



Spirit's Gifts - God's Reign

by Yohan Hyun
and Frank Macchia

Theology & Worship

Occasional Paper No. 11

Presbyterian Church (U.S.A.)

INTRODUCTION

Presbyterian and *Pentecostal* both begin with the letter *P*, but many believe that is where the similarity ends. Decent and orderly Presbyterian worship is not receptive to fervent expressions of the Spirit, and serious theological thought is not welcome in Pentecostal church life. At least, those are common perceptions among Pentecostals and Presbyterians alike. Even when such perceptions are recognized as caricatures, however, ministers and members rarely make the effort to discover the lived faithfulness of other ecclesial traditions. And so, Presbyterians and Pentecostals remain a mystery to each other.

In May, 1999, an international group of Pentecostal pastors and theologians met with an international group of Reformed pastors and theologians in Seoul, Korea for a week of theological discussion. It was the fourth gathering of this ecumenical dialogue, sponsored on the Reformed side by the World Alliance of Reformed Churches. Previous Dialogues had focused on “Spirituality and the Challenges of Today” (Torre Pellice, Italy), “The Role and Place of the Holy Spirit in the Church” (Chicago, USA), and “The Holy Spirit and Mission” (Kappel am Albis, Switzerland). The theme for the Seoul Dialogue was “The Holy Spirit, Charisma, and the Kingdom of God.”

Ecumenical bilateral dialogues involve a small number of people and take place out of sight of the ongoing life of the churches. It would come as a surprise to most to learn that the World Alliance of Reformed Churches conducts an official Dialogue with the Oriental Orthodox Churches, or that the Presbyterian Church (U.S.A.) is engaged in an official Dialogue with the Roman Catholic Church. Perhaps the ‘invisibility’ of these vital, fruitful conversations is one reason for widespread disenchantment with ecumenism. Yet beneath the surface of ‘newsworthy’ activities of the National and World Councils of Churches, faithful dialogues about the faith of the churches

bring us all closer to visible unity in Christ.

Spirit's Gifts - God's Reign, Theology and Worship Occasional Paper No. 11, provides a glimpse of international ecumenical dialogue. Two preparatory papers for the Seoul meeting of the Pentecostal-Reformed Dialogue laid the groundwork for a week of intense theological discussion. The Office of Theology and Worship publishes them for the church in the hope that they may provide a foundation for conversation within Presbyterian congregations and presbyteries, and between local groups of Presbyterians and Pentecostals.

“The Holy Spirit, Charism, and the Kingdom of God from the Reformed Perspective” by Prof. Yohan Hyun provides a historical survey of the reformed tradition’s theological assessment of the New Testament’s treatment of the Holy Spirit and the *charismata*. Prof. Hyun’s historical theological approach illuminates characteristic features of Reformed pneumatology and suggests points of contact with Pentecostal theology and ecclesiology. Dr. Yohan Hyun is Associate Professor of Systematic Theology at the Presbyterian College and Theological Seminary in Seoul, Korea. He is a minister in the Presbyterian Church of Korea and holds degrees from the Presbyterian College and Theological Seminary and Princeton Theological Seminary.

“The Struggle for the Spirit in the Church: The Gifts of the Spirit and the Kingdom of God in Pentecostal Perspective” by Prof. Frank Macchia is a constructive theological treatment of characteristic Pentecostal themes. Prof. Macchia’s paper helps Reformed Christians to understand Pentecostal theology and church life while also suggesting possibilities for Reformed appropriation of our rich heritage of church life in the power of the Spirit. Dr. Frank Macchia is Associate Professor of Theology at Vanguard University in Costa Mesa, California. He is a minister in the Assemblies of God, and holds degrees from

Southern California College, Wheaton College Graduate School, Union Theological Seminary (New York), Loyola University of Chicago, and the University of Basel.

The Office of Theology and Worship offers the addresses of Drs. Hyun and Macchia in the hope that they will provide appreciation for the process of ecumenical dialogue, understanding of both the Reformed tradition and Pentecostalism, and renewed commitment to “maintain the unity of the Spirit in the bond of peace.”

Joseph D. Small
Coordinator for Theology and Worship
Presbyterian Church (U.S.A.)

***Spirit's Gifts -God's Reign*, © 1999 Presbyterian Church (U.S.A.), A Corporation, on behalf of the Office of Theology and Worship - All rights reserved.**

Additional copies available at \$3.00 each from Presbyterian Distribution Service (PDS) by calling 1-800-524-2612 outside of Louisville; 569-5886 in Louisville. Request PDS #70420-99-008.

To offer comments and responses to *Spirit's Gifts - God's Reign*, contact

Office of Theology and Worship
100 Witherspoon Street
Louisville, Kentucky 40202-1396
tel: (502)569-5334
e-mail: PennyF@ctr.pcusa.org

**The Struggle for the Spirit in the Church
The Gifts of the Spirit and the Kingdom of God in Pentecostal
Perspective**

Frank D. Macchia

The Pentecostal Movement began as a missionary fellowship dedicated to the unity of Christians and to the evangelization of the world before Jesus Christ returns and the Kingdom of God comes in fullness. Near the end of the nineteenth century, certain advocates of the American Holiness Movement speculated about a “radical strategy” for missionizing the world which would include a proliferation of various signs and wonders of the Spirit of God and the miraculous ability to proclaim the Gospel in the many languages of the nations through speaking in tongues (xenolalia).¹ Though the use of xenolalia to evangelize was soon abandoned, the idea that God was restoring the extraordinary gifts of the Spirit (such as healings, miracles, and prophecy) to the church in order to edify it and to empower it for its mission in the world was never abandoned. Pentecostals were convinced that the Spirit of God as described in the New Testament was felt and experienced in ways that were visible and powerful. They were also convinced that God was free to magnify grace in analogous ways in and through the church in these latter days.

In their reading of the Bible, Pentecostals assumed that God could be present today to act in ways similar to the divine action depicted in the text. In the words of evangelist Aimee Semple McPherson, Jesus was not the great “I Was” but the great “I Am,” ever present today as he was among the churches of the Apostles. The verse which states that Jesus Christ is the same yesterday, today, and forever (Heb. 13:8) has always been a favored text among Pentecostals. They reason that if the Spirit who worked through Jesus is present among us, this same Spirit will proliferate the charismatic ministry of Jesus among and through us. There is a

certain “present-tenseness” to the Pentecostal reading of scripture. The divine action depicted in scripture is present in the church in the reading and preaching of scripture but also through the exercise of other gifts in the worship service and beyond. There are theological problems possible in Pentecostal restorationism (or primitivism) - the attempt that was popular among Holiness and Pentecostal Movements to restore the contemporary church to its primitive beginnings. One cannot deny the vicissitudes and fallen nature of historical existence among the people of God, past and present. But the desire to rediscover neglected aspects of the life of the Spirit apparent in the New Testament churches has value. The implied effort to resist replacing the presence of God in the variety of spiritual gifts with canon, creed, or church office proved historically to be important to the church universal. At stake is the quality of spiritual life present in the congregations, especially in the involvement of the full laity in the work of God. In a world hungry for graced relationships, the church must be satisfied with nothing less than a fully empowered church that furthers the ministry of the charismatic Christ by modeling the grace of God in its congregational life and by functioning as wellsprings of Easter life for the world.

The Social Context: Gifts of Grace in a Graceless World:

We live in a graceless world. This statement is one-sided but true nevertheless. Though natural life is graced by God, it often confronts us as quite ambiguous, especially when grace seems eclipsed by darkness. This ambiguity is especially evident in the realm of social relationships. As Christopher Lasch has noted, the structures of capitalist society have come increasingly to dominate even the life of the family, which has served traditionally and ideally as a “haven in a heartless world.” Families are losing their role as “haven” and are becoming less and less influential in imparting values, caring for their young and elderly, and upholding human dignity and worth. Family members share little in common, since they spend most of their time serving different institutional interests. Moreover, familial relationships often seem as graceless

as the institutions which have influenced them. For example, seemingly ungrateful children are reminded too often of the need to obey in return for the shelter, food, clothing and other “services” granted by parents as providers, as though parenting can be reduced to the provision of various goods and services! The media are quick to sell the illusion that a haven may yet be found through increased purchasing power. Marketing experts have done sufficient research to know what kind of consumers to make of us and how to instruct us effectively in the task of measuring one’s attainment of personal worth by the level of consumption achieved.² Socialist societies are not any more liberating; in such contexts one is generally judged by how well he or she can “produce” for the state or, ideally, the “common good.”

In sum, the principalities and powers of human social life seek to make us into one-dimensional beings fit for a particular social function and disposable if shown to be unfit for use. A certain social worth is granted to those who benefit most from a complex interplay of values shaped by class, race, gender, and physical stature, with the white, the male, the young, and the physically strong and “able” occupying the top of the value list. But the benefits of such social values are alien to the grace of God because they are enjoyed at the cost of the degradation of others. The “ethnic cleansing” of Yugoslavia by the Serbs is an extreme example of the graceless degradation of persons who happen to live in a cultural world different from those who possess superior military strength. NATO’s inflexible stance reveals elements of gracelessness as well.

The social oppression of the poor and the culturally marginalized is known by many, but less well understood is the fact that fighting it on any one front will prove mostly ineffectual because of the other fronts which continue to degrade and oppress. Improving the education of an inner-city public school, for example, can entangle one in a complex web of economic injustice, political insensitivity, cultural biases, and grass-roots resignation. The very complexity and interconnectedness of

oppressive social structures make efforts at liberation on any one front seem ineffectual. The spirits of many seem to cry out in this web of graceless existence for the kind of human dignity granted in God's gracious acts of creation and redemption, but remain entangled instead in degrading social systems that are maintained by effectively-marketed self-justifying ideologies. Though there are Pentecostals who seek to change the existing structures through social witness, the majority have sought to create alternative institutions that are built to incarnate biblical principles. In the midst of the struggle we often feel bound by "flesh" and desperately groan for the grace of God and the liberty of life in the Spirit.

The Gifts of the Spirit:

Unfortunately, the lives of our congregations are influenced by the gracelessness of social life. Those involved deeply in the life of the church and its politics will understand the nature of this influence and how all-pervasive it is. But this is not how it is meant to be. The church as the *ecclesia* is meant to be the congregation that has been called in the midst of the entanglements of our age to serve liberating and redemptive functions, in part through a countercultural network of relationships that serve as contexts for gracious acts of mutual edification and corporate witness. Through a variety of *charismata* ("gifts of grace"), the church experiences God's gracious presence in a diversity of ways, bearing witness to a graced form of human community in the midst of the gracelessness of social life. Yves Congar referred once to the "struggle for the Spirit in the Church"³ and anyone who strives for a greater proliferation of gifted activity and interactions in the church will soon discover how intense the struggle can be.

Dare we speak of a "struggle" for a diverse and lavish proliferation of God's gracious gifts in the church? Is not grace by nature something that God sovereignly bestows according to the divine will? Paul assumes as much in I Corinthians 12:11 by stating that the Spirit gives a gift "to each one as the Spirit

determines.” Yet, human responsibility in the proliferation of the gifts of the Spirit in the church is also implied by Paul’s admonition to the Corinthians that they “eagerly desire spiritual gifts” (I Cor. 14:1) and see to it that they “not lack any gift” while waiting for the Lord’s return (1:7). Paul told the Corinthians to “excel in the gifts that build up the church” (I Cor. 14:13). And who can neglect the admonition to Timothy to “stir up” (or fan into flames) the gift that was given to him by way of prophecy (I Tim. 4:14)? Certainly the sovereign hand of God in the distribution of gracious gifts does not remove from the church its responsibility to desire, pray for, and cultivate the many gifts that God wills to release in the life and mission of congregations. How seriously has the modern church taken its responsibility to eagerly seek the diverse and abundant gifts that God wills to impart among and through them so that the people of God not fall short of any gift while waiting for the Lord’s return? John Koenig stated that the church is to be a “gift-evoking” fellowship. Is this what the church has become?

It seems clear from the New Testament that the primitive churches lived, in part, from an abundant diversity of gifted activity inspired by the Holy Spirit in the midst of their corporate worship and witness. Even a deeply flawed and misguided church like the Corinthian congregation seemed to pulsate with a certain dynamism and diversity of gifted activity. Paul wrote to the Corinthians of extraordinary acts of the Spirit such as healing, miracles, tongues, and prophecy, as one might speak to a contemporary church about elements of the liturgical order of service! Gordon Fee rightly refers to the “matter-of-fact” way that Paul mentions extraordinary manifestations of the Spirit in his ad hoc list of gifts in I Corinthians 14.⁴ In I Corinthians 14:26, Paul randomly selects the extraordinary “revelation,” “tongues,” and inspired “interpretation” right alongside the more ordinary “hymn” and “word of teaching” as, together, representing the kinds of acts of grace that one might expect to find in a typical church service. When granting instructions about the use of prophetic utterances in the Corinthian church, Paul mentions that the churches of God

with which he is familiar “have no other practice” than that which he suggests, implying that such prophetic utterances were common among the churches in Paul’s day (I Cor. 11:26). In fact, Paul thanks God for an abundance of gifts in other epistles besides the Corinthian correspondence (Rom. 1:8ff; Phil. 1:3ff; I Thess. 1:2ff; II Thess. 1:3; Philemon 4; Col. 1:3ff; and Eph. 1:15ff). And if we are to trust the witness of Acts, gifts of the Spirit like tongues, healing, and prophecy were prolific from the beginning of the life of the churches, in Jerusalem and elsewhere. Both extraordinary signs and wonders and more ordinary kinds of ministry flowed together throughout the primitive churches to reveal that God uses natural talents and skills to impart gifts of grace but that God also transcends these natural talents to magnify grace in wondrous ways. But, sadly, as Fee notes, the churches today have largely lost touch with such obvious manifestations of the Spirit of God in their ongoing life. As a result, states Fee, the church “often settled for what is only ordinary. Equally grievous is the urgency of some to justify such shortsightedness.”⁵ J. B. Phillips once remarked that he is both disturbed and moved in his reading of the New Testament because the primitive churches seemed “open on the Godward side in a way that is almost unknown today.”⁶

What are these “spiritual gifts” to which the contemporary churches require greater exposure? The term preferred by Paul to describe “spiritual” gifts is *charismata*, which is connected to the term for “grace,” namely, *charis*, implying that *charismata* literally means “gifts of grace.” There is no textually secure occurrence of this term in a Pre-Pauline context and all 17 occurrences of the term in the New Testament are Pauline except one (I Peter 4:10). It is doubtful that Paul coined the term since he uses it without explanation, but he undoubtedly gave it his own unique meanings. John Koenig refers to other terms in the Pauline corpus related to grace as well: joy (*chara*), rejoicing (*chairō*), and thanksgiving (*eucharistia*), in order to reveal something of the rich terminology that Paul developed to celebrate the grace of God abundantly bestowed and experienced among the churches.⁷ Max Turner prefers to connect *charismata* to the term for “giving”

(*charizomai*) instead of to *charis*, implying that *charismata* may literally mean “favors bestowed or given.”⁸ But such favors bestowed are certainly connected at least theologically to *charis*. In fact, one may refer to Paul’s theology as “charitocentric,” or centered in the grace of God abundantly bestowed in Christ and through the Spirit. And Paul’s grace-centered theology and all that Paul knew about the gifts of grace came fundamentally from his own life experience with God, for he learned that “he was what he was” as a minister for God “by the grace of God,” which was “not without effect” on him and others (I Cor. 15:10). Paul thanks God for the grace of God which was poured out upon him “abundantly” (I Tim. 1:14). Pentecostals maintain that a theology of gifts arising from Paul’s rich experience must be understood today in the context of analogous experiences.

The difficulty in isolating what “spiritual gifts” were in Paul’s mind and among the Pauline churches is connected to the fact that the *charismata* seem related to a broad spectrum of avenues through which the grace of God was bestowed among and through the people of God. The avenues most popular among Pentecostals and most characteristic of what we would term “spiritual” gifts are given in the unsystematic and *ad-hoc* list of nine gifts in I Corinthians 12:8-10: word of wisdom, word of knowledge, faith, healings, miracles, prophecies, discerning of spirits, speaking in tongues, and interpretation of tongues. All of these gifts may be termed “manifestations” of the Spirit (as Paul describes them in I Cor. 12:7). They are also termed kinds of “service” and “workings” of the Spirit (12:4-5). Classical Pentecostals have focused almost exclusively on these gifts due in part to their devotion to scripture (I Corinthians 12:8-10 grants us the most detailed list of *charismata* in the New Testament) and in part from their focus on the miraculous nature of God’s involvement in human life.

The difficulties involved in defining these spiritual gifts are three-fold. First, to what did these nine gifts in I Corinthians 12:8-10 refer? How, for example, did words of wisdom differ from

words of knowledge, and how did they both differ from prophecy? Those who are influenced by the work of the Spirit in the Pentecostal and Charismatic Movements today will tend to speak analogously from contemporary experience. In this light, words of knowledge are commonly viewed as the revelation of some specific detail needed to minister to a person's need, while words of wisdom grant some form of personal guidance in how to express or live by the revealed will of God given in teaching and prophecy. Prophecy is thus defined as any spontaneous expression of God's will for a person or a church, and discernment as the capacity to judge inspired speech such as prophecy. Faith is usually understood as a burst of trust in God for a given situation. Healings and miracles are also difficult to distinguish and there seems to be no consensus on this distinction, except that miracles can be a broader category, enabling people to meet their needs as well as those of others in extraordinary ways. Tongues can be either glossolalia (as in Paul's discussion: I Cor. 14:2) or xenolalia (as, perhaps, in Acts 2), but both represent the ability to speak the language of the Kingdom-to-come in the here-and-now. We speak in words of angels or of the nations (I Cor. 13:1) in order to express in advance what God wants to accomplish in reaching the world for Christ and in bringing us all before the throne of grace in final praise and glory (Rev. 5). Interpretation of tongues is often assumed to be a literal translation, though some are now maintaining that interpretation is more akin to art criticism, attempting to capture in normal human discourse what is really too deep for words (Rom. 8:26).⁹

Second, how do the above "manifestations" of the Spirit listed in I Corinthians 12:8-10 relate to 12:28 where we find the gifts of "helps" and "administration," which, like Romans 12:8, appear to be akin to natural talents and skills, or to "apostles," "teachers," and "prophets," which, like Ephesians 4:11, seem to refer to established ministries, and even to people who function regularly in such ministries? Fee maintains that the term *charismata* refers primarily to the manifestations of the Spirit listed in I Corinthians 12:8-10 and that the term would become less

than useful if it were stretched to include the human skills or ministerial functions listed in 12:28 and elsewhere. He questions whether it is wise to include such a broad spectrum of manifestations and ministries under a theology of “spiritual gifts.”¹⁰ Similarly, David Lim has maintained that spiritual gifts are essentially the Spirit manifestations of I Corinthians 12:8-10 and that the established ministries listed in 12:28 and elsewhere are ministry gifts or graces that provide contexts in which the spiritual gifts can be manifested.¹¹

Those who wish to group under one category the full spectrum of the avenues of grace referred to by Paul as *charismata* (or similar terms like *dorea* from Eph. 4) might, like Turner, refer to *charismata* broadly as both “the instance” of a Spirit’s bestowal of grace to meet a specific need and the “sum” of a “series of such instances of the same enabling.” Turner is responding to Kaesemann’s and Dunn’s restriction of the gifts to moments of encountering God’s grace and wishes to expand the gifts to include more ordinary or established ministries.¹² Similarly, Koenig said that Christians in the primitive churches “found themselves capable of seeing gifts everywhere, of considering as gifts people and situations.”¹³ Koenig notes that the *charismata* as bestowals of grace are essentially occasions for God’s own self-giving through moments of grace as well as through established ministries that function as well-springs of the divine presence. Even people can be viewed in this way, for Paul was quick to protest the party spirit of the Corinthians by reminding them that Paul, Apollos, and Cephas “belong” to them (or, in effect, were gifts to them) from Christ (I Cor. 3:21-22). Related to our discussion here is the thorny issue of gift and office, which we do not have the space to fully explore here. Suffice it to say that in my view only the rudiments of church office may arguably be found in Ephesians 4:11 and the pastorals but that the Pauline focus in such texts is on the ministerial functions involved and not on institutional office *per se*.

Third, there has been debate over whether or not Paul intended to rank the gifts in I Corinthians 12 according to inherent

value. The notion of ranking is taken from I Corinthians 12:28, in which Paul enumerates the first three gifts (apostles, prophets, and teachers) with “first, second, third,” and then tells the Corinthians that they are to desire the “best gifts” in verse 30. But there are numerous problems involved in any notion of ranking the gifts, not the least of which is Paul’s apparent criticism of the Corinthian effort to value certain gifts above others so that other gifts are devalued or neglected. Paul hardly sought to combat their effort to rank the gifts with his own. Consider also the fact that ranking the gifts assumes a Pauline encouragement that all seek to be apostles (by this logic the greatest of the gifts since it is mentioned first in 12:28)! Furthermore, as Fee notes, five of the gifts from 12:8-10 are absent from the alleged ranking of gifts in 12:28, and the order among the lists differs. For example, prophecy is ranked second in 12:28 but sixth in 12:8-10. And Paul’s injunction that the Corinthians seek the “best gifts” in 12:30 most likely depends on the context and the need. In the church, the Corinthians were to seek as “best” the “gifts that build up the church” (14:12). But in private prayer, Paul places a very high value on tongues (14:2, 14-15, 18). Even tongues, though mainly for secret prayers, can rank among the best gifts in the congregation if it is interpreted to benefit the entire church (14:26). No gift is *inherently* less valuable than another.

Fee persuasively argues that tongues is listed last in the two lists of I Corinthians 12 for the sake of emphasis because this gift was the “problem child” in the assembly. In I Corinthians 12:8-10, Paul ranks words of wisdom and knowledge first because these were presumed by the Corinthians to be cherished capabilities and Paul wished from the start to recapture these as manifestations of grace. Paul then lists five extraordinary manifestations of grace (faith, healings, miracles, prophecy, and discernment of spirits) to illustrate that tongues is not the only extraordinary manifestation in the church. Tongues and interpretation are listed at the end for emphasis, since they represented the point of tension in the church when it came to the experience of the Spirit’s signs and wonders.¹⁴ Pentecostals would agree with Krister Stendahl’s point that it

would be possible to see the great value Paul places on tongues if one would not approach this gift first as a problem but instead as a blessing that the Corinthians had made into a problem.¹⁵

It seems clear that throughout I Corinthians 12 to 14 Paul wished to contrast misguided ecstasy (12:1-3) with gifts that edify. He wished to relativize tongues within the diversity of gifts in chapter 12, relativize all of the gifts beneath love as an eschatological reality in chapter 13, and define the effect of the gifts serving love in the church, namely, building up the church, in chapter 14. J. Christiaan Beker complains that Paul missed a valuable opportunity in chapters 12 to 14 to emphasize the cross as the supreme criterion for judging the gifts, which would have been the logical conclusion of Paul's point that he preached only Christ and him crucified (2:2). Paul merely "ethicizes" the gifts instead with "love."¹⁶ But, in response to Beker, I cannot help but to see the presence of the cross behind Paul's description of love as "bearing all things" (13:7).

The Pauline emphasis throughout the various texts on gifts is diversity.¹⁷ Despite the divisions in Corinth, the Corinthians managed to make uniformity a virtue. They all wanted to speak publicly in tongues (14:23) and, perhaps, excel in *gnosis* or *sophia*. Paul describes this quest for uniformity behind certain elite spiritual acts as creating a monstrosity, such as a crawling eye, where a fully functioning body belongs (12:17). The unity that Paul encourages is not uniformity but a unity in diversity. The implicitly trinitarian formula of Ephesians 4:4-6 and I Corinthians 12:4-6 provides the analogy for the gifted fellowship of the church in the very life of God. More recently, the social doctrine of the Trinity has been used in an effort to draw out the full theological implications of this analogy. Just as God is a fellowship of persons in perichoretic unity, so also the church as one body is a diversity of persons who function by the grace of God to edify themselves and the entire church.¹⁸ I am not sure that Paul thought so far ahead, though I think there is nothing to halt such creative theological elaboration of this analogy (only the dogmatic certainty

with which it is sometimes held). Perhaps Paul's analogy is explicitly more *Christological* than trinitarian, namely, God's self-disclosure in Christ who is now present in the church through the Spirit is imitated in the self-giving of every member who mimics Christ in serving others as channels of grace. The analogy is *implicitly* trinitarian, but *explicitly* Christological. I think there is greater potential in this formulation of the analogy for oneness-trinitarian Pentecostal dialogue than that which is based on the social doctrine of the Trinity.

Of importance here is the fact that Paul envisions a church in which all the people of God are encouraged to participate in the bestowal of grace. From Christ "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Eph. 4:16). The ministry is the function of the whole people of God. Since no single person has all of the gifts, the gifts of the Spirit imply that we need each other in the congregation to experience the fullness of Christ. Recently, Oscar Cullmann has expanded this insight on an ecumenical level to argue that each church tradition has a unique gift to offer the body of Christ at large and that we need each other across denominational lines to experience the fullness of Christ.¹⁹

In the life of a congregation, the grace of God and the faith that justify and sanctify are "tailored" to each individual believer so that he or she can function as a specifically gifted channel of grace to others (Rom. 12:1-8). The desire to be used of God in the abundance of grace is qualified by sober judgment concerning one's limitations (Rom. 12:3). The goal is not self-glory but the glorification of Christ as Lord (I Cor. 12:1-3), the service of love (I Cor. 13), and the building up of the body of Christ in the love of God (I Cor. 14). The eschatological context must be respected, for even with the abundance of gifts we see through a mirror dimly (I Cor. 13:12) and groan with the suffering creation for the redemption to come (Rom. 8:26).

It is not the self that receives the glory in worship but God

alone. To support this insight, Paul may have used the term *charismata* in I Corinthians 12-14 as a corrective to the preferred Corinthian term *pneumatika*, which may have been construed by the Corinthians as a spiritual or natural capability. According to Paul, the ministry of the Spirit in the church lives by the divine presence and bestowal of grace and not primarily by inherent human capability. Similarly, it is the goals of the Kingdom of God and not the church that are ultimately to be served. In Acts, the gifts occur in the missionary life of the church, revealing that the church is to function in the Spirit of Christ as a diverse channel of grace to the world. It is Christ and not the church that is to be glorified, for the gifts are ultimately directed toward the coming Kingdom of God. The ambiguity of life in nature and society is the broader context for the grace of God's gifts to have their full effect. The graced life of God's creation is often eclipsed by the gracelessness that surrounds it. God's gracious presence is needed to redeem it. The gifted church is to function according to Acts on the vanguard of redemptive new creation. There are a few important theological implications in the gifts of the Spirit in the light of the Kingdom of God that I wish to use the remainder of this paper to discuss.

The Ecclesiological Implications of the Gifts: Overcoming the Distancing of God

An important part of the struggle for the Spirit in our fellowships will occur in liberating the ministry of the Spirit in the church from the confines of the ordained ministry. In the history of pneumatology, the work of the Spirit has been viewed as largely confined to the functions of Word and sacrament. The difficulty here is that Word and sacrament have been understood as functions of the ordained clergy. Though a theology of Word and sacrament can be construed so as to include an active role for the wider laity, one can question whether or not an ecclesiology heavily dominated by Word and sacrament can arrive at an adequate understanding of the ministry of the whole people of God. Theologies of Word and sacrament in the past have tended to neglect the diversely gifted

ministry of the laity or to reduce the laity to a passive role. Part of the struggle for the diversity of *charismata* in the church will involve the effort to understand the Spirit's work beyond the confines of Word and sacrament, especially as mediated exclusively through clergy. The struggle for the Spirit in the Church involves the effort to view all the people of God as participants in God's gracious self-giving within and through the varied gifts and the communion of saints. What needs to be overcome is what Bernard Cooke refers to as the "distancing of God" from the laity in the history of the church and its congregational life.²⁰

In short, the neglect of the *charismata* has widened the chasm between clergy and laity, with the clergy alone addressing the receptive and passive congregation *in persona Christi*. As Jaroslav Pelikan has pointed out, the apostles and their associates have been understood as an "aristocracy of the Spirit," whose experience and ministry in the Spirit differ qualitatively from the experience and ministry of subsequent generations of Christians.²¹ The logic of this aristocracy of the Spirit is fulfilled in the segregation of the ordained clergy and other officeholders of the church from the congregation as they function in line with the apostles *in persona Christi*. Nearly lost in this development is the insight that the laity includes all the people of God, including the clergy, and that all are meant to serve one another in the person of Christ. Assuming an important distinction between office and ministry, Miroslav Volf has noted that the officeholders of the church do not act *in persona Christi* by virtue of their office but by virtue of their ministries. In this light, Volf regards the *charismata* in the church as implying that all the people of God minister the grace of God and, therefore, act in the person of Christ for others. This insight does not eliminate the inevitable polarity between the clergy acting *in persona Christi* and the congregation but decentralizes it, allowing all to act in this way toward others and the entire congregation.²²

In a jointly authored paper, Peter Kuzmic and Miroslav

Volf have characterized the dominant Catholic worship service as a theater in which the drama of the sacrament is central, the Protestant service as a lecture hall where the exposition of the Word is paramount, and the Pentecostal service as a fellowship (*koinonia*) in which the sharing of life in the Spirit is most important.²³ Though somewhat one-sided, this metaphor contains an element of truth. As David Martin and others have noted, Pentecostal worship in locations like Latin America represents a “spiritually charged atmosphere,” in which a variety of gifts, involving the sermon, the congregational singing, and extraordinary gifts such as tongues and healings provide occasions in which believers encounter and are transformed by the presence of God.²⁴ Doug Peterson recognizes the emphasis on individual empowerment through Spirit baptism among Latin American Pentecostals, but notes as well that the “Pentecostal experience regularly takes place within the structure of the community.” They may not have a social doctrine but they do display a “social dynamic” by replacing their dehumanized existence in society with a form of communal existence that is graced and liberating. This social dynamic formed in the community of faith for Latin American Pentecostals has caused Everett Wilson to remark that they do not have a social policy “they are a social policy.”²⁵

Pentecostalist Gary McGee traces this social dynamic in Pentecostal worship to its historical roots. He notes that Spirit baptism, glossolalia, and spiritual gifts in the congregational life of Pentecostal churches have typically (though not always!) served to minimize distinctions between laity and clergy and to upset social expectations. He quotes Daniel Buntain’s remarks about the outpouring of the Spirit at Pentecost in his, *The Holy Ghost and Fire* (1956), as follows:

Tongues of fire sat upon not only the twelve or the seventy chosen evangelists but upon the ordinary believers as well, including the women. Instantly all became active witnesses for Christ. The fire did not fall on the twelve to be communi-

cated by them to others. It did not leave the ordinary men to be mere spectators, while the work of the Lord was committed to the select ministry. It swept away the priesthood and made a way whereby every man and woman might enter into the heavenlies. True, all were not apostles or evangelists, but all were priests and had equal access to the throne of God. From now on no man was to be a depository or storehouse wherein spiritual favors might be stored for the use of those who might purchase or otherwise secure them.²⁶

It is important at this juncture to say a few words about the important role of Word and sacrament in the gifts of the Spirit in Pentecostal worship. In sacramental traditions, the temptation has been to objectify the grace of God in the giving of the sacrament, which resulted in a "ritual distancing of God" from the laity and the neglect of the mutual sharing of God's grace through a variety of actions and experiences that include an occasionally intense and vibrant awareness of the presence of God among all the people of God. There is, of course, a fundamental place in the ecclesial life of the people of God for sacrament and ritual, but a greater awareness of the *charismata* as vital contexts in which God's gracious presence is imparted and experienced by and among all the people of God will prevent the sacraments from contributing to an institutionalization of the Spirit. More of an emphasis on the *charismata* will open the sacraments up as wellsprings of a communal life that involve all the people of God as active participants. As Clark Pinnock stated so well,

As well as receiving the sacraments from the Spirit, we need to cultivate openness to the gifts of the Spirit. The Spirit is present beyond liturgy in a wider circle. There is a flowing that manifests itself as power to bear witness, heal the sick, prophesy, praise God enthusiastically, perform miracles and more. There is a liberty to celebrate,

an ability to dream and see visions, a release of Easter life. There are impulses of power in the move of the Spirit to transform and commission disciples to become instruments of the mission.²⁷

Also, as Karl Rahner has pointed out, the gifts of God's presence in the church can serve to "shock" the institutional life of the church and throw it back to the very core of its life in the presence of God, reminding it also that its existence and purposes are penultimate and relative to the coming Kingdom of God.²⁸

In the Protestant focus on the Word of God, pneumatology has tended to be dominated by the exposition of the biblical text and the inward illumination of the text in the mind of the believer. This dominant emphasis on the *noetic* function of the Spirit has dogged Protestant theology from Schleiermacher to Barth and has hindered the believer's participation in the full breadth of the Spirit's work by focusing on the illumination and subsequent knowledge of revelation. More recent Protestant theologians have attempted to refer to the Spirit's work along the lines of a more holistic and transformational "new creation" motif in an effort to transcend the limitations of confining the work of the Spirit to the revelational and the noetic.²⁹ A greater role for a diversity of *charismata* in our understanding of the ministry of the church to serve a multiplicity of needs will go far in enhancing this positive trend toward a more holistic pneumatology understood in the context of new creation.

In addition, the restriction of the Spirit's work to the realm of the noetic has tended to avoid or devalue the ecstatic and depth experiences of God in favor of the cognitive and the rational responses to the Word. Gordon Fee has expressed the view of many Pentecostals when remarking that, "contrary to the opinion of many, spiritual edification can take place in ways other than through the cortex of the brain."³⁰ More of an emphasis on the gifts of the Spirit among all the people of God will allow for a broad spectrum of gifted activity that will involve the divine claim

on the whole person, including the depths of the subconscious mind, the life of the body, and the disciplines of rational thinking.³¹ The extraordinary gifts mentioned in I Corinthians 12:8-10 have been at best pushed into the marginal life of most Reformed congregations, which is not entirely consistent with the commitment of these churches to be loyal to scripture. If Pentecostals have emphasized the extraordinary and “ecstatic” gifts too much, perhaps the Reformed churches have not emphasized them enough.

The proliferation of the *charismata* will also identify the clergy as gifts which aid and lead in the proclamation that is shared by all of the people of God, directed toward what Pentecostal Roger Stronstad has termed the “prophethood of believers,”³² a concept consistent with the Protestant belief in the universal priesthood of believers. And greater emphasis on the various *charismata* in the church will locate the proclamation and reception of the Word of God alongside other important gifts, allowing all of the people of God to share in the ministry of grace. As James Dunn has pointed out, the universal priesthood of believers has been largely confined historically in Protestantism to personal piety and household devotions. It has not been allowed to encroach very much upon the congregational life of the church. Structured and clergy-led activities have not allowed much participation by others in both structured and unpredictable ways.³³ In Pentecostal perspective, the Spirit has not been allowed in many mainline Protestant churches to “have his way” and to act with growing freedom and diversity.

The Pneumatological and Christological Foundations of the Gifts and the Kingdom:

St. Basil stated,

Christ's coming: *the Holy Spirit precedes*; the Incarnation: *the Holy Spirit is present*; miraculous works, graces and healings: *through the Holy*

Spirit; demons are expelled, the devil is chained:
through the Holy Spirit; forgiveness of sins, union
with God: *through the Holy Spirit*; resurrection of
the dead: *by the power of the Holy Spirit* (*De Spir.*
S., 19).

Jaroslav Pelikan has shown that the most ancient understanding of Christ's redemptive work was described pneumatologically. Christ as redeemer was also Christ as the one who imparts the Spirit. The synoptics testify to the fact that John the Baptist's messianic expectation included a hope for the coming of the Spirit, for Christ is the one who would "baptize in the Spirit." Luke, in particular, finds Christ's baptizing in the Spirit fulfilled in the missionary life of the church in the world. The Spirit continues the mission of Christ through the church, recontextualizing Christ in the world and fulfilling Christ's earthly redemptive mission in new and unexpected ways. The proliferation of the *charismata* in and through the church plays an essential role in this process. Ephesians 4:8 states that Christ "gave gifts unto people" when he ascended on high, the purpose of which was so that Christ might "fill all things" with his redemptive presence (4:10).

The difficulty in the history of Christology has been the gradual dominance of logos Christology over a typically Jewish Spirit Christology. This dominance began initially in the defeat of adoptionism. In his monumental work, *Jesus and the Spirit*, James Dunn maintained that Jesus is portrayed in the New Testament as the paradigmatic man of the Spirit. In both his sonship (communion with the Father) and charismatic ministry (with signs and wonders), Christ provides the paradigm for subsequent experiences of the Spirit among the people of God.³⁴ Jesus as the anointed servant who received the Spirit is also Jesus as the bestower of the Spirit, the Spirit that was decisively given in the liberating story of Jesus but is then imparted to others at Pentecost so that they might bear witness to Jesus in word and deed. I do not deny that incarnational (logos) Christology, despite its outdated substantialist language, was important for establishing the

identification of God's self-impartment with the very person of Jesus. After all, the work of Jesus was a cooperative work of Word and Spirit. But this perichoresis of Word and Spirit in God's redemptive work through Christ is not the entire story.

Important to note here is that the eventual eclipse of Spirit Christology led to a rather Spiritless understanding of God's redemptive act in Christ. This Spiritless Christology led to an eclipse of Jesus' genuine humanity, including his human need of the Spirit and his human history of openness to the Spirit. The eclipse of Spirit Christology by an ever-more-dominant logos Christology is seen in Apollinarius' argument that Christ lacked a human mind and spirit, for the divine Logos served these otherwise human functions. Jesus became for this extreme monophysite position merely a physical tent through which a divine Logos lived and functioned. In such a Christology, the Spirit plays no essential role in the church's understanding of Christ nor of his role as redeemer. Jesus' human journey of openness to the Spirit serves no paradigmatic role for believers today and carries no implications for the charismatic structure of the church. One needs only to view critically the theological move from a substitutionary and satisfaction theory of the atonement to God's forensic declaration of justification over sinners to realize how Spiritless redemption in Christ became in the West. Also lost in the history of Christology in the West is the connection between the charismatic Christ and the charismatic life of the church. In this regard, one only need look critically at cessationist theologies that confined the signs and wonders of the Spirit's charismatic ministry to a bygone era to realize how limited the church's appreciation for the full breadth of its charismatic ministry had thus become. A way forward would be the insight of Pentecostal theologian Murray Dempster into the *koinonia* of the church as an expression the presence of the charismatic Christ in its gifted fellowship and ministry.³⁵

Light years from this Spiritless understanding of redemption through Christ is the Lukan understanding of Christ's redemptive work as a "baptism in the Spirit" or Paul's assertion

that Christ was raised by the Spirit of God for our justification (Rom. 4.25, 8.11), a justification which dynamically involves the pouring of God's love into our hearts by the Spirit of new life (Rom. 5:1-5). Justification for Paul was a judgment/declaration of God but one that transformed divided peoples (e.g., Jew and Gentile) toward a unified diversity of believers, the corporate life of which is governed by justice, peace, and love through the Spirit (Eph. 2). Justification by grace through faith was for Paul a social as well as a theological doctrine, which in itself implies the inherent connection between the foundation of redemption in the judgment of God and the outworking of the same in the charismatic life of the church. Ernst Käsemann has rightly described the charismata in Romans 12 as various specific "individuations" of *charis* in the church, for the gifts differ according to the grace and the proportion of faith given to us (Rom. 12:6). He stated that a charisma "is always a specific share of charis with a specific orientation."³⁶ There is no experience of justification that is not also at least implicitly charismatic. In sum, light years from the Spiritless understandings of the church is the Pauline assumption that the life of the congregations would pulsate with the life-giving powers of the age-to-come released in the resurrection of Jesus (e.g., I Cor. 12-15) and manifested in sometimes extraordinary ways through the mutual edification and missionary life among all of the people of God.

Hendrikus Berkhof has noted that the *ordo salutis* (order of salvation) historically has focused on what Calvin termed the *duplex gratia* (two-fold grace) of justification and sanctification. The Catholic and Protestant polemics concerning the *ordo salutis* had nearly exclusively to do with the relation of these two elements of the Christian life. Berkhof credits the Pentecostals among others (such as Karl Barth) for bringing the attention of the church to the neglected "third element" of the Christian life, namely, the *vocational* element. Berkhof defines the vocational within the context of charismatic empowerment to serve both in the church and in the world. Included is the sense of being dynamically filled and "sent forth" to do the will of God in the

world.³⁷ Volf distinguishes between the vocational and the charismatic. All Christians share in the vocation to follow Christ but there is a broad diversity of gifts through which the shared vocation of faith is lived out.³⁸

Many Pentecostals have historically focused on the category of the “baptism in the Holy Spirit” to describe the threshold event by which one passes from faith to the charismatic life of the Spirit. Caught in the heat of polemics with the Holiness Movement, the earliest Pentecostals separated Spirit baptism from the *duplex gratia* of justification and sanctification, a tendency carried on by many Pentecostals in the world today. But the early Pentecostal literature reveals that apart from the polemics, Pentecostal pillars often defined Spirit baptism as an enhancement of the redemptive and sanctifying powers of the Spirit, implying a more integrative understanding of the dimensions of life in the Spirit. Harold Hunter was one of the first among Pentecostal scholars to attempt a thorough biblical theology of Spirit baptism.³⁹ He noted that the Lukan focus on Spirit baptism as charismatic empowerment exists in the New Testament alongside the Pauline usage of the Spirit baptismal metaphor to describe a more integrative understanding of the *ordo salutis*. In line with this more integrative tendency, Donald Gee termed Spirit baptism as the “bubbling forth” of the Spirit already at work in the life of the believer.⁴⁰ This language was common among classical Pentecostals who wished to approximate their views to the tendency of the Charismatic Movement to interpret Spirit baptism as a “release” of the grace of God granted at salvation/initiation through the believer in charismatic service. More recently, Gordon Anderson argued that Spirit baptism brings to “fullness” a charismatic life in which all Christians have been engaged from the beginning of faith in Christ, for all Christians are charismatic.⁴¹ David Lim recently suggested defining Spirit baptism as “vocational sanctification” in order to bring together “purity and power,” which tended to be divided in early Pentecostal polemics against the Holiness Movement.⁴² There are Pentecostals who have understood Spirit baptism as one’s initiation into faith and not as a

post-faith experience or as the enhancement of the life of faith.⁴³

It seems to me that the sudden discovery of the charismatic fullness of life in the Spirit can be a transforming experience for a believer that has been accustomed to understanding justification and sanctification within the limited confines of personal faith for one's own redemption. I can understand how this charismatic experience can be dramatic and faith-enhancing. I also understand how someone can view this life-transforming experience of the Spirit as an extension of the story of Luke's book of Acts in one's contemporary life. There is little doubt in my mind but that there are many church members in the pews of both Pentecostal and Reformed churches that desperately need this "baptism in the Spirit," regardless of how fervently one may question the use of the Baptist's metaphor to describe such a charismatic awakening (which, to my mind, is a secondary matter). The German Pietist and social activist, Christoph Blumhardt, is reported to have said that one must be converted *twice*: first, from the world to God, but then, second, from God back to the world. The power of the dominant Pentecostal call for Christians to seek a Spirit baptism as a dramatic awakening in the area of charismatic service is essentially a call for just such a *second conversion*. Moreover, entering into the various dimensions of life in the Spirit through stages is a very ancient Christian idea and is in my view not at all problematic so long as these stages are not attached to members of the Trinity (receiving Christ at conversion and the Spirit at Spirit baptism) nor isolated theologically from each other. The various dimensions of the life of faith (justification, sanctification, vocational/charismatic) are not necessarily discovered all at once and must be sought after until one moves from faith to the full cost of discipleship. As Steve Land recently wrote in his *Pentecostal Spirituality*, the issue of "subsequence" with regard to Spirit baptism (Spirit baptism as "subsequent" to regeneration) is not "the fundamental issue,...rather the central concern ought to be the kind or measure of love appropriate or adequate to one who does 'so love' the world."⁴⁴

Eschatological Implications of the Gifts: The Priority of the Kingdom of God:

With the struggle for the Spirit in the church through the proliferation of the *charismata* comes the hope offered by the horizon of the Kingdom of God, the power of which can be felt in the church but which transcends the church and serves a critical function over against it. Spiritual Gifts imply, therefore, a certain theological priority of the Kingdom of God in relation to the church that needs to be maintained in any discussion of the role of the *charismata* in the church. Harvey Cox described this priority of the Kingdom to the church so well in his classic, *The Secular City*,

A doctrine of the church is a secondary and derivative aspect of theology which comes after a discussion of God's action in calling man to cooperation in the bringing of the Kingdom. It comes after, not before, a clarification of the idea of the Kingdom and the appropriate responses to the Kingdom in a particular era.⁴⁵

Cox notes that, in the Book of Acts, God precedes the church in breaking open new possibilities for service and the church has all that it can do in simply following God's lead.⁴⁶ The *charismata* illustrated in Acts take place on the cutting edge of the church's witness to what God is doing in the world. The missionary life of the church can be viewed as a locus for the gifts that compliments the Pauline focus on the role of the gifts in the congregational life of the people of God.

We need, therefore, to be reminded that the *charismata* belong first to the Kingdom and only secondarily to the church, for the gifts confront us with the "powers of the age to come" (Heb. 6:5). The eschatological nature of the gifts means that the church

experiences their power, not only in its own self-edification in love (Eph. 4.16), but also in its existence in and for the world. There is in my view an *analogy of service* between the individual and the church. Just as the individual edifies herself (I Cor. 14.4) but must also edify the corporate body of believers (I Cor. 14.12), so also the church in its self-edification in love (Eph. 4.16) must also seek to participate in edifying the world. In its witness, the church discovers the grace of God already implicit in the world in the midst of life's gracelessness and ambiguity, and seeks to bear witness through an abundance of graced activities to the Kingdom dawning in its own particular time and place. In its service to the Kingdom of God in the world the church is humble enough to recognize certain spiritual gifts implicitly at work outside of the church and its ministry. This is especially true in the church's social witness. Though Pentecostals should not regret our valuable emphasis on the neglected extraordinary gifts of I Corinthians 12, we will need to continue expanding our doctrine of spiritual gifts if we are to achieve a full appreciation of the Kingdom of God as the ultimate theological context for God's bestowals of grace.

There is much potential in Pentecostal theology for achieving this Kingdom-oriented and more holistic understanding of spiritual gifts, especially since our Movement initially viewed these gifts primarily on the edge of its witness to the world of the coming Kingdom of God. Thus, it is quite consistent with the initial thrust of Pentecostal theology that the *charismata* in the life of the church be discussed with the presence and horizon of the Kingdom of God in mind as a theological priority. For it is only against the horizon of the Kingdom of God that we can understand theologically the role of the *charismata* in both the church's self-edification and commitment to the redemption and edification of the world. As Pannenberg stated, "The expectation of the Kingdom of God explains the factual inseparability of the church and the world. This suggests the idea that God's coming Kingdom might be the appropriate starting point for a theological understanding of the church."⁴⁷ Pannenberg notes that the Kingdom serves a critical function in relation to the church

especially when the church confuses its existence with the present form of the Kingdom.⁴⁸

We need to emphasize that the realm of the Spirit connects the spiritual gifts with the reality of the Kingdom of God. Most important here is the biblical assumption that the work of the Spirit is foundational to the work of Christ, the dawning of the Kingdom of God, and the fullness of charismatic life in the church. The Kingdom of God dawned in Christ through the Spirit's ministry of deliverance from bondage and death (Matthew 12:28). This breaking in of the Kingdom of God is decisively fulfilled in the release of Easter life in the resurrection of Jesus by the Spirit of God, but will be ultimately fulfilled in the Parousia, at which time death, the final enemy, is destroyed and the Son delivers the Kingdom back to the Father (I Cor. 15:24-28). At this point, God will be "all in all" (15:28) and the Kingdom itself will be replaced by eternal glory. In the meantime, we experience the Kingdom of God in our midst as "righteousness, peace, and joy in the Holy Spirit" (Rom. 14:17). The church according to Revelation "was made to be a Kingdom" (1.6), but only in its ongoing obedience to the presence and voice of the exalted Lord through the Spirit of prophecy (e.g., 2.7). The church lives from the spiritually gifted among the people of God and not only from the preached Word or the granting of the sacraments.

The church is, therefore, not the Kingdom but an ongoing and penultimate realization of the Kingdom in the midst of its worship, communal life, and obedient witness. The Kingdom "comes" upon us as God's sovereign will is realized through the work of Christ and the Spirit. It is not a place or a mere human work but an action of God, an action that is present but also yet-to-come (Matt. 13). George Eldon Ladd has influenced many Evangelicals to view the Kingdom as "inaugurated" in Christ but fulfilled in the Parousia, with the Christian faith understood as lived in the tension between the "now" and the "not yet."⁴⁹ A greater focus on the pneumatological nature of the Kingdom will help us to avoid viewing this eschatological tension as a static

paradox. The tension instead is dynamic and changing as we are “transformed into his likeness with ever-increasing glory” by the Spirit of God (2 Cor. 3:18).

The Kingdom of God was viewed in nineteenth-century Liberal Protestant theology as an ethical and communal reality. In the twentieth century, the development from Albert Schweitzer to Johannes Weiss placed a new focus on the apocalyptic and otherworldly nature of the Kingdom of God in the New Testament. Both trends are one-sided and distorted. Christoph Blumhardt helps us to achieve a more integrated understanding of the Kingdom of God that is more faithful to the full witness of the New Testament. He stressed the coming of the Kingdom of God as God’s act and, therefore, out of our grasp. Yet, the Kingdom of God also involved human witness and fellowship as channels of grace and was felt in redemptive and liberating moments in human history, even outside the context of the church. The Kingdom of God involved new creation in the dynamic presence of Christ by the Spirit. The powers of new creation through the Spirit inspire greater righteousness and justice, the healing of the body, the birth of hope in despair, and the formation of a graced community life. The Kingdom was “apocalyptic” and “prophetic,” involving both a horizon beyond our grasp and a presence within history. It was experienced in the midst of a piety characterized by “*Warten und Eilen*” or patient action and active waiting. It was to be felt within the church but also exercised a critical function over against the church, even through secular movements of liberation.⁵⁰

Through the gifted life of the churches a witness can be provided of the Kingdom of God dawning in the world. Though Pentecostals have placed a valuable focus on the *kerygmatic* and *koinonic* functions of the church, the multiplicity of gifts implies the flourishing of various social ministries as well (the *diakonic* dimension of the church’s mission). After all, the Kingdom of God implies redemption for the whole of human existence, including the social dimensions of life. There will be social ministries that help to clarify what the abundantly graced life

of the people of God implies for the world at large. These social ministries will help to clarify as well the social dimension implied in all of the gifts of grace. Some Pentecostal groups have begun challenging social structures through their witness to Christ in the world. For example, there has been a growing awareness among African-American Pentecostal groups of the institutional nature of racism and the need to challenge racist social structures in the witness of the people of God. But Pentecostals have generally been pessimistic about the possibility of changing the existing social structures through political means (in certain cases, with good reason). They have generally tried to effect social change through pastoral concern, the transformation of individuals and families within a countercultural community of faith (which, in many cases has had an indirect social and political influence), and the creation of alternative social institutions for empowering the poor and oppressed. Though there is a needed place for seeking to transform existing social structures, Pentecostal methods of engaging in social transformation are needed as well. Instead of a haven in a heartless world, the Spirit is on the offensive through a multiplicity of avenues of grace, seeking to transform the world in ways that bear witness to the justice and peace of the Kingdom of God.

In the light of the Kingdom of God, the *charismata* of the church reveal both strength and weakness, riches and deficiencies. Paul describes the gifted activity of the church as allowing us to behold the image of Christ as in a “mirror dimly” (I Cor. 13:12; 2 Cor. 3:18). The giftedness of the people of God is imperfect (“in part”) and is experienced in the midst of the ambiguity of life. The gifts do not rescue us from the groanings of the suffering creation, but they do transform them into cries for liberty and words of the Spirit’s intercession for the world (Rom. 8:26). The ambiguity of life, natural and social, in all of its implicit grace but also broken and graceless existence, is taken up in the *charismata* in a way that enhances the grace and grants overcoming strength in weakness.

As eschatological, the gifts of God do not neglect natural talent. As David Lim has stated, the gifts are “incarnational” in that

they take up human talents and skills and grace them for use in God's Kingdom.⁵¹ We cannot drive a wedge in between the forces of natural life as graced by God and the powers of new creation released in the spiritual gifts. Even in the secular world artists and scholars testify to the fact that their work was somehow "inspired" and is in danger of slipping into a dead drudgery without such inspiration. The church should cherish such persons and allow their talents and skills to flourish as they become channels of God's gracious presence to others.

Yet, the gifts of God are not *absolutely dependent* on natural talent or skill for their effectiveness. God can magnify grace beyond human capacity. I can recall an experience I had during my years as a pastor that made this truth real to me. An elderly woman in my church requested that I allow her to sing a song that she had composed herself as a solo presentation. I knew that she had no singing voice nor any ability to compose music. I reluctantly allowed her to sing her song, which, by the way, was entitled, "*I Am a Holy Roller!*" As she sang her song for the church, I immediately winced at the off-key tones and simplistic lyrics that reached my ears. In the midst of my wincing I happened to catch a glimpse of her eyes. They were welling up with tears. I became mesmerized by the look in her face as she sang, to the extent that the song receded completely into the background. There in her face was the agony and ecstasy of a life struggling to be faithful to God in the midst of adverse circumstances. I was hooked. She drew me in. Before long I was weeping and many others were as well. God met us there that night. Though I would not have involved her in our music program, nor would I have viewed her as a regular substitute for God's presence through more talented and skilled artists (of whom our church had precious few!), I learned that night that God's gifts are not absolutely dependent on human talent or skill but decisively on the grace and presence of God.

It is with this story that I wish to end this paper, for it captures for me both the strength and the limitations of charismatic

life in the Pentecostal churches with which I have been familiar. If I could pause for a moment to speak for them, I would place my accent on the call to “press in” and open oneself to the presence of God in the context of worship and not hold back expressing one’s doxologies in words, groans, and various forms of body language. For God lays claim to us in all dimensions of our being and the *charismata* of the Spirit will meet us at a variety of levels in the complex reality of human life and relationships. There is no telling what God can do and our expectations, though sober-minded, should never limit God.

Notes:

1. Gary B. McGee, “The Debate Over ‘Missionary Tongues:’ 1881-1897,” 28th Annual Meeting of the Society for Pentecostal Studies, March 11-13, 1999, Evangel University, Springfield, MO.
2. Christopher Lasch, *Haven in a Heartless World: The Family Besieged* (NY: Basic Books Inc., 1975).
3. Yves Congar, *I Believe in the Holy Spirit*, V.2. (NY: Seabury, 1983), p.57
4. Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Pub., 1994), p. 165.
5. *Ibid*, p. 175.
6. J.B. Philips, *The Young Church in Action* (NY: Macmillan, 1949), p. vii; quoted in Fee, *Empowering Presence*, p.166, n.302.
7. John Koenig, *Charismata: God’s Gifts to God’s People* (Philadelphia: Westminster, 1978), p. 54.
8. Max Turner, *The Holy Spirit and Spiritual Gifts* (Peabody, MA: Hendrickson Pub, 1996), p. 264.
9. On the nine gifts of I Corinthians 12:8-10, see Donald Gee, *Concerning Spiritual Gifts* (Springfield, MO: Gospel Publishing House, n.d.); David Lim, *Spiritual Gifts: A Fresh Look* (Springfield, MO: Gospel Publishing House, 1988); Gordon Fee, *Empowering Presence*, pp. 158ff; and Siegfried Schatzmann, *A Pauline Theology of Charismata* (Peabody, MA: Hendrickson Pub, 1987).
10. Gordon Fee, *Empowering Presence*, p. 887.
11. David Lim, *Spiritual Gifts*.
12. Max Turner, *The Holy Spirit*, p. 276.
13. John Koenig, *Charismata*, p. 58.
14. Gordon Fee, *Empowering Presence*, pp. 886-887.
15. Krister Stendahl, “The New Testament Evidence,” in M.P. Hamilton (ed.), *The Charismatic Movement* (Grand Rapids, MI: Eerdmans, 1975), p. 48.

-
16. J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), pp. 291-292.
17. I am grateful to Gordon Fee for this insight (op. cit.).
18. See, Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1998), esp. pp. 221-239.
19. Oscar Cullmann, *Unity through Diversity: Its Foundation, and a Contribution to the Discussion Concerning the Possibilities of Its Actualization*, trans., M. Eugene Boring (Philadelphia: Fortress, 1988).
20. Bernard J. Cooke, *The Distancing of God: The Ambiguity of Symbol in History and Theology* (Minneapolis: Fortress, 1990).
21. Jaroslav Pelikan, *The Emergence of the Catholic Tradition, Vol. 1, The Christian Tradition* (Chicago: U. of Chicago Press, 1971), p.107.
22. Miroslav Volf. *After Our Likeness*, p. 231.
23. See Veli Matti Karkkainen's discussion of this unpublished paper in Karkkainen's, *Spiritus Ubi Vult Spirat: Pneumatology in Roman Catholic-Pentecostal Dialogue (1972-1989)* (Helsinki: Luther Agricola Society, 1998), p. 308.
24. Note David Martin's description of Latin American Pentecostalism in his, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Basil Blackwell, 1990), p.163.
25. Doug Petersen, *Not by Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America* (Irvine, CA: Regnum, 1996), pp.113, n.2; 119.
26. See Gary B. McGee, "Popular Expositions of Initial Evidence," in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody, MA: Hendrickson Pub., 1991), pp. 123-124.
27. Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), p. 129.
28. Karl Rahner, "Religious Enthusiasm and the Experience of Grace," in *Theological Investigations, V. XVI* (NY: Seabury, 1979), 35-59.
29. Note, for example, Wolfhart Pannenberg, *Jesus: God and Man* (Philadelphia: Westminster, 1968), 1977, p. 170.
30. Gordon Fee, *Empowering Presence*, p. 219.
31. Emil Brunner, *Misverstaendnis der Kirche* (Zurich: Theologischer Verlag, 3rd ed., 1988), ch. 5.
32. Roger Stronstad, "The Prophethood of Believers," *Pridential Address, Society for Pentecostal Studies 24th Annual Meeting, Wheaton, Illinois, March, 1995.*
33. James Dunn, "Ministry and the Ministry: The Charismatic Renewal's Challenge to Traditional Ecclesiology," in *Charismatic Experiences in History*, ed., Cecil M. Robeck (Peabody, MA: Hendrickson, 1985), pp. 81-101.
34. James Dunn, *Jesus and the Spirit* (Philadelphia: Westminster, 1975).

35. Murray W. Dempster, "_____", in *Called and Empowered: Pentecostal Perspectives on Global Mission* (Peabody, MA: Hendrickson Pub., 1992), pp.
36. Ernst Kaesemann, *Commentary on Romans*, trans & ed. by Geoffrey Bromiley (Grand Rapids, MI: Eerdmans, 1980), p. 344. Also, I am grateful to Lyle Dabney of Marquette University for pointing out the significance of Romans 4:25 in connecting the resurrection as a pneumatic event with justification: "Justified in the Spirit: Soteriological Reflections on the Spirit," *American Academy of Religion*, Orlando, Florida, November, 1998.
37. Hendrikus Berkhof, *The Doctrine of the Holy Spirit* (Richmond, VA: John Knox, 1964).
38. Miroslav Volf, *After Our Likeness*, p. 226.
39. Harold Hunter, *Spirit Baptism* (University Press of America, 1983).
40. Donald Gee, *Now that You've Been Baptized in the Spirit* (Springfield, MO: Gospel Publishing House, 1972), p. 27.
41. Gordon Anderson, "Baptism in the Holy Spirit, Initial Evidence, and a New Model," *Paraclete* (Fall 1993), pp. 1-12.
42. Shared with me in personal conversation.
43. There are Pentecostal groups in Europe and the Third World that would not insist on separability of Spirit baptism from regeneration
44. Steven J. Land, *Pentecostal Spirituality, A Passion for the Kingdom* (England: Sheffield Academic Press, 1992), p. 34.
45. Harvey Cox, *The Secular City* (NY: Collier Books, Macmillan, 1965, 1990), p. 108.
46. *Ibid*, p. 109.
47. Wolfhart Pannenberg, *Theology of the Kingdom of God* (Philadelphia: Westminster, 1969), p. 73.
48. *Ibid*, p. 78.
49. George Eldon Ladd, *The Gospel of the Kingdom* (Grand Rapids, MI: Eerdmans, 1978).
50. See my discussion of Christoph Blumhardt's theology of the Kingdom of God in the light of his father's message and the influences of Wuerttemberg Pietism in, *Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Wuerttemberg Pietism* (Metuchen, NJ: Scarecrow Press, 1993).
51. David Lim, *Spiritual Gifts*.

The Holy Spirit, Charism, and the Kingdom of God From the Reformed Perspective

Yohan Hyun

Introduction

The Pentecostal-Reformed Dialogue has concentrated discussions on the topic of the Holy Spirit during the past three years. We are going to discuss the same subject, at this time, in relation to charism and the Kingdom of God. Since each of the three words of our theme is a big topic in itself, I will focus on what the Reformed tradition has thought of *their relations*. Also, because there are so many different theologians and different thought streams, I will first limit myself to the view of John Calvin among the forebears of our Reformed tradition. In doing so I will attempt to set forth a few characteristics, considering the elements which can be compared with Pentecostalism. After delineating a few salient features of Calvin's theology, I will attempt to describe briefly how they have changed and developed throughout the history of the Reformed church. In this discussion I will not take into account some Reformed theologians who have incorporated Pentecostal elements into their own Reformed heritage, since our purpose here is to compare the Reformed tradition with Pentecostalism by considering their different aspects.

I. Calvin

The magisterial Reformers were not enthusiastic about the charismatic manifestation of the Holy Spirit and the expectation of the imminent return of Christ. Perhaps they saw dangerous cases in the radical reformers and sects of their day. Calvin thought that the miraculous gifts of the Holy Spirit had ceased. He was concerned with the reformation of the church rather than the

enthusiastic expectation of the next world. (Although Calvin wrote commentaries on most parts of the Scripture, he did not write one on Revelation.) However, he did believe in the sovereign power of the Holy Spirit and the second coming of Christ, which can occur at any time.

1. The Gifts of the Holy Spirit and the Eschatological Kingdom of God

For Calvin, the outpouring of the Holy Spirit is closely related to Christ's eschatological reign on earth. In his commentary on Isaiah's messianic prophecy, Calvin sees the connection between the Kingdom of Christ and the gifts of the Holy Spirit: Christ's "whole strength, power, and majesty is here made to consist in the gifts of *the Spirit*." The Kingdom of Christ is a spiritual kingdom.¹ In another prophecy of Isaiah the Holy Spirit is said to be given to the Messiah so that he can bring justice to the nations. Here Calvin interprets *mishpat* as "a well-regulated government, and not a sentence which is pronounced by a judge on a bench."² In fact Calvin understands the anointing of the Spirit as the faculties and gifts which flow from the Spirit.³ Calvin considers the gifts of the Holy Spirit as the test by which we can judge that any person has been sent by God and guided by the Spirit, since those gifts are necessary for the office.⁴ Furthermore, Calvin views the Holy Spirit not only as the Spirit of regeneration, but also as the universal grace which rules over all creatures.⁵ In Calvin's commentaries of the New Testament books, we see the connection between miraculous gifts, e.g. raising the dead, healing the sick, and the casting out of demons, and the advent of the eschatological Kingdom of God.⁶

The outpouring of the Holy Spirit and his gifts is not only promised to the Messiah by the prophets. It was also promised to all people. Calvin interprets Joel's prophecy to proclaim "that God would not only endow a few with his Spirit, but the whole mass of the people, and then that he would enrich his faithful with all kinds

of gifts, so that the Spirit would seem to be poured forth in full abundance: “*I will pour out my Spirit.*”⁷ Calvin views the Holy Spirit and his gifts as “the key which opens to us the door for us to enter into all the treasures of spiritual blessings, and even into the Kingdom of God.”⁸ It is true that Joel does not expressly mention the last days here, but since he speaks of the perfect restoration of the Church, Calvin says “it is beyond question that the prophesy refers to the last age alone.”⁹

Calvin acknowledges all kinds of gifts of the Spirit. However, what he values most is the gift of salvific wisdom given through the Gospel.

It [prophesy] was a special gift, and very limited. Besides, these predictions are hardly worthy to be compared with the celestial wisdom made known in the gospel. Faith then after the coming of Christ, if rightly estimated according to its value, far excels the gift of prophesy.¹⁰

Here, we can clearly see Calvin’s tendency to emphasize the Holy Spirit’s work in relation to the Word of God. The most important gift of the Holy Spirit for Calvin is the knowledge of the gospel. He calls it “enlightenment,” “the taste of the heavenly gift,” “partaking of the Holy Spirit,” “the taste of the good word of God,” and “the taste of the power of the age to come,” following the words of Hebrews 6:4-5.¹¹

Therefore, the chief means of Christ’s reign on earth is the proclamation of the gospel. Calvin says, “At the present time God rules in the world only by His Gospel, and His Majesty is rightly honoured only when it is made known by the preaching of his Word and revered.”¹² Of course what Calvin means here is not the complete Kingdom of God on the last day, but the Kingdom which was inaugurated and is now marching on earth toward the end of time.¹³

As we have seen, Calvin is well aware of the significant connection between the gifts of the Holy Spirit and the Kingdom of God. However, what he means by the gifts is not primarily the spectacular gifts of speaking in tongues, healings, prophecies, etc., but the grace of salvation given through the Word of the gospel. The most important grace is the work of the Holy Spirit which raises faith in the believers, and which unites us to Christ, so that the righteousness and goodness of Christ may become ours. For Calvin, faith is “firm and certain knowledge of God’s benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit.”¹⁴ This faith as knowledge is given through the work of the Holy Spirit. What is important is “the inner witness of the Holy Spirit” to the external Word of God.¹⁵ Here the work of the Holy Spirit is viewed mainly in terms of knowledge. In this sense Calvin’s view of the work of the Holy Spirit is quite logos-oriented, if not intellectallistic.

2. No More Visible Gifts

What is important in this connection is Calvin’s view of the gifts of the Holy Spirit. Calvin maintains that the visible gifts of the Holy Spirit, the miraculous gifts of the Spirit, have ceased.¹⁶ The gift of performing miracles was given in the apostolic period “to add light to the new and as yet unknown Gospel. ... We see that [the use of miracles] ceased not long after, or at least, instances of them were so rare that we may gather that they were not equally common to all ages.”¹⁷ The office of prophet was given “at the beginning for the founding of the Church, and the setting up of the Kingdom of Christ.”¹⁸ However, as Leonard Sweetman indicates, the basis of this judgment is not theological principle but the empirical observation that these offices died out early in the church’s life.¹⁹ Calvin conjectures that “it is more likely that miracles were only promised for the time.”²⁰ Sweetman suggests the hypothesis that miracles were designed to complement the proclamation of the gospel in the apostolic period “to prevent the preaching of the Gospel being in vain.”²¹ Calvin does not totally

exclude the possibility of the appearance of those gifts or offices after the apostolic age, because the Holy Spirit is sovereign God.²² What he observes is the scarcity of the gifts in his own day. Calvin says that “instances of them were *so rare* that we may gather that they were not equally common to all ages.”²³ Calvin is still concerned about the right use of the miracles.²⁴

3. The Kingdom of God

Calvin does not describe the second coming of Christ and the Kingdom of God with the language of mythical and cosmic drama. For Calvin, the Kingdom of God is not simply the future reality that will come to us with the return of Christ. He believes that it has already come to us, and that in a sense the last time is already here: “Hence Paul declares in I Cor. 10.11 that the ends of the ages are come upon us, by which he means that the kingdom of Christ has brought fulfillment.”²⁵ By the first coming of Christ, God has established the Kingdom on this earth.²⁶ Therefore, “believers ought to lead a heavenly life in this world.”²⁷ God reigns as the King in the believer’s life which is guided by the Holy Spirit.²⁸ However, Calvin also says that the complete Kingdom of God is not here yet. God’s Kingdom lies hidden on the earth, and can be received only by faith.²⁹ Christ is not manifested in the power of His Kingdom until he comes again in His glory.³⁰

Thus, Calvin accepts this two dimensional reality: while the Kingdom of Christ has already come with his first coming, the complete Kingdom of God is not present with us until the last day of the second coming. “Though He has inaugurated His Kingdom on earth (*regnum suum auspicatus est in terris*) and now sits at the right Hand of the Father, so as to govern heaven and earth with supreme authority, yet that throne is not yet lifted up in the sight of men from which His divine Majesty will shine out on the last day, with far greater brightness than now.”³¹ Commenting on Luke 17:20-21, Calvin says that the presence of Christ’s Kingdom is meant to be “only the beginning of the Kingdom, for we now begin to be reformed to the image of God by His Spirit so that the complete renewal of ourselves

and the whole may follow in its own time.”³² Here Calvin sees the connection of the Holy Spirit to the Kingdom of Christ. In the commentary on Joel 2:28ff. the pouring out of the Spirit is interpreted as fulfilled when Christ commenced His Kingdom, while the great calamities are taken to be fulfilled at the end of the world. Calvin says that the prophets sometimes refer to the commencement the Kingdom only, and sometimes they speak of its termination.³³

For Calvin, the Kingdom of Christ which is present with us is not an earthly kingdom, but a spiritual one.³⁴ Calvin says that Christ reigns over us now by means of the outward preaching of the Gospel.

As he does not wear a golden crown or employ earthly armour, so he does not rule over the world by the power of arms, or against authority by gaudy and ostentatious display, or constrain his people by terror and dread; but the doctrine of the gospel is his royal banner, which assembles believers under his dominion. Wherever, therefore, the doctrine of the Gospel is preached in purity, there we are certain that Christ reigns; and where it is rejected, his government is also set aside.³⁵

Although Calvin recognizes that the end time and the Kingdom of Christ is already present with us, he is not proposing the “realized eschatology” of modern times. The fact that the end time has already come does not exempt us from expecting with great vigilance the coming of Christ. Interpreting I John 2:18 Calvin says, “When various errors crop up, you must be aroused, not overwhelmed. For we must infer from it that Christ is not far away. So let us look attentively for Him, lest He should suddenly take us by surprise.”³⁶ To the objection that it might have been wrongly called the end time, because many ages had passed since the Apostle’s death, Calvin answers that the last hour is the whole period from the New Testament time until the second coming of Christ in which all signs are to be fulfilled.³⁷

In discussing Calvin's eschatology, Quistorp indicates that Protestant theology thereafter tends to spiritualize and individualize or even de-eschatologize.³⁸ It is true that for Calvin the Kingdom of Christ on earth is spiritual. However, the spiritual Kingdom is not merely an abstract idea, but a concrete reality on earth. Christ's spiritual reign is to be concretely realized on earth through the proclamation of the Word of God. In a sense the Kingdom of Christ is in the Church. "The Church is Christ's Kingdom, and He reigns by His Word alone."³⁹ In another sense, however, the Kingdom of God includes not only the church but also the renewal of the whole creation.⁴⁰ The Kingdom of Christ had begun with the coming of Christ so that "the complete renewal of ourselves and the whole may follow in its own time."⁴¹ Therefore, some interpreters think that for Calvin, the sovereignty of Christ covers the whole world and thus the Kingdom of Christ is the restoration of right order in all areas of life including the political, legal, economic, family, and social areas.⁴² That is why Calvin's Reformation at Geneva had a theocratic aspect and why there has been a marked tendency towards social reform in some parts of the Calvinist tradition.

For Calvin, a Christian is under a twofold government, a spiritual government and a civil government. "Christ's spiritual Kingdom and the civil jurisdiction are things completely distinct."⁴³ However, he does not see them as antithetical. Opposing the Anabaptists, he views the civil government positively. It has its special purpose appointed by God: "to cherish and protect the outward worship of God, to defend sound doctrine of piety and the position of the church, to adjust our life to the society of men, to form our social behavior to civil righteousness, to reconcile us with one another, and to promote general peace and tranquility."⁴⁴ In this way Calvin did not separate the spheres of the Church and the State, as Luther did, although he did not mix up those spheres either. For Calvin, they are not two separate circles, but rather they form concentric circles: the inner circle is the Church with the work of the Holy Spirit and the outer circle is the state.⁴⁵ After His ascension into Heaven, Christ reigns over all the world. He now has all the authority and power to subdue

other authorities, to suppress the devil and to protect the Church.⁴⁶

4. The Holy Spirit as the Seal for Salvation

What, then, is the role of the Holy Spirit in salvation? In Calvin's theology participation in the eschatological Kingdom of God is not realized separately from Jesus Christ and the Holy Spirit. The whole process of our salvation is closely connected with what Christ has done and what he has achieved. His salvific righteousness and his life becomes ours when we are united with him in the power of the Holy Spirit.⁴⁷ In this way Calvin's eschatology is inseparable from his Christology and pneumatology.⁴⁸ Although the complete Kingdom of God and our salvation is still hidden in hope, Calvin says, yet in Christ we possess an eternal inheritance, blessed immortality and glory, because of the secret union.⁴⁹ Since Christ's present Kingdom is spiritual, the work of the Holy Spirit is crucial. In this respect Calvin follows Paul's description of the Holy Spirit as an 'earnest' or 'guarantee' of what is to come.

He says the same thing in different words and speaks about 'anointing' and 'sealing' as well as 'stablishing'.... For when God pours out upon us the heavenly gifts of His Spirit, this is His way of sealing the certainty of His Word on our hearts. Then he puts it a fourth way saying that the Spirit has been given us as an 'earnest'.... since this degree of certainty is beyond the capacity of the human mind, it is the office of the Holy Spirit to confirm within us what God promises in His Word. That is why He is called Anointing, Earnest, Strengthened, Seal.⁵⁰

We can see here Calvin's heavy emphasis on the Holy Spirit's work in relation to the Word of God. Calvin interprets *arrabon* more as assurance than as foretaste. Although Calvin keeps in mind the holistic work of the Holy Spirit in conjunction with the

doctrine of our union with Christ, his main concern is with the cognitive work of the Spirit, which is the inner witness of the Spirit to the external Word of God. To be sure, for Calvin this work of the Holy Spirit has not only intellectual elements, but also volitional and affectional elements. For example, Calvin views this work of the Holy Spirit as an earnest as helping us to prepare for death with courage and without fear.⁵¹ However, the way in which this is achieved is by the testimony of the Spirit to the truth of the gospel.⁵²

The Holy Spirit is also called the “the earnest of our inheritance, that is, of eternal life, unto redemption, until the day of complete redemption comes.”⁵³ Calvin says, “those who aspire to righteousness under the leading of the Spirit in this life, are predestinated to life eternal.... the Kingdom is prepared for them from the beginning of the world, for they come into possession of it at the last day.”⁵⁴ Here again, however, the nature of this earnest is explained by Calvin with emphasis on intellect and conviction.

The Spirit of God who seals the truth of it in your hearts.... The true conviction which believers have of the Word of God, of their own salvation, ...does not spring from the feeling of the flesh, or from human and philosophical arguments, but from the sealing of the Spirit, who makes their consciences more certain and removes all doubt ... the effect of the Spirit in faith is twofold, corresponding to the two chief parts of which faith consists. It enlightens the intellect (*mens*) and also confirms the thinking (*animus*). The commencement of faith is knowledge; its completion is a firm and steady conviction, which admits of no opposing doubt. Each, I have said, is the work of the Spirit.⁵⁵

5. The Imminent Return of Christ

Although Calvin believes that the Kingdom of Christ and the last hour has already begun with Christ's first coming, he admonishes us that Christ's second coming will be sudden and the resurrection will take place "in everybody, suddenly, instantaneously", in "the winking or flicker of an eye."⁵⁶ Calvin maintains that "from the time when Christ once appeared there is nothing left for the faithful except to look forward to His second coming with minds alert."⁵⁷ However, Calvin is reserved in this matter, and critical of calculating and predicting the time and date of Christ's return. Calvin sees a special intention behind Jesus's words, "you do not know when the time is (Mk. 13:33)."

Note that the uncertainty of the time of Christ's coming (which for the most part induces idleness in men) ought to be a stimulus to our attention and watchfulness. God deliberately wished it kept hidden from us, that we should never be so carefree as to neglect our unbroken lookout. What would be the trial of faith and patience if the faithful wandered about all their lives at ease with their delights, and set themselves to meet Christ at three days' notice.⁵⁸

Therefore, Calvin takes it to be "a sign of excessive incredulity to disbelieve what the Lord foretells, unless He marks out the day." Christ, he continues, desired that "the day of His coming should be hidden from us, so that we should keep watch in eager expectation."⁵⁹

Of course, Calvin acknowledges that there are signs that show the time is near: the tribulations of the Church, the conversion of Israel, appearance of many heresies, the great apostasy, the coming of the Antichrist, etc. Another clear sign is the spread of the gospel "to the furthest ends of the earth before the last day of His coming."⁶⁰ However, he excludes the overcredulity and unpermitted curiosity of fixing the date. Regarding Paul's prediction of signs in II Thessalonians, Calvin takes Paul to mean, "I earnestly beseech by it

not to be overcredulous if anyone should affirm on whatever pretext that His day is at hand. ... it is possible that some discredited individuals or fanatics used this as an occasion to fix upon a definite day which was close at hand.”⁶¹ Calvin is also afraid, “If when we say that a day is near, it does not come at once, men become dispirited, since by nature they are unable to endure a longer delay, and their lack of spirit is followed shortly afterwards by despair.”⁶² Calvin thinks that in this way Satan undermines and destroy the true hope of the resurrection. Furthermore, Calvin interprets many of the signs not as real facts but as symbolic or figurative.

In other words, as long as the Church’s pilgrimage in this world lasts, the skies will be dark and cloudy, but as soon as the end of distress arrives, the daylight will break to show His shining majesty. How the sun must be obscured we cannot guess today, but the event itself will reveal. As for the stars, He does not mean that they shall fall in actual fact, but according to men’s way of thinking. Thus Luke predicts only that there will be signs in the sun and moon and stars. It means that there will be such a shaking of the heavenly system that the stars themselves will be thought to fall.⁶³

In addition, our attitude towards the second coming of Christ, Calvin teaches, is to have a degree of ‘contempt’ for the present life in the flesh, meditating upon the future life.

Whatever kind of tribulation presses upon us, we must ever look to this end: to accustom ourselves to contempt for the present life and to be aroused thereby to meditate upon the future life.... the whole soul, enmeshed in the allurements of the flesh, seeks its happiness on earth. To counter this evil the Lord instructs his followers in the vanity of the present life by continual proofs of its miseries.⁶⁴

However, Calvin is not a stern pessimist who considers everything on the earth as evil. For him this life is a blessing of God, signs of God's goodness, the reasons of our reflecting the glory of heavenly kingdom, and the sweetness of divine generosity.⁶⁵ Yet Calvin places more value in eternal life in heaven, than in this life on earth. He even thinks that Christians should desire death without fear, since death is overcome by the resurrection, and life beyond death will be immortal and glorious.⁶⁶ For him the chief activity of the soul is to aspire to heavenly life.⁶⁷

6. Antichrist

When we talk about the Kingdom of Christ, we must also talk about the kingdom of antichrist. Calvin says that the kingdom of antichrist is in diametrical opposition to Christ and his kingdom.⁶⁸ The kingdom of antichrist "must consist partly of false doctrine and deceptions and partly of false miracles. The Kingdom of Christ consists of the doctrine of truth and the power of the Spirit." They are opposite to each other.⁶⁹ Calvin does not view the antichrist as just one man, but "a body or a kingdom (11 Thess. 2.3)."⁷⁰ For Calvin "the name antichrist does not designate a single individual, but a single kingdom which extends throughout many generations."⁷¹ In his time Calvin saw the kingdom of antichrist in the papacy.⁷² However, Calvin maintained a somewhat reserved position in judging the state of the Roman Catholic Church. Even though there was much superstition in the Church, it could still be referred to as the pillar of the truth, "not because it retains all the qualities of the Church, but because it has still some of them left." Calvin admits, therefore, "it is the temple of God in which the Pope holds sway, but the temple has been profaned by sacrileges beyond number."⁷³

Following Paul, Calvin recognizes that something restrains the antichrist, namely the spreading of the gospel until the whole world hears it and is convicted of obstinacy and willful malice.⁷⁴ On the one hand, Calvin thinks that the appearance of the antichrist, the adversary of Christ who would sit in God's

temple and claim divinity and divine honours, accompanied by a falling away that would spread throughout the whole Church, will occur in the end time, right before the coming of Christ.⁷⁵ On the other hand, he says that there have already been many antichrists. Here, we can see a confusion. However, Calvin explains, “certain sects had already arisen which were fore-runners of a future scattering. For Cerinthus, Basilides, Marcion, Valentinus, Ebion, Arius and the rest were members of that kingdom which the devil afterwards raised up against Christ”⁷⁶

7. On Millennialism

Another aspect we have to consider in relation to eschatology is millennialism. Calvin’s position in this respect is known as amillennialism. Although Calvin does not use the expression “amillennialism,” he rejects “the chiliasts” who are equivalent to modern “premillennialists,” because, he thinks, they limit the reign of Christ to a fixed period of time on earth.

But a little later there followed the chiliasts, who limited the reign of Christ to a thousand years. Now their fiction is too childish either to need or to be worth a refutation. And the Apocalypse, from which they undoubtedly drew a pretext for their error, does not support them. For the number ‘one thousand’ [Rev. 20:4] does not apply to the eternal blessedness of the church but only to the various disturbances that awaited the church, while still toiling on earth. On the contrary, all Scripture proclaims that there will be no end to the blessedness of the elect or the punishment of the wicked. ... Those who assign the children of God a thousand years in which to enjoy the inheritance of the life to come do not realize how much reproach they are casting upon Christ and his Kingdom.⁷⁷

Calvin rejects the idea that Christians in the future will possess earthly power to reign over the world for a thousand years. Calvin

admits that civil government has its appointed end.⁷⁸ The state, marriage, and the civil government are means of God's temporal reign on earth.⁷⁹ However, all of this will become superfluous, Calvin says, "if God's Kingdom, such as it is now among us, wipes out the present life."⁸⁰ Even the Church, which is the realm of Christ's spiritual reign, is not the eternal Kingdom of God.⁸¹ It some day will end and be transformed to the eternal Kingdom.

Calvin interprets the prophecies on the things of the millennium "figuratively," the purpose of which is "to raise our minds to higher things."⁸² For Calvin the millennium means Christ's spiritual reign over the believer's soul on the earth.⁸³ "For spiritual government, indeed, is already initiating in us upon earth certain beginnings of the Heavenly Kingdom, and in this mortal and fleeting life affords a certain forecast of an immortal and incorruptible blessedness."⁸⁴

8. The Holy Spirit as the Spirit of Resurrection

Another aspect of eschatology is the final resurrection of our bodies. The hope of our own resurrection, Calvin says, is based on the resurrection of Christ. Death attacks us on every side, our hearts will fail us at every moment, unless we learn to look to Christ.⁸⁵ For Calvin, this resurrection is inseparable not only from Christ but also from the Holy Spirit.

God raised his Son from the dead, not to make known a single example of his power, but to show toward us believers the same working of the Spirit, whom he calls "life" while he dwells in us because he was given, to the end that he may quicken what is mortal in us.⁸⁶

As Christ was raised by God, through the power of the Holy Spirit, so we who are united with Christ will be raised by the Spirit at the last day.⁸⁷ To be sure, Calvin acknowledges not just the resurrection of the believers, but the general resurrection of the

good and the wicked. However, their destiny will be different. “The ungodly have a common resurrection.. ... the things proper to Christ and his members also pour forth abundantly upon the wicked, not to become their lawful possession, but rather to render them inexcusable.”⁸⁸

As we have seen, Calvin is well aware of the close relation between the Holy Spirit and the gifts with the eschatological Kingdom of God. However, his chief interest in this subject matter is the work of the Holy Spirit in relation to the word of the gospel and the spiritual reign of Christ on earth until the last day of Christ’s second coming. Although Calvin thinks that Christ’s reign on earth is spiritual, he would not support a separatist view of church and state. For Calvin, Christ’s spiritual reign on earth is so real, that it should be concretely realized in the world. Therefore, Calvin’s reformation in Geneva had some theocratic aspects, though he did not allow a mixing of the spheres, of the Church and state. In sum, an overall logos-orientation, the general cessation of extraordinary gifts, the balance of the present and future dimensions of the Kingdom of God (with special emphasis on Christ’s spiritual reign on earth), amillennialism, a figurative interpretation of the signs of the Christ’s return, suspicion towards the fanaticism of expecting Christ’s return on a predicted day, are all tenets Calvin has handed on to the Reformed tradition.

II. Later Developments in the Reformed Tradition

1. The General Logos-orientation of the Reformed Tradition

Many of the traditional Reformed theologians did not treat the subject of the Holy Spirit as a separate chapter in their books of systematic theology. They were not concerned about such subjects as ‘gifts of the Holy Spirit’, ‘baptism of the Holy Spirit’, or ‘fullness of the Holy Spirit.’ However, they did deal with the subject of the Spirit in relation to the Trinity, the inspiration of Scripture, the illumination of the Word, and the salvific works of

regeneration, justification, and sanctification. Heavy emphasis was put on the work of the Holy Spirit in relation to the Word of God.

Francis Turretin, one of the prominent orthodox theologians of the Reformed tradition writes of the works of the Holy Spirit in relation to the inspiration of the Scriptures, the inner witness to the Word, faith producing grace and regeneration. All these works are closely connected to believing knowledge of the Word. For him justifying faith includes three kinds of acts: knowledge, assent, and trust (*notitiarn, assensus, fiduciarn*). All three acts are directed toward the Word of God.⁸⁹ In this sense his pneumatology is very much logos-oriented. His doctrine of grace is dealt with in respect to the calling of people by the Word of the Gospel.⁹⁰

There is no discussion of the gifts of the Holy Spirit in Charles Hodge's *Systematic Theology*. The person of the Holy Spirit is treated very briefly in the context of describing the Trinity. He discusses the work of the Holy Spirit in relation to our salvation. The key role of the Holy Spirit, for Hodge, is the Spirit's work in relation to the Word of God, the inspiration of Scriptures (verbal inspiration), and the faith producing act in the believers. He calls the Spirit "the source of all intellectual life."⁹¹

Many of the 19th century liberal theologians were not interested in the work of the Holy Spirit or in metaphysical discussion of the Trinity. They also criticized and refuted the traditional theory of inspiration of the Scriptures, while developing historical and critical studies of the Scripture. What was important for them was religious experience and the moral improvement of Christian life rather than any supernatural work of the Holy Spirit. It was the 20th century neo-orthodox theologians who recovered the discussion of the work of the Holy Spirit and the doctrine of the Trinity. They emphasized the importance of the Word of God and God's revelation. They were called theologians of the Word of God. However, they were different from their orthodox predecessors. They did not support the traditional theory of verbal

inspiration and they accepted the validity of historico-critical studies of the Scripture.⁹² For Karl Barth God's revelation is not the Bible, but the event of Jesus Christ. Scripture is considered the written witness to the revelation. For Barth Scripture is included in the threefold Word of God — the revealed Word, the written Word, and the proclaimed Word — but the revealed Word has primary importance.⁹³ In this context the Holy Spirit is called the subjective reality of revelation, while Christ Himself is the objective reality of revelation.⁹⁴ The Holy Spirit is the Revealedness who makes the objective revelation of Jesus Christ subjective reality in us.⁹⁵ In this sense Barth's pneumatology is also logos-oriented.

2. Actual Cessation of the Extraordinary Gifts of the Holy Spirit

The Reformed Church and her theologians have usually been very cautious and even suspicious of the extraordinary gifts of the Spirit. They do not sharply differentiate the gift of justification and salvation from those extraordinary gifts of prophecy, healings, tongues, etc. All these things are called "gifts" of the Spirit. However, what is more important for them is justification. They probably were afraid of the heresies and fanaticism which had arisen with the latter. For them, extraordinary gifts are no longer given. It was, however, Benjamin B. Warfield who first developed a theological argument for the cessation of the extraordinary gifts among Reformed theologians. According to him, miraculous gifts were "distinctively the authentication of the Apostles."

They were part of the credentials of the Apostles as the authoritative agents of God in founding the church. Their function thus confined them to distinctively the Apostolic Church, and they necessarily passed away with it.⁹⁶

Although Warfield himself was not a dispensationalist, he provided

a strong argument for the cessation theory. The theory of cessation was forcefully maintained by the dispensationalists and dispensationalism influenced many of the Reformed Church pastors and theologians. For example, John F. Walvoord of Dallas Theological Seminary, which is a center of dispensationalism, maintains that,

With the completion of the New Testament, and its almost universal acceptance by those true to God, the need for further unusual display of miraculous works ceased. The preacher today does not need the outward evidence of ability to heal or speak with tongues to substantiate the validity of his gospel. Rather, the written Word speaks for itself and is attended by the convicting power of the Spirit.” “There is no more possibility of anyone possessing the prophetic gift in the present dispensation than there is of anyone writing further inspired books to be added to the canon.⁹⁷

However, the theory of cessation of miraculous gifts has not gained many supporters in the Presbyterian Churches in Korea. Perhaps the reason is that there have been great revival movements in Korea from the very early time of Protestant mission. During a century of Protestant mission, the Korean Church has witnessed many miraculous events, and has experienced rapid growth. She was pentecostalistic even before the Pentecostal Church came in and took root.

On the other hand, many liberal theologians of modern times have not been interested in the miraculous gifts. However, their arguments are more scientific than theological. They simply accept the mechanistic world view of the modern scientific revolution and the Enlightenment. For them, it is impossible to intervene in the course of nature and God would not destroy the natural order created by Godself. However, many other modern Reformed theologians do believe the miracles worked by God, although they are not very enthusiastic about the miraculous gifts

of the Spirit. Karl Barth, among others, acknowledges the incarnation and the resurrection as miracles of God. He is not, however, interested in the miraculous gifts of the Holy Spirit.

3. Millennialism

Since the time of Calvin, the Reformed tradition has generally been critical of premillennialist eschatology. Following Calvin, the Reformed orthodox theologian Turretin held that the Kingdom of Christ is not earthly, but spiritual and heavenly.⁹⁸ He refutes chiliasm, since Christ's Kingdom is spiritual and eternal, and in the Scriptures Christ's throne is said to be at the right hand of God in heaven.⁹⁹ Charles Hodge acknowledged that there has been a visible Kingdom of God since the time of Adam, which consists of God's faithful people.¹⁰⁰ However, the Kingdom before the Advent of the Messiah was merely preparatory.¹⁰¹ Hodge also held that as the Kingdom of Christ was established in the world with the Advent of Christ, it came to take a visible form.¹⁰² However, this Kingdom of Christ on earth is spiritual, i.e. not of the world and temporal.¹⁰³ The eternal Kingdom of Glory will be completed when Christ comes again.¹⁰⁴ Hodge criticized premillennialism since it is based on far too literal an interpretation of the Scriptures and thus is inconsistent with Scripture in many respects. In his view it is a Jewish doctrine, and the premillennial kingdom is earthly rather than heavenly.¹⁰⁵ For Hodge the general resurrection, the final judgement, the end of the world, and the inauguration of the Kingdom of glory are synchronous.¹⁰⁶

Although amillennialism has been prevalent in the Reformed tradition, a postmillennialism tendency has developed, especially among American Reformed theologians. Jonathan Edwards was a major source of postmillennialism in America. He believed that in a time before Christ's second coming "Satan's visible kingdom on earth shall be utterly overthrown."¹⁰⁷ Although there will be a very dark time with respect to true religion, "this great work of God will be wrought, though very swiftly, yet gradually."¹⁰⁸ This means a great progress of the gospel and the Church on earth before Christ's return, through "the

wonderful *revival and propagation* of religion.”¹⁰⁹ For him, this revival and propagation of the gospel is the work of the Holy Spirit. What is interesting in this regard is that progress of religion and the work of the Holy Spirit imply a concrete change of the world: “The visible fruit that is to be expected of a pouring out of the Spirit of God on a country, is a visible reformation in that country.”¹¹⁰

On the other hand, premillennialism also began to gain supporters among the Reformed theologians and pastors, especially with the rise of dispensationalism and fundamentalism. One of the “five points of fundamentalism” is the second coming of Jesus Christ, which is interpreted in a premillennialistic way.¹¹¹ Modern dispensationalists are all premillennialists. However, historic premillennialism has not necessarily been dispensational. Dispensationalists divide history into seven dispensations, the last of which is the millennial kingdom on earth preceded by the second coming of Jesus Christ.¹¹²

Premillennialistic eschatology is very popular in the Presbyterian Churches of Korea. This results from American fundamentalism. According to A. J. Brown, one of the General Secretaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A., most of the first Presbyterian missionaries sent to Korea were Puritanical, conservative, and held to the premillennial view of Christ's second coming.¹¹³ They were conservative Calvinists who supported the Westminster standards. Their theological education was very conservative or fundamentalistic. With these fundamentalistic missionaries came a type of dispensationalistic eschatology, which was generally premillennialistic. However, it was not the strict and formal dispensationalism that was developed with the publication of the Scofield Bible in 1909. Although its implications were not fully understood by many Koreans at the time,¹¹⁴ premillennialism has been very influential among Korean Christians. This led to placing emphasis on the future aspect of the Kingdom of God rather than its present aspect, especially under the severe oppression and persecution of Japanese imperialists.¹¹⁵ Many people in Korea still

think that premillennialism is the orthodox Reformed view of eschatology.

4. WARC's Recent Discussion of the Kingdom of God

At its 1982 General Council in Ottawa, Canada, the World Alliance of Reformed Churches emphasized issues of justice, peace, and the environment. The general theme was "Thine is the Kingdom, the Power, and the Glory." The General Council voiced concern for the dangerously imperiled world:

Human rights violations, widespread oppression, tragic consequences of apartheid in South Africa, the resurgence of racism throughout the world, the pervasiveness of sexism, increasing numbers of refugees, exiles and homeless people, hunger and starvation, militarism and the threat of nuclear holocaust, an abused creation, frightening developments in bio-technology, and the widening gap between rich and poor peoples and nations.¹¹⁶

These issues were understood as a spiritual commitment, grounded in our confession of faith in Jesus Christ as the risen Lord over all life, not simply matters of practical politics. Since 1982, discussion, witnesses and activities regarding these issues has been part of the "JPIC (Justice, Peace and Integrity of Creation)" process. In the present situation it is recognized that these issues are to be considered *status confessionis*.¹¹⁷ They are not treated as ordinary political engagement, nor as neglecting and departing from our traditional faith. Rather, they arise out of our Reformed confessions, out of our faith in Jesus Christ as our sovereign Lord, out of our faith in the Scripture, Gospel, and out of our worship.

The JPIC process is closely related to a new interpretation of the Kingdom of God. According to *Covenanting for Peace and Justice*, produced by WARC Church leaders (1988), the biblical theme of covenant carries with it important socioeconomic and

political implications. God's covenant with people requires us to "form a covenant for peace and justice."¹¹⁸ Here, the Kingdom of God is where God's peace and justice are realized in God's covenanting grace. "God's coming Kingdom is the ordering of creation and the historical process around covenantal modes of power and relationship."¹¹⁹ This Kingdom is "not *of* this world, for its law is love, not power, but is most assuredly *in* this world, for love of the world is its object."¹²⁰ God's purpose is "to bring His Kingdom of justice and peace and to create a new heaven and a new earth."¹²¹ Here, the Kingdom of God is understood not simply as a religious ideal in the next world, but a concrete socio-economic-political reality on earth. It is initiated by Christ, who calls us to serve and to take part in one kingdom. The promise of the Kingdom is the basis of our eschatological hope, which is a "charisma."¹²² The Kingdom of God is "a transforming power which judges and challenges structures, institutions and kingdoms of this world."¹²³ "This Kingdom consists of the full reign of God in the world, and places both humanity and the universe under the power of a new age: 'All things are made new' (2 Cor. 5:17)."¹²⁴

However, this does not intend to make the church a social activist association. Rejecting the possibilities of "activist" and "conversionist" types of the church, the General Council at Seoul (1989) proposed a third type of the church.

Clearly, however, it would be a church committed first of all to restructuring neither society nor the heart but its own internal relationship according to the will of God. It would not be a church without strategy for transforming the world, but a church whose strategy began with the transformation of itself. It would apply the imperatives of the gospel first to the ordering of its own common life. Personal conversion would then be a matter of entering a distinctively restructured community. Social action would be grounded in the center of a

communally embodied way of life.... Its primary calling would be to become a provisional representation in communal form of the salvation accomplished in Jesus Christ for the sake of all. It would not forget that the church cannot be the church without direct engagement in society. Nor would it forget that Christians cannot be Christians without an ongoing process of personal conversion from themselves to Jesus Christ.”¹²⁵

In these WARC documents, the Holy Spirit is the power and guidance through whom we can help establish the Kingdom of God on earth. “Through the sustaining and sanctifying action of the Spirit of the reigning Lord, the kingdom drives towards its consummation.”¹²⁶ However, the role of the Holy Spirit and His gifts in this connection do not seem to be extensively pursued in WARC documents.

Meanwhile, some contemporary theologians attempt to understand the work of the Holy Spirit with regard to political liberation, social change and environmental protection. Among them we can mention Jürgen Moltmann, whose eschatology is influential in the contemporary theological world.¹²⁷ Moltmann rejects the consistent eschatology of Albert Schweitzer and the existential eschatology of Rudolf Bultmann, since they cannot express the hope which is shown to us in Jesus Christ.¹²⁸ For him eschatology is not a part of theology which deals with the things of the last days of our history, but the nature of theology or Christianity as a whole. “Christian eschatology speaks of Jesus Christ and *his* future.”¹²⁹ God who was revealed in Jesus Christ is God who is coming from the future, and therefore is hope for us. Moltmann understands this hope in the structure of promise and fulfillment; God’s promise is fulfilled in history. “In the promises, the hidden future already announces itself and exerts its influence on the present through the hope it awakens.”¹³⁰ What is the basis of this hope? It is the event of Jesus Christ. “His historical crucifixion was understood as the eschatological event of judgment

and his resurrection as a hidden anticipation of the eschatological kingdom of glory in which the dead will be raised.”¹³¹ For Moltmann this hope is contrary to the reality that we are experiencing and thus is a critique of the present situation. Therefore, hope leads us to protest against present sufferings and evils.¹³² With this concept of “anticipation” or “prolepsis” Moltmann explains the tension between the “what has already happened” and “what has not come yet” in eschatology. In this regard the believers are given “the ‘earnest’ of the Spirit - of the Spirit, moreover, who *has* raised Christ from the dead and *will* quicken our mortal bodies.”¹³³ “If the raising of Jesus from the dead provides the ground for a new kind of hope in the kingdom, then the promised future cannot lie simply in the very fact of the giving of the Spirit. Rather, the ‘Spirit’ himself becomes the ‘earnest’ of the still outstanding future and therefore ‘strives’ against the ‘works of the flesh.’”¹³⁴ Here “the earnest of the Spirit” is not understood simply in terms of theological epistemology and the assurance of the Word of God, but as related to our whole being and action in the world. This connects with Calvin’s view of the Spirit’s work as an ‘earnest’ or ‘guarantee’ — the work of giving us assurance of salvation—but greatly broadens and deepens it.

Conclusion

We have briefly surveyed Calvin’s theology with special attention to the Holy Spirit, charism, and the Kingdom of God. From that we have noted some characteristic features, i.e. overall rationalistic tendency or logos-orientedness, general cessation of extraordinary gifts, the balance of the present and future dimensions of the Kingdom of God (with special emphasis on Christ’s spiritual reign on earth), amillennialism, figurative interpretation of the signs of the Christ’s return, suspicion toward the fanaticism of expecting Christ’s return on a predicted day. These are some tenets Calvin handed down to the Reformed tradition. These features persist in the Reformed tradition, while some other views as well as modifications and developments have

appeared on the scene, such a premillennialism, postmillennialism, JPIC movements, etc.

In understanding the work of the Holy Spirit, Reformed Christians need to maintain an emphasis on the Word of God, the spiritual reign of Christ on earth, a calm but firm hope for Christ's return and the future consummation of the Kingdom, and the concerns of JPIC, while avoiding extreme intellectualism and institutionalized inflexibility. At the same time we have much to learn from our Pentecostal friends, especially, the vitality of their worship and prayer, their zeal for Christian mission and service, their live consciousness of the presence of the Spirit, and powerful manifestations of the gifts of the Spirit.

¹ Calvin, *Comm. on Isa.* 11:2.

² Calvin, *Comm. on Isa.* 61:1.

³ Ibid.

⁴ Ibid.

⁵ Calvin, *Comm. on Isa.* 44:3.

⁶ Calvin, *Comm. on Matt.* 10:8, 12:28.

⁷ Calvin, *Comm. on Joel* 2:28.

⁸ Calvin, *Comm. on Acts* 2:17.

⁹ Calvin, *Comm. on Acts* 2:17.

¹⁰ Calvin, *Comm. on Joel* 2:28.

¹¹ Calvin, *Comm. on Heb.* 6:4-5.

¹² Calvin, *Comm. on Rom.* 14:11.

¹³ Calvin, *Comm. on Matt.* 19:28.

¹⁴ Calvin, *Institutes*, III.ii.7.

¹⁵ Calvin, *Institutes*, I.vii.4.

¹⁶ Calvin, *Comm. on Acts* 2:17.

¹⁷ Calvin, *Comm. on Mark* 16:17.

¹⁸ Calvin, *Comm. on 1 Cor.* 12:28.

¹⁹ Leonard Sweetman, "A Study of Comments on Corinthians 12:8-10, 28; Romans 12:6-8; Ephesians 4:11" in David E. Holwerda ed., *Exploring the Heritage of John Calvin* (Grand Rapids: Baker Book House, 1976), p.285.> Calvin is more interested in church offices rather than gifts of the Spirit. He recognized four ordinary offices, i.e. pastor, teacher, elder, deacon as existent in the

present Church.

²⁰ Calvin, *Comm. on Mark* 16:17.

²¹ Sweetman, op. Cit., p. 290; Cf. Calvin, *Com on Mark* 16:17.

²² “The Lord raised up the first three [apostles, prophets, evangelists] at the beginning of his Kingdom, and now and again revives them as the need of the times demands.” Calvin, *Institutes* IV.3.4.

²³ Calvin, *Comm on Mark* 16:17, emphasis added.

²⁴ Mark 16:20 “teaches what use we ought to make of miracles, if we are not to turn them into perverse corruptions; they must serve the Gospel.” Calvin, *Comm. on Mark* 16:20.

²⁵ Calvin, *Comm. on Heb.* 9:25-26. Calvin usually calls the present reality of the Kingdom of god the Kingdom of Christ.

²⁶ “By the coming of Christ God has carried out what He had decreed, and what He had obscurely indicated to the fathers is now clearly and fully made known to us by the teaching of Gospel. He says that this was done *in these* last times, in the same sense as when Paul says, ‘In the fullness of time’ (Gal. 4.4), this being the mature season and the perfect moment God in his counsel had appointed.” Calvin, *Comm. on I Pet.* 1:20.

²⁷ Calvin, *Comm. on Phil.* 3:20.

²⁸ Calvin, *Psychopannychia* 79; 212, quoted in Heinrich Quistorp, *Calvin's Doctrine of the Last Things*, Korean translation by Hee Sook Lee (Seoul: Sungkwang Pub. Co., 1990, p. 126.

²⁹ “Christ gives to his own people clear testimonies of his very present power. Yet his Kingdom lies hidden in the earth. It is right, therefore, that the faith be called to ponder that visible presence of Christ which he will manifest on the Last Day.” Calvin, *Institutes*, II.16.17.

³⁰ Calvin, *Comm. on I John* 3:2.

³¹ “Then will the glory have its full effect, which now we only taste by faith. Christ now sits on the heavenly throne as far as He needs to restrain enemies and protect the Church, but then in the open, He will ascend his tribunal to establish perfect order in heaven and earth, to lay his enemies low beneath His feet, to gather His faithful into the company of life eternal and blessed.” Calvin, *Comm. on Matt.* 25:31.

³² Calvin, *Comm on Lk* 17:20.

³³ Calvin, *Comm. on Joel* 2:30-31.

³⁴ Calvin, *Comm. on Acts* 1:6; 2:19-20; II Cor 5:17.

³⁵ Calvin, *Comm. on Isa.* xi.5.

³⁶ Calvin, *Comm. on I John* 2:18.

³⁷ “We must understand the apostle’s purpose in calling the last time that during which all things are being so fulfilled that nothing will remain but the final revelation of Christ.” Calvin, *Comm. on I John* 2:18.

³⁸ Quistorp, op. cit., p. 14.

³⁹ Calvin, *Institutes*, IV.2.4.

⁴⁰ These two lines of thought may seem contradictory to each other. However, 16th century Europe was a Christian world. The members of the state and the church were the same. In such a context

reformation of the Church necessarily entails the reformation of the state and society.

⁴¹ Calvin, *Comm. on Lk* 17:20.

⁴² Kalfried Frohlic, *Die Reichgottesidee Calvins* (Munich, 1922), p.48; David Little, *Religion, Order, and Law* (New York, 1969), pp. 48, 63.

⁴³ Calvin, *Institutes* IV.20.1.

⁴⁴ Calvin, *Institutes* IV.20.2.

⁴⁵ William van't Spijker, "The Kingdom of Christ According to Bucer and Calvin" in *Calvin and the State* ed. By Peter De Klerk (Grand Rapids: Calvin Studies Society, 1993), p.122.

⁴⁶ Calvin, *Comm. on Dan.* 7:14.

⁴⁷ Calvin, *Institutes* III.25.3.

⁴⁸ Cf. Quistorp says that Calvin's eschatology is Christology. Quistorp, pp. 28, 270.

⁴⁹ Calvin, *Comm. on Eph.* 2:6; *on Rom.* 8:17.

⁵⁰ Calvin, *Comm. on II Cor.* 1:21-22.

⁵¹ Calvin, *Comm. on II Cor.* 5:5.

⁵² Ibid.

⁵³ Calvin, *Comm. on Eph.* 1:14; Cf. *Comm. on Rom.* 5:2.

⁵⁴ Calvin, *Comm. on Matt* 25:34.

⁵⁵ Calvin, *Comm on Eph.* 1:13.

⁵⁶ Calvin, *Comm. on I Cor.* 15:52.

⁵⁷ Calvin, *Comm. on I Pet.* 4:7. Cf. "Men cannot be so alert to meeting Christ that cares of various kinds should not distract or hinder or engage their minds. So while they watch, they are in part asleep." Calvin, *Comm. on Matt.* 24:14.

⁵⁸ Calvin, *Comm on Matt.* 24:42.

⁵⁹ Calvin, *Comm. on I Thess.* 5:1.

⁶⁰ Calvin, *Comm. on Matt.* 24:14.

⁶¹ Calvin, *Comm on II Thess.* 2:1.

⁶² Ibid.

⁶³ Calvin, *Comm. on Matt.* 24:29f.

⁶⁴ Calvin, *Institutes.* III. 9. 1.

⁶⁵ "Indeed, this life, however crammed with infinite miseries it may be, is still rightly to be counted among those blessings of God which are not to be spurned. ... Since, this life serves us in understanding God's goodness, should we despise it as if it had no grain of good in itself? ... And this is a much greater reason in it we reflect that we are in preparation, so to speak, for the glory of the Heavenly Kingdom. ... Then there is another reason: we begin in the present life, through various benefits, to taste the sweetness of the divine generosity in order to whet our hope and our desire to seek after the full revelation of this." Calvin, *Institutes*, III. 9. 3.

⁶⁶ Calvin, *Institutes*, III. 9. 5.

⁶⁷ Calvin, *Institutes*, I. 15. 6.

⁶⁸ Calvin, *Comm. on II Thess.* 2:4.

- ⁶⁹ Calvin, *Comm. on II Thess.* 2:9.
- ⁷⁰ Calvin, *Comm. on John* 2:18.
- ⁷¹ Calvin, *Comm. on II Thess.* 2:7; *Institutes*, IV. 7. 25.
- ⁷² Calvin, *Comm. on I John* 2:18.
- ⁷³ Calvin, *Comm. on II Thess.* 2:4; *Institutes* IV. 2. 12.
- ⁷⁴ Calvin, *Comm. on II Thess.* 2:6.
- ⁷⁵ Calvin, *Comm. on II Thess.* 2:3.
- ⁷⁶ Calvin, *Comm. on I John* 2:18.
- ⁷⁷ Calvin, *Institutes*, III, 25. 5.
- ⁷⁸ The end of the civil government is 'to cherish and protect the outward worship of God, to defend sound doctrine of piety and the position of the church, to adjust our life to the society of men, to form our social behavior to civil righteousness, to reconcile us with one another, and to promote general peace and tranquility.' *Institutes*, IV. 20. 2.
- ⁷⁹ Quistorp, op. cit., p. 249.
- ⁸⁰ Calvin, *Institutes*, IV. 20. 2; *Comm. on Cor.* 15:24.
- ⁸¹ Cf. Translated by the Latin *acquisitam haereditatem* (the possession obtained) is not the Kingdom of Heaven, or a blessed immortality, but the Church itself." Calvin, *Comm. on Eph.* 1:14.
- ⁸² Calvin, *Comm. on I Thess.* 1:10.
- ⁸³ Quistorp, op. cit., p. 226.
- ⁸⁴ Calvin, *Institutes*, IV. 20. 2.
- ⁸⁵ Calvin, *Comm. on I Thess.* 1:10.
- ⁸⁶ Calvin, *Institutes*, III. 25. 3.
- ⁸⁷ Calvin, *Comm. on Rom.* 8:10. Calvin says, "If Christ was raised by the power of the Spirit of God, and if the Spirit retains eternal power, He will also exert that power in us." However, Calvin does not interpret this in relation to the final resurrection, but to continual working of the Spirit in us. "We conclude from this that he is not speaking of the last resurrection, which will take place in a moment, but of the continual operation of the Spirit, by which He gradually mortifies the remains of the flesh and renews in us the heavenly life." Calvin, *Comm. on Rom.* 8:11.
- ⁸⁸ Calvin, *Institutes*, III. 25. 9.
- ⁸⁹ Francis Turretin, *Institutes of Elenctic Theology*, XV. viii. Engl. Trans. By George Musgrave Giger (Phillipsburg, NJ: P & R Publishing, 1992), vol. II, pp. 560ff.
- ⁹⁰ *Ibid.*, XV. iii-vi, E.T. vol. II. 510-557.
- ⁹¹ Charles Hodge, *Systematic Theology* (Grand Rapids: Eerdmans, 1993), vol. I, p. 530.
- ⁹² Barth criticizes the traditional theory of verbal inspiration, since it makes the Scripture a "paper pope" sacrificing the freedom and sovereignty of God. *Church Dogmatics* I/2, pp. 522, 525. Barth acknowledges the value of historico-critical studies of the Scripture. However, Barth once said, "were I driven to choose between it and the venerable doctrine of Inspiration, I should without hesitation choose the latter, which has a broader, deeper, more important justification." Karl Barth, *The Epistle to the Romans*, tr. By Edwyn C. Hoskins (New York: Oxford Univ. Press, 1972), "The Preface to the First Edition".
- ⁹³ Karl Barth, *Church Dogmatics*, I/2 __4.

- ⁹⁴ Karl Barth, *Church Dogmatics*, I/2, pp. 203ff.
- ⁹⁵ Barth describes the Trinity as the Revealer, the Revelation, and the Revealedness. *Church Dogmatics*, I/1, pp. 295ff.
- ⁹⁶ Benjamin B. Warfield, *Counterfeit Miracles* (: Charles Scribner's Sons, 1918), p. 6.
- ⁹⁷ John F. Walvoord, *The Holy Spirit* (Grand Rapids: Zondervan Pub. Co., 1954), pp. 174, 178-9.
- ⁹⁸ Francis Turretin, op. cit., XIV. xvi, E.T. vol. II, pp. 487ff.
- ⁹⁹ Ibid., XX. iii. E.T. vol. III., p. 576.
- ¹⁰⁰ Charles Hodge, op. cit., vol. II, p. 597.
- ¹⁰¹ Ibid., p. 597.
- ¹⁰² Ibid., p. 604.
- ¹⁰³ Ibid., p. 604.
- ¹⁰⁴ Ibid., p. 608.
- ¹⁰⁵ Ibid., vol. III, pp. 861-866.
- ¹⁰⁶ Ibid., vol. II, p. 609.
- ¹⁰⁷ Jonathan Edwards' sermons of 1738-39, *A History of the Work of Redemption Comprising an Outline of Church History*, (New York: The American Tract Society), p. 373.
- ¹⁰⁸ Ibid., p. 375.
- ¹⁰⁹ Ibid., p. 376.
- ¹¹⁰ Jonathan Edwards, "Some Thoughts Concerning the Revival (1742)," in C. C. Goen ed., *The Great Awakening*, IV, p. 343. Alan Heimert maintains that this kind of the expectation for an impending millennium was prevalent at the time of the Great Awakening and afterward as a result people began to think that America was the country where the prophecies of the Scripture were to be fulfilled. However, Darrol Bryant insists that such a view is ideological and idolatrous, indicating that Edward's view of the millennium changed to a spiritual one in his later period of life. See M. Darrol Bryant, "America as God's Kingdon", in J. Moltmann et al. ed. *Religion and Political Society*, (Harper and Row, 1974), pp. 51-87.
- ¹¹¹ The usual form of the five points of fundamentalism are the verbal inerrancy of Scripture, the divinity of Jesus Christ, the virgin birth, a substitutionary theory of the atonement, the physical resurrection and the bodily return of Christ. This form has frequently been attributed to the Niagara Bible Conference (1895). But George M. Marsden indicates that this is an error of the first historian of fundamentalism, Stewart G. Cole. It was a modification of the five-point declaration of essential doctrines adopted by the Presbyterian points and sometimes to the Presbyterian points with the premillennial return of Christ substituted for the miracles as point no. 5. George M. Marsden, *Fundamentalism and American Culture* (New York: Oxford Univ. Press, 1980), pp. 117, 262 n. 30.
- ¹¹² Dispensationalism had its beginning with the Brethren movement, which became prominent around 1830. This group came to be known as the "Plymouth Brethren", because their publications centered in Plymouth, England. John Nelson Darby was the pioneer and it was widely spread by the *Scofield Reference Bible*. Cf. William E. Cox. *An Examination of Dispensationalism* (Phillipburg, NJ: Presbyterian and Reformed Publishing Co., 1963).
- ¹¹³ "The typical missionary of the first quarter century after the opening of the country was a man of the Puritan type. He kept the Sabbath as our New England forefathers did a century ago. He looked upon dancing, smoking and card-playing as sins in which no true follower of Christ should indulge. In theology and Biblical criticism he was strongly conservative, and her held as a vital truth

the premillenarian view of the second coming of Christ. The higher criticism and liberal theology were deemed dangerous heresies. In most of the evangelical churches of America and Great Britain, conservatives and liberals have learned to live and work together in peace; but in Korea the few men who hold 'the modern view' have a rough road to travel, particularly in the Presbyterian group of missions." A. J. Brown, *The Mastery of the East*, Scribners, 1919, p. 540, cited by Harvie M. Conn, "Studies in the Theology of the Korean Presbyterian Church" Part I, *Westminster Theological Journal*, vol. 29 (Nov. '66-May '67), pp. 24-25.

¹¹⁴ Ibid., p. 52.

¹¹⁵ Ibid., pp. 52-53.

¹¹⁶ *From Ottawa to Seoul, A Report of the World Alliance of Reformed Churches, 1982-1989*,

(Geneva: WARC, 1989), pp. 50-51.

¹¹⁷ Ibid., pp. 39-42.

¹¹⁸ "A Covenant for Peace and Justice, A Statement of the Executive Committee of the World Alliance of Reformed Churches" in *Covenanting for Peace and Justice* (Geneva: WARC, 1989), p. 4.

¹¹⁹ Walter Bruggemann, "Covenant and Social Possibility", in *Covenanting for Peace and Justice*, p. 16.

¹²⁰ Douglas John Hall, "The Theology of Cross and Covenanting for World Peace", in *Covenanting for Peace and Justice*, p. 87.

¹²¹ "The Covenant for Justice, Peace, and the Integrity of Creation" by the Swiss Protestant Synod, in *Covenanting for Peace and Justice*, p. 101.

¹²² Milan Opocensky, "An Invitation to Hope Against Hope", in *Hope and Renewal in Times of Change: Keynote Addresses and Workshop Papers from the European Area Council*, (Geneva: WARC, 1997), p. 26.

¹²³ Ibid, p. 27.

¹²⁴ 22nd General Council of the WARC, Discussion Paper, *Section III, Justice, Peace, and the Integrity of Creation*, (Geneva: WARC, 1988), p. 4.

¹²⁵ Ibid., pp. 65-66. This position seems somewhat different from the *missio Dei* theology of such theologians as J. C. Hoekendijk. *Missio Dei* theology began at the Willingen conference of IMC (1952), and was established by the General Councils of the WCC at Evanston (1954) and New Delhi (1961). Criticizing the history of the Western mission, they maintained that mission should not be the mission of the church gathers its members from the world by way of conversion and which is in fact to plant western civilization in other countries. The church now has to participate in the mission of God already at work in the world, by means of serving in relation to the establishment of God's Shalom in the secular world. In consequence of this position efforts for personal conversion are discouraged.

¹²⁶ Ibid.

¹²⁷ Among contemporary Reformed theologians we may mention Michael Welker who recently published a book, *God the Spirit*. He proposes "pluralism of the Spirit". This means a theologian of the Spirit which is sensitive to the differences of races, sexes, classes, ages, nationalities etc. and to injustice, oppression, discrimination, and the ecological crisis of our world. Michael Welker, *God the Spirit* (Minneapolis: Fortress Press, 1994), pp. 21, 40. What he is up to is the Spirit of transformation who cannot be confined to the sphere of the Church or Christian world but transforms this whole world. For him the Holy Spirit is the Spirit who does not bear witness to the Spirit Himself, but "who makes present the self-withdrawing and self-giving Crucified One." (P. 280) The Holy Spirit "becomes manifest and enables human beings to have a share in the Spirit—having been 'poured out'—exercising an influence that reaches into diverse contexts and by enabling people form diverse contexts to strengthen each other and to serve each other, promoting what is best for each other." (p.

281) In this connection he views the personhood of the Spirit as the “public person.” “The Holy Spirit is initially to be understood as the pluriform unity in which we participate, a unity that we help to constitute. The Spirit is Christ’s domain of resonance. The Spirit is the public person corresponding to the individual Jesus Christ.” (p. 314)

¹²⁸· Jürgen Moltmann, *Theology of Hope* (New York; Harper & Row, 1975), p. 165.

¹²⁹· *Ibid.*, p. 17.

¹³⁰· *Ibid.*, p. 18.

¹³¹· Jürgen Moltmann, *The Crucified God* (New York: Harper & Row, 1974), p. 163.

¹³²· Moltmann, *Theology of Hope*, pp. 18-21.

¹³³· *Ibid.*, p. 163.

¹³⁴· *Ibid.*, p. 222.

