

Logoi Pistoi

Faithful Words

Volume 1 - 2013

Logoi Pistoï is published by Tabor College NSW
PO Box 1015 Miranda NSW 1490 Australia
www.tabornsw.edu.au
© Copyright 2013

version 1.0 Published November 2013

The views expressed in these articles are those of the authors and do not necessarily reflect the views or opinions of Tabor College NSW.

For permission to reprint articles please contact Tabor College NSW, Australia
email: sydney@tabornsw.edu.au

Logoi Pistoï

We are pleased to announce the first issue of the Tabor College NSW e-Journal, Logoi Pistoï (faithful words) and it is freely available to download.

Tabor College NSW has reached a significant milestone for the College. Logoi Pistoï e-Journal is a new and important platform, which brings together various research papers carried out by the College lecturers. The Journal will serve a dual role of showcasing research being carried out within Tabor College NSW and generate critical thinking and debate on the various papers presented.

It is timely to develop and enhance the scholarly works of Tabor faculty. This Journal provides an outlet for the sharing of good practice and the development of scholarship.

Dr Margaret Beirne externally referred the articles. The Journal's editor is Dr Leonard J Smith.

The Journal will be published periodically. Tabor NSW invites papers on original research in the areas of: theology, missiology, ministry, counselling and associated works.

Editorial

It gives me great pleasure to present the first edition of Logoi Pistoï (faithful words). The articles published illustrate a range of interest demonstrating the great diversity of Tabor NSW College.

Tabor NSW exists to challenge and motivate students to further their knowledge, research and contribution for Christ centered study since 1992. Tabor College began operations in Adelaide in 1979. In 1988, a campus was started in Melbourne, and in 1992 operations began in both Perth and Sydney. Another campus was established in Hobart in 2000. Today each of the Tabor Colleges operates independently, supporting each other through their association.

Tabor is a non-self accrediting Higher Education Provider that operates in a niche market, offering degrees in Counselling, Ministry and Theology to its multi-denominational client group. Courses are offered at Associate Degree and Bachelor level.

Dr Leonard J Smith

Editor

Contents

Theology with a Human Face	5
Forgiveness absent - our problem or theirs?	17
The Language of Life: Metaphor	29
The Nature of Ministry: Priestly or Prophetic?	39

Theology with a Human Face

Paul Francis Porta

***Author:** Paul Porta has been involved in theological education and ministry training since 1984. He served as a missionary/ educationist for twenty years in Brazil with the Brazilian Advanced School of Theology and in Portugal with the National Bible Institute of the Assemblies of God. Paul joined the Tabor team as a sessional lecturer in 2006 and then as Academic Dean. He was appointed Principal of the College in 2012. He is currently working on his Doctor of Ministry with Charles Sturt University. His passion is to see the students and lecturers of Tabor College NSW actively engaged in the theological journey and fulfilling their God given calling in diverse Christian ministries.*

Theology is at its best and its most authentic when it is put into practice in ministry, mission and worship. (McGrath 2010 p24)

Abstract

Theology shapes every field of study at a theological educational institution. Principles of practice and precepts of belief are tested against the theological presuppositions of the host institution. Yet, despite this foundational role, the study of theology may be the one most likely to be avoided, if and when the students are given the choice. This essay will examine theology from a two- dimensional aspect with the aim of exploring ways in which students may be encouraged to engage transformatively with the discipline. Such an engagement will benefit the student, the teacher and the institution.

Introduction

What is theology? Two responses come immediately to mind. On the one hand, theology is seen as a daunting word, replete with its own mysterious vocabulary, an alien thought world inhabited solely by the intellectual elite. It is a world that one enters at one's own mental peril (not to mention the spiritual as well). On the other hand a rejection of an abstract theology promotes a theology which is concerned with and committed to action. Theology is something that is done, a practice (praxis).

While it is widely recognised that the separation of belief from practice happened over a protracted period of time (Marmion and Nieuwenhove 2011) there are many instances within Church history that reveal a staunch rejection of such a separation (McGrath 2010).

The historical process has, however, resulted in the separation of theology as a systematic abstract speculation from theology as experientially focused action. Eugene Megyer cites Pavel Evdokinov's description of the disastrous consequence of this dichotomy:

The theologian became a specialist in an autonomous field of knowledge, which he could enter by the use of technique independent of the witness of his own life, of its personal holiness or sinfulness. The spiritual man, on the other hand, became a *dévot* who cared nothing for theology; one for whom his own experience ultimately became an end in itself, without reference to the dogmatic content to be sought in it (Megyer 1981 p56).

A theology that is confined to the cognitively reasonable cannot arrive at an understanding of the Divine reality. This is evident from the writings of the fourth century Cappadocian, Eunomius. A theology of praxis that is not anchored securely in God's self-revelation of grace and mercy risks, I would contend, drifting covertly into a dependence on human ability.

Rather than identifying theology as a choice between two extremes, I argue in this essay that Christian theology is the rational interpretation of that which God has openly revealed of the divine character and personality and subsequently expressed in action. Christian theology takes the essential nature of God's self revelation as the entry point for the theological enterprise (Vondey 2010). Christian truth is then declared and proclaimed in actions and attitudes that give substance to Christian life. McGrath expressed the connection in this way:

Theology is a passion of the mind, a longing to understand more about God's nature and ways, and the transformative impact that this has on life. Our faith can be deepened and our personal lives enriched through theological reflection. (McGrath 2010p3)

David Ford combined this notion of belief in action as an expression of the biblical concept of wisdom.

Christian theology is thinking about questions raised by and about Christian faith and practice. That thinking is almost unavoidable in some form by anyone who tries to live a Christian life ... the key word for the goal of theology is wisdom, which unites understanding with practice and is concerned to engage with the whole of life. Ford 2011p1)

In sum, this essay will explore the issue of Christian theology as belief and practice within the specific context of the presentation of theological education within the classroom.

The challenge for theological education

The task of the teacher is to present the principles and practice of theology in such a way that the student will respond, not simply in an intellectual acquiescence to the beliefs presented but with both mind and will that become apparent in belief and action in response to the revealed redemptive claims of the eternal God. The class is a place of preparation for living in both in the redemptive community and the public square with all its misplaced ideas

and mistaken ideals. In the vocabulary of current studies, the student engages in a personal encounter with the object of learning - in this case God in God's self-revelation (Volf 2005) - moving from a level of external cognition to one of internal relationship. In effect, we need to examine the implications of the question asked in a recent edition of *Transforming Theology*: how deeply do our students learn? (2012).

The words of Thomas Aquinas bear heavily on the teacher standing behind the lectern: "He knows God best who owns that whatever he thinks and says falls short of what God really is." (Oden 2006 1:27). The teacher is aware not only of the terrifying journey that awaits the class but also the transformative impact that the journey can and will have on both teacher and student. The class will explore the majesty and mystery of God's self-revelation as they seek an understanding of enduring realities and eternal truth. Thus, each student is invited to join an experience of theological discovery in which belief and practice coalesce making a vibrant lived out theology. An onerous task for the teacher? Yes, but one that represents no greater personal or professional satisfaction and joy for the theologian.

Let me now explore ways in which the teacher of Christian theology might find the place where the universal principles of Christian theology are incarnated in practical Christian life.

Theology's human face

The journey of theological education ought to highlight the historical narrative of the lives and experiences of those intimately and passionately involved in the development of Christian theology. Christian theology is not just a battle for the supremacy of ideas but a personal commitment to expound the mystery and majesty of the self-revealed truth of God fleshed out in human history and lived experience. This human face, reminding us of Cromwell's famous dictum of "warts and all", provides a personal reference point for the student's own journey of theological discovery. The outworking of such an approach will be explored against the turbulent background of the development of Trinitarian orthodoxy in fourth century Cappadocia and the three Cappadocian church fathers, Basil (330-379), Gregory of Nyssa (c.330-c.395), Gregory of Nazianzus (329-389) and their doctrinal nemesis, Eunomius (d. 394).

The theological focus

Orthodox Christian theology is exclusively Trinitarian. God is triune, there is no other (Feinberg 2001). The doctrine of the Trinity is central to Christian belief and practice (Heltzel and Winn 2011). As Kevin Vanhoozer puts it: 'the doctrine of the Trinity is both the foundation and the goal of Christian theology insofar as it proceeds from and remains oriented to the gospel of Jesus' (Vanhoozer 2005p43). He father notes; 'the doctrine of the Trinity is ... a summary statement of the divine identity' (Vanhoozer 2005p43). Gerald Bray makes the case even stronger: 'without the Trinity there would be no Christianity' (Bray1993p111). Consider, for instance, Barth's insistence that the Trinity is the identifier of the Christian doctrine of God: 'it is the doctrine of the Trinity which fundamentally distinguishes the Christian doctrine of God as Christian' (Barth 1955p346). Peter Phan

suggests that the Patristic Fathers saw the orthodox defence of the Triune God as one that went to the very heart of human redemption and sanctification:

The parties involved in the trinitarian debates did believe that at stake was in deed something belonging to the *status confessionis* and not a matter of indifference (*adiaphora*), a metaphysical issue, or a mere question of semantics. Indeed, Athanasius and the Cappadocians were convinced that the denial of the divinity of Jesus and later, of the Holy Spirit, would jeopardize the very salvation of humanity...What is at stake then is nothing short of the very survival of the Christian faith (Phen 2011p11).

The period between the Councils of Nicaea (325) and the Council of Constantinople (381) was pivotal in the unfolding of the Church's understanding of the Triune God. Colin Gunton commented on this period of theological turmoil:

The creeds emerge out of a particular story of worship and life, of thought and dispute. They develop out of the struggles of the Church to be itself, and communicate its gospel in the world of which it was a part" (Gunton 2003 p75).

The Cappadocians

Basil, his brother Gregory of Nyssa and their friend Gregory of Nazianzus were crucially involved in the defence of Trinitarian doctrine. Their personal histories are inextricably linked with the controversies surrounding the identity of God as Triune that were then embroiling both Empire and Church. The convergence of the theological and personal, belief and practice is very much expressed in their stories. Their heritage lives on in the belief and practice of the Christian Church.

Jurgen Moltmann's own theological journey mirrors the example of the Cappadocian fathers in understanding of the fusion of belief and practice:

"Moltmann's early experience of the elusiveness of God, who is forever in excess of what might be grasped, leaving one with an 'inward drive, a longing which provides the impetus for hope ,' is a profoundly Cappadocian sentiment, an articulation of a lived, existential *apophysis*. Those early 'experiences of the inexpressible' drew Professor Moltmann to the study of theology, which for him is not merely an academic discipline, but a pilgrimage, a voyage of discovery into an unknown country..."(Constas 2006p 191)

The Roman province of Cappadocia was a nondescript region of Asia Minor, famous as much for its inhospitable weather as the coarse ways of its native population (Payne 1957p113). By the end of the fourth century the province reverted to its previous obscurity. Largely through the theological endeavours of the three Cappadocians, it was in the latter part of the fourth century, however, both bastion and battlefield of Trinitarian orthodoxy (Damm 2003).

A Christian heritage

Basil and his brother came from a wealthy family. Yet their Christian heritage was the greatest influence on their life choices. Gregory of Nyssa recognised both the extent and true source of the family's wealth: 'The family's wealth had grown thanks to their faith, to the point that at that time no one could be found with greater wealth.' (Gregory of Nyssa, *Life, of Macrina* 20:14-16).

The family's Christian heritage went back to both paternal and maternal grandparents. Macrina, their maternal grandmother, after whom their sister was named, was converted through the influence of 'Gregory the Wonderworker', himself a convert of Origen. Their paternal grandparents fled to the inhospitable mountains of Cappadocia on the advice of Gregory the Wonderworker to escape imperial persecution. Basil, their father was 'so famous for his devotion to Christianity that it was widely believed he could work miracles' (Payne 1980p113).

Educational preparation

Basil and Gregory of Nazianzus enjoyed the best philosophical education of their day, concluding with a period together in Athens. Gregory arrived in Athens in 348 and Basil two years later. Gregory remained in Athens for ten years. His education was steeped in pagan philosophical texts which he considered 'an essential part of a full education' (Freeman p70). He recognized the contribution of Greek philosophy to human understanding. He later used the philosophical and rhetorical skills he acquired in Athens in defence of Trinitarian orthodoxy.

The two students remained firm to their Christian commitment throughout their studies in Athens. Gregory later remembered that they knew only two roads in Athens, the one that led to church and the other to their classes (Gregory of Nazianzus, *On St. Basil*, 21). On completion of his studies Basil returned to Cappadocia to take up a legal career. Gregory returned to Nazianzus to assist his father who was the local bishop.

Gregory of Nyssa is not recorded as having received the same educational opportunities as his brother. It may be that Julian's policy of denying quality education to Christians was also applied to Gregory. But Gregory received an extensive education through his elder brother. This has been termed his "pedagogical indebtedness" (Attrep 1997p288) something expressed with the personal warmth and appreciation in his letters. His subsequent literary defences of the Trinity reflect an extensive knowledge of the Greek philosophers enabling him to counter Eunomius' teachings on the same rational level.

A radical commitment

The unexpected death of his monastic brother Naucratis prompted a spiritual revolution in the life of Basil. Combined with the persistent pleading of his sister Macrina, Basil made a decision which had profound consequences. He renounced his life of wealth and influence and joined Macrina in establishing monastic communities on the family estate at Annesi.

A tour of isolated and fiercely independent ascetics in Mesopotamia, Syria, Palestine and Egypt in 356 left a deep impression on Basil. He acknowledged the severity of their isolation and perceived piety while recognising the limitation of their seclusion within the context of a Christian life expressed in community. Basil opted for the foundation of monastic communities in which the Christian life would be fulfilled in the practical service of others. He is quoted as saying: 'If you always live alone, whose feet will you wash?' (Payne 1980 p122).

Basil invited Gregory of Nazianzus to join the monastic community. Here their understanding of the Christian ideal would be lived out in the severest expressions of fleshly denial and in a determination to embrace the meditative life. Gregory wrote of his experience of the monastic life and the indelible mark it left on his sense of spiritual reality in his *Poemata de Seipso*:

From the day I renounced the things of the world to consecrate my soul to luminous and heavenly contemplation, when the supreme intelligence carried me hence to set me down far from all that pertains to the flesh, to hide me in the secret places of the heavenly tabernacle; from that day my eyes have been blinded by the light of the Trinity, whose brightness surpasses all that the mind can conceive; for from a throne high exalted the Trinity pours upon all, the ineffable radiance common to the Three. This is the source of all that is here below, separated by time from the things on high ... From that day forth I was dead to the world and the world was dead to me.

Gregory of Nyssa, like his brother, was initially disinclined to follow the fervent devotion of his mother and elder siblings. All was to change, however, for Gregory. He experienced a profound conversion in 355. Although initially skeptical of the depth of his commitment, Basil and Gregory of Nazianzus invited him to join them at Annesi. Gregory was to find his life's vocation in the meditative life. He wrote his first book which he titled *On Virginity*, perhaps as a reflection of his precipitous marriage to Theosebia (Payne 1957)

For him the ideal in life consists in *theoria*, the contemplation of God by the soul which has stripped itself of everything except the love of God. Therefore to be married, to be entangled in the worldly cares which accompany marriage, is a threat to the purity of the soul. (Payne p139)

The call to serve

In 365 Basil left the monastic life behind and was ordained priest in Caesarea. Well known for severity of self-discipline that was demanded of himself and the members of his community, Basil demonstrated acuter pastoral wisdom as he guided Caesarea through a

series of devastating droughts and famines (368-369). Basil chronicled the almost biblical proportions of the temporal disasters he and his companions faced:

I have looked at fields and shed many tears over their sterility. I have wept because we haven't had a storm ... One could now reasonably invert the gospel saying and say, 'The workers are many but the harvest is not plentiful! So let us learn our lesson. God sends these plagues on us because of our neglect of him and our alienation from him. He does not want to destroy us, but he does want to correct us (Basil, *Homily Eight, In Time of Famine and Drought*).

The pastoral concern for the Christian life in action when coupled with the theological focus of Basil's ministry offers a vivid example to contemporary theological students.

(Basil) ...believed that the Christian theologian or churchman neglects his true role if theology is pursued in academic, monastic, or ecclesiastical isolation from social existence. Theology exists for the ministry of the Church, and the ministry of the Church exists for society and the world, to personify the critical and transforming energy of human existence. (Constantelos undated p 82)

Basil maintained a tenacious if not authoritative involvement in the seemingly endless ecclesiastical controversies and imperial intrigues that accompanied the development of trinitarian belief. Eunomius, a fellow Cappadocian, pushed Arianism to its logical conclusion in a denial of the Son's likeness to the Father. He advocated in its place a relationship of difference, advocating, in its place, a relationship of difference. Along with the two Gregories, Basil did not see the issue as simply one of varying degrees of theological understanding: same, similar, different. Rather, the question of the Son's relationship with the Father was at the very heart of Christian faith and practice.

Defenders of trinitarian conviction

Eunomius (d.394), was confident that human reason was able to comprehend the mystery of divinity (Letham 2004). His theology went further than the semi-Arian similarity of substance between the Father and the Son. For him, the relationship was one of difference. His rational approach to the divine reality contained within it the seeds of destruction for the Christian understanding of the triune reality of God.

The danger was recognised by Basil, Gregory of Nazianzus and Gregory of Nyssa. All three wrote against Eunomius and his beliefs (Clendenin 2003). Basil proposed the reality of the Triune God in terms of one substance and three persons based on the ontological reality of the Godhead. It is here that Basil's extensive education in Greek philosophy and rhetoric combined with his understanding of the soteriological impact of the doctrine of the Trinity to provide the foundation for the Church's continuing declaration of the Triune God (Kariatlas 2010 p62).

In his important treatise *Against Eunomius* which was written after the death of Basil, Gregory of Nyssa affirmed: 'when I say God, I mean Father, Son and Holy Spirit' (Gunton 2003

p45). The *ousia* or substance/nature of God is not divided in three equal parts between the *hypostases* or persons. On the contrary, each person takes all the essence indivisibly as the divine essence permeates the whole. In using the terminology of *hypostasis* and *ousia* Gregory, and his two fellow Cappadocians expressed: '...the Trinitarian antinomy of unity and plurality, sameness and irreducibility ... of the Father, the Son, and the Holy Spirit' (Papanikolaou 2011p248).

Avoiding the suspicion of a discrete form of modalism, Gregory proposed an understanding of the Trinity based on internal relationships within the Trinity. This recognition of an economic and immanent Trinity was rediscovered in the modern era by Karl Rahner (Ford 1997, p127-128) and taken up by contemporary theologians as diverse as Catherine Mowry La Cugna (1993) and Miroslav Volf (1998).

Gregory turned Eunomius' own arguments against him. Eunomius' concept of divinity was confined within the limitations of human rationality. For Gregory, this was tantamount to a reduction in deity. God's nature cannot be reducible to a single logical concept without destroying the very nature of deity. Gregory's response was the emphatic declaration of God's ineffable mystery.

The limitations of human reasoning and intellect to fathom the unfathomable and to comprehend the incomprehensible (Vondey2010) was clearly recognized by the Cappadocian Fathers. Gregory of Nyssa described these limitations:

Now the divine nature, as it is in itself, according to its essence, transcends every act of comprehensive knowledge, and it cannot be approached or attained by our speculation. Man has never discovered a faculty to comprehend the incomprehensible; nor have we ever been able to devise an intellectual technique for grasping the inconceivable. (Gregory of Nyssa Quoted in Clendenin 2003p62)

From this summation we conclude that God is known not in his ontological essence but in divine and activities and through evidences of divine power, wisdom, goodness, providence and justice (Letham 2004 p153). Yet, even as recognition of the ontological mystery of God's essence remains, this does not impede of the theological journey. Rather, the mystery of God as an "existential apophysis" (Constas 2006 p191) is the momentum that propels the student forward in the voyage of theological discovery. Such a driving passion is exemplified in Gregory of Nyssa's study of the life of Moses. Here we do not find a resignation to human finitude but an aspiration of the whole person, intellect and to know God as God is (Philippians 3:7-14).

While affirming the mystery of God, Gregory of Nazianzus defended the ontological reality of the Trinity in a series of orations to the Anastasis congregation in Constantinople in the years immediately prior to the Council of Constantinople:

No sooner do I conceive of the One, than I am illumined by the splendor of the Three; no sooner do I distinguish them than I am carried back to the One. When I think of

any One of the Three, I think of Him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me. I cannot grasp the greatness of that One so as to attribute greater greatness to the rest. When I contemplate the Three together, I see but one torch, and cannot divide or measure out the undivided light. (Gregory of Nazianzus, *Oration XL*, 41)

Determination to succeed – but at what cost?

Basil was determined to defend Nicaean orthodoxy, seemingly at all cost against all adversaries. His actions embody the human face of theology. On the death of Eusebius, bishop of Caesarea, Basil was elected to the post but not without personal manoeuvring in order to avoid the election of a pro-Arian bishop. Two years after his succession, Basil was the principal threat to the pro-Arian emperor Valens (328-378) and his attempts to overthrow the Nicaean Creed. Valens attempted to subvert Basil's ecclesiastical power by dividing Cappadocia into two provinces. Basil's response was, however, swift. Village churches were hastily elevated to the status of bishoprics and new bishops just as hastily consecrated to the high office. He presumed on personal friendship and consecrated Gregory of Nazianzus for service as bishop of the insignificant hamlet of Sasima, a position that Gregory grudgingly accepted but failed or refused to exercise. A personal rift developed between Basil and his friend. They were never to be reconciled. Indeed, Gregory confessed his sadness at Basil's funeral that he had never spoken to Basil again.

Basil's brother, Gregory was consecrated bishop, also under coercion, of the newly created see of Nyssa. In the words of Robert Payne, the late historian and biographer:

(Gregory) had hoped to spend many more years in contemplation, and he knew himself to be unfit for the charge. He was unhappy in the company of men. He detested giving orders. He was in no mood for offering continual obedience to his elder brother. He therefore rejected the command and was consecrated bishop only because he was forced by Basil. He said afterward that the day of his consecration was the most miserable of his whole life. (Payne 1980 p141)

The closing narrative

Basil died in 379, two years before the Council of Constantinople (381). His brother Gregory of Nyssa then took up the defence of Nicaean orthodoxy against Eunomius. His writings were drawn to the attention of the pro-Nicaean emperor Theodius (374-395). Gregory was translated from relative obscurity in Nyssa to imperial patronage. He delivered the opening oration at the Council of Constantinople (Clendenin 2003). In his later years Gregory returned to the relative obscurity that he enjoyed before his prominence under imperial patronage.

Gregory of Nazianzus' defence of Nicene orthodoxy prompted to exercise oversight of the orthodox congregation in Constantinople. Gregory's orations on the Trinity resounded

around the imperial capital and throughout the empire. Indeed, his church was to be called ‘Anastasis’ or ‘The Church of the Resurrection’.

Emperor Theodosius (347-395) arrived in his Eastern capital, Constantinople in 380 and immediately set about restoring Nicæan orthodoxy. The Arian bishop, Demophilus, was expelled and Gregory installed in his place. His ecclesiastical elevation reached its peak. From an absentee bishop of an insignificant village to oversight of the Eastern capital and, as such, second only to the bishop of Rome. One historian notes: ‘these honors immediately propelled the relatively shy and humble Gregory into a spotlight he did not want and could not handle’. (Olson 1999 p178)

The triumph of Nicæan orthodoxy

The Council of Constantinople confirmed the Nicæan Creed as the sole expression of orthodox Christian understanding of the Triune God in 381. While this did not mark the end of theological speculation concerning the Trinity, the Council issued a declaration clarifying of the nature of the Trinity, a declaration that has been accepted as the orthodox doctrine in both Eastern and Western Church, and in Roman Catholic and Protestant denominations. Deviations from the Nicene/Constantinopolitan creed are now deemed to be heterodox (Freeman, 2009).

As provisional bishop of Constantinople, Gregory of Nazianzus played a major role in the council’s proceedings. The confirmation of his appointment as bishop was merely a formality. However, Basil’s determination to consecrate Gregory as bishop of Sasima was used by his opponents to divert attention from the most pressing matter at hand, namely, a defence of Trinitarian orthodoxy. The consecration proceedings were questioned on the grounds that the Council of Nicæa had set rules for the appointment of bishops for life. These appointments were nontransferable. Therefore, Gregory was still the bishop of Sasima. How could he be appointed bishop of Constantinople when he already had a see? Imperial and ecclesiastical authorities were trapped in a procedural dead-end. Consequently, ratification of the Nicæan Creed was in danger. Gregory resolved declined to continue the consecration procedure. He renounced imperial patronage and retired to the family estate of Arianus near Nazianzus.

Conclusion

Effective theological education should be transformative. Hence, the goal of the theological institution in terms of its relationship to each graduate is that they conclude their studies with a firm grasp of Christian truth coupled with a firm commitment to the embodiment of the truth in personal and public living.

For this to occur, requires a personal commitment on the part of both teacher and student. The Cappadocians example with their resolve to theologically defend the majesty of the mystery of the Triune God as well as live out the practical implications of that truth in a Christian spirituality of submission to God and service to others has much to commend it. In

such a way, mystery is not the end but an integral part of the continuum that impels and propels a journey of discovery. While the unveiling of the mystery of the divine essence may need to wait until the *eschaton*, the Christian life recognises the mystery of God's person while, at the same time, experiences a deepening understanding of God's ineffable grace and mercy through divine action and intervention. The Cappadocians caught a glimpse of a theology that transforms. Let us pray that we as teachers and students glimpse the same. (Psalm 27:4).

References

- Attrep, A. (1997) From the Old to the New: Some of St. Gregory of Nyssa's Teachings on the Modern Era. *The Greek Orthodox Theological Review*. Vol 42, Nos 3-4
- Barth, K. (1955) *Church Dogmatics* 1:1. Edinburgh. T.&T. Clark.
- Basil, *Homily Eight, In Time of Famine and Drought*
- Bray, G. (1993). *The Doctrine of God: Contours of Christian Theology*. Downers Grove. InterVarsity Press.
- Clendenin, D. B.(2003) *Eastern Orthodox Christianity: A Western Perspective*. Grand Rapids. Baker Academic. 2nd edition.
- Constantelos, Demetrius J. (undated). Basil the Great's Social Thought and Involvement. *The Greek Orthodox Theological Review*.
- Constas, N. (2006) *Eschatology and Christology: Moltmann and the Greek Fathers* in Volf and Welker *God's Life in Trinity*. Minneapolis. Fortress Press. Pages 191-199
- Dam, R.Van (2003). *Becoming Christian, the Conversion of Roman Cappadocia*. Philadelphia. University of Pennsylvania Press.
- Feinberg, J. S.(2001). No One Like Him: The Doctrine of God. Wheaton. Crossway Books.
- Ford, D. F. (1997). *The Modern Theologians, An Introduction to Christian Theology in the Twentieth Century*. Blackwell Publishing.
- _____ (2011) *The Future of Christian Theology*. Wiley-Blackwell.
- Freeman, C. (2009). *AD381. Heretics, Pagans and the Christian State*. Pimlico.
- Gregory of Nazianzus, *On St. Basil*
- Gregory of Nazianzus, *Oration XL*
- Gregory of Nyssa, *Life of Macrina* 20:14-16
- Gunton, C. E (2003). *Father, Son and Holy Spirit – Toward a Fully Trinitarian Theology*. London. T & T Clark
- Heltzel, Peter Goodwin, Winn, Christian T. Collins (2011). Karl Barth, reconciliation, and the Triune God. In Phan, Peter C. (ed). *The Cambridge Companion to the Trinity* (pp173-191). Cambridge University Press
- How deeply do our students learn? *Transforming Theology*. January 2012. Newsletter 5
- Kariatlis, P. (2010). St. Basil's Contribution to the Trinitarian Doctrine: A Synthesis of Greek *Paideia* and the Scriptural Worldview. *Phronema*. Vol XXV
- LaCugna, Catherine Mowry (1993). *Freeing Theology: The Essentials of Theology in Feminist Perspective*. San Francisco. Harper Collins
- Letham, R. (2004). *The Holy Trinity in Scripture, History, Theology and Worship*. Philipsburg. P&R Publishing
- Marmion, D., Nieuwenhove, R. Van (2011) *An Introduction to the Trinity*. Cambridge University Press.
- Meyer, E. (1981) *Theological Trends: Spiritual Theology. The Way*. 21

- McGrath, A. (2010) *Mere Theology*. SPCK
- Oden, T. C. (2006) *Systematic Theology, The Living God*, Hendrickson Publishers.
- Olson, Roger E. (1999) *The Story of Christian Theology – Twenty Centuries of Tradition and Reform*, Apollos.
- Papanikolaou, A. (2011) Sophia, apophasis, and communion: the Trinity in contemporary Orthodox theology. In Phan, Peter C. (ed). *The Cambridge companion to the Trinity* (pp.243-258) Cambridge University Press.
- Payne, R. (1980) *The Holy Fire – The Story of the Fathers of the Eastern Church*, St. Vladimir's Seminary Press, Crestwood, New York
- Phan, P. C. (editor) (2011). *The Cambridge Companion to the Trinity*. Cambridge University Press.
- Vanhoozer, K. J. (2005). *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology*. Louisville. Westminster John Knox Press.
- Volf, M., Welker, Michael (eds.) *God's Life in Trinity*, Fortress Press, Minneapolis, 2006.
- Volf, M. "The Trinity is Our Social Program"; the Doctrine of the Trinity and the Shape of Social Engagement, *Modern Theology*, 14:3, July, 1998.
- Vondey, W. (2010). *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*. Grand Rapids. William B. Eerdmans Publishing Company.

Forgiveness absent - our problem or theirs?

Vanessa Chant

Author: *Dr Vanessa Chant is a professional counsellor and educator. For many years she was Faculty Head of Counselling at Tabor College NSW where she was appreciated for her commitment to her students. She has a successful Christian counselling practice where her primary focus has been marriage and family. She has a flexible approach and is willing to use various counselling models, although favouring Solution Focused Brief Therapy. She was awarded her Doctor of Ministry Studies by Melbourne College of Divinity in 2011 her thesis was entitled "The integration of spirituality in the practice of Christian counselling". Vanessa is married to author and teacher Dr. Barry Chant. They have three adult children, twelve grandchildren and one great-grandchild.*

Abstract

This study opens up the topic of forgiveness in the counselling process by highlighting the responses of participants to one small segment of the questionnaire related to the thesis *The Integration of Spirituality in the Practice of Christian Counselling*. The purpose is to highlight the noticeable absence of forgiveness in one particular qualitative scenario. Further attention is focused on the efficacy of forgiveness as a therapeutic tool and how this could be addressed in the training of Christian counsellors.

Introduction

One hundred and twenty eight Christian counsellors who were graduates of Christian colleges in Australia, as well as counsellors employed in Christian organisations and/or members of the Christian Counsellors Association of Australia participated in a survey as part of this writer's thesis *The Integration of Spirituality in the Practice of Christian Counselling* (Chant, 2010). The thesis sought to gain a better understanding of Christian counselling and to determine the efficacy of training in that area. In the process of reviewing one of the items in the research the absence of a focus on forgiveness was starkly noticeable, particularly in light of the burgeoning forgiveness research. This then set in motion a review of the literature, followed by the unpacking of the appropriateness of the use of forgiveness in client care, and a focus on the place of forgiveness in counselling education. This paper presents some of the findings from the thesis, which consider the efficacy of forgiveness as a

therapeutic tool and briefly unpack the content pertaining to forgiveness evident in the training of Christian counsellors.

Forgiveness research

Research into the phenomenon of forgiveness and its implications for therapeutic practice has long been lacking. A focus on empirical research in DiBalasio and Proctor's article *Therapists and the Use of Forgiveness* indicated this area of study was virtually non-existent at that time (DiBlasio & Proctor, 1993). Four years later Pingleton (1997) added that there was a surprising dearth of psychological literature available on the subject. It does seem however, by the volume of contemporary literature now available on the subject, that times have changed. Although historically, forgiveness was considered the exclusive domain of the religious few its worth and efficacy have now afforded it a place in the broader therapeutic community.

Forgiveness research is now global. Research in Hong Kong with children hurt in interpersonal relationships (Hui & Chau, 2009) indicated that the presence or absence of forgiveness impacted their psychological well-being. Tripatyhi and Mullet (2010) researched the conceptualizations of forgiveness among Hindus and compared this to the approach of Western Europeans and found little difference between them. Worthington, E. J., Hunter, J., Sharp, C., Hook, J., Van Tongeren, D., Davis, D., et al. (2010) researched forgiveness among Christians in the Philippines with psycho-educational resources in group interventions and found it to be robust in practice. Added to this Paz, Neto & Mullet (2008) compared forgiveness among Chinese and Western Europeans. Previous research had shown some differences in experiences of forgiveness between collectivistic cultures and individualistic cultures. Their results, however, contrasted with the previous studies, in which forgiveness was considered higher in collectivistic cultures. Religious impact was possibly responsible for the difference.

There is power in forgiveness. Pingleton (1997, p. 404) claimed, "Though often painful and confusing, forgiveness can nonetheless be a liberating new way of living and relating, full of grace and power". Forgiving means "giving up one's right to hurt back" (Pingleton, 1997, p. 404) even though "we often have to grope into forgiving through snarls of feelings as well as clogs of misunderstanding" (Smedes, 1984, p. 138). Pingleton (Pingleton, 1997, p. 404) expanded on his simple definition with the following:

This operational definition of relinquishing one's vengeance acknowledges, anticipates, and attempts to mitigate against the *lex talionis*, or 'law of the talon' – the human organism's universal, reflexive propensity for retaliation and retribution in the face of hurt or pain at the hand of another.

According to Pingleton (1997) a number of authors have enhanced the conception of forgiveness by using definitions such as:

...forgiveness has been variously and summarily characterized as: consisting of both intrapsychic and interpersonal dimensions (Benson, 1992); as the cancellation of an obligation owed to us as the result of a wrong done against us (Stanley, 1987); as fixing something someone else broke (Stoop, 1991); as choosing between getting even or getting close (Simon & Simon, 1990); as a process of reframing in which the restoration of integrity to one's self and to one's relationship to God and others is a central focus (Cunningham, 1985) (p. 404).

An informal definition according to Enright and Gassin, (1992) suggested that “one who is deeply hurt by another often fights against the other (even if only in feelings and thought toward the other); as the injured party ceases fighting against the other and gives him or her the unconditional gift of acceptance as a human being, the former is said to be forgiving” (p.100).

DiBlasio and Proctor (1993) also viewed forgiveness as a powerful therapeutic intervention, playing a major part in psychological healing and as having the potential to restore relationships and heal emotional wounds.. It might well be expected that Christian counsellors would value forgiveness in the same way as Christians generally value forgiveness (Rokeach, 1973). But in a review of a series of studies by McCullough and Worthington (1994), it was found that religious counsellors did not function any differently from non-religious counsellors in their use of forgiveness as an intervention in counselling. Given that forgiveness is a pivotal Christian concept, this is an unexpected outcome. It is also surprising given that forgiveness is becoming more widely recognised by secular counsellors who increasingly use therapeutic interventions to encourage it. Even divested of its religious significance, forgiving can be defined as a useful problem-solving strategy. It is said by McCullough and Worthington (1994) that forgiving releases a sense of personal power, this is obviously a concept worth pursuing.

From a religious perspective, forgiveness has for generations been an indispensable and crucial factor in healing and restoring the lives of people (Hargrave, 1994). The challenge today for psychotherapists is how to address values and spirituality professionally, ethically and usefully in their work. Aponte (1998) believes that to love is as difficult as to forgive. He also believes that spirituality gives “ultimate meaning to psychotherapy” (p.37). Forgiveness, he stated, is “a force that heals and builds, while non-forgiveness divides and destroys” (p.37). Enright and Glassin (1992) concurred with the overriding premise of the current research noting that ‘forgiveness is usually beneficial for clients.

Research into forgiveness can also deal with varied related aspects such as justice. Wenzel and Okimoto (2010) explored what happens to justice in the process of forgiveness and found that regardless of the apology, expressing forgiveness led to a greater sense of justice. Research with other health issues such as forgiveness among people with spinal cord injury (Webb, Toussaint, Kalpakjian, & Tate, 2009) the results indicated that forgiveness of self and others played a role in health and life satisfaction. Forgiveness issues in post-abortion men

were researched the results indicating the reduction of anxiety, anger, and grief, as well as the psychological benefits of forgiveness (Coyle & Enright, 1997).

It is then considered that forgiveness has the potential to impact the well-being of many.

A biblical understanding of forgiveness

Tracy (1999) argued that some models of forgiveness are inadequate or inappropriate and may even be inaccurate or harmful, for example, the idea that a victim should just “forgive and forget”. What about the fear that might still be present and the need to rebuild trust? He argues that such “forgiveness” is simply impossible.

Worthington (2010) distinguished between “decisional forgiveness” and “emotional forgiveness”. Although the decision to forgive can happen quickly, emotional forgiveness including a relationship with the offender might take more time and require repentance.

Tracy (1999) pointed out that the major biblical word for forgive (*aphiemi*) has connotations of “release”, “let go”, “send away”, “cancel” or “remit” (Matthew 13:36; Matthew 18:27). Such forgiveness is often conditional on the repentance of the offender (Matthew 18:15-20; Luke 17:3). Even God has conditions (Mark 11:25).

Tracy (1999) failed to distinguish between *aphiemi* and *charizomai*, another common word for forgive, which means to have an attitude of grace (*charis*) towards others – a readiness to forgive, without qualification (Ephesians 4:32; Colossians 3:13). Further, in Luke 23:34 the word *aphiemi* is used to describe how Jesus forgave without any sign of repentance (Chant & Chant, 1983). Nevertheless, his overall point is valid.

Tracy goes on to describe several forms of forgiveness–

- Judicial – forgiveness is conditional upon confession (1 John 1:9).
- Psychological – the inner, personal type
- Relational – restoration of the relationship (1999, p. 221-223)

The place of education

According to Enright and Gassin (1992), forgiveness is invaluable within counselling and is beneficial to clients. They claim “it frees people from their anger and from the guilt which is often a result of unconscious anger” (p. 107) they suggested the value of starting the education process on forgiveness by exploring what forgiveness is not. Furthermore the understanding of models related to forgiveness in education programs is best achieved through experiential and practical components rather than an exclusively didactic process.

They further argue that the Kohlbergian model of justice which has dominated the field of psychology for decades in relation to forgiveness, although strong on justice is not adequate. Their explanation of the difference between the Kohlbergian model and their own understanding is that “the basic moral principle underlying justice is equality, whereas the moral principle underlying forgiveness is love, in its moral sense” (p. 99). Their process

models emphasize the journey involved “of moral decision-making detail and integrate cognitive, affective and behavioral strategies used to formulate a moral response” (p. 106).

Another useful and well-known model of forgiveness is the five step REACH model which has been shown to be effective through rigorous studies in various universities (Worthington, 2010). REACH is an anagram for:

Recall the hurt, Empathize with the one who hurt you, (offer the) Altruistic gift of forgiveness, (make a) Commitment to forgive, and Hold onto the forgiveness... (Worthington, 1998).

Moon, Bailey, Kwansy, and Willis (1991), surveyed graduate programs in counselling and psychology “to ascertain how their training program content measured in relation to the coverage of selected Christian spiritual disciplines which they proposed should be examined as a creative and virtually untapped mental health resource” (p. 154). They refer to the clergy and the churches as representing a sleeping giant of huge potential for addressing issues of mental health:

This giant is not the physical and human resources of the Christian church, but rather the wealth of unique Christian counselling techniques—Christian disciplines—which have been developed, practiced, and honed over the centuries by the church’s physicians of the soul (p.154).

Twenty disciplines were selected for this research from Christian writers. Of the twenty only one—forgiveness—was written into course outlines and given lecture time. Of the others, –contemplative prayer and teaching with scripture, confession, and worship were the next most frequently taught disciplines|| (Moon et al., 1991, p. 158). The results generally supported the hypothesis that instruction in Christian disciplines is rare.

For centuries, healing has been associated with spirituality and religion, whether physical, psychological or moral (Jones, 2006). Such help for the community came through the Church which had a long tradition of pastoral care (Oden, 1984). With the advent of the social focus on individuality and secularism, there was a separation of spirituality from religion. This was followed by a period in which formal counselling moved away from almost any connection or mention of spirituality and the counsellor became a secular priest. Now there seems to be change, with the advent of a broader understanding of individual spirituality. For example, there has been a call from people such as Dr Marie-Therese Proctor, psychologist-researcher at the Oncology department of the Children’s Hospital at Westmead, Sydney, for health professionals to take a more holistic approach that considers the spiritual aspect of human experience (Proctor, 2009). This is postulated with the consideration that it might also lead to better therapeutic outcomes for the client (Bright, 2007).

Practical application

This writer's dissertation *The Integration of Spirituality in the Practice of Christian Counselling* (Chant, 2010) included 128 Christian counsellors who were graduates of Christian colleges, counsellors employed in Christian organisations and/or members of the Christian Counsellors Association of Australia. The number of invitations circulated was 1,728. Sadly the response rate was a low 7.5%.

The survey instrument was in a self-completion questionnaire format which included both quantitative and qualitative measures (Chant, 2010). The research comprised four scales culminating with two client scenarios. It sought to gain a better understanding of Christian counselling and to determine the value of training in that area. There was an expectation that Christian counsellors would be able to articulate what the distinctives were in relation to Christian counselling. There has been no known research in this particular area in Australia.

The questionnaire was developed in order to facilitate the statistical investigation of relationships between various facets of participants' spirituality and their integration of spirituality into two scenarios at the end of the survey. Participants were asked what questions they would put to their clients in each case. In the second scenario the client was described as being very angry at the way she had been treated, by her family, her husband, the psychologist and the church. The scenario participants dealt with was:

Community Services (DOCS) made a threat to take Dawn and her younger brother out of the house and have them put in Foster Care if the husband did not ask his wife to leave the home. The husband is compliant. Mary is referred to the same psychologist. She did not get on well with the psychologist as she is very angry. She feels the treatment she is receiving is unfair. The church she attends is not helpful as they see their role as supporting the father and children. As the perpetrator she feels there is no support anywhere and everyone is against her. She is out of the home, ostracised, angry and alone. She comes to you expecting that you might help her get back to the family home (Chant, 2010, p. 6).

In the presented scenario, the issue was purposely vague as far as spiritual issues are concerned. The participants were asked what three questions they would put to this client to understand her difficulties. Of the participants, 86.7% did not suggest any spiritual techniques, with only 8.1% using the God factor (talking about God) and only 5.4% employing theological concepts.

Examples of the use of the God factor by the research participants were:

- How does she feel God sees the situation?
- How do you feel about the church, God, and Christians right now?
- I understand you sense that the church has rejected you – where is God?
- Are you prepared to give some time and work to allow God to help and heal you and enable you to get back to the family home?

Of the 128 participants only 9% referred to her anger. In contrast, 15% asked her questions relating to her family of origin. If what Enright and Gassin (1992) say is true, then had the client been offered the idea of forgiveness, she may have potentially been freed from her anger and guilt and resultant guilt.

It is obvious that Mary was angry at everyone, and as the alleged perpetrator she felt there was no support anywhere, which is not unusual for a perpetrator. Mary's anger at everyone in her world is very clear, yet only 9% of participants mentioned it. In contrast 15% of the participants focused on Mary's family of origin as a possible contributing factor to her problem.

There was no significant difference in the participant responses in relation to females and males, graduates or undergraduates, full-time or part-time counsellors or secular trained counsellors (STC) or Christian trained counsellors (CTC) or organised religious affiliation. There was also no significant difference between full-time and part-time counsellors in their attitude to the inclusion of Christian faith and techniques, nor between the methodologies of Christian graduates from secular universities and those of graduates from Christian colleges. The results indicated that most participants, although enthusiastic in relation to Christian philosophy and techniques in theory, did not always follow through with practical examples within the scenarios. Some of this might be attributed to the secular texts studied in institutions. This is changing as new material more inclusive of spirituality emerges (Jones, 2009; Koenig, 2005; Richards & Bergin, 2005; Sorajjakool, 2004; Walsh, 2009).

There is also some evidence which has been well documented (Finlayson Smith, 2007) that Christians have been affected by the fear that their religious beliefs and values would not be respected in the clinical setting, or that government funding might be jeopardised.

Are graduates who are trained in theological institutions more likely to include spirituality (forgiveness) and utilize spiritual issues in their profession of counselling than their secular trained Christian counterparts? The outcomes of this research suggest not. After evaluating the various responses and considering the outcomes, the only reasonable answer to this question appears to be "no". Alternatively, perhaps Christian teaching institutions may need to rise to this challenge.

It might well be expected that Christian counsellors would value the therapeutic intervention of forgiveness with Mary, as Christians generally value forgiveness (McCullough & Worthington, 1994; Newton Malony, 2007; Rokeach, 1973). According to McCullough and Worthington (1994), forgiveness was one of the possible techniques commonly embraced by Christian counsellors. Newton et al. (2007) stress the need for forgiveness to be included in counselling:

Because Christian faith takes forgiving and reconciling so seriously—values it so highly—counsellors must resist any attempt to minimise its difficulty, must set aside any temptation to trivialise its process, and must disavow any approach that reduces

it to propositions, divine commands, common solutions, or generic answers (Newton Malony, 2007, p. 53).

It does therefore seem surprising that not one single counsellor considered this as a possibility in approaching Mary's situation, especially since in the section on measuring spiritual components in the responses of participants, forgiveness was number six of the most reported spiritual interventions.

0-none; 1-God factor; 2-Prayer; 3-Teaching theological concepts; 4-Reference to scripture; 5-Spiritual relaxation and imagery techniques; 6-Forgiveness; 7-Therapist spiritual self-disclosure and spiritual homework (Richards & Potts, 1995, p. 2).

Perhaps it was because forgiveness is difficult.

Enright and Gassin (1992) proposed models for interpersonal forgiveness as a tool to change or to provide a counterpoint to the societal focus on justice. As a process of interpersonal health McCullough and Worthington (1994) encourage counsellors to help clients to forgive people who have hurt them. It is considered an important factor for change. It might well have been a help for Mary.

Interestingly, when participants were asked to list the primary techniques and strategies they would use to assist the client answers were coded from Jones and Butman (1991), Hurding (2003) and Ivey and Ivey (2003), Christian counselling was the most popular approach.

Results

For those 94 participants whose responses did not include a spiritual component the questions they asked related to the clients' family history and history of abuse, the client's relationship with her children and husband, and the client returning to the family home. One participant whose response did not include a spiritual component answered as follows:

"What would be different if you were back in the family/home? Are you willing to explore the reasons for your anger? Do you love your children and/or your husband?"

The 13 participants who included a God factor in their questions to the client said they would ask questions related to God's love for the client, the client's relationship with God, how the client feels about God and the church, and God's role in helping her in her situation. One participant who included God in her response said s/he would ask the following questions:

"What is happening for you, Mary? What is God wanting to say in all of this? Are you prepared to give some time and work to allow God to help and heal you and enable you to get back to the family home?"

Eight participants (Chant, 2010) included questions related to spiritual teaching or understanding in their response to this scenario. Responses in this category included the following:

- Assist client to understand Gods love for them as a person and not just in what they do.
- Discuss biblical truths regarding her value and worth.
- Discuss personal expectations and where they come from and perhaps engage in some form of prayer ministry.

Demographic factors

Chi-square testing was used to see if there was any significant divergence within the following groups in their response to the second scenario – gender; full-time and part-time counsellors; professional identity; academic qualifications; spirituality; and organised religious affiliation. Due to low cell counts chi-square testing was unable to be conducted on each variable to determine whether there were any differences that were significant or not. The percentages of those who included spiritual techniques were:

- Gender: 11.8% of males (n=4) and 14.9% of females (n=11)
- Employment type: 14.5% (n=10) of part-time workers and 11.8% (n=4) of full-time workers
- Professional identification: 14.3% (n=2) of the Psychologist/Therapist group and 13.0% (n=10) of the Counsellor group
- Academic qualifications: 14.9% (n=14) of the graduate group; 7.7% (n=1) of the diploma group
- Training type: 17.6% (n=12) of Christian-trained; 7.5% (n=3) of secular-trained
- Religious involvement: 18.8% (n=13) of with active religious affiliation; 2.9% (n=1) of those without active religious affiliation.

Cross-tabs were used to compare the responses of participants who did include spiritual techniques and those who did not include spiritual techniques. Significance testing could not be conducted on these results due to the low cell count among those who integrated spirituality into their response.

Of the participants who agreed that the integration of spiritual issues helps clients, only 14.4% (n=15) included a spiritual technique in their response to the second scenario. None of those who thought integrating spirituality did not help clients included a spiritual technique.

Interestingly, spiritual techniques were included in response to the scenario by 13.3% (n=12) of those who agreed their training gave them appropriate tools and 15.8% (n=3) of those who did not.

A higher proportion of those who called their counselling Christian included spiritual techniques (17.2% n=15), whereas none of those who said spirituality was not part of their counselling philosophy included spiritual techniques.

Spiritual techniques were used by 14.0% (n=14) of those who did not feel their counselling would be compromised by including spirituality, only marginally more than the 12.5% (n=1) of those who felt it would be compromised yet still incorporated spirituality in their response.

A slightly higher proportion of those who said they found it useful to include spiritual factors in assessment used a spiritual technique in response to the first case study (15.5%, n=11) compared to those who said it was not useful to integrate spirituality into the assessment process (8.0%, n=2).

Of those who said they felt competent to use these techniques, 11.8% (n=4) included spirituality in their response compared to those who said they did not feel competent (14.8% n=9 respectively).

Similar proportions of those who were comfortable and were not comfortable in using the Bible incorporated a spiritual technique in their response to the case-study (13.1%, n=11 and 15.8%, n=3 respectively).

Of those who said they sometimes prayed with their clients, 13.2% (n=12) included a spiritual technique in response to the case-study, higher than the 7.1% of participants (n=1) who did not pray with their clients.

A higher proportion of those who felt Christian counselling was unique in dealing with the whole person incorporated a spirituality in their response to the case-study (13.5%, n=12), than of those who did not feel Christian counselling was unique (7.7%, n=1).

A higher proportion of those who felt spiritual interventions were just an add-on to secular counselling included a spiritual technique in their response to the second case-study (15.0%, n=12), compared to those who did not feel it was an add-on (9.1%, n=2).

Conclusion

In the light of the literature reviewed, it would seem appropriate to conclude that forgiveness is efficacious in therapy. Aponte (1998) notes that forgiveness gives meaning to psychotherapy, by forgiving, the client can be healed and that generally forgiveness is beneficial for the client (Enright & Glassin, 1992).

Yet somehow its importance has been lost by those who should understand it and utilize it most. This writer's thesis looked at the broader topic of spirituality and spiritual issues in training with both secular-trained Christian counselors and Christian-trained participants and concluded there was no significant difference between groups, both ignored the topic of forgiveness and did not utilize it therapeutically. Therefore a question arises: is this a case of ineptitude on the part of the participants or is it a training issue?

After reviewing course content to which some of the participants would have been exposed, it was realized that there was limited attention to the subject of forgiveness in the curricula.

Therefore the reason for the non-inclusion of forgiveness in this case could rest squarely on the educators. This would seem to be an ongoing challenge for training institutions to include well-researched models of forgiveness within their syllabi.

References

- Aponte, H. J. (1998). Love, the spiritual wellspring of forgiveness: an example of spirituality in therapy. *Journal of Family Therapy, 20*, 37-58.
- Benson, C. (1992). Forgiveness and the psychotherapeutic process. *Journal of Psychology and Christianity, 11*, 76-81.
- Chant, V. (2010). *The integration of spirituality in the practice of Christian Counselling*. Melbourne College of Divinity, Melbourne.
- Coyle, C. T., & Enright, R. D. (1997). Forgiveness intervention with postabortion men. *Journal of Counseling & Clinical Psychology, 65*(6), 1042-1046.
- Cunningham, B. (1985). The will to forgive: A pastoral theological view of forgiving. *Journal of Pastoral Care, 39*, 149-149.
- DiBlasio, F. A., & Proctor, J. H. (1993). Therapists and the clinical use of forgiveness. *The American Journal of Family Therapy, 21*(2), 175-184.
- Enright, R. D., & Gassin, E. A. (1992). Forgiveness: A developmental view. *Journal of Moral Education, 21*(2), 99-114.
- Enright, R. D., & Glassin, E. A. (1992). The devil send errors in pairs. *Journal of Psychology and Christianity, 15*(2), 99-114.
- Finlayson Smith, A. (2007). Do clients want their spiritual and religious beliefs to be discussed in therapy? *Psychotherapy in Australia, 14*(1), 56-60.
- Hargrave, T. D. (1994). Families and forgiveness: a theoretical and therapeutic framework. *The Family Journal, 2*(4), 339-348.
- Hui, E., & Chau, T. S. (2009). The impact of a forgiveness intervention with Hong Kong Chinese children hurt in interpersonal relationships. *British Journal of Guidance & Counselling, 37*(2), 141-156.
- Hurding, R. (2003). *Roots & Shoots*. London: Hodder and Stoughton.
- Ivey, A. E., & Ivey, M. B. (2003). *Intentional interviewing and counseling*. Pacific Grove: Brooks/Cole - Thompson Learning.
- Jones, S. L., & Butman, R. E. (1991). *Modern Psychotherapies*. Illinois: Intervarsity Press.
- McCullough, M. E., & Worthington, E. L. J. (1994). Encouraging clients to forgive people who have hurt them: review, critique, and research prospectus. *Journal of Psychology and Theology, 22*(1), 3-20.
- Moon, G. W., Bailey, J. W., Kwansy, J. C., & Willis, D. E. (1991). Training in the use of Christian counselors concerning the use of Christian discipline as counseling techniques. *Journal of Psychology and Christianity, 10*(2), 154-165.
- Newton Malony, H., Augsburger, D.W. (2007). *Christian Counseling*. Nashville: Abingdon Press.
- Pingleton, J. P. (1997). Why we don't forgive: A Biblical and Object Relations theoretical model for understanding failures in the forgiveness process. *Journal of Psychology and Theology, 25*(4), 403-413.
- Richards, P. S., & Potts, R. W. (1995). Using spiritual interventions in psychotherapy: practices, successes, failures, and ethical concerns of Mormon psychotherapist. *Professional Psychology: Research and Practice, 26*(2), 163-170.
- Rokeach, M. (1973). *The nature of human values*. New York: Collier Macmillan Publishers.
- Simon, S., & Simon, S. (1990). *Foriveness: How to make peace with your past and get on with your life*. New York: Warner.
- Smedes, L. (1984). *Forgive and forget*. San Francisco: Harper Collins.
- Stanley, C. (1987). *Forgiveness*. Nashville, TN: Oliver Nelson.
- Stoop, D. (1991). *Gorgiving our parents, forgiving ourselves*. MI: Vine: Ann Arbor.

- Tripathi, A., & Mullet, E. (2010). Conceptualizations of forgiveness and forgivingness among Hindus. *The International Journal for the Psychology of Religion, 20*, 255-266.
- Webb, J., Toussaint, L., Kalpakjian, C., & Tate, D. (2009). Forgiveness and health-related outcomes among people with spinal cord injury.,
- Wenzel, M., & Okimoto, T. (2010). How acts of forgiveness restore a sense of justice: Addressing status/power and value concerns raised by transgressions. *European Journal of Social Psychology, 40*, 401-417.
- Worthington, E. J. (1998). *Forgiveness and reconciliation through experiencing empathy*. Unpublished manuscript, Virginia.
- Worthington, E. J. (2010). Experiencing forgiveness: Six practical sessions for becoming a more forgiving Christian *Leader's manual and guide* (pp. 66). Virginia: Virginia Commonwealth University.

The Language of Life: Metaphor

Xavier Lakshmanan

***Author:** Xavier Lakshmanan is a lecturer of systematic theology and hermeneutics. Currently he is Faculty Head of Ministry and Theology at Tabor College NSW. For the last 15 years he has been teaching in several theological institutions in India and Australia. Xavier has published several articles in theology and has completed his Doctor of Philosophy in theology and hermeneutic philosophy through Charles Sturt University, Australia.*

Abstract

Paul Ricoeur affirms existence through language. For him, metaphor is the language of life. It is live, dynamic and creative. Metaphorical language is the basis, means and end of existence. Existence fundamentally and structurally is language and the language of metaphor is the language of existence - the language of life. It is not only human being is language but also all reality is linguistic. This paper seeks to show how Ricoeur's notion of the language of metaphor operates as a tool to figure out the nature of existence and argues that any existence, including God's, is language.

Introduction

This article mainly focuses on Paul Ricoeur's concept of metaphor. Ricoeur is a French philosopher whose intellectual journey continues to influence various fields of philosophical, theological and practical reflection today. Particularly he is well known for his hermeneutic philosophy of the self that has been structured within a framework of narrative and linguistic discourses.

Ricoeur's notions of narrative text¹ and textual life² form a basis for understanding his idea of metaphor as the language of life. In this paper, I shall show how his notion of metaphorical language functions as a tool in the process of figuring out the nature of human existence in the world and argue that any existence, including God's, is language. His aim is to show that human existence fundamentally and structurally *is* language – and that the language of metaphor is the language of existence. As Ricoeur puts it: “man is language.”³

Metaphoric mediation

Ricoeur notes that linguists, literary critics and philosophers of language have primarily dominated the field of metaphor studies. Linguists emphasise the notion of deviance, which signifies a word-oriented metaphorical theory: that is, rhetoric. Literary critics have maintained a poetic notion of metaphor which focuses upon a sentence: that is, semantic theory. Philosophers of language have developed a theory of meaning which is ontological and epistemological in its concerns, culminating in a theory of discourse. This third approach belongs to the domain of hermeneutics.⁴

Interestingly, Ricoeur mediates all three strands into a dynamic discourse theory in *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language*. For him, the effective language that can fully express human experience is metaphorical language of

¹The notion of narrative textuality concerns Ricoeur's theory of narrative. His account of narrative aims to provide human actions unity and meaning. Meaningful actions are those that can be narratively composed into readable texts. And for Ricoeur, an inseparable relation between narrative and experience can be established. He bases this relation upon the pre-narrative qualities of experience. Appropriating Ricoeur, it can be argued that Scripture is the narrative composition of divine-human revelatory actions into readable text. Through interpretation, the narratively composed experience can become a revelatory event for subsequent readers. Thus all meaningful experience requires narrative composition, and narratively composed experience needs interpretive processes if it is to be translated into the present.

²The concept of textual life affirms that text as discourse offers the reader a new world of existence, and thus a new possibility of life. The text unfolds an ontologically possible world of existence in front of itself and before the reader in the process of reading. Here the textual world of meaning arises out of its semiotic structures by making reference not to the factual world behind the text – neither to authorial intentions, nor to closed semiotic systems but to an ontologically possible world, which the text projects in front of itself. Here the existential world that the text shows stands between the semantic world of the text and the existential world of the reader. It is a dynamic encounter of the textual reality with the reality of the reader. The world of the text eventually explodes the world of the author and the world of the reader alike. In demolishing worlds, the text imaginatively reconstructs a new world of being and reorients the reader within it. The text discloses its world neither when it remains alone as a document, nor when the reader is critically unaware, but when the reader engages critically in the process of reading and interpreting the text.

³ Paul Ricoeur, *The Conflict of Interpretations: Essays in Hermeneutics* (Evanston: Northwestern University Press, 1974), x.

⁴ Tabney Townsend, Lewis Edwin Hann (ed.), “Metaphor, Hermeneutics and Situation,” *The Philosophy of Paul Ricoeur: The Library of Living Philosophers*, Vol. XXII (Illinois: Open Court, 1996), 193.

discourse,⁵ for “no discourse ever suspends our belonging to the world.”⁶ Accordingly, in metaphorical language, the potential for acting and becoming blossoms: this is the ontological function of metaphorical language. He aptly states that “lively expression is that which expresses existence as alive.”⁷

He further maintains that metaphorical language only possesses the potential for being figurative and absolutely free to present an idea under the resemblance of another.⁸ Consequently, the freedom which figurative language releases is a metaphorical dynamism capable of setting in motion the re-description of a piece of literature. Freedom in language is the distinctive quality in the semantic innovation of human existential possibilities. This leads one to wonder what is the essential nature of his concept of metaphoric language? How does it function within the context of Ricoeur’s theory of interpretation?

Metaphoric language

Ricoeur’s intention in formulating such a theory of language is noteworthy. First, he seeks to promote a perspective of human relation to language, which he envisages as the emancipating force that expands the horizons of human existence. Language is alive and is a dynamic force for human life. Literature becomes the medium for this human attainment.⁹ Second, Ricoeur sees the human ambition to strive for existential possibility as the remarkable characteristic of human nature, which makes the linguistic expansion of human wellbeing possible. This implies that human life consists in looking beyond contextual realities of here and now, engaging in the process of hope to figure out what is possible in the future through the medium of language. Thus, the one area in which all the reflective inquiries intersect is “the area of language,” which provides an account of the “multiple functions of the human act” through a “symbolic logic.”¹⁰

Similarly, Gerhard Ebeling argues that human beings, human existence and their wellbeing are fully conditioned by language.¹¹ “Existence is conveyed, formed and embodied in language itself.”¹² Understanding means grasping human existence and its possibilities through language. He moves in the direction of J. F. Sefler who famously stated that “only where there is language is there world.”¹³ Ricoeur locates himself in the realm of figurative

⁵Paul Ricoeur, *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language* (London: Routledge & Kegan Paul, 1978), 41.

⁶ Ricoeur, *The Rule of Metaphor*, 43.

⁷ Ricoeur, *The Rule of Metaphor*, 43.

⁸ Ricoeur, *The Rule of Metaphor*, 58.

⁹ Ricoeur, *The Rule of Metaphor*, 95.

¹⁰ Paul Ricoeur, Denis Savage (trans.), *Freud and Philosophy: An Essay on Interpretation* (London: Yale University Press, 1970), 3.

¹¹ Gerhard Ebeling, R. A. Wilson (trans.), *Introduction to a Theological Theory of Language* (London: Collins, 1973), 92.

¹² Ebeling, *Introduction to a Theological Theory of Language*, 92.

¹³ G. F. Sefler, *Language and the World: A Methodological Synthesis within the Writings of Martin Heidegger and Ludwig Wittgenstein* (Atlantic Highlands: Humanities Press, 1974), 188.

language because he maintains that human life itself is essentially figurative. His understanding of language consists in his understanding of the language of metaphor.

Symbol: The source of cognitive origin

Ricoeur argues that descriptive language is incapable of exhaustively expressing the conditions of human life and experience. This presumption had been reflected in the conclusions of his *Fallible Man: Philosophy of the Will*,¹⁴ and it drives him to explore the domain of symbolism in *The Symbolism of Evil*.¹⁵ Without the assistance of symbolic language, human experience will “remain mute, obscure, and shut up in its implicit contradictions.”¹⁶ Hence, the symbolic language becomes the mediating vehicle of the human field of experience. Ultimately, for Ricoeur, “man remains language through and through”¹⁷ – just as Heidegger had famously said: “Language is the house of being. In its home human beings dwell.”¹⁸

Ricoeur’s position has far-reaching implications for theological discourse, as Pierre Grelot argues in his work, *The Language of Symbolism*. Grelot argues that the concrete characterizations of science and abstract conceptualizations of speculative philosophy cannot provide sufficient terminology to express divine and human conditions of existence. The bible employs a symbolic language to describe divine and human realities intelligibly; this language is derived from human experience.¹⁹ But the process in which the symbolic language becoming reflective language remains unclear in Grelot. This is the problem Ricoeur addresses in *The Symbolism of Evil*.

Borrowing Immanuel Kant’s philosophical formula, “the symbol gives rise to thought,”²⁰ Ricoeur structures his approach around two fundamental postulates. First, he affirms that “the symbol gives.”²¹ This signifies that the symbolic nature of language can provide resource for reflection. Here symbol becomes the foundation for all thinking.²² Second, the symbol gives “something to think.”²³ What symbol gives is “occasion for thought”; what it “gives rise to is thinking.”²⁴ This means that the communication given in the primary symbol must be submitted to the realm of reflection. As Ricoeur states, “beyond the desert of criticism, we

¹⁴Paul Ricoeur, *Fallible Man: Philosophy of the Will* (Fordham University Press, 1986), 1-196.

¹⁵ Paul Ricoeur, Emerson Buchanan (trans.), *The symbolism of Evil* (Boston: Beacon Press, 1967), 161.

¹⁶ Ricoeur, *The Symbolism of Evil*, 161.

¹⁷ Ricoeur, *The Symbolism of Evil*, 350.

¹⁸Martin Heidegger, E. D. William McNeill (trans.), *Pathmarks* (Cambridge: Cambridge University Press, 1998), 254.

¹⁹ Pierre Grelot, *The Language of Symbolism: Biblical Theology, Semantics, and Exegesis* (USA: Hendrickson Publishers, 2006), 7-228.

²⁰ Immanuel Kant, James Creed Meredith (trans.), *The Critique of Judgement* (Radford: Wilder Publications, 2008), 198.

²¹ Ricoeur, *The Symbolism of Evil*, 348

²² Ricoeur, *The Symbolism of Evil*, 348.

²³ Ricoeur, *The Symbolism of Evil*, 348.

²⁴ Ricoeur, *The Symbolism of Evil*, 349.

wish to be called again.”²⁵ This process occurs only through an “interpretation theory that respects the original enigma of the symbols.”²⁶

Ricoeur’s position distinguishes between primary and secondary languages. Primary language is the one in which the text is originally fixed and from which thoughts arise. Secondary language is the reflection that arises from this primary level. All philosophical and theological reflection will become part of the second-order language. Thus symbol is the “starting point”²⁷ of reflection, and reflection is the “transcendental deduction of symbols,”²⁸ disclosing the “structures of existence.”²⁹ For instance, even before one adopts a particular theory of sin, the biblical text possesses the symbolic language of stain and defilement that express the notion of sin and its place in the narrative of the fall.

Ricoeur argues that a sort of symbolic dynamism sets the interpretive process in motion, “giv[ing] life to the interpretation”³⁰ and “animat[ing]” the work of hermeneutics.³¹ Thus the symbolic text leads inevitably to an interpretive process, so that “there exists nowhere a symbolic language without hermeneutics,”³² and, conversely, hermeneutics makes no sense without symbolic language. If the text was plain, no interpretation would be necessary. This opens the way for further inquiry into the specific nature of such hermeneutics, and its function within the context of symbolism.

Metaphor: The Interpretive Key to Reflection

Ricoeur maintains that live metaphor is the interpretive key that triggers the process of interpretation and reflection. Metaphor operates as part of the symbolic language, activating the interpretive procedure and also functioning as an integral part of the hermeneutical method that it initially activated. This whole process becomes clear in the way Ricoeur differentiates metaphor from symbols while affirming that both belong to the same category of language.³³

Interestingly, this dynamic makes the metaphorical operation in the realms of symbolism and interpretation possible and necessary. By being an integral part of the interpretive process, metaphor “vivifies a constituted language”³⁴ to which it belongs. But by being radically distinct, it operates in association with interpretive method and “forces conceptual thought to think more.”³⁵ This dynamic process – pushing reflection to further reflection

²⁵ Ricoeur, *The Symbolism of Evil*, 349.

²⁶ Ricoeur, *The Symbolism of Evil*, 349-350.

²⁷ Ricoeur, *The Symbolism of Evil*, 355.

²⁸ Ricoeur, *The Symbolism of Evil*, 355.

²⁹ Ricoeur, *The Symbolism of Evil*, 357.

³⁰ Ricoeur, *The Symbolism of Evil*, 352.

³¹ Ricoeur, *Freud and Philosophy*, 27.

³² Ricoeur, *The Symbolism of Evil*, 350.

³³ Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976), 59.

³⁴ Ricoeur, *The Rule of Metaphor*, 303.

³⁵ Ricoeur, *The Rule of Metaphor*, 303.

– occurs through living metaphors, and “introduces the spark of imagination into a ‘thinking more’ at the conceptual level,” which essentially is the “soul of interpretation.”³⁶

This imperative to “think more” opposes the conventional understanding of the linguistic meaning of reality. Eberhard Jüngel adopts a similar approach in theology, drawing on the epistemology of Heidegger. Jüngel develops the idea of “thinking after”;³⁷ he argues against the structuralist position in which language is not open to referring to a reality beyond itself. In structuralism,³⁸ the language that is supposed to be the source of human wellbeing falls into the danger of limiting it by being caught in the circle of subject-object split. Jüngel argues that this would not be the case if language were released to create meanings that would in turn recreate existential structures of life and reality.³⁹

Like Ricoeur, Jüngel maintains that “all language, in its essence, is metaphorical,”⁴⁰ even if people assume language is literal. The metaphorical nature of language has the capacity to bring new insights in any reflective process. The thought that seeks after reality evokes the presence of language. Presenting reality in words is not like objectifying it, since, in the process of writing; words describe some part of reality and obscure the other. So both language and reality are identical because both are “evident and hidden” at the same time.⁴¹ Thus Jüngel argues that the dynamic interaction between all that exists through language can generate reflective thoughts that extend understanding into new areas. Such a process of thought brings new aspects of being and existence to light.⁴²

Accordingly, thinking always “thinks after” being. In this process, humans must take responsibility to distinguish themselves from the object of their reflection in order to “relate to that object critically and form concepts about it.”⁴³ It is at this intersection that the dynamic function of faith is set in motion. Similarly, Ricoeur argues for the dialectic of linguistic understanding: “we must understand in order to believe, but we must believe in order to understand.”⁴⁴ For Jüngel, “thinking after” is also a “thinking with faith,”⁴⁵ in which

³⁶ Ricoeur, *The Rule of Metaphor*, 303.

³⁷ Eberhard Jüngel, Darrel L. Guder (trans.), *God as the Mystery of the World* (Grand Rapids: Eerdmans, 1983), 163.

³⁸ Structuralism originated with Ferdinand de Saussure’s general linguistic theory. He argued that language must be considered in terms of its immanent structures rather than its use in speech. The constitutive structure he named as *langue*, and its use in speech he called *parole*. His position makes language synchronically a sign system, which is divorced from any reference. The signs in a system simply have meaning by their relationship to other signs in the same system. Consequently, these signs can be analysed in terms of immanent semiotic structures. Here, language is reduced to a fixed object of analysis, and loses contact with its place in real speech and life.

³⁹ Jüngel, *God as the Mystery of the World*, 161.

⁴⁰ Jüngel, *God as the Mystery of the World*, 160.

⁴¹ Jüngel, *God as the Mystery of the World*, 160.

⁴² Jüngel, *God as the Mystery of the World*, 163.

⁴³ Jüngel, *God as the Mystery of the World*, 163.

⁴⁴ Ricoeur, *The Symbolism of Evil*, 351.

⁴⁵ Jüngel, *God as the Mystery of the World*, 219.

one's thoughts are released to be "formed or be responsive to an antecedent reality."⁴⁶ Thoughts are affected by faith when faith too is a response to antecedent reality. Consequently, Jüngel argues that "all theological language is ... metaphorical."⁴⁷ Metaphor is the medium through which God reveals his own truth and self. The analogy of relation that exists within the nature of God serves as the vehicle for God's event of the self-disclosure in which God comes to humans.

A theological theory of metaphor thus operates in a way that "destroys the consistency" and "the semantic relevance" of prosaic statements.⁴⁸ It deconstructs in order to reconstruct – creating a tension in language in order to invent new meaning, which was not previously expressed in the ordinary linguistic characterization. Ricoeur argues that the peculiar significance of metaphor lies in the "solution of the enigma"⁴⁹ that it places before reader. At the same time, interpretation itself is the intrinsic part of the metaphorical process. This makes metaphor dynamic, continuing and living. The metaphor is living in the sense that, as a procedure of discourse, it dynamically connects the word to the context of the whole sentence and reconnects the cultural context of the discourse in which the whole sentence is placed. It is the most vital dynamism in any language. Consequently, Ricoeur is not interested in dead metaphors but in living ones, newly innovated, capable of forcing the process of thinking in humans and presenting new ideas in fresh ways. Thus the metaphor's work of interpretation in the dynamic process is itself part of the knowledge arrived at.

Metaphoric Existence

Ricoeur's theory of metaphorical language shows that metaphor can inform human beings of certain things about themselves and about the way in which they live in the world. This understanding occurs in peculiar new ways. The language of metaphor extends beyond itself to various dimensions of human existence; this is what Ricoeur means when he remarks that "man remains language through and through."⁵⁰

The linguistic formation of existence proposed by Ricoeur can be further developed by turning to the theological work of Gerhard Ebeling. He argues that the language through which God encounters humans not only criticises human existence but also sustains it because human beings are incapable of escaping their current condition in the context of fallenness. Consequently, the fundamental operational value of the biblical text lies in its address to humans in which it must interpret them, revise their understanding of themselves, question them radically and offer them a fresh understanding of themselves.⁵¹ For Ebeling this occurs in the word-event, which is determined by a particular situation and

⁴⁶ Jüngel, *God as the Mystery of the World*, 219.

⁴⁷ Jüngel, *God as the Mystery of the World*, 155.

⁴⁸ Paul Ricoeur, "On Interpretation," *Philosophy in France Today* (Cambridge: Cambridge University Press, 1983), 183.

⁴⁹ Ricoeur, *The Rule of Metaphor*, 214.

⁵⁰ Ricoeur, *The Symbolism of Evil*, 350.

⁵¹ Gerhard Ebeling, *Word and Faith* (Philadelphia: Fortress Press, 1963), 352.

context at a specific moment. In the word-event, the text speaks in a peculiar way that we had never anticipated. This is in contrast to the process of figuring out what the text actually signifies through the use of prosaic language. Ebeling argues that in the vital process of the language-event, reality is dynamic, alive and competent with a potential to impress reality upon us so that it is accepted and received. As a result, the operation of language becomes tangible in the sphere of human existence.⁵²

Following Ebeling's account, Jüngel's notion of the language-event moves even more deeply into considerations of the shaping of the human self. Ultimately, human life seems to be formed by an inseparable link with metaphoric language. He states that if a world is not linguistic, "man would exist in it, but he would not be truly human."⁵³ Jüngel's idea of reflection after reality through faith makes God's linguistic event existentially realized. In this process, God "addresses us; we respond in faith; and then we generate thoughts about God."⁵⁴ This linguistic model has wide implications for a theological understanding of text and human existence. Jüngel argues that, as God's event is a language event, human existence is a linguistic reality and possibility. God's revelatory event of language is not only an event but a relationship that shapes human identity. Similarly, God addresses human beings in the language-event first, and humans respond to him in faith and then eventually begin the reflective process.

Thus for Jüngel, it is not essential to develop an understanding of God first so that one can believe in God. Rather, in both cases of faith in God and reflection about God, God's existence and his act of disclosure are primary.⁵⁵ Instead of maintaining a process of thinking which is predetermined as to how the being of God is to be grasped, "thinking after" is a model that seeks to regulate the competency of human reason within the boundaries of God's omniscience. Jüngel observes that if a methodical procedure of reflection after God falls short of this intention, then God goes his way and human reflection will not capture God.⁵⁶

Jüngel's theology of metaphor also moves beyond Ricoeur's analysis, by arguing that human beings' understanding of themselves is both "cosmomorphic" and "anthropomorphic." I understand myself as I perceive myself in the objects of the external world of existence. What I perceive and intend to see are the realities that I grasp metaphorically. The self seeks to understand its own characteristics and traits through identifying them in the qualities of objects that exist in the external world.⁵⁷ For instance, a person's quality of physical strength can be projected and understood in the quality of objects like iron and rock.

According to Jüngel, this function of language involves two operations. First, human beings discover a possibility of existence through language based upon the world. Second, through

⁵² Ebeling, *Word and Faith*, 18-20.

⁵³ Jüngel, *God as the Mystery of the World*, 161.

⁵⁴ Jüngel, *God as the Mystery of the World*, 155.

⁵⁵ Jüngel, *God as the Mystery of the World*, 154.

⁵⁶ Jüngel, *God as the Mystery of the World*, 160.

⁵⁷ Jüngel, *God as the Mystery of the World*, 259.

means of projection, they bring much more than themselves into the process in which they gain a realization that the projecting self is not free and isolated from the world. This implies that the world that the human words express is none other than the self-created world that is framed out of sense impressions and creative imagination. As a result, human existence does not consist of an autonomous position from which the world could be assessed objectively. Since human language, which constitutes human life, is structurally metaphorical, the world of human existence comes to human perception in a fresh way with fresh possibilities as dynamic living reality.⁵⁸

Jüngel's notion of the anthropomorphic and cosmomorphic dimensions of language can be further argued in terms of the biblical language, whose fundamental function is to communicate God's self to humans and to provide them with a life. This occurs by means of anthropomorphic and cosmomorphic expressions drawn from human and cosmic entities. The biblical revelation proves that God's being, existence, nature and identity are shaped for human beings by employing anthropomorphic language such as God's eyes, hands, feet, finger, mind, wisdom, back, throne and many others. Further, the cosmomorphic nature of the biblical language is evident in the expressions such as creator, covenant maker, redeemer, fire, cloud, water, rock, dove, shepherd, and so on. The events of Christ's incarnation, crucifixion and resurrection are some of the best analogies to illustrate this aspect of language.

Moreover, God's self-understanding is an inscrutable mystery to human beings. Nevertheless, the revealed reality of God's being is shaped and presented through such anthropomorphic and cosmomorphic language. This entails, Jüngel argues, that God projected his mysterious self upon the objects of human existence so that he could become a relational partner. So the God who comes is the one whose existence is shaped by and made possible in the world through language. This is also paradigmatic for human being, existence and identity formation. Thus "for God, metaphor is the house of existence; for humanity, metaphor is the house of being."⁵⁹

Bibliography

Ebeling, Gerhard. R. A. Wilson (trans.). *Introduction to a Theological Theory of Language*. London: Collins, 1973.

Ebeling, Gerhard. *Word and Faith*. Philadelphia: Fortress Press, 1963.

Grelot, Pierre. *The Language of Symbolism: Biblical Theology, Semantics, and Exegesis*. New York: Hendrickson Publishers, 2006.

Heidegger, Martin. ED William McNeill (trans.). *Pathmarks*. Cambridge: Cambridge University Press, 1998.

⁵⁸ Eberhard Jüngel, Darrel L Guder (trans.) *God as the Ground of the World* (Grand Rapids: Eerdmans, 1983), 353.

⁵⁹ Heidegger, *Pathmarks*, 239.

- Kant, Immanuel. James Creed Meredith (trans.). *The Critique of Judgement*. Radford: Wilder Publications, 2008.
- Jüngel, Eberhard. Darrel L. Guder (trans.). *God as the Mystery of the World*. Grand Rapids: Eerdmans, 1983.
- Jüngel, Eberhard. Darrel L Guder (trans.). *God as the Ground of the World*. Grand Rapids: Eerdmans, 1983.
- Ricoeur, Paul. *The Conflict of Interpretations: Essays in Hermeneutics*. Evanston: North western University Press, 1974.
- _____. *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language*. London: Routledge & Kegan Paul, 1978.
- _____. Denis Savage (trans.). *Freud and Philosophy: An Essay on Interpretation*. London: Yale University Press, 1970.
- _____. *Fallible Man: Philosophy of the Will*. Fordham University Press, 1986.
- _____. Emerson Buchanan (trans.). *The symbolism of Evil*. Boston: Beacon Press, 1967.
- _____. *Interpretation Theory: Discourse and the Surplus of Meaning*. Fort Worth: Texas Christian University Press, 1976.
- _____. "On Interpretation," *Philosophy in France Today*. Cambridge: Cambridge University Press, 1983.
- Sefler, G. F. *Language and the World: A Methodological Synthesis within the Writings of Martin Heidegger and Ludwig Wittgenstein*. Atlantic Highlands: Humanities Press, 1974.
- Townsend, Tabney. Lewis Edwin Hann (ed.). "Metaphor, Hermeneutics and Situation," *The Philosophy of Paul Ricoeur: The Library of Living Philosophers*, Vol. XXII. Illinois: Open Court, 1996.

The Nature of Ministry: Priestly or Prophetic?

A reflection on trends and practices in the charismatic/Pentecostal movement

Barry Chant

*Author: Dr Barry Chant was founding president of Tabor College in Australia from 1979-2003. He was pastor at the Wesley International Congregation in Sydney from 2003-2009. Barry is a teacher, an author and a public speaker and has written many books including *The Spirit of Pentecost: the origins and development of the Pentecostal Movement in Australia, 1870-1939*. He is married to Vanessa and they have three adult children and twelve grandchildren. He is an ordained minister in the CRC Churches International.*

ABSTRACT

In his penetrating volume *The Genius of Puritanism*, Peter Lewis draws a fascinating distinction between the priestly model and the prophetic model of public worship.ⁱ This distinction seems to me to be pertinent to current charismatic practice and the nature of Christian ministry.

It is obvious we are in a time of exciting spiritual visitation. Many significant developments make it plain that the nineties may well go down in history as a period of revival. The final years of the twentieth century began as a Decade of Harvest. International groups like GCOWE and ICCOWEⁱⁱ coordinated major conferences and prayer gatherings. There was the rising up of a world-wide prayer movement. Undeniable visitations occurred in Argentina, Indonesia and China. Bible Colleges throughout Australia reported record enrollments. Evangelists such as Reinhard Bonnke were leading millions to Christ.ⁱⁱⁱ Thousands of people were involved in aspects of what came to be called the 'Toronto blessing' and subsequently the 'Pensacola revival.'

God must be praised for the many people whose lives were changed in some way. There were some wonderful testimonies of his great grace. Both individuals and churches were positively affected. The attention of the media was attracted by revival phenomena and churches made headlines as a result.^{iv} Good and godly people from all denominations were enthusiastic participants in what was happening.

On the other hand, equally good and godly people also raised concerns, in some cases very strong ones.^v Sadly, the result, at times, was an unhelpful degree of acrimony. In the following discussion, I have oversimplified two ministry models for the sake of clarity, but I hope this

paper will focus on the major issues in a way that will help clarify them in a charitable manner and enhance mutual understanding.

The priestly model

The priestly model of ministry is one in which there are two major underlying concepts. *First, the minister sees his primary ministry as to God, not to the people.* So the major purpose of a service of worship then is to offer praise and prayers to God.

Once, with a group of Australian Christians, I visited an ancient Orthodox church building in Jordan. We arrived while a service was being conducted. The surprising thing was that the only people in the church were the priest and a lay reader. There was no congregation. But the priest continued with the liturgy, the reading of Scripture and the intoning of prayers, apparently unconcerned that there was no one else present. It appeared that for him an empty building was not a problem, because his major task was to offer acts of worship to God. This is not an unusual occurrence in some churches.

The second major concept of a priestly approach is that *the minister's role is to represent the people before God and to be their spokesman.* So it is through him that they find acceptance and receive blessing.

Anyone with even a casual acquaintance with the Scriptures will realise that this is an Old Testament approach to ministry. The people come to the Temple, offer their gifts to God and then rely on the priest to represent them before God and to secure their forgiveness. The day of atonement is the outstanding example, when the high priest goes into the most holy place, taking blood and splashing it on the altar, as an expiation for sin both for himself and for the people (Leviticus 16:1ff).

While we now live under the new covenant, many people feel that some aspects of Old Testament ministry are still applicable today. The priestly model is followed in most liturgical churches, where the title 'priest' is used for pastors^{vi} and where only an ordained priest can consecrate and/or dispense the communion elements, so that through his ministrations, the members can approach God sacramentally. Then, in return, it is through the minister that the grace of God is bestowed on the people.^{vii} It is also common in such churches for the majority of the service to be devoted to confessions, prayers, readings and communion, with only a few minutes, if any at all, given to preaching. This is a time-honoured approach, which has been followed by thousands of churches for hundreds of years.^{viii}

Interestingly, among Pentecostals and charismatics, there are also elements of a priestly approach. This is particularly evident in the strong emphasis on prayer lines where there is laying on of hands for healing and blessing. There is an unspoken but plain message here that it is through the ministrations of the pastor, or his appointed assistants, that blessing is received. Phrases like 'altar call' carry suggestions of old covenant thinking. Similarly, the strong emphasis on tithing and, in some cases, of seeing the minister as 'the Lord's anointed' reflect a priestly approach.^{ix} The popular but non-scriptural idea that the father is 'the priest

in the home', the only one who can properly represent his family before God, is another example.

In the New Testament, the word 'priest' is used of all believers. We are 'a holy priesthood offering spiritual sacrifices acceptable to God through Jesus Christ' (1 Peter 2:5). Christ has made us 'priests to serve his God and Father' (Revelation 1:6; 5:10). As believer priests, all God's people have the privilege of ministering to each other by praying for one another (Ephesians 6:18; Colossians 4:3; James 5:16) and encouraging one another (1 Thessalonians 4:18; Hebrews 10:25).^x

The prophetic model

The prophetic model of ministry also sees the minister as standing between God and people. But there is a significant difference. Instead of bringing the people to God, the minister's task is to bring the word of God to the people.^{xi} His duty is not primarily to gather up the people's worship and present it to God, and then, in turn, to be the bearer of grace. Rather, it is to proclaim the great and eternal truths of the gospel, so that the people discover the grace of God for themselves, through the Word of God.

We have been blessed with every spiritual blessing, says Paul (Ephesians 1:3) and we are complete in him (Colossians 2:10). Peter points out that God's divine power has given us everything we need for life and godliness (2 Peter 1:3f). Prophetic ministry teaches these things so clearly that people find all their longings realised in Jesus and rest in the fullness of his grace which they have already received (John 1:16).

Fundamental to the priestly model is the idea that the proper way to deal with God is through the priest. Fundamental to the prophetic model is the concept that Christ is the great High Priest and that every believer is a priest under him. Hence, the minister's task is to be a faithful herald of the Word, preaching Christ in all his fullness and teaching believers how to cultivate their ongoing, living relationship with him.

Of course, in many cases, both functions are blended, so that although the priestly model is followed, say, for communion, the prophetic model is expressed through a strong proclamation of the gospel.^{xii} In many ways, this is the ideal. Although, in this paper, I am arguing strongly for the prophetic model, it is clear that there are aspects of the priestly model that should be implemented, especially, the mutual ministry of believer-priests to one another. Overall, however, there is no doubt where the biblical emphasis lies.

In his ground breaking *The Sociology of Religion* (1922), Max Weber wrote:

Preaching, which in the true sense of the word is collective instruction concerning religious and ethical matters, is normally something associated with prophecy and prophetic religion. Indeed, wherever it arises apart from these, it is an imitation of them. But as a rule, preaching declines in importance whenever a revealed religion has been transformed into a

priestly enterprise by routinization, and the importance of preaching stands in inverse proportion to the magical components of a religion.^{xiii}

Weber goes on to point out that in Christianity, the ‘magic’ elements of the faith have declined proportionally as preaching has been emphasised. In other words, the higher the level of preaching, the more rational faith becomes. In Protestantism, he argues, ‘the concept of the priest has been supplanted altogether by that of the preacher.’ While this may have been true of the rigid and cerebral Protestantism of 19th and early 20th century Germany, it is less applicable to the Pentecostal/charismatic renewal, where priestly ministrations have come to the fore once again. Consequently, we have what Weber calls some of the ‘magic’ elements of the faith. By this he means an approach where ministry ‘in all its forms is the priests’ real instrument of power’ and where the pastor or priest or rabbi or guru influences people to an unhealthy degree. Where there is strong prophetic preaching, however, the faith of the people is wrenched from ‘its bondage to tradition based upon magic.’^{xiv}

Weber’s study ranges across many religions, and he sees a variety of ways in which priestly power expresses itself. In some cases, he argued:

The manner in which this divine grace is distributed depends in considerable measure on whether certifying proofs of the personal possession of charismatic gifts of grace are required of these earthly intermediaries between man and saviour.^{xv}

This is clearly pertinent to any consideration of ministry in the Pentecostal/charismatic movement. Although Pentecostals teach and preach that there is only one mediator between God and man, the man Christ Jesus (1 Timothy 2:5), *in practice*, the model too often presented is that other mediators are also required – usually people with special gifts or power. So we emphasise the repeated need to respond to altar calls, to have hands laid on us, to be prayed for, to be ‘slain in the Spirit,’ and so on, in order to receive the blessing of God. We say one thing, but we model another. So Weber goes on to suggest that the sinner knows salvation is his because he can always engage ‘in some occasional religious practice’ or carry out some religious rite.^{xvi}

This is strong stuff and many in the Pentecostal/charismatic tradition would want to argue equally strongly against it. Yet an objective consideration of what has been happening in recent years cannot avoid the conclusion that the essence of Weber’s argument may be true.

Preaching Christ

In the New Testament, there are scores of references to preaching and proclaiming the Word of God. There are hardly any references to ministers leading people in worship or to regularly praying for the congregation in a mediatorial sense. There are specific instances of laying on of hands for the fullness of the Spirit or for healing (Acts 8:17; 9:17; Mark 16:17f) or for the impartation of a spiritual gift (1 Timothy 4:14) but there is nothing to suggest that laying on of hands for blessing was a general practice as a basis for Christian living (c.f. 1

Timothy 5:22) or that it should be normative for the church. It is walking by faith in the Spirit every day that is important (Galatians 5:16), not through 'blessings' received week by week through mediatorial ministry.

It is the consistent evidence of Scripture that is important here. It is not enough to pull out one or two texts to justify a particular manifestation or method of ministry. What we need to observe is the whole counsel of God. One witness is not enough (c.f. Deuteronomy 19:15). And the overwhelming focus is prophetic. For instance, in the Great Commission, Jesus' major command was to preach and teach (Matthew 28:19-20; Mark 16:15-20) and to bear witness to Him (Acts 1:8). The record of Acts shows clearly that the primary thrust of the apostles was preaching and teaching (e.g. Acts 2:46; 4:33; 5:42; 7:2-53; 8:4; 13:5, 14-41; 14:21; 17:2-3; 18:4-5). The result was that the Word of the Lord spread widely and grew in power (Acts 19:20).^{xvii} Frequently, when the early apostles and evangelists healed people, technically they did not pray; they just pronounced healing in the authority of God's word (Acts 3:6; 9:34, 40; 14:10).

In the Letters, the major focus is on the proclamation of the gospel. When Paul prays for people, more often than not, it is for them to have greater understanding of the glorious truths of Jesus Christ and to develop Christian character in their lives (Ephesians 1:17-23; 3:14-19; Philippians 1:9; Colossians 1:9). When he asks them to pray for him, it is that he might be more effective as a preacher of Christ (Ephesians 6:19-20; Colossians 4:3; 1 2 Thessalonians 3:1-2).

In the Pastorals, where the author gives specific instructions to two young men in the ministry, it is remarkable to observe that there are no verses that refer to music, only three that mention spiritual gifts, only five that deal with worship and only nine with prayer – but 58 verses deal with teaching, preaching and learning.^{xviii} This emphasis on God's Word is remarkable. For Paul, the prophetic model was clearly paramount^{xix}.

Paul makes it plain to both Timothy and Titus that the proclamation of God's Word is of top priority. It must be treated seriously and presented in a self-controlled fashion, with integrity and soundness of speech (1 Timothy 4:12-13; Titus 2:6-8). Timothy is to maintain the preaching of sound doctrine, no matter what other popular preachers may be saying or doing. He is 'always to be sober' and to 'keep his head' in all situations (2 Timothy 2-5).

How do we relate this to situations where ministers are so lacking in self-control that they cannot even stand on their feet or speak coherently, or when there is so much 'holy laughter' or other similar behaviour in the congregation that the message cannot be heard?^{xx} The model of ministry described in the Pastoral Letters, and in Titus chapter two in particular, and the model presented in some 'revival' meetings have little in common. After watching one television program in which, among other things, the preacher blew on people and repeatedly caused people to collapse to the floor, I found myself asking the question, '*Would Jesus have behaved like this?*' The answer was not hard to find.

How do such practitioners reconcile their behaviour with the Scriptures in these cases? This is a serious question which has yet to be seriously addressed by those concerned. Again, it is not enough to pluck a text or two from the New Testament that may, at a stretch, suggest such behaviour. It is the plain and consistent teaching of God's Word that must be heeded.

Revival phenomena

In some circles, there is currently widespread talk of 'revival'.^{xxi} As this word does not occur in the New Testament, it is difficult to deal with it biblically. In fact, there is a good case for arguing that it is not a biblical concept at all. Certainly, most of the justification for 'revival' is drawn from recent church history rather than from Scripture. The reasoning is circular. Having decided that events such as the Great Awakening were 'revivals,' whenever similar phenomena occur, we call these 'revival,' too. Some of the commonly recognised features of such a revival are to be found in Scripture – such as repentance, conversions, prayer, enhanced fellowship and the like. Some are not – especially phenomena like falling to the ground, laughing, jerking, animal noises and so on. When these things also occur as the result of laying on of hands or of going to a certain place, there seems good reason to suggest that we are slipping back into a priestly model rather than a prophetic one.

The so-called 'Toronto blessing' was an interesting example of this. In 1994, a small church in Toronto, Canada, gained international attention because of an explosion of spiritual and emotional excitement during which hundreds, indeed thousands, of people claimed to experience refreshing and life-changing encounters with God. People travelled from all over the world to 'catch the fire'. Day after day there were crowded gatherings that often continued until the small hours of the morning. There were extended times of worship, expressions of fervent praise, outbursts of love and forgiveness, moving encounters with God. There were also phenomena such as crying, fainting, shaking, waving arms up and down like a windmill and drifting into catatonic states. Laughter was so common the media dubbed it the 'laughing revival'. Many underwent long periods of 'carpet time' where they lay on the floor, apparently oblivious to what was going on around them, absorbing the 'presence' of the Holy Spirit. Some were laughing, some were crying, some found themselves speechless, others trembled and shook violently while, others were even making noises like those of animals.^{xxii} It was widely claimed that the 'Toronto blessing' was infectious. You got it from someone else who already had it.^{xxiii} Having someone lay hands on you was virtually a requirement. Numerous conferences were held with the theme 'Catch the Fire,' as if the fire of God was contagious but only if you had personal contact with others whom the fire had already singed.^{xxiv} While it would be foolish and unbiblical to say we cannot bless one another, or pray for one another, some questions are raised by this approach, such as the extent to which this impinges on our rights and privileges as believer priests and the potential devaluation of the proclamation of the gospel.

Second, sometimes, in some conferences or services, preaching was abandoned or abbreviated so that more time might be devoted to 'ministry'.^{xxv} In other words, it was more important to 'impart the blessing' by laying on of hands and prayer than by preaching the

Word of God.^{xxvi} It was not unusual for there to be no significant preaching of the Word in the meetings of one major exponent of ‘revival’.^{xxvii} Further, the speaker would frequently encouraged people not to use their minds in trying to analyse what is happening^{xxviii} – an approach that is foreign to the New Testament.^{xxix} People were told to ‘leave their brains at the door,’ or warned against being ‘stiff-necked’ like the scribes and Pharisees. Another speaker from Pensacola told an Australian audience not to be critical. A critical spirit, he said, would ‘damn them to hell’. No attempt was made to distinguish between such a critical spirit and honest questioning. What was important was to accept everything that was happening without examination. Such a manipulative approach is regrettable in any context – and particularly so in a Christian gathering. The same speaker told people who felt they had backslidden or somehow fallen away to be rebaptised – a view which is clearly contrary to Scripture.^{xxx} The sad thing was that so many people seemed to have no problems with these statements.^{xxxi}

Generally, if there are physical manifestations recorded in Scripture, they result from receiving a message from God – the word precedes the experience (Acts 8:4-8; Revelation 1:17) – and we are encouraged to use all our faculties in studying the Word and ways of God (Mark 12:30; Romans 12:1-2; 2 Timothy 2:15).^{xxxii} This includes questioning and testing what is being practised and taught (1 Titus 5:19-21; 1 John 4:1-6).

The Puritan writer Richard Baxter (1656), whose classic volume *The Reformed Pastor* is still widely read today, urges ministers themselves to be diligent in study:

Some men have no delight in their studies...and are glad when they are from under the yoke. Will neither the natural desire of knowledge, nor the spiritual desire of knowing God and things divine, nor the consciousness of our great ignorance and weakness, nor the sense of the weight of our ministerial work – will none of these things keep us closer to our studies, and make us more painful in seeking after truth? O what abundance of things there are that a minister should understand! and what a great defect it is to be ignorant of them!^{xxxiii}

That people sit in church with eager longing for the Word and then go home and live a morally upright life seems to count for little. Unless there is some identifiable experience or manifestation, we are not impressed. Yet are not a passion for Christ, a delight in His Word and an upright life genuine signs of revival? Indeed, this is the major thrust of Jonathan Edwards’s writings. Edwards was widely quoted by advocates of the ‘Toronto blessing’.^{xxxiv} Yet his final, most mature comments, point out that the only sure signs of revival are that the Scriptures are taken as an absolute guide and that people live upright lives.^{xxxv} For him, the moving of the affections was only valid when it was the result of the preaching of the Word of God. This is clearly also Paul’s emphasis in the pastoral letters. In his instructions to the young apostles Timothy and Titus, he says nothing about emotion or experience, but 65 verses specifically focus on Christian lifestyle. What Paul considered important is very plain.

Third, there is a widespread weakening of the preaching of the cross. This has been true of liberal churches for decades, but it is now, for entirely different reasons, a problem in the charismatic movement. In some meetings, the redeeming work of our precious Saviour and the forgiveness that is ours through his atoning sacrifice is virtually overlooked. I have personally sat in several gatherings where people were invited to receive a 'blessing' but little or no mention was made of the fundamental teaching that all blessings are ours only through Christ.^{xxxvi} Even a cursory glance at the New Testament makes it plain that the preaching of the cross was the major message of the early church. It is found on virtually every page. There can be no argument about the priority of the proclamation of this wonderful message (1 Corinthians 1:22-24). It is always central.

Fourth, there is the danger of accepting a new means of grace. Whereas once we would come to God, by faith, trusting only in the merits of His Son, our Saviour (Romans 5:1-2; 8:1-39), in some quarters we now come to God by having an experience of being 'slain in the Spirit' or 'holy laughter' or some other bodily extravagance which is normally administered to us by someone else. Do we now have a third sacrament?

Again, this is not to say it is wrong for us to pray for each other. Nor is it to deny God's blessings. This author personally knows many who have been greatly refreshed through 'revival' meetings. Some ministers say their whole calling and commitment has been revolutionised. Whereas before, they were weary and sluggish, they felt rejuvenated and testify to a new intimacy with God. I know others who have been healed or helped in various ways. Praise God for these. It would be churlish to reject everything that happens in a given context because it is necessary to reject some things. But it is to ask a serious question about where our emphasis lies. Is this form of ministry fundamentally priestly or fundamentally prophetic? And if it is basically priestly, are we heading in a dangerous direction?

Of course, it may be argued that I am mistaken in my understanding and that the priestly approach is an equally valid one. But if it is, then a consistent biblical case needs to be presented. It is not enough that the 'fruit' be attractive; the 'root' must also be sound.

Not in a vacuum

'Revival' phenomena do not emerge in a vacuum. There is always a religio-cultural setting of some kind. In Australia, several trends have helped to prepare the way. Briefly, here are some of them –

Christless worship. For the last three decades of the twentieth century, there was a move away from testimonial, gospel-centred songs to more aspirational, experience-centred music. This was a subtle shift. A preliminary study carried out a few years ago suggested that whereas in the 1970s, some 23% of songs made specific reference to the cross, in the 1990s the figure was nearer 6%. Another exhaustive study suggested the current figure was nearer 3%.^{xxxvii} There is some anecdotal evidence to suggest that by the turn of the century, both the name and the cross of Jesus were regaining lost ground and appearing more often in charismatic hymnody. On the other hand, there was a growing emphasis on power, victory,

blessing, overcoming, dominion over the nations and the like. While not all of this is wrong in itself, and while it is obviously not essential that every song should be about the cross, it would be a cause for alarm if relatively few of our current songs had a gospel-centred emphasis. In such an experientially focused climate, it is easy to slip into an overall mode of ministry which gives slight recognition to the redemption that is ours in Christ Jesus.

This is not to say that the gospel must be preached in every gathering of believers. Clearly, some of the people who have been blessed in services where there has been little or no preaching of Christ have heard the message elsewhere and have acted upon it, even though it was not actually spelled out on that occasion. Nevertheless, where blessing is consistently promised without due recognition of the central message of redemption, the ministry is out of balance.

Pastoral pragmatism. In Australia, especially in Pentecostal and charismatic circles, there has been a widespread emphasis on church planting and church growth.^{xxxviii} There is also an ongoing stress on getting ‘results’ in public gatherings – healings, ‘slayings,’ emotional experiences and the like. Obviously, this has much to commend it. Biblically, there is a scriptural mandate to plant churches wherever and whenever possible. But along with these emphases runs the dangerous and subtle pressure of performance expectancy. If we are truly successful, we will grow a big church or attract large crowds or organise huge rallies or have dramatic ‘results.’ The obverse is plain: if we do not see such ‘results’ our ministry is unsuccessful. The temptation to pursue models of ministry which will achieve these goals is clearly very great.^{xxxix}

Douglas McBain wrote:

The heart of the gospel is no longer to do with the gracious action of God in Christ for our salvation, to which our response is to be made with repentance and faith inspired by the Spirit, it is to do with whether our presentation of these truths is effective in the growth of our churches, the planting of new churches, or the attractiveness of our charismatic ministry. No one doubts the worth of such results, but when we succumb to pragmatism we are in serious danger of concluding that any means that produces these desirable ends are justifiable for us.^{xl}

This actually indicates an even deeper problem of theological shallowness. A comprehensive theological framework through which to screen new phenomena seems either to be lacking or, perhaps worse, ignored. Too often, there is a tendency toward an eclecticism of randomly picking and choosing methods and techniques that appear to work, without due reflection on the biblical justification for them.

Ian Jagelman laments,

The fact is that, for the present, many Pentecostal pastors are greatly reluctant to abandon the authority of ‘what works’ in favour of what may be true but which has not [been], or cannot, be seen to ‘work.’

Before Pentecostal pastors abandon the authority of what they have been presently taught ‘works’ they will need to be persuaded that what they are being offered in the way of new doctrine works just as well, if not better.^{xli}

An extreme case is that of a well-known pastor who, when asked why he opened his platform to a certain itinerant minister, replied, ‘I know his teaching is questionable in many areas, but he always brings a crowd and we always have many conversions.’ Such an ends-justifies-the-means philosophy dangerously compromises the integrity of the gospel.

Experientialism. The positive contribution of the Pentecostal/charismatic movement has been its reawakening of people to an experience of the power of God. This is, in fact, its strength. In the face of an emotionally sterile evangelicalism and a spiritually empty liberalism, Pentecostals have opened the door for people to respond emotionally as well as intellectually to the Word of God. But the danger has always been of a preoccupation with experience and the seductive nature of power. So when any new minister or movement emerges which seems to demonstrate the power of God in a new way, it is welcomed, often uncritically. The history of the movement in Australia has been marred by too many examples of this.^{xlii}

Unfortunately, when people are blessed in a particular context, they often fail to evaluate the rest of the context. They can too readily assume that because a part is right, the whole is also right. On this basis, almost anything can be seen as valid. Every week, one hundred thousand people visit the Marian shrine at Lourdes and many claim wonderful blessings.^{xliii} By comparison, the gatherings at Pensacola, for example, were relatively insignificant. Does this mean that what happens at Lourdes is right? Large crowds and exciting, even miraculous, phenomena prove nothing. In 1973 I wrote, “The danger is...that people may associate the blessing with the message; thus, where there is no blessing, there is no truth... This has ever been the weak spot in Pentecost... Experience speaks louder than truth”.^{xliv} Today, some 40 years later, the point is still valid.

Sanctification may also be seen in terms of experience. People have sometimes been encouraged to find Christian victory through the prayers and ministry of others rather than through their own understanding of the completeness of the work of Christ.^{xlv} The clear teaching of the New Testament is that we only live godly lives by such things as putting on Christ, walking in the Spirit, renewing our minds, consistent prayer and obeying God's Word (e.g. Romans 6:1-11; Galatians 5:16-24; Ephesians 1:1-13; Colossians 3:1-17). There is hardly a New Testament reference to achieving holiness or overcoming sin by having someone pray for us or lay hands on us.^{xlvi} When we know the sanctifying power of God through the name of Jesus and the power of the Spirit (1 Corinthians 6:11; 1 Peter 1:2), we are less likely to be attracted to or moved by some other means of achieving this.

Again, it must be stressed that this is not to argue against the place of emotion or experience. There is no doubt that genuine Christian faith always touches the emotions. So if people want to shout, sing, dance, lift their hands, weep, laugh or rejoice, there can be no proper objection. Such actions are normal and natural human responses to intense excitement or emotion. The problem lies in placing a priority on such emotions or on making them an end in themselves.

A further difficulty occurs when we fail to distinguish between natural and unnatural responses. For example, when people at an exciting sporting event shout, cheer, weep, jump, lift their hands and so on, this is seen as a normal response to an exciting stimulus. But if those same people were to drop to the ground, roll around, faint, jerk uncontrollably or make animal noises, there would be serious concern, to say the least. This behaviour would be seen as unnatural and excessive. The same kind of distinction needs to be made in gatherings of God's people. Emotional expression is genuinely human; emotionalistic behaviour actually demeans our God-given humanity.^{xlvi}

Future-tense faith. There is a common tendency to see the Christian life in terms of 'becoming what we ought to be' rather than 'becoming what we already are'. The idea is common that the blessings of God are out there ahead of us somewhere and we need to struggle to find them. Of course, some blessings *are* future – our hope in heaven is an obvious one. But the writings of the New Testament clearly point to the fact that God has already blessed us with all the blessings we need for this present life (Ephesians 1:3). Every blessing is ours now in Christ Jesus. We are complete in him (Colossians 2:10). We have already received his grace (John 1:16). We have been washed and sanctified (1 Corinthians 6:11). It is because of what God has already done for us that we can live the life of faith (Colossians 3:1, 9). To put it differently, the indicative precedes the imperative. When we accept what we are, we can do what we have to do.

So because the joy of the Lord is already ours, we can rejoice in him. Because we are already filled with his love, we can love others. Because we have been made new, we can live as new people. Because we are seated in heavenly places in Christ Jesus (Ephesians 2:6), we can exercise authority over sin and all the works of the devil.

That there seems to be a frequent lack of appreciation of these truths is reflected in the ongoing number of believers who either continue to pursue religious observance in the hope of gaining additional credit with God or who follow the latest charismatic phenomenon – whether it be singing in the Spirit, dancing before the Lord, inner healing or being 'slain in the Spirit' in the hope of deepening their experience of the 'presence' of God. As James Wong once put it, 'If your life is already in revival, you have no need to chase after revival phenomena.'^{xlvi} If believers are clearly taught their standing in Christ, they will not be shifted and moved by every wind of doctrine. If, however, they are taught that spirituality and Christian maturity come from a succession of 'blessings' or from 'the coming revival' they will always be unstable and insecure. Where the New Testament emphasis lies is plain.

Ministerial dryness. There is increasing evidence to suggest that the demands and pressures on the ministry in recent years have taken their toll. It has been claimed that as many as

10,000 former pastors have left the ministry in Australia.^{xlix} While this figure is probably exaggerated, the number of ministers who visited Toronto in 1994-1997^l and the large numbers who continue to attend various conferences and conventions around the world suggest that among many of those who are still in the ministry, there is an ongoing sense of lack, of sterility, of frustration, of dryness and of weariness.^{li} This is a serious situation. Of course, it is also reflected in the people who make up the congregations.

These five trends provide fertile ground for a priestly model of ministry. When our focus is taken from Christ – even partially – it is easy to look to human resources to supply our need. When we are motivated more by pragmatism than by the essential truth of God’s Word, it is appealing to see apparent success as more important than faithfulness to the truth. When experience becomes the standard by which we evaluate ministry, it is easy to see those who offer the greatest experience as having the greatest ministry. When we do not realise the blessings that are already in our possession, we will inevitably search for them somewhere else. When we are dry and thirsty at heart, it is tempting to look to somebody else’s prayers to refresh us, rather than to the time-honoured New Testament emphasis on being found in Christ, walking in the Spirit and trusting God’s Word.

Biblical foundations

So if there are questions about some charismatic phenomena, how is it that so many people testify to new encounters with God, to emotional healing, to spiritual rejuvenation, to a closer intimacy with the Lord?

As we have noted, there is an important place for praying for each other and for ministering love and care to those around us. Many people need an experience with God to refresh and renew their souls. For them, an emotional experience is the best way to open up to him. God, in his great grace, honours the prayer of faith and richly blesses those who reach out to him. He has always used vessels of clay, even if flawed, to achieve his purposes.

But if the priestly model is all we have, we stand in danger of long-term dissatisfaction. Only the prophetic model of ministry can sustain us. We do not live by short-term experience alone, but by every word that proceeds from the mouth of God (Matthew 4:4). Only regular, steady, consistent, Christ-centred proclamation of the gospel, in all its richness and fullness, will uphold us. This is the crux of the whole debate.

All great Christian movements have been built on a solid biblical foundation. From the days of the early church onwards, where a significant awakening has occurred, it has been grounded on God’s Word. Obvious examples spring to mind – Lutheranism and justification by faith; the Anabaptists and believers’ baptism; Pentecostalism and baptism in the Spirit. On the other hand, movements where there has been little or no distinctive biblical foundation and where the Word of God has been made secondary to worship and prayer, such as the Welsh Revival of 1904-1905, have soon faded away, leaving little to show for the heights reached. As Edwards frequently noted, seed on stony ground springs up quickly, but it does not endure.^{lii}

Because it is not primarily prophetic in its thrust, over-emphasis on 'revival' may also languish. Sometimes there is an almost frantic hunt for biblical texts to justify unusual or exciting phenomena, but this kind of proof-texting is not enough. It is the whole fundamental fabric that is at risk. If it is more priestly than prophetic, this is an inherent weakness. Unless some way can be found to undergird it with a strong biblical foundation, and to set it on the rock of the gospel of Christ, like the house built on sand, it will not stand the storms. Ironically, if such a foundation can be found, and people are taught to trust only in Christ and to be utterly caught up in him, then there will be little need for such 'revival' anyway.

The priority of preaching

To go back to the beginning, the Puritans certainly had no doubt about the priority of preaching. In fact, in spite of popular opinion to the contrary, this was Puritanism's distinguishing quality. McCulloch, who confessed his love for Anglican liturgy, conceded hardly any of his 1184 pages to the place of preaching among Puritans, but does manage to offer the backhanded comment that high churchmen 'did not exactly despise preaching'.^{liii} Puritans felt more strongly. William Perkins put it simply:

They therefore are thoroughly deceived who think a minister to discharge sufficiently his duty though he preach not...for if a minister hath not this virtue [of preaching] he hath none...^{liv}

Robert Trail (1682) made things very plain:

Art thou a minister? Thou must be a preacher. An unpreaching minister is a sort of contradiction.^{lv}

Richard Baxter (1656), pleaded with his hearers:

I earnestly beseech you, in the name of God, and for the sake of your people's souls, that you will not lightly slubber over this work, but do it vigorously and with all your might; and make it your great and serious business... Study, therefore, beforehand, how to do it, as you study for your sermons...

...How few ministers do preach with all their might...in such a manner as to make men believe they are in good earnest! ...Alas! we speak so drowsily...that sleepy sinners cannot hear... O sirs, how plainly, how closely, how earnestly, should we deliver a message of such moment as ours, when the everlasting life and everlasting death of our fellow-man is involved in it! ...In the name of God, brethren, labour to awaken your own hearts, before you go into the pulpit...^{lvi}

Interestingly, the early Pentecostals placed a similar priority on preaching. The proclamation of the gospel was primary. Experiences such as baptism in the Holy Spirit were justifiable because they were firmly and plainly taught in Scripture. Anything that was not biblical was roundly rejected.

What shall we say to these things?

So what conclusion shall we reach? That ministry should be only prophetic? Clearly, no. As the Church is 'a royal priesthood' and 'a kingdom of priests' (1 Peter 2:5, 9; Revelation 1:6; 5:10) there is undoubtedly a need for a priestly ministry. As all believers are priests, so priestly ministry is for all believers. It is our privilege to minister to one another. So it is right and proper for us to encourage one another (Hebrews 10:24, 25), to pray for one another (James 5:16), to use spiritual gifts such as healing and prophesying for one another (1 Corinthians 12:7-11) and to help one another (Galatians 6:9, 10). In practice, different people will minister in different ways (Romans 12:6-9).

Never, however, will this be in a mediatorial sense. Never will we approach ministry with the idea that other people can only receive grace through us.

It is through the prophetic model that the balance is achieved. The proclamation of God's Word is the primary focus of ministry. Through preaching the gospel, men and women are brought to a place of faith and obedience. This is more important than receiving so-called 'blessing.' Indeed, the ultimate, true blessing is turning away from sin and obeying the gospel of the Lord Jesus Christ (Acts 3:26; 5:32; 2 Thessalonians 1:8).

The great Baptist preacher, Charles Spurgeon (1834-92) put it very well. To young men training for the ministry, he said,

We have a fixed faith to preach, my brethren, and we are sent with a definite message from God... As for me...I am certain there is a God, and I mean to preach it as a man does who is absolutely sure!

...We claim no priesthood over and above that which belongs to every child of God; but we are successors of those who, in olden times, were moved by God to declare His word, to testify against transgression, and to lead His cause. Unless we have the spirit of the prophets resting upon us, the mantle which we wear is nothing but a rough garment to deceive.^{lvii}

References

ⁱ P. Lewis, *The Genius of Puritanism* Haywards Heath: Carey, 1979, 53.

ⁱⁱ Global Consultation on World Evangelisation and the International Charismatic Consultation on World Evangelisation. The 1997 GCOWE conference in Pretoria, South Africa, attracted over 4000 delegates from more than 150 countries.

ⁱⁱⁱ Reinhard Bonnke's organisation, Christ for All Nations, reports that over five million people completed enquiry cards during the first half of the 1990s.

^{iv} For example, 'Drunk on God: the 'laughing revival', *Sydney Morning Herald*, 26 February 1995.

^v Those who were seriously worried about aspects of the 'Toronto blessing' included such significant charismatic ministers as David Wilkerson, Clifford Hill, Harry Westcott, David Pawson, George Wood and Johannes Facius. Many outside the charismatic movement also expressed reservations.

^{vi} Historically, the title 'priest' came to be used as a result of Jerome's use of the word in the Vulgate as a translation for the Greek πρεσβυτερος (presbyter, elder) and did not necessarily have sacerdotal connotations in its original usage.

^{vii} For example, in the Service for Morning Prayer in *The Book of Common Prayer*, the following statement occurs – *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather than he may turn from his wickedness and live; and hath given power to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel ...'

In the Communion Service, before the communicants come to the table, the priest prays on behalf of the people – 'Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.'

- viii The funeral service for Diana, Princess of Wales, on 6 September 1997, was an example. There were prayers, hymns and a Scripture reading, but no proclamation of God's Word.
- ix In extreme cases, the injunction 'Touch not mine anointed' (1 Chronicles 16:22; Psalm 105:15, AV) has been used in an authoritarian fashion to parry criticism or disagreement (c.f. 1 John 2:20, 27). 1 Samuel 15:23 has also been used in some quarters to crush question or discussion.
- x It is worth noting that most of the New Testament references to praying for one another seem to apply to circumstances where we are absent from each other, rather than a physical impartation of grace or blessing. (For examples, see Ephesians 6:19; Philippians 1:9; 1 Thessalonians 1:2).
- xi In this context, the word 'prophetic' is used in the broadest sense of proclaiming the word of God. It is of interest that the Puritans used the term 'prophesying' for preaching (William Perkins (1606, 1996), *The Art of Prophesying*. Edinburgh: Banner of Truth, 5).
- xii This is generally true, for example, of the Sydney Diocese of the Anglican Church in Australia.
- xiii M. Weber, *The Sociology of Religion* London: Methuen, (1922), 1965, 74f. Weber's approach is sociological, not theological, and his view of Christianity is not always consistent with Scripture. Nevertheless, his knowledge of religions generally was extensive and his observations cannot be lightly dismissed.
- xiv Weber, 1965:75ff. The use of the word 'magic' here might be seen as inflammatory; it is not intended to be. 'Magic' basically refers to any dramatic action which either impresses for its own sake or in some way exercises a manipulatory influence on others. Biblical miracles were not 'magic'. They were never just tricks to impress; they always resulted in some obvious, definable benefit for the people concerned and they always left people with a free choice whether to accept or reject the message. The life and ministry of Jesus clearly demonstrates this.
- xv Weber, 1965:186.
- xvi Weber, 1965:188.
- xvii The wording here is significant. It is the 'Word' which spreads widely and grows in power.
- xviii Another 65 verses refer to Christian lifestyle.
- xix Again, this is not to disparage other vital aspects of ministry. See 1 Corinthians 11 where Paul clearly values the eucharistic celebration and how its misuse is a mockery of the body of Christ. It is simply to observe where the apostle's major focus lies.
- xx The phrase 'drunk in the Spirit' is often used to justify such behaviour on the basis of Acts 2:13. However, there is nothing to suggest 'drunken' behaviour in this passage. The disciples were *sitting* when the Spirit came, not staggering around, and the Twelve *stood up* (apparently from being seated) when Peter preached. In any case, it was only a minority who accused them of drunkenness. The charge was clearly laid only on the basis that they were all speaking, apparently at the same time, in strange languages – a charge that was made on an earlier occasion for a similar reason against Hannah (1 Samuel 1:12-16).
- xxi Other Christian traditions speak of 'renewal movements' which echo biblical phrases such as 'I will put a new heart within you...' (Ezek. 36:26), both individually and communally, but the point remains.
- xxii P. Dixon, *Signs of Revival*, Eastbourne: Kingsway, 1994; writer's personal knowledge.
- xxiii 'A number of observers have noted that this particular blessing is being spread somewhat like a virus. It is infectious! Those who have been exposed to the "bug" in Toronto or elsewhere have returned to their own churches and it has broken out there' (John Davies, *Arma Sydney Newsletter* #30, November 1994, 2). Note also the frequent use of terms like 'transmit', 'channel' or 'act as an instrument' for the 'anointing'.
- xxiv See also G. Chevreau, *Catch the Fire* London: Marshall Pickering, 1994. It is worth noting that Chevreau's use of the writings of Jonathan Edwards to sustain his argument offers a useful example of special pleading. It should also be pointed out that the vast majority of biblical references to the fire of God concern either holiness or judgement e.g. Matthew 3:11-12; 1 Corinthians 3:13; Hebrews 12:29; 2 Peter 3:7-12.
- xxv Personal observation.

-
- xxvi 'I do wish that the teaching component in the [Airport Vineyard] meetings were stronger...' (C. Pinnock, 'Catch the Fire: No Small Feat', *Spread the Fire* Vol 1, #1, January/February 1995, 16).
- xxvii I refer to Rodney Howard-Browne who rarely read or expounded Scripture except for lengthy exhortations at offering-time about giving.
- xxviii J. Dunn, 'New Wine', *Charisma*, August 1994, 26.
- xxix See 1 Thessalonians 5:19-21; 1 Corinthians 14:29.
- xxx Paul's advice to Roman Christians who were sinning was not to be baptised again but to live in the light and power of the baptism they had already experienced (Romans 6:1-11).
- xxxi When I once raised this issue with a group of pastors, they did not seem to understand the nature of the problem. It occurred to me afterwards that they might also – unwittingly, I hope – use a similar approach.
- xxxii Jonathan Edwards emphasises these two points over and over again in his writings, especially in his final great work on revival, *The Religious Affections* (Edinburgh: Banner of Truth, 1984), which he completed in 1746.
- xxxiii R. Baxter, *The Reformed Pastor*, Edinburgh: Banner of Truth, 1983, 146-147.
- xxxiv E.g. G. Chevreau, 1994; P. Dixon, *Signs of Revival* (Eastbourne: Kingsway, 1994).
- xxxv This is a brief summary of Edwards' conclusions in *The Religious Affections*.
- xxxvi This is also true of most of the books were published about this issue.
- xxxvii A. Clark, *What Are We Singing?* Sydney: Tabor College, 1995.
- xxxviii The popularity of books on the subject of church growth clearly indicates this e.g. R. Warren, *The Purpose Driven Church* Grand Rapids: Zondervan, 1995; C. Schwarz, *Natural Church Development*, Carol Stream: ChurchSmart Resources, 1996.
- xxxix Hence, there are widespread reports of people being pushed or coerced so they fall down when prayed for.
- xl D. McBain, 'A Dance on some Eggshells: New Millennium Priorities' *Baptist Ministers' Journal*, April 1995, 24.
- xli I. Jagelman, 'The Role of the Teacher/Historian in Contemporary Pentecostalism,' *Barsabbas*, #4, January 1994, 1.
- lii See B. Chant, *The Spirit of Pentecost: the origins and development oof the Pentecostal Movement in Australia, 1870-1939*, Lexington: Emeth, 2011.
- liiii See <http://gofrance.about.com/od/othercities/a/lourdes.htm>
- xliv B. Chant, *Heart of Fire*, Fullarton: Luke, 1973, 200.
- xlv At a major youth rally, young people were invited to the front to be prayed for so they could overcome temptation.
- xlvi 2 Corinthians 13:7 and 1 Thessalonians 5:23 approximate to this, but only in a very general way.
- xlvii Compare Genesis 1:26, 27 and Ephesians 2:10 which both refer to God's children being made in His image.
- xlviii James Wong made this comment in a panel discussion at Vision 95 in Sydney, January, 1995.
- xliv R. Croucher, John Mark Ministries leaflet, Heathmont, n.d. 'There are 10,000 ex-pastors in Australia.'
- ¹ By the end of 1994, a reported 10,000 clergy had visited the Airport Vineyard at Toronto. *Charisma*, February 1995, 21.
- ^{li} I spoke personally to several pastors and their wives who confessed to feeling drained or wrung out or 'running on empty' before going to Toronto or to a 'Toronto blessing' meeting. In a tape presented by Richard Riss, his wife testifies to the fact that she had been regularly visiting a Jewish psychoanalyst seeking help for emotional problems in her life when she found a large degree of release through 'carpet time'. The question must be asked as to why she found it necessary to undertake psychoanalysis in the first instance.
- ^{lii} E.g. J. Edwards, *Distinguishing Marks*, in *Works*, Vol II, Edinburgh: Banner of Truth, 1986, 263.
- ^{liii} D. MacCulloch, *A History of Christianity*, London: Penguin, 2010, 649.
- ^{liiv} Lewis, 1979:38
- ^{liv} Lewis, 1979:39
- ^{lvi} R. Baxter:1983, 46, 146.
- ^{lvii} C. H. Spurgeon, *Lectures to my Students* Grand Rapids: Zondervan, 1954, 220-221, 186-187f.
- ___end