



Being Pentecostal  
 Week 6: When the Holy Spirit Brings Freedom  
 July 19<sup>th</sup>, 2023

<b>6/7</b> – O Introducing the Spirit	<del>7/5</del>	<b>8/2 (O gone)Book 2</b>
<b>6/14</b> – O Disciples in the Spirit	<b>7/12</b> – O When the Spirit Goes Mainstream	<b>8/9</b>
<b>6/21</b> – M The Spirit’s Gifts	<b>7/19</b> - O When the HS Brings Freedom	<b>8/16</b>
<b>6/28</b> – O The Spirit “Gets” Organized	<b>7/26</b> – The Spirit in the Darkness	<b>8/23</b>
		<b>8/30</b>

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page ????. Bridge-Logos.

This Summer  
 Join the Wednesday Night Crew  
 In the auditorium @6:30PM  
 For our adult bible study: BEING PENTECOSTAL  
 Ever wonder what signs and wonders have been recorded in history since Acts chapter 2?

**H.O.**

- Fruit of the Spirit (As displayed in JC Life) – Week 1
- Gifts of the Spirit (Hayford) – Week 1
- Spiritual Gifts Inventory – Week 3
- Spiritual Gifts Test – Week 3
- Spirit Gets Organized – Week 4
- NOTE CARD FOR FREEDOM CEREMONY – Week 6

**Foundation:**

First, need to identify the Holy Spirit as a person and part of the Trinity.  
 Then, how He works through Christ  
 The, how He works through the Disciples  
 (How can we graph this?)

**Three Measurable Goals:**

1. **Understanding** the person of the Holy Spirit
2. **Measuring** our understanding of the Holy Spirit by the amount of Fruit of the Spirit in our life.
3. **Expressing** the will of the LORD by what the Holy Spirit does through us and how He chooses to display Himself.

**Relationship/Interaction with the Holy Spirit provides the illumination of the scriptural path we walk on in our relationship/life with Jesus Christ.**

A relationship with the Holy Spirit  
 provides illumination of the scriptural path  
 we can walk on in our life with Jesus Christ.  
 A relationship with the Holy Spirit  
 illuminates the path scripture provides so  
 we can run beside, we can walk with, we can hang onto Jesus.

**Areas of Influence:** Family. Work. Hobbies. Social media. Church. Neighborhood. Events. DO YOU HAVE A LIST OF NAMES? Any testimonies....

**Practicing the Gifts:** Any testimonies...Praying for healing? Using oil?



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July 19<sup>th</sup>, 2023

**Timeframe: (C. 100 & 301-500)**

**John 3:5-8 HCSB** (all verses unless otherwise noted)

*<sup>5</sup> Jesus answered, "I assure you: Unless someone is born of water and the Spirit, he cannot enter the kingdom of God.<sup>6</sup> Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. <sup>7</sup> Do not be amazed that I told you that you must be born again. <sup>8</sup> The wind blows where it pleases, and you hear its sound, but you don't know where it comes from or where it is going. So it is with everyone born of the Spirit."*

<sup>5</sup> Jesus answered, "I assure you, unless someone is born of water and the Spirit, it's not possible to enter God's kingdom.<sup>6</sup> Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. <sup>7</sup> Don't be surprised that I said to you, 'You must be born anew.' <sup>8</sup> God's Spirit<sup>[a]</sup> blows wherever it wishes. You hear its sound, but you don't know where it comes from or where it is going. It's the same with everyone who is born of the Spirit." **CEB**

**Ephesians 5:18** CSB

<sup>15</sup> Pay careful attention, then, to how you walk—not as unwise people but as wise—<sup>16</sup> making the most of the time,<sup>[a]</sup> because the days are evil. <sup>17</sup> So don't be foolish, but understand what the Lord's will is. **<sup>18</sup> And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit:** <sup>19</sup> speaking to one another in psalms, hymns, and spiritual songs, singing and making music with your heart to the Lord, <sup>20</sup> giving thanks always for everything to God the Father in the name of our Lord Jesus Christ, <sup>21</sup> submitting to one another in the fear of Christ.

- Establishing a Norm of: "Basic principles of spiritual life that were so clearly demonstrated in the first century Christian assemblies."

Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 45. Kregel. Grand Rapids, MI.

### What are these Basic Principles?

**1 John 3:17-18** CSB

<sup>17</sup> If anyone has this world's goods and sees a fellow believer in need but withholds compassion from him—how does God's love reside in him? <sup>18</sup> Little children, let us not love in word or speech, but in action and in truth.

<sup>17</sup> But if someone has material possessions and sees a brother or sister in need but refuses to help—how can the love of God dwell in a person like that?

<sup>18</sup> Little children, let's not love with words or speech but with action and truth. **CEB**

*<sup>17</sup> But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?*

*<sup>18</sup> My little children, let us not love in word or in tongue, but in deed and in truth.* **NKJV**

Feed the hungry. Clothe the naked. Home the homeless. Heal the sick.



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

“Wherever human needs exist, God expects the church of Jesus Christ to step in and with what resources and strength it has to meet those needs. Love demands such services.” **A/DA**

Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 47. Kregel. Grand Rapids, MI.

**Acts 1:8 CSB**

<sup>8</sup> But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

- Is the above accomplishing Acts 1:8?
- Does it accomplish Matthew 28?

**Matthew 28:18-20**

<sup>18</sup> Jesus came near and said to them, “All authority has been given to me in heaven and on earth. <sup>19</sup> Go, therefore, and make disciples of<sup>[a]</sup> all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe everything I have commanded you. And remember,<sup>[a]</sup> I am with you always,<sup>[a]</sup> to the end of the age.”

**ASK:** Evangelism means:

- WHAT is this Evangelism?
- Does the Holy Spirit develop/create/bring about a deep residing compassion for the lost?
- What is WITNESSING?

**The answer to this, is what the Holy Spirit is here to help us DO.**

**Hearing and Seeing and Tasting the Gospel of Christ:**

**A.** Jesus is the Messiah, God’s only Son:

**Acts 2:36**

“Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah.”

**B.** Our Great Substitute

**John 3:16**

<sup>16</sup> For God loved the world in this way:<sup>[a]</sup> He gave<sup>[a]</sup> his one and only Son, so that everyone who believes in him will not perish but have eternal life.

[John 5:19 CSB](#)

Jesus replied, “Truly I tell you, the Son is not able to do anything on his own, but only what...

[Hebrews 1:2 CSB](#)

In these last days, he has spoken to us by his Son. God has appointed him heir of all things and...



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

**Acts 2:23**<sup>23</sup> Though he was delivered up according to God's determined plan and foreknowledge, you used<sup>[a]</sup> lawless people to nail him to a cross and kill him.

C. Resurrected

**Acts 2:24**

<sup>24</sup> God raised him up, ending the pains of death,<sup>(A)</sup> because it was not possible for him to be held by death.

D. Acceptance

**Acts 2:14-47**

<sup>14</sup> Peter stood up with the Eleven, raised his voice, and proclaimed to them, "Fellow Jews and all you residents of Jerusalem, let this be known to you, and pay attention to my words. <sup>15</sup> For these people are not drunk, as you suppose, since it's only nine in the morning.<sup>[c]</sup> <sup>16</sup> On the contrary, this is what was spoken through the prophet Joel:

<sup>17</sup> **And it will be** in the last days, says God, that **I will pour out my Spirit on all people; then your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams.**

<sup>18</sup> **I will even pour out my Spirit on my servants in those days, both men and women** and they will prophesy.

<sup>19</sup> **I will display wonders in the heaven** above **and signs on the earth** below: **blood and fire and a cloud of smoke.** <sup>20</sup> **The sun will be turned to darkness and the moon to blood before the great and glorious day of the Lord comes.**

<sup>21</sup> **Then everyone who calls on the name of the Lord will be saved.**<sup>[d]</sup>

<sup>22</sup> "Fellow Israelites, listen to these words: This Jesus of Nazareth was a man attested to you by God with miracles, wonders, and signs that God did among you through him, just as you yourselves know. <sup>23</sup> Though he was delivered up according to God's determined plan and foreknowledge, you used<sup>[a]</sup> lawless people to nail him to a cross and kill him. <sup>24</sup> God raised him up, ending the pains of death, because it was not possible for him to be held by death. <sup>25</sup> For David says of him:

**I saw the Lord ever before me;  
because he is at my right hand,  
I will not be shaken.**

<sup>26</sup> **Therefore my heart is glad  
and my tongue rejoices.**

**Moreover, my flesh will rest in hope,**

<sup>29</sup> "Brothers and sisters, I can confidently speak to you about the patriarch David: He is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Since he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants<sup>[a]</sup> on his throne. <sup>31</sup> Seeing what was to come, he spoke concerning the resurrection of the Messiah: **He<sup>[b]</sup> was not abandoned in Hades, and his flesh did not experience decay.**<sup>[i]</sup>

<sup>32</sup> "God has raised this Jesus; we are all witnesses of this. <sup>33</sup> Therefore, since he has been exalted to the right hand of God and has received from the Father the promised Holy Spirit, he has poured out what you both see and hear. <sup>34</sup> For it was not David who ascended into the heavens, but he himself says:

**The Lord declared to my Lord, 'Sit at my right hand <sup>35</sup> until I make your enemies your footstool.'**<sup>[i]</sup>



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

<sup>36</sup> "Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah."

### Call to Repentance

<sup>37</sup> When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, "Brothers, what should we do?"

<sup>38</sup> **Peter replied, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."** <sup>39</sup> For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call."

<sup>40</sup> With many other words he testified and strongly urged them, saying, "Be saved from this corrupt<sup>[k]</sup> generation!" <sup>41</sup> So those who accepted his message were baptized, and that day about three thousand people were added to them.

### A Generous and Growing Church

<sup>42</sup> They devoted themselves to the apostles' teaching, to the fellowship, to the breaking of bread, and to prayer.

<sup>43</sup> Everyone was filled with awe, and many wonders and signs were being performed through the apostles. <sup>44</sup> Now all the believers were together and held all things in common. <sup>45</sup> They sold their possessions and property and distributed the proceeds to all, as many had need. <sup>46</sup> Every day they devoted themselves to meeting together in the temple, and broke bread from house to house. They ate their food with joyful and sincere hearts, <sup>47</sup> praising God and enjoying the favor of all the people. Every day the Lord added to their number<sup>[l]</sup> those who were being saved.

## Hearing and Seeing and Tasting the Gospel of Christ:

### #1. Through a Female: Priscilla

- House Church – Community through Hospitality
- Mentioned first in 3 of the 5 times her and Aquila are mentioned in scripture.
  - Acts 18:2: "Aquila ... with his wife Priscilla"
  - Acts 18:18: "Priscilla and Aquila"
  - Acts 18:26: "Aquila and Priscilla"
  - Rom. 16:3: "Priscilla and Aquila"
  - 1 Cor. 16:19: "Aquila and Priscilla"
  - 2 Tim. 4:19: "Prisca and Aquila"
- Unheard of in ancient patriarchal society.

"good Greek syntax" to emphasize position in society by whose name is first.

Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 53. Kregel. Grand Rapids, MI.

- Tertullian(early church Father-Tertullian?): "By the holy Prisca, the Gospel is preached".  
Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 53. Kregel. Grand Rapids, MI.
- Catacombs of Rome: One of the oldest is named for Priscilla - "Coemeterium Priscilla"
- "Titulus Saine Prisca" a church named after her on the Aventine in Rome.  
Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 54. Kregel. Grand Rapids, MI.



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

**Acts 18:1-3** [Founding of the Corinthian church]

After this, he left Athens and went to Corinth, <sup>2</sup> where he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. Paul came to them, <sup>3</sup> and since they were of the same occupation, tentmakers by trade, he stayed with them and worked. **CSB**

Prisca (Paul addressed her) is the formal pronunciation of Priscilla (how Luke addressed her). Appears Luke knows Priscilla and Aquilla (Latin=Eagle) personally.

From: Pontus, Roman province.

Aquila – Jewish by birth had to leave Rome when Emperor Claudius expelled all Jews from Rome. (Was he also a Roman citizen?)

Priscilla? Some say she was a Roman citizen that is why her name came first....Disagreement amongst scholars.

**Corinth:** (Political capital of Greece)

- They were well established here when Paul arrived.
- Already Christians.
- Priscilla is a Gentile = fit in to the Greek social structure of Corinth. (Some commentaries state she was Jewish)
- Insult “They live as they do in Corinth” = Corinthized!

Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 55. Kregel. Grand Rapids, MI.

Worship of Aphrodite = temples “hot bed of pollution” corruption, debauchery.

Worked with Paul in Corinth for 2 to 3 years.

**Acts 18:9-11**

<sup>9</sup> The Lord said to Paul in a night vision, “Don’t be afraid, but keep on speaking and don’t be silent. <sup>10</sup> For I am with you, and no one will lay a hand on you to hurt you, because I have many people in this city.” <sup>11</sup> He stayed there a year and a half, teaching the word of God among them.

Paul built on what Priscilla and Aquila established.

**Acts 18:23-28**

<sup>24</sup> Now a Jew named Apollos, a native Alexandrian, an eloquent man who was competent in the use of the Scriptures, arrived in Ephesus. <sup>25</sup> He had been instructed in the way of the Lord; and being fervent in spirit,<sup>[1]</sup> he was speaking and teaching accurately about Jesus, although he knew only John’s baptism.<sup>26</sup> He began to speak boldly in the synagogue. After Priscilla and Aquila heard him, they took him aside<sup>[2]</sup> and explained the way of God to him more accurately. <sup>27</sup> When he wanted to cross over to Achaia, the brothers and sisters wrote to the disciples to welcome him. After he arrived, he was a great help to those who by grace had believed. <sup>28</sup> For he vigorously refuted the Jews in public, demonstrating through the Scriptures that Jesus is the Messiah.



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

**Ephesus:**

- Apollos: *This means Apollos knew Christ had come and fulfilled John's prophecies, but he didn't know the significance of Christ's death and resurrection, the ministry of the indwelling Holy Spirit, or the mystery of the church containing both Jews and Gentiles.*
- Ended up traveling WITH Paul.
- We know Summer of 54A.D. Paul was in Ephesus
- He left Priscilla and Aquila there and returned one year later and experienced the house church they had developed and led.

House Church: **1 Cor. 16:19** The churches of Asia send you greetings. Aquila and Priscilla send you greetings warmly in the Lord, along with the church that meets in their home.

**Rome:**

- Left with Paul to go to Rome.
- She led another house church.
- Priscilla and Aquila then returned to Ephesus and led the house church there.

Prisca and Aquila lived a curiously nomadic and unsettled life. Aquila himself had been born in Pontus in Asia, minor. We find them resident first in Rome, then, in Corinth, then, in Ephesus, then, back in Rome, and then finally back in Ephesus; but wherever we find them, we find that their home is a center of Christian fellowship and service. Every every home should be a church, for a church is a place where Jesus dwells. From the home of Prisca and Aquila, wherever they were, they radiated friendship and fellowship, and love. If anyone is a stranger in a strange town, or a strange land, one of the most valuable things in the world, is to have a home away from home into which to go. Such a home takes away loneliness and protects from temptation. Sometimes we think of a home as a place with a shut door, a place into which we can go and shut the door and keep the world out: but equally a home should be a place with an open door. The open door, the open hand, and the open heart are the characteristics of the Christian life. William Barkley, *The Letter to the Romans*

Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 58. Kregel. Grand Rapids, MI.

Hardly any evidence of a church building in the first three hundred years of the Christian era. THEY FELLOWSHIPED IN HOMES.

Drummond, Lewis and Betty. (1997). *Women of Awakenings: The Historic Contribution of Women to Revival Movements*. Page 58. Kregel. Grand Rapids, MI.

**ASK: What did the Holy Spirit HELP THEM DO?**

[How did the Holy Spirit equip them to do the work of the Ministry? Freedom from Patriarchal mindset...how did this rule their life? ]

- Healthy Community.
- Know Scripture so you can live by it.
- Fight the cultural norm of patriarchy.  
(i.e. Kids should be seen and not heard(Victorian). Segregation. Slavery. Trafficking)

**A/DA** We can measure the closeness of her relationship to God by the commitment she and her husband showed to sharing the gospel message.



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

**Hearing and Seeing and Tasting the Gospel of Christ:**

**#2. Through a Male: Augustine of Hippo** (354-430)

Raised by Tian mother and heathen father in modern day Algeria North Africa.

Limited means but wanted to make sure Augustine was well educated sent to school in Carthage.

As a teenager, sexual temptation won out and he lived with a girl for 13 yrs.

She bore him a son.

Lived a very indulgent lifestyle.

**How does one gain mastery over the flesh?**

- Tried Manichaeism (Eastern dualist religion. Body is evil. Deny it. Jesus never could have lived in a physical body then.)
- Neoplatonism – teachings of Plato. Became a teacher of them.
- Was encouraged to move to Rome.
- Became a professor at the State University of Milan where he met and was influenced by Ambrose, Bishop of Milan (c340-397).

Ambrose was one of the first western authors to teach the HS and all His gifts were present now and a normal part of Tian experience.

- Augustine found a XXXXX whose rhetoric and intelligence rivaled his own.

(386) A friend was reading to him the accounts of the Monks and how they overcame the temptations of the world.

Conviction fell on Augustine.

“How could these unlearned men enjoy spirit victory while he, with all his education, new only defeat?” [Why? To truly understand man and his nature?]

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page138. Bridge-Logos.

I threw myself down under a fig tree, and let my tears flow freely. Rivers streamed from my eyes as I repeatedly said: “How long, O Lord? How long, Lord, will you be angry to the uttermost?” I uttered wretched cries: “How long, how long is it to be— tomorrow, tomorrow? Why not now? Why not bring an end to my impure life in this very hour?” As I was saying this and weeping in the bitter agony of my heart, suddenly I heard a voice from the nearby house chanting as if it might be a boy or a girl (I do not know which), saying and repeating over and over again “Pick up and read, pick up and read.” I interpreted it solely as a divine command to me to open the book and read the first chapter I might find. For I had heard how Anthony happened to be present at the gospel reading, and took it as an admonition addressed to himself when the words were read: “Go, so all you have, give to the poor, and you shall have treasure in heaven; and come, follow me.” By such an inspired utterance he was immediately converted to you. So I hurried back to the place where I had put down the book of the apostle. I seized it, opened it, and in silence read the first passage on which my eyes lit: “Let





Being Pentecostal  
 Week 6: When the Holy Spirit Brings Freedom  
 July 19<sup>th</sup>, 2023

us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lust.”  
 (Romans 13:13-14)

I neither wished nor needed to read further. At once, with the last words of this sentence, it was if a light of peace was poured into my heart, and all shades of doubt faded away.

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page138-139. Bridge-Logos.

**Romans 13:13-14**

<sup>13</sup> Let us walk with decency, as in the daytime: not in carousing and drunkenness; not in sexual impurity and promiscuity; not in quarreling and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh to gratify its desires.

**One of Augustine’s most enduring contributions to theology was his defense of the Trinity.**

(Miracle of timing)

- For the next 44 yrs = Teaching. Preaching. Writing. About faith.
- And Augustine lived the rest of his life as celibate of a priest and Bishop of Hippo.
- Noted as one of the greatest thinkers of all time.
- One of the greatest of our church fathers.
- One of the most prolific Latin authors:  
 There are “staggering in quantity” —93 books and 300 letters and 400 sermons (out of an estimated 8,000 he preached) remain extant. Garry Wills “Saint Augustine”
- Fitzgerald, A. D., ed. (1999). In [Augustine through the Ages: An Encyclopedia](#) (pp. iii – iv). William B. Eerdmans Publishing Company. 900+ PAGES!!!!  
 Augustine’s opinions on Abortion to Worship.

Augustine’s early sexual activity “was not shocking by any standards but those of a saint.” **Early in his life, he lived with and was entirely faithful to only one woman, named Una, a relationship that was sanctioned by Roman law, and with her he conceived one child, named Godsend.**

**When Augustine moved to Milan, and to a higher social plateau, his mother arranged an engagement to a Christian heiress, and Una and Godsend moved out.** Biographers wonder at Augustine’s treatment of them, as Wills does: “There is no way to excuse Augustine.... But can we say he ‘dismissed’ her? She presumably had some say in the matter.” **Still, it isn’t the sex but his attempt to get Una to forsake her Catholicism, Wills argues, for which Augustine “would later reproach himself bitterly.”**

Brouwer, D. (1999). [There’s More to Augustine than Sex. Review of Saint Augustine by Garry Wills.](#) *Christianity Today*, 43(11), 91–92.

- The problem for Augustine is sexuality, not women, and that, for his culture, Augustine was in fact rather positively disposed toward women; he considered women spiritual equals before God, and he treated the women he knew with respect.<sup>1</sup>

**Augustine on Miracles:**

Belief WAS the witness of the Spirit’s presence was no longer given by miracles but by the love of God in one’s heart for the church.

**Until....**

- HS healed people during his church services.

<sup>1</sup> Matter, E. A. (1999). [Women.](#) In A. D. Fitzgerald (Ed.), *Augustine through the Ages: An Encyclopedia* (p. 890). William B. Eerdmans Publishing Company.



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

- Seen miracles in his own life.

He listed:

Blindness. Cancer. Gout. Hemorrhoids. Paralysis. Demon possession. Raising the dead.

“The same God who wrought those we read of...still performing them.”

He could not list ALL the miracles that were being performed.

### **Augustine on Jubilation:**

Baptism had been reduced to just the sprinkling of infants.

He actually poked fun at the infants did not speak in tongues when baptized...so are they not blessed by the Holy Ghost?

Yet...in his Expositions on the Psalms:

Speaking in tongues listed as Jubilation (unpremeditated, incoherent singing that sounded much like modern day sung glossolalia – singing in tongues)

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Not out of confusion but out of confession.

### **Intellect v.s. the Holy Spirit**

Augustine's life reminds us that faith has been, and can be, challenging to some of the best minds in human history.

### **ASK:**

**What did He HELP AUGUSTINE DO?** (Lead. Wisdom. Interpret scripture.)

**How did the Holy Spirit HELP AUGUSTINE?** – Freedom! Deliverance from enslavement to Flesh.

Our society today:

Worships sexual “freedom” defined by each person's moral compass.

“Well, it's not...hurting anyone, or its personal or....”

Declare freedom: Burning? Shredding?

### **Ephesians 5**

<sup>15</sup> Pay careful attention, then, to how you walk—not as unwise people but as wise— <sup>16</sup> making the most of the time, <sup>[a]</sup> because the days are evil. <sup>17</sup> So don't be foolish, but understand what the Lord's will is. <sup>18</sup> And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit: <sup>19</sup> speaking to one another in psalms, hymns, and spiritual songs, singing and making music with your heart to the Lord, <sup>20</sup> giving thanks always for everything to God the Father in the name of our Lord Jesus Christ, <sup>21</sup> submitting to one another in the fear of Christ.

**John 14:15-17, 25-26**



Being Pentecostal  
 Week 6: When the Holy Spirit Brings Freedom  
 July 19<sup>th</sup>, 2023

**Another Counselor Promised**

15 "If you love me, you will keep<sup>[G]</sup> my commands.<sup>[Y]</sup> 16 And I will ask the Father, and he will give you another Counselor<sup>[H][Z]</sup> to be with you forever. 17 He is the Spirit<sup>[AA]</sup> of truth.<sup>[AB]</sup> The world is unable to receive him because it doesn't see him or know him. But you do know him, because he remains with you and will be<sup>[I]</sup> in you.<sup>[AC]</sup>

25 "I have spoken these things to you while I remain with you. 26 But the Counselor, the Holy Spirit,<sup>[AN]</sup> whom the Father will send<sup>[AO]</sup> in my name, will teach you all things<sup>[AP]</sup> and remind you of everything I have told you.<sup>[AQ]</sup>

**Matthew 7:15-17**

15 "Be on your guard against false prophets<sup>[A]</sup> who come to you in sheep's<sup>[B]</sup> clothing<sup>[C]</sup> but inwardly are ravaging wolves.<sup>[D]</sup> 16 You'll recognize them by their fruit.<sup>[E]</sup> Are grapes gathered from thornbushes or figs from thistles?<sup>[E]</sup> 17 In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.

Proverbs 11:30 CSB

The fruit of the righteous is a tree of life, but a cunning person takes lives.

Matthew 12:33 CSB

"Either make the tree good and its fruit will be good, or make the tree bad and its fruit will...

Luke 6:43-44 CSB

"A good tree doesn't produce bad fruit; on the other hand, a bad tree doesn't produce good...

John 4:36 CSB

The reaper is already receiving pay and gathering fruit for eternal life, so that the sower and...

James 3:12 CSB

Can a fig tree produce olives, my brothers and sisters, or a grapevine produce figs? Neither can...

**NOTES:**

**PRISCILLA**

Scripture references: *Acts 18:1–26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19*

Date: *About A.D. 50*

Name: *Priscilla [prih-SIL-uh: meaning unknown]*

Main contribution:



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

*With her husband Aquila she supported Paul's missionary efforts and led a house-church in Ephesus.*

#### PRISCILLA'S ROLE IN SCRIPTURE

Priscilla and her husband were Christian Jews who met Paul in Corinth. The couple had moved to Corinth when the Emperor Claudius expelled all Jews from Rome. Paul stayed with this couple, who apparently became Christians before meeting the apostle. When Paul left Corinth after a ministry of some two to three years, Priscilla and Aquila went with him to Ephesus. There they hosted a house-church in their home (1 Cor. 16:19), as they probably did in both Rome and Corinth.

Acts 18:24–28 gives us some insight into the ministry of this couple in telling the story of Apollos, an Alexandrian Jew. Apollos had heard the teaching of John the Baptist on the imminent appearance of the Messiah, and he had traveled to spread the message to Jewish groups in the cities of the Roman Empire. During Apollos's presentation in the synagogue Priscilla and Aquila remained silent. Then they "took him aside and explained to him the way of God more accurately" (Acts 18:26). This ministry of quiet instruction seems to have been one of the gifts of this couple.

#### EXPLORING PRISCILLA'S RELATIONSHIPS

***Priscilla's relationship with her husband.*** As a Jewish wife Priscilla would have been expected to be subject to her husband. Aquila would have been the one who studied God's Law and who sat with the other men in the synagogue. Priscilla would have been expected to know the laws governing a kosher kitchen, but in all other matters she would have been expected to defer to her husband. In mentioning the couple, if both were mentioned at all, normal mode of speech would have identified Aquila "and his wife."

But here in the New Testament not only is Priscilla identified by name, she is frequently mentioned first:

- Acts 18:2: "Aquila ... with his wife Priscilla"
- Acts 18:18: "Priscilla and Aquila"
- Acts 18:26: "Aquila and Priscilla"
- Rom. 16:3: "Priscilla and Aquila"
- 1 Cor. 16:19: "Aquila and Priscilla"
- 2 Tim. 4:19: "Prisca and Aquila"

It is interesting to compare this with the way Luke states the names of the missionary team of Paul and Barnabas. When the team sets out, Luke referred to Barnabas and Paul (Acts 13:2). But almost immediately Luke began to refer to Paul first and Barnabas second. Paul became the recognized leader of the team. The easy exchange of the names of Priscilla and Aquila makes it clear that Priscilla was a full partner with her husband in ministry. She did not dominate him, but neither did he dominate her.

Aquila and Priscilla's marriage as portrayed here adds insight to the changed status of women in Christianity. Without "lowering" the man, the new faith exalted the woman, making them partners in ministry as well as in life.

***Priscilla's relationship with God.*** As a Jewess Priscilla would have had no guarantee of direct access to the Lord. As a Christian she not only had immediate access to God through Christ, but she was also given the privilege of serving Him. Hosting a house-church, supporting Paul's ministry, teaching and instructing, were all privileges that Priscilla enjoyed as a believer in Jesus. **We can measure the closeness of her relationship to God by the commitment she and her husband showed to sharing the gospel message.** They even moved their business from city to city to be with Paul and support his ministry.

***Priscilla's relationship with Paul.*** Priscilla and Aquila were close to Paul. They shared a Jewish heritage and Christian faith. They also shared the trade of leatherworking. When Paul first came to Corinth, he plied this trade in the couple's shop. The friendship they developed was deep and lasting. Aquila and Priscilla even accompanied Paul when



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

he left Corinth to go to Ephesus. Paul not only trained the couple in ministry, but they kept in touch while apart. When together Paul added their names to the greetings he sent to Corinth. Later when Paul wrote letters to churches in cities where the couple lived, he was sure to say, “Greet Priscilla and Aquila.” Priscilla, with her husband, was surely one of Paul’s “fellow workers in Christ Jesus” (Rom. 16:3).

**Priscilla’s relationship with other believers.** In writing to Corinth from Ephesus, Paul sent greetings from the couple, calling them “my fellow workers in Christ” (Rom. 16:3). Priscilla and her husband welcomed fellow believers into their home and made it available for Christian gatherings.

The experience with Apollos, however, gives the most insight into the sensitivity the couple brought to ministry. Rather than correct Apollos publicly, Priscilla and Aquila sensed the faith that was in his heart. They took him aside privately to share the good news that the One of whom John spoke had indeed come. Guided by this caring couple, Apollos responded to the gospel and later “greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ” (Acts 18:27, 28).

### PRISCILLA: A CLOSE-UP

Genesis tells us that when God created woman, He determined to make a “help meet” for Adam. That phrase emphasizes mutuality. Like Adam, Eve shared those unique qualities of personhood that God granted to human beings. As a helper corresponding to Adam, Eve had the potential of being a true partner in his life here on earth.

In the case of other women in the New Testament, such as Mary of Bethany, we saw how Christianity transformed woman’s traditional role. In Priscilla and Aquila we see the transformation of marriage and the restoration of God’s original intent that married couples should be partners in all things in their life.

Priscilla is mentioned first in some passages, and some Bible students have concluded that Priscilla’s gifts made her the more significant of the two. They suggest that Paul mentioned Priscilla first because she, rather than Aquila, was the “leader” in the relationship. Yet the text guards against this interpretation. That Priscilla is named first in three passages and Aquila is also named first in three indicates that these two truly were *equal* partners. Neither was the leader; neither was the follower. These two were one, in the sense that the original text implies: these two shared in common all of their life here on earth. **They were partners in life and in ministry.**

### PRISCILLA: AN EXAMPLE FOR TODAY

- Priscilla worked closely with Paul and earned his respect. If we want a significant role in our church, we need to serve with present leaders so they can know us and recognize our spiritual gifts.
- Husband-and-wife relationships may be difficult, but Priscilla’s relationship with Aquila reminds us of an important principle. Partnership is not achieved by bringing a husband down but by lifting the wife up. In living together as one in all things, Priscilla and Aquila stand as an example of what Christian marriages are to be—and can be—through Christ.<sup>2</sup>

**PRISCILLA** was also known as ‘Prisca’, which was her formal name. The apostle Paul refers to her as Prisca in his writings. She was married to a Jewish Christian named Aquila. He was a tent-maker and a native of Pontus.

Priscilla and her husband, who are always mentioned together, are introduced in the book of Acts. They are also mentioned by Paul in *Romans*, *1 Corinthians* and *2 Timothy*. They are the only husband and wife team recognized in Acts and the Epistles.

Of the six times that Priscilla and Aquila are mentioned, Priscilla is listed first in four of them. This had led many scholars to believe that she was from a higher social class than her husband. **It is generally held that Aquila was a Jewish slave who became a freedman in Rome and that Priscilla was linked to a Roman family named ‘Prisca’.**

It is interesting to note that in *1 Cor. 16:19*, where Paul is talking about the church that meets in their home, Priscilla is mentioned second to her husband. Some suggest that this coincides with Paul’s teaching on the order of

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<sup>2</sup> Richards, S. P., & Richards, L. (1999). [Every woman in the Bible](#) (pp. 244–247). T. Nelson Publishers.



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

the husband/wife relationship in the home (*Eph. 5:22–33*).????????REALLY?????? (The other time she is mentioned second is at the couple's introduction in *Acts 18:2*.)

Because of the Edict of Claudius, Priscilla left Rome with her husband and came to Corinth in AD 49. She became acquainted with the apostle Paul who worked with Aquila as a tent-maker and who also lived in their home (*Acts 18:3*).

The couple accompanied Paul to Syria and then settled down in Ephesus (*Acts 18:18–19*) where they met a Jew named Apollos. He was preaching about Jesus in a synagogue and, while he possessed a thorough knowledge of the Scriptures, he knew only of the baptism of John. Priscilla and Aquila invited him into their home and taught him the rest of the gospel (*Acts 18:26*).

The above account of their encounter with Apollos reveals that Priscilla was in no way inferior to her husband in knowledge or service. She was an intelligent woman who was a vital part of the church's ministry in the 1st century. She was faithful, supportive to her husband, hospitable and honourable.

Priscilla and Aquila were dear friends of the apostle Paul throughout his ministry (*Rom. 16:3–4*). The last time they are mentioned is at the end of Paul's life when, in his final letter to Timothy, he instructs Timothy to greet them (*2 Tim. 4:19*). Also see *Aquila*.

K.MCR<sup>3</sup>

#### Who Were Priscilla and Aquila?

The story of these two friends of the apostle Paul is told in Acts 18. Aquila, a Jewish Christian, and his wife, Priscilla, first met Paul in Corinth, became good friends of his, and shared in his work. Eventually the Corinthian church met in their home. These two remarkable people belong in the pantheon of Christian heroes, and their ministry is both an encouragement and an example for us.

When we first meet Aquila and Priscilla, we are told that they had come to Corinth from Italy as victims of Roman persecution, not for their Christian faith but because Aquila was a Jew. The Emperor Claudius expelled all Jews from Rome, and no doubt Jews deemed it unsafe to remain in any part of Italy. Aquila and Priscilla found their way to Corinth and settled there, pursuing their trade as tentmakers. When Paul, a tentmaker himself, came to Corinth, he went to see them, no doubt having heard of their faith in Christ. Paul lived and worked with them while founding the Corinthian church.

After a year and a half, Paul left for Ephesus and took Aquila and Priscilla with him. The couple stayed in Ephesus when Paul left, again establishing a church in their home (1 Corinthians 16:9). Then an eloquent preacher named Apollos came through Ephesus. Apollos was mighty in the Scriptures, but he only knew the baptism of John. **This means Apollos knew Christ had come and fulfilled John's prophecies, but he didn't know the significance of Christ's death and resurrection, the ministry of the indwelling Holy Spirit, or the mystery of the church containing both Jews and Gentiles.** Priscilla and her husband took Apollos aside and explained these things to him (*Acts 18:24–26*). Both Aquila and Priscilla possessed an in-depth understanding of doctrine learned from Paul, and this husband and wife team was able to pass it on to another Christian and build him up in the faith.

These two remarkable people set an example for us of **hospitality**, seen in opening their home to Paul and using their house as a meeting place for churches wherever they went. We are also impressed by their **passion for Christ and their hunger for knowledge of Him**.

Another hallmark of the lives of Priscilla and Aquila is their desire to **build others in the faith**. Paul's last reference to them is in his last letter. Paul was imprisoned in Rome and writing to Timothy one last time. **Timothy was pastoring the church at Ephesus, and Aquila and Priscilla are there with him, still faithfully ministering (2 Timothy 4:19).** To

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<sup>3</sup> Gardner, P. D. (2001). In [New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible](#) (pp. 551–552). Zondervan Publishing House.



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

the end, Aquila and Priscilla were offering hospitality to other Christians, spreading the gospel they had learned from Paul, and rendering faithful service to the Master.<sup>4</sup>

**Prisca or Priscilla.** Paul also mentions a woman named Prisca (or Priscilla) in Rom 16:3. (Priscilla is a diminutive form of the name Prisca.) Paul refers to both her and her husband, Aquila, as συνεργός (**synergos, “coworker, fellow worker”**). Prisca, and her work on behalf of the gospel, is mentioned by both Paul (compare 1 Cor 16:19) and by the author of Luke-Acts (compare Acts 18). The story involving Prisca in Acts 18 is particularly interesting. Acts 18:24–28 recounts the story in which Apollos, a native of Alexandria, arrives in Corinth and begins preaching in the synagogue. After Apollos addresses the synagogue, Prisca and Aquila approach him and they *both* “explained the way of God to him more accurately” (Acts 18:26 NRSV). **The Greek word ἐκτίθημι (ektithēmi), translated as “explained,” is in its plural form.** Thus in Acts 18:24–28, one of Paul’s female “coworkers” is instructing a man (Apollos) in the “way of God.” Moreover, Prisca does not appear to be a complete anomaly. In Philippians 4:2–3, Paul writes that two women, Euodia and Syntyche, “labored side by side with me in the gospel” (RSV). In Romans 16, Paul also names Mary (16:6), Tryphaena, and Persis (16:12), “all of whom he called ‘hard workers’ in the Lord” (Tetlow, *Women and Ministry*, 126).

**1 Corinthians 11:2–11.** Based on 1 Corinthians 11:2–11, Paul apparently did not explicitly disapprove of women praying and prophesying in public in the context of the church gathering (as long as they wore a head covering; Sampley, *1 Corinthians*, 969). This passage in 1 Corinthians also regulates how women should dress *when* they prophesy in church, but it does not prohibit them from prophesying. Moreover, Massey suggests that we should not distinguish too sharply between prophesying and teaching/preaching. As Massey contends, “Women who possessed prophetic gifts played an active role in inspired teaching and preaching, both in assemblies and in public evangelism” (*Women*, 84).

#### *The New Testament Restrictions on Women in Church*

The primary New Testament texts that seem to severely restrict the participation of women in public Christian worship or ministry are 1 Cor 14:34–35 and 1 Tim 2:11–12. Due to the tension between these stark statements and the positive attitude toward women in other passages such as Rom 16, these texts have become a focal point for detailed exegesis. The exegetical issues are evident from an initial, surface-level reading of these two passages:

“As in all the churches of the saints, the women must be silent in the churches, for it is not permitted for them to speak, but they must be in submission, just as the law also says. But if they want to learn something, let them ask their own husbands at home, for it is shameful for a woman to speak in church” (1 Cor 14:33b–35 LEB).

“A woman must learn in quietness with all submission. But I do not permit a woman to teach or to exercise authority over a man, but to remain quiet” (1 Tim 2:11–12 LEB).

A straightforward reading of these passages suggests that women should remain silent in church, that their disposition should be characterized by submission, and that they should not occupy a place of authority over a man.

#### *Summary of Interpretive Difficulties*

The New Testament evidence is ambiguous, especially over the question of whether the ministry work of the women mentioned in Rom 16 (and elsewhere) implies they served in any capacity that could be construed as a formal leadership role. Paul does not flesh out exactly what he means by the term *synergos* (“coworker”). Paul may refer to certain women as “hard workers,” but he does not dwell on the specifics of what their “hard work” entailed. There is also ambiguity concerning whether Junia should be viewed as one of the apostles or simply as one who was well-known to the apostles. It is also not entirely clear if words like “deacon” (*diakonos*), “coworker” (*synergos*), or “apostle” (*apostolos*) should even be viewed as technical (or quasi-technical) terms referring to official leadership positions at the time that Romans was written. Nevertheless, the list in Rom 16 has led Dunn to conclude: **“So far as this list is concerned, at any rate, Paul attributes leading roles to more women than men in the churches addressed”** (Dunn, *Romans 9–16*, 900). It is at least reasonable to conclude, with Sampley, that

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<sup>4</sup> Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Logos Bible Software.



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

women “were significant workers in the churches and in the gospel” (Sampley, *1 Corinthians*, 969). However, it is harder to determine the extent of their specific roles and the tasks they performed in the early church. At least one example of a woman engaging in evangelism is found in Acts 18:24–28, when Prisca (and her husband Aquila) “explained” to Apollos the ways of God (Massey, *Women*, 50; Tetlow, *Women and Ministry*, 126).

However, the explicit statements restricting the participation of women present a contradiction (or at least a strong tension) between the attitude toward women reflected in Rom 16 and the attitude reflected in 1 Cor 14:34–35 and 1 Tim 2:11–12. The letter to the Roman church ends commending several women who are apparently serving in some sort of leadership position in the church. This list could be supplemented with texts such as Phil 4:2–3; 1 Cor 11:5; and the examples that Luke-Acts provides of female prophets (Anna at the temple in Luke and the daughters of Philip in Acts). Yet 1 Corinthians 14:34–35 and 1 Timothy demand silence and submission from women in church and restrict them from occupying a place of authority over a man. How do biblical scholars resolve or at least address this tension? What are the interpretative options?

### Proposed Solutions for the New Testament Evidence

The main exegetical question concerning the role of women in the churches of the New Testament period is how passages like 1 Cor 14:34–35 and 1 Tim 2:11–12 should be reconciled with passages such as Acts 18; Rom 16:1–7; Phil 4:2–3; and 1 Cor 11:2–11.

One way to deal with an apparent tension in Scripture is positing that the passage in question that appears to reflect a different teaching may come from a different author. For this reason, some solutions hinge on conclusions about the authorship and date of these particular passages. While the authorship of 1 Corinthians is not disputed, the authorship of 1 Timothy is a matter of intense debate (see Mangum, *1 Timothy*, “Composition”). First Corinthians is recognized as one of the so-called undisputed Pauline letters (along with Romans, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon), but some scholars, such as Conzelman (*1 Corinthians*, 246), view 1 Cor 14:34–35 (and sometimes v. 36) as a late, non-Pauline interpolation (see Brown, *1 Corinthians*, “Did Paul Write 1 Corinthians 14:34–35?”). Some of the exegetical possibilities discussed below depend on both (1) a late date for and non-Pauline authorship of 1 Timothy and (2) 1 Cor 14:34–35 being a late, non-Pauline interpolation. Others assume or argue in favor of the Pauline authorship of 1 Timothy and/or the originality of 1 Cor 14:34–35.

The following four positions reflect the most common conclusions on the New Testament evidence for the role of women in the early church:

1. Women are always and without qualification prohibited from leadership roles.
2. Women were eventually prohibited from leadership roles, but this was a later development.
3. Women were generally prohibited from leadership roles, but there were some notable exceptions.
4. Women were not categorically prohibited from leadership roles, and the prohibitions in the New Testament are directed at specific situations that should not be taken as universal restrictions.

#### *Position 1: The New Testament Reflects an Unqualified Prohibition of Female Leadership*

This view claims that the New Testament *always* prohibits women from assuming roles of leadership, or at least roles that involve public speaking and teaching. This position is considered extreme by even many traditional, conservative-leaning biblical scholars. Reading texts such as 1 Cor 14:34–35 and 1 Tim 2:11–12 as unqualified prohibitions makes it difficult to explain the presence and role of women such as Phoebe, Prisca, Euodia, Junia, and others. How should the terms *synergos* (“coworker”) and *diakonos* (“deacon”) be understood when applied to such women? In explaining what he considers to be two dubious extreme ends of the exegetical spectrum, Towner contends, “These verses [1 Tim 2:11–15] have been overused in the modern church by some who have sought to demonstrate a return by one of Paul’s students to a patriarchal system inimical to the Pauline gospel, and by others to prove the unsuitability of women for the role of teaching in the church” (Towner, *Timothy and Titus*, 190). While Towner may too quickly dismiss the first of these two exegetical options, he rightly notes that texts such as 1 Tim 2:11–12 (and 1 Cor 14:34–35) have been “overused” by people attempting to “prove the unsuitability of women” for holding positions of church leadership. Sensitive readings of 1 Cor 14:34–35 and 1 Tim 2:11–12 must attend to the literary, historical, and social contexts of these passages.





## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

### *Position 2: Prohibitions against Female Leadership Are a Later Development*

This position argues that the church only began to ban women from leadership at a later point in its history. The earliest church did not prevent women from holding various leadership positions in the congregation. This position, as alluded to in the preceding section, depends on two key factors. First, it is argued that 1 Timothy (as well as 2 Timothy and Titus—the so-called “Pastoral Letters”) are later, non-Pauline texts. First Timothy was written by a disciple of Paul at some point after Paul’s death and reflects a more hierarchical, less egalitarian system of church governance. Second, 1 Corinthians 14:34–35 is a late, non-Pauline addition to the letter of 1 Corinthians. While Paul wrote 1 Corinthians, a later compiler of his letters added 14:34–35 (and possibly 14:36) to the text.

This position merits consideration for a number of reasons. First, although Loader disagrees with this view, he summarizes one of its main arguments well: “The removal of the passage [in 1 Corinthians], or at least, 14:33b–36, would leave a smooth and coherent flow from 14:33a to 14:37” (Loader, *New Testament on Sexuality*, 383–84). The flow of the passage is not interrupted by the removal of 14:33b–36. This observation is certainly not decisive in and of itself, but, when combined with a number of other factors, it contributes to the overall force of the argument. Second, as Sampley contends, the content of 1 Cor 14:34–35 contradicts statements that Paul makes about women elsewhere, including statements that he makes about women in 1 Corinthians itself (Sampley, *1 Corinthians*, 969). As Bassler asks rhetorically: “How can women like Euodia and Syntyche (Phil. 4:2–3), Prisca (Rom. 16:3; 1 Cor. 16:19), Mary (Rom. 16:6), Junia (Rom. 16:7) and Tryphaena and Tryphosa (Rom. 16:12) function as co-workers in the churches if they cannot speak in those churches? How can Phoebe fulfill her role of deacon (Rom. 16:1–2) if she cannot speak out in the assembly?” (Bassler, “1 Corinthians,” 327).

In the same regard, it seems problematic that Paul would ban women from speaking publicly after he mentioned (without censure) the public prayer and prophesying of women only a few chapters earlier in 1 Corinthians. In 1 Corinthians 11, Paul assumes that it is “quite proper” for women to prophesy as long as it is properly regulated (Sampley, *1 Corinthians*, 969). First Corinthians 14:34–35, however, requires them to remain silent in church.

Finally, some who embrace this perspective note that 1 Cor 14:34–35 is the only passage in Paul’s undisputed letters (i.e., Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon) that “suggests any limitation on the roles or functions of women in the Pauline churches” (Sampley, *1 Corinthians*, 969; emphasis original). If 1 Corinthians 14:34–35 were to be removed from 1 Corinthians, nothing in the undisputed Pauline corpus would suggest that Paul prohibited women from engaging in public ministry and occupying leadership positions. In fact, as Rom 16:1–7 demonstrates, Paul seems to otherwise embrace female leadership in the church.

Thus, according to this position, women were free to hold leadership positions and speak publicly in the earliest Pauline churches. However, 1 Timothy (and the other “Pastoral Letters”) reflects a very different situation in the late first century when the responsibilities of teaching and preaching were “being absorbed by the office of the presbyter” (Tetlow, *Women*, 127). Women were excluded from the office of the presbyter (as well as the office of bishop) and therefore were also excluded from teaching and preaching in the church (Tetlow, *Women*, 127). According to this view, 1 Cor 14:34–35 was added to the text in order to bring the letter into “conformity” with the perspective espoused in the Pastoral Letters (Sampley, *1 Corinthians*, 969). It is important to note here that this treatment of the issue of female leadership in the New Testament posits a genuine contradiction between the view presented in Rom 16 (and the rest of the undisputed Pauline letters with the exception of 1 Cor 14:34–35) and the view presented in 1 Cor 14:34–35 and 1 Tim 2:11–12.

### *Position 3: Female Leadership Was Generally Prohibited, with Some Exceptions*

This view holds that, generally speaking, the church’s position was always to ban women from leadership positions, but the church recognized that certain women, specially inspired by the Holy Spirit, were qualified to lead. This position does not require that 1 Cor 14:34–35 be read as a later, non-Pauline interpolation and also allows the conclusion that, as a general rule, Paul (and other early Christians) restricted and even banned women from leadership. This, it is argued, is consistent with the many passages in the New Testament that seem to subordinate women to men. Some of these passages have been quoted above, but additional support for this view is also found in Col 3:18; 1 Cor 11:2–10; and Titus 2:4–9.

According to this position, the New Testament worldview is clear in its hierarchical orientation. As Loader argues, this hierarchical perspective is rooted in the account of creation in Gen 1–3 and is the perspective that Paul



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

(and other early Christians) share in common with the wider Jewish milieu of this period (Loader, *New Testament on Sexuality*, 375, 388). As Loader notes concerning the general disposition of Pauline churches, “As in Jewish communities, normally women would be expected to be silent, so this was to apply in the churches, which, at least in the beginning, understood themselves as Jewish communities anyway” (Loader, *New Testament on Sexuality*, 388). However, Loader acknowledges that there are exceptions to this principle since Paul clearly names women who held leadership positions in the early church. Loader explains, “As in Jewish life there were exceptions where women were inspired to leadership, so in Christian communities there were inspired women exercising ministry, including that of prophecy.... Paul did not conclude that all women were so inspired, but apparently had no difficulties in the fact that some were, provided that they dressed appropriately” (Loader, *New Testament on Sexuality*, 388). Paul conceded that at times the Holy Spirit would transcend this general prohibition. However, even in such cases, Paul maintained the hierarchical order.

### *Position 4: Prohibitions against Female Leadership Are Contextual*

This position asserts that the church never categorically banned women from leadership. The prohibitions against female leadership in the Bible were specific to each church’s situation. This view does not necessitate reading 1 Cor 14:34–35 or 1 Tim 2:11–12 as late and/or non-Pauline. Proponents of this position do not see a genuine contradiction between passages such as Rom 16:1–7; 1 Cor 11:2–11 and 1 Cor 14:34–35; 1 Tim 2:11–12. While an initial, surface reading of the texts may suggest a contradiction, an analysis of the literary and sociohistorical context of each passage demonstrates that we are dealing with *apparent* contradictions, not genuine contradictions. In order to do justice to this perspective, it is necessary to highlight a few of the exegetical and contextual strategies used to resolve and account for the *apparent* contradictions.

**1 Corinthians 14:34–35.** Scholars such as Thiselton note that Paul’s letters address particular situations in particular places at a particular historical moment. Modern exegetes, however, only have access to Paul’s words in his letters. Paul uses words and phrases in the context of specific situations. The situation that Paul is addressing (at any given time) was not necessarily elaborated upon or described at length because the original recipients of the letters would not have needed extensive elaboration or description of the situation. Thus, when Paul writes, “[Women] are not allowed to speak [λαλεῖν (*lalein*)]” (1 Cor 14:34), he assumes that his reader understands the point that he is making based on the “*context of the situation*” (Thiselton, *First Epistle*, 1147; emphasis original). Translation, then, is “immensely difficult” (Thiselton, *First Epistle*, 1147). What seems like an unqualified prohibition (i.e. “[Women] are not allowed to speak [λαλεῖν, *lalein*]”) is a more complex statement than the mere words suggest. Therefore, the statement (“[Women] are not allowed to speak [λαλεῖν, *lalein*]”) must be considered in light of the situation that Paul is actually addressing, as best as that context can be reconstructed.

When 1 Corinthians 14:34–35 is read in light of this larger context, it becomes evident that 1 Cor 11:2–11 addresses an entirely different situation from 1 Cor 14:34–35. Unlike those who see a genuine contradiction between 1 Cor 11:2–11 and 1 Cor 14:34–35, scholars such as Thiselton, Witherington, and Garland understand 1 Cor 11:2–11 and 1 Cor 14:34–35 as fundamentally compatible. However, this compatibility can only be recognized once the context of each passage is illuminated. As Thiselton argues, 1 Cor 11:2–11 deals with the issue of a “woman’s praying (προσευχομένη, *proseuchomenē*) or using prophetic speech (ἡ προφητεουσα, *ē prophēteuoussa*)” (Thiselton, *First Epistle*, 1155). In the context of this specific issue, Paul declares that is “quite permissible” for a woman “to speak” (λαλεῖν, *lalein*), namely, to pray or prophesy in public (so long as her head is covered; 1 *Corinthians*, 665). However, when Paul says that it is *not* permissible for a woman “to speak” (λαλεῖν, *lalein*) in 1 Cor 14:34, he has a different type of speech in mind altogether.

When 1 Corinthians 14:34–35 is analyzed in light of its surrounding context, it becomes clear that Paul is addressing the issue of “weighing prophecy” (Witherington, *Earliest Churches*, 102). What Witherington means by “weighing prophecy” is “the activity of sifting or weighing the words of prophets, especially by asking probing questions about the prophet’s theology or even the prophet’s lifestyle in public” (Thiselton, *First Epistle*, 1158; emphasis original). In 1 Corinthians 14:34–35, Paul is not banning the public speech of woman as such (the public, prophetic utterances of women); rather, he is dealing with the very specific issue of questioning prophetic utterances. Therefore Paul is not giving an unqualified, general prohibition against the public speech of women (compare 1 Cor 11:5) but is attempting to prevent speech that is potentially disruptive (Thiselton, *First Epistle*,



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

1156). Moreover, according to this perspective, Paul is trying to prevent wives from “cross-examining” their husband’s prophetic speech in public (Thiselton, *First Epistle*, 1156). Such cross-examination, if it is to be done, should be done at home (1 Cor 14:35).

**1 Timothy 2:11–12.** In their discussion of 1 Tim 2:11–12 both Towner and Winter appeal to the historical setting of this document in order to contextually explain the prohibition against female teachers. According to these scholars, 1 Tim 2:11–12 should be read in light of cultural trends concerning women in the Roman world. As Towner observes, “Recent assessments of epigraphic and literary evidence have documented the emergence of a ‘new Roman woman’ ” (Towner, *Timothy and Titus*, 190). The “new Roman woman” is contrasted with the “traditional Greek woman” (Towner, *Timothy and Titus*, 190). According to their analysis, the “new Roman woman” enjoys a significant level of freedom and participates in public life far more than the traditional Greek woman (Towner, *Timothy and Titus*, 190). This new level of freedom and participation in the public sphere for women in the Roman world influenced the role and status of women in the Christian communities as well (Winter, *Roman Wives*, 204). As Winter contends, “Limited though the evidence may be for Christian women, the filtering down of new roles for women enabled Christian women to contribute to a wider sphere of service” (Winter, *Roman Wives*, 204). Thus, as a result of “cultural shifts” in the Roman world in the first century, some wealthy Christian women were able to gain a noticeable amount of influence in the churches (Towner, *Timothy and Titus*, 191n2). Wealthy Roman (and, according to Towner and Winter, Christian) women were not necessarily relegated to the private sphere and played an increasingly important role in public life (Towner, *Timothy and Titus*, 191n2; Winter, *Roman Wives*, 204). First Timothy 2:11–12 must be read against the backdrop of these “cultural shifts.”

These scholars argue that, like 1 Cor 14:34–35, 1 Tim 2:11–12 addresses a particular historical situation in the life of a specific church, so the passage should not be understood as an unqualified prohibition against female leadership in general. In order to adequately understand 1 Timothy’s prohibition, then, two issues associated with these “cultural shifts” for women, which were plaguing the church at Ephesus, must be recognized. First, Towner claims that the author of 1 Timothy was concerned with the “outer adornment and apparel and arrogant demeanor” of certain women in the congregation (Towner, *Timothy and Titus*, 200). The adornment of these women, Towner argues, was associated with the transgression of sexual mores and the rejection of traditional family roles and structures such as childbearing (Towner, *Timothy and Titus*, 220). Second, Towner posits a situation in which certain wealthy women were embracing and promulgating a “heretical teaching” (Towner, *Timothy and Titus*, 200). Thus, the prohibition of female teachers, according to Towner, is not a general prohibition, but is rather specific to this historical and social situation. Therefore, 1 Timothy 2:11–12 does not contradict Rom 16:1–7 or Acts 18:24–28 and does not represent a blanket statement made by Paul (Towner argues for Pauline authorship of 1 Timothy) applying to all women, everywhere. Instead, the specific situation, namely certain wealthy women transgressing traditional family roles and espousing false teaching, “led Paul to put a stop to the teaching activities of Christian women” (Towner, *Timothy and Titus*, 220). Witherington comes to a similar conclusion regarding the sociohistorical context of 1 Timothy. According to Witherington, 1 Tim 2:11–12 contains no “universal prohibition of women speaking in church” (Witherington, *Women and the Genesis of Early Christianity*, 196). Witherington also detects evidence that the author of 1 Timothy was responding to a situation of “women being involved in false teaching and being led astray into apostasy” (Witherington, *Women and the Genesis of Early Christianity*, 196). Such a view takes seriously the contextual nature of the New Testament letters.

### Conclusion

As this article demonstrates, the evidence for (and against) female leadership in the New Testament church is complex and often ambiguous. Coming to a conclusion regarding the scope, specifics, and extent of the roles and functions available to women in the first-century church is extremely difficult and requires the careful exegesis of many complicated texts. Regardless of one’s position, it is important not to read texts such as 1 Cor 14:34–35 and 1 Tim 2:11–12 in isolation and without careful attention to vocabulary, grammar, syntax, and literary, social, and historical context. The list of women in Roman 16 alone should be enough to caution readers of the New Testament against overly simplistic interpretations of 1 Cor 14:34–35 and 1 Tim 2:11–12.

### Selected Resources for Further Study



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

- Bassler, Jouette M. "1 Corinthians." Pages 411–19 in *The Women's Bible Commentary*. Edited by Carol A. Newsom and Sharon H. Ringe. Louisville: Westminster John Knox, 1992.
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- Garland, David E. *1 Corinthians*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academic, 2003.
- Loader, William. *The New Testament on Sexuality*. Grand Rapids: Eerdmans, 2012.
- Mangum, Douglas. *1 Timothy*. With E. Tod Twist. Lexham Bible Guides. Bellingham, Wash.: Lexham Press, 2013.
- Massey, Lesly F. *Women and the New Testament: An Analysis of Scripture in Light of New Testament Era Culture*. Jefferson, N.C.: McFarland, 1989.
- Mathew, Susan. *Women in the Greetings of Romans 16.1–16: A Study of Mutuality and Women's Ministry in the Letter to the Romans*. London: Bloomsbury, 2013.
- Sampley, J. Paul. *1 Corinthians*. New Interpreter's Bible 10. Nashville: Abingdon, 2002.
- Tetlow, Elizabeth M. *Women and Ministry in the New Testament*. New York: Paulist, 1980.
- Thiselton, Anthony C. *The First Epistle to the Corinthians*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2000.
- Towner, Philip H. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2006.
- Winter, Bruce W. *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities*. Grand Rapids: Eerdmans, 2003.
- Witherington III, Ben. *Women and the Genesis of Early Christianity*. Cambridge: Cambridge University Press, 1990.
- . *Women in the Earliest Churches*. Cambridge: Cambridge University Press, 1988.

ROBERT JONES<sup>5</sup>

Augustine:

**There's More to Augustine than Sex**  
*Dispelling myths about one of the greatest thinkers of the ancient world.*  
**Douglas Brouwer**

**Saint Augustine**  
*by Garry Wills*  
Viking, 152 pp., \$19.95

Augustine may well be the most gifted, and most influential, theologian the Western church has ever produced—and perhaps the most misunderstood. Garry Wills's compact 152-Page portrait is an impressive corrective.

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<sup>5</sup> Jones, R. (2016). [Women in Church Leadership](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

Wills is an adjunct professor (Northwestern University) and a writer of books about more recent figures like Richard Nixon and Abraham Lincoln (*Lincoln at Gettysburg*, which won the Pulitzer). In *Saint Augustine*, Wills looks all the way back to 354, the year of Augustine's birth in Thagaste, North Africa. He follows Augustine's life and career until his death in 417, in the city of Hippo, not far from where he was born.

Even those of us who nurture a love for tradition have, Wills argues, a skewed understanding of Augustine and his work. Augustine was a bishop during a time when there were nearly 700 bishops in Africa alone, and so his significance rests somewhere else: in his writings. ~~Wills says they are "staggering in quantity" — 93 books and 300 letters and 400 sermons (out of an estimated 8,000 he preached) remain extant.~~ What Augustine said of the historian Varro was even more true of Augustine himself: "Though he read so much we are amazed he found time to write, he wrote so much that few, we believe, can have read it all."

From the first Page of the introduction, Wills works hard to reorient our thinking. For example, he says, "People feel ... that they understand intuitively Augustine's testimony to his own sexual sins. They are convinced that Augustine was a libertine before his conversion and was so obsessed with sex after his conversion that they place many unnamed sins to his account"—that he had incestuous feelings for his mother and possibly even homosexual longings for a friend.

The truth is, as Wills takes pains to point out over a number of Pages, Augustine's early sexual activity "was not shocking by any standards but those of a saint." ~~Early in his life, he lived with and was entirely faithful to only one woman, named Una, a relationship that was sanctioned by Roman law, and with her he conceived one child, named Godsend.~~

~~When Augustine moved to Milan, and to a higher social plateau, his mother arranged an engagement to a Christian heiress, and Una and Godsend moved out.~~ Biographers wonder at Augustine's treatment of them, as Wills does: "There is no way to excuse Augustine.... But can we say he 'dismissed' her? She presumably had some say in the matter." ~~Still, it isn't the sex but his attempt to get Una to forsake her Catholicism, Wills argues, for which Augustine "would later reproach himself bitterly."~~

Another misconception has to do with the nature of Augustine's best-known book, usually called *Confessions*. But "Augustine was not confessing like an Al Capone, or like a pious trafficker of later confessionals." Instead, Wills prefers to translate the Latin *Confessiones* as *The Testimony*, which is not only more accurate but also a better description of what Augustine sets out to do. Rather than a recital of Augustine's profligate youth, as some have assumed, *The Testimony* is a declaration of Augustine's faith. As Augustine himself defines the word in his commentary on John's gospel, "This is to testify, to speak out what the heart holds true."

Wills describes Augustine as "a tireless seeker, never satisfied. Like Aeneas, the hero of his favorite poem, he sailed to ward ever-receding shores." Augustine thoroughly shopped the ancient marketplace of ideas before he ultimately embraced the Christian faith (though Wills's account of Augustine's conversion is not exactly thrilling). Augustine's first-rate mind was not only attracted by the Christian faith but remained fully engaged by it: "Impatient with all preceding formulations, even his own, he was drawn to and baffled by mystery: 'Since it is God we are speaking of, you do not understand it. If you could understand it, it would not be God.'" Augustine's intellectual wrestling is an important story, and Wills does ~~a good job of reminding us that faith has been, and can be, challenging to some of the best minds in human history.~~

~~After Augustine finally came to the conclusion that Christianity could answer most of his questions, he threw himself for the next 44 years into the task of teaching, preaching, and writing about his faith.~~

~~One of Augustine's most enduring contributions to theology was his defense of the Trinity.~~ *De Trinitate* is arguably one of Augustine's greatest, though perhaps not most popular, works. With it the doctrine of the Trinity came to a mature and final expression in the Western church. And yet Wills has relatively little to say about it or the thinking that produced it. On the other hand, Wills has a great deal to say about Augustine's controversies involving the Donatists and Pelagius ("a quagmire in which he would thrash about for the remaining fifteen years of his life"). He also outlines Augustine's thinking in *City of God*, a book Wills says is not "a system" or a "fixed doctrine of church-state relations" but a "dialectical process in Augustine's thought on grace."



## Being Pentecostal Week 6: When the Holy Spirit Brings Freedom July 19<sup>th</sup>, 2023

For those who are curious about Christians who have thought deeply about the faith, and who have shaped much of what today we would call Christian orthodoxy, Wills's *Saint Augustine* is a terrific and accessible place to begin.<sup>6</sup>

**Augustine of Hippo.** Augustine of Hippo (AD 354–430), in addition to synthesizing much of the Latin tradition before him, also provided much of the standard terminology and conceptualities for later sacramental theology. **Augustine identified a sacrament as a visible sign of an invisible grace** (Augustine, *On the Catechising of the Uninstructed* 26.50), which remains the standard definition. Yet Augustine's category of sacraments was broader than the ritual practices now called sacraments. For instance, he argued that Old Testament events were sacraments of Christian realities (Augustine, *Reply to Faustus* 19.12–16), acts of sacrifice were sacraments of the disposition of one's heart (Augustine, *City of God* 10.5), and the Eucharist was a daily sacrament of Christ's sacrifice (Augustine, *City of God* 10.6, 20).

Augustine developed his views on the sacraments within his larger theory of signification, which he developed in order to give an account of biblical interpretation (see, e.g., Augustine, *On Christian Doctrine*). **Augustine distinguishes between signs (*signa*, and later *sacramenta*) and the things they signify (*res*;** Augustine, *On Christian Doctrine* 1.2; 2.1–2). He further differentiates between a sacrament and its power (*virtus*). This allows him to account for how someone can receive the body of Christ in the Eucharist but not benefit salvifically from it: The sacrament of Christ's body has as its *virtus* the unity of the Church, which is also Christ's body (Augustine, *Tractates on the Gospel of John* 26.11–13).

Augustine sharpened these categories in his controversy with the Donatists (a schismatic group who wanted a pure Church). Donatists, in their insistence on a pure Church, would rebaptize those who had received the sacrament from a priest they considered unworthy. Augustine, on the other hand, argued that Christ is the true minister of every baptism (Augustine, *Tractates on the Gospel of John* 6.7), which means that baptism's validity does not depend on the worthiness of the one performing it. He argued that Donatist baptism is valid, but apart from the unity of the catholic Church, one fails to benefit from its *virtus*. Thus, those baptized by the Donatists do not need to be rebaptized if they join the catholic Church, but unless they join the catholic Church they fail to benefit from their baptism (Augustine, *On Baptism* 1.1–4). In this way, Augustine takes Cyprian's concerns from the Novatian controversy and resolves them in a different way. As a result, subsequent sacramental theology has recognized that the unworthiness of ministers does not invalidate the sacraments' validity or effect.

### Relationship between Sign and Grace

Different traditions have developed different accounts for how the visible sign relates to the invisible grace of the sacrament. Much of these accounts amount to systematizing the associations found in the New Testament between the rites and the realities they depict.

- In general, the New Testament associates baptism with repentance, spiritual cleansing, union with Christ, death to sin, regeneration and new life, and the gift of the Holy Spirit.
- It associates the Lord's Supper with Christ's body and blood given at the cross as well as the unity of the Church. Baptism remained more or less uncontroversial until the Protestant Reformation. Much of the development can be traced by looking at the Eucharist.

### Symbolism and Realism

A person's view of the relationship between symbolism and realism affects his or her view on the relationship between the sacrament and the grace it signifies. The church fathers spoke of the sacraments both symbolically and realistically. For instance, Augustine referred to the Eucharist as a symbol of Christ's body and blood (Augustine, *Tractates on the Gospel of John* 26.19) and as actually Christ's body and blood (Augustine, *Tractates on*

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<sup>6</sup> Brouwer, D. (1999). [There's More to Augustine than Sex. Review of Saint Augustine by Garry Wills.](#) *Christianity Today*, 43(11), 91–92.



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

*the Gospel of John 27.1; Sermon 227*). This remained more or less the standard practice until the ninth century, when a debate concerning symbolism and realism broke out at an abbey in Corbie (see de Lubac, *Corpus Mysticum*, 134–54; Kilmartin, *The Eucharist in the West*, 82–89). On one hand, Paschasius Radbertus (AD 785–865) argued that the Eucharist was truly the flesh and blood of Christ, identical with the incarnate body that walked the earth (Radbertus, *On the Body and Blood of the Lord*). On the other hand, Ratramnus (d. 870) argued that the Eucharist was mystically or symbolically Christ's body and blood (Ratramnus, *On the Body and Blood of the Lord*). He seems to have been concerned largely with preventing a localized conception of Christ's body in the Eucharist. This debate marks a shift where symbolism and realism began to be opposed to each other (de Lubac, *Corpus Mysticum*, 241–47).

Later, in the 11th century, Berengar of Tours (ca. 999–1088) amplified Ratramnus' account of the Eucharist, which he dialectically opposed to the historical body and blood of Christ (de Lubac, *Corpus Mysticum*, 93–94, 226–29). Fearing that Berengar's teaching would lead to a loss of Christ's real presence, the church mounted a hyperrealist counterreaction. At the Lateran Synod of 1059, Berengar was forced to affirm a statement that the consecrated bread and wine are truly (not just sacramentally or mystically) Christ's body and blood and, further, that this body is broken by the priest and chewed by the faithful (see Kilmartin, *The Eucharist in the West*, 97–102).

This ultrarealism was found to be problematic; in its place, the doctrine of **transubstantiation** was proffered. Borrowing from Aristotle's distinction between a thing's substance (what a thing truly is) and its accidents (things that are nonessential to its identity), transubstantiation teaches that the substance of the bread and wine are changed into the substance of Christ's body and blood, while the accidents of bread and wine remain. The Fourth Lateran Council in 1215 dogmatically defined the concept of transubstantiation, and Thomas Aquinas (AD 1225–1274) refined it further. Designed to turn back from ultrarealism, transubstantiation should not be confused with a physical or local presence of Christ in the Eucharist (Aquinas, *Summa Theologiæ* III.76.5). For instance, Aquinas goes to great pains to argue that moving the chalice or host does not move the body or blood of Christ, and breaking or chewing the bread does not break or chew Christ's body (Aquinas, *Summa Theologiæ* III.76.3, 6). For this reason, transubstantiation is also a move toward recovering the symbolic trajectory in the church fathers. According to Aquinas, the sacraments are signs (Aquinas, *Summa Theologiæ* III.60.1) and instrumental causes of grace (Aquinas, *Summa Theologiæ* III.62.1). God is the principal cause of grace, but the sacraments are used as His instruments and derive their power particularly through Christ's incarnation and passion (Aquinas, *Summa Theologiæ* III.62.5).

#### *The Protestant Reformation*

The Protestant Reformers called into question much of this framework; three main trajectories exist for subsequent Protestant views of the sacraments:

1. Lutheran,
2. Calvinist, and
3. Zwinglian.

**Lutheran.** The development of sacramental theology is an interplay between symbolic and realistic accounts of the sacraments and an attempt to systematize the biblical associations between the sacraments and what they signify. Generally speaking, the outlook is one of seeing the sacraments as somehow causing what they signify. Martin Luther (1483–1546) accepted this causal framework, but highlighted the centrality of faith for receiving the sacraments' benefits (e.g., Luther, "Holy and Blessed Sacrament of Baptism," 35–39; "The Babylonian Captivity of the Church," 32–40; "Large Catechism" 6.28–29). He found transubstantiation to be too philosophically convoluted. In its place he suggested that the substance of Christ's body and blood are received "in, with, and under" the bread and wine, which remain substantially unchanged (Luther, "The Babylonian Captivity of the Church," 28–36; *Large Catechism* 7.8–14). This idea was later dubbed "consubstantiation" (though Luther never used the term).

**Calvinist.** John Calvin (1509–1564) further differentiated between the sacrament and its benefits. For him the sacraments were signs and seals of God's promises in Christ (Calvin, *Institutes* 4.14.1–5). **Calvin believed the sacraments and the Word have the same content, meaning they are two modes of delivering the same reality:**



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

Christ and the gospel. In his view, the Word explains the sacrament, “but the sacraments give the clearest promises” (Calvin, *Institutes* IV.14.4, 5). As a sign, baptism represented all of the benefits with which it was associated in the New Testament, while as a seal, it also served as an authenticating promise from God that He would bestow these benefits on those with faith in Christ. The sacraments strengthened faith and, in that way, bestowed grace.

Regarding the Eucharist, Calvin upheld the presence of Christ, but denied any substantial change in the bread and wine for two reasons (Calvin, *Institutes* 4.17.3–5, 8–11):

1. Because Christ’s body had ascended to heaven, it could not be present on earth, and it would be against the nature of a body to be in more than one place at once (Calvin, *Institutes* 4.17.17).
2. The bread and wine being changed into something else would nullify their power to serve as signs (Calvin, *Institutes* 4.17.14).

**Calvin argued instead that Christ is present to us because the Holy Spirit bridges the gap, carrying us upward to where Christ is so that we might feed on Him by faith** (Calvin, *Institutes* 4.17.31). For this reason, Calvin’s view is described as “spiritual presence.” Yet because faith receives Christ and because Christ’s divinity is inseparable from His humanity, Calvin upheld that believers truly receive Christ’s body and blood in the sacrament (Calvin, *Institutes* 4.17.8–10).

**Zwinglian. Ulrich Zwingli (1484–1531) separated the sign from its effect and argued that baptism served as a witness to and profession of faith in the benefits of Christ but without any intrinsic connection to these benefits. Similarly, the Lord’s Supper was a memorial of Christ but without any presence of His body and blood. Zwingli held that Christ was present in the Supper according to His divinity, but not according to His humanity** (Zwingli, *Commentary on True and False Religion*, 184–253).

#### *English Reformation*

The English Reformation resulted a variety of understandings of the sacraments. The Thirty-Nine Articles of Religion reflect a Calvinist doctrine of the sacraments, but Catholic and Lutheran understandings remain as well. Near the end of his life, Archbishop Thomas Cranmer began moving in a more Zwinglian direction (see Dix, *The Shape of the Liturgy*, 656). There is no set sacramental theology within the Anglican Communion, and the views of individual theologians tend to fall within one of the four broad trajectories (Catholic, Lutheran, Calvinist, and Zwinglian) already covered.

#### **The Effects of the Sacraments**

Today, there are varied views regarding what effects, if any, the sacraments have. They range from the affirmation that the sacraments objectively accomplish what they signify to the view that the sacraments only bear witness to realities without any intrinsic connection to them. Views include:

- Sacraments confer *grace ex opere operato* (from the work worked).
- Sacraments confer grace, but only when received faithfully.
- Sacraments are a witness to a grace already received.

#### *Sacraments Confer Grace Ex Opere Operato*

The Roman Catholic Church teaches that sacraments operate by conferring *grace ex opere operato* (from the work worked). Under this view, a sacrament confers grace if it is validly administered—regardless of the disposition of the minister or recipient. Yet a fruitful sacrament depends upon the right disposition of the one receiving it, or *ex opere operantis* (from the work of the agent).

This view holds that sacraments work *ex opere operato* unless the recipient puts an obstacle in the way of grace (*Catechism of the Catholic Church*, 1127–29; Schillebeeckx, *Christ*, 68–89; Aquinas, *Summa Theologiae* III.68.8). For instance, people baptized against their will would not receive the benefit of baptism unless and until this obstacle was removed. Infants, however, are incapable of resisting baptism.





## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

#### July 19<sup>th</sup>, 2023

Lutherans eschew the formula *ex opere operato* but similarly hold to the objective gift of grace in the sacraments (“Apology of the Augsburg Confession” 13.18–23; 10.54–57).

#### *Sacraments Confer Grace When Received Faithfully*

The view that sacraments confer grace only when received faithfully might be called the Calvinist teaching. However, Calvinists are careful to stress that God alone gives grace through the sacraments, which lack any power on their own (Horton, *People and Place*, 99–123; *The Christian Faith*, 777–85, 791–92, 811–21; Reymond, *A New Systematic Theology*, 917–23, 950–55). This view has two subcategories:

1. parallelism, where as one receives the sacrament, God also grants the grace, but the reception of the sacrament does not itself give grace
2. instrumentalism, where receiving the sacrament is explicitly connected with receiving grace (Gerrish, “Sign and Reality,” 129)

#### *Sacraments as a Witness to a Grace Already Received*

The Zwinglian/memorialist position is that sacraments are a witness to a grace already received: God gives grace, which is received by faith, and the sacraments only serve as witnesses to and reminders of that grace. This view holds that Christians perform the sacraments in obedience to Christ’s command in instituting the sacraments. Against those who would suggest that such theologians see no benefit in the sacraments, they would argue that obedience is not without benefits (Grudem, *Systematic Theology*, 981; Erickson, *Christian Theology*, 1105–10, 1129–31).

The Zwinglian or memorialist position also sees strengthened faith as a benefit of the sacraments, but without the intrinsic relation between the two found in the Calvinist account. In order to distinguish their position from other viewpoints, they sometimes refer to the sacraments as “ordinances.”

The Anabaptists took Zwingli’s reasoning as their starting point but saw this logic as invalidating infant baptism, which Zwingli had retained.

#### *Differing Views regarding Infant Baptism*

It is unclear whether Christians of the New Testament period baptized infants, and no New Testament passages directly address this issue. A majority of Christians throughout church history have practiced infant baptism. Tertullian (AD 160–225) was familiar with the practice, though he seems to have been ambivalent about it (Tertullian, *On Baptism* 18). By Augustine’s time it was the standard practice throughout the church. The Protestant Reformation prompted a reevaluation of the practice. Today, Roman Catholics, the Orthodox church, Lutherans, Anglicans, Presbyterians, Reformed Christians, and Methodists practice infant baptism, while other traditions reserve baptism for those who make a profession of faith.

A person’s view on infant baptism largely depends on his or her interpretation of New Testament texts about the nature of baptism as well as the question of household baptisms and the connections between the old and new covenants. Additional factors include:

- the weight one grants to the long history of infant baptism
- one’s account of the Church—particularly, whether it includes only believers or whether it provides the context where faith is nurtured in the next generation
- one’s view of the nature of the sacraments

**Arguments against Infant Baptism.** Those who are opposed to infant baptism appeal to the importance of repentance and faith in baptism as well as to the lack of unambiguous examples of infants being baptized in the New Testament. Additionally, they point to the practice’s gradual acceptance as evidence that it was not a practice of the New Testament church (Erickson, *Christian Theology*, 1110–13; Grudem, *Systematic Theology*, 969–80; Ferguson, *Baptism in the Early Church*, 856–57; Beasley-Murray, *Baptism in the New Testament*, 306–86).

**Arguments for Infant Baptism.** Those who support infant baptism appeal to the references to household baptisms in the New Testament (Acts 10:22–48; 16:11–15, 25–34; 18:8; 1 Cor 1:16) as evidence that family units, including



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

children, were baptized rather than just individuals. They also cite the continuity between circumcision in the Old Testament and baptism in the New Testament as support for the practice of baptizing infants (Calvin, *Institutes* 4.16.1–16; Horton, *The Christian Faith*, 794–98; Reymond, *A New Systematic Theology*, 935–50). Its widespread acceptance throughout the church's history is also seen as a reason to continue it (Jeremias, *Infant Baptism*, 50–98).

**Main Views.** Different understandings of the way baptism and faith relate to each other can illustrate the different views on how, or if, the sacraments operate.

- Roman Catholics, Lutherans, and many Anglicans stress the role of the Church's faith in the benefits of baptism. They argue that individual Christians receive their faith from the Church and hold to the faith of the Church. In the case of infant baptism, where the infant cannot exercise faith on its own, the Church's faith stands in for the infant's until such time as it can exercise faith on its own (*Catechism of the Catholic Church*, 1124, 1253–55; Luther, *Large Catechism* 6.56–58).
- John Calvin (and the later Calvinist tradition) saw baptism as strengthening faith. He believed that adults who are baptized receive a tangible pledge of their salvation, and thus have it more deeply ingrained in them. Parents watching their children be baptized receive a pledge of how great God's love is for them, that He would even extend salvation to their children, which further deepens their faith (Calvin, *Institutes* 4.16.32). The benefits of baptism are not confined to the moment they are administered but are rather drawn upon throughout life (*Westminster Larger Catechism* 167; Calvin, *Institutes* 4.16.21). So those baptized as infants receive the same pledge as adults and will draw upon it later in life. Additionally, Calvin did not rule out the possibility of infantile faith and considered baptism as planting the seeds of faith (Calvin, *Institutes* 4.16.17–22).
- Credobaptists tend to stress individual faith as the necessary factor for the proper administration of baptism, though a communal outlook is not wholly absent. Baptism is given to those who have already exercised faith in Christ. Generally speaking, credobaptists believe that the benefits signified in baptism, because they are received by faith, have already been received before the baptism. So the sacrament merely depicts what has already taken place in the individual's life (Grudem, *Systematic Theology*, 981; Erickson, *Christian Theology*, 1105–10; Barth, *Church Dogmatics* 4/4, 111–30). Others tie the benefits more directly to the baptism itself (Bird, "Re-Thinking a Sacramental View," 62–67; Cross, "Baptismal Regeneration," 149–74; Fowler, *More Than a Symbol*, 195–211; Porter, "Baptism in Acts," 127–28).

Different views on the identity of the primary actor in the sacraments further illustrate how different groups believe the sacraments function. For example, if the human individual is the primary actor, then it makes little sense to baptize infants, as they are passive in this regard. If God is the primary actor, then the human individual's passivity is not a problem, since that individual's action is not the most important aspect. And if the Christian community is the primary actor, then the weight does not fall upon the individual.

- For the credobaptists, the primary actor is the individual, which rules out infant baptism.
- For Calvinists, God is the primary actor who promises salvation to those who believe (e.g., Calvin, *Institutes* 4.14.11–12). This does not demand infant baptism, but neither does it preclude it.
- For Catholics and Lutherans, God is the primary actor, but the role of the Church is also paramount (*Catechism of the Catholic Church* 1118–1120; Luther, *Large Catechism* 6.10, 35). Once more, this does not require infant baptism, but it does provide a context where the practice is coherent with the nature of the sacraments.

#### *Recent Developments in Catholic and Protestant Sacramental Theology*

Over the last several decades both the Catholic and Protestant traditions have seen movements to reinterpret and reformulate sacramental theology. In the Roman Catholic Church, the scholastic framework articulated by Thomas Aquinas (among others) was the dominant perspective until the 20th century's *nouvelle théologie* movement, which undertook a *ressourcement*: a return to Scripture, the church fathers, and the liturgy as sources in theology. Henri de Lubac's *Corpus Mysticum* sought to recover the earlier communal dimension of the Eucharist—in particular the recognition that the body of Christ in the Eucharist is not just the incarnate body of Jesus but also



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

#### July 19<sup>th</sup>, 2023

the Church. The ecclesial dimensions of the other sacraments were also recovered (e.g., de Lubac, *Catholicism*, 84–90).

Karl Rahner even more radically reconceived the sacraments, setting them in a relational framework, where the primary focus is on God's self-communication (Rahner, "What Is a Sacrament?"; "Word and Eucharist"). This led to a further recovery of the symbolic dimensions of the sacraments, which had been occluded over the centuries (Rahner, "Theology of the Symbol"). Edward Schillebeeckx carried this trajectory further, articulating a theology of the sacraments as sites of encounter with God (Schillebeeckx, *Christ*). Both Rahner and Schillebeeckx attempted to express the eucharistic presence without recourse to transubstantiation and the philosophical system upon which it is premised. At the Council of Trent, the Catholic Church had defined transubstantiation as a "most apt" (*aptissime*) way of describing Christ's eucharistic presence (Council of Trent, Session 13, Canon II), though this affirmation leaves open the possibility that other ways of describing the Eucharist are possible. Rahner's theory might be called "transfinalization," meaning that the bread and wine of the Eucharist were repurposed to be used for the end of communion between God and humanity (Rahner, "The Presence of Christ in the Lord's Supper," 307–11). Schillebeeckx's theory was transsignification, which basically affirms that the meaning of the bread and wine becomes Christ's body and blood (Schillebeeckx, *The Eucharist*, 122–51). Neither Rahner nor Schillebeeckx intended to deny transubstantiation. Pope Paul VI condemned both theories in the encyclical *Mysterium Fidei* (no. 11).

More recently, Louis-Marie Chauvet has articulated a postmodern account of Catholic sacramental theology. Chauvet's theology works with what is called a relational ontology (as opposed to substance metaphysics) and sees the sacraments working by way of symbolic exchange. According to Chauvet, our personhood is constituted linguistically, and therefore symbolically, so language and symbol are appropriate ways of conceiving our relationship with God. Chauvet attempts to reintegrate Scripture, sacrament, and ethics and to set the sacraments in a more Trinitarian framework as opposed to the traditional Christological basis (Chauvet, *Symbol and Sacrament*).

Since Calvin's day, the Reformed tradition has vacillated with regard to the sacraments. While some have maintained Calvin's views, others suggest that his sacramental theology is incompatible with the rest of his doctrine, and so abandoned it for more Zwinglian approaches (Dabney, *Lectures in Systematic Theology*, 811, cited in Cunningham, "Calvin's Doctrine of the Lord's Supper," 215; Barth, *Church Dogmatics* 4/4, 130). Recently, several theologians have sought to recover the sacramental dimensions of Calvin's thought (Horton, *People and Place*, 99–152; *The Christian Faith*, 751–827; Matthison, *Given For You*; Hunsinger, *The Eucharist and Ecumenism*). Michael Horton and Nicholas Wolterstorff draw from speech-act theory to articulate an account of the sacraments as God's promissory actions (Horton, *People and Place*, 108–09; Wolterstorff, "Sacrament as Action, Not Presence," 110–14). This sets their outlook in a relational terrain. For Horton in particular the covenant remains paramount (Horton, *People and Place*, 100–10, 135–41).

### **The Number of Sacraments**

Over the centuries, seven rites came to be recognized as sacraments, including:

1. Baptism
2. Confirmation
3. Eucharist
4. Confession
5. Holy orders (ordination)
6. Marriage
7. Anointing the sick (or extreme unction or last rites)

These rites came to be recognized as sacraments long before the Council of Trent, when the Roman Catholic Church dogmatically refined the list of sacraments. Both the Eastern and Western churches recognize seven sacraments, indicating that these rites had come to be recognized as sacraments prior to the "Great Schism" of 1054. The Protestant Reformers challenged this number, arguing that only baptism and the Lord's Supper should



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

#### July 19<sup>th</sup>, 2023

be considered sacraments. Today, Christians remain divided as to the proper number of sacraments. The Roman Catholic and Orthodox Churches as well as some Anglicans recognize seven sacraments.

#### *Views on the Origins of the Additional Sacraments*

The Council of Trent taught that Christ had directly instituted each of the seven sacraments (Council of Trent, Session 7, Canon 1). However, few people today find this assertion to be historically tenable. Most Catholics believe the sacraments were instituted by Christ through the church (e.g., Rahner, "What Is a Sacrament?" 145–47; Schillebeeckx, *Christ*, 112–32). However, as Karl Rahner notes, historical-critical scholarship has cast doubts on the direct institution of even the two undisputed sacraments (Rahner, "Questions on the Theology of Sacraments," 190–91).

The Protestant Reformers argued that only baptism and the Lord's Supper should be considered sacraments since they were directly instituted by Jesus and pertain specifically to the gospel. They did not see the other five as meeting this criteria. Martin Luther initially retained confession as a sacrament, though he eventually discarded it (Luther, "The Babylonian Captivity of the Church," 81–91). John Calvin similarly thought that a case could be made for viewing ordination as sacramental but ultimately rejected it since it was not open to all believers (Calvin, *Institutes* IV.19.28).

Ultimately, biblical bases exist for each of the additional sacraments, and most churches practice them, whether or not they are regarded as sacraments. One's view of whether or not they should be considered sacraments depends largely on one's commitments regarding how doctrine can or should develop, and whether or not one believes a sacrament needs to have been instituted by Jesus. Baptism and the Eucharist are often referred to as dominical sacraments in order to recognize their special status as instituted by Christ Himself.

Within this sacramental system, the sacraments function to sanctify all of life, marking significant events and transitions from birth to death. There are sacraments of initiation, which lay the foundation for the Christian life; sacraments of healing, which preserve the faithful in the Christian life despite their sins and other hardships; and sacraments directed towards bearing fruit in the Christian life for the sake of the Christian community (*Catechism of the Catholic Church* 1210–11). Such an outlook is not wholly foreign to those traditions that retained only two sacraments. For instance, Martin Luther saw the whole shape of the Christian life as patterned on baptism and exhorted believers to daily return to their baptisms (Luther, *Large Catechism* 6.41–46).

#### *Confirmation*

Confirmation involves the laying on of hands and prayer for strengthening by the Holy Spirit. It is a sacrament of initiation, along with baptism and the Eucharist (*Catechism of the Catholic Church*, 1212). Its practice is linked to the apostolic laying on of hands seen in Acts 8:14–17; 19:6.

Confirmation is closely associated with baptism and was initially performed at the same time as baptism. The Orthodox still retain this practice—which they refer to as chrismation—by chrismating their infants as soon as they have been baptized. It is also the standard practice of the Roman Catholic Church to immediately confirm adult converts when they are baptized.

Gradually, confirmation came to be separated from baptism, particularly as bishops (the ordinary ministers of confirmation) began to oversee larger territories and their visits became less frequent, leading to sometimes lengthy gaps between baptism and confirmation. Many denominations now view confirmation as a coming-of-age ritual where those baptized as infants take on mature Christian responsibility, though this is a fairly recent viewpoint. Recently, the Episcopal Church has moved to view baptism as itself comprising "full initiation" into the church (*The Book of Common Prayer*, 298). Though confirmation is retained within the Episcopal Church, its status as initiatory has been attenuated (see Meyers, *Continuing the Reformation*, 226–48; Avis, "Is Baptism 'Complete Sacramental Initiation,'" for contrasting evaluations of this development).

#### *Confession*

Confession is an act of confessing one's sins before a bishop or priest and receiving absolution for those sins. Confession depicts the need for ongoing conversion in the Christian life (*Catechism of the Catholic Church*, 1427–29). Biblical support for confession may be found in Jas 5:13–16, which links confession of sins to receiving prayer



## Being Pentecostal

### Week 6: When the Holy Spirit Brings Freedom

July 19<sup>th</sup>, 2023

for healing from the church's presbyters. John 20:21–23 also supports the practice, as Christ entrusts the apostles with the power to forgive sins.

#### Anointing

Anointing (or unction) is the act of anointing a sick person with oil in the name of God so that they might receive physical and spiritual healing. Together with confession, it constitutes one of two sacraments of healing (*Catechism of the Catholic Church* 1421). Biblical support for anointing may be found in Jas 5:14, where the sick are told to have the church's presbyters anoint them with oil and pray for them. Eventually, anointing came to be reserved for the time of death, leading to its common name, "last rites." However, recent practice has moved away from this and restored it to a sacrament for the sick, not just the dying.

#### Holy Orders

Ordination is the laying on of hands with prayer to set apart, authorize, and empower someone for ministry within the church. Viewing ordination as a sacrament has some biblical support in the Pastoral Letters, where Paul reminds Timothy of a gift (χάρisma, *charisma*) given to him by the laying on of hands (1 Tim 4:14; 2 Tim 1:6). Who may ordain depends upon which tradition is in question. Those who have retained the episcopate would only authorize ordinations performed by bishops. Those who have not may have presbyters (or elders) ordain or, in some cases, deacons or laypeople. However, those who consider ordination a sacrament tend to have bishops. In those traditions one may be ordained a deacon, a priest (presbyter), or a bishop. Each order has different functions: Only bishops and priests may preside at the Eucharist. Only bishops may ordain.

#### Marriage

Marriage is the joining of a man and woman in a lifelong covenant patterned on Christ's relationship with the Church. Marriage and ordination are paired together as sacraments at the service of the Christian community (*Catechism of the Catholic Church* 1534–35). Marriage as a sacrament is supported by Eph 5:32, where the marriage relationship is linked to the gospel and described with the term "mystery" (μυστήριον, *mysterion*).

Marriage was the last of the seven rites to be recognized as a sacrament. Sacramental marriage is distinguished from civil marriages by the participants' intention to pattern their relationship on Christ and the Church, their belonging to the Christian faith, and their openness to bearing children (*Catechism of the Catholic Church* 1659–66). Marriage is unique in that the ministers of the sacrament are the bride and groom rather than the priest.

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# Being Pentecostal

## Week 6: When the Holy Spirit Brings Freedom

### July 19<sup>th</sup>, 2023

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EUGENE R. SCHLESINGER<sup>7</sup>

As we are focused on the history of the Western church, we will not outline the Syriac tradition of interpretation, with which the Antiochenes had strong connections. Instead, we now consider the first significant "hinge" in the history of Biblical exegesis, at the beginning of the fifth century, when, under the influence of Augustine, the great diversity of Greek commentators with diverse interpretative approaches was succeeded by the Latin uniformity of Augustinian allegorical interpretation. Under Constantine, a political unity was imposed on a unified church with powers and property. "The Roman Augustine," defending the ecclesial doctrine of the *totius Christi* ("the whole body of professing Christians"), now used allegory with new persuasiveness.

## II. AUGUSTINE AND MEDIEVAL MONASTIC EXEGESIS

### A. Augustine

**Augustine** (354–430) and **Jerome** (c. 347–420) were both in Rome in 383–84—though they missed meeting each other. Augustine tried to open a correspondence with Jerome several times—in 395, again around 397, and then a decade later—but their relations were strained and complex.

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<sup>7</sup> Schlesinger, E. R. (2016). [Sacraments](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

Unique among the preceding Fathers, Augustine covered the entire Psalter in his Homilies, composed over three decades. He often had two sermons on the same psalm—some dictated and the rest preached.

Unlike Jerome's remarkable linguistic skills in Hebrew, Syriac, Greek, and Latin, Augustine's were those of a Latin rhetorician. Augustine's Biblical initiation came through the Greek Septuagint, not through Jerome's Latin Vulgate. Augustine professed the spiritual inspiration of the Septuagint and criticized the audacity of Jerome in pointing out its textual errors. Augustine was prepared to accept variants as all being inspired by the Holy Spirit, but he was most convinced that the Septuagint writers had a special prophetic vision that he would follow.

As a priest rapidly elected a bishop, Augustine was overly determined to establish his authority as a Christian teacher by writing his treatise *On Christian Doctrine*. Jerome had been dismissive of him as not being "a professional exegete." Augustine defended his abilities by redirecting the exegetical task into the literary-colloquial mode. He said in a letter to Jerome in 404: "I neither have nor will possess a science of sacred Scriptures which is comparable to that which I recognize in you. If I have some small capacity in this field, I use it in the service of the people of God. Whenever I attempt to study scripture more diligently than the instruction of the people who listen to me demands, my ecclesial duties prevent me."

During Augustine's doctrinal pilgrimage he was able to expose the Manichaean, Donatist, and then later Pelagian mishandlings of Scripture. Jerome might have conversed with Moses in Hebrew if he wished, but Augustine's conferences were with Christ and his Body in rhetorical Latin.

Augustine inherited from Origen the allegorical and the historical senses, and indeed the four senses—literal, historical, moral, and spiritual—as well. But it was never a comfortable fit for Augustine, so he eventually amalgamated them into the comprehensive term *figura* or "figure." This reflected his neo-Platonic culture, where the *anagogic* perspective of upward understanding was driven by likeness, usually discerned by rational observation, and the *dramatic* perspective involved horizontal, back-and-forth movement between a figure and a referent, that is, between a "thing" or *res* and a sign or *signum*. For Augustine, the anagogic was prophetic in Scripture, whereas the dramatic expressed the incarnational paradigm, where the humanity of Christ and his word provided a framework for living humanly by symbol and spirit.

Augustine clearly set forth his exegetical principles in *On Christian Doctrine*. Having sat at Ambrose's feet as a young convert, he was forever haunted by the text: "the letter kills, the spirit gives life." With regard to the latter, he never resolved whether "spirit" referred to the "spirit of the orator" or to the Holy Spirit. From about 415 he took account of Jerome's Gallican Psalter, but for him the figural rather than textual accuracy ennobled Christian behavior. "Scripture teaches nothing but love, and condemns nothing but lust."

In *On Christian Doctrine* Augustine generously acknowledged the guidance given him by the Donatist scholar, Tyconius (died c. 400). Augustine's *Book of Rules* was the first Latin treatise we have on Biblical interpretation. As someone who was not a specialist in Hebrew, he walked historically, not "through the immense forest of prophecy." He drew up seven rules, the first of which sought to distinguish between when Christ speaks in Scripture and when it is the voice of the church. The second rule concerned the admixture in the church of those who are true



Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

believers and those who are apostate. Augustine clashed with Tyconius's bi-partite ecclesiology. Rather, in accepting the *totius Christi*, he left "the separation of the sheep and the goats" to the end-time.

Augustine wanted to be grounded in a literal-grammatical-historical sense, but as an orator he wanted to take wing to flutter like a butterfly from one figural interpretation to another, where he was most at ease. We might consider all this simply the musings of a Roman missionary bishop in proud Punic Carthage, were it not for the immense influence his homilies on the Psalms and other texts have had on western Europe ever since. Augustine asserted the uniqueness of the Psalms among the other books of the Bible, precisely because they provide us with words that we may recognize as describing ourselves within the body of Christ. This prevents us from separating an abstract methodology from "a way of life." The medieval church that followed his "figural exegesis" profoundly shaped the Western church as being "Augustinian" and "Catholic."<sup>8</sup>

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<sup>8</sup> Waltke, B. K., Houston, J. M., & Moore, E. (2010). *The Psalms as Christian Worship: A Historical Commentary* (pp. 47–50). William B. Eerdmans Publishing Company.

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Being Pentecostal  
Week 6: When the Holy Spirit Brings Freedom  
July 19<sup>th</sup>, 2023

### Apostles Creed

The Apostle's Creed (baptism confession in 2<sup>nd</sup> century Rome)

"I believe in **God Almighty**, and in Christ Jesus, his only Son our Lord, who is born of the Holy Spirit and the Virgin Mary, who was crucified under Pontius Pilate, and was buried, and the third day rose from the dead, who ascended into heaven, and sits on the right hand of the Father whence he comes to judge the living and the dead, I believe in the Holy Ghost, the holy church, the remission of sins, the resurrection of the flesh, and the life everlasting."

### The Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.