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## Evangelical Review of Theology

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5. Finally, the Spirit keeps the *expectation* of the Church alive. The Spirit Himself is an eschatological gift. His coming on the day of Pentecost is evidence that the 'last days' have started (cf. the insertion by Peter of the words 'in the last days' into the prophecy of Joel, [Acts 2:17](#)). In [Romans 8:23](#) Paul speaks of himself and the believers in Rome as "we ourselves, who have the first fruits of the Spirit." The genitive 'of the Spirit' is a genitive of explanation, meaning: the Spirit Himself is the first-fruit of the harvest to come. He is the foretaste of the Kingdom.<sup>42</sup> Likewise the Spirit is called the 'arraboon,' i.e., the down-payment, the first instalment of the riches to come ([II Cor. 1:22](#); [5:5](#); [Eph. 1:14](#)). As Christians and also as Churches we are constantly inclined to settle down in this world. But the Spirit does not allow us to do this. Again and again He awakens us out of our worldly complacency and our complacent worldliness. He knows that what He gives now is only a down-payment. And He keeps alive the desire for the full adoption as sons, the redemption of our bodies ([Rom. 8:23](#)). Yes, the joy and peace which He gives makes us abound in hope ([Rom. 15:13](#)). It is therefore not surprising to see that the Book of Revelation closes with the call of the Spirit and the bride: 'Come' ([22:17](#)). Without the Spirit the bride could well have forgotten her bridegroom. But the Spirit keeps the memory of Him alive in her heart and mind. The Spirit Himself is also looking forward to his coming, for at that moment his work too will be perfected. In the present we have only the 'down-payment.' Then we will receive the fullness of the Spirit. John says when Jesus appears that we shall be like Him ([I John 3:2](#)). Of Jesus we read in [John 3:34](#) that he received the Spirit 'not with measure.' We may expect that we too will be full of the Spirit. Our whole being, body and soul, will be permeated and controlled by the Spirit.<sup>43</sup>

Yes, then we shall be God's people in the fullest sense of the word. God Himself will dwell with us and we shall be his people ([Rev. 21:3](#)), a people so full of the Spirit that no trace of sin is left. "In our present world we have no words or ideas to describe what that means, not even by analogy. It is enough to know that the power of Christ's resurrection, which is the power of Spirit now in the world, is able to do far more abundantly than all we ask or think. 'Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is' ([I John 3:2](#))."<sup>44</sup>

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# Renewal Catholic, Charismatic and Calvinist

G. A. Cole

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<sup>42</sup> Cf. Berkhof, *op. cit.*, 106.

<sup>43</sup> *Institutes*, I, XIV, 18; III, XX, 46.

<sup>44</sup> Berkhof, *op. cit.*, 108.

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From one perspective the Bible's major theme is renewal. For from Genesis to Revelation the Scriptures adumbrate the story of how God the Father is glorifying His name by bringing many sons and daughters to glory—renewing them in his own image through His Son, Jesus Christ by His Spirit ([Colossians 3:10](#), [Ephesians 4:22–24](#), [Hebrews 2:5–15](#)). Biblical renewal is Trinitarian in source and cosmic in scope. Not only is the individual to be renewed but also the created order (cf. [Romans 12:1–2](#) and [Matthew 19:28](#) respectively).

Further, there have been times in the history of the people of God when the blessings of the age to come have dramatically invaded its life. The Apostolic Age and the Reformation of the Sixteenth Century are just two outstanding examples.

Therefore, from biblical, personal and historical perspectives renewal is of great importance and interest to all of God's people. However, not all Christians have understood renewal—its nature, its aims, its conditions—in the same way. Hence a study of this kind.

In this article three important contemporary theological positions—vis-à-vis renewal—shall be presented; namely a Catholic, a Charismatic and Calvinist one. General remarks will be made about each position before a leading representative of each is discussed: Cardinal Suenens, Michael Harper and James I. Packer.<sup>1</sup> Finally a brief conclusion will be offered.

## I

### A CATHOLIC VIEW OF RENEWAL

#### General Remarks

Since Vatican II (1962–1965) renewal has been an important notion for Catholics. This is not accidental for one of the major aims of the council was *aggiornamento* ("bring up to date"). Pope John XXIV himself had the vision of a renewed Catholicism. Therefore, any **p. 324** consideration of Catholic renewal must be made in the light of Vatican II.<sup>2</sup> *Aggiornamento* has a number of features including a renewed interest in the Bible critically considered, a renewed interest in the Liturgy as a community rather than a solely priestly act; a renewed interest in world peace in a just world and renewed interest in the Charisms (gifts) of the Holy Spirit.<sup>3</sup>

#### Cardinal Suenens

León-Joseph Suenens was born in 1904 in Belgium and educated both in Brussels and at the Gregorian University in Rome. He became a priest in 1927 and a Cardinal of the church, primate of Belgium and Archbishop of Malines—Brussels in 1961. He was

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<sup>1</sup> Choosing a representative figure of each position has not been easy. Catholicism, the Charismatic movement and the Calvinist tradition are each variegated phenomenon. Hence, the stress must fall on the indefinite article "a" with regard to those leaders chosen for discussion.

<sup>2</sup> See Walter M. Abbot (Gen. ed.) and Joseph Gallagher (trans. ed) *Documents of Vatican II*, N.Y., 1966, for some of the key documents of the council. A judicious appraisal of Vatican II from an evangelical perspective is found in David F. Wells, *Revolution in Rome*, London, 1973.

<sup>3</sup> See Vatican Council II and *Aggiornamento* in Alan Bullock and Oliver Stallybrass (eds.), *The Fontana Dictionary of Modern Thought*, London, 1977.

moderator at Vatican II and in 1976 received the Templeton Award for Progress in Religion. By then he was also part of Catholic charismatic renewal. One Catholic assessment of his stature runs: "Christians of all denominations know him as a committed ecumenist and a leader of worldwide Christian renewal".<sup>4</sup>

With regard to Vatican II Suenens contends that "Vatican II concentrated on one topic: the renewal of the church".<sup>5</sup> In his view two of the council documents in particular, draw attention to the importance and centrality of the Holy Spirit in any such renewal; namely *Lumen Gentium* and *On the church*. According to Suenens, both documents teach that the Holy Spirit provides the charisms that the church needs for a robust spiritual life.<sup>6</sup>

Importantly for the cardinal, the Catholic "church is not only the institutional church but is at the same time a charismatic community in which the presence of the Holy Spirit should make a discernible difference to its life. On this view the Catholic church exists in two dimensions: visible and invisible or institutional and charismatic".<sup>7</sup>

In Suenens's view the Bible teaches that renewal is a work of the Holy Spirit. He argues:

The Holy Spirit reveals himself as a power, which sends forth the Church to p. 325 the far ends of the world, endowing it with its missionary dimension, its catholicity. It is also he who creates the living unity of the mystical Body making Christians holy, and clothing them with his power.<sup>8</sup>

Therefore, for Suenens the agent of renewal is the Spirit, the locus of renewal is the church and evidence of renewal is that the charisms are operating.

Suenens makes virtually no attempt at exegesis when discussing the biblical materials. There is a reason for this. Suenens reads the Bible through the lens of the official teaching of his church. He is a loyal Catholic who sees in the church's doctrinal pronouncements the work of the Holy Spirit. Thus he can say of Vatican II:

... the Holy Spirit gave a ray of light and warmth to his church. It was just like the sun coming out and shining on a mountain snowcap ... Pope John opened Vatican II by saying that he hoped it would be a "new Pentecost". I believe (writes Suenens) the decade we are just beginning (the 1970's) will bear out his wish.<sup>9</sup>

By the end of the 1970s amongst those Christians touched by charismatic renewal, the Catholic charismatics were the most numerous and best organized.<sup>10</sup>

For the cardinal, Holy Spirit renewal is not antithetical to social action. In his view, the body of Christ needs both emphases. He maintains that the Charismatic renewal is a renewal of commitment to the first commandment (love for God), whilst the social action movement is a renewal of commitment to the second commandment (love for neighbour).

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<sup>4</sup> From the Introduction by the editors in Léon Joseph Suenens, *Essays on Renewal*, Ann Arbor, 1977, p. viii.

<sup>5</sup> *ibid.*, p. 118.

<sup>6</sup> Léon Joseph Suenens, *A New Pentecost?* London, 1977, pp. 30–32.

<sup>7</sup> *ibid.*, p. 7.

<sup>8</sup> *ibid.*, p. 25.

<sup>9</sup> Suenens, *Essays*, p. 118.

<sup>10</sup> See Ralph Martin's assessment in "A Catholic Assesses the Charismatic Renewal in His Church", *Christianity Today*, March 7, 1980, pp. 17–18, and Michael Harper, *This is the Day*, London, 1977, ch. 3–4, *passim*.

In an interesting work jointly written with activist bishop Dom Helder Camara of Brazil, Suenens maintains:

... a Christian who is not charismatic—in the full sense of the word, that is to say, open to the Spirit and docile to his promptings—is a Christian forgetful of his baptism. On the other hand, a Christian who is not “socially committed” is a truncated Christian who disregards the gospel’s commandments.<sup>11</sup>

For Suenens charismatic renewal and the pursuit of justice in society are not either/ors but both/ands. His balance is impressive. p. 326

With regard to liturgy, Suenens is likewise committed to renewal. He sees the Liturgical Movement as a means for rediscovering the prayer life of the church.<sup>12</sup> He believes that the church is founded on the Eucharist and Pentecost and notes a new accent on the Holy Spirit in the Liturgies of the Word, Eucharist and other sacraments. He comments:

In drawing attention to the living reality of the Holy Spirit in the Church, the liturgical renewal brings us to a greater awareness of the role of religious experience itself. Indeed renewal means an awareness of the ever faithful, ever active presence of God among us. The Holy Spirit enables us to experience the immediacy of God in the heart of man and in history; this experience is essential to Christianity.<sup>13</sup>

How then does Suenens understand the renewal of the individual Christian? Again, his own presentation is so lucid it deserves quotation in extenso:

We should clarify the vocabulary we use. For instance I am not too pleased when we speak of the “baptism in the Spirit” unless one explains very clearly what one means. It is really the release, the coming to full freedom and liberty of all the gifts of the Spirit which we have already received at our baptism and confirmation. It is not any sort of new sacrament, but rather a revitalization of all those gifts of the Spirit hidden within us and now coming to openness, to full blossoming.<sup>14</sup>

Significantly, Suenens’ statement above is found in a work to which both he and Michael Ramsey, the then Archbishop of Canterbury, contributed. The work itself is illustrative of Suenens’ commitment to ecumenical dialogue. His great hope is that the charismatic renewal might be used by the Spirit to bring Christian unity closer. He believes that already signs of doctrinal rapprochement can be detected in the areas of Baptism, Eucharist and ministry and existential unity in the area of Holy Spirit experience.<sup>15</sup>

In sum: Cardinal Suenens exemplifies many aspects of modern Catholic renewal in his concern for the Spirit and concern for a revitalized church through social action, individual renewal and ecumenical dialogue. He is an excellent example of what has been aptly termed “the revolution in Rome”.<sup>16</sup> p. 327

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<sup>11</sup> Cardinal Suenens and Dom Helder Camara, *Charismatic Renewal and Social Action: A Dialogue*, London, 1980, pp. 2–3.

<sup>12</sup> Suenens, *Pentecost*, p. 48.

<sup>13</sup> *ibid.*

<sup>14</sup> Léon Joseph Cardinal Suenens and Michael Ramsey, *Come Holy Spirit*, London, 1977, pp. 54–55.

<sup>15</sup> *ibid.*, pp. 78–81.

<sup>16</sup> Wells, title.

## II A CHARISMATIC VIEW OF RENEWAL

### General Remarks

The Charismatic movement has renewal as its chief desideratum. Predominantly lay in character, charismatic renewal is now a worldwide movement that has leapt denominational boundaries. A defining characteristic of the movement is an accent on the exercise of spiritual gifts based on the model thought to be found in Paul's Corinthian correspondence (especially [1 Corinthians 12-14](#)). Such an exercise—it is argued—is usually predicated upon a deep experience of Holy Spirit renewal often termed the “Baptism of the Holy Spirit”. The movement had its rise in the early 1960s in the U.S. and since then has spread geographically to the Old World and the Third World.<sup>17</sup>

### Michael Harper

Michael Harper is an Anglican minister, who served, at one stage, for six years as John Stott's curate at All Souls, Langham Place, London. He is an internationally recognized leader in Charismatic renewal, author of numerous books on the subject and at one time Director of the now defunct Fountain Trust.

How then does this charismatic leader view renewal? For Harper renewal can be defined as:

... the Christian's fresh encounter with the Holy Spirit variously interpreted as Baptism in the Spirit, the release of the Spirit, the actualising of water baptism, or being filled with the Spirit.<sup>18</sup>

This accent on encountering the Holy Spirit in one's experience is the distinctive of the movement according to Harper and is therefore not negotiable.

In Harper's view this experience lies at the heart of Christian faith. He characterizes that experience as:

... the effects of that real presence ... to be seen and felt in free worship, in signs and wonder, in changed lives and changed circumstances.<sup>19</sup> [p. 328](#)

Because of the vivid nature of the Spirit's presence in Charismatic renewal, Harper can argue that the movement: “In some sense possesses no great incentive to provide a theological justification for its position”.<sup>20</sup>

The emphasis on experience rather than theology may explain Michael Harper's strong commitment to ecumenical unity. In his view, the church is made up of three sisters, as it were: Evangeline who taught him the Gospel and introduced him to Christ; Charisma who helped him experience the spiritual dynamic of the Holy Spirit and Roma

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<sup>17</sup> For a helpful though brief analysis of the movement see Charismatic Movement, The, in Gordon S. Wakefield (ed.), *A Dictionary of Christian Spirituality*, London, 1983, pp. 85–87. A more extensive discussion which relates the Charismatic movement to the Pentecostal tradition is Frederick Dale Brunner's, *A Theology of the Holy Spirit*, London, 1970, especially pp. 52–54, 118–119, 127–128.

<sup>18</sup> Michael Harper, *Charismatic Crisis: the Charismatic Renewal—Past, Present and Future*, Mitcham, 1980, p. 12.

<sup>19</sup> Harper, *This is the Day*, p. 57.

<sup>20</sup> *ibid.*

who helped him understand the more corporate dimensions of the Christian life, especially the sacraments.<sup>21</sup>

Harper maintains that the three sisters need each other and further, that Charismatic renewal is the Spirit's strategy to end the squabbling in the family and eventually to include one more sister, Orthodoxa.<sup>22</sup>

Three areas of common belief would make such a unity possible. First, all four sisters share a common respect for the Bible and commitment to the fundamentals of the faith. Second, each sister has a heart for evangelism and mission. Third, all sisters believe in the supernatural.<sup>23</sup>

Significantly, amongst the fundamentals of the faith Harper includes: the Virgin Birth; the Atonement of Christ for our sins, the Deity of Christ, the empty tomb, the gift of the Holy Spirit at Pentecost and the return of Christ. However, there is no reference in the list to justification by faith alone.<sup>24</sup>

With regard to the renewal of the individual, Harper would prefer the term "baptism in the Spirit" to be reserved for Christian initiation. Even so, he argues that Christian initiation includes, or at least should include, that experience called "Baptism of the Spirit" by the Pentecostal tradition. On this view, Holy Spirit renewal is part of the sacrament of Baptism and is often evidenced by tongues-speaking. He acknowledges that his own view is close to that of most Catholic charismatics.<sup>25</sup>

Like Cardinal Suenens, Harper is committed to the Bible as the Word of God. There is more attempt at exegesis in Harper's works but [p. 329](#) the impression gained is that although the Bible provides much of the language of Christian experience the accent really falls on what the Holy Spirit is presently saying to the churches, apart from the Bible.

Harper argues that the Holy Spirit continues Jesus' work in the church in three areas. First: He speaks forth God's words through God's people. Second: He foretells the future through certain members of the body of Christ. Third: He enables God's people to have an intuitive grasp of God's message ("a kind of eighth sense").<sup>26</sup>

With regard to the role of a prophet in present day church life, Harper maintains:

A prophet is not a scripture exegete. He knows the scriptures, but he does not teach from his knowledge of the Bible; which is the role of the teacher; he hears that which is particularly appropriate for the hour, and he faithfully passes on the message to the appropriate quarter, wherever and whoever that may be.<sup>27</sup>

For Harper there is continuing revelation.

### III A CALVINISTIC VIEW OF RENEWAL

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<sup>21</sup> *ibid.*, ch. 1

<sup>22</sup> *ibid.*, pp. 51–52.

<sup>23</sup> *ibid.*, pp. 44–47.

<sup>24</sup> *ibid.*, p. 44.

<sup>25</sup> *ibid.*, pp. 60–61. Interestingly, for Harper one of the features of his own personal renewal has been a growing respect for the value of the sacraments and the virgin Mary, *ibid.*, p. 51.

<sup>26</sup> Michael Harper, *Let My People Grow*, London, 1977, p. 67.

<sup>27</sup> *ibid.*



## General Remarks

Describing a Calvinistic view of renewal is more difficult a task than to describe a Catholic or Charismatic one. For in the case of Catholicism, Vatican II was about renewal and for the Charismatic, renewal is the *raison d'être* of the movement.

The Calvinist, on the other hand, has historically been animated by a particular vision of God. B. B. Warfield, one of the doyens of the Calvinistic tradition, lucidly outlines that vision:

The Calvinist is the man who sees God behind all phenomena, and in all that occurs recognizes the hand of God, working out His will; who makes the attitude of the soul to God in prayer the permanent attitude in all its life activities; and who casts himself on the grace of God alone ...<sup>28</sup>

A contemporary Calvinist who shares that vision and who is also concerned with spiritual renewal is James. I. Packer. p. 330

### James I. Packer

Packer is an Anglican minister, now serving as Professor of Systematic and Historical Theology at Regent College in Vancouver. He is the author of numerous books and articles. His book *Knowing God* may prove to be a spiritual classic.

His view of renewal (or to use his preferred term “revival”) is thoroughly God-centred. He defines revival as:

... a work of God by his Spirit through his Word bringing the spiritually dead to living faith in Christ and renewing the inner life of Christians who have grown slack or sleepy.<sup>29</sup>

This quotation betrays a number of Calvinistic motifs. Revival is a work of the Triune God: Father, Son and Holy Spirit. It is redemptive and restorative in character. The initiative lies with God who freely moves towards sinning man. Word and Spirit are connected through a common focus on Christ. The human response is faith wrought by Word and Spirit.

For Packer the New Testament provides the requisite data for constructing a model of authentic revival. In his view the apostolic age itself was one of revival and its literature has the stamp of revival. He argues, in the light of the New Testament, that:

... we may list as marks of revival an awesome sense of the presence of God and the truth of the gospel; a profound awareness of sin, leading to deep repentance and heartfelt embrace of the glorified, loving, pardoning Christ; an uninhibited witness to the power and glory of Christ with a mighty freedom of speech expressing a mighty freedom of spirit; joy in the Lord, love for his people, and fear of sinning; and from God's side an intensifying and speeding-up of the work of grace so that men are struck down by the word and transformed by the Spirit, in short order, making it appropriate pastorally as well as theologically to baptize adult converts straight after they have professed faith.<sup>30</sup>

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<sup>28</sup> B. B. Warfield, *Calvin as a Theologian and Calvinism Today*, London, undated, p. 14. Warfield maintains: “It is the vision of God and His Majesty; in a word which lies at the foundation of the entirety of Calvinistic thinking”, p. 13.

<sup>29</sup> James I. Packer, “Puritanism as a Movement of Revival”, *Evangelical Quarterly*, Vol. LII, No. 1, Jan.–Mar., 1980, p. 2.

<sup>30</sup> *ibid.*



Viewing the Book of Acts as a paradigm<sup>31</sup> Packer maintains that revival is corporate in nature and that historically speaking the Reformation and Puritan movement were similar works of God's sovereign grace. p. 331

Packer is aware that revival claims need careful sifting. In the tradition of Jonathan Edwards, he searches the Scriptures for the pertinent criteria and concludes that they are two in number. First: Packer proposes a credal test by which Christ is confessed as Lord ([1 Corinthians 12:3](#)) and His incarnation acknowledged ([1 John 4:2-3](#)). Second: the moral test reveals whether or not the supposedly renewed person is keeping God's commandments and loving fellow Christians (1 John, *passim*).<sup>32</sup>

In his opinion, the use of these criteria shows that the Charismatic movement is a genuine work of God's Spirit. However, this endorsement is qualified. Although Packer believes the movement is the product of a real work of God, he also contends that those touched by it haven't theologized about their experience in a soundly biblical fashion.<sup>33</sup>

For example, he argues that the so-called "Baptism in the Spirit" is in fact an experience of the Spirit of adoption:

... intensifying ... the sense of acceptance, adoption and fellowship with God which the Spirit imparts to every Christian and sustains in him more or less clearly from conversion on.<sup>34</sup>

In his view, "Baptism in the Spirit" is a term that should only be applied to Christian initiation.

With regard to the individual Packer would appear to distinguish between revival (a visitation of God in which the work of grace is speeded up in the life of God's people) and sanctification which is the normal Christian experience of progressing in the Christian life.<sup>35</sup>

Sanctification, he argues, is a work of re-creating the Christian in the image of Christ and as such is a life-long process of growth and transformation. The culmination of this process takes place beyond this life with the redemption of our bodies. Until that culmination is reached the Christian experiences a split-self as testified in [Romans 7:14-25](#) and [Galatians 5:16-26](#). In this interim of the split-self, the Holy Spirit is present in the life of the believer as the first instalment of the life in heaven.<sup>36</sup>

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<sup>31</sup> *ibid.* One might ask about the consistency of Packer's views at this point. On some occasions, Packer is happy to see the Acts material as paradigmatic. However, on other occasions, he can maintain that the Acts material furnishes neither models nor paradigms of how God will always act. See James I. Packer, "Theological Reflections on the Charismatic Movement (Part 2)", *Churchman*, Vol. 94, No. 2, 1980, p. 106.

<sup>32</sup> James I. Packer, "Theological Reflections on the Charismatic Movement (Part 1)", *Churchman*, Vol. 94, No. 1, 1980, pp. 14-15.

<sup>33</sup> Packer, *Theological Reflections* (Part 2), pp. 103-104.

<sup>34</sup> *ibid.*, p. 116.

<sup>35</sup> Compare Packer, *Revival*, p. 2 and *Theological Reflections* (Part 2), pp. 114-115.

<sup>36</sup> Packer, *Theological Reflections* (Part 2), pp. 115-115. Packer argues elsewhere that one's exegesis of [Romans 7:14-25](#) reflects one's theological orientation as a whole. His own exegesis is a venerable one that stands in the tradition of Augustine, the Reformers and the Puritans; namely that [Romans 7:14-25](#) speaks of the tensions of the on-going Christian life. See his unpublished papers, *Sanctification*, undated, in the Moore College Library. This interpretation of [Romans 7:14-25](#) appears in one of his early journal articles and his stance has remained unchanged. See James I. Packer, "'Keswick' and the Reformed Doctrine of Sanctification", *Evangelical Quarterly*, 27; July-September 1955, pp. 153-167, especially pp. 165-166.

According to Packer the work of sanctification is predicated upon [p. 332](#) justification and adoption which unlike sanctification do not involve a process. He argues:

Justified and adopted into God's family through faith in Christ, Christians are immediately and eternally secure, nothing can sever them from the love of the Father and the Son ([Romans 8:32-39](#)). But the work of re-creating us as psycho-physical beings on whom Christ's image is to be stamped, the work of sanctification as older evangelical theology called it, is not the work of a moment.<sup>37</sup>

#### IV CONCLUSIONS

First, Suenens, Harper and Packer see renewal (or revival) as a work of God's Spirit. However, of the three it is Packer who understands the phenomenon in the most explicitly Trinitarian way.<sup>38</sup>

Secondly, all accent the corporate nature of renewal (or revival). It is God at work amongst His people. However, Suenens of the three is the most committed to the institutional form of his church which he sees as Christ's own historic body.

Thirdly, each appeals to the Bible in stating his position. In Suenens case the doctrinal stance of his church clearly directs his Bible reading. With Harper, he allows the Spirit to provide a revelation of God's will for today's generation apart from the pages of the Bible. Whilst for Packer, the Bible alone is to determine the models and categories by which renewal is to be understood and assessed.

Fourthly, of great interest is the apparent convergence in views between Cardinal Suenens and Michael Harper. That convergence lies not only in sharing a charismatic experience but also in the theological understanding of that experience. Moreover, both see the charismatic experience as a means the Spirit is using to draw Christians of differing traditions together.

Fifthly, Suenens and Harper make little reference to grace in discussing renewal. Whilst for Packer, renewal (or revival) needs to be [p. 333](#) considered in the context of sin and grace with the focus on Christ as an all-sufficient Saviour and Lord. In his view, the Spirit's ministry is not self-promoting but Christ-promoting. Word and Spirit must not be divorced from each other nor from the Christ to whom both bear witness.

Lastly, with regard to the doctrine of justification by faith alone—the doctrine that Luther described as the article of a standing or falling church—Packer alone quite explicitly relates the Spirit's work of sanctification to the foundation of justification.

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## The Fall Is A Human Reality

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<sup>37</sup> *ibid.*, p. 114.

<sup>38</sup> Rev. Cole prepared this article before the release of Dr. Packer's book, *Keep in Step with the Spirit*. See a review of the book elsewhere in this issue of ERT. (Ed.)