

Spirit-filled Christ – Spirit-filled Christians

Samuel Chadwick often lamented the lack of focus on the Holy Spirit in Christian writing and devotional practices. This concern was a theme which subsequently became increasingly common in 20th century theology. He regrets that, 'Sermons and hymns are singularly barren on this subject, and the last great book on the Spirit was written in 1674.'¹ He is referring to the *Discourse Concerning the Holy Spirit* by seventeenth century puritan, John Owen, which was indeed a source of inspiration for Chadwick's own theology. Chadwick was spurred to ask these questions not just by his own experience but also by the new phenomenon of the growing Pentecostal movement of the 1910s and 1920s. He was himself a leading figure in the Wesleyan Holiness movement of that era and in his writing we can see how these two streams of Christian thought and practice were brought into fruitful dialogue with each other. The connecting theme was of course the Holy Spirit, which became the focus of Chadwick's theology.

Holy Spirit Theology

The challenge presented by the neglect of the Holy Spirit is now a widely recognised concern in contemporary theology. It is being addressed with increasing urgency as theologians develop new Holy Spirit theology – now called by some 'Third Article Theology,'² a reference to the third articles of the Nicene and Apostles' Creeds which after the Father and the Son then turn to the Holy Spirit. It is important to note that this is not a 'theology of the Holy Spirit' as if the Holy Spirit were merely a branch within a bigger theological system, or worse, an afterthought. Instead, the Holy Spirit becomes the key to understanding the whole of Christian theology.

The thinking of Chadwick as presented in *Way to Pentecost*, and offered again in this new edition, is a good early example of such a recovery of the Holy Spirit. His works merit reading not just for their considerable spiritual and practical wisdom, but also for their theology. Indeed, arguably, it is the theology that is primary – the clarity and fitness for purpose of doctrinal expression results in texts through which the Spirit can work again and again down the decades. This has been the experience which has accompanied this little book. Since being published in 1932, and then republished many times, it has been formative in the Spirit-filled life of many people. It has been instrumental in many works of the Spirit, not least the beginnings of the Charismatic movement in British Methodism, after Rev'd Charles J. Clarke read and re-read it for nearly twenty years prior to his leadership role in the new developments of the early 1960s.³

There is nothing in *Way to Pentecost*, or in Chadwick's other writings which is entirely unique, but his combinations of insights represent a helpful Spirit-focused interpretation of the Scriptures, and his sharp turn of phrase communicates these effectively. This essay focuses on the theological heart of his work that is the relationship between Jesus Christ and the Holy Spirit. Initially this has already been put into the context of the twentieth century theological trend to turn towards the Holy Spirit and the more recent resurgence of Holy Spirit theology. The work of the Spirit is seen to be central, not peripheral, in the life,

death and resurrection of Christ, and this work of Christ leads towards Pentecost as the key turning point in the gospel. The relationship between Christ and the Spirit in the life of the disciple is illustrated with two of Chadwick's more unusual themes, and finally questions are asked about the way we talk about the Holy Spirit today. Reference is made to the texts presented in this volume, some sections of *The Way to Pentecost* not included in the surrounding chapters, and various others of Chadwick's writings, published and unpublished.

Spirit Christology

The relationship between Jesus Christ and the Holy Spirit is a primary issue for developing any Holy Spirit theology and is to be found at the heart of Chadwick's vision for the work of the Holy Spirit. 'Christology' is the term used to describe the way in which we understand who Jesus Christ is – how as the incarnate Son of God he is both human and divine, how to describe this relationship between the man Jesus and the Son of God, and how to connect the work of Christ in salvation for all people across time to the reality of who Jesus was in history. For Chadwick these are not matters that can be addressed without central reference to the work of the Holy Spirit, firstly, in making the incarnation possible and, secondly, in making its effects real in the life of individuals and of the church. It is important to realise that he starts thinking about his Christology not with an interpretation of the gospel accounts, but instead from the perspective of the church – what do we know of Jesus Christ now? This means that the work of the Holy Spirit in the life of the church is the starting point, and through that lens Chadwick forms the shape of his understanding of Jesus Christ.

Pentecost as central moment in the work of salvation

For Chadwick, the central turning point of history is the day of Pentecost, when people first gather to follow Jesus and the church begins; all of the ways God relates to the world that go before are leading up to this day, all that goes thereafter is dependent upon it. 'Pentecost is the crowning miracle and abiding mystery of grace. It marks the beginning of the Christian dispensation.'⁴ He puts it more strongly in his unpublished sermons:

'In some ways the miracle of Pentecost is more wonderful than that of Bethlehem.'⁵

'The Christian dispensation was inaugurated on that day by the gift of the Holy Spirit. It was the most wonderful day the world had ever seen since God made man in his own image. It closed a dispensation that had lasted for thousands of years, and opened another that will continue till the end of time.'⁶

By 'dispensation' Chadwick means the way in which God provides for humanity a way into salvation (think of the dispensing of a medicine). He is dividing time into two clear dispensations of God's grace – one before and one after Pentecost. The way that God establishes a new dispensation is through the incarnation, crucifixion and resurrection of

Jesus Christ. These are not though the beginning of the new dispensation because it is not until the work of Christ is made available to people that it can begin to bear fruit. The Holy Spirit could be seen, and has been by many in the church, as simply the mechanism by which this is achieved, with the Jesus events being the main turning point. This though would be to diminish the equal place of the Spirit within the Trinity. Instead, the Spirit which is pivotal in making the work of Christ available to us is also pivotal in the incarnation, crucifixion and resurrection. This is an expression of an essential aspect of the way we understand the Trinity – the Father, Son and Spirit are always distinct yet always act together.

Preparation for Pentecost – the Holy Spirit in Christ

The Spirit has been at work in Creation and in the life of Israel throughout the narrative of the Old Testament. God gives the Spirit to guide and instruct the people (e.g. Neh. 9:20), and this takes a range of forms, from inspired creativity (e.g. Exod. 31: 1-5) to the inspiration of the prophets who speak God's word by the Spirit (e.g. Ezek. 11:5). The fullest reception of the work of the Spirit is associated with the promise of the coming Messiah (e.g. Isa. 11:1-3). 'Jesus Christ claimed that in Him was fulfilled the Messianic prophecy of the Spirit,'⁷ (Luke 4: 16-21). This though is more than just a work of the Spirit akin to that which the prophets experienced. It is by the Holy Spirit that the human and divine in Jesus are enabled to be consubstantial (the word used by the authoritative Councils of Nicaea in 325AD and Chalcedon in 451AD) – he is both fully human and fully divine without either loss of distinction or lack of unity between these two natures. The Spirit always works in human beings by cooperating with their spirit, and does this most fully in the man Jesus:

'He indwells the Body of Christ, as Christ dwelt in the Body prepared for Him by the Holy Spirit. [...] This two-fold action runs through the whole of redemption by Christ Jesus. Our Lord was born of a woman, but conceived by the Holy Spirit of God. He grew in stature and in knowledge in the house of Joseph, instructed and guided by the same Spirit. He offered himself without blemish unto God through the Eternal Spirit, and it was the Spirit that raised up Christ from the dead.'⁸

Chadwick is careful to avoid merging the Spirit into the Son, which would make problems for his doctrine of the Trinity. Whilst they are both working in the incarnation, they always remain distinct. The Spirit works in the humanity of Jesus to prepare it (sanctify it; make it holy), and ready it to be assumed by the divinity of Christ. As Chadwick describes this in one of his sermons, his carefulness to preserve Trinitarian doctrine is very apparent:

'The Incarnation was the conjoint act of the Father, the Son and the Spirit, but the Spirit is the active agent. The Body of Jesus was prepared of the Spirit, and yet Jesus is never called His Son. The Spirit prepared, the Son assumed. The Spirit protected and nourished that which He had prepared, and at the Baptism in Jordan the Spirit was given to abide in Him.'⁹

For the divinity of Christ to so assume human flesh demanded much to be given up; as Paul puts it in Philippians 2:7, Christ emptied himself to be born in human likeness, a process often referred to by the Greek term for emptying – *kenosis*. However, important though this process is, Chadwick balances it with the notion that whilst the divinity of Christ was emptied, the Holy Spirit ‘prepared’ the humanity of Jesus to receive divinity by filling it to the full – in Greek, *pleroma*.¹⁰ He unites his Holy Spirit theology with his Christology –

‘...there is a Pleroma as well as a Kenosis. Our Lord emptied Himself, but the Father gave to His self-emptied Son the fullness of His Spirit. He did not cease to be God, but He became in all things human, and was subject to such conditions as were possible to human nature possessed of His Spirit.’¹¹

It is the Holy Spirit dwelling within him that empowered Jesus’ ministry and miracles. It was by this indwelling Spirit that Jesus Christ is obedient even to his atoning death as a perfect sinless sacrifice (Heb. 2:9; 9:14), and then in the power of the Spirit, God raised him from death (Rom. 8:11). ‘From the Incarnation to the Resurrection, the life and ministry of Jesus Christ, the Son of God, were lived and wrought in and through and by the power of the Spirit of the Father and the Son.’¹²

The Promise of the Spirit

Remember though, that the focal point is yet to come in this work of salvation – the Spirit which has done all this in Christ is given to the disciples on the day of Pentecost. Jesus promises this Spirit which will do so much in the disciples. The foundation which makes possible the work of the Spirit in those who follow Jesus Christ is that which the Spirit has already brought about in Christ. The way that Christ’s human nature is made holy is the fullest expression of what now is possible for us. Our humanity will always fall short of the sinlessness of Christ, but this is atoned for in Jesus’ Spirit-led death. Through the resurrection the Spirit gives to us a promise and a hope of eternal life, beginning today. The Spirit makes the life of the risen Christ real in us who believe and trust in him, who know our sins forgiven, and our humanity, by the Spirit, is ready and holy to receive Christ.

This is the other side of the relationship between Jesus Christ and the Holy Spirit which is so central for Chadwick. He has a Pentecost-shaped understanding of who Jesus Christ was and the work of Christ for salvation. He also has a Pentecost-shaped notion of how relationship with the risen Christ, that is actual life in Christ, is experienced in our ordinary reality now.

The Holy Spirit and life ‘in Christ’

Jesus promises that the Spirit will come to be with them primarily in chapters 14-16 of John’s gospel, to an extent through acceptance and encouragement of the preaching of John the Baptist (Matt 3:11, Mark 1:18, Luke 3:16), and then also, after the resurrection, in the instructions to wait for the Spirit to be with them after he has ascended (Luke 24: 39, Acts 1:8). Chadwick gives a summary list of what exactly Jesus is promising:

- '1) That the self-same Spirit that had been given to the Son would be given to them.
- 2) That He would be to them all that He had been to Him.
- 3) That He would be to them all that the Son had been to them and more.
- 4) That He would be in them as the Son had been with them.
- 5) That they would gain in Him more than they would lose in the departure of Christ.
- 6) That He would be the Paraclete, or Other Self of the Christ, and through His indwelling the Christ would live in them.
- 7) That His Mission was to glorify the Son by taking of the things of Christ and making them available to us.¹³

Much of this promise is explored and explained in the other chapters of this book. There are two key issues implied here which are of particular importance for understanding the way Chadwick conceives of the relationship between Christ and the Spirit, and both will benefit from some explanation of their context within Chadwick's copy of the Bible and the unusual and striking interpretations he applies. He used the *Revised Version* translation of the Bible which was the work of multiple British and American scholars and published in 1885. Their aim was to update the 1611 *King James Version* of the Bible only by changing things which could be improved on the basis of manuscripts of better provenance, age or quality than those available to the seventeenth century translators. Chadwick was in theological training in Didsbury 1883-86 and in his first circuit in Edinburgh 1886-87, and in both places he was very much engaged with the contemporary debates of biblical scholarship¹⁴ that would have featured the new *Revised Version*. Whilst he was student he was presented with a copy of the new Bible, which is now kept in the Samuel Chadwick Centre at Cliff College.

The theological context for these two issues is Chadwick's often repeated description of the significance of Pentecost consisting of the contrast between 'with' and 'in' (see especially chapter 3 above, 'Promise'). Jesus had been 'with' the disciples, alongside them as teacher, healer and friend, but now that he has gone and the Spirit has come, he will be fully 'in' them. Here Chadwick draws upon Paul's many uses of the significant phrase, 'in Christ.' It is the Holy Spirit at work in us who makes the risen Christ apparent to us and present in us. It is the transforming work of the Spirit immediately making us holy that allows for the gradual work of shaping us into Christ-likeness. Chadwick has two distinctive scriptural insights to bring to this aspect of his Pentecost-shaped spirituality.

The Spirit as advocate for Christ in the disciple

Firstly, he has an improvement to suggest to the text of the *King James Version* of the Bible. The Greek word *paraklētos* occurs four times in John's gospel (14:16, 26; 15:26; 16:7) and in the *KJV*, and also in the *Revised Version*, is translated each time as 'Comforter.' The meaning of this word in other Greek texts offers another possibility though. 'Comforter' too easily is limited to implying that the Spirit will come to be with the disciples as helper and strengthener. This is good and to be longed for, but Chadwick expects more and argues that 'advocate' or even just 'paraclete' would be a better translation – most, though not all, more recent translations do use one of these terms. Note that he does not see this word as

meaning that the Spirit will be an advocate for us before God. This is the use of the word to be found in 1 John 2:1 when Christ is an advocate before God on our behalf, and many interpreters apply this logic to John 14-16 and ascribe this role to the Spirit. Instead, Chadwick envisages that the Spirit will be an advocate for Christ to us. The focus of the promise of the Spirit is the way that he will convey, not just to, but actually *into* the disciples the presence of Christ. The Spirit leads us into all truth (John 16:13) and so communicates the fullness of Christ not just as if he were with us, but because he is actually in us. This is one of his several explanations:

'It is unfortunate that "Paraclete" should have been translated "Comforter," for the ministry of consolation hardly enters into Christ's promise. The margin of the Revised Version suggests the Latin word "Advocate" as the nearest equivalent to Paraclete, and if "Advocate" is substituted for "Comforter" in St. John 14 to 16, it is astonishing how illuminating it becomes. The Spirit is not our Advocate, but Christ's. An advocate appears as representative of another, and the Holy Spirit comes to represent Christ, interpret and vindicate Christ, administer for Christ in His Church and Kingdom; to be to the believer all that Christ Himself was, and is - - with this difference, that the Christ was with His disciples and the Spirit is in them.'¹⁵

Though relatively uncommon, this interpretation of the term paraclete serves to stress the importance of this point for Chadwick's conception of the relationship between Christ and the Spirit. The Spirit is not the same person of the Godhead as Christ, but the Spirit is essential to the presence of Christ in the life of the Christian. Without the Spirit in us, we cannot know Christ in us, and we cannot fully know what it is to benefit from the life, death and resurrection of Christ. Chadwick wants to offer this experience to all.

The Spirit is clothed with the disciple

How does the Spirit work in us? There is inevitably an element of mystery in this, and an extent to which such things can only be known by experience, and then defy explanation onto another. This is even more mysterious in Chadwick's view because the way that he has framed his Holy Spirit theology means that the process by which the Spirit dwells in us is the same as the way that the Spirit indwells Christ. To know the Spirit in us is to know something of the incarnation of the Son of God. In Chapter 4 ('Resources,' above) we have read, 'That is the mystery of grace that passes all understanding, and the miracle of grace by which the Incarnation is perpetuated in the Body of Christ. That is the mystery of the ages.' Any insight that Chadwick can offer on this point is indeed worthy of attention then!

In his *Joyful News* articles and in his sermons, on this question, he often makes reference to a concept from a marginal reading of Judges 6:34 noted in the 1885 *Revised Version*¹⁶ The main text reads, 'But the Spirit of the Lord came upon Gideon,' but the note in the margin says that the Hebrew is literally, 'clothed itself with Gideon.' Chadwick explains:

'The marginal reading of Judges 6:34 (Revised Version) will help us here again, especially if we read it in the light of New Testament experience: "the Spirit

clothed Himself with Gideon." Spirit clothing itself with humanity is the miracle of the incarnation. A body is as necessary to the Spirit as to the Son. For the Son a Body was prepared by the Spirit; for the Spirit a Body is made possible by the Son. The Spirit lived in and through Gideon. The life of Gideon became the life of the Spirit. The man was endued and the Spirit was clothed. The Spirit thought through Gideon's brain, felt through Gideon's heart, looked through Gideon's eyes, spake through Gideon's voice, wrought by Gideon's hands, and yet all the time Gideon was still Gideon and the Spirit was still the Spirit.¹⁷

For Chadwick this is a most powerful insight. Whilst the more common and usual phrase is for a person to be clothed with the Spirit, this turning round of the image helps us see how vital the indwelling life of the Spirit is. In the incarnation it is not an extra power added onto the Christ, but it is the essential union by which the Son of God and the man Jesus are consubstantially one. As in the incarnation, so in the life of the disciple of Christ – the Holy Spirit is not just a desirable helper, but an essential element in our relationship with God through which we know Christ to be in us and ourselves to be in Christ.

The implications of this image of the Spirit putting on Gideon like a coat are many and various. Chadwick is at pains to stress that the Spirit is a distinct personality which then acts upon, or even within our personality. This is how one might become Christ-like, or how one might see Christ in another. However, this is not to say that the Spirit takes over or takes away our personality – Gideon was still Gideon. It is put starkly in one of Chadwick's sermons by quoting Galatians 2:20, though there is a consistent strain of paradox and mystery in this topic!

'Pentecost accentuated personality. Each found himself in the fullness of the Spirit. I have known people who expected to become somebody else, and were disappointed because they did not bring forth another person's fruit. "Whosoever loseth his life – shall find IT." The 'I' crucified is the 'I' that lives in the in-living Christ. "I, yet not I, but Christ in me."¹⁸

This concept of indwelling by the Spirit informs several other aspects of Chadwick's theology, most notably in the context of this book, the way that the fruits and the gifts of the Spirit are made manifest. His primary concept is always for the Spirit to be working from within, intimately intertwined yet always still distinct from the personality; it is a quite different notion to the Spirit as a power which works from outside of us. Another verse which Chadwick is fond of quoting in his writing, and which is neatly underlined in the Bible he used from 1882 onwards for his own personal prayer and study, is Zechariah 4:6 – 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.'¹⁹ The power of the Spirit was clearly vital for Chadwick, but, combining this with the insight from Judges 6:34, we see how rather than overwhelming from outside, it is a power that fills us and changes us from within. Undoubtedly the image of oneself being put on like a coat by the Spirit could be somewhat unsettling, but at its best it is an understanding which is both intimate and also awesome. Chadwick certainly found it so: 'The grandest thing I ever did was to cross out Gideon's name and put my own. The difference it made to my life is beyond my power to tell.'²⁰

Reflections

Although he did not write any grand treatises, Samuel Chadwick did have a distinctive and deep Holy Spirit theology which brings together the importance of the Spirit for the Incarnation and the work of Christ, with the vital urgent need for the Holy Spirit to dwell within those who follow Christ. He offers a Spirit-filled Christ as the model and the means for us to become Spirit-filled Christians. His years of ministry, evangelism and teaching were a testing ground for scriptural exegesis and doctrinal summaries which would best help ordinary people to discover and to live out this Spirit-filled life. The way that the Holy Spirit can still use his short pieces of writing on these topics to change people's lives is a powerful testament to the work of the Spirit in his own life. We are grateful for this, but we are also challenged by it. As churches and individual disciples, are we working at our relationship with the Spirit, and our understanding of the life of the Spirit in Christ and in us?

- Read through some of the Scriptures referred to in this chapter, and like Chadwick write in your own name – can you hear these promises for yourself?

Scriptures – Neh. 9:20; Exod. 31: 1-5; Ezek. 11:5; Isa. 11:1-3; Eph. 3:19; Eph. 4:13; Eph. 5:18; John 14:16; John 14:26; John 15:26; John 16:7; 1 John 2:1; Judges 6:34; Galatians 2:20

- Which of the ideas in this chapter do you find most helpful?
 - Pentecost as the heart of the gospel?
 - The incarnation, crucifixion and resurrection as works of the Holy Spirit?
 - The Spirit as advocate for Christ within you?
 - The Spirit clothing himself with your personality?
- Chadwick gives us an example of clear thinking about the Holy Spirit combined with passion and urgency to share the blessings of the Spirit-filled life. Where in your life, and where in your church's life, can you talk about these questions of Holy Spirit theology?

¹ Samuel Chadwick, *Way to Pentecost*, Sheffield: Cliff College Publishing (1996), p.7

² For the fullest exploration of this so far, see Myk Habets (ed.), *Third Article Theology: A Pneumatological Dogmatics*, Minneapolis: Fortress Press (2016)

³ Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain*, Carlisle: Paternoster Press (1997), pp.79-85

⁴ *Way to Pentecost*, p.31

⁵ Unpublished sermon typescript held in Arthur Skevington Wood Archive, Cliff College [hereafter: *Sermons.*], E21/7/28 "The Miracle and Mystery of Pentecost," p.7

⁶ *Sermons*, E21/7/27 "Pentecost," p.1

⁷ *Way to Pentecost*, p.59

⁸ Samuel Chadwick, *The Path of Prayer*, Sheffield: Cliff College Publishing (1995), p.42

⁹ *Sermons* E21/7/28 "The Miracle and Mystery of Pentecost," p.7

¹⁰ Chadwick makes no direct NT reference to the fullness (*plērōma*) of the Spirit, though see e.g., how the link between *plērōma* and the Spirit is made by first Eph 3:19, “so that you may be filled (*plēroō*) with all the fullness (*plērōma*) of God,” and then Eph 5:18, “be filled (*plēroō*) with the Spirit.” On the other hand, there is direct reference to the “fullness of Christ” in e.g. Eph 4:13; Chadwick is perhaps here interpreting this “fullness of Christ” to result from being “filled by the Spirit.”

¹¹ *Way to Pentecost*, p.61

¹² *Way to Pentecost*, p.63

¹³ *Way to Pentecost*, p.21

¹⁴ David H. Howarth, *How Great a Flame: Samuel Chadwick – 50 years on*, Cliff College (1983), p.11

¹⁵ *Way to Pentecost*, p.22

¹⁶ In the articles selected for the book *Way to Pentecost*, he refers twice directly to Gideon (pp. 47 and 51), and five times to the general concept of the Spirit clothing himself with a human (pp. 33, 57, 69, 89, 119).

¹⁷ *Way to Pentecost*, p.51

¹⁸ *Sermons*, E21/7/19 “The Pentecostal Life,” p.4; capitals for “IT” as in original

¹⁹ This Bible is also archived in the Samuel Chadwick Centre. He uses this verse in the text of *Way to Pentecost* on six separate occasions (pp. 17, 22, 56, 70, 72, 75).

²⁰ *Sermons*, E21/7/19 “The Pentecostal Life,” p.3