

## CLASS 3 - History of Pentecostalism and the Charismatic Renewal

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### Evangelicals who are Pentecostal or Charismatic

In 2013, with an estimated 600 million followers<sup>1</sup>, Pentecostalism comprised the second largest communion of Christians in the world.

Classical Pentecostal denominations include: Assemblies of God, Church of God in Christ, Church of God (Cleveland, TN) and Four Square Gospel Church International. Numerous independent and non-white indigenous churches also consider themselves “Pentecostal,” “Neo-Pentecostal” or “Charismatic.” There are also millions of Catholics who call themselves Charismatics.

While Pentecostals hold to basic Christian doctrine, as expressed in the Apostles Creed and Nicene Creed, they share a particular Christian world-view, which includes:

- An emphasis on a transforming experience of being ‘filled with the Holy Spirit.’
- A holistic world-view with God present in all events and causing all things to work together.
- A belief that knowledge is not limited to the realms of reason and sensory experience.
- A view of the Bible as a “living book” in which the Holy Spirit is always active

While the growth-rate for Western churches has reached a plateau, Pentecostalism worldwide is growing at an exponential rate. The majority of Pentecostals around the world are found among the poor and the working classes, the same socio-economic groups that gave rise to Pentecostalism in North America in the early 20th century.<sup>2</sup>

The Assemblies of God (AG) is the largest Pentecostal denomination. From 1999 to 2013 the denomination grew from 212,000 to 3,127,857 worldwide. In the U.S., during that time, much of that growth came from immigrants, particularly Hispanics.<sup>3</sup>

### Agnes Ozman

On January 1, 1901, a young woman and student of Charles Fox Parham (a former Methodist pastor and holiness teacher), Agnes Ozman received a startling manifestation of the gift of tongues, which made her the first Pentecostal of the 20<sup>th</sup> Century. Later, Parham recalled, “I laid my hands upon her and prayed. I had scarcely completed three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she

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<sup>1</sup> [www.pewforum.org/2011/12/19/global-christianity-movement-and-denominations](http://www.pewforum.org/2011/12/19/global-christianity-movement-and-denominations). Retrieved August 28, 2014.

<sup>2</sup> [http://hrr.hartsem.edu/research/quick\\_question32.html](http://hrr.hartsem.edu/research/quick_question32.html)

<sup>3</sup> <http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2014/ChurMM%202013.pdf>

began speaking the Chinese language and was unable to speak English for three days.”<sup>4</sup> What began with a handful of students in Topeka, Kansas became the most important religious movement of the entire twentieth century.

Christians around the world have experienced renewal of the gifts of the Holy Spirit that dwarfs anything seen since the days of the early church. This movement, which now constitutes the second largest family of Christians in the world (after the Roman Catholic Church), is found in practically every nation and ethnic group in the world.<sup>5</sup>

### **Pentecostals and Charismatics: The Same Yet Different**

Though Pentecostalism and Charismatics come from the same roots, there are important distinctions. Briefly, Classical Pentecostals were those who pioneered and popularized the idea of a baptism in the Holy Spirit with the necessary sign of speaking in tongues. Initially, Pentecostals were expelled from the mainline denominations and founded their own churches and denominations. “Charismatic” was first used around 1963 to represent “neo-Pentecostals” in the mainline Protestant and Catholic churches who spoke in tongues but did not see tongues as the mandatory evidence of the Pentecostal experience.<sup>6</sup>

Though the Pentecostal movement began in the United States, much of the basic theology was rooted in earlier British movements, the most important being the 18<sup>th</sup> century Methodist holiness movement.

John Wesley, an Anglican priest, first described a “new birth” and a “second blessing” after salvation. His colleague “John Fletcher was the first to call this a “baptism in the Holy Spirit,” an experience that brought spiritual power to the recipient as well as inner cleansing.”<sup>7</sup>

In 1831, a popular British Presbyterian pastor, Edward Irving, attempted a “charismatic renewal” in his powerless church. Although tongues and prophecies were experienced, he was not successful in a restoration of New Testament Christianity.

### **The Keswick Movement and D. L. Moody**

The 1875 Keswick Higher Life movement, and its focus on holiness, was led by American holiness teachers Hannah Whitall Smith and William E. Boardman. D. L. Moody was a leading evangelist associated with the Keswick movement.<sup>8</sup>

In his website, Internet Monk, Chaplain Mike, states:

Over the years, I have had intermittent contact with teachers, staff, students, and alumni from [Moody Bible Institute in Chicago](#). MBI has been known as a

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<sup>4</sup> Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal*, Thomas Nelson: Nashville, TN, 2001, p.

<sup>5</sup> Ibid, viii

<sup>6</sup> Ibid, p. x.

<sup>7</sup> Ibid, p. 2.

<sup>8</sup> Ibid, p. 3.

conservative evangelical/fundamentalist school, with dispensational theology and an emphasis on missions. The school, of course, is named after the great American evangelist [D.L. Moody](#) (1837-1899).

Moody's school shied away from the charismatic renewal and its teachings in the years when it was going strong. But in my view, they always had a problem, a "dirty little secret" as it were. For D. L. Moody himself testified to having a personal "baptism of the Holy Spirit" that changed his life and ministry.

In his small book, Why God Used D.L. Moody, R.A. Torrey writes about "the definite endowment from on high" that empowered Moody's preaching.<sup>9</sup> Below, is an excerpt from Torrey's book:

The seventh thing that was the secret of why God used D. L. Moody was that, he had a very definite endowment with power from on High, a very clear and definite baptism with the Holy Ghost. Mr. Moody knew he had "the baptism with the Holy Ghost," he had no doubt about it. In his early days he was a great hustler, he had a tremendous desire to do something, but he had no real power. He worked very largely in the energy of the flesh. But there were two humble Free Methodist women who used to come over to his meetings in the Y. M. C. A. One was "Auntie Cook" and the other, Mrs. Snow. (I think her name was not Snow at that time.) These two women would come to Mr. Moody at the close of his meetings and say: "We are praying for you." Finally, Mr. Moody became somewhat nettled and said to them one night: "Why are you praying for me? Why don't you pray for the unsaved?" They replied: "We are praying that you may get the power." Mr. Moody did not know what that meant, but he got to thinking about it, and then went to these women and said: "I wish you would tell me what you mean," and they told him about the definite baptism with the Holy Ghost. Then he asked that he might pray with them and not they merely pray for him.

Auntie Cook once told me of the intense fervor with which Mr. Moody prayed on that occasion. She told me in words that I scarcely dare repeat, though I have never forgotten them. And he not only prayed with them, but he also prayed alone. Not long after, one day on his way to England, he was walking up Wall Street in New York (Mr. Moody very seldom told this and I almost hesitate to tell it) and in the midst of the bustle and hurry of that city his prayer was answered; the power of God fell upon him as he walked up the street and he had to hurry off to the house of a friend and ask that he might have a room by himself, and in that room he stayed alone for hours; and the Holy Ghost came upon him filling his soul with such joy that at last he had to ask God to withhold His hand, lest he die on the spot from very joy. He went out from that place with the power of the Holy Ghost upon him, and when he got to London (partly through the prayers of a bedridden saint in Mr. Lessey's church), the power of God wrought through him

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<sup>9</sup> <http://www.internetmonk.com/archive/d-l-moody-and-the-holy-spirit>, retrieved 9/17/2014.

mightily in North London, and hundreds were added to the churches, and that was what led to his being invited over to the wonderful campaign that followed later.

Time and again Mr. Moody would come to me and say: "Torrey, I want you to preach on the baptism with the Holy Ghost." I do not know how many times he asked me to speak on that subject. Once, when I had been invited to preach in the Fifth Avenue Presbyterian Church, New York (invited at Mr. Moody's suggestion; had it not been for his suggestion the invitation would never have been extended to me), just before I started for New York, Mr. Moody drove up to my house and said: "Torrey, they want you to preach at the Fifth Avenue Presbyterian Church in New York. It is a great, big church, cost a million dollars to build it." Then he continued: "Torrey, I just want to ask one thing of you. I want to tell you what to preach about. You will preach that sermon of yours on 'Ten Reasons Why I Believe the Bible to be the Word of God' and your sermon on 'The Baptism with the Holy Ghost.'" Time and again, when a call came to me to go off to some church, he would come up to me and say: "Now, Torrey, be sure and preach on the baptism with the Holy Ghost." I do not know how many times he said that to me. Once I asked him: "Mr. Moody, don't you think I have any sermons but those two: 'Ten Reasons Why I Believe the Bible to be the Word of God' and 'The Baptism with the Holy Ghost'?" "Never mind that," he replied, "you give them those two sermons.

Once he had some teachers at Northfield—fine men, all of them, but they did not believe in a definite baptism with the Holy Ghost for the individual. They believed that every child of God was baptized with the Holy Ghost, and they did not believe in any special baptism with the Holy Ghost for the individual. Mr. Moody came to me and said: "Torrey, will you come up to my house after the meeting tonight and I will get those men to come, and I want you to talk this thing out with them." Of course, I very readily consented, and Mr. Moody and I talked for a long time, but they did not altogether see eye to eye with us. And when they went, Mr. Moody signaled me to remain for a few moments. Mr. Moody sat there with his chin on his breast, as he so often sat when he was in deep thought; then he looked up and said: "Oh, why will they split hairs? Why don't they see that this is just the one thing that they themselves need? They are good teachers, they are wonderful teachers, and I am so glad to have them here, but why will they not see that the baptism with the Holy Ghost is just the one touch that they themselves need?"

I shall never forget the eighth of July, 1894, to my dying day. It was the closing day of the Northfield Students' Conference—the gathering of the students from the eastern colleges. Mr. Moody had asked me to preach on Saturday night and Sunday morning on the baptism with the Holy Ghost. On Saturday night I had spoken about, "The Baptism with the Holy Ghost, What it is, What it does, the Need of it and the Possibility of it." On Sunday morning I spoke on "The Baptism with the Holy Spirit, How to Get It." It was just exactly twelve o'clock when I finished my morning sermon, and I took out my watch and said: "Mr. Moody has invited us all to go up

to the mountain at three o'clock this afternoon to pray for the power of the Holy Spirit. It is three hours to three o'clock. Some of you cannot wait three hours. You do not need to wait. Go to your rooms, go out into the woods, go to your tent, go anywhere where you can get alone with God and have this matter out with Him." At three o'clock we all gathered in front of Mr. Moody's mother's house (she was then still living), and then began to pass down the lane, through the gate, up on the mountainside. There were four hundred and fifty-six of us in all; I know the number because Paul Moody counted us as we passed through the gate.

After a while Mr. Moody said: "I don't think we need to go any further; let us sit down here." We sat down on stumps and logs and on the ground. Mr. Moody said: "Have any of you students anything to say?" I think about seventy-five of them arose, one after the other, and said: "Mr. Moody, I could not wait till three o'clock; I have been alone with God since the morning service, and I believe I have a right to say that I have been baptized with the Holy Spirit." When these testimonies were over, Mr. Moody said: "Young men, I can't see any reason why we shouldn't kneel down here right now and ask God that the Holy Ghost may fall upon us just as definitely as He fell upon the apostles on the Day of Pentecost. Let us pray." And we did pray, there on the mountainside. As we had gone up the mountainside heavy clouds had been gathering, and just as we began to pray those clouds broke and the raindrops began to fall through the overhanging pines. But there was another cloud that had been gathering over Northfield for ten days, a cloud big with the mercy and grace and power of God, and as we began to pray our prayers seemed to pierce that cloud and the Holy Ghost fell upon us. Men and women, that is what we all need—the Baptism with the Holy Ghost.<sup>10</sup>

### **The Holiness Movement and Pentecostalism**

The first Pentecostal churches in the world originated in the holiness movement birthed before 1901 (United Holy Church, Fire-Baptized Holiness Church, the Church of God Cleveland, Tennessee, the Church of God in Christ, and the Pentecostal Holiness Church). These "second blessing" churches, simply added the baptism in the Holy Spirit with tongues as initial evidence, after becoming Pentecostal.<sup>11</sup>

### **The Azusa Street Revival in Los Angeles: Pentecostalism Achieves Worldwide Attention**

William Seymour had first learned about the baptism in the Holy Spirit at the Bible school Parham led in Houston, Texas. The Azusa Street meetings began in April 1906 in a former African Methodist Episcopal church building in downtown Los Angeles. During these meetings conducted in the Azusa Street Apostolic Faith Mission for three and one half years (three services a day), thousands received the baptism in the Holy Spirit with tongues. Many miracles took place. These meetings reflected interracial

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<sup>10</sup> R.A. Torrey, *Why God Used D.L. Moody*,

<sup>11</sup> Vinson Synan, *Ibid*, p. 3.

harmony and a merger of expressive worship and praise which included shouting and dancing.

Many who received tongues at the Azusa Street meetings went back to their homes to spread the movement and, even, to pioneer new church denominations. It was the work of William H. Durham, an Azusa pilgrim, who returned to Chicago which led to the formation of the Assemblies of God in 1914. Further led by E. N. Bell and Joseph Flower, the AG, eventually, became the largest Pentecostal denomination in the world.<sup>12</sup>

In 1916, a major controversy within the Assemblies of God led to the non-Trinitarian “oneness” Pentecostal movement. This belief taught that Jesus was the only Person in the godhead and that the term “Father,” “Son,” and “Holy Spirit” were merely “titles” created by the Roman Catholic Church.<sup>13</sup>

This teaching resulted from a heresy that came about in the middle of the third century, called Sabellianism, which promoted the idea that there was just one God who manifests Himself in three different “modes” or “masks.”<sup>14</sup>

The ministers who received their Pentecostal experience at Azusa Street, then influenced thousands who went on to spread the movement across American, to Canada, Europe, South America, Russia, Korea, and Japan. The first wave of Pentecostal missionaries organized Pentecostal denominations, fast-growing missions and indigenous church around the world. The greatest growth was among Hispanics, American Blacks and in the nations of Africa.

In 1952 Pentecostal missionaries opened a Bible college in Seoul, Korea. One of the first students to enroll was a young convert by the name of Paul Yonggi Cho, who later pioneered the Yoido Full Gospel Church, which had grown to 730,000 members, by 2001.<sup>15</sup>

### **Neo-Pentecostals and Charismatics**

The first wave of Pentecostalism, Classical Pentecostals, was followed by what has been described as the “charismatic renewal,” the penetration into the mainline Protestant and Catholic churches. The aim was to renew the historic churches. As with the Classical Pentecostal movement, this one had strong beginnings in California, under the ministry of Dennis Bennett, rector of St. Mark’s Episcopal (Anglican) church, Van Nuys, California. “Within a decade, this movement had spread to all the 150 major Protestant families of the world, reaching a total of 55 million by 1990.”<sup>16</sup>

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<sup>12</sup> Tony Cauchi, *William Seymour and the History of the Azusa Street Revival*, 2006, [http://www.revival-library.org/pensketches/am\\_pentecostals/seymourazusa.html](http://www.revival-library.org/pensketches/am_pentecostals/seymourazusa.html). Retrieved September 20, 2014.

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

<sup>14</sup> William Menzies and Stanley Horton, *Bible Doctrines: A Pentecostal Perspective*, Logion Press, Springfield, Missouri, 2004, p. 55.

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

<sup>16</sup> Vinson, *Ibid*, p. 8-9.

The Catholic charismatic renewal movement began in Pittsburgh, among the students of Duquesne University, in 1967. It spread rapidly among students at Notre Dame and the University of Michigan and then went worldwide in impact. The Catholic movement has not only impacted more than 100 million Catholics in 120 countries, but it has gained the official approval of the church.<sup>17</sup>

### **The Third Wave of the Holy Spirit**

Another wave originated at Fuller Theological Seminary (Southern California), in 1981, under the classroom ministry of John Wimber, founder of Vineyard Churches. It was made up of mainline evangelicals who experienced signs and wonders but did not feel comfortable with labels such as “Pentecostal” or “Charismatic.” By 2000 the “Third Wavers” were credited with some 295 million members worldwide.<sup>18</sup>

### **Women and the Pentecostal Movement**

In all these movements, women played leading roles as teachers, evangelists, missionaries and pastors, from the earliest days of the century. Some became famous for healing ministries that attracted millions of followers, such as Agnes Ozman, Maria Woodworth-Etter, Kathryn Kuhlman and Aimee Semple McPherson. You may recognize the names of more recent female leaders, like Marilyn Hickey and Joyce Meyer. Because of the abounding spiritual freedom in holiness and Pentecostal circles, these women were able to step out and use their gifts in ways unthinkable in the past. They were able to break age-old stereotypes that had hindered women in ministry for centuries.<sup>19</sup>

### **Historic Problems**

(Although Pentecostalism is often said to be rooted in experience rather than theology, Pentecostals base their theology on the text of the Bible which they believe to be the word of God and totally without error.<sup>20</sup>)

**Pervasive to Pentecostalism has been a deeply anti-intellectual philosophy.** (We will look at some possible reasons for that later.) It manifested a deep suspicion of scholars and educators and especially biblical scholars and theologians, even though there are some Pentecostal scholars who are respected outside the movement: Russell Spittler served as a dean at Fuller Theological Seminary for years; Gordon Fee taught New Testament at Regent College in Vancouver and produced highly regarded volumes in biblical studies; Amos Yong holds a Ph.D. from Boston University and teaches in the doctoral program at Regent University Graduate School of Divinity.<sup>21</sup> Not all Pentecostals are anti-intellectual...But a deep antipathy to critical rationality applied to theology is a hallmark of the movement.

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<sup>17</sup> Ibid, p. 9.

<sup>18</sup> Ibid

<sup>19</sup> Ibid, p. 9-10.

<sup>20</sup> [http://www.bbc.co.uk/religion/religions/christianity/subdivisions/pentecostal\\_1.shtml](http://www.bbc.co.uk/religion/religions/christianity/subdivisions/pentecostal_1.shtml)

<sup>21</sup> Roger Olson, <http://www.religion-online.org/showarticle.asp?title=3338>, retrieved September 19, 2014.

Thankfully, one of the most significant facts about both the Holiness and Pentecostal churches is the rapid and recent growth of seminary education. Though some Holiness seminaries go back further (especially Asbury Theological Seminary and Anderson School of Theology), the late 1940s saw the beginnings of their real growth and the founding of the Nazarene Theological Seminary and Western Evangelical Seminary. The first Pentecostal seminary was founded by blacks -- the C. H. Mason Theological Seminary in Atlanta's Interdenominational Theological Center. The Assemblies of God have launched theology graduate programs in many of their universities. Pat Robertson's CBN University (of the "700 Club") and Oral Roberts University have had a school of theology for well over 20 years.

Some prominent Pentecostals, have moved into the evangelical seminaries. For example, respected text critic Gordon Fee of the Assemblies of God teaches New Testament at Gordon-Conwell, and several Pentecostals serve Fuller Seminary. Union Theological Seminary (New York) now has Old Testament scholar Jerry Sheppard of the Assemblies of God and black homiletician James Forbes of the United Holy Church of America.

**Other Christian movements have suffered similar scandals, but Pentecostalism seems particularly rife with them.** Often, charismatic leaders are put on pedestals above accountability and are often virtually worshiped by many of their followers. There is no body that regulates independent churches and ministers.<sup>22</sup>

Too many Pentecostal organizations lack any structure for safe criticism of dysfunctional behavior, aberrant teaching or abusive practices on the part of leaders and powerful ministers.<sup>23</sup> Pentecostal leaders need to take the next step in the movement's maturation process and institute safe means of criticism and correction within their organizations.<sup>24</sup>

### **Reasons for the Anti-Intellectual Philosophy**

1. The initial foundations of the movement among the poor and uneducated.
2. The visible negative impact and example of theological intellectualism in the life and vibrancy of the church and the individual believer.

This rationalistic vision that proposes to know the Christian teaching and does not have as starting point the direct co-working of the believer with the divine grace, but only some information, can be named theological intellectualism. This is a tendency that all of us who obtain a lot of spiritual knowledge yet unavoidably and, unfortunately, it remains on a purely cerebral level because we don't try to assimilate it through experience.

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<sup>22</sup> Ibid

<sup>23</sup> Ibid

<sup>24</sup> Ibid



Theological intellectualism is a temptation -- very hard to avoid -- of the very academic theological system of almost all times and that is why it can affect negatively the life of the youth of the Church.<sup>25</sup>

3. The "cessation theory," born of an intellectual need to explain away the miraculous gifts of the Spirit, resulting in their dis-use in the church.

In Christian theology, cessationism is the outworking of a three-fold belief-system:

- That the Holy Spirit's purpose in imparting "sign gifts" has expired;
- That the sign gifts (or "apostolic gifts") were given exclusively to the original twelve apostles, so that the sign gifts and Apostleship are inextricably linked;
- That the position and/or gift of Apostleship no longer exists.

With this foundation, many Cessationists argue that the sign gifts have ceased, and the sign gifts are not expected to reappear. These sign gifts/Apostolic gifts are:

- Speaking in unlearned, real, human languages, which are also described as "tongues" (Acts 2:5-12);
- Interpretation of aforementioned unlearned language;
- Prophesying (foretelling the future, not merely forth-telling already-revealed truth); and
- Forms of spiritual healing as used by the Apostles

Cessationism can be divided into two types.

Cessationism asserts that the "sign gifts" such as prophecy, healing and speaking in tongues ceased with the apostles and the finishing of the canon of Scripture. They only served as launching pads for the spreading of the Gospel; as affirmations of God's revelation. However, these cessationists do believe that God still occasionally does miracles today, such as healings or divine guidance, so long as these "miracles" do not accredit new doctrine or add to the New Testament canon. Some cessationists believe that the miraculous gifts can take place where the message of salvation is being propagated to a tribe or nation which is unfamiliar with the Gospel. Richard Gaffin and Daniel B. Wallace are perhaps the best-known classical cessationists.

Full cessationism additionally asserts that no apostolic miracles are performed by God today. Martin Luther, John Calvin, B. B. Warfield, J. Gresham Machen, F.N. Lee.

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<sup>25</sup> <http://www.orthodoxchristianity.net/forum/index.php?topic=56692.0>

While some cessationists allow for God's miraculous guidance, a cessationist contends that God's miraculous guidance is not through the operation of the Charismatic gifts.<sup>26</sup>

## History of Cessationism

Augustine – In a homily on the 1st Epistle of John, Augustine commented that speaking in tongues was a miracle suitable for the early church, but that it was no longer evident in his own time.<sup>27</sup> In chapters 8 and 9 of Book XXII of his City of God, written circa AD 415, Augustine noted that miracles in his own day were not as spectacular or noteworthy as those at the dawn of Christianity, but that they continued to take place.<sup>28</sup> It's interesting to note that there was a sudden appearance of supernatural healings in his church, as a footnote to his cessationist theory.<sup>29</sup>

In the fourth century, John Chrysostom, furthered the view that the charismata had ceased after the days of the apostles in his treatise on 1 Corinthians 12. Confessing his ignorance, he wrote:

This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity hath produced us again another question: namely, why did they then happen, and now do so no more...Well, what did happen then? Whoever was baptized he straightaway spoke with tongues and not with tongues only, but many also prophesied, and some performed many wonderful works...but more abundant was the gift of tongues among them.<sup>30</sup>

As a result of these conclusions of Augustine and Chrysostom, The cessation of the charismata became part of the standard theological of the Western church, and the gifts became rare. It would have been expected that the reformers, Lutheran and Calvin, would have promoted the renewal of the gifts, but this was not so. Until the 19<sup>th</sup> century Protestants and Catholics adopted the view that the supernatural gifts of the Spirit ended with the early church, and that with the completion of the inspired canon of Scripture, they would never be needed again.<sup>31</sup>

**We praise God for those 20<sup>th</sup> century Bible college students**, so hungry for everything God had for them, who led the way. Today we are the beneficiaries of the results that came from their hunger.

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<sup>26</sup> Richard B. Gaffin, "A Cessationist View", in *Are Miraculous Gifts for Today – Four Views*, pp. 41–42. Zondervan, Michigan, 1996

<sup>27</sup> *City of God*, Book XXII (St. Augustine)". Newadvent.org. Retrieved 2014-02-01.

<sup>28</sup> Ibid.

<sup>29</sup> Synon, Ibid, p. 18.

<sup>30</sup> Phillip Schaff, *Nicene and Post- Nicene Fathers*, Eerdmans, Grand Rapids, 1956, p. 168-70.

<sup>31</sup> Synon, Ibid, p. 18-19.