying, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off” (Acts 2:38-39). Horton argued for the Pentecostal understanding of Spirit baptism by saying, “In view of

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<sup>261</sup> Ibid., 121.

<sup>262</sup> Stanley M. Horton holds degrees from Gordon-Conwell Theological Seminary, Harvard University, and Central Baptist Theological Seminary. He is an excellent example of contemporary Pentecostal scholarship.

<sup>263</sup> Stanley M. Horton, *What the Bible Says About the Holy Spirit* Rev. ed. (Springfield, MO: Gospel Publishing House, 2005), 144.

this, and in view of Jesus' own promise that the disciples would be baptized in the Holy Spirit, the baptizing work must continue. This, we are justified in calling subsequent fulfillments of the promise 'baptisms in the Holy Spirit as well.'<sup>264</sup>

Tongues are clearly not the baptism itself, but merely the outward sign or evidence. However, L. Thomas Holdcroft is worth quoting at length on this matter.

Tongues were not an occasional option, but a recurring definitive pattern. Believers may enjoy various remarkable experiences with God and His Spirit, but if they do not speak in tongues, their experience is not the baptism in the Holy Spirit. God promised that the Biblical pattern was the standard for the future: "The promise is for you and your children and for all who are far off – for all whom the Lord our God will call" (Acts 2:39). What was true on the Day of Pentecost, and on all subsequent occasions in Scripture, must continue to be true throughout the age.<sup>265</sup>

### **Speaking in Tongues: Practical Implications**

In the Lukan narrative, recorded in Acts, the story is told of the initial outpouring of the Spirit on the day of Pentecost. Significantly, Pentecostal believers, using the Luke-Acts narrative, interpret several key passages in the writings of Luke to support a *doctrine* of Spirit baptism and initial evidence. Furthermore, Pentecostal believers look to the writings of Paul the Apostle to the believers at Corinth, for *practical directions* for the use of the gifts, particularly tongues and prophecy, in the communal setting. One of the problems in the Corinthian church was the overuse of the gift of tongues when they gathered together. In fact, many scholars, such as Wayne Grudem, a Protestant theologian and author, assert that speaking in tongues in Corinth was not limited to the

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<sup>264</sup> Ibid., 147.

<sup>265</sup> L. Thomas Holdcroft, *The Holy Spirit*, 105.

Christian church.<sup>266</sup> Grudem references “the frenzied, unintelligible utterances of ‘inspired speech’ in pagan Greek religion.”<sup>267</sup> Within the Church, however, confusion was the result, as people were speaking spontaneously, often more than one at the same time. As a result, correction and instruction were needed and Paul was careful to deliver it in such a way that the believers were still encouraged to operate in the gifts of the Spirit in their corporate worship.<sup>268</sup>

In his exhortation to the Corinthians (I Cor. 12-14), Paul made it clear that the gift of tongues (I Cor. 12 - γλωσσῶν) should continue. Specifically, he stated, “I would like every one of you to speak in tongues” (I Cor. 14:5). The Greek term rendered in English ‘to speak’ (λαλεῖν) is in the continuous present tense, meaning *to keep on speaking*.<sup>269</sup> While instructing the Corinthians in the proper and intended use of tongues in the corporate setting, Paul clearly emphasized the importance and necessity of this gift. Furthermore, he established that this gift was for every believer and that, in the body of believers, they would be used to edify the local church.<sup>270</sup>

Pentecostal believers refer to the words of Paul to the Corinthians in I Cor. 14:5 as proof of the continuing validity of the spiritual gifts and speaking in tongues in the local assembly. In this light, one must also carefully consider the seemingly contradictory words of Paul in I Cor. 12:29-31:

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<sup>266</sup> Wayne Grudem, *The Gift of Prophecy* Rev. ed. (Wheaton, IL: Crossway Books, 2000). In recent decades, efforts have been made from scholars from a non-theological perspective, attempting to make sense of spiritual matters, such as speaking in tongues. In 1972, William J. Samarin, a linguist from the University of Toronto, published a thorough assessment of Pentecostal tongues-speaking. His assessment was based on large samples of glossolalia recorded in various public and private Christian meetings around the world. For more on Samarin’s study see William J. Samarin, *Tongues of Men and Angels: The Religious Language of Pentecostalism* (New York: Macmillan, 1972).

<sup>267</sup> Wayne Grudem, *The Gift of Prophecy*, 140.

<sup>268</sup> Stanley M. Horton, *What the Bible Says About the Holy Spirit*, 224.

<sup>269</sup> *Ibid.*, 224.

<sup>270</sup> *Ibid.*, 223-233.

All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? All do not have the gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? But earnestly desire the greater gifts.

Many Evangelical and Reformed scholars view Paul's rhetoric here with a negative implication; that, indeed, not all believers speak in tongues. According to Jon Ruthven, the Professor Emeritus of Systematic and Practical Theology at Regent University, the New Testament specifically commands its readers to 'seek', 'desire earnestly', 'rekindle', and 'employ' certain supernatural gifts of the Spirit (cf. I Cor. 12:31; 14:1-5 and 39; II Tim. 1:6; I Pet. 4:10). Ruthven goes on to state that, in his opinion, the appearance and use of the supernatural spiritual gifts can be "suppressed by simple neglect (cf. Rom. 12:6; I Cor. 14:39; I Thess. 5:19-20; I Tim. 4:14; II Tim. 1:6)."<sup>271</sup> Furthermore, on this matter, one must also differentiate between the type of gifts that the author is referring to in I Cor. 12:29-31: the public ministry of spiritual gifts. Paul clearly states his questions in such a way that a negative response is implied: μή πάντες γλώσσαις λαλοῦσιν; μή πάντες διερμηνεύουσιν (I Cor. 12:30). One must note that the context of this passage is clear and readers can be certain that Paul is making reference to the *public* gift of speaking in tongues whereby a *public* interpretation of the tongues would be given. According to Stanley Horton, this should not imply to the reader that "not all could speak in tongues on occasion or in their private devotions."<sup>272</sup>

Regardless of public or private usage, the dominant theme in Paul's exhortation to the Corinthians regarding the use of spiritual gifts is that they have been given to

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<sup>271</sup> Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* (Sheffield, UK: Sheffield Academic Press, 1993), 122.

<sup>272</sup> Stanley M. Horton, *What the Bible Says About the Holy Spirit*, 219.

believers for the benefit of the Christian community. In I Cor. 12:7 Paul stated, “But to each of you is given the manifestation of the Spirit for the *common good* (emphasis mine).” A literal translation of “common good” is “profiting” (συμφέρον) indicating a collective benefit for the congregation. In their public worship gatherings, Pentecostals and Charismatics must ensure that this principle is the overarching guide for the practice of the spiritual gifts and speaking in tongues.

Paul also instructed the believers that the use of the spiritual gifts, and specifically speaking in tongues, without an attitude of love has no more effect than a cacophonic commotion (I Cor. 12:1). Without love, virtually any other gift of the Spirit will accomplish more than tongues.<sup>273</sup> However, Paul is not arguing that the gifts and speaking in tongues should become null and void. On the contrary, he is encouraging the believers to exercise the spiritual gifts with love as a controlling motif.

In I Corinthians 14, Paul exhorted the believers that they should desire the spiritual gifts and especially prophecy. A Pentecostal perspective on the matter is conveyed by Thomas Holdcroft, “the believer who ministers the gift of prophecy conveys a direct intelligible communication from God that declares His truth and/or His will in a language known to the hearers.”<sup>274</sup> This goes far beyond the notion of some Evangelicals, particularly Baptists, who hold that the gift of prophecy is actually preaching. Wayne Grudem in *The Gift of Prophecy* approaches the matter from a non-Pentecostal perspective. He, unlike some Evangelicals, does support prophetic speech outside of preaching. He wrote:

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<sup>273</sup> Stanley M. Horton, *What the Bible Says About the Holy Spirit*, 221.

<sup>274</sup> L. Thomas Holdcroft, *The Holy Spirit*, 105.

Paul defines the function of prophecy very broadly in 1 Corinthians 14:3. Its functions included “building up, encouragement, and comfort” –results that could be achieved not only by prophecy but also by a wide variety of other speech activities. In order to accomplish these purposes, prophecy would not function privately but for the benefit of others. The great importance of prophecy came from the fact that it was based on something that had been revealed by the Holy Spirit, and this often allowed it to speak powerfully to the needs of the moment in the congregation.<sup>275</sup>

As previously mentioned, one of the problems in the church at Corinth was the misuse and abuse of the gift of tongues. They were elevated such that the other gifts of the Spirit were lacking in their corporate worship. In attempting to restore proper emphasis on the other gifts, Paul encouraged the believers to eagerly desire the spiritual gifts, especially prophecy.<sup>276</sup>

At Corinth, the believers were speaking in tongues in their corporate worship without interpretations. Paul observed that when one speaks in tongues, the only person edified is the speaker. Other people do not benefit as they do not understand what was said. However, one who prophesies edifies all who hear the message (I Cor. 14:2-5).<sup>277</sup> According to Gordon D. Fee, Paul was not trying to cool their ardour for congregational tongues-speaking [and] Paul does not disparage the gift itself; rather, he seeks to put it in

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<sup>275</sup> Wayne Grudem, *The Gift of Prophecy*, 140.

<sup>276</sup> Stanley M. Horton, *What the Bible Says About the Holy Spirit*, 223.

<sup>277</sup> In light of the words of Paul in I Cor. 14:1-5, one may reach the conclusion that the gift of prophecy is somehow superior to the gift of tongues. It is important to understand that one gift is not necessarily more important than another; it is their usage that determines their value. If a person speaks in tongues in the congregation of believers without an interpretation, their words are ineffectual. Yet, if one prophesies their words are understandable to the congregation and therefore have value. In the public gathering of believers, speaking in tongues must always be accompanied by an interpretation (I Cor. 14:13, 27). Both prophecy and tongues with interpretation are inspired speech, and both now convey a message to people. In all things, the gifts are intended to edify the body of Christ (I Cor. 14:12). For more on this see Leon Morris, *1 Corinthians*. The Tyndale New Testament Commentaries. 2<sup>nd</sup> ed. (Leicester, UK: Intervarsity Press, 1985), 187-188.

its rightful place.”<sup>278</sup> In turn, Paul instructed the believers in the latter part of chapter fourteen that when one speaks in tongues in the church, there should be an interpretation of the message, so that others can understand and be edified. Furthermore, only one person should speak at a time. Also, when a prophecy is given in the context of the gathered group of believers, the body should “pass judgment.” In all these things, and of greatest import in the local church body, is that “God is not a God of confusion but of peace” (I Cor. 14:33). Pentecostal believers feel that Christians of all faith traditions must strive to find the balance between restoring the spiritual gifts and speaking in tongues to their proper place in the local church and maintaining the order and peace of which Paul spoke.

In striving to place these visible manifestations in their proper place in the local church, Pentecostal believers should also seek to reconcile themselves with I Corinthians 12:13 whereby Paul wrote, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” Donald A. Johns, a scholar within the Classical Pentecostal tradition, wrote regarding the semantics in the discussion of being ‘baptized in the Spirit.’ Non-Pentecostals would often view baptism in the Spirit as the reception of the Spirit at the moment of salvation, becoming part of the body of Christ. According to Johns:

This meaning for being baptized in the Spirit is then transferred to the non-Pauline occurrences of the term. But a syntagmatic analysis of *baptizō* in the New Testament precludes this interpretation. Instead, (1) Paul does not use the “baptized in the Spirit” to refer to the complex event of conversion, and (2) Paul

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<sup>278</sup> Gordon D. Fee, *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. (Grand Rapids, MI: Eerdmans, 1987), 656.



does talk about being baptized in the Spirit in a way that partially parallels Luke.<sup>279</sup>

For this reason, Pentecostal scholars such as Johns identify I Cor. 12:13 as a text relating directly to being baptized in the Holy Spirit.

In light of these considerations, one must consider that Paul's instruction to the Corinthians in I Cor. 12-14 are nullified in the cessationist argument; for if God has ceased to give the gifts of the Spirit, then these passages of Scripture are entirely useless to the Christian church. Holdcroft, representing a Classical Pentecostal view, argues against cessationism and interacts with some of the key arguments offered by cessationists, such as Paul's words in I Corinthians that tongues would cease.<sup>280</sup> He said in I Corinthians 13:8-10, "If there are gifts of prophecy, they will be done away; if there are tongues, they will cease (παύσονται); if there is knowledge, it will be done away. For we know in part and we prophecy in part; but when the perfect comes, the partial will be done away." According to Holdcroft, "perfection awaits the earthly kingdom rule of Jesus Christ."<sup>281</sup> As a result, believers should remember the words of Paul to the Corinthians, "You are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ" (I Cor. 1:7).

Archibald Robertson and Alfred Plummer demonstrate a typical cessationist view in *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*.<sup>282</sup> In their discussion of I Corinthians 13:8, they stated, "The repeated εἴτε is deprecatory; it suggests indifference as to the existence of the gifts of which the use was

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<sup>279</sup> Donald A. Johns in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, Gary B. McGee, ed. (Eugene, OR: Wipf & Stock, 1991), 161.

<sup>280</sup> L. Thomas Holdcroft, *The Holy Spirit*, 135-139.

<sup>281</sup> *Ibid.*, 139.

<sup>282</sup> Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* 2<sup>nd</sup> ed. (Edinburgh, UK: T & T Clark, 1958).

at best temporary.”<sup>283</sup> In keeping with a standard cessationist view, Robertson and Plummer argue that the gifts were “rendered idle.” This comes from the interpretation of “when the perfect comes” in verse ten.<sup>284</sup> Some cessationists insist that “the perfect” (τέλειον) refers to the maturity of the Church. This can mean either the spiritual maturity of the Church or the completion of the canon of Scripture.<sup>285</sup> Worthy of note is that Robertson and Plummer are critical of this view. They are quite clear in their assertion that Paul is “so full of the thought of the Second Advent, that he represents the perfection as coming to us” and furthermore, “that apostle is saying nothing about the cessation of χαρίσματα in this life.”<sup>286</sup> Robertson and Plummer cannot substantiate their cessationist view with Scripture.

Holdcroft agrees with Robertson et.al. in that the idea of ‘perfection’ that Paul refers to awaits the rule of Christ in the Consummation. Paul wrote earlier to the Corinthians, “Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed” (I Cor. 1:7).<sup>287</sup> This implies that the spiritual gifts should be sought until the Consummation, thus leaving little room for a theory of a cessation.

## **Summary**

In this chapter we have explored the Biblical foundation and the hermeneutical issues surrounding the Pentecostal doctrine of Spirit baptism. In doing so, the five key passages in Acts with reference to Spirit baptism have been explained and explored, and led into a discussion of the distinctive Pentecostal doctrine of subsequence. Of greatest import in defining the doctrine of subsequence is what Menzies et.al. label the “crucial

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<sup>283</sup> Ibid., 296.

<sup>284</sup> Ibid., 297.

<sup>285</sup> Jon Mark Ruthven, *On the Cessation of the Charismata*, 125.

<sup>286</sup> Archibald Robertson et.al., *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 297.

<sup>287</sup> Donald A. Johns in *Initial Evidence*, Gary B. McGee, ed., 139.

issue.” In studying Spirit baptism, one must acknowledge the varied pneumatological approaches of Luke and Paul in the New Testament.

In summarizing the Pentecostal doctrine of speaking in tongues as the initial physical evidence of the baptism of the Holy Spirit, one must recall primarily Luke’s narrative in Luke-Acts and secondly, the words of Paul to the Corinthians. Menzies et.al. usefully summarize the Pentecostal argument as follows:

1. Paul affirms that the private manifestation of tongues is edifying, desirable, and universally available. In short, all should speak in tongues.
2. Luke affirms that the Pentecostal gift is intimately connected to inspired speech, of which tongues-speech is a prominent form possessing a uniquely evident character.
3. Therefore, when one receives the Pentecostal gift, one should *expect* to manifest tongues, and this manifestation of tongues is a uniquely demonstrative sign (evidence) that one has received the gift.<sup>288</sup>

Menzies et.al. define the Pentecostal notion that the gift of the baptism in the Holy Spirit is necessary to all believers and the promise is available to all believers who would continue to seek God for the fullness of the Spirit. This position is relevant as one examines the Biblical data and studies the topic systematically.

Pentecostal believers, since the birth of the movement in the early 20<sup>th</sup> century, have maintained that the baptism in the Holy Spirit is an experience that is distinct from and subsequent to conversion.<sup>289</sup> They also claim that this experience empowers believers for service to God and to witness for Christ. Furthermore, the gift of baptism in

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<sup>288</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 130.

<sup>289</sup> Pentecostal Assemblies of Canada, *Statement of Essential and Fundamental Truths* (Toronto, ON: Full Gospel Publishing: 1988), 5.

the Holy Spirit is available to all believers (Acts 2:39). The doctrine of the “initial evidence” of Spirit baptism is foundational to Pentecostal theology.

Most Evangelicals adhere to a doctrine of Spirit baptism of sorts, though not always in agreement with Pentecostals regarding when and how this takes place. James Dunn is a prime example as he argues in his *Baptism in the Holy Spirit* that Spirit-baptism is synonymous with conversion, a belief commonly held by many within Evangelical circles.<sup>290</sup> However, Pentecostals are quite adamant in their conviction that the baptism of the Holy Spirit, without exception, occurs at a definitive point *after* conversion, both logically and chronologically.<sup>291</sup> In studying the key passages in Acts, along with the hermeneutical pattern of Luke/Acts, they argue definitively that every instance of Spirit baptism occurred after conversion (cf. Acts 2, 8, 9, 10, 19). This has been the definitive position of Classical Pentecostals since the inception of the Movement in the early 20<sup>th</sup> century. Pentecostals strongly believe that from a Biblical perspective, this is not only perfectly acceptable, but is the only way to interpret the matter. According to Acts in Pentecostal interpretation, Spirit baptism does indeed occur after one is converted and therefore Pentecostal scholars view Dunn’s interpretation as flawed.

However, if we evaluate this issue from a theological perspective, it is arguable that Spirit baptism always occurs distinct from conversion *logically*, but not necessarily *chronologically*. In Acts 2, after the outpouring of the Spirit in the upper room, Peter exhorted his hearers to “repent and be baptized [...] and you will receive the gift of the

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<sup>290</sup> For more on this see James D. G. Dunn, *Baptism in the Holy Spirit*, 38.

<sup>291</sup> Pentecostals, remaining true to their holiness roots believe that one must attain a certain level of holiness or closeness with God before receiving the baptism of the Holy Spirit. It is often portrayed that a believer is ‘saved’, and then must spend a great deal of time, often years, getting closer to God by developing their personal holiness, while seeking this baptism that may not be bestowed until years later. This is what is meant by two distinct events – logically distinct in that they are separated by way of the experience itself and its definition; chronologically distinct in that Spirit baptism always occurs at a later point in time, after one’s conversion.

Holy Spirit.” While it is imperative that one maintains the distinction between conversion and Spirit baptism in terms of two logically separate events, one must remain open to the possibility of conversion and Spirit baptism occurring together, in one momentous circumstance.<sup>292</sup> In this case, Spirit baptism would still be distinct from conversion logically (or as separate event), as it must always be if the doctrine of subsequence is to be upheld; yet they may not always transpire disconnected from one another, as two distinct points in time. This view is not perfectly aligned with the traditional Pentecostal interpretation, yet is entirely valid theologically.

Given the substantial theological assertions made by Pentecostals, especially in their pneumatology, contention has often surfaced between them and other Christian groups. In the climate of post-modernity, it is imperative for believers of every faith tradition to be sensitive in dealing with those who do not share their theological sentiments. Christians are instructed to reveal the genuineness of their faith by their love for one another (Jn. 13:34), yet this has not always been demonstrated well within Christian circles in discussions centered on doctrine. Pentecostal theologians should be leading the way in discussions with other Christian groups of their distinctive doctrines in the area of pneumatology. Dialogue between Pentecostals and other faith traditions, such as Reformed and Evangelical groups, must continue and grow deeper, given the magnitude of the global momentum of Pentecostalism. For the purpose of this work, in the next chapter, we will initiate a vicarious dialogue between select major theologians of both Reformed and Evangelical traditions with modern Pentecostal theology.

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<sup>292</sup> Wherein lies the possibility that an individual could be converted to faith in Christ and receive the baptism of the Holy Spirit in the same day, hour or even moment and without a great ‘gap’ of time in between, as seems to be the expectation.

## CHAPTER IV

### **Dialogue Between Select Major Theologians and Modern Pentecostal Thought**

Frank D. Macchia<sup>293</sup> is the Professor of Systematic Theology at Vanguard University of Southern California. He has served as president of the Society for Pentecostal Studies and is editor of the Society's journal, *Pneuma*. He is also a Pentecostal representative of the Pentecostal/Roman Catholic dialogue. Regarding the Pentecostal understanding of Spirit baptism, Macchia has said, "The importance of Spirit baptism among Pentecostal churches is significant, since among all of Pentecostalism's theological distinctives, Spirit baptism has the greatest potential for connecting to other traditions toward the formation of an ecumenical pneumatology."<sup>294</sup> Macchia believes that discussion surrounding the doctrine of the Spirit can bridge the gap between Christian groups and create a focal point for dialogue.<sup>295</sup> This author agrees wholeheartedly.

In recent years, the widespread acceptance of Pentecostal experience and theology has forced many mainline scholars to realize the importance of the Pentecostal faith in the broader scheme of religious life and thought. In particular, Pentecostal understandings of

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<sup>293</sup> Also noteworthy is Macchia's active involvement in various ecumenical settings, including the International World Alliance of Reformed Churches and the National Council of Christian Churches (USA). His research interests include pneumatology, ecumenism and ecclesiology. He is ordained with the Assemblies of God. For more see <http://graduatereligion.vanguard.edu/frank-macchia/>.

<sup>294</sup> Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 22.

<sup>295</sup> Ibid.

pneumatology have forced Evangelical and Reformed theologians to rethink their traditional understandings of the doctrine of the Holy Spirit. At present, Reformed and Evangelical theologians must include pneumatology in their theological works for an elaborate doctrine of the Holy Spirit is now a necessity and not simply a topic that can be overlooked as it has been in the past.<sup>296</sup> The purpose of this chapter is to create a textual dialogue between Pentecostal theologians and Reformed and Evangelical theologians and their respective pneumatologies.

Pentecostalism, over one hundred years after its North American beginnings, is still considered controversial by many mainline Christian scholars. In more recent years, Pentecostal scholars are moving forward in dealing with the many critiques of Pentecostal theology and arguing for the validity of both their theology and experience. Theologians discussing Pentecostal matters, such as Allan Anderson and Walter Hollenweger, are leading scholars on worldwide Pentecostalism and are participating in inter-denominational dialogue from their respective Swiss and African perspectives. Father-and-son team William and Robert Menzies and Frank D. Macchia are doing the same from within a North American context. These individuals have made great strides in publishing Pentecostal doctrine and interacting with other Protestant theologians. With such exemplary scholarship developing, Pentecostals are poised to create dialogue with other faith groups. This chapter traces part of this interaction.

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<sup>296</sup> Many of the Christian creeds that have been affirmed by the Church for centuries demonstrates this ambiguity of the Spirit. The Nicene Creed, as affirmed by the First Council of Nicea simply affirms belief in the “Holy Ghost.” The Apostles’ Creed affirms that Jesus was confirmed by the power of the Holy Spirit, but otherwise, makes no definitive statement about the person and work of the Holy Spirit. The Holy Spirit has been a doctrine of the Church that, until recent times, has been largely untouched. Pentecostal theology has made a great impact on this because as a result of Pentecostal claims, theologians of other faith traditions are finally taking notice and giving attention to the doctrine of the Spirit in their theological works.

## I. THE REFORMED TRADITION AND PNEUMATOLOGY: A SAMPLE

Many mainline denominations would consider themselves Reformed as it relates to theology, including (but certainly not limited to) the Congregationalist, the Presbyterian, United Church of Canada, Christian Reformed, and some Baptist groups. Reformed theology claims its roots in the Reformation and particularly in the theology of Ulrich Zwingli and John Calvin. Reformed theology is theocentric rather than anthropocentric. It is rooted in St. Paul and Augustine, and their ideas are further developed in Zwingli and Calvin.<sup>297</sup> Reformed theology holds to *sola scriptura* and *sola fide* and these doctrines are at the core of their theological system.<sup>298</sup>

The popular acrostic TULIP stands for “Total depravity, Unconditional election, Limited atonement, Irresistible grace, and the Perseverance of the saints” and it is significant as it pertains to orthodox Reformed theology.<sup>299</sup> This brief background information will be helpful in understanding the Reformed theological tradition and their discussions of the Holy Spirit. However, it is important to note that Reformed theologians typically hold a cessationist view<sup>300</sup> of the Spiritual gifts. We will look at several Reformed theologians and contrast their understandings of the Spirit with Pentecostal pneumatology.

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<sup>297</sup> R. C. Sproul, *What is Reformed Theology?: Understanding the Basics* (Grand Rapids, MI: Baker Books, 2005), 25.

<sup>298</sup> Latin phrases that emerged during the Protestant Reformation meaning “by Scripture alone” and “by faith alone”.

<sup>299</sup> R. C. Sproul, *What is Reformed Theology?*, 28. Though this represents Calvinism, it doesn’t necessarily represent John Calvin’s views.

<sup>300</sup> Those who hold to a “cessation” of spiritual gifts believe that God used signs and wonders in the establishment of the Church, but these manifestations (i.e. speaking in tongues) have long ceased to be given by God. Any current manifestations of this sort would be viewed as suspect, to say the least.



## A. ULRICH ZWINGLI

Ulrich Zwingli (1484 – 1531) was a major voice in the history of the Reformed Church and he was assertive in his discussion of the Holy Spirit and Spirit baptism. Like others in his era, Zwingli connected Spirit baptism with water baptism.<sup>301</sup> However, he did not limit his understanding of Spirit baptism to a mere symbolic attachment to baptism in water. Zwingli taught that the baptism of the Holy Spirit was both inward and outward.<sup>302</sup> He discussed parallel references to “John’s baptism” in Matthew 3 and Luke 3 where John said, “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove his sandals; He will baptize you with the Holy Spirit and fire” (Mt. 3:11). According to Zwingli, this baptism is wrought only by the Spirit. Of the Spirit, Zwingli proclaimed, “He is able to penetrate the heart. He will baptize you inwardly with his Spirit, setting you on fire with his love and endowing you with the gift of tongues.”<sup>303</sup>

To summarize Zwingli’s views of inward and outward baptism of the Holy Spirit, Zwingli affirmed that “the inward baptism of the Spirit is the work of teaching which God does in our hearts and the calling with which he comforts and assures our hearts in Christ” whereas the “outward baptism of the Spirit is an external sign, the gifts of tongues.”<sup>304</sup> It is interesting that such a major voice in the Reformation held this particular view of baptism in the Spirit. Zwingli believed, as do Pentecostals, that the baptism of the Holy Spirit was a relevant and significant experience in the life of a

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<sup>301</sup> Ulrich Zwingli, Heinrich Bullinger, and Geoffrey William Bromiley, *Zwingli and Bullinger: Selected Translations with Introductions and Notes* (Philadelphia, PA: Westminster Press, 1953), 119-175.

<sup>302</sup> *Ibid.*, 136.

<sup>303</sup> *Ibid.*, 137.

<sup>304</sup> *Ibid.*

believer. He differed from the modern Pentecostal understanding in that he believed that this gift was “given infrequently and only to a few.”<sup>305</sup>

## **B. JOHN CALVIN**

John Calvin (1509-1564) was one of the most influential voices in the Reformation and virtually the fount of Reformed theology. Of the miraculous work of the Holy Spirit at Pentecost, Calvin said, “Let those dogs deny that the Holy Spirit descended upon the apostles, or, if now, let them refuse credit to the history, still the very circumstances proclaim that the Holy Spirit must have been the teacher of those who [...] all of a sudden began to discourse magnificently of heavenly mysteries.”<sup>306</sup> Therefore, it is quite clear that Calvin fully believed that the supernatural gifts of the Spirit were possible and *did* indeed occur in antiquity.

Calvin, however, was not in support of the use of the supernatural spiritual gifts in his lifetime. In his lengthy tome, *Institutes of the Christian Religion* (1536), he penned only a paragraph on the baptism of the Holy Spirit. It is unfortunate that a theologian with such a weighty influence throughout the history of the Church and on many major doctrines offered only a tiny fragment on such an important matter. Although Calvin affirmed the reality of the supernatural events at Pentecost, he failed to discuss the relevance of such matters in the days following the day of Pentecost. He moved on in a sentence to Christ as the author of external grace. In doing so, Calvin ignored the significance of the role of the baptism of the Holy Spirit.<sup>307</sup>

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<sup>305</sup> Ibid.

<sup>306</sup> John Calvin, *Institutes of the Christian Religion* Vol. 1. Henry Beveridge, trans. (Edinburgh, UK: Calvin Translation Society, 1845), 108.

<sup>307</sup> Ibid., 862.

Calvin associated Spirit-baptism with water-baptism. He agreed with Martin Luther that “the work of salvation involves a two-fold baptism: with water and the Spirit. Baptism with water and the Word is the channel or sign of baptism with the Spirit.”<sup>308</sup> John Calvin also “strongly adhered to the inseparability of the sign (baptism) and the thing signified (the gift of the Spirit).”<sup>309</sup> For Calvin, baptism is the seal and sign of the outpouring of the Spirit and the primary purpose of the Holy Spirit is to engraft us into the body of Christ.<sup>310</sup> While both Luther and Calvin believed that the miracles of Pentecost had long since ceased, they were both of the mind that the Spirit was still very much at work in the hearts and lives of people whose lives were given in service to Christ. In this regard, Calvin echoed Augustine’s view of the sanctified life. For Calvin, there could be invisible sanctification in the life of a believer without the necessity of a visible sign.<sup>311</sup> Calvin’s views, or lack thereof, have clearly influenced the history of Christian thought as it pertains to the work of the Holy Spirit and cessationism.

### C. JÜRGEN MOLTMANN

A more contemporary major voice in the Reformed tradition is Jürgen Moltmann (b. 1926), a German Protestant theologian. In Moltmann’s study at Göttingen University, he was strongly influenced by Karl Barth’s dialectical theology but he later became more interested in the theology of Dietrich Bonhoeffer. Luther’s doctrine of justification and theology of the cross were also influential as Moltmann developed his own theological system. Moltmann has an interest and passion for the present and eternal Kingdom of God. He builds much of his theology on an eschatological orientation which is relevant

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<sup>308</sup> Donald G. Bloesch, *The Holy Spirit: Works and Gifts*, 99.

<sup>309</sup> *Ibid.*, 100.

<sup>310</sup> *Ibid.*

<sup>311</sup> John Calvin, *Institutes of the Christian Religion*. Vol. 4., 850.

in the dialogue with Pentecostal thought. Moltmann's theology is also understood by some as a theology of liberation, though perhaps not in the popular sense of "liberation theology." Moltmann finds the initial source of his theology resulting from his first experience of the reality of God when he was a prisoner of war. "This was an experience both of God as the power of hope and of God's presence in suffering: the two themes which were to form the two contemporary sides of his theology in the 1960s and early 1970s."<sup>312</sup>

Pneumatology also plays an increasingly important role in Moltmann's theology. In *Theology of Hope* (1967) the Spirit is rarely mentioned,<sup>313</sup> but plays an essential role in some of Moltmann's later writings where the doctrine is developed more fully. In this work Moltmann communicates that "between the promise given in the resurrection of Jesus and the fulfillment in the eschatological future, the principle mediating concept [...] is the mission of the church."<sup>314</sup> In *Theology of Hope*, Moltmann connects the Holy Spirit to the resurrection of Christ.<sup>315</sup> Moltmann understands the Spirit as being essentially eschatological in nature. He writes, "Thus, the Spirit is the power to suffer in participation in the mission and the love of Jesus Christ, and is in this suffering the passion for what is possible, for what is coming and promised in the future of life, of freedom and of resurrection."<sup>316</sup> Moltmann's explanation of the Spirit describes a force or influence, more than a person. *Theology of Hope* is by no means clear that the Spirit is a Trinitarian person as in traditional doctrinal formulations.

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<sup>312</sup> Richard Bauckham, "Jürgen Moltmann," in *The Modern Theologians: An Introduction to Christian Theology Since 1918*, 3<sup>rd</sup> ed., David F. Ford with Rachel Muers, eds. (Malden, MA: Blackwell Publishing, 2005), 147.

<sup>313</sup> Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*. (New York: Harper and Row, 1967).

<sup>314</sup> Richard Bauckham, *The Theology of Jürgen Moltmann* (London, UK: T & T Clark, 1995), 151.

<sup>315</sup> Jürgen Moltmann, *Theology of Hope*, 161-162, 211-212, 216.

<sup>316</sup> *Ibid.*, 212.

Classical Pentecostal theologians would decline Moltmann's position of the Spirit as a mere force or influence as Pentecostals are very clear in their affirmations of Trinity. Pentecostals affirm that "the Godhead exists eternally in three persons: the Father, the Son, and the Holy Spirit. These three are one God, having the same nature and attributes and are worthy of the same homage, confidence, and obedience" (Mt. 3:16, 17; 28:19; II Cor. 13:14).<sup>317</sup> The difficulty with the earlier pneumatology of Jürgen Moltmann in relation to contemporary Pentecostal theology is that it deals with the Holy Spirit in terms of a Trinitarian relationship, without a great deal of emphasis placed on the unique person and work of the Holy Spirit.

Later in Moltmann's theological development there is a much greater openness to the study of the Holy Spirit. In *Spirit of Life* (1991), the author provides an in-depth understanding of the person and work of the Holy Spirit.<sup>318</sup> While discussing areas of pneumatology such as the historical experience of the Spirit, life in the Spirit, and personhood of the Spirit, Moltmann also discusses the charismatic aspect of the study of the Spirit which is of great interest to Pentecostal scholarship. He begins his chapter on "The Charismatic Powers of Life" with the words, "Life is always specific, never general. Life is everywhere different, never the same. It is female or male, young or old, handicapped or non-handicapped, Jewish or Gentile, white or black [...]."<sup>319</sup> Moltmann sets up his argument of supernatural gifts by stating that nothing is uniform and, even within theology, uniformity is not possible.

Moltmann continues his line of approach to spirituality:

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<sup>317</sup> Pentecostal Assemblies of Canada, *Statement of Fundamental and Essential Truths* [online]; (accessed 20 April 2010); available from [http://www.paoc.org/upload/files2/docs/Stmt of Essential and Fundamental Truths.pdf](http://www.paoc.org/upload/files2/docs/Stmt%20of%20Essential%20and%20Fundamental%20Truths.pdf). See also Assemblies of God, *Statement of Fundamental Truths* [online]; (accessed 20 April 2010); available from [http://ag.org/top/Beliefs/Statement of Fundamental Truths/sft\\_full.cfm#2](http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_full.cfm#2).

<sup>318</sup> Jürgen Moltmann, *Spirit of Life: A Universal Affirmation* (Minneapolis, MN: Fortress Press, 1991).

<sup>319</sup> *Ibid.*, 180.

We mustn't look for the things we don't have. We must first of all discern *who* we are, *what* we are and *how* we are, at the point where we feel the touch of God on our lives. What is given to all believers in common and equally, is the gift of the Holy Spirit: "The charisma of God is eternal life in Christ Jesus our Lord" (Rom. 6:23; Eph. 5:18ff).<sup>320</sup>

Moltmann's argument in his extensive pneumatology is that the gift of the Holy Spirit, the charismatic gift, is given to every believer. He equates the gift with conversion by saying the gift of God is eternal life that "belongs" to every believer by way of their salvation. Pentecostals, as is also demonstrated in the Evangelical theology of John Wesley, do not agree with the idea that the gift of the Spirit (or "baptism of the Holy Spirit" in Pentecostal terms) is synonymous with conversion. They believe that there is an experience that is subsequent to conversion whereby the believer is filled with the Spirit.<sup>321</sup>

Another source of contention between Moltmann and contemporary Pentecostals is his view of scripture. This is relevant to a pneumatological discussion because hermeneutical method plays a significant role in one's understanding of the Holy Spirit. Pentecostals generally adhere to a view of *sola scriptura*, whereby the Bible is the inspired revelation of God and is the ultimate authority in matters of faith and practice.<sup>322</sup> Moltmann, however, holds a much more critical view of scripture in that he speaks about the questions to be asked of Paul to ascertain whether or not the gifts of the Spirit in Paul's writings need to be taken literally.<sup>323</sup> This highly critical view of Scripture is

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<sup>320</sup> Ibid., 180-181.

<sup>321</sup> See chapter 7 (subsequence) in William W. Menzies and Robert P. Menzies, *Spirit and Power*.

<sup>322</sup> Pentecostal Assemblies of Canada, *Statement of Essential and Fundamental Truths* [online].

<sup>323</sup> Jürgen Moltmann, *Spirit of Life: A Universal Affirmation*, 184.

generally not accepted by Pentecostals and would certainly prevent them from embracing Moltmann's position.

One final area where Pentecostals will disagree with the pneumatology of Jürgen Moltmann is in his views of prophecy. Moltmann represents a widely held view of the Pauline understanding of prophecy. When Paul argued that believers should earnestly seek the spiritual gifts and above all, the gift of prophecy (I Cor. 14:1), "he means personal comprehensible witness in preaching and pastoral care."<sup>324</sup> Clearly, this is not supported by Pentecostals who hold to a more literal view of these passages. L. Thomas Holdcroft wrote regarding the nature of the gift of prophecy from a classical Pentecostal perspective: "The gift of prophecy is ordinarily a vocal utterance in which one shares the heart of God. What is spoken is not the expression of a creative human mind, but the direct communication of a revelation from God through the Holy Spirit."<sup>325</sup> While Moltmann and Pentecostals will not agree on many points, they do share some points of common interest. Pentecostals will also affirm Moltmann for his acknowledgement of pneumatology and extensive work in that area of theology. Such is not necessarily the case as it pertains to Douglas John Hall.

#### **D. DOUGLAS JOHN HALL**

Douglas John Hall (b. 1928) is Professor Emeritus at McGill University in Montreal and is one of North America's most respected Protestant theologians. He is a distinguished theologian who has shaped Canadian theology in particular. Hall represents Reformed theology, in the tradition of Barth and Bonhoeffer, while ensuring that his theological work is of a contextual nature. He is best known for his trilogy of systematic

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<sup>324</sup> Ibid., 186.

<sup>325</sup> L. Thomas Holdcroft, *The Holy Spirit*, 170.

theology: *Thinking the Faith* (1989), *Professing the Faith* (1993) and *Confessing the Faith* (1996).

In *Professing the Faith*, Douglas John Hall includes a miniscule section on the Holy Spirit, which he entitles “God Within.” It is interesting that Hall would label his only section on the Holy Spirit with the caption “God Within” and not refer to the Scriptural title “Holy Spirit.” Is he denying something foundational to Trinitarian thought? Or is he simply attempting to make more palatable an area of doctrine with which he is personally uncomfortable? Either way, Hall proclaims that “the Pentecostal advent of the Spirit is the church’s declaration that grace has gone farther.”<sup>326</sup> Prior to this, no explicit reference to “Spirit” is made. He discusses the Spirit in terms of love and God being *with us* and our space being invaded.

Subsequent to his initial reference to “Spirit,” Hall moves on to say that since the Pentecostal advent of the Spirit, what was once only available internally, now has a way of working itself out externally – the “baptism” of fire.<sup>327</sup> He describes the process of the Spirit’s work in a person’s life in very non-conventional terms: “Our spirits, emptied of pretence by the encounter with the divine Presence whom we crucified, are revived again by the divine Presence within, crucifying the need to crucify.”<sup>328</sup> In this writer’s opinion, Douglas John Hall, in his contextual theological style, loses something foundational in academic dialogue when he is no longer discussing the same doctrinal content as other theologians. Although there is certainly something to be said for making theology accessible to laypeople, this should never happen at the expense of losing what is a core

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<sup>326</sup> Douglas John Hall, *Professing the Faith* (Minneapolis: Fortress Press, 1993), 163.

<sup>327</sup> Ibid.

<sup>328</sup> Ibid.



value to Christian faith. Hall is no longer speaking the same language as mainstream Christianity and therefore dialogue with him on certain areas of doctrine can be difficult.

In comparison with Pentecostal thought, Hall refers to the Spirit as “God’s Spirit” and, as previously mentioned, never as the Holy Spirit.<sup>329</sup> This seems to imply Hall’s lack of appreciation or understanding of the Holy Spirit as a distinct person in the Godhead. It would seem that Hall does not pay much heed to the unique character and work of the Holy Spirit both in the life of the believer and in the world. This alone explains why Pentecostals are not likely to embrace the pneumatology, or lack thereof, of Douglas John Hall.

#### **E. HARVEY COX**

Harvey Cox (b. 1929) is one of the best-known theologians in the United States, serving as Hollis Research Professor of Divinity at the Harvard Divinity School until his retirement in 2009. Cox was ordained as an American Baptist minister in 1957 which reveals his Reformed heritage. Cox became widely known through the publication of *The Secular City* in 1965, in which he argued that God was just as present in the secular as in the religious realms of life.<sup>330</sup> However, it is Cox’s *Fire From Heaven* (1995) that really sparks dialogue between Reformed and Pentecostal theology.<sup>331</sup> It was a deliberate attempt on his part to create rapprochement with Pentecostals worldwide.

Cox’s *Fire From Heaven* is a welcome discussion of Pentecostalism from outside. Cox is one of the few non-Pentecostal or non-Charismatic and certainly one of the very few Reformed theologians who paint a positive picture of this spiritual movement. In the

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<sup>329</sup> Ibid., 164.

<sup>330</sup> Harvey Cox, *The Secular City: Toward a Postmodern Theology* (New York: Simon and Schuster, 1984).

<sup>331</sup> Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (New York: Addison-Wesley Publishing Company, 1995).

introduction Cox speaks about a little church, of a holiness flavour, where he spent time attending services in his younger years. He later mentions that there was no speaking in tongues at this church. It was this experience with a holiness church that later led him to explore Pentecostalism. This is interesting for a 1960s scholar who was grouped with the “death of God” theologians.

Cox’s *Fire From Heaven*, while being a significant recent work in pneumatology and a refreshing glimpse at Pentecostalism from one looking in its windows, is not completely precise in some of its ideologies and assertions. For example, in chapter four, Cox discusses various Pentecostal understandings of speaking in tongues. These perceptions include: a bonding device, tying people together in beloved community; a radically democratizing process, enabling even the least educated person and not just the trained person to speak out; and a form of protest, a verbal blow struck against the life-smothering power of ecclesiastical language and clerical argot.<sup>332</sup> While Cox by no means limited his discussion to Classical Pentecostals and their clearly defined understanding of Spirit baptism and speaking in tongues, it must be noted that Cox’s list of various “Pentecostal” understandings of tongues is somewhat peculiar. It has yet to be determined what Pentecostal individuals or groups he refers to and if indeed they do exist, their views clearly do not reflect the common broader Pentecostal views of speaking in tongues.

Cox can in some ways be affirmed by Pentecostals for his attempt to reflect the logic and passionate efforts of the early Pentecostals, along with their understanding of tongues in relation to world evangelism. The evangelistic efforts of early Pentecostal believers were fuelled by their passionate conviction that the coming of the Lord was

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<sup>332</sup> Ibid., 95.

close at hand.<sup>333</sup> Cox noted, and correctly so, that some early Pentecostals believed that God would use the gift of tongues to aid in world evangelism. In other words, one would have the ability through the Holy Spirit and the gift of tongues to enter into another part of the world and spread the Gospel in a foreign and unlearned language. Cox endeavours to depict the early Pentecostals by saying,

The Lord, after all, might return tomorrow, or even tonight. There was no time for the arduous toil required to master a foreign language. If they did not hasten to the fields, untold millions of Chinese and Africans would perish in their sins with no chance for repentance. What a merciful God He must be to have such compassion on these lost ones that, before the final curtain, He was miraculously preparing the tongues of those who would bring them the message of salvation.<sup>334</sup>

Cox goes on to say that the meaning of tongues has changed and presently Pentecostal missionaries must attend educational institutions to learn formally a language before entering the mission field.<sup>335</sup> While Pentecostals cannot affirm all of Cox's views, he has, to a degree, gained the respect of Pentecostals by continuing on to say that regardless of various existing different theological interpretations of speaking in tongues, the basis of the same religious experience is of greatest consequence. According to Cox,

Not only is the ultimate mystery indescribable and its ways unsearchable. Not only is the infinite God unapproachable in mere human language. The even deeper insight of ecstatic utterance is that, despite all this, human beings can nonetheless speak to God because God makes such speech possible.<sup>336</sup>

While Pentecostals, at least those in the Classical stream, may be wary of Cox's linguistic approach, there is certainly an affirmation of his openness to and confirmation of their belief in speaking in tongues.

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<sup>333</sup> Alice Belle Garrigus, *Signs of the Coming of the King* (St. John's, NL: Manning and Rabbitts, c. 1928).

<sup>334</sup> Harvey Cox, *Fire From Heaven*, 95.

<sup>335</sup> Ibid.

<sup>336</sup> Ibid., 96.

Walter Hollenweger, an expert on global Pentecostalism, in a review of *Fire From Heaven* wrote, “Cox’s book is in fact a theological testimony of his Christian pilgrimage, including its detours and cul-de-sacs. In its honesty this testimony is solid and moving. In its intellectual grasp of Pentecostalism it has weaknesses and strengths.”<sup>337</sup> One of the weaknesses that Hollenweger is referring to is minimizing Pentecostalism to “a singing and praying crowd of enthusiastic believers.”<sup>338</sup> However, Cox’s academic criticisms are to a large degree irrelevant for many Pentecostals who will affirm him simply for his willingness to “taste and see.” In other words, he experienced Pentecostalism for himself and can therefore speak about it with some first-hand knowledge rather than just hearsay.

## **II. THE EVANGELICAL TRADITION AND PNEUMATOLOGY: A SAMPLE**

As much as Pentecostal dialogue is taking place between Pentecostal and Reformed theologians, it is happening perhaps more effectively between Pentecostal and Evangelical theologians. Pentecostals and Evangelicals agree on most areas of faith and doctrine, therefore there is more common ground on which to begin discussion. The doctrine of the Spirit is one area where Pentecostals and Evangelicals do not always agree; in fact, they most often disagree when it comes to the work of the Holy Spirit and the spiritual gifts. Before the Pentecostal Movement originated, Evangelical scholars and preachers had much to say about the doctrine of the Spirit which is useful in understanding the modern day Evangelical views of pneumatology. Individuals such as Lewis Sperry Chafer, Clark Pinnock, Donald Dayton, Donald Bloesch, and Wolfhart Pannenberg are examples of Evangelical theologians whose thoughts on the doctrine of

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<sup>337</sup> Walter J. Hollenweger, “Fire From Heaven: A Testimony by Harvey Cox,” *Pneuma* 20:2 (Fall 1998): 197-204.

<sup>338</sup> *Ibid.*

the Holy Spirit and are significant in Pentecostal dialogue with the various Evangelical faith traditions.

#### **A. LEWIS SPERRY CHAFER**

Lewis Sperry Chafer (1871-1952) was an American theologian who founded and served as the first president of Evangelical Theological College (later Dallas Theological Seminary), where he taught systematic theology until his death. The influence of C. I. Scofield confirmed Chafer's dispensational tendencies which eventually became the foundation for the establishment of Dispensationalism and later development by theologians such as John F. Walvoord, Merrill Unger and Charles C. Ryrie.<sup>339</sup> For the purposes of discussion on Chafer's theology of the Spirit as it relates to Pentecostal doctrine, we will look at *Major Bible Themes*, which contains five short chapters on the Holy Spirit.<sup>340</sup>

In Chafer's chapter discussing the personality of the Holy Spirit he wrote of the Holy Spirit as being ignored or overlooked as a vital part of the Godhead. He argued that in the biblical text, both God the Father and Jesus Christ the Son speak for themselves and use the personal pronoun "I" which are obvious demonstrations of personality. However, the Spirit, he contends, does not speak for himself which, for some, causes him to be "less real" in personality. He argues that this "reserve on the part of the Spirit" may

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<sup>339</sup> Walvoord, Unger and Ryrie are known for their influence in dispensational theology (J. Dwight Pentecost could also be added to this list, though he is not as widely acknowledged in this category). For further study see John F. Walvoord, *The Blessed Hope and Tribulation: a Biblical and Historical Study of Posttribulationism* (Grand Rapids, MI: Zondervan, 1976); John F. Walvoord, *The Rapture Question* (Grand Rapids, MI: Zondervan, 1979); John F. Walvoord, *The Millennial Kingdom: A Basic Text in Premillennial Theology* (Grand Rapids, MI: Zondervan, 1959); Merrill F. Unger, *Great Neglected Bible Prophecies* (Chicago, IL: Scripture Press, 1955); Merrill F. Unger, *Understanding the Things of God: Bible Truths Made Easy* (Westchester, IL: Good News Publishers, 1965); Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986); Charles C. Ryrie, *Dispensationalism* (Chicago, IL: Moody Press, 1995); Charles C. Ryrie, *A Survey of Bible Doctrine* (Chicago, IL: Moody Press, 1972); Charles C. Ryrie, *Revelation* (Chicago, IL: Moody Press, 1968); Charles C. Ryrie, *The Basis of Premillennial Faith* (Neptune, NJ: Loizeaux, 1978).

<sup>340</sup> Lewis Sperry Chafer, *Major Bible Themes* (Chicago, IL: The Bible Institute Colportage Ass'n, 1930).

account for the little attention paid to him in the creeds and the ever-present ideologies that he is merely a positive influence or an “emanation from God.”<sup>341</sup> However, Chafer goes on to discuss the obvious and distinct personality displayed by the Holy Spirit throughout scripture after which he asserts, “Through meditation on the Word of God and through the experience gained by trusting the Spirit for His power, His guidance, and His instruction, the believer may come to realize the personality and sufficiency of the Holy Spirit, the importance and value of which is beyond all estimation.”<sup>342</sup> Pentecostals would agree with Chafer wholeheartedly on this point, as has been previously stated, the doctrine of Trinity is clearly asserted and articulated in Pentecostal theology. Also, given the fact that much of the distinctive aspects of Pentecostal doctrine is centered upon pneumatology, a positive position on the personhood of the Holy Spirit is vital.

Though Chafer and Pentecostals find a point of similarity in the doctrine of the Trinity and the unique personality of the Holy Spirit, they diverge on almost all subsequent areas of doctrine of the Spirit. Chafer, in chapter fourteen of *Major Bible Themes* (1930), discussed the presence of the Spirit on earth. Pentecostals will agree with the Omnipresence of the Spirit and His being present in every believer from the point of conversion onward. However, in Chafer’s discussion of the “indwelling” of the Spirit (I Cor. 6:19), he seems to imply that there is no differentiation between indwelling and infilling,<sup>343</sup> which Pentecostals cannot accept. Pentecostal scholars will argue that indeed, the Spirit is present at conversion, but there is a point, subsequent to conversion, that the

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<sup>341</sup> Lewis Sperry Chafer, *Major Bible Themes*, 68-69.

<sup>342</sup> *Ibid.*, 71.

<sup>343</sup> *Ibid.*, 75-76.

believer is *filled* with the Holy Spirit, and that there must be distinction made between the two.<sup>344</sup>

In chapter fifteen of *Major Bible Themes*, Chafer discussed the anointing of the Holy Spirit. In this discussion, he referred to:

The prevalence of the unscriptural teaching which [asserts] that the Holy Spirit does not indwell every believer and that He is secured in the heart as a second work of grace, or second blessing, which is to be sought by the Christian after he is saved, it is important that the Bible teaching on this subject should be carefully considered.<sup>345</sup>

It is clear through this one brief statement that Lewis Sperry Chafer does not have a clear understanding of the Pentecostal understanding of the doctrine of the “second work of grace.” This doctrine was derived from John Wesley who taught that the “second work” was sanctification which happened in a particular moment in time, subsequent to one’s conversion experience. Pentecostals believe and teach that the Holy Spirit is present and, indeed, indwells the believer at the point of their conversion. The normative Classical Pentecostal position on this matter is that the “second work” is what is known as the “baptism in the Holy Spirit.” This is an experience whereby the believer experiences “an overflowing fullness of the Spirit.”<sup>346</sup>

Pentecostals do not teach, as Chafer seems to imply, that the Holy Spirit is not present with and in the believer at their conversion. Chafer further states: “The fact that the Spirit is given to every believer when he is saved and as a vital part of his salvation, is not only scriptural, but it is reasonable.”<sup>347</sup> Pentecostals do not disagree with this

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<sup>344</sup> See chapter 7 (“Subsequence”) in William W. Menzies and Robert P. Menzies, *Spirit and Power*.

<sup>345</sup> Lewis Sperry Chafer, *Major Bible Themes*, 79.

<sup>346</sup> Assemblies of God, *Statement of Fundamental Truths* [online].

<sup>347</sup> Lewis Sperry Chafer, *Major Bible Themes*, 80.

statement, as he seems to think. They do, however, teach about an “overflowing” of the Spirit, which is known, in Chafer’s terms, as the second work. Pentecostals refer to this experience as the baptism in the Holy Spirit. Chafer did not seem to grasp the Pentecostal understanding of Spirit-baptism and it is unfortunate that he made such sweeping statements which cast the entire Pentecostal tradition in a negative light.

## **B. CLARK PINNOCK**

Clark Pinnock (1937-2010) was a Canadian Baptist theologian, apologist and author. He was Professor Emeritus of Systematic Theology at McMaster Divinity College, where he taught until his retirement in 2002. He came from a Baptist orientation but has explored Reformed, Arminian, and Pentecostal streams of thought. He thought of himself as a “pilgrim theologian.” Pinnock’s undergraduate work was in the area of Near Eastern Studies at the University of Toronto. Because of his outstanding performance at that level, he was subsequently admitted into a Ph.D program at Manchester University where he studied under F. F. Bruce. His Ph.D dissertation was entitled “The Concept of the Spirit in the Epistles of Paul (1963).” It is interesting to note that Pinnock received no formal theological training at the graduate level, which would likely have enhanced his theological grasp of the issues immensely.

Pinnock is criticized within Evangelical circles for moving to several very controversial theological affirmations including open theism and annihilationism. He has also been questioned on his views of biblical inerrancy. In terms of dialogue with the Pentecostal faith tradition, perhaps his most well-known work is entitled *Flame of Love: A Theology of the Holy Spirit* (1996).<sup>348</sup> In this book, Pinnock pushed the Evangelical

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<sup>348</sup> Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: IVP, 1996).



envelope by exploring such topics as the feminine identity of the Spirit, the Spirit's universality, along with the Charismatic manifestations of the Spirit.

In the second chapter of *Flame of Love*, Pinnock discussed the role of the Holy Spirit in creation. In fact, he referred to the Holy Spirit as the "Creator Spirit." He claimed that the Holy Spirit is the source of creation.<sup>349</sup> However, even Pentecostal believers, in their heightened awareness of all things spiritual, would not fully support Pinnock in this claim. The creation account in Genesis identified *God* as the creator. The New Testament highlights Jesus as the source of creation (Jn. 1:1-3; Col. 1:15-17; cf. Heb. 1:2-3). Having said this, the Genesis account does mention the Spirit of God "hovering over the waters" (Gen. 1:2). However, at most, one can argue the *presence* of the Spirit at creation and moreover, the *participation* of the Spirit in creation in the sense of Trinity, but Pentecostals would certainly disagree with Pinnock's bold statement that the Spirit was *the* source of creation, at the expense of the Father and the Son.<sup>350</sup>

Pinnock continued to argue that exalting Christ above the Spirit is neglectful theology. In fact, he went so far as to claim that Jesus was completely dependent on the Holy Spirit. This implies subordination to the Spirit, suggesting that the Spirit sent the Son by saying that the Spirit was instrumental in His birth.<sup>351</sup> This goes much further than the traditional *filioque controversy*, for he is not arguing about the procession of the Holy Spirit, but actually about the procession of Jesus Christ, the Son. Scripture is quite clear that the Spirit's role is to glorify Christ (Jn. 16:13-15). Therefore it is inadequate to

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<sup>349</sup> Ibid., 82.

<sup>350</sup> Pinnock is adding to what others have said in terms of the involvement of the Father and Son in creation, yet, in this author's opinion he is attempting to force his readers to expand their horizons and think about pneumatology in a non-traditional manner. However, in his noble aim, he drifts a little too far from the *regula fides*.

<sup>351</sup> Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: IVP, 1996), 85.

assume that the Holy Spirit would glorify Himself by being placed in a hierarchical position above Christ.

Pinnock also differed from Pentecostal theology in terms of the redemptive work of Christ. Pinnock named the Holy Spirit as a partner with Jesus in redemption, then went on to say that the Holy Spirit is *the* source of redemption.<sup>352</sup> Again, without denying the connection of the three persons of the Godhead, the Bible does not solely attribute the Redemptive act to the Holy Spirit. Pinnock claimed that “redemption through Jesus is an action of the Spirit.”<sup>353</sup> Yet Scripture is exceedingly clear the redemption is primarily a part of the atoning work of Christ and according to the will of God (Jn. 3:14-18; Rom. 3:23-26; 5:11; Gal. 3:3; I Pt. 1:18-19; 2:24; 3:18; Rev. 5:9).

Clark Pinnock’s book *Flame of Love* seems to elevate the Spirit to a hierarchical throne above Jesus Christ. Classical Pentecostals, in their attempts to elevate the Spirit to a position of equality in the Godhead, should take great care with Pinnock’s unorthodox ideas of the Spirit as being somehow superior. This notion is seriously flawed in light of Jesus’ words in John 16:13-15:

But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take care of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

Although the pendulum of Pinnock’s pneumatology has swung too far from center, he must be credited for pushing the theological envelope in his Evangelical circle

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<sup>352</sup> Ibid., 82-83.

<sup>353</sup> Ibid., 83.

of influence, forcing his academic peers to acknowledge and examine the doctrine of the Holy Spirit.

### **C. DONALD DAYTON**

Donald Dayton is the associate professor of historical theology at Northern Baptist Theological Seminary while personally adhering to Wesleyan faith and practice. He is the son of holiness theologian Wilber T. Dayton, former president of Houghton College. Dayton received his PhD from the University of Chicago. His book entitled *Theological Roots of Pentecostalism* is well-known and frequently-cited in academic work relating to Pentecostalism.<sup>354</sup> In this work, Dayton examines the theological ancestry of the present Pentecostal denomination as it grew out of Methodism, the American revivals and the doctrine of Christian perfection. Dayton asserts that Pentecostalism was not a solitary seed that sprang up spontaneously; rather was rooted deeply in Methodist and holiness theology.

Dayton, in his initial analysis of Pentecostal theology said, “The Pentecostal movement has – naturally enough, it must be admitted – generally been interpreted in terms of its most characteristic feature, glossolalia, or “speaking on tongues.”<sup>355</sup> He defends Pentecostalism by adding that much recent<sup>356</sup> criticism in academic literature has denounced Pentecostalism by reducing it to the idiom, “the modern tongues movement,” as if there were nothing else involved in Pentecostalism outside of speaking in tongues. He speaks for Pentecostalism by saying that the Movement cannot be reduced to one single doctrine (in this case, tongues). He also goes on to state that speaking in tongues is

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<sup>354</sup> Donald Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson, 1987).

<sup>355</sup> *Ibid.*, 15.

<sup>356</sup> Recent meaning, at the time of writing (1987). Although, not much has changed in terms of the acceptability of Pentecostalism and “the tongues movement” in much of the academic world.

not something that Pentecostals have a particular ownership of and that people of other denominational loyalties speak in tongues as well.<sup>357</sup> This is of significance to Pentecostals who need to affirm their commonalities with individuals from outside of their walls who share their acceptance, though perhaps not to the same degree, of speaking in tongues and being baptised in the Holy Spirit.

Dayton also discusses the Pentecostal Hermeneutic,<sup>358</sup> which would be of interest to Gordon Fee, who also addresses Pentecostal Hermeneutics from a negative viewpoint.<sup>359</sup> He discusses the contrast of the majority of mainline Protestantism which tends to view the New Testament through a Pauline lens. Pentecostals conversely tend to view Scripture in light of Luke's theology, especially that which is presented in the book of Acts. Dayton seems to agree with Fee's position, however, that Pentecostal Hermeneutics are lacking in that they draw too heavily on one particular Biblical author. Furthermore, Dayton states that narrative texts, such as those in the book of Acts upon which Pentecostals so heavily rely, "are notoriously difficult to interpret theologically."<sup>360</sup>

Dayton's *Theological Roots of Pentecostalism* is invaluable to Pentecostal study. From a relatively unbiased perspective comes a clear and concise outline of the development of Pentecostal thought and theology with its origins in Methodism. Dayton is applauded by Pentecostals and Evangelicals alike for his contribution to the field.

#### **D. DONALD BLOESCH**

Donald Bloesch (1928 - 2010), a noted North American Evangelical theologian, was undeniably a pioneer in addressing Pentecostal issues. For more than forty years he

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<sup>357</sup> Donald Dayton, *Theological Roots of Pentecostalism*, 15.

<sup>358</sup> *Ibid.*, 23.

<sup>359</sup> Gordon Fee, *Gospel and Spirit*, chapters 6 and 7.

<sup>360</sup> Donald Dayton, *Theological Roots of Pentecostalism*, 23.

has published academic yet generally accessible works that defend traditional Protestant beliefs and practices. He characterizes himself as a “progressive Evangelical” and has been known to criticize the abandonment of traditional values among liberal Christians on one hand, and the staunch and rigid practices of some conservative types on the other. Bloesch is an ordained minister with the United Church of Christ and was raised in the Evangelical and Reformed Church, which is now a part of the United Church of Christ. His heritage was one of evangelical piety. From 1957 until his retirement in 1992, Bloesch was a professor of theology at the Theological Seminary of the University of Dubuque in Iowa, where he continued as Professor Emeritus until his death in 2010. *The Holy Spirit: Works and Gifts* (2000)<sup>361</sup> is his well-known work that is an asset in the ongoing conversation between Pentecostal and Evangelical theologies.

Bloesch begins his chapter on *The Holy Spirit* with the statement, “Together with ecumenism, Pentecostalism is probably the most important spiritual movement of the twentieth century.”<sup>362</sup> He states that outside of Roman Catholicism, Pentecostal churches represent the largest family of churches worldwide.<sup>363</sup> Bloesch supports the Pentecostal movement by saying that it is not a radical group on the Christian scene; rather it can be shown to have deep roots in Christian tradition. Furthermore, he reveals that even a history of tongues-speaking, which has been viewed by many Evangelicals as being radical, has been evident among many other Christian groups throughout history. He also

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<sup>361</sup> Donald Bloesch, *The Holy Spirit: Works and Gifts* (Downers Grove, IL: InterVarsity, 2000).

<sup>362</sup> *Ibid.*, 179.

<sup>363</sup> Bloesch does not explicitly say, but this figure is assumed to represent Classical Pentecostalism as well as Charismatic and Third Wave groups, as well as various other groups of Pentecostals referred to by other names around the world.

discusses Wesleyan theology as setting the stage for Pentecostalism in their understanding of a “second work of grace” which occurs after one’s conversion.<sup>364</sup>

Bloesch discusses Pentecostal distinctives and primarily that of the “Pentecostal experience, often called the baptism *in, with* or *of* the Holy Spirit.”<sup>365</sup> He argues that this experience is, in some ways, a barrier to Pentecostal unity.<sup>366</sup> Bloesch proceeds to examine the different Pentecostal understandings of Spirit-baptism. It would have been helpful if he had identified more clearly which Pentecostal groups adhere to which understanding of baptism, but nonetheless, it does give a clear idea of the variegated understandings of the doctrine. Also, given that Bloesch is an American and that the most widely-known Pentecostal body in the United States is the Assemblies of God,<sup>367</sup> claiming almost three million adherents in the US in 2008, it would also make sense if Bloesch identified the theological views of Classical Pentecostalism from other Pentecostal understandings of doctrine. He unfortunately identifies certain individuals or unidentified groups of people which is not entirely helpful in studying Pentecostal doctrine.

Bloesch also comments on the characteristic urgency of mission in the Pentecostal movement. While this is certainly true within Classical Pentecostalism and, in fact, played a prominent role in the early days of the Movement, he makes an interesting statement about the evangelistic outreach of Pentecostals: “While Pentecostals assign a

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<sup>364</sup> Donald Bloesch, *The Holy Spirit*, 181.

<sup>365</sup> *Ibid.*, 190.

<sup>366</sup> I can personally attest to the validity of this statement, at least to some degree. For example, those who are of a Classical Pentecostal background, tend to view Charismatics and Third-Wavers as being somehow lacking in terms of doctrine. This is perhaps the overflow of what Classical Pentecostals have experienced from Evangelicals over the years and are passing on the favour to the more recent ‘brands’ of Pentecostalism.

<sup>367</sup> Assemblies of God, *Statistics of the Assemblies of God* [online]; (accessed 27 April 2010); available from [http://agchurches.org/Sitefiles/Default/RSS/OnLine Stats 2008.pdf](http://agchurches.org/Sitefiles/Default/RSS/OnLine%20Stats%202008.pdf).

prominent role to preaching, they also make a place for other kinds of evangelistic outreach: caring fellowship, robust singing, Bible study groups, prayer cells and dancing in the Spirit.”<sup>368</sup> This statement would have been perfectly acceptable until the last phrase. While it can be noted that Bloesch seems to view Pentecostal worship as having an evangelistic thrust, it remains unclear as to which Pentecostal group or groups would classify “dancing in the Spirit” as evangelistic outreach. First of all, the idea of dancing in the Spirit is a form of spiritual expression that would certainly not be accepted by all Pentecostal groups. Furthermore, even those who recognize dancing in the Spirit as an acceptable form of worship would likely not view it as evangelistic outreach, but rather as a form of personal expression in worship. Therefore, for Bloesch to add this to a list of the various means of Pentecostal evangelism is inaccurate. This is an example of a lack of openness between Evangelicals and Pentecostals with regard to authentic Pentecostal faith and practice.

To his understanding of Pentecostal evangelism, Bloesch adds a quick note on the Pentecostal view of cessationism, which does accurately convey their general beliefs on the topic. Pentecostals, regardless of particular stream, can all generally agree “that the gifts of the Spirit did not cease with the apostolic age but were intended to fortify and edify the Christian community throughout its history.”<sup>369</sup> The emphasis on the gifts will vary, of course, depending on which groups of Pentecostals answer the question. For example, Classical Pentecostals will place emphasis on Spirit-baptism with the initial sign of speaking in tongues, whereas Charismatic Pentecostals will place emphasis on other gifts and manifestations of the Spirit. Bloesch correctly notes in this section that “these

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<sup>368</sup> Donald Bloesch, *The Holy Spirit*, 191.

<sup>369</sup> *Ibid.*

gifts are generally viewed as manifestations of the Spirit rather than personal endowments.<sup>370</sup> Classical Pentecostals view gifts such as healing, prophecy, the word of knowledge, and so on, as gifts given by God to edify the Church in that particular moment and are not “owned” by the person who is used in that particular capacity.

Another point of contention in Bloesch’s *The Holy Spirit* is his portrayal of Pentecostals in relation to “the ministry of deliverance” which he claims is based on the supposition that the ultimate adversary of humanity is demonic powers and Satan himself.<sup>371</sup> He goes on to say that, within Pentecostalism, sickness is often attributed to demonic powers over a person’s life and what is needed is an exorcism to cure the person of their infirmity. This is a gross misrepresentation of the Pentecostal understanding of healing.<sup>372</sup> Within the Pentecostal Movement, the ideas surrounding demon possession and healing are two completely separate issues, yet Bloesch attaches them with each other as if they are inseparable. Granted, there are probably individuals within various Pentecostal groups who view physical ailments in light of demonic activity, yet these individuals are certainly not limited to Pentecostalism.<sup>373</sup> In his discussion of Pentecostal distinctives, Bloesch is stating popular belief rather than Pentecostal doctrine, which is not expected at this level of academic study.

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<sup>370</sup> Ibid., 192.

<sup>371</sup> Ibid.

<sup>372</sup> It would be helpful on this point if Bloesch differentiated between various Pentecostal groups. Classical Pentecostals do not, according to written doctrine, attribute sickness to demon possession. However, this may not be necessarily true as it pertains to Charismatic Pentecostals. Clarification would be an asset on this point and several others.

<sup>373</sup> For example, Jack Hayford and Benny Hinn are also known to place much emphasis on the demonic realm and to associate sickness with demonic activity. Neither are Classical Pentecostals, thus do not reflect their doctrine.



## E. Wolfhart Pannenberg

Wolfhart Pannenberg (b. 1928) is a German Lutheran theologian and can be considered an open Evangelical voice. Evangelicalism is indebted to Pannenberg, including his students, Stanley Granz and Millard Erickson, and the latter who dedicated his systematic theology (*Christian Theology*, 1998)<sup>374</sup> to Pannenberg. Pannenberg began his studies after the Second World War at the University of Berlin. He continued his theological investigations at the University of Göttingen and the University of Basel where he came under the influence of Karl Barth.<sup>375</sup> He later continued his education at the University of Heidelberg. Pannenberg is widely recognized for his involvement in ecumenical theology.<sup>376</sup>

In discussions of pneumatology, Pannenberg is of great interest, for his doctrine of the Spirit is unique among Evangelicals. In comparison to other modern theologians, Pannenberg has a remarkably developed pneumatology. However, unfortunately he has not produced a separate pneumatology; rather it “is integrated with his ambitious theological program.”<sup>377</sup> In Pannenberg’s theological method, pneumatology is woven throughout every major theme. This is his attempt at recovering the doctrine of Spirit that has been washed out and watered down in most of Christian history.

In the third volume of Pannenberg’s *Systematic Theology* (1997), he explains his conviction that the gift of the Holy Spirit is not just for individual believers but rather the

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<sup>374</sup> Millard J. Erickson, *Christian Theology* 2<sup>nd</sup> ed. (Grand Rapids, MI: Baker Publishing Group, 1998).

<sup>375</sup> In turn, Pannenberg’s influence is perceived in more recent theologians such as Millard J. Erickson and Stanley Grenz.

<sup>376</sup> Christoph Schwöbel, “Wolfhart Pannenberg,” in *The Modern Theologians*, David F. Ford, ed. 3<sup>rd</sup> ed. (Oxford: Blackwell Publishing, 2005), 129-130.

<sup>377</sup> Veli-Matti Kärkkäinen, “The Working of the Spirit of God in Creation and in the People of God: The Pneumatology of Wolfhart Pannenberg,” *Pneuma* 26:1 (Spring 2004): 1-35.

gift of the Spirit is given for the purpose of building up the fellowship of believers.<sup>378</sup> In reference to the outpouring of the Spirit at Pentecost, Pannenberg comments:

The story of Pentecost in Acts 2:1 ff, gives expression to the fact that the Spirit does not simply assure each individual believer alone of fellowship with Jesus Christ, and therefore of a share in future salvation, but that thereby he founds at the same time the fellowship of believers. For this story does at all events demonstrate that the Spirit was given to all the disciples in common and that therewith the church has its beginning.

It is interesting that Acts 2 can be referenced in terms of pneumatology with not even a simple allusion to the gift of tongues. This is not an oversight on the part of Pannenberg. In his omission he speaks volumes about the emphasis he places on the physical or experiential aspect of the Holy Spirit's work.

What may very well be the benchmark of Pannenberg's distinctive pneumatology is his notion of the Holy Spirit as a force. He and Moltmann are on a similar wavelength in this regard. Pannenberg looks to Scripture, whereby the Spirit is described as the life-giving principle. Furthermore, in creation, God formed the first human being and breathed *life* into his nostrils. Therefore, there can be no life without the Spirit. For Pannenberg, the Spirit is seen as the all-encompassing force that holds the created world together.<sup>379</sup> For obvious reasons, Pentecostals would not share Pannenberg's views on this matter.

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<sup>378</sup> Wolfhart Pannenberg, *Systematic Theology* Vol. 3. Geoffrey W. Bromiley, trans. (Grand Rapids, MI: Eerdmans, 1997), 12.

<sup>379</sup> Veli-Matte Kärkäinen, "The Working of the Spirit in Creation and in the People of God: The Pneumatology of Wolfhart Pannenberg," *Pneuma* 26:1 (Spring 2004): 17-35.

## **SUMMARY**

Because of the increasing awareness of, and interest in, Pentecostal issues in recent years, much discussion has taken place surrounding Pentecostal theology. Dialogue between Pentecostal scholars and others within mainline Christianity, such as those within Reformed and Evangelical traditions, is increasing. This increase in awareness of and resulting interest in inter-denominational dialogue has awakened and deepened among Christian leaders of various theological traditions and highlighted the importance and necessity of contribution to theological scholarship. Pentecostals are no exception to this recent phenomenon. However, given their non-academic history, Pentecostals in post-modernity must not only be aware of their background and consequently develop a strong theological basis for their beliefs but also must in turn assist theologians and scholars of other traditions to develop a heightened awareness of the concerns of Pentecostal and Charismatic theology.

As has been demonstrated, there is not a great deal of consistency in the various pneumatological understandings of the scholars that have been presented. Reformed and Evangelical academics are discussing pneumatology; however they are not always speaking about pneumatological issues that are relevant to Pentecostalism. Given the vast global expansion of Pentecostalism, it is imperative that scholars of other traditions attempt to understand the Pentecostal perspective. As Pentecostal believers become increasingly open to and aware of the varied understandings of the doctrine of the Holy Spirit in other groups, particularly the Evangelical and Reformed tradition, it is my hope that other groups will reciprocate.

In assisting theologians and scholars of other theological traditions to understand Pentecostal doctrine, Pentecostal believers must also increase their understanding of the

theological values of other denominational traditions as well. Given the present interest in Pentecostal thought, those who cling to the foundational aspects of its faith must become aware of the importance of contributing to a world-wide dialogue. They must also be more supportive of scholarly research in the area of Pentecostal studies as this is the only way that Pentecostalism can have an authoritative voice in the broader Christian academic world. Lastly, as Menzies et.al. contend, “Simplistic arguments from historical precedent, though once the bulwark of Pentecostal theology, [must be] replaced with approaches that speak the language of modern Evangelicalism.”<sup>380</sup> As this is occurring, Pentecostals must begin the conversation by seeking to discover points of convergence, points of divergence and areas for further discussion with Reformed and Evangelical Christians.

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<sup>380</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 113.

## CHAPTER V

### General Conclusions

Due to the extensive expansion of global Pentecostalism in its various forms, especially as it compares to other North American Christian denominations, Pentecostals are gradually being awarded a platform upon which to discuss their theological views from a scholarly perspective. In the climate of post-modernity, dialogue between various religious traditions is of supreme importance. If Pentecostals wish to engage society and other religious traditions, it will best occur in the form of a conversation. Macchia commented, “The ecumenical challenge for Pentecostals, therefore, will be to develop their central distinctive in a way that cherishes what is most important to their understanding of the Christian life and the church while contributing to the broader ecumenical pneumatology.”<sup>381</sup>

For the purpose of this work and in light of a dialogical approach to theology, particularly between Pentecostals and those of Reformed and Evangelical faith traditions, several things must occur: an examination of points of convergence; an examination of points of divergence and a discussion of areas with potential for further study and discussion.

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<sup>381</sup> Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006).

In approaching theology dialogically, it is imperative that points of convergence are viewed as the basis for any discussion. The case at hand is no exception. As we evaluate Pentecostal doctrine of the Spirit as it relates to Reformed and Evangelical pneumatologies, we must begin our discussion with commonality. A positive affirmation of the Trinity and an acute sense of the authority of Scripture are two foundational aspects of Christian doctrine that the three groups participating in this discussion can unanimously espouse. The primary point of convergence between the Pentecostal, Reformed and Evangelical traditions, with their respective views of pneumatology, is an affirmation of the Person of the Holy Spirit. As these three faith traditions offer a positive affirmation of Trinitarian theology, they also inherently uphold the Personhood of the Holy Spirit. From this point, the conversation will be separated into two categories: 1) Pentecostal and Reformed Dialogue and 2) Pentecostal and Evangelical Dialogue, discussing points of convergence and points of divergence, after which we will highlight areas for further study.

### **Pentecostal and Reformed Dialogue: Points of Convergence**

The first point of convergence between the pneumatological understandings of the Pentecostal and Reformed faith traditions, as has been previously mentioned, is an affirmation of the Personhood of the Holy Spirit. L. Thomas Holdcroft, representing a Classical Pentecostal understanding of pneumatology, has written, “Scripture reveals two basic elements concerning the Spirit: 1) He is a person, and 2) He is divine.”<sup>382</sup> Regarding the Holy Spirit, John Calvin wrote that, “he is God,” while at the same time

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<sup>382</sup> L. Thomas Holdcroft, *The Holy Spirit*, 31.

“has a separate subsistence from the Father.”<sup>383</sup> It would seem, however, that those of a Reformed theological understanding of *past* generations more fully supported the Personhood of the Spirit than do more recent theologians of the same faith tradition.<sup>384</sup>

Furthermore, those affiliated with the Reformed tradition find coherence with Pentecostal thought when it comes to their views of the *historical* reality of the initial outpouring of the Spirit on the Day of Pentecost. Very few Christians would deny the historicity of this event. Even John Calvin, who vehemently opposed the use of the spiritual gifts in his day and who adamantly supposed a cessationist view, did not question the reality of the Biblical account of the outpouring of the Spirit and the events that followed as recorded in the book of Acts.<sup>385</sup> This correlation between Reformed and Pentecostal convictions is where their pneumatological similarities end and their variations begin.

### **Pentecostal and Reformed Dialogue: Points of Divergence**

Finding points of divergence between the pneumatological understandings of Pentecostal and Reformed theologians is not a difficult task. Historical Reformers, such as John Calvin, were in support of a Trinitarian view of the Godhead and thus affirmed the Personhood of the Holy Spirit. Generally, this is the Reformed understanding of pneumatology, which coincides entirely with Pentecostal theology. However, in more

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<sup>383</sup> John Calvin, *Institutes of the Christian Religion* Vol. 1., 148. Calvin wrote a strong discourse on the ‘persons’ within the Godhead. He wrote, “By *person*, then, I mean a subsistence in the Divine essence, - a subsistence which, while related to the other two, is distinguished from them by incommunicable properties. But *subsistence* we wish something else to be understood than *essence*. For if the Word were God simply, and had not some property peculiar to himself, John could not have said correctly that he had always been with God. When he adds immediately after, that the Word was God, he calls us back to the one essence. But because he could not be with God without dwelling in the Father, hence arises that subsistence, which, though connected with the essence with an insoluble tie, being incapable of separation, yet has a special mark by which it is distinguished from it. Now, I say that each of these three subsistences while related to the others is distinguished by its own properties.” *Institutes*, 153.

<sup>384</sup> This will be discussed in further detail later in this chapter.

<sup>385</sup> John Calvin, *Institutes of the Christian Religion* Vol. 1, 108.

recent years, Reformed theologians have strayed from this orthodox understanding of the Holy Spirit in favour of a more diluted approach to pneumatology. Jürgen Moltmann, as previously discussed, appears to describe the Spirit as a force or influence, rather than a distinct person of the Godhead. He described the Holy Spirit as “the power” to participate in the mission of Christ.<sup>386</sup> Pentecostal believers most certainly associate the Holy Spirit with power, but not in the same way that Moltmann does. Pentecostals believe that they will *receive* power upon being filled with the Holy Spirit. Pentecostal believers could not reconcile themselves to Moltmann’s view of the Holy Spirit as a force or influence, as they are very clear in their affirmations of Trinity.<sup>387</sup>

Douglas John Hall approaches pneumatology in a similar fashion to Moltmann. Firstly, the virtually non-existent material published by Hall in his three-volume systematic theology demonstrates something of his pneumatology. The miniscule fragment that he includes in *Professing the Faith* (1993) is labelled “God Within”<sup>388</sup> and demonstrates to a degree a dismissal on his part to the global Pentecostal and Charismatic Movement. Scholars and theologians at present, regardless of their personal opinions, must acknowledge the doctrine of the Holy Spirit and include it in their systematic works; whether or not they validate Pentecostal thought, practice and theology is irrelevant. In replacing the Scriptural title “Holy Spirit” with “God Within”, Hall is denying a foundational element of Christian theology – the Trinity. To refer to “God Within” is to diminish the Holy Spirit by implying that the Spirit is only an element of God and not a

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<sup>386</sup> Jürgen Moltmann, *Theology of Hope*, 212.

<sup>387</sup> Pentecostals affirm that “the Godhead exists eternally in three persons: the Father, the Son, and the Holy Spirit.” See Pentecostal Assemblies of Canada. See *Statement of Fundamental and Essential Truths* [online].

<sup>388</sup> Douglas John Hall, *Professing the Faith* (Minneapolis, MN: Fortress Press, 1993).



separate Person. This insinuation is a serious injustice where Pentecostal theology is concerned.<sup>389</sup>

Another point of divergence between the Reformed tradition and Pentecostals is Calvin's belief in the inseparability between water baptism and Spirit baptism. This is, of course, a point of major disagreement between Calvin and the modern Pentecostal understanding of Spirit-baptism. Pentecostals affirm the ordinance<sup>390</sup> of water baptism by immersion. However, they also affirm that the baptism in the Holy Spirit is a completely separate experience.

For Calvin, baptism is the seal and sign of the outpouring of the Spirit and the primary purpose of the Holy Spirit is to engraft believers into the body of Christ.<sup>391</sup>

Pentecostal believers disagree and assert that the purpose of Spirit baptism is for empowerment for service. Furthermore, Pentecostals teach the necessity of a physical sign that accompanies Spirit baptism as the evidence that one has indeed been filled with the Holy Spirit, namely, speaking in tongues. For Calvin, there could be invisible sanctification in the life of a believer without the necessity of a visible sign.<sup>392</sup>

Interestingly, Calvin's views, which find little commonality with modern Pentecostalism, still heavily influence the theology of the present-day Reformed tradition.

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<sup>389</sup> To his credit, Hall is reflecting the classic theological euphemisms of the United Church of Canada. The UCC promotes political correctness much to the denigration of foundational Christian doctrines. For example, what most Christians refer to as the Father, Son and Holy Spirit, the UCC labels Creator, Redeemer and Sustainer. This is the style of the creed of the UCC. They, for linguistic purposes, have removed traditional language. For more on this, see <http://www.united-church.ca/beliefs>. For an extreme example of this type of thought, see Gretta Vosper. *With or Without God* (Toronto, ON: HarperCollins Publishers, 2008).

<sup>390</sup> Pentecostal believers generally use the term 'ordinance' rather than 'sacrament' in reference to water baptism and Holy Communion.

<sup>391</sup> Ibid.

<sup>392</sup> John Calvin, *Institutes of the Christian Religion* Vol. 4., 850.

John Calvin seemed to suggest that even the miracles attending Pentecost have ceased. This also is a point of divergence with the Pentecostal understanding of the Spirit's work. Pentecostals, along with Charismatics and Third-Wavers,<sup>393</sup> affirm the continuance and importance of the gifts of the Spirit as described by Paul (i.e. I Cor. 12), including the more demonstrative gifts, such as healing,<sup>394</sup> which many who are associated with the Reformed tradition, such as John Calvin, would adamantly disagree with. Although he affirmed the reality of the supernatural events at Pentecost, he failed to discuss the relevance of such matters in the days following the day of Pentecost. In doing so he negates the significance of the role of the baptism of the Holy Spirit and the relevance of the spiritual gifts.<sup>395</sup> Calvin's views, still highly influential today, lend support to the ideologies of modern cessationism.

Calvin's *Institutes*, for many Reformed scholars, is the *sine qua non* of Christian theology. Therefore, Calvin's views, even those that many view as being obviously flawed, are still reflected in the belief system of Reformed Christians at the present time. Calvin was a cessationist. He did not support, nor endorse, the continuing use of the gifts of the Spirit. Due in part to Calvin's presiding influence, the cessationist view continues, in spite of modern Church history and scholarship in the area of pneumatology. In fact, most of the Reformers rejected almost all visible miraculous elements and taught that the age of miracles was past. Protestantism, for the most part, for many centuries was committed to the denial of the miraculous. Calvin promoted this view and his legacy lives on today in the Reformed tradition and its views of the supposed cessation.

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<sup>393</sup> The "first wave" of Pentecostalism refers to the initial Pentecostal revivals that occurred around the turn of the 20<sup>th</sup> century. The "second wave" impacted many mainline denominations and ignited the Charismatic movement. The "third wave" refers to an energizing work of the Spirit among Evangelicals. For more on this see William W. Menzies and Robert P. Menzies, *Spirit and Power*, 145.

<sup>394</sup> Ibid.

<sup>395</sup> John Calvin, *Institutes of the Christian Religion* Vol. 4., 862.

Many cessationists subscribe to the thesis of Benjamin B. Warfield (1851 – 1921), a longtime theological professor at Princeton Theological Seminary, who argued that the charismata were given only to authenticate the apostles.<sup>396</sup> The gifts ceased when the apostles passed away and upon the closure of the Biblical canon. Cessationists see only the obvious historical fact that the spiritual element *did* vastly diminish from the mainline Christian church, and without examining why this occurred, project their views into the present, thus creating a modern-day doctrinal position which many scholars, both Pentecostal and Evangelical, would view as having absolutely no Biblical foundation.<sup>397</sup> Cessationism denies the possibility of the miraculous element of faith. Not only do cessationists deny the gift of tongues, but they also deny the other miraculous gifts, such as healing. Cessationism is not merely a superiority issue or a negative attitude towards Pentecostalism; “it is a theological interpretation of pneumatology.”<sup>398</sup> In the opinion of this author, cessationism is a depleted view of the person and work of the Holy Spirit and a grievous deficient in Biblical theology.

### **Pentecostal and Reformed Dialogue: Summary**

It seems that many modern influential theologians of the Reformed persuasion, perhaps to some degree as an attempt at contextuality, have lost something foundational to Christian doctrine. Hall is a perfect example of this scenario. His theological terminology is so casual that others within the theological spectrum can hardly communicate with him – they are speaking a different language. However, it is of greatest significance that theologians of various faith backgrounds ensure that religious

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<sup>396</sup> Benjamin B. Warfield, *On the Cessation of the Charismata* (Sheffield, UK: Sheffield Academic Press, 1993).

<sup>397</sup> For more on a Pentecostal interpretation of cessationism, see L. Thomas Holdcroft, *The Holy Spirit*, 138-139.

<sup>398</sup> *Ibid.*, 139.

dialogue occurs. Pentecostals must develop camaraderie between themselves and other groups and begin to discuss their similarities and differences. In the case of dialogue between Pentecostals with their Reformed colleagues, the only place to start is with an affirmation of the virtually-universal Christian doctrine of Trinity with special attention to the Person of the Holy Spirit.

Furthermore, of greatest significance in light of the global Pentecostal movement, is the fact that many Reformed theologians at present still adhere to the theory of a cessation of the miraculous gifts of the Spirit. If dialogue between Pentecostal and Reformed adherents is to effectively occur, then individuals associated with Reformed faith must be willing to re-evaluate their present position in light of recent theological and Biblical scholarship by individuals such as William and Robert Menzies, Roger Stronstad, L. Thomas Holdcroft, Jon Ruthven, Gary McGee, Frank Macchia, and Martin Mittelstadt, just to name a few.

### **Pentecostal and Evangelical Dialogue: Points of Convergence**

When discussing points of convergence and points of divergence between Pentecostal and Evangelical thought and theology surrounding the doctrine of the Holy Spirit, great care must be taken as there is not a uniform consensus on matters pertaining to pneumatology within Evangelical circles. Therefore, for the purpose of this discussion, various Evangelicals who hold popular views will be highlighted. Pentecostal and Evangelical believers agree on most areas of faith and doctrine. Although there are significant points of divergence, which will be discussed momentarily, there are also numerous points of convergence.

First of all, Evangelical and Pentecostal believers can agree with Lewis Sperry Chafer that the doctrine of the Spirit is far too often overlooked in Christian

scholarship.<sup>399</sup> Furthermore, the most significant common thread in the respective pneumatological understandings of Pentecostals and Evangelicals is the obvious shared acceptance of the Personhood of the Holy Spirit, which is an outgrowth of their shared Trinitarian affirmations. Millard J. Erickson, an Evangelical theologian, in speaking of the Holy Spirit states, “It is important that we also note his personality. We are not dealing with an impersonal force.”<sup>400</sup> Furthermore, and of particular importance to Pentecostal dialogue, most evangelical believers agree that 1) Christians ought to be filled with the Spirit and 2) God is eager to give the gift of the Spirit. John Stott, a leading Evangelical scholar and Anglican clergyman, wrote: “‘Be filled’ is not a tentative suggestion, a mild recommendation, a polite piece of advice. It is a command which comes to us from Christ with all the authority of one of his chosen apostles.”<sup>401</sup> Another point of convergence in the pneumatologies of Pentecostals and some Evangelicals is a common understanding of a second work of grace.<sup>402</sup>

John Wesley, Charles Finney and Phoebe Palmer all affirmed a form of second blessing.<sup>403</sup> Clark Pinnock, a lifelong Evangelical, most certainly upheld a belief in a second work of grace. According to Pinnock, there is a link between water baptism and Spirit baptism, and God “uses baptism to bestow grace.”<sup>404</sup> He also contended that, “Baptism is the moment where the Spirit is imparted and when people open themselves up to the gifts of the Spirit.”<sup>405</sup> While Pentecostals do not associate water baptism and

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<sup>399</sup> Lewis Sperry Chafer, *Major Bible Themes*, 68-69.

<sup>400</sup> Millard J. Erickson, *Christian Theology*, 875.

<sup>401</sup> John R. W. Stott, *Baptism and Fullness*, 60.

<sup>402</sup> That is, an act of God in the life of a believer that occurs *after* their initial conversion.

<sup>403</sup> John Wesley, *A Plain Account of Christian Perfection*. (New York: G. Lane & P. P. Sandford, 1844), 8; Charles G. Finney, *Sermons on Gospel Themes* (New York: Dodd, Mead & Company, 1876), 411 and Phoebe Palmer, *The Way of Holiness* (New York: Phoebe Palmer, 1854), 150.

<sup>404</sup> Clark H. Pinnock, *Flame of Love*, 125.

<sup>405</sup> *Ibid.*, 124.

Spirit baptism in the way that Pinnock did, they can find common ground with Pinnock in his understanding of the work of the Spirit in a believer's life subsequent to their conversion.

Although Pentecostals disagree with Pinnock in the area of Christological subordination to the Spirit, they will agree with him on the point that Spirit-baptism is for the purpose of empowering believers for service.<sup>406</sup> Furthermore, he states that the “effectiveness of the church is due not to human competency or programming but to the power of God at work.”<sup>407</sup>

Pentecostals certainly believe that there is a second work of grace, namely, the baptism of the Holy Spirit, but they certainly would not limit experiences of the Spirit subsequent to conversion to Spirit baptism alone. Rather, they believe that the Spirit is ever-active in the lives of those who are open to the moving of the Spirit. Stanley Horton, a Classical Pentecostal theologian affiliated with the Assemblies of God, examined Paul's discussion of the “gift lists” in 1 Corinthians. Of these gifts, Horton wrote,

It seems better to take all of these lists as merely giving samplings of the gifts and callings of the Spirit, samplings taken from an infinite supply. How can there be any limit to the abundance of His gifts that are available for the fellowship, life and work of the Church?<sup>408</sup>

Clearly, Pentecostals agree with Pinnock that Spirit baptism is not the culmination of all things spiritual. Believers experience and operate in the gifts of the Spirit, as they are given by God, for the benefit of the Church. Pinnock believed that baptism is the

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<sup>406</sup> Ibid., 113-122. See William W. Menzies and Robert P. Menzies, *Spirit and Power*, 109.

<sup>407</sup> Clark H. Pinnock, *Flame of Love*, 114.

<sup>408</sup> Stanley M. Horton, *What the Bible Says About the Holy Spirit*, 210.

gateway to the spiritual gifts.<sup>409</sup> While Pentecostals may not always agree with Pinnock's claims, they will all certainly agree with him that God intends for there to be a continuance of the spiritual gifts in the Church.<sup>410</sup> Pentecostals believe that "Spirit baptism thus implies an ongoing renewal, a continual drinking of the Spirit."<sup>411</sup> It is fair to say that Pentecostals and Evangelicals agree that there is a "second blessing" and that there should, in every faith tradition, be a "continual drinking of the Spirit."<sup>412</sup> However, it is important for believers of all faith traditions to affirm, as did Wesley, the importance of the fruit of the Spirit, as well as the gifts.<sup>413</sup>

### **Pentecostal and Evangelical Dialogue: Points of Divergence**

While Pentecostals certainly have more theological similarities with Evangelicals than with any other general stream, there are still several key notable differences in their pneumatologies. The obvious point of divergence between Pentecostal and Evangelical pneumatology pertains to their respective understandings of the "second work." Classical Pentecostals, as has been previously discussed, adhere to a belief in an experience known as the baptism of the Holy Spirit, which occurs subsequent to salvation and is evidenced in the life of a believer by speaking in tongues. Evangelicals do not support the Pentecostal doctrine of Spirit baptism.

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<sup>409</sup> Pinnock believed that water baptism and Spirit baptism occur at the same time. Therefore, when one is baptized in water, they are then available to experience manifestations of the Spirit by way of the spiritual gifts. See Clark H. Pinnock, *Flame of Love*, 124.

<sup>410</sup> There is variance in Pentecostal views regarding Spirit baptism as the "gateway to the gifts." Charismatic Pentecostals generally do not view speaking in tongues to be the normative sign of Spirit baptism; therefore believers can operate in any gift of the Spirit at any time. Classical Pentecostals tend towards one having to be baptized in the Spirit (i.e. speak in tongues) before they will operate in any other spiritual gift. However, even within these groups, there is not always a consistent consensus among the various Pentecostal groups.

<sup>411</sup> Frank D. Macchia, *Baptized in the Spirit*, 202., cf. I Cor. 12:13.

<sup>412</sup> Ibid.

<sup>413</sup> Donald W. Dayton, *Theological Roots of Pentecostalism*, 45.

Many Evangelicals, as an attempt to reconcile with Pentecostal theology, are becoming more open to the idea of Spirit baptism as an event which occurs subsequent to salvation. Yet most of these same theologians cannot accept the Pentecostal stance on “initial evidence.” Some Evangelicals would even go as far as to say that speaking in tongues are a gift of the Spirit and could be *an* evidence, but are not prepared to say that it is *the* evidence of Spirit baptism.

This idea of a second work of grace is one of the key features that differentiate Pentecostalism from other Evangelical groups. All Evangelical groups teach a specific conversion experience that can be pinpointed to a definitive moment in time. It is at this point that the undeserving individual experiences the grace of God and the regeneration of the Holy Spirit. Pentecostal believers, however, teach the importance of a second experience, that of the Baptism in the Holy Spirit. The doctrine of subsequence, for Pentecostals, flows naturally from the conviction that the Spirit came upon the disciples at Pentecost (Acts 2), “not as the source of new covenant existence but as the source of power for effective witness.”<sup>414</sup> Some early Evangelical scholars, such as R. A. Torrey also advocated a baptism in the Spirit that was subsequent to conversion. Torrey taught that this experience was indeed subsequent to conversion and that one may know whether or not one has received.<sup>415</sup> However, more recent Evangelical scholars have largely rejected the doctrine of subsequence. James Dunn is one such theologian. Dunn’s *Baptism in the Holy Spirit* has influenced many Evangelicals by arguing that Spirit-

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<sup>414</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 109.

<sup>415</sup> R.A. Torrey, *The Person and Work of the Holy Spirit*, 147.



baptism is synonymous with conversion, a belief commonly held by many within Evangelical circles.<sup>416</sup> However, Menzies et.al. would strongly disagree with this.

### **Pentecostal and Evangelical Dialogue: Summary**

Although there is very little consistency between various Evangelical groups as it pertains to their diverse understandings of theology, pneumatology in particular, it is clear that many Evangelical groups share one facet as it pertains to perspectives on spiritual matters: a cessationist view, which has fortunately been waning in recent years. Given the recent strides in Pentecostal pneumatology, the magnitude of the global growth of Pentecostalism and the unmistakable lack of Biblical evidence to support this view, Evangelicals who adhere to this ideology must re-evaluate their present position. As they do, dialogue between Evangelical and Pentecostal groups will be much more effective.

### **Areas for Further Discussion**

The elements of doctrine (specifically pneumatology) between Pentecostal, Reformed and Evangelical theologians that are open for discussion are virtually inexhaustible. However, for the purpose of this work, suggestions for areas with potential for further discussion between the above groups will be limited to just a few. The Pentecostal doctrine of subsequence is an area that will not be exhausted any time in the near future. If Classical Pentecostals cannot arrive at a complete consensus on the matter, then surely they will have a great deal to discuss with those whose views oppose their own.<sup>417</sup> Aside from the ever-present issue of subsequence, another area for further discussion is the initial evidence and whether or not the baptism of the Holy Spirit, accompanied with the initial physical sign of speaking in tongues, is the gateway to the

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<sup>416</sup> For more on this see James D. G. Dunn, *Baptism in the Holy Spirit*.

<sup>417</sup> For more on the differing views of subsequence within Pentecostalism, see an unpublished paper by the author entitled *Differing Views of Subsequence within Classical Pentecostalism* (2010).

gifts. A more controversial area for further study would be regarding the explorations of Clark Pinnock and others who have suggested the feminine gender of the Spirit. A perhaps more significant area for further study and dialogue stems from John Wesley's understanding of the spiritual gifts: the correlation between the gifts and fruit of the Spirit.

A final, and perhaps controversial, area for further study is concerning the recent secular scholarship on glossolalia. Pentecostal theologians and writers need to be cognisant of the emerging linguistic and social science scholarship on glossolalia. This has been a source of discomfort and contention among Pentecostal believers in recent years. However, if Pentecostal theologians are convinced and convicted of their doctrinal views of Spirit baptism and speaking in tongues, there is nothing to fear in allowing themselves to consider the idea of such study and helping to define more fully a phenomenon that sparks interest around the globe. The work of William J. Samarin in his *Tongues of Men and Angels: The Religious Language of Pentecostalism* (1972) is a relevant beginning.

It is important for various faith groups to participate and cooperate together in theological education. Of course, this is already happening to some degree, but it should be pursued more broadly. In most cases, individuals of a particular religious tradition are welcome to attend an educational institution of another denominational affiliation; however, this may not always suffice as the incoming student is forced to assimilate and acclimatize to their surroundings. However, more beneficial would be a relationship between educational institutions and religious bodies that celebrate what each organization can offer the other. A recent example of this is the newly-formed relationship between Tyndale University College and Seminary, an interdenominational

institution, and the Pentecostal Assemblies of Newfoundland and Labrador, a Classical Pentecostal body.<sup>418</sup> More opportunities like this should be created in higher education to promote dialogue between various faith traditions.

Another area that can generate discussion between faith groups in the future is patterns of worship. Pentecostals have been long known to express freedom in worship and have a low view of other denominations that adhere to a more formal or liturgical format. This topic could be explored and perhaps the role of the Holy Spirit in worship could be a focal point of discussion. A final suggestion for creating dialogue and encouraging association between various religious denominations is to create opportunities for healthy discussion by means of major theological conferences. Pentecostal and Evangelical groups should seek to establish such venues, both locally and globally.<sup>419</sup>

## **Conclusion**

In recent years, dialogue surrounding the doctrine of subsequence, as well as other aspects of Pentecostal pneumatology, has begun, primarily between Pentecostal and Evangelical theologians.<sup>420</sup> One example of continuing dialogue is between Pentecostals such as Menzies et. al., Roger Stronstad and Martin W. Mittelstadt with other Christian scholars such as James Dunn and Max Turner.<sup>421</sup> It is not an issue that will be easily resolved. However, given that Pentecostals are entirely convinced of and committed to their doctrine of subsequence, they should not be repressed; rather, they should strive to

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<sup>418</sup> For more on this groundbreaking relationship, see <http://www.tyndale.ca/future/paonl>.

<sup>419</sup> Martin W. Mittelstadt also offers some areas that are primed to become new areas of exploration between Pentecostals and other faith traditions. He suggests that Pentecostals be open to dialogue with other Pentecostal groups (such as Oneness Pentecostals) as well as other denominations. See Martin W. Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition*, 151-161.

<sup>420</sup> 1970 was the origin of the dialogue, beginning with Dunn and continuing to the present.

<sup>421</sup> For the history of scholarly Pentecostal dialogue, see Martin William Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition*, ch. 2; ch. 4.

create opportunities for dialogue with other Christian groups. If Pentecostal theologians want to be taken seriously by scholars of other faith traditions, it is imperative that they not only participate in, but also actively pursue theological conversation with other groups (i.e. theologians of a Reformed or Evangelical persuasion). It is the recommendation of this author that conversation between Pentecostals and theologians of other Christian faith groups be cultivated based upon the merit of their points of convergence and dialogue beginning with their points of divergence. Menzies et.al., advancing Pentecostal-Evangelical dialogue, wrote in *Spirit and Power*, “In systematic theology, we do not sit passively, listening to the discussion at the roundtable. Rather, we bring our questions to the dialogue and listen for the various responses uttered. Ultimately, we seek to integrate these responses into a coherent answer.”<sup>422</sup>

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<sup>422</sup> William W. Menzies and Robert P. Menzies, *Spirit and Power*, 122.

## **Appendix A**

### **Glossary of Terms**

Azusa	A reference to the origin of Classical Pentecostalism (Azusa Street). It was here that the modern Pentecostal Movement was initiated.
Baptism in the Holy Spirit	The doctrine of a second work of grace whereby the believer, after conversion, is ‘filled’ with the Holy Spirit. According to Classical Pentecostals, this experience must be distinguished from the conversion experience and occurs at some point, at least logistically, after. According to the same group of Pentecostals, this baptism is evidenced by the initial physical sign of speaking in tongues as the Spirit gives utterance. Other Pentecostal groups, such as Charismatic Pentecostals, believe that the baptism in the Holy Spirit can be evidenced by other signs.
Cessationism:	The belief that the miraculous gifts of the Spirit, including speaking in tongues, as outlined in the New Testament are no longer given by God. As the early Church became established, and most certainly by the time of the compilation of the Canon, God ceased to give the miraculous gifts to individuals, as they were no longer necessary. The Spirit was then carried by the bishops and experienced through the mass.

Charismata	A Greek word commonly used to describe the spiritual gifts which means gifts that are freely and graciously given. It is derived from the Greek word <i>charis</i> which means grace.
Charismatic	This group is comprised of people who experience the baptism of the Holy Spirit and other spiritual manifestations yet choose to maintain their previous denominational affiliation (i.e. Catholic, etc). They do not necessarily adhere to the Classical Pentecostal doctrine of Spirit baptism and typically tend to place a heightened emphasis on other spiritual manifestations such as prophecy.
Classical Pentecostalism	The group of Pentecostal believers who can trace their roots back to the Azusa Street Revival. These Pentecostals believe in the baptism of the Holy Spirit accompanied by the initial physical evidence of speaking in tongues. This experience, they believe, is distinct from and subsequent to conversion.
Glossolalia	The act of a person speaking in a language (tongues) that they have no learned. For Pentecostals, this is the initial physical evidence of Spirit baptism.
Pentecostal	Christians who believe that the present-day Church should resemble the apostolic Church and that the experience of the Holy Spirit at Pentecost is available to believers today.
Second Work	Refers to a personal experience that is subsequent to regeneration (salvation). The first work is grace is salvation. This “second work” for Pentecostal believers

means the baptism of the Holy Spirit, though it does not necessarily mean the same for every other Christian group. Also referred to as the “second blessing.”

### Speaking in Tongues

The physical evidence that a person has been baptized in the Holy Spirit. A person speaks in an unlearned language. Differentiation should be made between tongues as a personal prayer language, to edify one’s self, or tongues as a congregational gift, which is interpreted, to edify the congregation.

### Subsequence

The Pentecostal doctrine that believers will be baptized in the Holy Spirit *after* their conversion, logistically and chronologically. One must be converted before one can be filled with the Spirit. Classical Pentecostals assert that Spirit baptism is an experience distinct from and *subsequent to* conversion.

### Third Wave

This term is used to describe a group of people that are similar to Pentecostals in many ways. Classical Pentecostalism is referred to as the first wave and the Charismatic Movement is referred to as the second wave. The Third Wave Movement is comprised primarily of Evangelical Christians who have similar beliefs to Pentecostals and Charismatics, yet have chosen not to associate themselves with them. They support tongues as a gift that is given to some and is not considered to be the initial evidence of Spirit-baptism as Classical Pentecostals consider it to be.

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